

**Coping With Deployment During Peace Keeping Operations;
a Narrative Perspective by Caregivers in the SANDF.**

**Die Hantering van Ontplooingsdruk Tydens
Vredesmagoperasies;
'n Narratiewe Perspektief Deur Versorgers in die SANDF.**

By

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Dedication

Words remain the worst way to express one's true feelings. I am grateful to all who supported me in my research journey. I would have loved to share the outcome with my parents. Elzeth, without your help I would never have been able to complete it! Marisa and Trix, as your dad I hope my studies will not demotivate you to study further, but hopefully will encourage you to seek the joy of discovering new ideas. Ma Theresa, your continuous positive encouragement was precious. Without my co-researchers' contributions it would not have been possible. Thank you, it is greatly appreciated. Hanrie, your editing abilities saved me from numerous blunders. Prof Julian's patience and ability to allow room for independent thought will forever be appreciated. To all deployed soldiers and their loved ones for their sacrifice to enable the dream of peace: may the peace of our Lord Jesus Christ be with you wherever you are now and forevermore! Amen

Toewyding

Woorde bly die swakste manier om te sê wat in die hart aangaan. Met dank dink ek aan almal wat my op verskillende wyses ondersteun het op die navorsingsroete. Bitter graag sou ek die navorsing se eindproduk met my ouers wou deel. Elzeth, sonder jou het ek dit nie klaar gemaak nie! Marisa en Trix, Pappa hoop my studies het julle nie gedemotiveer om eendag verder te studeer nie, maar julle ook opgewonde gelaat oor die vreugde van nuwe idees ontdek. Ma Theresa se konstante positiewe aanmoediging was kosbaar. Sonder my mede-navorsers sou dit onmoontlik gewees het, dankie vir julle onbaatsugtige bydrae. Hanrie wat die reuse taak gehad het om die taal versorging te hanteer, het my van 'n paar groot flaters gered. Prof Julian se geduld en ruimte om onafhanklike denke toe te laat sal altyd deel van my bly. Ten slotte, die soldate wat soveel opoffer vir die droom van vrede: ek bid vir julle en julle mense. Mag die innerlike en uiterlike vrede van ons Here Jesus Christus by julle wees waar julle ook al mag wees, nou tot in alle ewigheid. Amen.



Declaration

Hereby I, Wilhelmus Gottlieb Francois Neethling, declare that the content of this research is my own work within the context of the narrative research framework.

Verklaring

Hiermee verklaar ek, Wilhelmus Gottlieb Francois Neethling dat die inhoud van die navorsing my eie werk is binne die narratiewe navorsingsraamwerk.

Abstract

Since the democratic changes in South Africa in 1994, there have been great expectations of the role that South Africa can play in promoting peace and stability in Africa. South Africa cannot prosper in isolation on a continent which is not at peace with itself. It is in the country's national interest to play a role in the prevention of conflict. During my deployment to the Antarctic and in Africa, I asked why some people are better able to cope with deployment and isolation than others. Deployed chaplains provided spiritual, emotional and pastoral support. In their efforts to provide care, they are supported by Social Workers, Healthcare Professionals and Psychologists. For the purpose of this research, they are all referred to as Professional Caregivers. Under the term *Caregivers* I understand professionally trained people focusing on caring for other people as part of their work. "How do caregivers cope with deployment?" was the question answered by my Co-researchers. In obtaining this data the narrative research paradigm was used.

Within the context of Peacekeeping Missions, aspects ranging from military discipline, alcohol misuse, how soldiers cope with the deployment stages, the role of Social Constructionism and how we create our own reality, is considered. Narrative research strives to listen to people's stories of how they explain their own understanding of how they coped with deployment. The aim of narrative research is not to bring about change, but to understand their stories. I was interested in learning about the caregivers' personal experiences through their own stories. These stories would be documented as part of personal interviews as shared by the caregivers in looking back at their deployment experiences. The term *Co-researchers* were used in the research process to explain the role and inputs made by the caregivers who shared their stories of coping. The role of faith combined with the knowledge gained from interdisciplinary inputs in coping with deployment is addressed. Caregivers expressed their opinions regarding the lack of support from management as well as possible solutions. Alternative interpretations and outcomes were made by the Co-researchers to explain how they were able to cope.

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Chapter 1

To the end of the world and back!

A specific context is described.

Blessed are the peacemakers,
For they will be called sons of God.

- Matt 5:9(NIV 2001)

1.1 The Context of My Interest

My interest in the coping abilities of people, especially caregivers during deployments in Peace Keeping operations, developed gradually. Initially my interest started with the effect of isolation on people and their stories of coping with isolation. Isolation in a world full of people may seem to be a contradiction, yet there are various forms of isolation. Since my initial interest in isolation, my research has developed and grown into a new field of enquiry. My main focus for this research is the stories of how caregivers in the SANDF manage to cope while they are on deployment and literally trying to support others on the same boat. These stories are of specific significance in this study.

My initial interest in the different ways and means of how people cope with the effects of isolation was strengthened through my own experiences of being sent to the end of the world and back. After conducting a midnight sermon in broad daylight in Antarctica, we held a party to celebrate New Year. It was quite a memorable experience. In this text, I will refer to some of my experiences during my deployments to the Antarctic, the Mountain Kingdom of Lesotho and the Namibia-Angolan border during the Namibian War of Independence.

During my compulsory National Service, I was deployed for three months on the Namibian-Angolan border. This coincided with the gradual withdrawal of South African Forces at the time. My deployment was shortly after the Security Council requested the Secretary-General to appoint a Special Representative for Namibia and to implement Resolution 435 (1978). The Council endorsed the United Nations (UN) plan for Namibia and decided to establish the United Nations Transition Assistance Group (UNTAG). UNTAG's purpose was to assist in the peaceful political transformation process and to ensure that all parties observed all provisions of the resolution. It was my first experience of the importance of peace-keeping operations, of the number of lives that can be saved in the long run if the process were conducted correctly. I was privileged to be on good professional and social footing with some of the foreign soldiers and policemen. Their professionalism and conduct made a positive impact on me as a young National Service chaplain.

My deployment experience to the Antarctic had nothing to do with direct peacekeeping, although it could be argued that the Antarctic is one of the few places in the world where people are still co-operating to the benefit of humankind.

The South African Department of Environmental Affairs utilises the skills of chaplains from the South African National Defence Force to assist in the South African Antarctic Program (SANAP) during annual expeditions to Marion Island, Goth Island, and the department's base at Antarctica. As a member of SANAE 34, the 1992-1993 South African National Antarctic Expedition, I participated in all the pre-deployment training, from fire fighting and first aid courses to abseiling and instruction in culinary skills. As meals were served only on the SA Agulhas, my culinary instruction came in handy when it was my turn to prepare meals for the rest of the deployment group.

I was seconded to the Department of Environmental Affairs as a chaplain, a caregiver! My task was not only to provide spiritual care to all members of the expedition, but also to support them emotionally and spiritually during their time away from home. During the summer (southern hemisphere) of my deployment, the team consisted of ±130 people excluding the 40 crew members of the SA Agulhas. At the end of summer, the ship departed from the Antarctic continent with most of the people. Only a small team of researchers and support personnel remained for the duration of the winter.

The SANAE 34 team consisted of nine members who endured the harsh winter in very difficult and isolated circumstances. They were physically cut off from the rest of the world and the only people left at the base for almost nine months. While they were deployed on the Antarctic continent I remained in radio contact with them once or twice a month. Their only interactions were with one another and radio communication with other bases. On days when the communication channels were functioning well, they were able to talk to friends and family in South Africa. Their nearest contact was the German base at Neumayer Station on the Ekström Shelf Ice almost 300km away.

One needs to ask questions about one's own experiences of isolation as well. I remember when sailing past Bouvet Island (six days sailing from Cape Town), the Captain announced that we were at almost equal distance from the continents of Africa, South America, Antarctica and Australia. At that moment, according to my understanding of the Captain, it was one of the most isolated places on earth. Whether it was a hundred per cent correct or not, it certainly felt that way! It was even more significant to understand the Captain's comment on isolation after a fire incident in the one of the laboratories necessitated the evacuation of all passengers to the emergency boats. The announcement of "*this is not an exercise*", combined with the knowledge that the nearest ship was three days' sailing away, opened a new dimension to one's perceptions of isolation! We waited in the emergency boats for what felt like hours before the all-clear signal was given once the fire was contained.

On the one hand there was the geographical isolation, the simple fact of distance between our ship and the rest of civilization. We can focus on statistics of so many nautical miles away from the nearest land with permanent residents such as Tristan da Cunha or Goth Island. On the other hand, we were sitting in this emergency boat, tucked in like sardines in extremely close proximity to one another! Definitely not isolated in terms of close human contact, but there is a difference between emotional, physical and geographical isolation. In chapter six, the differences between emotional, physical and geographical isolation will be addressed in-depth.

Was the time in the emergency boat the most isolated moment of my life? Or was the most isolated moment while I was conducting a midnight sermon on 31 December under a shining sun? As part of the sermon, I gave all participants the opportunity for self-reflection. We were busy with our own thoughts and prayers, beneath the midnight sun as the calendar changed to a new year. After contemplating life, we decided to join the New Year celebrations with unbounded enthusiasm. That was definitely not my most isolated moment on the Antarctic continent!

Maybe my most isolated moment was when three of us were trapped in a snowstorm for six days at Grunahogna on the Antarctic. It is approximately 210km inland from the old SANAE base, and more or less 40km inland from the new SANAE IV base at Vesleskarvet. We were without any radio communication for the entire six days. Recalling an interesting snippet of humour at one of the cabins at Grunahogna, someone put up a sign that read "Welcome to the Restaurant at the end of the World". Deployment can literally take you to the end of the world and back. During a snow storm, isolation becomes a reality.

I vividly remember a call on Christmas morning to my wife. At that stage, the allocation of a phone call was only three minutes. Unfortunately, due to bad weather and static, she was not able to hear me. I, on the other hand, was able to hear her uncertain voice while she was waiting in vain for my voice during that very long, and very short three minutes. The uneven reception was due to the considerably stronger transmitter at Cape Town Radio in comparison with the equipment at the SANAE base. That was before satellite communications and e-mail became the norm!

I sometimes wonder whether today's unlimited e-mail, compared to my 50 words per week via telex, is an improvement on the communication ability between the deployed and those they left at home. Is quantity always more effective than quality? Maybe more words have decreased our communication ability! Maybe a barricade of words has become a mechanism to hide behind from what we really think and feel. Even the art of writing letters is rapidly replaced by e-mail and Mix-it. Sometimes the more we talk, the less we say.

Reflecting on the question of real isolation, I think that one of the most isolated moments of my life was one afternoon on a perfect wind-still day while walking away from the SANAE base. Within a few kilometres I left

behind all noise and human presence. The dull noise of the power plant was totally indistinguishable. While I was enjoying the pristine environment, I impulsively decided to lie down on my back in the snow. As I lay there and marvelled at the greatness of it all, I was struck by the incredible and complete silence around me. It was truly a wonderful and unique experience.

I became aware of a strange drumming sound. At first I thought it might be some vehicle or the bass sound of music in the distance. I opened my mouth. Then I realised that I was hearing my own heartbeat simply because there were no other competing sounds. On footage I recorded at that time, one can actually hear the inner mechanisms of the video camera!

I think that the narrative approach has a lot in common with that particular experience - *The opening of a mouth and the privilege to hear not only noise, but the actual emotions and stories of the heart inside!* I clearly remember my absolute joy and ecstasy with the privilege of being in such a marvellous place and wondered why there were people who were unable to enjoy the experience at all. For some the expedition was the most exciting and exhilarating experience, while for others it was an unpleasant necessity that must pass as soon as possible.

Why the difference in experience? I will never forget the incredible impact of that moment on my life. My experience at that moment was very positive. However, I was also acutely aware that some of the people on the expedition who experienced the exact circumstances responded totally different. This gave birth to my first big question. Why do some people enjoy things so completely different than others? Why are some people more equipped to manage and cope better than others? Are they better equipped or is it a personality trait that enables people to function more effectively in difficult circumstances?

The team returned to South Africa after 117 days. As part of the summer party, I returned to South Africa, leaving a small group of men on the ice shelf while as we sailed away. I remained in radio contact with them to provide support for the duration of their sixteen months' stay.

During the return trip, we travelled for almost 300km next to the ice shelf to pick up a German patient who needed medical attention. One evening while the ship was crushing through thin ice and leaving open sea in her wake, I was standing alone on the helicopter-deck at the stern. I leaned against the rail. The next moment the rail gave way under my weight and I thought that I would fall overboard. Rails around the heli-pad can be lowered to allow safe departure, but the sudden movement was a brutal reminder that if you fell overboard in the ocean next to the ice shelf, you will never be found. At that moment I felt very lonely.

After returning to Cape Town, it was very interesting to listen to the stories of the expedition and how some of them change to accommodate new listening ears. For instance, during our last few weeks on the Antarctic, a rumour persisted that due to miscalculations in the planning process, there was a distinct possibility that the deployment may run short on food! This made some people highly agitated and panicky. They demanded that the SA Agulhas return immediately to South Africa. When back in Cape Town, the same members explained to friends and family how some people were under the stupid impression that we might actually run out of food. This caused varied reaction, but was most noticeable amongst the summer replacement

group. The returning team was so strongly bonded that they refrained from the temptation to fall for rumours and accepted their situation calmly.

On my return to South Africa, I remained in contact with most of the team's close families and girlfriends, trying to render support where possible. After the team's return, I had the subsequent privilege to conduct marriage ceremonies for five of the nine team-members. Two of the members' fathers were clergy and performed the wedding ceremonies of their own offspring! This is an indication of how close the bond between members can develop in such isolated circumstances. I attended the ten-year reunion and am still in contact with most of the members. My personal belief is that most of the members would not have been in any friendship relationship, if it were not for their shared experiences.

During the 1999-2000 festive season, I was deployed in the Mountain Kingdom of Lesotho for three months as part of South Africa's Operation Maluti. I was not only responsible for the South African soldiers, but also involved with the Lesotho soldiers. It was a very difficult time in Lesotho and even more difficult for members of the Lesotho Defence Force. The Operation was focused on establishing peace and to encourage reconciliation between former enemies. I was privileged to work with a Non- Governmental Agency (NGO) which vastly contributed to my high esteem of the role and functioning of an NGO in peace operations. I value the contributions by NGOs made all over the world. It is my opinion that it is not only the military peace keepers who contribute towards the rebuilding of a nation. NGOs also play a critical role in the process of reconciliation and peace building.

My interest in members' coping skills during their deployment coincided with my own memories of

how I managed to cope with my first deployment in 1989 during the Namibia-Angolan war. I was privileged to share my deployment experience with UNTAG in Namibia.

During these visits to UNTAG, I learned quite a lot regarding the purpose and challenges of facing a peace-keeping force in a foreign country. My experiences during this time contributed significantly towards my own understanding of deployment. I think that it was during this deployment that I initially developed an interest in the coping skills of others during their foreign deployment.

From 1997 until December 2003, I was stationed on a remote Air Force Base near the Zimbabwean border in the northern part of South Africa. The same question was often asked: "how is it possible that some members and their families are able to adapt to isolation, while others try their utmost to be transferred to a city?" Although this chapter was written while I was stationed at a Unit in Pretoria, I have a very good idea of what life on a remote base entails. The Unit I was stationed at in Pretoria, Mobile Deployment Wing, specialises in tactical deployments and members are thus often away from home. Subsequently, as part of a chaplains' delegation of duties, it is stipulated that he/she must visit deployed members on deployment in places all over the country.

As a chaplain providing pastoral counselling, I often listen to members' chronicles of coping. Some stories indicate that people are quite successful

in their endeavours to cope, while other stories tend to convey a picture of emotional pain and instability. As part of the South African Air Force (SAAF), and having experienced the effect of isolation personally, I am convinced that my effort will make the stories of coping with isolation more accessible and hopefully contribute to the better understanding thereof. We use our stories to express how we experience and cope with specific incidents. Unfortunately, some stories are never shared and remained untold.

Thompson (2006:184) stated that stories told years after incidents are indicative of the moral and personal issues soldiers carry around with them, long after the deployment and the actual incident has occurred. One such story, told thirty years after the original incident, clearly demonstrates this point:

“There were ten dead. The one guy’s head was lying at my feet. One guy, K, who grew up on a farm very close to where I did, was killed. His father and mother were very good friends of my parents. I was holding him and thought he would hang on even if he had lost an arm and a leg. But he died after the attack, while I was holding him. It was very emotional.”

Thompson (2006:185) refers to a comment made by the same soldier. He refers to Ric, who made the following comments:

“At the time you don’t care. You are so angry with these people. You just see K’s face and the other guys who’d got blown to pieces and you just didn’t care. And that is the bad thing about those sorts of actions and war: you lose your self-respect and you don’t feel emotions for or empathy with anyone. The person you fought has a mother and father back home too. You don’t think about that at the time. That comes later. At that time you are quite happy that the son of a bitch is dead, because he tried to kill you.

I have friends who saw a lot of action in the seventies and eighties, the really elite guys, who were absolutely awesome soldiers. We talk about things amongst ourselves, but even then, only superficially. Even now, 30 years on, if you get into the emotional side of things, we will change the subject or watch rugby or get a beer or something.”

Peace-keeping deployments are supposed to be safer, more moral and ethically sound. However, during these peace-keeping deployments, you are often a helpless bystander to carnage, the brutal misuse of force, poverty, diseases and an eyewitness to a whole new spectrum of moral and ethical issues.

My questions are:

1. How well are we really coping with peace-keeping deployments?
2. What is the long-term impact on our Continent?
3. What is the long-term impact on the individual soldier deployed during a peace-keeping operation?
4. What is the long-term impact on the caregivers deployed during a peace-keeping operation?
5. What stories will be told after their return home?
6. What stories will be told in thirty years’ time?

Unfortunately, we have already some very sad stories, from soldiers shooting their colleagues, to soldiers who rape and murder members from the local population as well as stories of soldiers who shot and killed their own children in cold blood. Is it possible that some of this carnage could have been prevented if the caregivers were better prepared to cope with their own stress? Is it fair to even ask the question?

1.2 The Method of Approach in Context

My interest in the topic developed with the growing need in the South African National Defence Force (SANDF) to cope with an acute increase in deployments in Africa. As part of South Africa's rapidly changing role in Africa after 1994, more and more requests are forthcoming for South African soldiers to assist in Peace-keeping Operations. According to information shared at the Air Force Operational Readiness forum (CSAAF), an average of 3000 soldiers were constantly deployed somewhere in Africa during 2006. My own interest was further fuelled by my own unique deployment experiences and numerous stories of how other people were coping with their specific deployments.

After I had decided on the general topic, it was important to decide exactly what the title of my research would be. I considered the following titles for my research:

- A: Coping with Peace Keeping operations by the SANDF, a Narrative perspective from caregivers.
- B: Narrative perspectives of coping with military deployments by Caregivers in the SANDF.
- C: Coping with military deployments by the SANDF, a Narrative perspective from caregivers.
- D: Coping with Deployment during Peace Keeping operations, a Narrative perspective by caregivers in the SANDF.

After careful consideration my personal choice was (D).

1.3 Why Narrative Research?

In my proposed titles, I referred to the Narrative approach. The reason why I have chosen this approach is because people are by nature storytellers. Stories provide consistency and continuity to experiences and play a central role in our communication with others. To explore and understand the inner world of individuals is important for Practical Theology to be able to function. Lieblich (1998:7) explained it that narratives provide us with access to people's identity and personality.

Therefore, one of the clearest means of learning about the emotional world is through verbal accounts and stories presented by individual narrators on their lives and experienced reality. Lieblich (1998:7) explains that stories are usually constructed around a core of facts or life events, yet allow a wide

platform for the freedom of individuality and creativity in selection, accumulation of and interpretation of these remembered events.

Müller *et al* (2001:1) stated that they expect that their research may not change the world; however, they strive to understand what the narratives they are involved with mean. In their article, *Fiction writing as metaphor for research: A narrative approach*, they wrote: “For us, the aim of research is not to bring about change, but to listen to the stories and to be drawn into those stories.”

Müller *et al* (2001:90) explained that research is similar to other stories in that it has an ending somewhere, it cannot continue indefinitely. Hopefully, the end will be joyful, but the end will be different from the beginning, in that sense, the end will always be better than the start as it provides a new perspective, even though not at all times pleasurable or even satisfying for the researcher. Müller *et al* (2001:90) also state that research is uplifting, inspiring, exhausting and can hurt, but that those who are called towards it, will continue to do so because in the process it gives meaning, in spite of, and during suffering.

Ann Lamont (1995:19) gave me one of the best explanations of how research is conducted in practice with the following:

“... thirty years ago my older brother, who was ten years old at the time, was trying to get a report on birds written that he’d three months to write, which was due the next day. We were out at our family cabin in Bolinas, and he was at the kitchen table close to tears, surrounded by binder paper and pencils and unopened books on birds, immobilized by the hugeness of the task ahead.

Then my father sat down beside him, put his arm around my brother’s shoulder, and said. “Bird by bird, buddy. Just take it bird by bird”.

I used to answer questions regarding my development and the progress of the research process, using her story. The phrase “Bird by bird” inspired me to answer questions regarding my progress as follows “Word by word, I am progressing word by word!” Sometimes, I would have preferred, if I were able, to progress page by page!

Müller *et al* (2001:1) stated that the structuralistic researcher has objectivity in mind by trying to be an observer from outside and by trying to bring about change from the outside. The narrative researcher, on the other hand, has subjective integrity in mind and strives for “participatory observation”. I am interested in learning about the caregiver’s personal experiences through their own stories. These stories are the ones that will be documented as part of personal interviews as shared by caregivers through looking back at their experiences and how they recall reality. These are the stories of how they coped with their own reality during their deployment.

Under the term “caregivers”, I understand professionally trained people focusing on caring for other people as part of their mainstream work. For instance, under this broad definition, I am looking at chaplains and members of the medical profession, social workers, psychologists, doctors and nursing personnel who spent time caring for others in a professional capacity.

Since the narrative approach is more focused on a smaller sampling group, it was a natural development not to incorporate co-researchers at random, but to rather narrow down the focus area. It was during unplanned conversations

with people in the above-mentioned caregiver's professions that I asked the question "How do these people cope?" I realised that very little research is done in this field. Therefore, it was only natural to ask some of these people if they would be interested to become involved in the research process.

My first criterion was that they should have been deployed for periods of at least three months or longer. Secondly, these members' deployments should have been part of the South African National Defence Force (SANF). Thirdly, their deployments should preferably have been part of a peace-keeping or peace-enforcing mission somewhere in Africa. I was not primarily concerned about gender or race, but managed to firstly interview two female social workers and thereafter a male and female chaplain. My last interview was conducted with a nursing sister. This resulted in a 4/1 women against men ratio. It was relatively easy to decide to listen to the ladies' stories in order to focus on the research process.

1.4 The 7-Movements Approach

The research develops in 7- Movements, which reflects the assumptions and foundation of the post-foundationalism in practical theology that is implemented in the research. Methodological guidelines have been decided on for each of the movements of this research proposal. The research is constantly in a developing phase and we cannot declare that we have finalised the ideal approach. As Müller (2004) stated, the 7- Movements were still in a developmental phase and therefore, I presume that changes will be made to better reflect the purpose of the new approach. In broad terms, I have tried to base my chapters on the outlay as suggested by the 7-Movement approach.

The main headings of the 7- Movements Approach are:

1. A Specific context is described.
2. In-Context experiences are listened to and described.
3. Interpretations of experiences are made, described and developed in Collaboration with "co-researchers".
4. Descriptions of experiences as these are continually informed by traditions of interpretations and experiences.
5. A Reflection on the religious and spiritual aspects, especially on God's presence, as it is understood and experienced in a specific situation.
6. A Description of experience, augmented by interdisciplinary investigation.
7. The Development of alternative interpretations, that point beyond the local community.

My reasoning in preferring the 7-Movements Approach is as follows: The specific focus and reflection on the religious and spiritual aspects, especially on God's presence, as it is understood and experienced in a specific situation, are a huge change in mindset. As practical theologian, one must simply

reflect on how God's presence, whether positive or negative, is understood and experienced in a specific situation.

For me, the other positive outcome in the 7-Movement Approach is the acknowledgement of the growing contact between various inter-disciplinary groupings. In exactly the same way that we as theologians need the inputs from our colleagues in the fields of medicine, psychology, social work and other human sciences, we play a similar role in their respective fields of focus. This means that we can learn from one another and that there are certain areas where we are working in the same field, almost digging next to one another. Both can benefit from the knowledge of the other party, thus assisting one another in the "digging" process and contributing towards new and exciting findings in the digging pit!

1.5 A Specific Peace-Keeping Context

"In these areas, there are many opinions but few established experts; no immutable guidelines; and no partial precedents which, like the Bible, can be cited to prove just about anything you want."

- Madelaine K. Albright

The first movement in this research is to describe the specific context. I will focus on the context of peace-keeping, South Africa's involvement in peacekeeping through the South African National Defence Force and my academic positioning. In my introduction, I have already addressed my personal context regarding isolation in deployments to the end of the world.

Since the 1994 democratic changes in South Africa, hailed by the world as a "miracle", there are great expectations of the role that South Africa can and

must play in contributing towards peace and stability in Africa and even elsewhere in the world. Cilliers and Mills (1996:153-161) refer to the following comments made by South African Deputy Minister of Foreign Affairs in 1996, Aziz Pahad, during his address "South Africa and Preventative Diplomacy". Pahad stated the following:

"In the light of the so-called 'African fatigue' prevalent amongst many of the principal industrial and military powers, and the understanding that South Africa cannot prosper in splendid isolation in a continent not at peace with itself, it is in its national interest to play an important role in the conflict prevention and resolution in Africa, especially in sub-Saharan Africa."

Williams (Cilliers & Mills, 1999:153) recalled how the new South African government, after having emerged almost euphorically from the elections and negotiations of the preceding four years, was not initially focused on peace-keeping missions. Yet, within months, the Ministries of Foreign Affairs and Defence were inundated with requests and queries ranging from courses to elaborations on their position on direct participation in peace-keeping missions per se.

Recent developments of peace-keeping evolved from the need amongst stable countries to assist those in turmoil in order to create stability and make progress towards a more peaceful universe. Theo Neethling (Cilliers & Mills, 1999:27) confirms that peacekeeping was pioneered by the UN as one of the

means to maintain international security and peace. Although the Cold War, to most, became a mere bad memory of which original tensions have subsided considerably, resurgent ethnic, nationalist and other factors have threatened peace in many regions. Consequently, UN peace-keeping operations have grown rapidly in number as well as in complexity.

According to Neethling (Cilliers & Mills, 1999:27), the UN has launched more peace-keeping operations in Africa than in any other single region on earth. Up to this moment, African Wars remain one of the priorities on the list of the Secretary-General of the UN. Unfortunately, it seems that the UN successes in Africa are outweighed by the many unresolved conflicts where intervention is needed. Neethling (Cilliers & Mills, 1999:27) also points out that the failures of peace-keeping operations are highlighted by the weakness of the UN as a diplomatic, arbiter, peacekeeper and especially as a peace-enforcer. In fact, the successes of the peace-keeping role of the UN can easily become the standard against which the organisation's successes are measured. Since 1999, considerable successes were achieved in many of these peace-keeping operations where the South African Defence Force played a significant part.

Shaw and Cilliers (1995:2) established that the original terminology associated with 'peacekeeping' has changed since the Secretary-General of the UN issued his pioneering report in June 1992, *An Agenda for Peace*. According to NATO, preventative diplomacy is defined as "action designed to prevent disputes from arising between parties, to prevent existing disputes from escalating into conflicts and to limit the spread of the latter when they occur." According to Shaw and Cilliers (1995:2) peace-support operations describe a range of activities including conflict prevention, peacemaking, peacekeeping, humanitarian aid, peace-enforcement and peace-building. These categories are not mutually exclusive, and the distinction between them is often unclear.

John Ruggie (1993:3) explained that Peacekeeping can be recognised by its interpositionary or "umpire" role as peace-keeping forces fight against neither side in a dispute but remain impartial and try to keep the disputing parties apart. They normally carry only light arms and shoot only in self-defence. In other words, unlike combat units, peace-keeping forces are not designed to create the conditions for their own success. These conditions must pre-exist for them to be able to perform their role. This implies that it is considerably more difficult to conduct successful peace-keeping operations than it is to conduct a straight forward conventional military operation.

John Ruggie (1993:4) also stresses that the role of peace-keeping soldiers is essentially a non-military mission, conducted by military personnel. Beginning in the late 1980s, the United Nations included monitoring and conducting elections, as well as related services that facilitate transitions to stable government. John Ruggie (1993:4) continues his argument by pointing out that Namibia's first democratic election is an example of this type of peace-keeping mission, implying that the non-military part of the peace-keeping operation was the dominant priority.

According to Malan and Lord (2000:87), the most important development in peacekeeping in Africa in the 1990s was the emergent African consensus that countries south of the Sahara will have to take responsibility for most interventions in the future. The long-held African faith in the United Nations, fuelled by the large African presence in the General Assembly, has dissolved

in the face of outright failures in Somalia and Rwanda and the inability to act in Liberia and Sierra Leone. These statements were made in papers presented at two related conferences held in Prague and Pretoria in May and October 1999. Herbst's (Malan & Lord, 2000:94) paper "*The Complicated Future of Peacekeeping in Africa*" stated that there has been a gradual disillusionment globally with the Organization of African Unity in view of its recurrent inability to organise effectively.

The ambitious goal for an African solution to African problems is admirable. It signals the end of the West's patronizing attitude towards Africa. However, according to Herbst (Malan & Lord, 2000:94) the assumptions behind the now widely held idea that 'African Solutions to African Problems' is somehow more appropriate, more ethical, and more efficacious than other types of intervention have not to date, been examined.

Herbst (Malan & Lord, 2000:94) concludes his argument by stating that benign interventions, where the peacekeepers act in a matter that is not guided first and foremost by their own parochial national interests, are unlikely in Africa. The international community welcomed the new African assertiveness, although by sub-contracting peace-keeping interventions to African states, the international community is essentially saying that conflicts

in large countries, such as Angola, DRC and Sudan, are hopeless. This admission was a stunning moral and ethical lapse at the end of the twentieth century.

In the brutal world of international relations, soldiers are forced to try not only to stabilize an almost impossible situation, but they must also cope with their own emotions, feelings and strife to find internal stability in an unstable environment. For caregivers involved with trying to find and provide moral and ethical guidelines, this is a growing challenge in the beginning of the twenty-first century.

Ambassador Howard Walker (Lewis, 1993:7), Vice-President, National Defence University, referred to the growing interest in peacekeeping during a time when the consequences of UN peacekeeping have exploded both in cost as well as in complexity. Walker (Malan & Lord, 2000:94) commented that "we see brutal civil wars that are difficult to control". He made a very valid point by stating that injecting UN peace-keeping operations into those situations have far-reaching human and material cost. Therefore, it is essential that we try to understand the nature and impact of peace-keeping, not only in the local population of the deployed countries, but also on the deployed soldiers and their families.

Cilliers & Mills (1999:1) place a number of facts in context regarding the development of peace-keeping operations:

1. Peacekeeping was originally predominantly a matter of upholding a peace on which consensus had already been agreed.
2. In the aftermath of the cold war the situation changed drastically.
3. In 1987, the UN was involved in five such operations with a total deployment of 10 000 military personnel.
4. In 1994 this had increased to seventeen operations with a deployment of over 70 000 members.

5. It is also notable that in 1994 an estimated seventy per cent of these deployments were conducted in Africa.
6. This led to a growth in the UN's peace-keeping budget from US \$400 million in 1990 to more than US\$3,5 billion in 1994. This budget is still growing annually.

Stuart & Halverson (1997:737) point out that since the 1991 Persian Gulf War, the deployment of US troops worldwide has increased dramatically. However, the knowledge of the long-term effect of frequent deployments on the general psychological health of active soldiers is still not known. Several international studies documented in *Military Medicine*, *The Journal of Applied Social Psychology* etc, were conducted in recent years. The Canadians and Americans did most of these studies. Theo Neethling (Cilliers & Mills, 1999:27) noted that research in the field of peacekeeping has focused on a wide range of different issues, ranging from political science, to military science and psychology.

I was not able to find any recent research in South Africa regarding the topic "Coping With Deployment During Peace-Keeping Operations". There was a number of studies done prior to 1994 and the transition to a new South Africa, focusing on either the role of National Service and/or the impact thereof on society. Ferreira (1984:56) focused on the effect that the Namibia/Angolan war had on families. Currently the new studies and articles in South Africa are focusing much more on the strategic level and the domestic and foreign policies in terms of peacekeeping, peace-support operations as well as on peace enforcement!

Shaw & Cilliers (1995:2-3) tried to promote better understanding of the terminology. It is necessary to clarify the terminology used. This overview refers to an article written after a Seminar in Cape Town in May 1995 on "South African Policy on Global Peace Support Efforts":

1. Conflict prevention can range from diplomatic initiatives to the preventative deployment of troops in order to prevent existing conflicts from escalating into armed conflicts.
2. Peace-making is the diplomatic actions aimed at establishing a peaceful settlement once conflict is in progress or has resumed.
3. Peace-keeping is the containment, moderation and/or termination of hostilities between or within states through various mediums as to complement the political process of conflict resolution and to maintain peace.
4. Peace-enforcement is defined under Chapter VII of the UN Charter as "using military means to restore peace in an area of conflict". The most dramatic instance of peace-enforcement was the US led Operation Desert Storm that re-established the territorial integrity of Kuwait following Iraq's invasion.
5. Peace-building is generally seen to be actions taken after conflict to identify and support structures that strengthen and solidify a peace settlement in order to avoid a relapse into conflict. Pro-actively, peace-

building could also include concrete co-operative projects that would link two or more countries in a mutually beneficial undertaking.

6. Humanitarian relief operations refer to missions conducted to relieve human suffering, normally when local authorities are either unable or unwilling to do so. South Africa's involvement in such operations may follow upon natural or man-made disasters, such as floods, drought, pollution and even tsunamis.

Rosebush (1998:559) focused on research done on Canadian Forces during deployment in Rwanda. This research provides some insight into what South African soldiers may experience during their deployment elsewhere in Africa under extreme conditions.

Typical stressors for Canadian Forces during deployment to Rwanda included fear of the unknown, personal safety, overwork, uncertainty about how long the mission would last, and the need to constantly adapt and to cope with death and human misery on a daily basis. The major psychological conflict-deployed soldiers grappled with, was the denial of powerlessness.

A vital component of research within the framework of Practical Theology on a topic embedded in political and military science, is a broad investigation into Practical Theology's origin and development.

1.6 History of Pastoral Theology

From the very beginning of the church, the actions of Christians described as "shepherds" or "pastors" embodied theology in practice. This perception is expressed in numerous documentation, descriptions, discourses, positions and statements that contain, at least originally, a pastoral thought. Mario Midali (2000:16) refers to some Classical texts: the Apologia on his Flight, by Saint Gregory Nazienzen, (Midali, 2000:330-390), On the Priesthood, by Saint John Chrysostom (Midali, 2000:349-407), On the Duties of the Clergy, by Saint Ambrose of Milan (Midali, 2000:430-379), and the Letter to Nepotian, by Saint Jerome (Midali, 2000:350-420). Browning (Willows & Swinton, 2000:9) stated "critical reflection on praxis lies at the heart of the practical theological task. Critical reflection on the discipline itself will encourage growth and positive new directions".

David Willows and John Swinton (2004:11) acknowledged that with the fascinating aspects of practical theology, it remains one of the fastest growing areas in theology in the UK and elsewhere in the world. Through numerous courses and modules at universities and seminaries, students are given an opportunity to explore the interface between theology and practical living. However, the question of what the term practical theology precisely entails or implies, remains a topic of debate and disagreement.

The concept of how practical theology is currently so "open" that one could be forgiven for assuming that practical theology is whatever any participating theologian defines it to be. Therefore, it is important to understand the background and development path that the phrase has followed on its journey through history.

According to Mario Midali (2000:11-12), the Catholic church has originally used the term Pastoral Theology for several centuries although they added the term “Practical Theology” as a sub-title, intending to focus their theological reflection on the application of pastoral ministry in the widest possible context of the church.

Currently, a considerable number of pastoral theologians, especially in German-, Flemish-, French- and English-speaking areas, has abandoned the term “pastoral theology” in favour for the term “practical theology”.

Amongst Protestants, the theologians have usually held to the nomenclature or classification of practical theology. Nomenclature refers to a system of names or terms used by an individual or community, especially those used in a particular science. Most theologians worldwide currently use the term practical theology. Mario Midali points out (2000:19-20) that in the Catholic Church, pastoral theology was born on significant impulse by the Council of Trent (1545-1563) as a practical implementation of the Council’s reform plans. These steps outline a plan for church reform, which resolves itself in determining the characteristics of the ideal pastor.

During the Enlightenment, the need to establish a University statue for Pastoral Theology arose and in the process, justifying its theological and scientific character. Midali points out (2000:21) that the first important attempt to move in this direction can be ascribed to Stephan Rautenstrauch, a Benedictine abbot (1734-1785). He was the first director of the theologian Faculty of Prague and later in 1774, director of the theological Faculty of Vienna. It is very interesting to note that the debate at that time was focused on the position of practical theology solely as part of the pragmatic world and not as part of theology. Midali wrote (2000:21) that “at the same time, the theological speculation of the time was open to profound criticism for its propensity to devote so much time to useless academic hair-splitting on topics that had no practical value”.

Rautenstrauch, as the first director of the theologian Faculty of Prague, proposed a plan that does not simply “touch up” the amalgamated practical relevance of the current being taught then. In fact, he proposed reorganising the entire theological curriculum in order to mould it into a decisively pastoral orientation. Rautenstrauch laid the first foundations of what later would be the humble beginnings of an academic discipline called Practical Theology.

The question that constantly needs to be answered, is the balance between “practical” and “theology” going from theory to practice and back again in a never ending spiralling movement. The same balance and debate between practical relevance and theological depth are still as relevant today. Often the same critique can be heard today against splitting hairs over “irrelevant” theological issues and topics, or being so ‘worldly’ as to be similar to all other academic disciplines, and that without any merit to our Christian heritage and belief systems.

David Willows and John Swinton (2004:11-12) feel that the different perspectives present in practical theology range from the ministers applying theology in their daily encounters, to academics looking at the process of theological reflection. It can range from the counsellor where practical theology presents itself in a dialogue, to an ongoing conversation with contemporary psychological theories. All of these actions in their own specific ways are helping and guiding us to develop a more meaningful existence as

human beings. Since this research is based on the platform of Practical Theology, it is important to understand the origins of practical theology and some of the fundamental assumptions these are based upon.

Osmer stated (Shults, 2006:327) that practical theology as an academic subject, emerged in the context of the modern research university. It forms part of the four-fold pattern of theology as practiced by the encyclopaedias in North America and Europe. Subjects that are referred to, are biblical studies which include Old and New Testament studies, church history and theology which include dogma, ethics as well as practical theology. Most Universities teaching theology in South Africa followed this theological pattern to some extent. Theology cannot research God or scientifically prove nor disprove His or Her existence. Theology can only research how people experience God's presence in their own lives, and how they relate and describe their experiences of the presence of God.

1.7 Practical Theology

The terms Practical Theology and Pastoral Theology are sometimes used as if these are exactly the same thing and in other circumstances as if they are totally different from one another. Woodward and Pattison (2000:1-2) explain that Pastoral Theology is an older term that goes far back into history and that it is related to the need to guide and heal. Here the image of the pastor as the Sheppard looking after its flock, based on John 10:11, where Jesus described himself as the 'Good Sheppard of His sheep' is used. Pattison and Woodward see Pastoral Theology in broad terms as the theological reflection and underpinning that guided pastoral care towards ensuring the well-being of the individual and the Christian "flock". This term is still used particularly in the Catholic tradition to describe practical pastoral action such as marriage preparation, burying rituals or serving sacraments.

Practical theology is a term that emerged in the German protestant tradition in the late eighteenth century as part of their academic theological curriculum. Woodward and Pattison (2000:2) are of the opinion that the concerns of Practical Theology extend beyond pastoral care with specialisation in worship, church management, preaching and Christian education.

It must be kept in mind that practical theology and pastoral theology have different historical uses and traditions, although the term is often applied interchangeably. Woodward and Pattison (2000:4) rightly stated that it is certainly possible to define practical theology and pastoral theology, but it is probably not very useful to do so because definitions differ. There is not one universally accepted definition of either term.

The Woodward and Pattison (2000:7) definition is as follows:

"Pastoral/practical theology is a place where religious beliefs, traditions and practice meets contemporary experiences, questions and actions and conducts a dialogue that is mutually enriching, intellectually critical, and practically transforming."

Müller (1996:1) stated that Practical Theology occurs whenever a person at any place and time starts contemplating on practice, from the viewpoint of their personal experience of the revelation and presence of God.

With any thinking and reflecting upon God and His manifestation in daily life, one is already actively busy with some form of basic Practical Theology. There are clearly diverse degrees of Practical Theology. On the one hand Practical Theology can be very rigid, formal, and systematic - almost over-organized and very structured. On the other hand, Practical Theology can also be very spontaneous without deep theological debates, informal discussions and localised in the specific situation. This localisation may vary from a hospital to a pub, from a deployment theatre in Central Africa to a youth group in Durban.

Practical Theology can function and operate on different levels. It can equally be part of ministerial activities at congregational level, and in the chaplaincy in the middle of Africa. Similarly, Practical Theology can either happen informally between laypeople while discussing how they experience God's presence in their lives, or it may be a highly academic discussion at university level between PhD students or professors of their understanding of God's presence in their own, but particularly in the lives of mankind.

Müller (1996:1) added to a phrase used by Anthony H Jones in a lecture with reference to Calvin Schrag commented, when he wrote the following about practical theology: "It is always guided by the moment of praxis practical theology, is always local, embedded, and situated". This is the strength and the challenge of Practical Theology to remain in the moment of praxis, relevant and essential to the people in the situation, but notwithstanding the practical applications, still managing to remain scientifically accountable.

That is the challenge for Practical Theology. It implies that similar problems at different locations may lead to different questions and different answers. The different conclusions may be equally correct in different places between different people in different times. In short, this means that there is not only one answer, but different options are possible in different localised situations depending on culture, education, religious outlook, social background and the time frame the questions are posed in.

1.7.1 Theology

Before Practical Theology can be contemplated, one has to ask: "What is Theology?" Although Theology has been taught at Universities through the ages, its status as a University subject had always been in question. Heyns and Pieterse (1990:3) explained that since the word "theology" is a combination of two Greek words – *theos*, meaning God, and *logos*, meaning word. Theology is thus a word about God. The question that arises is whether one can speak scientifically about God. We can only speak to God. Any statement about God is almost a statement of faith. Whether the individual accepts or rejects God is his/her statement of faith.

Heyns and Pieterse (1990:3) state that God cannot be captured in human language, nor can God be objectified and thus be studied scientifically. All that can be studied is people's statements about God and their faith in God.

How individuals, groups and society experience and respond towards their specific understanding and perception of God or gods can be studied. Theology may, therefore, be defined as a scientific study of people's faith in

and their religious statements of their own understanding of God. Heyns and Pieterse (1990:3) further state that theology would never have developed as a field of study, had it not been for people's faith and religious reflection.

Ballard (Willows & Swinton, 2004:29) emphasises that Practical Theology is not simply the bridge between theory and practice, but that it is one of a number of fields in theology. Each of these fields draws on the resources and concerns of the others, but each also has its own central focal point. The purpose of all these theological activities is to equip God's children to live on the earth. Ballard (Willows & Swinton, 2004:29) feels that the specific task of Practical Theology is to start with the concrete, historical, instantaneous reality, critically assessing and in the process allowing the practical life of the church in all its many different variations to draw on the conclusion founded in historical, fundamental, and systemic theology.

On the other hand, Practical Theology will simultaneously be needed by the other theological disciplines as they too wrestle with the question of how to empower and enable the church and Christians to remain faithful in today's world. Heyns and Pieterse (1990:3) rightly state that practical theology does not confine itself solely to the formal activities of the church, but also examine all the religious activities of people who seek to live Christian lives. Therefore, practical theology is not only important to pastors, but to all Christians, because we are all daily confronted with people's spiritual needs – particularly those close to us – our friends, family and colleagues.

Heyns and Pieterse (1990:3) continue this line of thought by stating that it is currently accepted that modern (and post-modern) societies could not be conquered by the institutional church from the outside. It could, however, be accomplished through the witness of believers living and working in those societies, intimately acquainted with their communities. It is not about dishing out tracts or conducting prayer meetings at work, but about performing our daily tasks in a perspective of faith.

Part of this research is looking at the practical impact of whether or not caregivers' faith assists them in coping during a deployment. It would be wrong to make such an assumption simply based on one's own perception and point of view.

1.7.2 The Minimum Requirements for a Post-foundationalist Practical Theology

In an article that was originally presented at a workshop during the International Biennial Conference of the International Academy of Practical Theology, 25-29 June 2005, in Brisbane, Australia (2005:78) Müller formulated his viewpoints of the minimum requirements for a Post-foundationalist Practical Theology.

According to Browning (1983:6), theology can be practical if we bring practical concerns to it right from the start. Browning favoured the practice-theory-practice model, which breaks with the application model that has only two elements namely theory and practice. This pattern follows from practice to theoretical reflection and back to practice again.

Thomas Ogletree (Browning, 1983:85) wrote: “Theology is practical in the sense that it concerns, in all of its expressions, the most basic of human existence”. Paul Ballard (Willows & Swinton, 2000:27) refers to a seminar for post graduate students. There was a discussion on the nature of Practical Theology. During the debate one of the participating pastors asked why all the academics are so anxious to analyse the nature of theological activity. “After all, he said, as a working minister, he had to get on with the job on the basis of a convenient and appropriate working theological model”. It was, therefore, not necessary for the academics to continuously peer under the bonnet of the car when the car had to be out on the road.

This emphasises some of the issues at hand. It points to the growing alienation between academic theology and the need in the practical situation. This very tension is precisely what theologians are constantly trying to come to grips with. Theology’s task is to provide a resource of how Christians can understand God’s message, of how it can be understood in practical day-to-day life. Ballard (Willows & Swinton, 2000:29) stated that each field of theology is part of the practical demands for Christian understanding in contemporary society. Theology is not purely theoretical or a critical enquiry that remains detached from reality. In fact, Biblical studies are not only archaeological history or text critical studies, but it informs doctrine, preaching, prayer and very importantly - ethics.

There may be tension and differences, even some conflict of opinion between the different theological subjects. However, at the end of the day, they all work together, striving to make sense of biblical documents, history, ethics and applying them in practice in different ways and in different styles.

I will try to explain this concept further by using a metaphor. Imagine numerous different vehicles on the road, all with different engines and various capacities. Notwithstanding the huge difference in price, age, colour and so forth, they still share a common transportation purpose. They are expected to move from point A to point B. In that broader picture they all have different yet very specific purposes. A hearse and an ice-cream truck are very different in their specific purpose, but both must be able to move from one point to another to qualify as vehicles.

The main question that remains between the different theological subjects, is whether all these different vehicles are able to fulfil their specific tasks, with or without looking under the bonnet constantly? Even admitting that although some are using diesel and others are using petrol, batteries or solar panels to achieve propulsion, they still share vast mutual purposes.

Practical Theology is an instrument for how people can reflect their experience of the presence of God in their lives in a way that is logical and may hopefully carry great weight with both the individual and those interested in a more academic approach. The following are pre-requisites not only for sound methodology doing research within the Practical Theology, but also to reflect on its epistemic nature. This is discussed in more detail in chapter five.

In an effort to better comprehend the methodological dynamics, which are created by a post-foundationalist understanding of Practical Theology, a closer look at these minimum requirements is needed. Social constructionism will be discussed in some detail in chapter four. The following points should be considered to assist in the process of understanding God’s presence in our lives:

1. Locally contextual.
2. Socially constructed.
3. Directed by tradition.
4. Exploring inter-disciplinary meaning.
5. Pointing beyond the local.

1.7.3 Locally Contextual

One of the basic building blocks of Practical Theology is its specific focus on the concrete context (Willows & Swinton, 2000:42). Practical Theology cannot function in a general context. It must be very exact, not vague and generalised. It must be concrete and applicable to the actual situation and relevant to “real” people in that particular situation. Practical Theology must, therefore, always be local or specific. If Practical Theology were not to be practiced in this way, it moves into the field of Systemic Theology.

It could well be argued that all theology should be relevant and practically applied in some form or the other. However, some subjects in theology are further removed from being extremely relevant in day-to-day practical situations than others. For instance, specific documentation on a church meeting held fifty years ago about the problem of bees in the outhouse may be interesting on certain levels, it may be humorous for some and others may be reminded that every generation has its own challenges. How interesting or boring the story of the bees in the outhouse may or may not be, it will probably still remain less relevant today than it was fifty years ago for those that needed to use that specific outhouse!

It could be argued that caregivers about to be deployed as part of a peace-keeping mission might be very interested in reading my research; they may be motivated by their hope to gain some guidance on how to survive emotionally and spiritually as a caregiver in a deployment situation. But, it is quite possible that caregivers may not be interested at all due to their own religious point of view or simply that they prefer not to be influenced by other people’s stories and perceptions prior to their own deployment.

Similarly, it could be easily argued that non-deployable caregivers, especially those who are not part of the military, might not be interested at all in the relevance of my research, simply because it is not locally contextualised and has no relevance to them personally. Others more interested in the general effects of coping in more isolated circumstances, like remote mining areas or working for civilian companies in Africa, may equally be motivated by their own specific context. They maybe. A chemical engineer living in Minnesota would most likely not be interested in this particular research, even at the odd change that he/she may even be aware of its existence in the first place.

Going back to the argument that all theology should be relevant, in addition to the story of the bees in the outhouse, I am going to take the argument one

step further. The debate of whether or not soldiers should relinquish their arms before entering a place of worship, may lead them back towards a fictional tale of swords in church a long time ago. For me it is possible that a reverence towards a non-specific, undated, unsigned, badly documented meeting that may or may not have occurred in the eighth year of the twelfth century, debating whether soldiers may or may not bring their swords into church, may still be slightly relevant for some soldiers today.

It may be more relevant if there were currently an active debate over the question of whether arms may be taken into church or a place of peace and sanctimony by those soldiers deployed in an operational theatre or as part of a peace-keeping mission. They may be asking whether or not weapons may be brought into a church service or not, and try to determine guidelines in history of how similar dilemmas were dealt with in the past. Currently, most soldiers would probably not be interested in such a debate at all.

Similarly, someone who is doing research on the impact of HIV on children, or the children themselves, will probably be considerably less interested in the above-mentioned topic, if at all. Simply because the initial issue is not relevant to them, they may not be interested.

Operating from within the paradigm of the post-foundationalist social constructionist practical theology as framework, it is relevant for me to ask how does a specific caregiver in a specific context cope with deployment and then to focus on trying to understand how that individual copes with the stress during peace-keeping missions. This is more relevant than talking about swords in church during the twelfth century, or even discussing small arms in a present-day chaplain's service. The question regarding the swords will most probably be of no concern or relevance to anybody not affected by or interested in the topic. Similarly, there are numerous studies in South Africa on the topic of HIV/AIDS that may be of little interest to people in Turkey where there is an almost non-existing HIV/AIDS infection rate.

The reference to Church History and specifically to the history of Practical Theology, does not imply that we cannot learn and gather very useful information from history, or that Church History as an academic subject is of lesser value than Practical Theology. Church History is simply a different

subject with different focus areas. This explanation tries to emphasise the fact that Practical Theology is locally contextualised in order to remain relevant.

We as humans have a history of not learning from the past. We can learn from debates in the twelfth century, but it must have practical application value for the praxis, the moment we are in. If such knowledge cannot be applied locally and be relevant in a specific context, it is not Practical Theology and remains either an interesting, or useless bit of historical documented information.

Müller explained (2005:78) that Practical Theology should be distinguished from other theological disciplines, not only by its general context but also by its truthfulness when observing a particular context. Practical Theology should not only be truthful to the exact context, but also be truthful to the methodology of choice with a definite movement from context (praxis) to theory and, very important, a move back towards context again.

1.7.4 Practical Theology in relation to Systemic Theology

Child's (1998:193) recollection of the following interesting conversation between a pastoral theologian, Hiltner and a systematic theologian, Tillich, illustrates the position of Practical Theology in perspective to systemic theology:

Tillich: "Let us say there was a certain man..."

Hiltner (interrupting): "What was his name?"

Tillich: "Oh, ... err... let us say John. So there was this man named John and ..."

Hiltner (interrupting): "Was he married?"

Tillich: "Let us say he was. So there was this married man, John, who ..."

Hiltner (interrupting again): "What was his wife's name? Did they both work?"

Tillich (with exasperation): "Prof Hiltner, won't you please let me finish? What is the meaning of all these questions?"

Hiltner: "To speak of just any man is to speak of no man at all".

This frustrating story between the two theologian professors clearly illustrates two different approaches and perspectives. One approach is not necessarily right, wrong or better, it is simply different from the other. The one refers to a vague unidentifiable man with a fictitious name – if need be, but without any real substance and depth in his character, while the other participant in the story was specifically interested in the unknown facts of how the man's life is really constructed. He was interested in the detail and personal specifics that make 'John' unique and different from other people.

That is why I am not interested in all the stories of all the caregivers ever deployed, during all peace-keeping missions, in all the different countries that have seen peace-keeping deployment since such missions first occurred. I am content to listen in-depth to the experiences and stories of four professional caregivers. I try to focus on the stories of these unique women, all of them working within the SANDF, and how they, in their own unique way have managed to cope within a specific localised context within their specific own circumstances, with more or less success. The level of their success in coping is also determined by themselves and not by me. They are in a better position to determine whether or not they were able to cope with their specific situations than an outsider listening to their stories at a later stage with his or her own subjective outlook.

The specific focus on localised situations is in line with the narrative Practical Theological approach. Within the narrative approach and qualitative approach, it will at any rate become totally impossible and impractical to listen in depth (especially with feedback loops included), to all caregivers ever involved in deployment. The time involved and the logistics involved, as well as the effort to listen to all the stories, and reinterpreting all the stories of everybody ever deployed, are simply an unattainable task. The enormity of such an undertaking makes it an impossible task. This is in sharp contrast with a research process where a list of questions on an answer sheet is ticked

off. Quantitative research is not a feasible option; therefore, the qualitative approach was the obvious choice for this research.

1.7.5 Socially Constructed

Social Constructionism is also discussed in chapter four. Here it is addressed as part of the points to consider in assisting us with the process of understanding God's presence in our lives. Carla Willig (2001:7) correctly points out the growing influence of Social Constructionism in that it draws attention to the fact that human perceptions and experiences are mediated linguistically (by the words we use), culturally (by the norms and practices we accept), as well as historically (where we come from).

In other words, what we experience and perceive is never (or very seldom) an undeviating indication of environmental conditions. Our experiences and perceptions must rather be understood as 'reality' viewed and then interpreted by the individual, leading towards a very specific understanding of those unique conditions as experienced from that particular angle and approach. This does not imply that we can never really understand anything 'correctly', but it implies that we accept and acknowledge that there are "knowledges" rather than "knowledge".

Berger (1966:15) wrote: "The sociology of knowledge is concerned with the analysis of the social construction of reality". Willig (2001:1) also emphasised the fact that language plays an important role in the process of how the "knowledges" are socially constructed. How we see and interpret and consequently understand life is primarily expressed through words.

This can easily be explained by the well-known metaphor of a bottle being "half full" or "half empty". Both descriptions are equally correct, yet one can be more negative and worrisome, emphasising the emptiness and lack of resources by focusing on the bottle that is half empty. Whereas, if one focus on the half full bottle, it provides a positive, optimistic almost hopeful look on the same situation. This metaphor of the half full or half empty bottle is in my opinion applicable to a large portion of the population.

This approach implies that the same situation, observable fact, or incident, can be described in different ways, giving rise to different options and ways of understanding or perceiving the same thing. Yet, neither way of understanding and describing the same situation, an observable fact or incident, is necessarily incorrect or accurate, they are just different ways of looking at, and understanding the same thing. It is ironic that the same fundamentalist claiming that the Bible as the only "truth" and who opposes some of the social construction and post-foundationalist ideas so strongly, accepts the different versions within the gospels without realising that those different versions were themselves socially constructed. This is due to the individuals' (who recorded the original message) different understanding and focus areas within the process of writing them, thus explaining the differences between the "same" stories.

According to my understanding, social constructionism does not diminish the guidance of the Holy Spirit in the process of understanding scripture at all. It rather emphasises the wonderful way in which God guides us towards understanding, not only through scripture, but also emphasises how the Holy Spirit guides us towards new understanding of our own lives and the lives of

those who share the world before us as well as those sharing the world currently with us, and, hopefully, to consider those who are still coming.

Until today, the study of ancient languages and background history is essential for serious biblical scholars in order to assist them in deconstructing the original message and re-constructing it in a relevant form today. We cannot reach a point to declare, full of arrogance, that we have reached complete understanding of God's revelation to man, or that we understand the universe and everything in it completely. We must rather humbly admit that we do not understand the universe lock, stock and barrel; neither do we understand mankind or ourselves all that well. We can only strive for better understanding and wisdom.

This reminds me of the scripture in 1 Corinthians 13:11-12 (Good News 1998:227):

“When I was a child, my speech, feelings, and thinking were all those of a child; now that I have grown up, I have no more use of childish ways. What we see now is like a dim image in a mirror; then we shall see face to face. What I know is only partial; then it will be complete – as complete as God's knowledge of me”.

The more I know, the more I am aware of how little I really know. The mirror is indeed very dim, and instead of getting clearer, it is as if more and dirtier cloths are adding new obstacles that add towards the difficulty in seeing God clearly. In fact, it is quite possible that every new perception and thought add towards the process of obscuring our image of God and not necessarily in clarifying our view. Maybe, it is time to accept that what we observe in the mirror may well be different from what another person is seeing and observing in the same mirror.

This metaphor reminds me of the story of the couple that moved into a new home. After the wife had seen the neighbours' newly done washing on the washing line, she commented on how faded and even dirty the neighbours' washing looked. This continued for a few weeks, until one morning she exclaimed, surprised and joyously, that the neighbours washing was at last clean and bright without any sign of fading. Her husband's only comment was “I cleaned the window this morning”! The sad part of it is human's unwillingness to admit that we do not all see and experience God in the exact same way. Our difficulty is not only to realise that we look through a window, but also the realisation that sometimes our own beliefs and ideas may distort the picture of how we see the world. It will never cease to amaze me how adamant and totally convinced people are able to state their position as correct and all other opinions that differ with their “truth” to be in the wrong.

1.7.6 Agree to Disagree

This suggested approach of understanding “knowledge” implies that there may be more than one way to look at something and that both positions, although different in their point of view and standpoint, may in fact be correct. I want to take the point even one step further. Even if I may not think that someone with an opinion different from mine is correct and I may be convinced, based upon my understanding of the truth, that he/she is indeed

wrong, it does not imply that he/she does not retain the right to have an own standpoint, even if we agree to disagree.

This argument is not acceptable at all for those with a more fundamental point of view. Especially when the possibility arose where certain scriptures may be interpreted from different perspectives and traditions (shared points of view), people react very negatively towards any point of view that differs from their own. Sadly, Christians, while proclaiming not only to accept the love of Jesus and spreading that love to the world, don't have a very good track record for tolerance. This tendency of intolerance and aggression against those that differ from "us" is unfortunately not completely in the past. History reveals some frightening episodes of very unchristian love amongst believers. Bettenson (1963:132) refers to the decrees of the Fourth Lateran council in 1215 where the foundations of the inquisition were laid.

Bettenson (1963:179) continues his explanation by pointing out that although the inquisition never functioned in England, except for the Templars' trials in 1401, it marks the beginning of the official persecution of heresy in England.

Miller (1980:1010-1012) shares the following story from the year 1517, the same year Luther nailed his thesis to the church door:

John Brown of Ashford, an intelligent Christian, happened to seat himself beside a priest in the Gravesend passage boat. "Dost thou know who I am?" said the priest, in a most haughty manner.

"No sir," said Brown.

"Well then, thou must know that I am a priest, you are to hear me."

"Indeed, sir! Are you a parson, or a vicar, or a lady's chaplain?"

"No, I am a *soul-priest*, I sing mass to save souls."

"Do you, sir?" rejoined Brown, that is well done "and can you tell me where to find the soul when you begin the mass?"

"I cannot," said the priest.

"And where do you leave it, pray, when mass is ended?"

"I do not know," said the priest.

"What!" continued Brown, "you do not know where you find the soul or where you leave it, and yet you say that you save it!"

"Go thy ways," said the priest angrily, "thou art a heretic, and I will be even with thee".

As soon as the priest arrived in Canterbury, he denounced Brown to the Archbishop. Three days later, Brown was dragged from his dinner table and thrown into prison, held for forty days without his wife having any idea what happened to him or what had been done to him. Then he was brought up to trial and ordered to retract his blasphemy.

Brown said: "Christ was once offered to bear the sins of many, and it is by this sacrifice we are saved, not by the repetitions of the priests".

At this reply the archbishop made a sign to the executioners, who immediately took off his shoes and stockings and placed his bare feet on a pan of burning coals. This was in direct violation of the English laws, which forbade torture to

be inflicted on any subject of the crown, but the clergy thought themselves above the law. The flesh was burnt off the soles of his feet even to the bones, and still John Brown remained firm.

He was burned alive the next morning. This is but one of numerous horror stories in the Christian history, tainting the church's reputation and credibility until this very day. The recent court case between a congregation and a previous employee after a dismissal by the church due to his sexual preference, is not as physically violent as burning people on the stake. However, in my opinion, the message of unconditional love in that churches are the carriers of love and hope, the carriers of peace and forgiveness, is still not coming through to the majority of people!

To continue with the same point on a different track, I want to refer to the Christian Apologetics and Research Ministry (2008) "Dictionary of Theology" on their web page. On this web page they provide short explanations for specific terms and phrases. One of these explanations refers to post-modernism as "a relativistic system of observation, a thought that denies absolutes and objectivity according to their understanding".

The Christian Apologetics and Research Ministry acknowledge the fact that Post-modernism has influenced theology, art, culture, architecture, society, film, technology, as well as economics. They feel that traditional, social, art, and cultural constructs are discarded and reinterpreted in relativistic terms. An example of post-modern thought for them would be the validation of homosexuality as an equally legitimate sexual expression over and against the Judeo-Christian ethic of heterosexual monogamy. In other words, according to their understanding of a post-modernist approach, previously taboo practices and beliefs are given equal validity to traditional values and norms, often to the point of displacing the latter. This equalization and displacement are not restricted to religious realms, but affects all circles of human interaction.

Although the information provided on the web page could not directly be faulted factually, it may be worthwhile to re-read it to also take up the underlying message. It is interesting to note how subtly the "truth" is mixed with a hidden message implying that "this thing" (post-modernism) is indeed a bad "thing" and should therefore be avoided because it is against God's will.

Please take note that this specific website has not been researched extensively and is only used as a broad example to show how language and the subtle use of words can create a very specific message. I do not criticise it or recommend its "Dictionary of Theology". With this explanation, I am not making any pro- or anti-homosexual or heterosexual statements, neither am I trying to comment on the viewpoints of the Christian Apologetics and Research Ministry website. I am only trying to show that different approaches exist regarding the way that we understand the world we live in, and that we must be aware of our own framework of understanding.

The data gathered from the participating co-researchers may contain experiences that are applicable to other caregivers, but it may just as well have little relevance to other caregivers' experiences. It may differ between caregivers who were already deployed, or those that may still be deployed in the future. The fact that it may differ, does not at all affect the truth or validity of those unique experiences as documented by my co-researchers. Their

specific situations (localised content) may be totally different from any other person's experience.

Notwithstanding the differences, we may always be able to understand their shared experiences and gain some new knowledge of how they coped, even if it were only to acknowledge that we do not understand. We must comprehend the building blocks that supported and assisted us towards reaching a specific point of understanding. We, therefore, need to understand how our own social construction took place.

Willig (2001:1) wrote: "Research from a social constructionist perspective is concerned with identifying the various ways of constructing social reality that are available in a culture, to explore the conditions of their use and to trace their implications for human experience and social practice".

It was, therefore, very interesting to me to realise that although the specific localised personal experiences between the four co-researchers, have many different "facts" and unique experiences in them, all of them were able to identify themselves easily with the stories and experiences the others have shared. Although the stories were different, the experiences of loneliness, despair, anger, frustration, helplessness and hope were very similar. Humans tend to pick up emotion in stories quickly and are able to identify with those emotions relatively easily. This is probably one of the main strengths of the narrative approach – to be able to bridge understanding through shared stories.

Müller pointed out (2005:78) that the shift in emphasis from individual to social, from subjective to discourse, which represents a new epistemology in the social sciences, is an integral part of the post-foundationalist movement. The principle of socially constructed interpretations and meanings is without a doubt part of the post-foundationalist approach. Müller (1996:5) wrote that due to lack of emphasis on the socially constructed nature of knowledge and knowledge-systems, he has decided to focus on a narrative Practical Theology. His decision influenced me to select the narrative path as well.

1.7.7 Directed by Tradition

Dyson (Willows & Swinton, 2000:19) feels that it might be necessary to tell different stories in order to give a more accurate account of how "pastoral" theology developed in the different Christian traditions. There is no doubt that there are at present noticeable differences between the various denominations and traditions. The dissimilar wording and terminology and customs between various traditions and denominations are ample prove of these differences.

Stephan Pattison and James Woodward (Willows & Swinton, 2000:36) wrote in their article *In search of words that will resurrect the dead*: "One of the most important functions of pastoral theologies formulated within the Christian tradition is to be faithful to, and truthful about, reality, however difficult that may be". Obviously, it could be argued that there are numerous different realities, as well as many different interpretations of these different realities even amongst those coming from a similar traditional background.

In complex situations the truth may come in different forms and the differences may not immediately become apparent. It is not that different interpretations should all be forced into one unifying thought, but that part of any worthwhile theology is likely to lead towards a truthful reality as it is perceived, if only by them. This may include a denial to be naïve about the complexities and differences of opinions, traditions and realities of life, however difficult they may be to live with.

Pattison and Woodward (Willows & Swinton, 2000:41) further state that part of the importance of pastoral (practical) theology is in its “consonance with spiritual tradition that requires truth” and facing reality. This includes the honesty to speak out and address wrongs - even sometimes at the risk of life or limb - by not trying to pretend that things are in fact different, but rather to speak up about the “reality” as it is perceived.

Willows and Swinton (2000:12) made an important comment when they pointed out that the diversity in approaches in the field should not lead to desperation. Rather, the diversity in approaches is part of the strength and beauty of practical theology as a discipline, that in various ways, it is committed to the possibility of encountering God within the diversity of everyday human experience. Willows and Swinton (2000:12) also feel that practical theology as a discipline is serious about accepting the diversity of human experiences and incorporates the diversity of those experiences as unique “moments” in the drama of divine revelation.

It is, therefore, important not only to be aware of the different approaches; it is vital to be honest about one’s own approach. This is necessary to enable the researcher to position him/herself within the academic paradigm, but equally important for the reader to know in which tradition one can expect the research to be conducted. For example, the Catholic tradition and the Reformed tradition differ in the ways in which they approach certain issues. Similarly, there will be distinct differences in the approach between the Pentecostal tradition and African tradition. This diversity must be acknowledged and research must be directed within a specific tradition.

We do not only find different traditions amongst religious denominations, but also amongst all socially and culturally constructed human institutions. This may vary from schools, business and sport and is applicable to the military as well. The many different traditions in the military with specific ones in the Navy, Air Force and Army, are a worldwide phenomenon. The different traditions in the Defence Force even led towards different management styles in the various arms of service.

All four co-researchers are convinced that these different approaches in management styles between the arms of service are partially responsible for the problems that the co-researchers experienced during their deployment. The moment that members from the SANDF are deployed externally, they fall under the command lines of Chief Joint Operations (CJOPS), and are no longer under the jurisdiction, command and control of their original arm of service until their return to South Africa. This is simply to ensure that commands are issued from one central point during operations.

Due to the current numerical distribution of personnel and the fact that the Army is by far the biggest component in the SANDF, it is not difficult to understand why the ‘traditions’ followed within CJOPS are strongly influenced

by the Army. This is definitely true in terms of their management styles and the general way commanders treat soldiers under their command.

The wide spectrums of different and contrasting human experiences with all its complexities in an uncertain and unpredictable world are mirrored in the different approaches and methodologies in Practical Theology. Practical theologians work with a living “text”. The task of Practical Theology will necessarily likewise be diverse in order to reflect the wide spectrum of human experience. This approach has a direct impact on the end result. It implies that different outcomes are possible due to the numerous differing traditions that influence human behaviour as well as the diversity in human experiences. This diversity in approach and outcomes are in line with a post-modernistic viewpoint.

1.8 Exploring Inter-disciplinary Meaning

The vast difference in possible approaches added towards the difficulty experienced in Practical Theology in order to achieve an equal academic and scientific status with the other theological disciplines during the previous century. Practical theologians invested much effort to obtain equal status with other theological disciplines.

Müller rightly (1996:2) stated that in the process of becoming scientific, and in its effort to achieve an equal academic and scientific status with the other theological disciplines, Practical Theology unfortunately became too much of an elitist academic affair, with too little contact with the informal forms of practical theological reflection. Until today, it still remains a challenge for all serious theologians to balance scientific academic studies while remaining in touch with the “practical” side where the research needs to be relevant, absorbable and understandable within its specific focus area.

Don Browning (Willows & Swinton, 2000:9) correctly pointed out that during the last four decades or so, in Practical Theology there emerged a new dream of practicing practical theology in an exiting, vibrant, multi--disciplinary manner that incorporates and challenges both accepted practice and theory. Inter-disciplinary contact plays a big role, not only in balancing the practice and theory, but it also enhances the output of Practical Theology’s output by comparing and enhancing the quality of academic output, and impact.

To explore and to discover inter-disciplinary meaning refer to more than diverse theological disciplines, in fact it refers to all fields of academic knowledge that are somehow related to the topic being researched, or the “issue” under “investigation”. Therefore, it could mean that valid information from “pharmacology” could be linked with “medical” knowledge and again with “psychology” towards a broader understanding by not only considering the chemical effects of the different prophylaxes used to prevent Malaria, but also to understand the impact of the medication on the human body that leads to hallucinations.

The next step in an inter-disciplinary approach would be to try and understand the emotional and psychological impact of these hallucinations on a specific individual. The initial information regarding the effects of prophylaxes may

have been presented during an interview conducted within the field of Practical Theology (RC/1-46).

If a “none”-inter-disciplinary approach were utilised by such a Practical Theologian, a very important aspect could easily have been misunderstood in its entirety. The contributions from other disciplines towards meaning and understanding could not simply be ignored, but should be utilised to broaden and strengthen the field/discipline in which it functions.

Therefore, if one neglects to approach the situation from within a multi- and inter-disciplinary angle and only focus on theology, a very different explanation could have been arrived at. Without the guiding knowledge of other disciplines, creative theologians could end up with explanations of “prophecies” and “visions” of messages coming from God that most probably would have been totally wrong and misguided.

An over-eager zealous pastor may be able to come up with very interesting and imaginative, or even ghastly explanations after listening to the stories of the hallucinations that co-researcher C shared in some detail. Both stories, the one where the deceased woman follows co-researcher C in the hospital’s corridors and the story where frogs warn her colleague of an ambush, could be interpreted in ways that disregard the chemical and philological effect of prophylaxes (RC/1-46- RC/1-50).

The impact of research done within the field of isolation, ranging from social sciences to medical space research, can all contribute towards providing one with a better understanding of how caregivers cope with isolation within their own situation. Likewise, it would be very difficult if not impossible, to do research on peace-keeping missions without looking in more detail at political and military science.

In chapter six, the question of how and why inter-disciplinary co-operation is not only needed, but also utilised in practice, would be further explored and investigated. In chapter six, more in-dept attention is given to disciplines that academically do not resort under the umbrella of theological disciplines.

1.9 Pointing Beyond the Local

I briefly looked at the points Müller (2005:78) formulated as minimum requirements for a Post-foundationalist Practical Theology. The following aspects were touched upon:

1. Locally contextual.
2. Socially constructed.
3. Directed by tradition.
4. Exploring inter-disciplinary meaning.
5. Pointing beyond the local.

It is possible that locally contextual and focusing beyond the local, may seem at odds with one another. This is, however, not a contradiction, but a movement of growth and growing influence beyond the initial impact. Locally contextual emphasises that Post-foundationalist Practical Theology must be exact, not vague and generalised, as well as concrete and applicable to the actual situation and relevant to “real” people within a detailed identifiable “local” situation. The “knowledge” acquired in the process must have some relevance, value or at least be of some interest to them. This does not imply that “knowledge” gained locally does not contain value or be of some interest to parties or individuals outside the local interest. This interest may be a direct or an indirect interest.

Van Huyssteen (1997:4) wrote that a post-foundationalist theology wants to make two moves. The first move is to acknowledge contextuality, the epistemic essential role of interpreted experience as well as the specific tradition that shapes the epistemic and non-epistemic values that form our consideration and thoughts about God, and how some experience God’s presence in our world. The second movement occurs almost simultaneously within the post-foundationalist notion of rationality. In theological reflection it focuses beyond the confines of the local situation, beyond the local group, community or culture towards a probable form of inter-disciplinary exchange.

This impact beyond the local is not only applicable in terms of direct local or non-local interest, but also applicable to different disciplines. This means that it is not only of possible interest to others working in different places within the same academic discipline, but it may also be of interest to those working in a totally different academic field. The four original co-researchers will be affected and interested in the research, but other SANDF caregivers, particularly those who were deployed, or are about to be deployed on a peace-keeping operation outside the borders of South Africa, may also be interested in this research. However, focusing beyond the local takes it a step beyond the local interest.

The research may be utilised by caregivers from different Defence Forces that may also be involved in peacekeeping. They may be interested in the stories of fellow co-caregivers from a different Defence Force to make comparisons. It can also stretch further towards other disciplines that may be interested in the results inspired by curiosity from within their own field of interest.

As suggested by Müller (2005:78), admitting and understanding the possible impact of the research beyond the local is an essential part of the approach. In order to keep it relevant to the secular world, the need to make an impact

beyond the local is currently growing in importance within the field of Practical Theology. Pattison and Woodward (Willows & Swinton, 2000:49) made an alarming comment when they wrote that all theology is in danger of being dismissed as irrelevant in the secularised world.

This is specifically due to the “private language” used by theologians that is only understood by a small minority and also that their books are often only read by other theologians. Pattison and Woodward (Willows & Swinton, 2000:49) feel that most theological activity has become marginal, private and of little interest to non-specialists. This statement is relevant to Europe and also applicable to England to a lesser extent as the impact and importance of theological studies declined dramatically in recent years. Although the United States of America is currently more faith sensitive and still aware of the potential value of theology, theology is definitely not on the forefront of academic debates. In South Africa, there is a tremendous growth in the commercial business conducted within religious and spiritual books, but academic theological debates are seldom on the bestseller list.

Müller (1996:2) felt, and correctly so, that with all the emphasis on the scientific and academic value of Practical Theology, a situation has gradually developed where some form of practice and Practical Theology on the local as well as informal levels was unintentionally disregarded. More than one accepted answer exists for the same question, depending on the person’s age, culture, gender and social reality. Berger (1966:15) points out that the particular agglomeration of ‘reality’ and knowledge relate to a specific context, and that these associations must be incorporated in an adequate sociological study of these contexts. The particular context does not imply that local “reality” and knowledge could not impact beyond the local.

Practical Theology is definitely the theological discipline that should never run the risk of becoming detached from the basic forms of theological reflection. I am in support of Müller (1996:2) when he stated that this is precisely the reason why he found the concept of post-foundationalist Practical Theology such a valuable contribution towards the understanding of Practical Theology.

This approach endeavours to move beyond the modernistic boundaries of Practical Theology, which tend to be very strict, formal and rationalistic in its approach. It was exactly that rigid, strict and almost unrelenting approach that contributed towards creating an academic atmosphere from which statements can now be made that theology is in actual danger of being dismissed as irrelevant in the secularised world.

1.10 Academic Positioning

In the light of the danger of theology being dismissed as irrelevant, it is very important to position one academically. I experience a continuous move within the scientific paradigm and find myself currently within the post-foundational social constructionist paradigm, aiming to utilize a narrative research process. Müller et al (2001:77) place the narrative approach within the framework of the sociological-constructive paradigm. It requires an altered view when listening to the truth. According to Morgan (2000:5),

viewing the research question from a narrative angle entails stories/events that in the course of time, are linked together to form a plot or a story line.

1.11 Methodological Requirements

Epistemology is a branch of philosophy that endeavours to answer the questions of “what and how can we know?” Epistemology is concerned with the theory of knowledge. Carla Willig (2001:2) wrote that this involves thinking about the nature of knowledge itself, about its extent and regarding the validity and its claims to knowledge. One epistemological approach is positivism. Willig (2001:3) feels that Positivism implies that there is a straightforward relationship between the world (phenomena, objects and events) and understanding our perception thereof. This implies that it is possible for Positivism to accurately describe what is out there and to get it right without any doubt. Willig (2001:3) refers to the term “correspondence theory” because it suggests that phenomena directly determine our perception of them and it could be stated that there exists a direct correspondence between things and the representation of those things. Kirk and Miller’s (1986:14) definition of positivism highlights the notion of positivism that the external world itself establishes in totality the one and only correct view that can be taken of it. This happens independently and is not influenced by the process or circumstances of observation. Willig (2001:3) points out that a positive epistemology implies that the research goal is to produce objective knowledge, striving towards an understanding that is supposed to be impartial, unbiased, without any personal involvement or vested interests from the researcher, based completely on a view from the outside.

Willig (2001:3) goes as far as to state that to label someone as a “positivist” in contemporary epistemological debates, usually represents an insult. The reason for this is that it is generally accepted that observations as well as descriptions are necessarily selective, and that our understanding and perceptions of the world are at best a partial understanding, based upon our own individual, biased perception (Chalmers, 1999). What people disagree on regarding positivism, is how the level of our understanding and perspective of our world can approach objective knowledge, and our understanding of what is really true in the world. Willig (2001:3) points out that the various reactions to Positivism range from naïve realism, which is akin to positivism, to extreme relativism, which rejects ideas and concepts like “knowledge” and “truth” when all is said and done.

In between, we may find critical realism and social constructionism. This brief explanation should provide ample reason why I cannot associate myself with the idea of an epistemological approach based on “pure” Positivism. I feel more comfortable within the social constructionist and narrative approaches. Social construction will be discussed in detail in this research in chapter four, and also to a lesser extent in chapter five.

In 2001, Müller explained that (2000:1) the narrative approach is a relatively new approach and the methodology of the approach is, therefore, still in a developmental phase. Within the narrative approach researchers do not use the term “research objects”, but rather “Co-researchers”. Morgan (2000:3) pointed out that one of the characteristics of the narrative approach is the co-

operation between the researcher and the persons (Co-researchers) on whom the research is applicable. Therefore, we would choose not to use language such as “research objects”, or “research population”, but rather refer to them as *research participants* or *Co-researchers*. For the purpose of this research, I have decided to use the term co-researcher.

Müller (2001:77) correctly stated that it is important that our research must not primarily serve our personal objectives as researchers, but should be of value for those being researched. The rationale of the narrative research is not to reach the objectives of the researcher, but that the research should be meaningful to the persons that form the basis of the research. Narrative research is not about change, but about listening to stories and becoming part of the stories, even if only in understanding. Schoeman (2002:191-195) summarises it as follows: “The researcher strives towards participating interaction”.

Neuman (2000:399) explained that from a methodological point of view, the research highlights the following characteristics of the narrative approach:

1. It tells the story, including the plot, water-shedding parts and climax.
2. It follows the chronology and sequence of events.
3. It is focussed on specific individuals.
4. It is not focused on structures or abstract ideas.
5. It is specific and descriptive by nature.
6. It is not analytical and general.
7. It views events as unique, unpredictable and coherent.

Schoeman (2002:191-195) added that one of the basic requirements, which is valid with regards to research, is reliability. The research process and the eventual outcome must be reliable. If the data and the process were under suspicion, the outcome will not be reliable. Therefore, it is of the utmost importance to be truthful regarding the set requirements to ensure credibility and reliability. The methodological starting point and approach are part of the process to ensure reliability.

1.12 Reliability

Babbie and Mouton (2000:119) explain that reliability refers to the fact that by using a specific technique, if it were applied repetitively to the same object, it would eventually lead to the same result. Mouton and Marais (1993:73) contribute to reliability by stating that it implies that the application of a (valid) measuring instrument would lead to the same observation on different investigation groups under the same conditions. Schoeman (2002:191-195) added that the following four variables would ultimately determine the reliability of the observations:

1. The researchers.
2. The subject of study.
3. The measuring instrument.
4. The research context.

The general guideline of reliability is also applicable in narrative research. Looking at the guidelines for reliability, the specific technique being used in this research is the narrative approach. Lieblich (1998:8) explains that stories provide consistency and continuity to experiences and that the story reflects the experienced reality presented by individual narrators about their lives. The experienced reality as perceived by the individual is shared in the story and not necessarily the “clinical” truth as perceived by somebody else when they listen to the story, or recollects their own experiences in the same situation.

In different conversations about the same topic, the emphasis within the story may move slightly depending on the narrator’s state of mind, or the altered focus brought forward by asking a specific question. The essence of the description will vary within the parameters of the some story.

The story as told may even be full off factual lies, for example a small child telling a story about aliens in the dark - for that child it is an absolute reality. Even if grown-ups from their own perspective can comment that the child’s story is untrue, they cannot question the fact that the story from the child’s perspective is an absolute truth!

In exactly the same way, some of the facts of the narratives may be questioned by readers as untrue. For instance, comments like “to be deployed for three/six/nine months is too long”, is absolutely true for the individual, even if somebody else may have a totally different opinion regarding the length of deployment. This is the main reason way it is often easier for a manager or Officer Commanding to manage a specific technical aspect, rather than to manage human beings. Radar can be calibrated to function within specific parameters by following the same procedures every single time it is calibrated. Humans, however, are different. Not only are they different from one another, but some individuals can constantly vary on a daily basis. Humans can be quite unpredictable.

Therefore, if the reliability of narrative researchers is questioned, what in fact is questioned? Is the tendency of human nature to be able to fluctuate between their stories concerning their own lives and their experienced reality, and therefore to make sense (for themselves) in the way that they reflect their perceived reality? Often, the person questioning the research is simply doing so due to the ‘fact’ that the research results differ from his or her own opinion of what the results should have been.

The question regarding reliability can be a potential risk for narrative research if validity were not regarded in a narrative approach. Therefore, all research done, using the narrative approach might be rejected through some of the more traditional research approach’s. The following comment is from an alternative approach. Mouton and Marais (1993:41-42) highlighted that ecological fallacy occurs when certain conclusions are drawn with regard to groups of people where only individuals have been studied. This is in contrast with the narrative research approach, which in fact focuses on the unheard

voices and although it might be the only person with that particular story, it is still important! We not only have to listen to the majority opinion and voice; it is not necessarily an absolute rendition of the event!

A problem in the research process is finding the balance between the unheard voice of an individual and the (un)-heard voice of the bigger group. My opinion is that the Caregivers, in this case the chaplains and the social workers, are in fact the unheard voices since they are the people who always listen and support the rest of the deployed members. As far as I am able to determine, nobody really listens to caregivers' stories or ask them how they are able to cope with deployment.

Caregivers normally have a tendency not to complain - almost never to the people in a managerial or decision making position. They have a propensity not to complain towards the people who can make a difference in their own lives. In general, they are often reluctant to talk in order to enhance the wellbeing of all deployed members as a whole, especially if the commanding officers are not open to discuss their suggestions of how to improve the general quality of life. Caregivers, especially the chaplains, can be very isolated during deployment in terms of emotional and spiritual support.

1.13 Methods

After mentioning to some colleagues that I am planning to do research on the reason why some caregivers are coping better during their deployment in Peace-Keeping operations than others, I received positive reaction. Some of them contacted me directly and referred me to other caregivers who were quite willing, some even eager, to assist me in my research. I am planning to do the interpretation of the interviews on a social-constructionist basis.

After I had explained the concept of the narrative research to the interested parties, all were willing to allow me to use an audio tape to record our conversations. They were also willing to grant me permission to use their first story or the re-interpreted versions of their stories in the research process. Their second perspectives and considerations subsequent to adding new inputs to it after reflecting on their own stories and reconsidering their opinions could also be utilised freely. Wherever possible, I will share my own interpretations with the co-researchers and they will likewise reinterpret these from their own perspective. Their comments will be included in the final documentation.

Currently, it will be highly unlikely for all the co-researchers to be together at one place for the feedback sessions. This feedback will preferably be personal, but if not possible, it will be by e-mail or telephonically. This feedback will be part of a feedback loop. It is probably quite understandable why they were happy that they did not have to complete a twenty-page questionnaire. Most were surprised to see how into many pages of paper an hour of conversation can be converted!

Roberts (2002:115) mentioned how narrative analysis of life has become a substantial area for analysis of life experiences and identity as connected to social groupings, situations and events. Roberts (2002:116) argues that narratives relate both to a phenomenon and a method. People tell stories of their lives, and narrative–researchers collect stories.

This is exactly what I am trying to do. I am listening to stories of how caregivers coped with deployment, and then I re-share these stories with them. After their new inputs, I must allow the stories to speak for themselves! Gregory Bateson stated in 1972 that people created meaning of events and ideas by re-telling it as stories. Freedman and Combs (1993:294) refer to Michael White, David Epston, Jille Freedman and Gene Combs who expanded on the idea by claiming that people can change their life stories.

1.14 Maintaining Subjective Integrity

I am not convinced that I have no “pre-determined” perceptions since I experienced my own stories of coping during deployment on the Namibian border, Antarctica and in Lesotho. To claim that I have no pre-conceived ideas or no knowledge (a complete not-knowing position) is probably not true. In fact, I should be aware of my own position (subjectivity) and determine my own code of conduct, ethical behaviour and operate within that framework. Without being aware of my own subjectivity and admitting my position, there would be no possibility of subjective integrity.

My subjective integrity is hopefully improved by being previously part of the situation, but currently not enmeshed in the same society. The advantage of being previously deployed in three vastly different circumstances and living for almost seven years on an outlying base, give me at least a new and fresh look upon my own story when I reflect back on my experiences from a different angle. The fact that I am relatively well-known amongst some of the SANDF members assisted me in finding willing co-researchers. It must be noted that people apparently prefer a verbal commitment and a handshake - some were immediately suspicious if you mention the option of a written contract.

Gerkin (1991:67) said that ordinary life tends to be governed more by the imagination than by reason, and to the extent that practical reasoning is involved, it seems more often to be governed by common sense wisdom rather than rational principles or logical rules of ethics. One must be very aware of one’s own subjectiveness and guard against the risk of being over-confident in one’s own perspectives and interpretations of the stories! The more the co-researchers’ interpretations can be utilised the better.

1.15 Reflection on the Journey

In this chapter I have tried to convey my personal motivation for attempting through research to better understand how caregivers cope during peace-keeping missions. I have shared my own story of deployment of coping and how it influenced my subsequent research choice.

I have looked briefly at the history of Practical Theology in order to position this research. In the light of the danger of theology being dismissed as irrelevant, it was important for me to position myself academically. Finally at the end of chapter one, I briefly touched upon the issues of reliability and maintaining subjective integrity.

In the second chapter, I will look at the purpose of research, the three basic narrative principles, qualitative research and intervention. Attention will also be given to the participatory action research imagination in narrative research and the seven-movement approach. Caregivers, as part of a Multi-Professional team, will be looked at and the question regarding care and what is understood by “care” will be focused on. Chapter two will also shed light on the methods and criteria used in how and why Co-researchers were selected to partake in this research.

The development of Peace-keeping missions in the world, particularly in Africa since 1991 is looked at, in order to better understand the “in context situation” that peacekeepers found themselves in. The emotional impact of deployment on soldiers is addressed in the next chapter. The criteria and conditions for international involvement in peace operations are focused upon. Some attention is also given to understand what factors motivate peacekeepers to be deployed in a foreign country, often far away from their loved ones and their own familiar world, as well as the question of how one could understand loneliness.

I believe that the narrative approach is superbly suited to aid us to open our mouths and experience the privilege to hear the emotions and stories inside! After listening to, and re-framing our stories, I am convinced that it is possible to develop a new and better story.

I sincerely hope that peace-keeping deployments will not only bring a new story of hope and growth to a besieged country, but that the soldiers will find a new story of hope and personal growth in their own lives as well in their own personal journey to the end of the world and back.

Chapter 2

Adventure captures the imagination.

In-context experiences are listened to and described.

Do to others as you would want them to do to you.

- Luke 6:31 (NIV 1999)

2.1 Introduction

This chapter will strive to focus on the purpose of the research leading towards the methods and criteria used. Qualitative research and participatory- action research were investigated. It will also look at how and why participants or “Co-researchers” were selected to partake in this research process. The issue of the impact of intervention on the participants is touched upon in this chapter. The development of Peace-keeping missions in the world, but particularly in Africa since 1991 is looked at, in order to better understand context of the situation that peacekeepers found themselves in.

A closer look at the emotional impact of deployment on soldiers is looked at in this chapter. Criteria and conditions for international involvement in peace operations are focused upon. Attention is given to factors that motivate peacekeepers to be deployed in a foreign country. We will attempt to understand why people are willing to deploy far away from their loved ones and their own familiar world. The question of how one can understand loneliness is also touched upon. Loneliness and isolation will also be addressed in chapter six. The critical question of what is understood by “Care” is tackled. With the constant emphasis on representivity currently high on the national agenda, racial representivity will also be attended to in this chapter. How unheard or marginalized voices in a narrative sense should be understood is also addressed. Finally, at the end of chapter two, a closer look will be given to what motivates soldiers to deploy. Self-care and force preparation will end the chapter.

2.2 The Purpose of Research

This research was directed by three basic narrative principles. Müller (2001:76-96) referred to them as the “*not knowing position*”, the “*responsive active listening*” and the use of “*conversational questions*”. Müller (2004:3) further stated that, based on these principles, research is not a linear process, but rather reflects an emergent design that is focused, but nevertheless flexible, interactive and continuous and, therefore, gives narrative research the character of an evolving spiral. It could be argued that the narrative approach viewed in this way is without a definite beginning or end. This spiral is a continuous process and research can describe the experiences and write

it down as a particular point of understanding and interpretation as at that moment of mutual understanding.

New insights and understanding can change “understanding” and in that sense it could continue indefinitely. For the sake of our own need for completion, understanding as gained at a particular point is accepted to suffice at that moment. The process of understanding and interpreting these experiences is addressed in the following chapter. It is possible that when either writer or reader reads the description on paper, new interpretations and understandings could be formulated and re-formulated as part of the ongoing spiral of the ‘not knowing position’.

The goal of the researcher is to learn from others. That is why these “others”, are not referred to as research objects but as co-researchers. They are not only research objects but co-determine what could be learned from their insights and experiences. Their stories need to be listened to and described in such a way that they not only agree with the factual correctness of their experiences, but also agree with the spiritual and emotional contexts of their experiences and how these are described in the research. This immediately implies a bigger impact on the co-researchers’ life than a questionnaire completed in ten minutes.

Carla Willig (2001:13) recalls how she, as an undergraduate student, thought of “research methods” in terms of recipes. Choosing the right ingredients (the representative sample, the appropriate statistical test, a standardised measurement instrument) then, in the right order, they must be administered (the “procedure”) Having done our utmost to get it right, one will now hold one’s breath hoping that the “experiment” had “worked” while waiting in the kitchen with anticipation for the perfect feast to emerge from the oven, if the correct recipe was followed to the letter.

Willig (2001:2) considered research from a different angle, where the research methods have become ways of approaching questions. Research methods have also become a way of justifying an answer. In short, the change in approach has moved from a mechanical (how to apply appropriate techniques to the subject matter) to a more creative (how can I find out?) approach. Willig (2001:2) consequently changed her metaphor from the research as recipe to an approach to view research as an adventure! Adventure captures the imagination. A real adventure will change a person through its very experience. Such a person will most probably never be the same again. An adventure is perceived to be a positive experience although it can be a somewhat risky endeavour.

My intention is to approach my research as an adventure similar to getting on a rubber duck with my fellow rowers. While having a general broad idea of the way ahead, moving within the boundaries of the river (the research methodology guidelines), but in all honesty with really no idea of what it would really feel like to go down the rapids or gliding smoothly in calm waters. The endeavour will, therefore, obviously not only be plain sailing but will also include moments of suffering and agony, trying to keep one’s head above water, and arriving not only intact, but better for the adventure.

I hope that while reading the written documentation of my research adventure, you may experience something of the excitement, exhilaration, even frustration, in addition to the joy that this adventure brought to me. It must be

understood that the research does not only affect my life, but also those people who are either directly or indirectly affected by the research.

Carla Willig (2001:151) stated that it is our research questions, which motivate our research activity, and that in turn give direction to our research. As mentioned earlier in this chapter, research methods are not recipes to simply follow, but an adventure in the way that we approach the process. Our own skills, linked with the inputs, made by the research participants or co-researchers, will not determine the eventual outcome of the research. I would like to think of the interviewing process as an adventure that will not only capture my imagination, but also the imagination of all the co-researchers and maybe, even some of those who might read and share their stories as these developed in this research. Imagine that!

2.3 Intervention

Müller stated (Müller et al, 2004:3) that research is a form of intervention, a given fact. Narrative research is by nature not at ease with the concept of intervention. But by the same nature, it cannot avoid intervening in people's lives during research. Without conversations and stories brought forward through dialogue and enquiries, no narrative research would be possible, but the mere fact that certain questions, however innocent in purpose, may contain the possibility of having a big impact on the respondent.

During the sharing of stories, both parties become involved in the experience. While the one sharing the story may re-live some of it, the listener gets drawn into the story just through the act of listening to it! It is essential in listening to the stories, before describing them, to feel or even experience something of the story! This implies that the researcher is also drawn into the process and is not an objective outsider. The term utilised here is subjective integrity. The extent of the level of intervention is determined via the different approaches and the dialogue skill level of the researcher. For example, when the quantitative research approach is utilised, an emphasis is placed on numbers.

Müller explained (Müller et al, 2004:3) that human behaviour is described in terms of the relationship between different variables. Babbie stated (Babbie & Mouton, 2001:48-49) that the "researched" are seen as outsiders. The description by the researcher is done with little if any intention to intervene and effect any change! Filling in a quick questionnaire without any feedback at all may leave the person with only a faint feeling of time wasted but hardly feelings of huge intervention and change in their lives.

2.4 Qualitative Research

Qualitative research starts out from the insider's point of view. The mere fact that we are now not only looking at numbers, but at an insider's perspective and viewpoint, is an indication of the escalation of intervention.

This approach was developed in the 1930s and 1940s in the Chicago School and played an important role in the process which is increasingly interested in

the insider's perspective. According to Babbie (Babbie & Mouton, 2001:55-56) the goal is to describe and to understand, and their research influenced social reform. Willig (2001:15) stated that qualitative data collection techniques must be participant-led, or bottom-up. The approach ought to be open-ended and flexible enough to smooth the progress of the surfacing of new, and unanticipated, ideas, categories of meaning and experience. Creswell (1998:15) emphasised that "the researcher builds a complex, holistic picture, analyses words; reports detailed views of informants, and conducts the study in a natural setting". This implies more detailed information from the respondent - information offered by his or her own choice. It would be ideal if the co-researcher can be as open and transparent not only regarding "fact", but also about how they personally experienced situations.

The interviews are unstructured and open to the opinions and inputs of respondents. The imagination of the respondents is not excluded from the process and is accommodated in a narrative approach. After the initial interviews, the co-researchers (respondents) are included in a feedback loop to enable them maximum opportunity to respond, comment or change previous and current inputs made during interviews. They are not only included in the description of experiences, but also in the subsequent process of the spiral in interpreting those experiences.

Qualitative research is not needed when the aim is to determine how frequently people wash their hands or what product they buy. However, as Rubin (1995:17) rightly said: "If you want to know what people think, why they watch so much television, or whether people feel that they gain status by buying a particular product, qualitative interviewing is the right approach".

To understand more complicated problems, you must be able to explore the topic during your discussions. Rubin (1995:17) states that subsequent, qualitative research requires intense listening, curiosity and respect for people and about what they say. It is a systematic effort to really hear and understand what people tell you. For that reason questions regarding how people think and feel about deployment and how do people cope with deployment, are more suitable in the qualitative approach than the quantitative approach.

Through qualitative interviews, one tries to learn more about the world of others, but one must be under no illusions, for real understanding may still be elusive. Even if both speak the same language, the words may have different meanings or nuances. The moment that interviews are cross-cultural, communication may even be more difficult. This difficulty increases when one or both parties are not using their mother tongue but a second or even third language.

In South Africa, cross-cultural communication problems as well as the "Apartheids" history are not only part of our legacy, but an everyday reality.

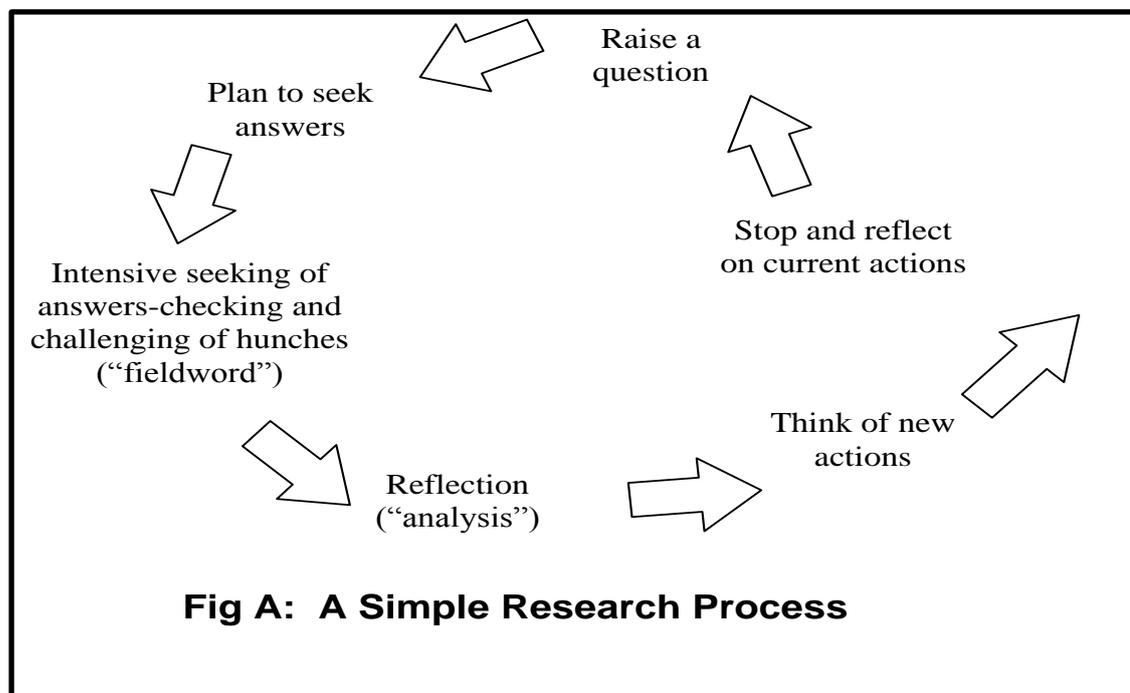
The discourse of racism will be addressed in chapter four. All the co-researchers, black and white, mentioned at some stage the problems they experienced with cross-cultural communication during their deployment. Being a white male added an extra burden to me to ensure that my descriptions of their experiences are as accurate as possible. In order to elicit in-depth answers about culture, meaning, processes, and problems, one can choose from different closely related types of qualitative interviews.

Rubin (1995:5) stated that although each of these approaches to interviewing differs somewhat, they still reflect the same philosophy of qualitative research. The aim is to find out what others think and know, and to avoid dominating your respondents or interviewees by imposing your own world on theirs. This sounds very easy on paper, but it is not always that easy. Due to either the researcher's own enthusiasm of the topic, or new insights, he/she may have heard from the co-researchers during an interview to allow them sufficient time to express their opinion, and not to guide them towards the researcher's own expectations regarding that particular comment, is sometimes quite difficult.

The extent of intervention between these different approaches is quite obvious where participatory action research intervention is even bigger than in qualitative research. The impact on the researched through intervention is not only important for the specific individual affected, but needs to be addressed on an ethical level as well.

Wadsworth (1998) uses Figures A, B and C to explain different approaches in research. In Fig A, a cycle of action, reflection, and the raising of new questions form a cyclic process is depicted. In this continuous process, current and past actions are reviewed.

Figure A A Simple Research Process

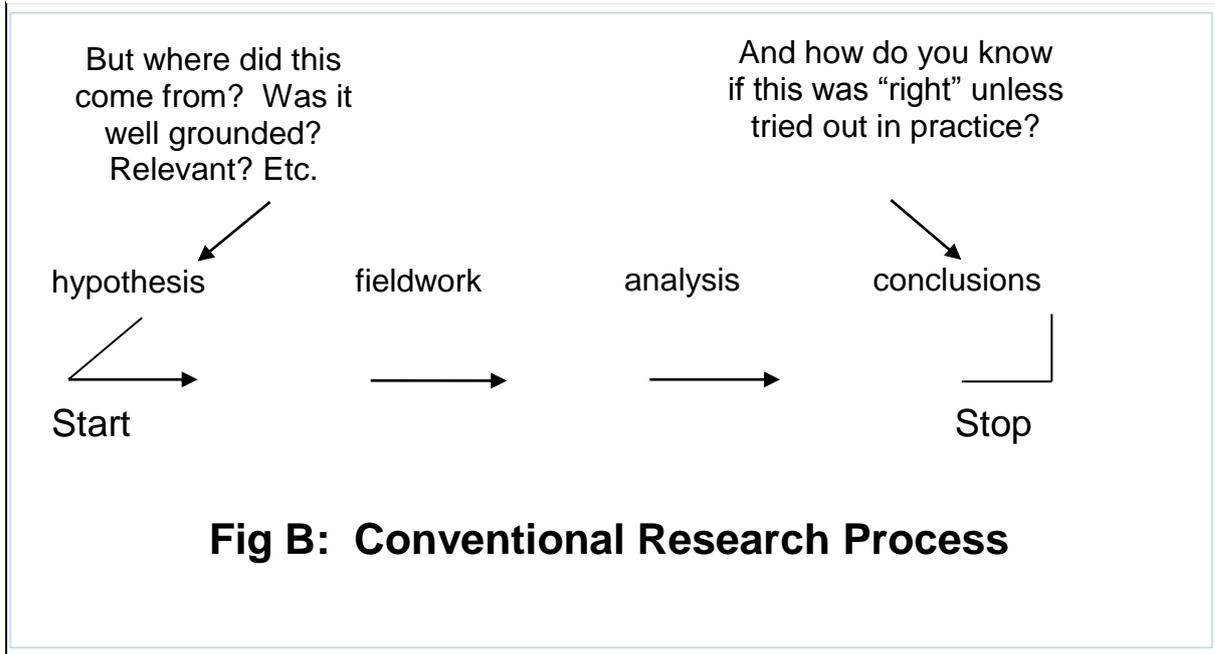


If we are to distinguish this cycle in any way from what we "do all the time", we find that the important distinctions are in magnitude rather than manner. That implies that normal thought processes in everyday life also utilise a similar circle of thought. Most people are not even aware of the fact that they ask questions like "what are we going to do this weekend?", and go through a process of seeking and finding answers. This can work very well for everyday issues.

This circle of thought unfortunately implies little to no growth, almost a quest to nowhere. This is in contrast with Fig B which uses an old paradigm of thought. Moving in a very confident way, in an all-knowing way, “these are the questions and we will find the answers” or even stronger, “we know all the answers already”.

One of the ways this understanding of research differs from conceptions of conventional research or ‘old paradigm science’ is revealed in the diagrams. Conventional research often sees itself as proceeding from point A to point B along a straight line - commencing with a hypothesis and proceeding to a conclusion, which may then be published in a journal, article or book.

Figure B Conventional Research Process



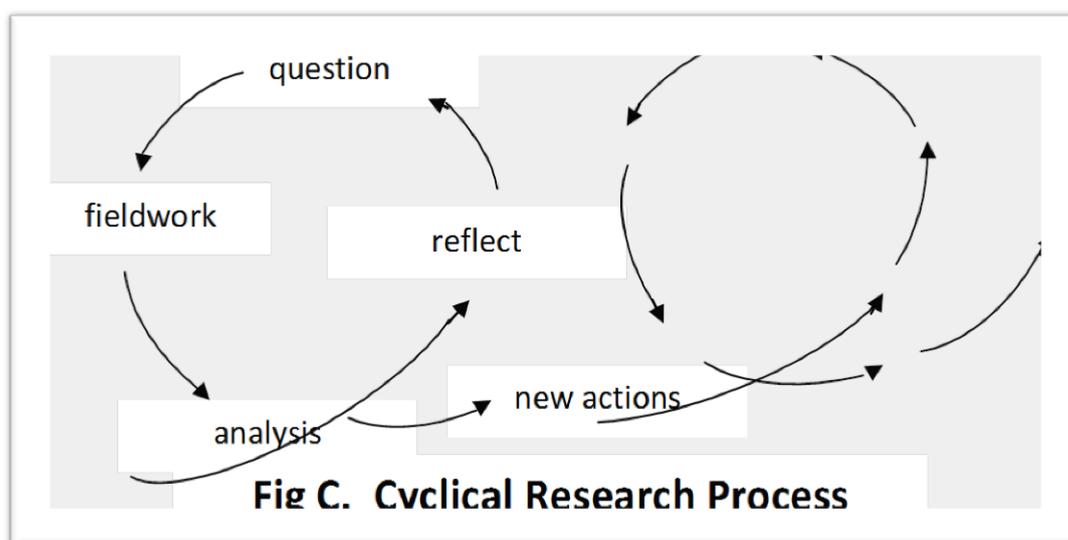
Instead of a linear model, participatory action research proceeds through cycles, "starting" with reflection on action, and proceeding to new action that is then further researched. The new actions differ from the old actions - they are literally in different places. Fig C shows the spiral effect of this process and the almost unlimited continuation thereof as long as it remains relevant and of interest for those in the process. The "traditional research" is "extractive" research, meaning that information is extracted from the subjects. The research is carried out by universities and governments where "experts" go to a community, study their subjects, and take away their data to write their papers, reports and theses; they operate from a position of "knowing".

Qualitative interviewing is a way of finding out what others feel and think about their worlds. Rubin (1995:1) sums it up in saying:

“...you can understand experiences and reconstruct events in which you did not participate. Through what you hear and learn, you can extend your intellectual and emotional reach across time, class, race, sex, and geographical divisions.”

The research is based on the principle of conversations with strong similarities to an everyday conversation with questions and answers.

Figure C Cyclical Research Process



According to Rubin (1995:2) qualitative interviewing differs from ordinary conversations in three important aspects. Firstly, it is used as a research tool to learn about people’s feelings and thoughts, gathering information that will later be analysed and shared; it is not simply an ordinary conversation.

Secondly, qualitative interviews are held between strangers as well as associates and even friends. This research involves a relationship with certain obligations and expectations. This includes the important question regarding ethics, currently growing rapidly in importance due to growing concern about ethical issues as well as legal implications. This responsibility or obligation extends also to the specific approach to learning as accepted by the researcher.

A third difference in qualitative interviewing is that the researcher, who intentionally introduces certain questions into the conversation, steers the research in a particular direction and guides the conversation. This steering action is not one of dominating the conversation, but if the topic of interest were coping with deployment, to steer the respondent back on track if he/she, for example, prefers to deviate to the detail of the current stock prices of platinum on the Japanese markets.

This raises the question of what weight the research attach to the researcher, or the researched, or respondent in the outcome of the research. These

questions dwell on the influence between the researcher and the researched or, as called in this study, the co-researchers/respondents and the extent of their influence in the outcome of the research. The balance between the parties swings noticeably towards the researched or co-researchers in participatory research.

According to Willig (2001:18), within the qualitative methodologies there are also big differences; at the one end of the continuum, there is participatory-action research or Memory Work where the distinction between “participant” and researcher is indistinct. The reason is that the researcher becomes a participant in the research, while the participants actively contribute to the analysis of the data they helped to bring about. In some cases there is almost no distinction between researchers and participants, because the researchers are actually studying (observing) themselves. At the other end of the continuum, there are qualitative methodologies, such as discursive psychology or conversations analysis where the participants generate the data as requested by the researcher without any further involvement in the research process.

2.5 Participatory-Action Research

Participatory-action research is the third approach path and takes involvement even a step further. The online Encyclopaedia Wikipedia, which is maintained by the public’s inputs and ideas, is an excellent example of participatory action and knowledge. The information in this Encyclopaedia is open to the public to add to as they see fit and is, therefore, in a constant process of changing and a growing source of knowledge. It is not managed or maintained by an individual or a few selected persons. This is not a source that normally would be sited or quoted in academic research, but what I am trying to emphasize is the participatory side of the general public and not only of a small group of academics.

The online Encyclopaedia Wikipedia (Wikipedia, 2007) explains that participatory-action research has emerged in recent years as a significant methodology for intervention, development and change within communities and groups. It is now promoted and implemented by many international university programs, development agencies as well as numerous local community organizations around the world.

Muller (Müller et al, 2004:3) agrees with the idea that the researched becomes actively part of the research process. Thus, the researched is not a passive uninvolved party, but is actively involved to the extent that he/she can actually determine the outcome of the research. The “researched” is not merely a participant or subject. Here the influence of the respondent or co-researcher is able to move the research in a new and even unexpected direction. This unexpectedness implies unpredictability towards possible outcomes of research.

Big institutions often don’t like that aspect of unpredictability because it might disagree with their own expectations of what that research should entail. It might differ from the pre-conceived ideas and concepts that should be ‘proven’ by the research.

2.6 The Participation Element in Action Research

Wadsworth (1998) made the following comment:

“Essentially Participatory Action Research (PAR) is research which involves all relevant parties in actively examining together current action (which they experience as problematic) in order to change and improve it. They do this by critically reflecting on the historical, political, cultural, economic, geographic and other contexts, which make sense of it.”

Wadsworth expanded on the idea that it is action which is researched, changed, and re-researched. This is done in the research process by participants. It aims to be active co-research, by and for those to be helped. Nor can it be used by one group of people to get another group of people to do what is thought best for them - whether that is to implement a central policy or an organisational or service change. Instead, it tries to be a genuinely democratic or non-coercive process whereby those to be helped, determine the purposes and outcomes of their own inquiry. This implies a big difference from the traditional research method and indicates a new movement in terms of understanding the relationship between the researcher and the researched.

Müller (Müller et al, 2004:11) confirms this when he wrote “research is action and therefore participation”. This participation from the researcher is active and subjective, never passive and objective. Research as action involves all relevant parties; both those who are being researched and the researcher are drawn into the action. The aim of participatory research is social change, and there is also an intention of interaction between the researcher and the researched! Boog (Boog et al, 2003:419) defined participatory research as “...social action research which is particularly and practice-oriented, which aims to find solutions to social problems and to emancipate individuals and groups confronted with such problems”.

According to Rubin (1995:5), the different approaches and theories are not just of academic interest, but also have practical implications. It allows us to really understand what is going on, why people do what they do, and with the background knowledge shared by them of how they felt during those experiences. With the right knowledge and understanding, you can help solve a variety of problems, hopefully including casting new light on the question of how caregivers can cope more effectively with deployment.

Robert Mc Taggart of Deakin University made the following comment in a paper presented in September 1989 at the Third World Encounter on Participatory Action Research, Managua, Nicaragua: “...Action research is the way groups of people can organise the conditions under which they can learn from their own experiences and make this experience accessible to others”.

2.7 Action Researchers

Wadsworth (1998) explained action research in that they are really just researchers who have come to understand the practical and ethical implications of the inevitability of the value-driven and action-effects of their inquiry, that is:

1. The effects of raising *some* questions and not others.
2. The effects of involving *some* people in the process and not others.
3. The effects of observing *some* phenomena and not others.
4. The effects of making *this* sense of it and not alternative senses, and
5. The effects of deciding to take *this* action (or “no” action) as a result of it rather than any other action and so on.

Qualitative and Action researchers acknowledge the fact that any question asked may have a possible cycle of response of action and emotions. These possible outcomes must be considered on ethical and moral grounds to try and prevent the intervention from unnecessarily hurting or harming the co-researchers during or after the research process.

I personally like the idea of how people can learn from their own experiences and in the process retain the freedom to organize the conditions under which they learn. Equally important is their willingness to share their own newly gained insight with others. They are active co-researchers even if they are only thinking about the topic and are willing to share their own thoughts and experiences.

It is not possible to do any social research without the participation of other human beings. The extent of the intervention and the possible influence of this approach on both the researcher and researched are obviously much bigger than with the Quantitative approach. Essentially, participatory action research is research that involves all relevant parties in actively examining together current action, which they may experience as problematic at that time, in order to change and improve it. They do this by critically reflecting on the historical, political, cultural, and practical contexts, which help them to make sense of it.

Wadsworth said (1998:17) that current problematic action might range from the trivial to the life threatening. To a great extent, participatory action research lies between these ends of the scale, and typically involves yourself, those who share your concerns, experiences and interests; as well as those suffering from the problematic situation. The approach is to bring the different interested parties together, and allowing new ones to enter in the discussions as the research effort proceeds to unfold, not merely a side issue of ‘entry to the field’ but a central focus for achieving understanding and change.

Action research does not have a problem with the “researcher/s” identifying with “the researched” and the “researched for”, seeing this rather as essential to the gaining of engaged understanding. What drives research? Is it our “need to know?” The question is, what do we do with the new found knowledge? Do we gain knowledge, just for the sake of gathering it, or do we utilise gathered knowledge in order to bring about change? If so, then how desired the change might be is a research topic on its own.

We often use the phrase “these are our values”. In the Air Force we have specific core values that are embedded in our “blue culture”, for instance “Service Before Self”, “Integrity”, “Respect” and “Human Dignity”. Rather than seeing this holding-of-values as subjective and potentially a source of bias, the strength of the values we embrace will determine the direction of our research efforts. The moment that you admit your own value system and cultural background and are open to listen to the inputs of the co-researchers, you are aware of the fact that they too have their own value system and cultural background that most probably differ from your own.

2.8 Imagination in Research

An additional factor that will shape the way that we will conduct our research is the strength of our imaginations. This enables us to theorise more creatively, deeply and imaginatively. Imagination and creativity still need to be in line with the academic theories and practices that we are observing.

Like any other research, the significant moment is that of “discovery”, or to a certain extent “invention” of a different and better way of seeing and understanding our realities.

The old saying about science and research being 1% inspiration and 99% perspiration may still hold true! The hard work and drudgery comprise the long hours of talking and thinking and sharing the results of our conversations or interviews with one another. The moment of inspiration, or inspired thinking, is when collective thoughts lead to new understanding i. e. how mutual values are re-expressed in a new way of connecting ideas, flowing to a new way of understanding the world. This advances the shared situation of partakers in life’s journey.

After examining the different research approaches, the effect of intervention within the narrative research process and narrative paradigm, utilising inputs from the participatory action research should be better answered.

2.9 The Narrative Approach

While qualitative researchers refer very easily to Narrative and Narrative Research, it is relatively unusual to find a definition. According to Webster's dictionary (1966:1503) the definition of a Narrative tale is: "...story, recital of facts, especially story told in the first person; kind of composition or talk that confines itself to these (OED) or discourse designed to represent a connected succession of happenings".

A narrative as a discourse, or an example of it, is designed to represent a connected succession of happenings. To complicate matters even more, there is also a distinction between narrative therapy and narrative research. According to the Anglia Ruskin University's web page (2007) their definition of a narrative is a presentation of an articulate series of actions; these coherent actions are connected to each other, which led the narrator to convey the actions, feelings and thoughts of the narrator in story or narrative form. The process is continued by sharing not only happenings/action, but also feelings and thoughts and how they are connected to each other through the stories that are told. These stories need to be listened to and then must be described with the intention to be interpreted and understood later in the research process.

A broad definition would be to say that any research or study that uses or analyses narrative material, is applying the narrative approach or is doing narrative research. The data that are being analysed can be in the form of a conversation, a story, or even personal notes or letters. Usually these are presented in either a story or narrative format. Müller wrote (2003:8; & Müller et al, 2001:77) that the narrative approach links with the action research in many aspects, but has to be understood against the backdrop of the social-constructionist paradigm.

2.10 Social Constructionism

Social construction is also addressed in-depth in Chapter Four (be consistent). Here a brief introduction to the concept is given while trying to convey the difficulty in explaining it.

Demasure (2006:410) correctly said that it is hard to define social construction because it entails a wide range of quite different viewpoints. What they agree upon is that it is a social phenomenon between people and how they relate to one another and how this relation is constructed. Social constructionism, or social constructivism, is a sociological theory of knowledge that considers how social phenomena develop in particular social contexts. Within constructionist thought, a social construction is a concept or practice, which may appear obvious to those who accept it, but in reality is a creation of a particular culture or the social order. Social constructs are usually understood to be the consequence of, or unintended, numerous human choices rather than laws resulting from divine will or nature.

This acceptance of social construction has a direct impact on the researcher's worldview as well as religious foundation in accepting that we influence our reality by choices and are not solely by laws directed by God. This admittance of our role in creating a specific cultural or social order increases our responsibility to accept accountability for our reality. A focus area of social constructionism is to discover the behaviour of how groups and individuals contribute in the construction of their perceived social reality. It involves looking at the way social phenomena are created, institutionalised, and formed into traditions.

Socially constructed reality is seen as an ongoing, dynamic process - people acting on their interpretations and their knowledge of it reproduce reality. Constructionism became prominent in the U.S. with Peter Berger and Thomas Luckmann's 1966 book, *The Social Construction of Reality*. Berger and Luckmann argue that all knowledge, including the most basic, taken-for-granted common sense knowledge of everyday reality, is derived from and maintained by social interactions. When people interact, they do so with the understanding that their respective perceptions of reality are related, and as they act upon this understanding, their common knowledge of reality becomes reinforced. It is in similar fashion that the internet encyclopaedia is socially constructed.

It is in this sense that it can be said that reality is socially constructed. Social constructivism thus emphasizes the importance of culture and context in understanding what is happening in society and constructing knowledge based on this understanding. During research, the different social constructed realities created by deployed members in a foreign country and between different people with different viewpoints, must be considered when asking how to cope with deployment.

2.11 Micro and Macro Social Constructionism

Burr (2004:2) uses a metaphor of a family to try and explain social constructionism; as in a family, the members share a number of things with each other, but they also differ on a number of viewpoints. Burr (2004:21-22) makes a distinction between micro and macro social constructionism. Micro social constructionism entails the study of microstructures and the use of language in interaction. This takes place in everyday conversations.

Macro social constructionism focuses on macro linguistic and social structures, which eventually forms the skeleton on which our social and psychological lives take form. This movement accepts the fact that language has constructive power, accepting that this power is dependent on the results of social construction, social relationships and institutionalised practices.

Demasure and Müller (Demasure, 2006:413) pointed out that the notion of power is essential in this approach; this power is acquired as people participate in the different discourses creating a society. Deconstruction's purpose is to reveal these power relations, and critical analysis of the text demonstrates how the text succeeds in imposing a certain image of the world on us. Demasure (2006:413) continues to point out how deconstruction is concerned with the historical and cultural production of knowledge and how certain construction contributes to power and social action.

2.12 Aim of This Research

To use the Participatory Action Research approach was a strong option when choosing an approach, but my intention is to try to limit the impact of the research intervention on participants. I am aware that they will think and re-think on what happened during deployment. They will be encouraged to

analyse their own experiences and, therefore, will be affected in one way or the other by their experiences, with or without our conversations regarding their experiences. I am hopeful that the research intervention will assist them with the coping process and with their coping skills, and provide insights in how they coped during their deployment. My preference is, therefore, the Narrative Approach.

It is not my intention to try to change the way the current SANDF deployment system functions. It is my intention to broaden the base of understanding of how caregivers cope during their deployment.

My primary intention is to broaden my own understanding of how different caregivers cope with deployment. Secondly, to facilitate understanding among the co-researchers of how they coped and looking in retrospect at the insights they may have gained in the process. Thirdly, my intention is to strive to increase understanding amongst senior military members, especially those in positions of command and authority. And hopefully, to influence them to a decision-making process that will enhance caregivers' ability not only to better cope themselves, but to constantly improve their ability to care for others! The slogan or motto of the Air Force chaplains is, therefore, very appropriate - "Caring for our people!"

This chapter on the one hand has looked at the different approaches of listening to the research interviews. It will further strive to look at the *context* of peacekeeping as a *prelude* to peacekeeping and also at some of the symptoms associated with deployment.

2.13 The 7- Movement Approach

As I have opted for the 7-Movement Approach, the second movement is that of "in-context experiences are listened to and described". This phrase, therefore, is also the heading of Chapter Two. Context is very important for research to be valid. The context contains the current situation, but also the background history and the discourses which played a role in this particular milieu.

Context: "(kon-'teks). The part of a sentence, paragraph, etc, surrounding a word or passage and determining its exact meaning" (Oxford, 1964).

Experience: "(ik spēar'ē nsə). The act of living through an event. Anything or everything observed or lived through. Training and personal participation. Knowledge or skill resulting from this" (Oxford, 1964).

The explanation of the word experience refers to the knowledge and skills resulting from living through an experience; the personal experience of living through an event which in this focus area is peace-keeping deployment. The researcher strives to listen to stories of coping and to describe them, the more specific the focus, the better the hope of hearing the voices.

It is almost impossible to focus in one document effectively on all possible aspects of either *coping* with deployment, or deployment during a Peace-keeping Operation. One can look at the Social, Political, Strategic and Ethical questions relating to the intervention in a foreign country.

I am looking at the impact of all these different aspects on the individual person who is sitting amidst the actual deployment. Different Arms of Service are deployed with a wide variety of specialised skills. Soldiers' careers vary from infantrymen, pilots, Navy divers and VIP protectors to radar technicians, from logistic support to spiritual support.

These entirely different fields of specialisation all work together like the spokes in a wheel. The moment that one or more of the spokes falls too far out of line, the functioning of the rest of the wheel is affected and even nullified. Caregivers are tasked with the responsibility to ensure that people are able to work together similar to spokes in a wheel.

My attempt to be less vague and generalised in terms of whose stories I will listen to, initially led me to focus on chaplains' stories of coping. This was a natural occurrence due to my working environment and own experiences. Focusing on a smaller group assisted me in my efforts to sidestep generalisations. The approach of concentrating on a smaller "marginalized" group is also in line with narrative research. This is also in line with the qualitative and participatory-action research approach. The role of participants in qualitative research or, as I prefer, co-researchers, can be very different from the subjects used in qualitative research.

2.14 Caregivers in a Multi-Professional Team

My interest in a smaller specific section of uniformed members was born out of a growing concern over the wellbeing of colleagues who were deployed. Asking questions regarding their wellbeing, and listening to their responses, were a short step away from asking 'how do they cope?'

My interest in the topic intensified after listening to stories of how my colleagues coped and thinking back towards my own experiences of coping with deployment. When I refer to colleagues, I include not only chaplains, but also other members of the Multi-Professional team. In the SANDF they form a close-knit group of professionally trained members, consisting of different Medical personnel for instance, the doctor, health professionals (nurses) social workers, psychologists, and the chaplain. In some instances this may even include the law officer if he/she were available.

Therefore, the natural choice was to extend my interest to the well-being of chaplains and not only to their stories of coping. Members of the Multi-Professional team are working closely together focusing on different, although

sometimes overlapping areas. A theme that also naturally arises is the one of caring for the caregiver which is ever growing in importance.

2.14.1 What is Care?

Prof Andries Baart (2004:14) asked the following questions, indicating that criteria for the quality of care are at stake:

1. What makes normal common care, good care?
2. What do we mean with 'basic' or 'fundamental' care?
3. Is antiretroviral medicine more fundamental than bread, or decent funerals?
4. Is it more basic than personal attentive proximity and treatment with honour or respect?

Obviously there is a bottom line: Life! Without life all our talk about rights, education and respect is pointless, but the moment we rise above that absolute bottom line, we are in trouble.

The second question to be asked is, what is good care and if good, then good in what respect? This links with the question of the "objective" determination of human needs; here the best-known attempt is by Maslow of whom a simple example can explain our human needs on different levels.

If the poor need food, why should we not smash it in their face? As Baart (2004:14) stated, food is after all what they want! But it is much more; they need the food to be given to them in a specific manner - with respect and with dignity. This point is very important in the understanding of how we care for people. Material things alone are simply not enough to satisfy all human needs. Perhaps this question of basic human dignity may answer a number of the issues raised during the research on "Coping with Deployment".

People, who are in need of care, need to be treated without degradation or belittling. Being hungry can be preferable to the loss of self-respect. Therefore, it is quite clear that those cultural possessions, such as being someone and belonging to a specific group, will in most of the instances dominate the so-called basic needs! These basic needs are very fundamental and often differ between individuals and groups; it is influenced by culture, education, personality and our worldview.

The word *care* in Afrikaans, Dutch and German has in various aspects the same meaning as in English. The Afrikaans word, "sorg" or "versorg" in German "fürsorge", "besorgen" have similar meanings as care, but there are certain differences. Baart (2004:14) shared the interesting social phenomenon that the term "care" is used in numerous trendy ways in the Netherlands, for example, a maid (domestic worker) is called an "interior care-taker" a vehicle dealership issues a "passport to care".

Baart (2004:14) continued with a summary of how care could be understood:

Care is the effort to keep life going when it's deteriorating, weak, threatened, at risk, in pain and when quality of life, autonomy and self-sufficiency are lost, or being lost. In other words, if life is left to itself and the forces that are influencing that situation, it will probably turn into something bad, hurting and totally undesirable.

Care is an everyday activity and in fact quite common, it is not only applicable to humans, but also to animals and plants and even to things, as in taking care of your car, swimming pool or whatever may be applicable. It is not restricted to professionals and specialists, women or adults, nor limited to specific domains such as health. Since caring is a common practice, this need of one another is also universal; here the modern exaggerated interpretation of autonomy is criticized. The normal situation for social beings is mutual dependence, not autonomy.

Care is also more than just trying to fix something if it is broken, to repair it, or to try to put things right after they have been disturbed. Care is, therefore, supposed to be given before, during and after endangerment to the continuum.

Care is an everyday occurrence, a common occurrence, children looking after their aging parents, or parents looking after their children, depending on the phase of life that they are in.

Care is directed to enhance or retain "good life". Therefore, a desired or preferred quality of life is strived for, the criteria of what may be valued as "good" or "good care", depends on the local valued qualities of life. Here, local would correlate strongly with the care-receivers' experience and feedback of the care. This "good life" has more to do with "sensible life" than with "comfortable and undisturbed life". The quality of life of the terminal patient and the dignity with which a person is treated may mean more than a few days extra.

An interesting question arises when we consider whether caring feelings and intentions are really caring. Can one justly assert to care if no actions are linked to the care? For example, the following statement "I care about HIV/AIDS" may imply that I am very concerned with the HIV/AIDS situation, but maybe not enough to do anything about it. If you have never done anything about a particular situation, but often think about it, there might be a real concern and even interest in the way HIV develops, but to say that there is real care would not be genuine because there is no action!

This argument implies that real care constitutes doing something actively to improve the situation, to alleviate pain and suffering or to assist in making it bearable. The aim is to help people to cope with their particular situations in such a way that it really makes a difference and not merely caring on an academic, philosophical or spiritual level.

2.14.2 Faith and Deeds

As is so aptly put in James 2:14-18 (NIV: 1999), show me your faith in deeds, or, in other words, show me your caring with action:



¹⁴ What good is it, my brothers, if a man claims to have faith but has no deeds? Can such faith save him?

¹⁵ Suppose a brother or sister is without clothes and daily food. ¹⁶ If one of you says to him, "Go, I wish you well; keep warm and well fed," but does nothing about his physical needs, what good is it? ¹⁷ In the same way, faith by itself, if it is not accompanied by action, is dead.

2.14.3 The Result of Care

Baart (2004:17) stated quite correctly that an adequate changeover into action does not necessarily imply that good care has good results; the results of the action determine to a large extent whether my care has been adequate.

The outcome of care is not necessarily linked with the action input into the care-given situation. With terminally ill patients, no amount of action, time or energy will guarantee the ultimate recovery of the patient, but that does not imply that the care given to that patient was not outstanding! Here the care is related to the contribution in the quality of life and the dignity of the terminal patient during their journey through the last stages of life. Therefore, the intention, the aim of care, needs to be established.

There is no “good care” unless it is on the same wavelength to the need, the endangered quality, and not only to the continuity of life, but also hopefully even an improvement of life. Baart (2004:17) hoped that care will be “well tuned”, “fine tuned” or “adequately linked”. If the care is not on the same wavelength and tuned into the need of the receiver, the effect may be different than anticipated. The response of those in need of care may then be perceived as ungrateful and unappreciative, simply because different expectations were at work. My personal opinion is that these different wavelengths, in terms of expectations between the caregiver and deployed personnel, are probably some of the main reasons for mutual unattainable expectations.

2.14.4 What is a Caregiver?

It is vital to understand the different meanings of the word “caregiver” and in which context it is utilized in this research. Broadly, the term can be divided in to two categories - voluntary caregiver and professional caregiver. Following on my decision to consider the opinion of the “public”, I once again refer to the public encyclopaedia Wikipedia to consider their public opinion of what exactly a caregiver is.

The term voluntary caregiver is used in some countries to describe an unpaid spouse, relative, friend or neighbour who assists with activities of daily living of a disabled person or child. Voluntary caregivers provide care and assistance to those unable to fully take care of themselves.

I prefer to utilize the term caregiver in its professional capacity. The term “caregiver” (Womenshealth, 2007) may also apply to many professional providers of services. The words “voluntary caregiver” are broadly used in American English to describe those individuals, other than parents, whose contributions are normally not compensated for. The term used by most international organisations and agencies is, more simply “carer”. Caregivers, according to some definitions, are people who take care of other adults, most often parents or spouses or children, who are ill or disabled. The people who receive care usually need help with basic daily tasks.

With the term Professional Caregiver, I am referring to people who have tertiary training, and are currently caring for people in performing their duties.

They may include ministers of religion, referred to in the military as chaplains, social workers, previously referred to as “welfare officers”, and professional nurses, or as currently referred to as health care professionals.

Captain Paul Rosebush (1998:559) from the Canadian Forces, used the term “mental health professionals” with the primary task of providing psychological assistance to Canadian soldiers. Rosebush (1998:163) stated that: “Military mental health professionals are given a broad role during operational tasking and are required to prepare soldiers for their post-deployment adjustment and to provide direct clinical support through counselling and the application of ‘debriefing’ interventions.”

2.15 Ethical Consideration Methods used in Selection of Co-researchers

Due to the nature of narrative research, it is vital to the integrity of the research process and possible outcomes that the selection of participants is done in such a manner as to support the research and not undermine its validity. Gottlieb and Lasser (2001:191-194) expressed some of the critique and concerns against narrative research, especially the possibility that some voices could become ‘privileging voices’ and thus be favoured. In a replay to Gottlieb and Lasser, critical commentary on narrative research ethics, William Smythe and Maureen Murray, responded with their own perspective.

Smythe and Murray (2001:38) explained that the issues of participant selection inescapably arise within narrative research. This is due to the demands of self-disclosure that the research places on them. These demands may be totally unintentional, but the mere act of sharing one’s story, by telling what happened and how the participant or “co-researcher” experienced it, inevitably leads towards a process of opening emotions and bringing issues forward that the individual may have tried to hide.

Smythe and Murray (2000:311-312) rightly stated that the narrative researcher must be aware of the risk of limiting research participants to the articulate and those who are able to grasp the meaning of “multiple narrative meanings”, as well as those with the ability to be self-reflective.

Smythe (2001:38) pointed out that the requirement to be openly and articulately reflective on one’s own experiences in the presence of another is not easily met by most people. Therefore, even without any specific selection on the part of the researcher, there is considerable self-selection amongst participants within the narrative research, people will automatically either distance themselves from the research, or they will indicate their willingness to participate in the research process.

My experience in practice is in line with the comment made by Smythe and Murray (2001:38) that it is not as easy to participate in narrative research as would initially be expected. Just to tell your story may sound very simple, but after experiencing the memories that resurface through telling those stories, emotions become part of the equation. On the other hand, some potential co-researchers were from the outset not able to participate or contribute towards the research due to geographical or other practical reasons, preventing them

from having the required amount of time needed to comply with the research process.

After initially mentioning to some colleagues that I am planning to do research on the reasons why some caregivers are able to cope better during their deployment in Peace-Keeping operations than others, a course of action started to develop with almost a life of its own. I was contacted by some, or referred to other caregivers who were quite willing - some even eager, to assist me in my research. I allowed the selection process to develop naturally. Some voluntarily withdrew; others expressed interest in the research but preferred not to become involved. Due to the intensity of being a co-researcher, some experienced difficulty to participate.

These difficulties range between either time or distance constraints, but particularly the emotional experience of pain during deployment prevented some from becoming involved in the research. They simply stated that they “are not emotionally up to it”. Just talking about and remembering some of their experiences were so painful, that one co-researcher requested to be excluded from the research project. Using a narrative approach implies that the “subjects” are not objects, but form part of the research process. The withdrawal of a co-researcher is, therefore, also part of the research process and indicates the level of emotional pain experienced by some. The reasons for withdrawal, therefore, also form part of the research process.

A rapidly growing awareness of the importance of ethics was triggered by the collapse of big business. For instance, Enron’s unethical (www.time.com, 25 March 2010) behaviour provoked not only a renewed intensity within the business community, but definitely within the academic world to focus on ethics - particularly organisational ethics.

It is not surprising that the same basic ethical considerations apply to the treatment of subjects or participants/co-researchers in both quantitative and qualitative research.

Willig (2001:18) mentioned that the following points should be considered when thinking of ethical considerations regarding participants in the research process:

1. Informed consent. This implies not only permission to partake in the research, but to be fully informed on what the research is about and understand what is expected from them.
2. The right to withdraw. The participants must retain the ability/freedom to withdraw from the research at any time that he or she feels the need to do so without any risk to them.
3. No deception. This implies that deceit must, as far as possible, be avoided and not be used to manipulate participants into participation.
4. Confidentiality. To retain complete confidentiality is vital; due care must be taken to protect the participants’ identity, or they must give their full consent before it could be disclosed.
5. Debriefing. This refers to the process where, after the data have been collected, participants receive feedback from the researcher,

as arranged in the initial agreement. This feedback may include aspects such as the research results or the chance to read a written copy of the conversations as these were recorded.

The co-researchers/participants who assisted me with this research were given a written copy of their own conversations. A second interview of them reading their own experiences was also recorded. Debriefing formed part of a feedback-loop.

Willig (2001:18-19) sums up the ethical consideration as follows: "Researchers should protect their participants from any harm or loss, and they should aim to preserve their psychological well-being and dignity at all times. Many qualitative researchers go beyond these basic ethical guidelines. Instead of merely protecting participants from any harm or loss, they aim to deliver positive benefits for participants".

This approach moved into the realm of actively improving (changing) the research participants' lives. As Van Dijk (1987:4) wrote, critical science asks further questions, such as:

1. Who is responsible?
2. Whose interests are being served?
3. What ideology is underlying or influencing the situation?

This approach aims to actively challenge social inequity, injustice as well as the relations of power. Here, the entire question of subjective integrity comes to mind. To adopt a specific ethical stance is rapidly growing in importance through which most universities are trying to maintain their credibility and academic standing. They not only have specific procedures in place, but also have an ethics committee, which tries to ensure that the research ethics of all students are above reproach. Before studies can commence, the ethics committee must first provide approval after ensuring that the researcher is not only aware of the ethics applicable to his or her research, but that the research also complies with the institution's ethical guidelines.

Therefore, the growing importance of the question of coping with deployment in the SANDF is not only important for the research participants themselves or for other caregivers, but it is also relevant to all soldiers, especially in view of the high number of peace-keeping operations and the number of soldiers deployed in Africa. According to statistics presented at the Chief of Air Force (CAF) Operational Readiness Forum in October 2006, an average of 3 300 SANDF members were deployed at any given time somewhere on the African continent.

The current expectations are that the South African government will remain involved with peace-keeping efforts, especially in Africa. The only reason that more soldiers are not deployed is simply the lack of available and mission-ready deployable personnel and resources. The financial outlay in peace-keeping missions is substantial. The importance of the effects of current deployment on our members is already part of current testimony. The fact that all the Air Force chaplains deployed during the last three years until May 2007, returned with stories of pain and anger, not only increased the urgency, but also motivated them to assist me in my research. Their co-operation and

assistance were possibly made easier by the fact that I am relatively well known amongst the willing co-researchers. However, being well known also poses the likelihood of being too close to home.

2.16 Criteria for Co-researchers

Initially, I started out with chaplains, but due to logistical problems, such as geographical distance (I was living at AFB Louis Trichard when I commenced my studies), the unavailability of some of the co-researchers as well as a growing interest from other professionals in my topic, I expanded my focus to “caregivers”. Eventually my co-researchers consisted of a group representing chaplains, social workers and health professionals. All these co-researchers are fulltime soldiers in the South African National Defence Force and are serving in either the Air Force or the Military Health Services, none in the Army or Navy.

“Mental health professionals” is a phrase that can also be substituted for the term that I use for caregivers. My concern with choosing the phrase “mental health professionals” is the probable debate in terms of the health care professionals (nursing) in that they are not primarily focused on mental health care. Therefore, I have opted to use the term “Caregiver”. The term “Health Professionals”, or “Healthcare Professional”, is also often utilised by Medical Aid companies and even the Health Professions Council and may exclude chaplains. Criteria for co-researchers are therefore:

1. The first criteria were to determine whether all co-researchers were professional caregivers. This implied that they must be in possession of the necessary qualifications to enable them to work as professional caregivers.
2. Secondly, they must all be employed as soldiers in the SANDF in their capacity as caregivers.
3. Thirdly, these caregivers, themselves, must have been deployed outside the borders of the Republic of South Africa for a minimum of three months.
4. A fourth criteria were that co-researchers had to be part of narrative research. I had to explain the concept of the narrative research briefly in order for them to be able to indicate their willingness to be part of the research process and share their stories. This includes their willingness to allow me to record our conversations, and to use their stories and the re-interpreted versions of their second perspective after having looked back at their own stories and adding new inputs.

The difficult part for me was drawing the line and deciding to work with the current group, therefore not accepting new co-researchers. Nobody was initially unwilling or declined to be interviewed and recorded, but due to time and geographical constraints, arranging the conversations proved to be very difficult. The follow-up interviews also proved quite difficult to arrange. The growing effect of the intervention on the personal and emotional lives of the

co-researchers did not go unnoticed. The full voluntary participation of co-researchers remained one of my prime criteria throughout the research.

2.17 Representivity in South Africa

With the constant emphasis on representivity currently high on the national agenda, and within the narrative approach, marginalized voices need to be heard. I tried to be as representative as possible within the available caregivers who qualified in terms of deployment and their willingness to contribute and who also expressed interest and willingness to become involved in the research. Listening to the interviews would definitely touch on representivity, gender and other underlying discourses.

To be representative of race in South Africa is still important. Therefore, I have selected co-researchers who wave Afrikaans, English and Sesotho as home language. In trying to balance all of these, the co-researchers turned out to be predominantly female. The available diversity of voices was also guided by practical concerns in terms of the availability of co-researchers and the geographical distance between people.

This research would have been done in Afrikaans as my first choice, however, as English is the official language of communication in the Defence Force, the research would simply have been ignored had it been conducted in Afrikaans. Interviews with Afrikaans-speaking co-researchers were done in Afrikaans, unfortunately this created difficulty for our Sotho-speaking co-researcher to understand their comments. With the rapid decline of Afrikaans-speaking members in the SANDF, Afrikaans is currently also a marginalized voice, as is fast happening in the rest of South Africa.

2.18 Unheard or Marginalized Voices

A potential problem in the research process is finding the balance between the unheard voice of an individual and the unheard voice of the bigger group. In my opinion, the Caregivers, in this case the chaplains, the social workers and health workers, are in fact the unheard voices since they are the people who always listen to and support the rest of the deployed members. Seldom, anybody ever listens to their stories.

Caregivers seldom complain, and almost never to the people in a managerial or decision-making position who can make a difference in the lives of the caregivers, or to the well-being of deployed members as a whole. When they do complain, it normally creates uncertainty amongst superiors in terms of how to respond to the complaints. Caregivers, especially the chaplains, can be very isolated during deployment in terms of emotional and spiritual support.

Interestingly enough, a second marginalized voice is that of the Air Force chaplains, due to their small number in comparison with the South African Army. Amongst the different Arms of Service, there is a lot of healthy competition and friendly rivalry. Unfortunately, due to the differing

management styles and manners in which the Air Force operates, Air Force members sometimes experience such rivalry as jealousy from the Army's side. All participating co-researchers confirmed this feeling of sometimes being marginalized.

This phenomenon was confirmed by the Chaplain-General at the annual Air Force chaplains work session in October 2007, after a comment from my side regarding some of my preliminary findings on how caregivers cope with deployment. The Chaplain-General's only response was to ask how many Army chaplains were involved in the research. After explaining why no Army chaplains were involved, he responded that if no Army chaplains were involved, the research was not really relevant.

In order to stick to the marginalized voices, I am not going to use any co-researchers from the Army. I do consider involving Army Chaplains as a control group to test the results from the research and some of our findings in order to determine if the research were applicable to all Arms of Service or only to the Air Force and Medical Corps. MacDonald's (MacDonald et al, 1998:477) research indicated that there is a growing consensus that with the increasing rate of peace-keeping forces, such missions place stress on the personnel involved. There is little research that investigates the effect of such deployments on the physical and mental health of peacekeepers, and especially on the caregivers. MacDonald (MacDonald et al, 1998:477) confirmed that most research is in the field of the strategic and political, or either on the economical impact of the whole peace-keeping endeavour. Very little research is being done to determine how those that need to take care of others are taken care of.

2.19 Non-Governmental Organisations (NGOS)

The term "Non-Governmental Organisations" refers to both international and national organisations which are constituted separately from the government of the country in which they are founded and operate. They normally focus on humanitarian activities in different parts of the world where conflict or natural disasters have brought unbearable hardship, pain and suffering to the people. This support could be short-term after an earthquake, or long-term with prolonged strife and conflict over decades. Fiawosime (Aboagye et al, 2005:171) explained that NGO's differ from Inter Governmental Organisations (IGO's), which are constituted by two or more governments and often include UN agencies and other regional organisations, such as **Economic Community of West African States** (ECOWAS), or the European Union (EU). NGOs have their own constitution and focus areas and normally try to separate their activities from government.

Fiawosime (Aboagye et al, 2005:171) states that over 300 NGO's operate in various parts of Liberia alone. They are running different programmes ranging from gender equity, empowerment of women, education, HIV/AIDS programmes, healthcare, nutrition, agriculture, and food distribution, to advocacy and empowerment. These organisations continue to play an important role within the peace-keeping process, especially with the long-term support role they are able to fulfil.

2.20 Civil-Military Coordination in Peace-keeping Operations (CIMIC)

Civil-Military coordination has become an integral part of how the UN conducts peace-keeping missions. The DPKO (SGTM: 10) explanation of the military side defines Civil-Military Coordination as an exchange of information, negotiation, mutual support, planning all actions that ensure that there is a continuous coordination amongst all role players, be it military, civilian, police, other government departments or groups involved.

Fiawosime (Aboagye et al, 2005:172) correctly stated that the military and civil society organisations and groups have to work together if the common goal of saving lives and alleviating human suffering were to be achieved. The military is in charge of most of these missions. These missions seek to establish and maintain a secure environment for sustained peace-making efforts in order to ensure that safe humanitarian activities can take place. This interaction is geared towards saving lives and/or to alleviate suffering. Fiawosime (Aboagye et al, 2005:179) wrote that the military ensures safety and is often responsible for transport, where the NGOs are often more directly in contact with the local population, frequently focusing on the provision of humanitarian aid.

Unfortunately, due to their constitutions and general view point, NGOs are not always keen on allowing the military to take command. Some see it as a loss of independence, or resent the military's way of doing things. Therefore, each situation determines the level of collaboration between the military and the humanitarian agencies.

Fiawosime (Aboagye et al, 2005:185) highlights a potential harmless and equally dangerous interaction between soldiers and children. Children normally congregate around troops, either out of curiosity, or with the hope of receiving favours. These children often hang around the camps, especially where food is prepared. This often results that the children are fed from the leftovers.

To gain and keep the favour of the soldiers, the children will wash up the dishes and clean the kitchen area. This phenomenon, which was associated with ECOMOG and ECOMIL, was labelled as child abuse by a children's protection agency.

Typical of the military, to prevent any future accusations, all children were instantly banned from the area and all leftovers were declared as waste and thrown away, with hungry children hanging around the perimeter fences. This episode had a very negative impact on the soldier's morale as well as the local population who experienced the change of heart very negatively. Good intentions by NGOs and the military alike, through decisions of which the effects were not properly considered, may have a negative unintended impact on those whose interests are to be served. This incident is ample prove of how important good communication is, and that impulsive decisions may have a bigger impact than originally anticipated or expected. Knowledge is vital in order to serve the purpose of the peace-keeping mission. This knowledge

would include local, military, political, social, religious and understanding of the specific civilian NGO's values and standard operating procedures.

2.21 Peacekeeping Since 1991

Since the Persian Gulf War in 1991, the deployment of troops worldwide has increased dramatically. However, the knowledge of the effects of frequent deployment on the general psychological health of soldiers is not known. Stuart (1997:737) makes an interesting statement by pointing out that numerous studies have indicated that life in the military is psychologically more stressful than life in civilian society.

Ferreira's (1984:44) is one of numerous studies done in South Africa regarding the service in the South African Defense Force (SADF) and especially on the Angola/Namibian border. Ferreira focused for instance on the effects of compulsory National Service in "Die invloed van Grensdiens op die Rolvervulling in die Gesin". Unfortunately, due to momentous political changes in South Africa, most of the studies conducted prior to 1994, are currently of little value in terms of the experiences of soldiers during deployment.

The value of the research done in pre-1994 South Africa is more in terms of the history and understanding of the experiences rather than the influence of the research on soldiers' lives today. Even so, certain human characteristics, such as stress and feelings of unpleasantness due to separation from loved ones, remain the same, regardless the politics that influenced such separation. Currently, all soldiers are volunteers and no compulsory National Service is required from the general public. Only persons who completed their studies in any medical-related field are currently expected to do a year of community service.

2.22 In-Context Experiences and Emotional Impact

When a soldier is deployed to serve in a foreign country, he or she makes several large transitions in life; they are likely to feel increased stress and are, therefore, potentially vulnerable to problems associated with stress. The accelerated cycle of military deployment mirrors the complex task that challenges family members at transitional points. However, in military life, adjustments must be made rapidly during compressed time frames.

Rosebush (1998:560) rightly mentioned that many adjustments are required from soldiers facing operational circumstances. He referred to an abrupt change in lifestyle, environment, climate, diet, and hygienic standards, as well as heavily increased or decreased demands on time and energy; all these serve as additional stressors. Richie (1994:372) added that separation from family members is a common source of stress which may be intensified by uncertainty about return dates, poor communication with home, and a belief that the stress of peacekeepers goes unrecognised.

Waters (1994:41) points out that monotony and boredom are also frequent problems soldiers experience during deployment and also that, due to cultural differences, personnel may encounter difficulties when working with members from different nationalities. Monotony and boredom are dramatically increased when soldiers are required to be restricted to base, also known as “confined to camp”, or “confined to base”. The reason for this confinement is normally for safety or political motivations according to the particular peace treaty stipulations. This restriction on movement can even lead to feelings of claustrophobia, or feelings of “being in jail”.

When this confinement to base continues for an extended period, the deployed personnel are all affected by it in one way or the other. They might be affected by the constant possibility of a threat against their life or simply the loss of being in control of one’s own life or movements. Most of the time boredom is the biggest threat. The more time people have to think about how they are, the more these thoughts will have an influence on their perception of their own well-being.

Almost every aspect of a soldier’s life is tightly controlled in a foreign country. Therefore, soldiers can experience an enormous lack of control over their lives while they are deployed. These circumstances all contribute to the accumulation of stress. Rosebush (1998:560) mentions that members who fail to accept these conditions are likely candidates for stress reactions and to exhibit problems with performance.

Although peace-keeping forces are not usually engaged in active combat, again note the difference between peace-enforcement and peace-keeping! The nature of their mission may subject them to distressing and potentially traumatizing events. O’Brien (1994:443) mentions events that have been reported as particularly upsetting for deployed soldiers; this include the witnessing of atrocities and torture, the indifferent handling of civilians especially children, and the retrieval of and disposal of human remains.

Canadian Forces deployed in Rwanda on humanitarian and peace-keeping operations have found themselves in very grim circumstances. As a result of their deployment, many soldiers developed stress reactions that interfered with their daily social functioning. Rosebush (1998:559) mentioned that the major psychological conflict for personnel was the denial of powerlessness that soldiers and especially medical personnel grappled with.

It is important to remember that Military training prepares people to actively respond to a crisis with an active approach, and that often the deployment directives prevent them from becoming actively involved in the crisis right in front of them. To remain detached from human suffering is easier said than done.

The situations In Rwanda, and often elsewhere in Africa were severe and most soldiers knew it would not be solved by their presence or intervention. Coping with the ocean of human misery meant that soldiers had to quickly develop their own personal coping mechanisms to help them get through their tour of duty. Denial was the major coping mechanism used by soldiers deployed in Rwanda. They had to deny the “big picture” (macro-level problems) to reduce their anxiety and learn to focus on smaller things on a day-to-day basis, where they were able to gain some small measure of control. This lack of control or loss of personal control is a recurring theme.

Rosebush focused (1998:559) on the emotions experienced by the soldiers exposed to direct intense experiences. These experiences included horrible things such as cleaning up the remains of a massacre. The range of emotions experienced by soldiers after being exposed to such horrors ranged from extreme anger to emotional numbness. The consequence of having a denial break down was intense emotional distress.

The daily routine, and to keep on doing their normal tasks and duties, assisted the members by keeping them busy and helped to detach other stimuli. This is a fairly common human phenomenon in coping during the stressful period - seemingly unaffected but indeed afterwards affected. This phenomenon is often described as post-traumatic stress.

Rosebush's (1998:560) research indicated that many soldiers ended their deployment with their defences intact, only to find that the experiences during their deployment would gradually create problems in the years to follow. He stated that denial and emotional detachment are highly effective defence mechanisms used in a theatre of operations, but that they can greatly affect post-deployment functioning. This led to operational stress being recognised in the Canadian Forces as a factor that affects the functioning of soldiers both during and after deployment. Operational stress refers to the mission specific requirements and the day-to-day demands on soldiers involved in operations.

2.23 Loneliness

Loneliness is indeed a personal experience. The question must be asked if there are external conditions which add to the feelings of loneliness and if these external circumstances intensified the self-felt loneliness? Are there external factors that can add to feelings of loneliness during deployment?

According to Hancock (1986:2) most people living in a Western cultural background do not seem to enjoy companionship, support and protection from their neighbours. As far back as 1976 Gordon (1976:19) made the following statement: "If someone walks out of a house with a TV set, a neighbour has no idea if it is the owner taking it to a repair shop or a burglar". Sadly, the support amongst neighbours deteriorated dramatically since 1976. Currently, many people feel like strangers in their own streets. This led to more distrust amongst neighbours and the circle spirals into more loneliness. The questions regarding the differences and similarities between loneliness, isolation, alienation and simply to be alone will be looked at in depth in Chapter Six.

2.24 First, Care for Yourself

Ask yourself the following question - if while you are travelling on an airplane, an oxygen mask suddenly descends in front of you, what are you supposed to do? As we are all supposed to know, the first rule is to put on your own oxygen mask before you try and assist anyone else. If we do not comply with that simple guideline, we can quickly find ourselves incapable of ever helping

anybody again. When we first take care of ourselves, only then can we effectively help others.

This metaphor is also applicable to Caregivers. The Air hostesses and crewmembers need to breath properly and be “compos mentis” or alert before they can even consider assisting the rest of the passengers. Caring for yourself is one of the most important - and one of the often most forgotten things you can do as a caregiver. When your needs are taken care of, the person you care for will benefit, too.

The movement from the moment of listening to experiences to describing the experiences is an important part of the narrative process. The first step is to have the conversations. During the conversation you need to listen, and ask questions as you see fit at that time. The conversation, as is arranged with the co-researcher, is recorded. Afterwards the recorded conversation is transcribed into written form. This hard copy of the conversation is then relayed back to the co-researcher with the request that they must read it and reflect back on how they feel and what they agree or disagree with!

After reading and considering their own words, a second interview is held with the co-researcher, discussing the first listening experience, and moving that towards a process of describing the experiences. Subsequent to the second discussion, the new insights and even the whole conversation will then be shared with the other co-researchers allowing them to comment. The rationale is to be aware of your own story and expectations and then to look at stories of other people in similar circumstances. What we expect would have an impact on how we relate to what we find.

2.25 Expectations

Lewis (1993:58) mentioned that Dag Hammarskjold, a previous Secretary-General once observed: “The United Nations was not set up to bring humanity to heaven but to save it from hell”. This does not imply very high hopes of expecting to change the world completely. Looking at that viewpoint, we have made some progress; if the aim was to avoid the worst, then some successes have been achieved. Our expectations as humans, as governments, as media, as academics and as soldiers play a huge role in our behaviour perceptions and eventually in our levels of satisfaction.

Our expectations and those of the other parties involved in the outcome of the endeavour or peace-keeping operation are, therefore, vital in understanding some of our own behaviour as well as the behaviour of others. Similarly, what we expect of “care”, “caregivers’ or “peacekeeping” have a titanic impact on our experience and how we eventually describe what happened when telling and re-telling our stories.

Rave and Larson (1995:28) touched on a very important issue when they asked the following question: “How does who I am affect this process?” Although they originally posed the question to therapists working with clients; it is equally relevant for narrative researchers who must also ask the same question of themselves throughout the research to ensure that they are in touch with their own influence on the research process.

2.26 Criteria and Conditions for International Involvement in Peace Operations

The extremely difficult questions of debating the criteria and conditions for international involvement in peace operations are, as a general rule, not on the agenda of soldiers, but on the table of diplomats and governments. Soldiers are bound by at least three important factors, firstly the agreed upon rules of engagement and secondly the still significant Geneva Convention. Thirdly, soldiers are bound by the applicable treaty in the area of deployment, as agreed to by, hopefully, all parties. Problems quickly arise when certain parties distance themselves from these pre-agreed conditions and criteria, by withdrawing, breaking their agreement or by not having been involved in the negotiation phase at all.

It is easy to formulate a rational list of conditions and criteria in non-critical times, sitting safely behind a desk in a fancy conference room. The problem is that international involvement in peace operations usually takes place in emotional periods of crisis when logic and reason are not predominant.

A soldier's response in a situation may be done in a blink of an eye, but the results and impact of those decisions can be debated and analysed at leisure. The decisions made by soldiers often have long-term political and economical consequences.

The other problem is that all parties might not have agreed to, or even be involved with that particular peace treaty. Similarly, politicians have an uncanny ability to change their point of view depending on the situation at that particular point of time. Using a courtroom as an example, it is in retrospect sometimes difficult to determine what course of action a reasonable person would have followed, and sometimes decisions need to be made without that luxury of contemplation time. As a result, soldiers can be charged in a court of law for split second decisions, made in sometimes very difficult circumstances. Unfortunately the deployed soldier is often the person sitting in the middle of a very complicated situation and not always equipped with the necessary skills for such a task!

2.26.1 Force Preparation

Preparedness may be in the form of training, equipment or the emotional and mental ability to manage the ever-changing situation without endangering the broader political and military motives. The phase "Force Preparation" is utilised to refer to the whole process of training soldiers and preparing them in all possible aspects relating to their tasks.

Being "Force Prepared", they are then deemed ready to move into the next phase referred to as "Force Application". This process is a continuum, not linear. The preparation phase includes basic training, advanced training and continued-training. Similarly, all necessary logistical support, supply lines and equipment are included in the force preparation phase as is the training in how to utilise and manage those resources effectively.

On the Executive National Staff Program (ENSP), specific training, aimed at strategic and international affairs, is addressed and included as part of the program. Unfortunately, this is only done on a senior level and some of the commanding officers in the deployment area - Lieutenant Colonels - do not yet have the further training or experience.

2.26.2 Motivation

The motives behind our actions are a huge indicator of our intentions and inner preparedness to cope with an unknown future. These underlying motives are vital, especially during peace-keeping deployments that could easily stretch over a couple of months.

It is important that the individual must be open and honest about his/her own motives but must also be able to understand the bigger picture of the peace-keepers' motives and where the different role players fit in.

Role-players include the different countries involved in the peace-keeping operation as well as the NGOs actively involved in that region. It is important to keep in mind that all stakeholders are motivated by their own reasons. NGOs' motive might range from making the world a better place, alleviating pain and suffering, or to keep on receiving grants and subsidies. Governments' motives might be regional peace and stability, economic opportunities or international fame and stature.

The question of motive needs to be asked of caregivers as well; it is important to be certain of your motives, listening to the stories of the caregivers. I was interested in what motivated them to deploy. Chaplains also need to ask questions about their calling to the ministry; are they "fishers of men"? (NIV 1996, Matt 4:19), or are they "peace brokers"? (Luke 2:14).

I remember that one of my motives for volunteering on the Antarctic expedition was to spread the gospel literally to the end of the world. "You will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in Judea and Samaria, and to the ends of the earth" (NIV 1999, Acts 1:8).

My second motive was to experience the exquisiteness of Antarctic nature and all its different aspects, from seeing icebergs, to abseiling in crevasses. The unexpected outcome, not included in my original motives before my Antarctic deployment, was the wonderful friendships that enriched my life tremendously.

What motivated ministers of religion in the first place to become chaplains and what is the focus in their own ministry? Focusing on evangelising - spreading the gospel or focusing on caring for our people - pastoral care and counselling. Another motivation for deployment can either be the monetary benefit or just to get it done! Whether it will be a rewarding experience or perceived as some kind of punishment, may be pre-determined in the initial motive for deployment.

The following question asked by Nelson Mandela is closely linked to our motives and calling as human beings on earth:

“Given the inter-dependence of the nations of the world, what is it that we can and must do to ensure that democracy, peace and prosperity prevail everywhere?”

Nelson Mandela,

General Assembly of the United Nations, New York (3 October 1994)

Chapter 3

We created meaning of events by re-telling it as stories.
Interpretations of experiences are described and
developed in collaboration with “Co-researchers”

Love your enemies, do good to those who hate you,
bless those who curse you, pray for those who ill-treat you.

3.1 Introduction

These words from Luke 6:27-28 (NIV) are very easy to read, yet almost as difficult to put into practice. How do we interpret our experiences, and how do others interpret our behaviour in turn? As a chaplain living and working within a Christian perspective, I am under no illusions regarding the difficulty presented in practice by these few words. It is often a shock to honestly evaluate your own actions and behaviour and to try and interpret why I behaved in a particular manner.

In this chapter, I will try to interpret the stories of caregivers' experiences in relation to their originators and we will endeavour to develop these stories into new avenues of understanding. In the process we will try to understand how the authors of the stories experienced their own reality and not decide on their behalf what really happened, or what they really experienced during their deployment.

As peacekeepers, we are not supposed to be the “enemy”. We strive to treat everybody with equal regard as peacekeepers, although it is not always as easy in practice and even more difficult if the local population doubts one's motives. This suspicion, hopefully, inspires peace-keepers to behave in such a manner that will place them in a position to win the trust of those who mistrust them, and in a worst case scenario, even hate them.

Hating the deployed peace-keeping soldiers for being where they are, while disregarding their efforts to enhance peace in that region, can be very detrimental to the peace-keeping exercise. This statement is obviously not applicable to all countries and all the people of countries involved in peace-keeping operations, but it is a valid generalisation to convey some of the difficulties peacekeepers may encounter. It is important to question their personal motivation and understand why the behaviour of others may trigger a hostile response in return. Caregivers' task is an equally difficult one - to support people while they are struggling with their own lack of support.

In order to do research and to empower the co-researchers, all the conversations were recorded. As some of the initial conversations were in Afrikaans, I edited those conversations into story format. All those stories were first presented to the co-researchers before they were included in this chapter. This was done to ensure that the co-researchers agree with the content, and that the story version in the translated format is a just summary of their original intent.

All the original conversations will be added to the research as an addendum. Within this chapter, the abbreviated story versions of the conversations as approved by the co-researchers are included. With the assistance and feedback loops of the co-researchers, their experiences and interpretations of how they coped during and after their deployments are described and added in collaboration, or at least in alliance with the co-researchers.

3.2 Story Telling

Demasure and Müller (2006:415) clearly stated that social constructionism selects story telling rather than an argumentative discourse. Gergen (1999:158-159) gave the following reasons for this choice: it immediately sidesteps the possibility of considering the other as an opponent and focuses on the combined construction of meaning.

Furthermore, the perception that an individual is a coherent entity, as known from modernism, consequentiates that we manifest ourselves one-sidedly. This leads to an over simplified point of view if only one of the different voices in us is heard. Immediately, agreement becomes more difficult. Gergen (1999:158-159) is correct when stating that story telling avoids these disadvantages, and that people recognised themselves more easily in stories than in concepts. Humans have been telling stories as far back as even the legends can recall.

It can be assumed that every story told after the simple question of “how did you cope with deployment?” would be different. It is obvious that certain aspects may overlap such as the geographical area of deployment, but at the end of the story, every individual has a different understanding and response towards his or her experiences during deployment, even those who were in the same geographical area.

Burnham (1993:9) remarked that the way in which we describe our situations reflect our thoughts and influences our actions and responses toward those situations. Gregory Bateson stated in 1972 that people created meaning from events and ideas by re-telling it as stories. Jill Freedman, Gene Combs (1993:294), Michael White as well as David Epston, expanded on the idea by claiming that people can change their life stories by reinventing their life stories and thus gaining new perspectives in the process.

Thus, it is an ongoing process and not stagnant, implying that by looking differently at the past, we can alter our future - hopefully for the better. We can rethink and change our perceptions, we can change our original viewpoint to a new perspective in the present and we must also be aware that our current viewpoint may differ from alternative perspectives in the future.

The concept and idea that people can change their life stories are exactly what motivated me to try and understand how other caregivers have coped, as well as to improve my understanding of coping through their stories by listening to how they created meaning of the experiences and events that occurred during their deployment, and taking note of how it influenced their lives.

We share new understanding and interpretations of events with one another by receiving new inputs, thus allowing their stories to speak for themselves, and by listening to the process of how our perceptions and opinions of experiences can change over time and how similar we are in our uniqueness.

Roberts (2002:115) mentions how narrative portrayal of life has become a substantial area for analyses of life experiences and identity as connected to social groupings, situations and events. He (Roberts, 2002:116) argues that narratives relate both to a phenomenon and to a method. People tell stories of their lives, and narrative-researchers collect stories of such life experiences. This chapter is not only focused on gathering the stories, but also aimed at interpreting the experiences as related through the stories. These stories need to be described and developed in collaboration with the “Co-researchers” as far as possible. But before stories can be interpreted and studied, they must first be ‘caught’ and presented in such a manner that they can be shared - not only verbally on a once off basis - but more than once.

3.3 Catching the Butterfly - Writing Down Stories

David Epston (1994:31-32) recalls how some of his clients would tell him how they regularly re-read letters he (David Epston) sent them of what they had endured, how far they had advanced, and the extent to which they considered themselves to have changed. He often feels that as a therapist his job is similar to that of a scribe who writes down the conversations for posterity and capturing on paper the thoughts and understandings with which people in the current context make sense of their lives.

There are different advantages of writing down conversations/interviews. One of them is that it slows down the therapeutic, or alternatively in our situation, the research process, thus enabling both parties to think and re-interpret important aspects by either writing them down or reading them again. Re-reading contributes towards the important process of externalising issues and problems. In other words, to assist people to see that their problems are separate from whom they are as people. *They* are not the problem the *problem* is in fact the problem!

Another advantage of writing things down, is that letters don't fade away, and disappear the way normal conversations do. Written words have the ability to endure through time and thus bear witness of the thoughts, ideas, dreams or happenings that were captured. Words uttered only verbally can get lost due to bad memories or different interpretations.

Biblical scholars would clearly understand the difficulty in trying to interpret and recall the original meaning of words written down so long ago. However, the same scholars would be as quick to express their joy that those words

were indeed written down. If not recorded, the original purpose and meaning would most probably have been lost in the course of time.

Similarly by writing down the conversations of the co-researchers, it enables them and others to read, and re-read the words. Everyday language is full of metaphors. By using a metaphor or a phrase in order to describe a problem can be very helpful. What do we really understand, and how do we agree upon what should be understood in the first instance?

3.4 Questions Regarding Ties

Paulo Coelho (Coelho 2000:78) addresses in his book how Veronika decides to tie a critical question: “What is reality?” I will supply his answer after the following example of how different interpretations of the very same thing can lead to vastly different outcomes. He uses a tie to explain the concept:

“You see this thing I’ve got around my neck?”

“You mean your tie?”

“Exactly. Your answer is the logical, coherent answer an absolutely normal person would give: it’s a tie!”

A madman, however, would say that what I have around my neck is a ridiculous, useless bit of coloured cloth tied in a very complicated way, and which makes it harder to get air into your lungs and difficult to turn your neck. I have to be careful when I’m anywhere near a fan, or I could be strangled by this bit of cloth.

“If a mad person were to ask me what this tie is for, I would have to say absolutely nothing. It’s not even purely decorative, since nowadays it’s become the symbol of slavery, power and aloofness. The only real useful function a tie serves is the sense of relief when you get home and take it off; you feel as if you’ve freed yourself from something, thought quite what you don’t even know.

“But does that sense of relief justify the existence of ties?”

How do men interpret their experiences of wearing ties? Would it be fair to judge someone for either loving or hating his tie? What do women think about ties? Is it only “madmen” who feel strangled by this bit of cloth? For how much longer will ties survive? How does the one wearing the tie, really feels about their experience? Is it “just” habit, social practice, or a fashion statement? Stating professionalism and style, a status symbol or a protest against society - a tie might even be considered sexist!

Paulo Coelho’s (Coelho 2000:78) answer to the question of what reality is, is as follows: “It’s whatever the majority deems it to be. It’s not necessarily the best or the most logical, but it’s the one that has become adapted to the desires of society as a whole”. Reality in this sense is clearly socially constructed.

His story provides social commentary on the world and on our own interpretations of sometimes casually accepted realities. Whenever we are forced out of our boundaries into the unknown, we are often confronted with similar questions. How we interpret, respond and especially how we cope

with these experiences may differ vastly from one person to the other or from one madman to the next madwoman! Even to ask questions, especially to question the unquestionable, is not as easy as this story from Paulo Coelho may imply. We often don't ask the questions because we don't even consider the option that a question can be there to ask.

3.5 Maintaining Subjective Integrity

To claim that I have no pre-conceived ideas or no knowledge (the not-knowing position), is not true. In fact, I should be aware of my own position and admit my own subjectivity. Then I must determine my own context, my own background and decide who I am going to listen to, and why I am listening to them. Therefore, I am not convinced that I do not have some "pre-determined" interpretations of other caregivers' experiences of coping during deployment.

Anderson & Goolishian (1992:28) stated that the researcher should always position him/herself in a "not knowing" position, rather than demand specific answers to questions. They felt that the skill of the researcher is the expertise to participate in creating new meaning. Through this new meaning, new understanding is created with mutual participation between the co-researcher and the researcher. The question could be asked if a participant in the research - not a co-researcher - have not found new meaning and understanding, does that imply that no research was done?

These interpretations follow from my own experiences of coping during deployment on the Namibian border, Antarctica and in Lesotho. To claim that I have no pre-conceived ideas or no knowledge (the not-knowing position) is not true. In fact, I should be aware of my own position, my own subjectivity. Being aware of these, I must then determine my own code of conduct, ethical behaviour and operate within that framework. As a researcher, it is important to me not to speak from a detached, or even worse, morally superior position.

White (1995:158) said that moral superiority may cause the researcher to avoid challenging structures of oppression. In fact, I am in essence part of the group and although I have not yet been deployed to Burundi, Sudan or the DRC, I was deployed in other remote areas. I am basically part of the caregiver group in terms of my profession and vocation. Even more importantly, I am able to understand how they coped with their deployment when I listen to their stories of coping.

Without being aware of my own subjectivity and admitting my position, there would be no possibility of subjective integrity. My subjective integrity is hopefully improved by being previously part of the situation but currently not enmeshed in the same society. The advantage of being previously deployed in three vastly different circumstances and living for almost seven years on an outlying base, gives me at least a new and fresh look at my own story and reflecting from a different angle, back at my own story, as well as listening to my co-researchers' accounts of their coping stories. It also enables me to better understand some of the feelings and emotions they experienced during their deployment.

In qualitative research there is the assumption of inter-subjectivity between participants and researchers as well as the mutual creation of data. It is quite possible to state that co-researchers are constantly 'doing' research, because

in re-telling their experiences as stories to researchers they automatically interpret or reconstruct the original meaning, thus creating the 'data' for the researcher's interpretations to utilise in the research process.

The fact that I am relatively well known amongst some of the SANDF members assisted me in finding willing co-researchers. It must be noted that people apparently prefer a verbal commitment and a handshake. Some were immediately suspicious if you mentioned the option of a written contract. However, all were willing to provide me with verbal consent on a tape recorder.

As a chaplain, I have often made the comment that probably 80% (not scientifically proven) of all the day-to-day problems that I have encountered in the community, were self-inflicted due to bad decisions by either the individuals themselves or someone close to them. Gerkin (1991:67) said that ordinary life tends to be governed more by the imagination than by reason, and to the extent that practical reasoning is involved, it seems more often to be governed by common sense wisdom rather than rational principles or logical rules of ethics.

What we as individuals are prepared to accept as common sense may differ vastly. The reasoning we may accept as perfectly valid may prove to be flawed, without us even being aware of the fact that our reasoning is inconsistent. As in discourses, we accept our common sense as an unquestionable truth.

One must be aware of one's own subjectivity and not be over-confident in terms of one's own perspectives and interpretations of these stories! Without being aware of my own subjectivity and admitting my own position, there would be no possibility of subjective integrity. My subjective integrity is hopefully improved by being part of the military institution while doing the research. On the other hand, while writing this chapter, it is an advantage not to be enmeshed in a deployment situation, thus having the advantage of being previously deployed in three vastly different circumstances and living for almost seven years on an outlying base, but simultaneously to be removed from the deployment situation. It provided me with a new and fresh look at my own as well as the co-researchers stories.

I am aware of my own subjectiveness and am vigilant not to be too quick to jump to conclusions. However, it definitely enables me to have a better grasp and ability to understand the experiences that my co-researchers are referring to in their interviews. Therefore, on the one hand to have prior experience and, on the other, to be removed from the actual situation is definitely an advantage and assisted me in reflecting subjective integrity on the stories from different angles.

I will make use of narrative theory as explained by Michael White (1995:159). Narrative conversations take place when dominant discourses are deconstructed, with the possibility that new or preferred knowledge may emerge. Knowledge can be very subjective and be enmeshed within the dominant social structures. Papps and Olssen (1997:21) stated that knowledge, although possible, is still difficult to untangle in terms of its relations to social structures, as it is inseparable from power, both in its effects and production.

Words and knowledge have power in the way that these are used and in the effect that remains. The power of certain words or phrases can reflect accepted or unaccepted values and norms in society. Thinking about isolation led me to wonder about our experiences as humans and why so many people will verbalise their feelings of isolation amongst people. I am personally convinced that we are often more isolated emotionally while surrounded by people than we may be emotionally isolated in the middle of a desert. The geographical distance between people might not be the only reason for feeling isolated from others. One can be dreadfully alone in the midst of a crowd. The stories of coping may provide new insight into how my co-researchers coped with their feelings of isolation during their deployment.

I was inspired by the phrase used by David Epston and will strive to gauge the meaning of my co-researchers with their assistance and help. Epston (1994:32) is world renowned for the following metaphor:

“I am like a butterfly catcher, waiting for the metaphor to rise up so I can net it and display it to clients, who if not gratified by the first attempt to have a concrete way to describe the concerns that are plaguing them, usually satisfy themselves with some revision”.

I do not claim to catch all their emotions, all their wisdom, all their pain and anguish. Even less so, do I claim to catch all the meanings and intentions they tried to explain to me and although they re-share their own thoughts and own interpretations of ideas with me, I still run the risk of missing their true meaning and intent. Habermas (1978:310) emphasises the constitutive role of pre-understanding in addition to the understanding of the interpreter’s own world. He then expands on the idea by adding that in addition to the aim of understanding, there is also the aim to attain consensus amongst the different role-players in the field. Habermas wrote: “...the preservation and expansion of the inter-subjectivity of possible action-orienting mutual understanding.” Before we can even begin to try to interpret the stories, we need to strive towards mutual understanding, or at least a shared understanding.

Michael White (1989: 95) and David Epston (White & Epston 1990) argue for a “therapy of literary merit”. They compare a person’s life story with a literary transcript and argue the concept that in reading any ‘actual’ text a reader constructs a ‘virtual’ text. The reader fills in the gaps and implications with details, events as well as meanings, which are unique to the reader as the story emerges.

Gregory Bateson (1972) believed that people could create new meaning and understanding by placing events, incidents and ideas in stories. Freedman and Combs (1993:294) explored the notion that to “read” a text is actually to ‘write’ it and that each re-reading offers a context for re-writing. Freedman and Combs (1993:295) wrote the following about the narrative metaphor:

“... by asserting that people can change the stories they tell themselves about their lives by recovering events at odds with the dominant story and performing meaning on those events as a way of authoring new stories. These new stories can then change people’s ideas about themselves and about what is possible for them”.

Using this metaphor, we can look forward to the co-researcher stories and determine if they were able to re-author their own stories and thus gain new insight and understanding in the process.

3.6 Interpretations of Experiences: Co-researcher A

3.6.1 Background

My first co-researcher was an Afrikaans-speaking social worker in her thirties. She had just over five years of experience in the Defence Force as social worker at the time of her deployment. She is perceived to be a capable social worker and someone with a strong personality. Her self-assertiveness enables her to maintain healthy relationships with her clients, colleagues and seniors. She is in a permanent relationship with a life partner. She volunteered her services as co-researcher and was very enthusiastic about the research. She also referred Co-researcher D to me as a possible participant. Co-researcher A was deployed in the Democratic Republic of the Congo.

3.6.2 A Summary of Co-researcher A's Interview in Story Format

The fact that external deployment is still voluntarily, motivated her to get it over and done with. She decided to deploy on her own terms before deployment became compulsory for SANDF members. (Although it is not UN policy and deployment is still officially voluntary, the internal pressure from the organisation to deploy is noticeable. Some members are convinced that it might become compulsory in future due to the difficulty in finding enough deployable volunteers.) The mere possibility of being forced into deployment is not a positive option for her at all. An additional motivation that contributed towards her decision to deploy was the willingness to assist the SANDF in their role in bringing peace to Africa.

Personally, she was motivated by a dream to experience new things in a new country; the additional income played a small role in her initial motivation to deploy. Unfortunately, due to different reasons but predominantly due to bad management (not her own), the pre-deployment phase was extenuated over an eighteen-month period. She and her family experienced the long pre-deployment phase very negatively. Nevertheless, co-researcher A and her partner were up to date with the process of deployment and understood fully what was happening to them. A pre-deployment holiday proved to be of great value for the couple to prepare themselves mentally for the expected oncoming separation. It is difficult to continue in a "normal" routine if the mental preparation to separate was already completed.

Notwithstanding their preparation, the day of departure was very traumatic; numerous small things went wrong at home and it created high stress levels. Lots of tears were shed. Only a determined decision by co-researcher A enabled her to board the plane.

This decision to board was related to the certainty that she was not able to do anything about “it” (problems at home) any more, as well as trust in her partner’s ability to cope with the day-to-day demands of life, and all problems that may arise in due course. In fact, she made a decision to put her whole life on hold for the duration of the deployment and focus on her “new” life during deployment.

A very practical approach enabled her to cope with this new environment. For instance, the habit of making notes of events enabled her to bring such events in perspective. Similarly, by listening to music of her choice and being offered the opportunity to communicate with her loved ones at home, kept her spirit up. These tools in her kit enabled her to cope.

She uses the metaphor of a triangle to explain God’s position as the centrepiece and the two humans as the two bottom pillars. She deliberately separated her personal relationship with God from the practical day-to-day worship in the operational sector. Her personal faith remained a strong point in her inner stability. Her faith is built on the certainty of God’s presence in her life and the fact that He remains in control no matter what may happen. Attending church during her deployment was not part of her personal faith practice. She developed a massive personal issue with the chaplain, which was related to his actions that she perceived to be unethical and morally unacceptable, and not behaviour that is normally associated with a man of the cloth.

The relationship between herself and the chaplain started to deteriorate. It was partially due to the emotional approach in which he conducted his sermons (inter-denominational sermons in the operational theatre). His style was foreign to her conservative approach towards sermons. Secondly, the fact that the chaplain was married to a South African woman (she remained in South Africa) and at the same time was in a relationship with a Congolese woman during his deployment bothered her deeply. Apparently, according to “rumours”, he was married by traditional Congolese law to this Congolese woman. Co-researcher A was uncertain if the two women were even aware of the existence of the other “wife”. There was strong evidence that he impregnated the “second” wife. According to Co-researcher A, chaplains should not behave in that way! The apparent refusal of management to even investigate the issue, created feelings of unease and the question of double standards was raised.

Thirdly, she experienced his sermons as politically motivated, and felt that the chaplain’s sermons added towards racial divide and created unnecessary racial tension and not as if he was trying to defuse the situation. These feelings contributed to her scepticism of the chaplain’s spiritual fibre and her eventual refusal to attend any further church services. Sadly, the attendance of these sermons was divided on racial lines. Apparently most whites just stopped going to these sermons. Nevertheless, she remained convinced of the importance of the role of religion and a personal relationship with God in assisting people with the necessary ability to cope with the stresses of deployment.

As a specialised caregiver (social worker), she used the metaphor “I was like a mother to them” to explain the relationship between herself and the deployed troops. Notwithstanding the metaphor of strength and caring for others, she was still grateful to find some familiar faces at the base - people

she had met during her pre-deployment phase. Relationships and friendship bonds with people are important.

Her personal philosophy is inter-linked with the comment “you just have to be fine”! You especially need to be fine if you suddenly, after disembarking, found yourself not in an ant nest, but in a beehive. The camp was full of tension and intrigue, resulting in twelve persons visiting her before her first day was completed, keeping her busy till late at night. All were trying to share their side of the “story” with her, trying to influence her position as soon as possible. In fact, she was so busy that it simply allowed no time to worry or reminisce about her own situation.

The conflict was related to happenings within the deployment area - decisions made at previous deployments that spilled over onto the current deployment. This resulted in a build-up of anger and resentment coming from previous deployments that simply reached boiling point. This anger even led to the point that a whole group stood up against a specific person in management stating: “We will show you what we can do”! The severity of the threats led to a decision to withdraw weapons in an effort to ensure that no loss of life occurs due to the high tempers and possible rash, hasty and unthinking action in a moment of anger.

A positive point during her deployment was the incredible telecommunications systems, from phoning a Pretoria number in South Africa and going directly to a telephone in central Africa, to affordable cell phones, and cheap SMS messages. Internet options were also available. The other strong point for her was the certainty that a specific end was in sight! “You will go home” was always a very encouraging and positive fact.

To have a specific target in mind as far as a possible return date was concerned, created a sense of control. Uncertainty regarding the return date or unplanned postponements did not help to create a sense of stability and control! To stand under the wings of the aeroplane named “Saartjie”, waiting and praying that the rain must stop, because then we are going home, is a sweet feeling full of great joy and anticipation.

But reality predicts that one must not celebrate and pop the champagne before you are certain that the plane really takes off. It is good advice not to plan big parties and celebrations at home because the anticipated return date can change very rapidly, and then laughter can change quickly into tears. Unpredictability is part of any deployment, and it will remain unpredictable right up to the last moment.

One of the highlights was the friendship with Uruguayan soldiers, watching DVD’s, sharing stories and especially their shared love for “braaivleis” (barbeque) every Saturday evening. The South Africans enjoyed the Uruguayan’s lekker (nice) residential quarters. There they sat under colourful lights in an island atmosphere, enclosed under palm leaves. The Uruguayan hospitality was amazing. The South Africans were happy to be able to return the compliment by assisting them in turn with medical care at 1 Military hospital for one of the Uruguayan soldiers. This care included direct telephone calls to the patient’s ward from a base in the Congo!

The Uruguayan soldiers managed to convey to her the true meaning of what military discipline, respect and professionalism is supposed to be in a soldier.

It made her sad that the South African soldiers lacked that same purpose of conviction, especially their lack of basic military discipline.

She felt that we are an undisciplined nation. This encouraged her to ask the following questions:

1. Why do we deploy?
2. What does it really mean to be a soldier deployed in a foreign country?
3. What are our real motivations to be deployed?

According to Co-researcher A, unfortunately most of our soldiers' motives are not so impressive but are mainly focused on their own financial gain; some may even be running away from an unpleasant situation at home. Others think they can do what they want in the mission area! For others, drinking and promiscuity are rampant, and that motivate them to deploy. Drinking and promiscuity are definitely a problem during deployments and are not limited to South African soldiers.

Poverty remains a huge problem in Africa and its impact is also present during deployments. Due to the fact that soldiers are paid a part of their salary in cash during deployment, an amount is made available in US dollars to enable soldiers to pay for some basic needs while they are on deployment. For a soldier deployed in a war-torn country \$4.00 is simultaneously an insignificant amount as well as a fortune!

A soldier can buy a lot of 'pleasure' and by the same token, if not more, a lot of problems with \$4.00! The local women are not making it easy for the men; in fact, they are trying to seduce the soldiers intentionally by dressing and acting provocatively. For most of the local women \$4.00 is a lot of money. Unfortunately, notwithstanding numerous efforts from the SANDF to address the risks involved, not all of the soldiers were able to resist the temptation!

Answering her own questions on why do people deploy externally on a peace-keeping mission, Co-researcher A said:

"You need to deploy for the right reasons, trying to change people is not the right motive - to support them is! Learn as much as you possibly can from different cultures, and from the country, enjoy the scenery, and nature, but especially enjoy the experience!"

3.6.3 Interpretation of Co-researcher A's experiences

According to this chapter's purpose and in line with the narrative research process, interpretations of the experiences as described by the Co-researchers must be made, described and developed in collaboration with the Co-researchers who shared the initial story. The original interview was recorded and typed verbatim. To condense it to a workable format, the summary of the 'story' was done with permission, agreement and assistance of all Co-researchers. All the verbatim scripts will be added to the addendum. Please note that the original interview was conducted in Afrikaans which is Co-researcher A's preferred language of choice.

The interpretation was divided according to headings that naturally developed during the interview. The interpretation and headings were done in collaboration with Co-researcher A. The pre-deployment phase includes everything from being informed of the deployment to the moment of departure just prior to the actual deployment.

Headings include aspects such as motivation, where emotional preparation of family and the member his/herself as well as financial and practical preparation must be considered. The length of the pre-deployment phase, whether it depends on either the urgency of the deployment, very short notice, or a prolonged process due to administrative and organisational glitches, must be considered.

The actual day of departure, the settling-in phase, as well as highlights and negative experiences, were all addressed under these headings. Special attention was given to the role that faith played in coping, as well as questions regarding coping as understood by the co-researcher in order to interpret the story in depth.

3.6.4 Co-researcher A: Motivation

Questioning regarding motivation (D4/A1), indicated a volunteering motive to get the deployment done before it became compulsory. To get it done with, implied that it was not a dream come true to be able to deploy, but rather a realistic expectation that, as a soldier, she needed to do her bit in the light of the bigger picture of the SANDF's current strategy and policy on peace-keeping operations in Africa.

The mere possibility that, in time, deployment might not be voluntary, was definitely a negative threat hanging over her. The prospect of being forced to deploy is a frightening thought for her. She, therefore, perceived the fact that she was able to give an indication of what time frame was preferable for her own deployment very positively. This choice created some feeling of partial control over an area in the military that normally allows very little room for personal control.

In answering her own questions on why do people deploy, co-researcher A openly shares her own feelings and motivation towards deployment. According to her, it is not right to force your point of view on people. Trying to forcibly change people is not the right motive for a caregiver in a peace-keeping operation, but to support them is, enabling them to grow and make their own choices in the process. In terms of one's own life, one needs to learn as much as possible from the different cultures and from the deployed country to enrich one's own existence. It is a personal decision and choice to enjoy the scenery, to enjoy nature, but one must especially enjoy the experience in its entirety!

3.6.5 Co-researcher A: Pre-deployment Phase

The general management of the process was well planned and they were well prepared and informed on an academic level of what to expect regarding the

deployment experience. Question O6/A1 refers to the Co-researcher's personal preference in terms of the length of time between preparations and the actual moment of departure. The big gap between the initial operational readiness preparations in March the previous year, until mobilisation in April the following year, led to an eventual deployment in August.

This prolonged period of almost eighteen months was not a positive experience for Co-researcher A. She mentioned that her family experienced difficulty in coping with the drawn-out time frame while waiting to say goodbye. They experienced the very long waiting period almost as if "you are putting your whole life on hold" during the interim.

The deployment grows gradually in one's mind to the extent that one wishes to get it done with. Emotions ranging from frustration, anger and even feelings of resentment and helplessness build up during the waiting period. It is quite possible that the long preparation phase and postponement of departure could have contributed to her extreme stress experienced during the actual day of departure. She was adamant that the very drawn-out waiting time was detrimental to proper preparations and she is currently in favour of a one-month pre-deployment phase. She mentioned that a positive spin-off from the pre-deployment training was that she already knew some members' faces. Just the mere fact that some faces were familiar made the settling in process in the operational area much easier.

Getting to know people before the actual departure date contributed to a sense of not being totally alone and knowing at least somebody there enabled her to feel more "at home". This emotion is closely linked with our human need of social acceptance.

3.6.6 Co-researcher A: Phases of Deployment

She (D8/A1-D14/A1) comments positively on the benefits experienced from going on a special vacation without any disturbances prior to her deployment. During this vacation, they were focusing on their relationship and deliberately tried to prepare themselves for the time of absence and loneliness. Both of them regarded this special break as very successful, and a special place in their hearts and memories were associated with this vacation. This time spent together eventually played an important part in their ability to cope later on during her deployment.

These comments on the importance of proper pre-deployment preparation are in line with pre-deployment advice given to members to prepare them emotionally for the experience. The purpose is to deliberately create strong positive memories in order to sustain and enable them to last through the separation period during deployment.

The power of good positive memories of home and one's loved ones is very important. If the situation at home is unpleasant, it can easily lead towards a situation where a soldier prefers to be deployed because in his/her deployment life there is no bickering, fights and tension as experienced continuously at home. The risk is that the person prefers his/her new adopted "military family", were they are accepted, and feel totally at home and is not very keen on going home. Therefore, positive memories from home are vital.

A second positive aspect was Co-researcher A's ability to identify her position in terms of the expected process and cycles of deployment (D11/A1). This ability eventually proved to be very beneficial in her efforts to cope with deployment. Likewise, she is convinced that the necessary knowledge of the various phases will greatly enhance members' ability to cope with the stress of deployment. The mental preparation of what could be expected enabled her to anticipate certain reactions and responses.

This knowledge of the different phases is currently included in the preparation training of the pre-deployment phase. Knowledge of the emotional processes during the total deployment phase proved to be one of the ways of coping with deployment. Co-researcher A felt that more could be done to strengthen this knowledge amongst deployed soldiers to enable them and their families to understand where they are in the process and what to expect in the future. This information should be in everyone's bathroom or fridge door to enable them to access it frequently.

The Military Psychological Institute compiled information released at a seminar in May 2002 under the title "Deployment Resilience". The Deployment Resilience Seminar (DRS, 2002:1-4) was largely based on research done by the Institute for Maritime Medicine and supported by numerous articles from the United States and Britain. A combined effort from the Church Centre at Simons Town Naval Base (Chaplains service), social workers and support groups started off with the question of how local naval families experienced deployments. This initial study was done in 1993.

The key findings of this study were reported in the Navy News (Van Breda, May 1995) and Milmed (June 1995). This was followed by a study conducted with couples on the SAS Drakensberg in 1995, asking them "what do you think makes deployments easier to cope with?" Combined with a third study, these findings were converted into seminar form. Some of the key factors related to ways of coping successfully with deployment were developed further.

These principles were compiled from advice on how to cope with the situation by deployed members and their families. The seminar referred to the fact that more and more women are being deployed, and that according to its findings, supported by overseas studies, shows that the issues of women being deployed are almost equivalent to the problems their male counterparts experience during deployment.

3.6.7 Co-researcher A: The Day of Departure

Interestingly, regardless of all of Co-researcher A's efforts of being able to plot herself in the process, her good preparations, as well as ample time to sort out personal and business issues, the day of departure turned out quite different in practice than expected. In (D15/A1), she stated that it was an absolutely terrible day, mainly owing to numerous small things such as broken vehicles and the sudden pile-up of business stress. All of these problems were then suddenly passed on towards her partner with escalating stress, worry and growing feelings of remorse.

Her stress levels were so intense that the severity thereof almost led towards her refusal to board the plane. She strongly considered withdrawing from the deployment regardless of the possible consequences. She struggled with these decisions up to the point that a flight sergeant directly stated that she “*Must Now Board*” the plane (D17/A1)! She was severely traumatised after boarding the plane and cried continuously.

Co-researcher A expressed uncertainty in how she was eventually able to cope with the situation, stating that her only support was her partner who was likewise traumatised by the imminent departure and separation lying directly ahead of them. Until she made a choice to cope - she struggled to cope. The decision to cope enabled her to override her emotions with her cognitive ability. By making a mental decision to continue with her deployment, regardless of her emotional state of mind, she regained control. Until that moment, her emotions were in command of her faculties (O20/A1). Her knowledge of, and faith in her partner’s ability to cope with whatever may arise, motivated her to step forward and fly towards the planned deployment (D19/A1).

A deliberate mental decision enabled her not only to continue with the planned deployment, but also to cope with the stress of departure. The importance of that decision cannot be over-emphasised! It played a vital role in her ability to eventually cope and enjoy a successful deployment. Notwithstanding the eventual outcome, there was no doubt in Co-researcher A’s mind that the departure experience was by far the most traumatic and negative occurrence during her entire deployment.

3.6.7.1 Co-researcher A: Arrival in Burundi and Practical Solutions

After asking her how she was able to cope with the stress and trauma of the departure, she initially experienced difficulty in answering the question (D21/A1). After giving it some thought, she made a referral to her relationship with God as her source of power, as well as a number of practical things that enhanced her ability to cope, by giving her a sense of control.

One of these practical things was a notebook in which she used to write down her thoughts. By writing them down, it in turn enabled her to reorganise her own thoughts. She realised that to refuse to board and to remain behind in South Africa would serve no purpose at all, and probably complicate her life even further. An interesting “narrative” question was asked in (O24/A1) - How would you understand your notebook if you were to read the same notes ‘today’ after returning home? Immediately after re-interpreting her own story, she realised that she was in fact unable to make any real difference in the situation at home.

Secondly, looking at her story in retrospect, she realised that the situation was not that appalling! The re-thinking provided her with the ability to look at the same situation from a different perspective, enabling her to see other options, and even discover a positive outcome within the same story that was initially so painful and traumatic. Co-researcher A also felt that she was able to sort out her haggard emotions by writing down her thoughts and, thus, enabling her to order and calm down her thoughts.

On the plane she just wanted to be left alone and not be bothered with questions and comments! This quiet time was necessary for her to regain her emotional stability and to accept the reality of the deployment. Her partner was eventually able to manage everything at home without difficulty during the entire deployment period.

A third very practical solution was an MP3 player with music from home. The music was also able to calm her down. In (D46/A1) she mentioned the fact that she walked straight into a 'bee hive' and was immediately very busy trying to attend to urgent issues. Being busy assisted her in coping. By being too busy to worry about her own problems, she was able to avoid feeling sorry for herself.

Co-researcher A's fourth practical solution in how to cope, is simply to keep busy and not to let your mind wander unnecessary towards things that you have no control over. The old truth about being busy still rings true. Unfortunately, due to the nature of the work in the deployment area and the well-known military slogan "hurry up and wait", times of high intensity and work are often followed by times of boredom. Due to "too much" time on hand, this solution is not that effective over a long period. However, to be productively busy has the additional benefits of creating feelings of worth, as well as letting the person feel as if his/her personal sacrifice in being deployed is a contribution towards the broader deployment effort - adding towards the dream of making the world a better place.

Advice given to her during the pre-deployment phase that proved to be of great value to her stated: "Don't try to run your household from the mission area". This advice proved to be very sensible and often assisted her in the process of sticking to the decision not to worry about things at home – things that she is unable to do anything about in the first place - that advice helped her tremendously in coping with the situation.

3.6.8 Co-researcher A: Faith Dimension

After asking an open question, she decided to first address aspects relating to her relationship with God instead of her support systems in the operational theatre (O28/A1). Co-researcher A emphasised that according to her, a relationship with God is an integral and an essential part of one's ability to cope. She explained that as an integral part of her life, faith is not only a tool to be used during deployment, but that it is something that she also relied on at home. In this she implied that faith is not only effective in coping with deployment, but that it is able to help one cope with life in a broader sense.

Such a relationship with God is long-term and is not built overnight. She explains this relationship as a triangle, with God at the top and the partners at the sides, thus it forms a unit of strength with a baseline running through it (D28/A1).

During deployment, a separation developed between her inner relationship with God and her practical unwillingness to attend any voluntary church

service conducted by the specific chaplain whose conduct she disapproves off. This implies that on a personal level, she experienced God on her own, but still preferred not to be part of any organised religious structures as provided by the specific chaplain during deployment.

In D31 and D32/A1 she categorically stated her conviction that the mere fact that somebody has a relationship with God immediately enables such a soldier to be in a better position to cope with deployment! She explained the process of making a deliberate choice to allow God to be in charge of the things that you simply have no control over. The reality of the distance that separated her from her loved ones was almost overwhelming, until she was able to make that decision stating: “I am not able to do anything at home, therefore, let it be, and trust your support at home to cope on their side”.

The certainty of God’s presence and being in control enabled her to make that decision, and the decision assisted her to calm down and thus cope with the new environment. That decision played a critical role in her coping arsenal.

After making some allegations, she returns in O44/A1 to state the importance of faith in her ability to cope with deployment. D43/A1 states: “If God is not in charge of your life you will be in trouble!” This emphasised the role her personal relationship with God played, and her own certainty that her ability to cope with deployment was predominantly due to her relationship with Christ.

She refers to the power of a quick prayer (skietgebedtjie), but relies even more on the strength of knowing with an absolute certainty that God is in control of everything. Thus, making it easy for her to decide to deliberately give everything into God’s hands since one is unable to cope with it anyway. That certainty of God’s presence in her life had a huge calming influence on her. She contributed her successful deployment to a large extent on the fact that all her other coping skills were built on this certainty.

She stresses the fact that having a relationship with God does not imply that you will not experience stress or problems of any kind, but simply that having a relationship with God will assist and enable a person of faith to better cope with the stress and strains of everyday life. Therefore, it is not a quick fix mechanism to be used whenever one encounters some kind of predicament or difficult situation, it is an ingrained part of a person’s outlook on life.

3.6.9 Co-researcher A: Politics and Faith Discourses

The other sad thing, properly partially due to our heritage, is comments made by all Co-researchers referring to racial tension. Co-researcher A explained her negative experiences of the chaplain services, especially in how the Sunday church services were conducted during her deployment. It must be considered that possible discourses were present in these experiences, especially discourses regarding how sermons are supposed to be conducted.

Firstly, in terms of the manner in which the sermon was conducted, it made her uncomfortable due to the fact that some of the corporals and sergeants were also involved in the sermon as self-appointed “assistant pastors”

(D33/A1). The laymens' involvement in the sermons was very different from the way she was used to sermons being conducted at home. She was initially more than willing to accept the chaplain in his officially appointed role as spiritual leader, but felt extremely uncomfortable with the way in which the laymen were utilised in the sermons.

The discourse may simply be due to the difference in style in the way that these sermons were presented in relation to what she was used to. She expected cultural differences in the deployment area and was prepared for it. Due to previous contact with chaplains, she was able to understand the difficulties presented to the chaplains in trying to accommodate numerous denominations in addition to present a sermon without alienating someone.

The practice to involve laymen from the soldiers rank, is against the current SANDF chaplain's policy, although it occurs from time to time. It is so easy to offend someone by either being too accommodating towards a specific style in one way or another. One should ideally not allow non-ordained laymen to conduct sermons or act as if they are chaplains. The only persons with the mandate within the SANDF as stipulated in the White Paper of Defence, are chaplains appointed in that position.

The purpose for those guidelines is due to the fact that chaplains must be able to conduct inter-denominational sermons, trying, as difficult as it may be in practice, to accommodate all soldiers and not to alienate them in the process. My personal experience is that normally almost all members are able to accept the challenges involved in an inter-denominational approach and adapt to it without serious difficulty. This situation indicates a lack of insight from the chaplain's side.

Policies of not allowing laymen in chaplain's positions were developed in order to prevent unnecessary tension in an inter-denominational community where different church denominations could be present. The way in which the sermon was structured, was not only culturally foreign to Co-researcher A but was also very emotionally laden due to the personal style of the chaplain. This proved to be incompatible with her expectations of a sermon. The chaplain probably made a decision to involve certain members as he was used to do in his own denomination without realising the effect of the decision on other members who needed his support as well. It may even be possible that he was not even aware or simply decided to ignore the ruling on laypeople's involvement.

Secondly, Co-researcher A's perception of the sermon and its contents was perceived by her to have a strong underlying political motive (D34/A14). After a personal invitation by the chaplain, she attended a church service, but felt so uncomfortable during the sermon that she refused to attend any further church services during her deployment. She experienced the sermon as a political attack on the pre-94 political system, using his position as chaplain to state how badly black people have been treated in South Africa as well as in the rest of Africa.

In her answer to a question concerning possible racially motivated responses from the chaplain in (D36/A1), she was positively convinced that this was in fact the case. The chaplain's behaviour was definitely racially motivated as far as she was concerned. Apparently, only black members attended the sermons during her deployment term. Unfortunately, the racial discourse underlying most South Africans' thought patterns, do not contribute to a

healthy environment for deployment. This underlying racial tension was one of her “sad” memories when recalling her deployment. Caregivers and chaplains specifically, have an enormous task in building tolerance and good racial relations.

She felt that in a new political dispensation and in a new National Defence Force, it was unnecessary and uncalled for to deliberately provoke racial tension. According to her, the chaplain was intentionally stirring up racial tension. As chaplain, he was supposed to manage and promote peaceful co-existence between the different ethnic and racial groups, not to purposely intensify the existing racial tension.

Consequently, she withdrew herself from attending any further chaplain’s periods as well as the Sunday church services. Chaplains are supposed to be prophetic voices and address wrongs; promote forgiveness, preach love and reconciliation. They are hope dealers! All these aspects must be part of their make-up, or “hulle mondering” in Afrikaans.

She considered whether he was still struggling with some unresolved issues relating to our racial heritage, and battling with his own internal pain. She felt strongly that his conduct was not one of a “peacemaker” or a “peacekeeper”.

After thirteen years of a “race free” society, her practical experience was that our racial differences are still very close to the surface. Part of the frustration with this was that when two people differ on something that in reality had nothing to do with racism, racism was almost always dragged into the equation. On a one-to-one level, people from different racial groups can have a wonderful relationship, but the moment that a difference of opinion occurs, it is almost inevitable that racial tension would surface somewhere. Leadership plays a huge role in either intensifying or toning down this tension.

This comment refers in the first instance to leadership within the Defence Force, but it also refers to all public figures in a leadership position, from church, cultural, sport to political leaders. There is a strong notion that, although the “honeymoon” is over, all race groups are less tolerant and more demanding; the integration process is still very artificial on certain levels. The inter-personal relations were less racially infected.

3.6.10 Co-researcher A: Allegations

In D36/A1, serious allegations against a chaplain regarding an extramarital affair and racism were made. Added to this allegation, very serious additional claims were made:

1. The claim was made that he was married in South Africa, left his wife in South Africa when he deployed, as is the custom but then during his deployment in the DRC got married to his girlfriend there. The second marriage was according to Democratic Republic of Congo (DRC) customs.
2. The allegations further claimed that the chaplain apparently also impregnated the Congolese woman. His South African spouse was apparently not aware of the polygamy and his second family in the DRC.

3. It is alleged that the chaplain deliberately provoked racial tension.

These allegations added to feelings of distrust from Co-researcher A towards the chaplain and it completely undermined her trust in him and what he stands for. I did not try to verify the allegations since these were not relevant to the research in any way.

What was relevant for the research was her experience of what she perceived to be the truth and how that affected her ability to cope with deployment. Nevertheless, these allegations led to numerous ethical questions regarding human behaviour, especially the conduct of men of the cloth, and how their behaviour or perceived behaviour can have a tremendous impact on other people.

The impact within a close, deployed environment can be tremendous. Questions regarding the underlying values and motivations need to be addressed. Is the behaviour of having more than one “wife” acceptable? It could be argued that he “married” her, therefore he accepted responsibility for the child, and that having more than one wife is culturally acceptable behaviour amongst certain black groups. It is equally possible that his ‘first’ wife may have been aware of his ‘girlfriend’ and due to it being an open and ‘honest’ action that he thus still remains faithful in their understanding of faithfulness. He did not cheat because she was aware of his actions? This research is not able to answer these questions but pose them at a rhetorical level.

On the other hand, there are strong expectations from within the church as well as from people who function outside the normal church boundaries, that men of the cloth should be faithful. Some even insist that clergy should not be married at all to prevent them from being seduced by the pleasures of the flesh. These responses show how socially constructed our responses are. Just reading these allegations has already led the reader to have his or her own personal response towards Co-researcher A’s story. Some might even feel uncomfortable with the mere fact of discussing the issue as if different options of choice in the matter really do exist.

These allegations also severely affected her relationship with the chaplain, although she claimed that it did not affect her relationship with God. She admitted that she did not go through a growth period in her relationship with God and in fact barely managed to maintain the status quo. She admitted that she missed a close personal trusting relationship with a chaplain on a professional working level as well as on a spiritual support level.

The questions of what is right and what is wrong and how do we determine “acceptable behaviour” is on the table. Living in a postmodern world, some of the questions and especially the answers, will not be to everyone’s satisfaction. The different ways in which the soldiers responded to these stories prove that all do not share the same values and belief systems.

Some soldiers were very offended, while others thought it was a wonderful example of what should be done. The underlying question is which of our current belief systems and values as Christians are culturally adaptable according to our different perspectives, and which beliefs cannot be altered by cultural, ethical convictions and belief systems although they may change over time. In a post-modern society it is possible to have two widely different

opinions and both may be right in their own way! The way in which we understand marriage and faithfulness is linked to these feelings and allegations.

As far as I was able to determine, no official charge was laid and no official investigation was launched to determine whether any of these allegations were true. Nevertheless, it remains a growing concern that these and other similar allegations of chaplains' behaviour during deployment keep on surfacing. Allegations of what most would not expect of men of the cloth. Their behaviour continues to raise eyebrows in the process and these rumours are undermining the credibility of the chaplaincy.

3.6.11 Co-researcher A: Coping

“You just have to be fine” is indicative of what Co-researcher A expected of herself. This is closely linked with her style of deciding to cope and forcing herself on a cognitive level to cope with the expectations, whether those expectations are realistic or not. In O46/A1, after the comment: “You just have to be Fine”, the following question was asked: “Is it a very realistic comment”? She answered that as a coping mechanism, it is not realistic at all, because you are alone, you are experiencing your own difficulties, worries and troubles. Plus, you walk into a certain atmosphere on the other side with its own set of rules, tensions and difficulties.

This localised tension can partially be contributed to a management decision that occurred during a previous deployment cycle. The tension escalated to the extent that weapons needed to be withdrawn to ensure that a potential tragedy can be prevented. This indicates the seriousness of the situation. Decisions from management can have far-reaching implications; even future deployments can be influenced by previous decisions (D53/A1). Nevertheless, her “decision” that you just have to be fine worked extremely well for her.

She mentioned that all the conflict was generated in the deployment area. Due to a personality clash that came from way back, a specific individual, contributed to the problem. It was not management per se, but the fact that this individual was part of the management team, affected management as well (D50/A1). The effect of this personality clash resulted in an attitude from the soldiers of “we will show you”, leading towards a very confrontational attitude by all parties involved. This was the bee-hive situation she found upon her arrival in the operational theatre, with numerous parties trying to influence her as soon as possible.

An enormous positive aspect that contributed towards her ability to cope was the communication options available for deployed soldiers, enabling them to communicate with family and friends in South Africa (D55/A1). The cost was subsidised by the UN, providing affordable communication via telephone and SMS. E-mail facilities were provided free of charge by the UN. Unfortunately, some camps and areas, like Goma, were not so fortunate and did not have access to a landline, satellite communication or Internet facilities. The positive impact of frequent communication with loved ones cannot be over-estimated. The opportunity to communicate with loved ones was greatly appreciated by all the Co-researchers. Effective communication with loved

ones may not make a lot of sense if military secrecy were the main motive, but regarding the ability of human beings to cope, good communication with loved ones plays an immense role.

The availability or absence of these facilities has a direct impact on the wellbeing of people. The rapid increases in communication options during the last few years resulted in people becoming more and more dependent on them. The rapid growth of internet and cell phone (mix-it) communication must not be disregarded by management in their deployment planning.

Members who form part of the African Union Force (AU) were excluded from the same communication benefits. The fact that the UN tried to look after soldiers under their control in this manner unfortunately created lots of tension and anger amongst the soldiers deployed under the AU auspices. AU soldiers did not receive the same privileges, even if deployed in the same area. This discrepancy in treatment added to the stress that soldiers experienced and led to feelings of animosity, anger and resentment; soldiers felt let down. The same positive effect due to good communication options under the UN, was a negative effect for the AU.

One of the things Co-researcher A identified that helped her to cope, was the knowledge that she was coming back to South Africa (D58/A1). The time limit of the deployment provided boundaries with the certainty that an end is in sight. The ability to have a goal greatly enhances peoples' ability to cope. With an open-ended undefined cut-off time, uncertainty and stress are significantly increased. She utilised a calendar to count off the days (D59/A1), but stressed the fact that she was very careful not to focus on a specific date since that is not always practical, due to transportation and numerous other options. She mentioned as a tip that one should not book holiday accommodation or make plans for a welcoming party in South Africa on the expectation of returning home at a specific date.

One should wait with these plans because the festivities may have to be held without the attendance of the guest of honour, due to delayed departures. Delays can be caused by mechanical or technical problems, weather conditions or military activity that can threaten safe flight. Wait until you are absolutely certain before jumping to conclusions.

She made the comment that the support systems at home were stronger than her support systems in the operational area. She mentioned support received from a colleague but admitted to herself during the narrative that she was in fact the one giving the support and that she acted like a "mother" to the rest of the members (D44/A1). Excellent support was received from her friends and family in South Africa, but very little support was received from her direct headquarters during her deployment. The same theme was present in all the Co-researchers' stories. They expected better support from leadership during deployment.

3.6.12 Co-researcher A: Highlights

A very positive experience (D63/A1) was the contact with the Uruguay soldiers. Their friendliness and the fact that they were well prepared for

deployment, particularly their well-equipped mess, created a warm and welcoming atmosphere. Every Saturday, a traditional 'braai' was held, and they put in an effort, not only to invite the South Africans, but also to be nice with them. Their professional behaviour furthermore made an impact, and their country can be proud of them. Their military discipline was impressive and overshadowed the South African soldiers' discipline. The intensity with which they were able to focus on their reason for being deployed in a foreign country impressed her. The times spend in the presence of the Uruguayan soldiers were a highlight and definitely contributed to her ability to cope with deployment.

She was grateful for the opportunity to repay their friendship at a later stage when one of the Uruguayan soldiers was evacuated to 1 Military Hospital, and the South African telephone communication system enabled them to speak directly with their colleague while in a hospital thousands of kilometres away (D64/A1). They were in turn very grateful. This highlighted the impact of mutual support from fellow soldiers even if they are foreigners.

3.6.13 Co-researcher A: Negative Experiences

Co-researcher A (D65/A1) indicated that she experienced the following things negatively:

1. The high level of racial tension.
2. The ulterior motives for soldiers' deployment. The main deployment motivator was financial gain. Her estimate was that money motivated at least 90%. The other motivator was escaping from their circumstances in South Africa. In (D67/A1) is the statement that they can do what they want, they can drink, and sleep out and they carry on as if nobody is aware of their behaviour.
3. The shocking low level of discipline; in some instances it is almost non-existent (D68/A1). She experienced bad discipline across the board and not only contained to a specific group, in fact, the same discipline problems that we encounter in South Africa on a daily basis, is mirrored in a small contained micro cosmos. The military is not separate from what is happening in the broader South African society. It is difficult to force people to respond in a certain way if it is not really part of who you are, and what you believe in. It is possible to pretend for a short term but impossible to do so over an extended period of time.
4. The moral dilemma presented by the chaplain's behaviour; was definitely one of her negative experiences.

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3.7 Interpretations of Experiences: Co-researcher B

3.7.1 Co-researcher B: Background

My second Co-researcher was a Sesotho-speaking Chaplain in her thirties. She had at least five years of experience in the Defence Force as chaplain during her deployment and is perceived by management to be an effective and capable chaplain. As a black woman in ministry and in the chaplaincy, she is breaking new ground. She studied theology in a traditional church and bears the title of Reverend. She is identified to be fast-tracked and attends most high profile conferences and seminars, especially those related to womens' issues. She is friendly but self-assertiveness enables her to stand her ground, if necessary. She is generally respected and well liked. She is not currently in a full-time relationship.

Co-researcher B was deployed to Burundi under very difficult circumstances - her brother passed away just before her deployment. She deployed directly after his funeral. My transfer to Pretoria coincided with her deployment and we shared one working day together before she was deployed to Burundi. I was responsible for the unit's chaplain services. As colleagues working together, she was aware of my studies and volunteered her services as Co-researcher. She was initially very positive regarding the research. Unfortunately, the intervention caused by the interviews opened wounds to the extent that she requested to be excluded as Co-researcher in future due to the pain caused by recalling her experiences during deployment. Just the recollection of those memories was a traumatic experience for her.

As we initially agreed, her request to be excluded from further involvement in the research was granted. She willingly offered her interview data to be used as research material, on the pre-requisite that she must be excluded from any further interpretation phases. She also declined an offer to be included in future feedback regarding possible outcomes. She expressed the hope that the process has not only made her aware of the extent of her personal pain, but that she is making progress in getting healed.

Personally, I am concerned about the extent of the anguish and pain she still experienced and the impact the research interviews had made on her. I would have preferred an outcome where she was able to make peace with her experience. But I respect her decision to cope on her own. In retrospect, I appreciate her willingness to assist me notwithstanding her own negative feelings about the original feedback process after her deployment.

Co-researcher B mentioned that she volunteered to become involved with the research hoping that talking about it with someone who was at least interested in her story would assist her in coping with her experience. She was totally unprepared for her own emotional and painful response, and therefore, in an effort to protect herself, made the decision to withdraw from the research process.

3.7.2 A Summary of Co-researcher B's Interview in Story Format

"I was emotionally abused! It was not an easy deployment! You just have to cope. You just have to help yourself to cope. Because the support system is not there, it is there but it is not functional. Instead of getting support you will get a hammering! But let's go back to the beginning. It was my wish also to serve externally! Our president once said: How could we have peace if our neighbour doesn't have peace? That motivated me to say: If I am saying I am peaceful, I have to see that my other neighbours around the African continent are also at peace!"

"For me it was not the money, but it was for exposure and for playing a part in Burundi! And, also seeing and hearing new stories, what Burundians are like. I like to be involved in a community project and I knew that my presence, even if not for a long time, but my presence will leave some legacy for the women, especially in Burundi."

"I am sure that at least in those difficulties and calamities, I was able to reach out as a caregiver, and was able to come out with some positive results as well. Hard work keeps you busy. You have to be creative as to how you can go about your work. Because if you don't have a computer, how are you going to do your work. You have to be creative and you have to think hard. For me there was not a lack of resources, there was NOTHING at all! I arrived in a mission area without an office, without a computer, without a vehicle, and I was the contingent chaplain! You have to go to your people. How is it possible to visit your people without a vehicle?"

"Weekly there is a convoy, but I meant to go to the sub-units, to go to the VIP protectors outside, the static guards. I really struggled. Without any communication lines, it also affected my services. I cannot communicate over the radio, because everyone listens to the radio. We use the same channels so everyone is going to hear. Sometimes it is confidential messages I cannot just talk over the radio, but up until the fourth month I was without a cell-phone."

"Every time I was simply informed there are not enough resources. But what I fail to understand is why can't I at least have the basics? So I really was NOT supported. My division in South Africa did not support me. For them I was too demanding, and I don't think anyone, not even up to today have even listened to my story! Or ever tried to be involved or to assist me or just help me by asking me what exactly is going on? No one!"

"NO one, not even my superiors, up till this very moment enquired about my wellbeing! The deployment occurred more than two years ago but no one even up till this day has come to me, not even to say thank you for availing yourself to go on this deployment! NO ONE, and monthly I was sending my reports, not even a single person. Nothing! Except the people that I am working with in the Air Force, those other people nothing!"

"I am still hurting, and I become very emotional when I talk about deployments. It is easy for management to say we (new chaplains) come into the system voluntarily and after joining the SANDF that we cannot volunteer for deployments because you already volunteered through enlisting. You just

have to take instructions; you have to do the job. I love my job but ... in this deployment I was emotionally... *actually I was emotionally abused*, because people who were supposed to be supporting me were the people who were emotionally abusing me!"

"You are no longer under your arm of service. It was like that also for me, I had new bosses, I had to report to, for that duration, but nothing really was happening, no support was given! I never got a thing from them, NOTHING! I fought my own battles; I was alone, totally alone! The exception was the support of my colleague, whom I was deployed with in Burundi. He was also experiencing the same difficulties, but because he was a man, he tried to be strong just to support me."

"But he also went, almost through the same experience that I went through. But mine I think was worse, it was worse! You can imagine if you are a councillor and you don't have an office to work from! I had to counsel the people from my tent; you cannot sit in a tent during the day with the temperature of 45 degrees Celsius in Burundi. I had to sit outside and I feel that I betray my members, because it is not confidential, it is not private to sit outside with a member!"

"Because I didn't want to see myself just sitting around, I was not running away from the actual problem, but I wanted to keep myself busy, so that I don't dwell too much on what is happening around, I would go out and do the feeding schemes, go out to do this and that, at the local churches and that for me was a motivation it was keeping me busy it was helping me to cope."

"People were looking up to me, I was even invited to the International Womens' Conference for the Great Lakes region and I felt proud that I was there. I am making a mark, and was able to talk to the women on that International Conference just to say that we in South Africa, these are the steps we have taken. This is how far we are. So at least there were positive things that kept me going. I had support from the other Multi-professional team members. We really worked very well together. I received exceptionally good support from the social worker that I was with for the first three months."

"From my Unit I received excellent support as well, my OC (Officer Commanding) he would at least phone me once every two weeks. From my family I received great support, I knew that at least every two weeks I must just go to the Airport for a parcel, and that was great! From my service, the Air Force the support was also good, yes my SSO and my SO1 was very supportive. I knew that my colleagues were supporting me because every time I would hear from anybody they would tell me, we are praying for you in the meetings, so the support was there. But the support from the service, the division that was supposed to support me was not there at all! And when I am even speaking of my higher HQ, it was not there."

"I will never deploy again! Because I am still sitting with open wounds, you know they are even septic! I still hurt, and when I listen to people talking about deployment, I excuse myself, because I don't want to be involved, I don't want to talk much about it! I am still hurting, and I am still sitting with those wounds. If they want to force me to deploy again and order me "You will do this" I better resign!"

"Changes are needed at the office of CJOPS. At least they can start to understand that the moment you are deployed, you are totally, totally cut from

your normal way of life, totally isolated. You see those same faces everyday! You are restricted; you don't have your own life in your own hands. The department is now controlling your life. You cannot even go out on an outing on your own!"

"So you are taken away from your normal life and that on its own is a very negative thing, it affects people negatively! That is why people have to be prepared in a resilience program! We have to be prepared, but after preparing them you have to continue with your support. You need to continue supporting your people. Make sure that there are even entertainment areas, leisure time areas, where the people can entertain themselves, enjoy themselves but not forgetting the main reason why they are out of their country."

"But I mean, if you just continue to make people negative, negative whenever you start talking. There is something wrong, there is something wrong! You know it is not motivating people at all. So the support must be there and it must not be conditional support, it must be ongoing support very, very positive support! That is a bullet that is killing us so! Because you are supporting the members but no one supports you! There is an expectation that the social worker and the Chaplain must provide all the support. Especially in my case, it was so difficult, because I have to make sure that almost 1500 soldiers were taken care of. But who is taking care of me?"

"Because if I talk to my Service SSO in the Air Force I am wrong! It is as if I am skipping the channels, I must only talk to the people at CJOPS (Chief Joint Operations). But the people at CJOPS are not there, and when I left, I explained to them the situation."

"You know that I just buried my brother and he committed suicide, which is not a nice experience for me nor for my family! That didn't prevent me from doing my job, because I knew that from my family the support was there. But I also expected them to support me. I expect them to understand. You can imagine if your colleague just comes to the mission area, and when he arrives there you don't even know your colleague is coming there! And all of a sudden you hear your colleague is there and he is investigating you! The person that is supposed to be supporting you comes to the mission area. He comes to the mission area and he is investigating you. I was investigated, because there was this allegation that I am not co-operative and am giving the commander hard times! But what I fail to understand is, I am discussing these matters with CJOPS they knew exactly what is going on. I am submitting the reports."

"Every time I talk to someone he would say 'No, talk to this one!' And when you talk to this one he would say "No talk to that one!" It is difficult to get them in their offices! You have to phone them on their cell phones. Sometimes you find out they are at home. It was not easy for me to talk to them whenever I had to. And all of a sudden a colleague comes there and *you* are being investigated!"

"I was emotionally hurt! It almost destroyed me! How is this possible? And even up till today not even an apology! Only last year I was asked that I must secure an appointment for de-briefing! What an insult! Two years later! Now they suddenly want a de-briefing after two years! I simply refused. During my deployment I was threatened. They wanted to charge me. I was told I am a bad example! I am setting a bad example for women. I was told a lot, a lot of things!"

My own colleague that was supposed to support me was the one threatening me! Back in South Africa there was a meeting at one stage, with a number of the deployed chaplains. It didn't serve any purpose. I mean, because my attendance was just to share my experiences especially as a female."

"I think deploying as a female chaplain plays a major role because you become like a mother! People get to trust you more than your male colleagues, and then people relate to you and they will just talk about anything with you knowing, that you are a mother! Support is an issue - gender is not!"

"Just to share that experience and in a forum like that, it is not easy to open up to say this. It is just normal. So in a forum like that where you are with strangers and all that - it is difficult to open up! Because, I believe that if that was supposed to be done, it was suppose to be done by the Office of the Chaplain General, to call us individually, because it is very confidential things that we discussed! It was supposed to be done from that level to invite us individually to his office and talk to us, and let us share our experiences and maybe from out of what we have shared, there is something that the chaplaincy can do to uplift the standard and to support its members!"

"The way I am hurt, the way that I am torn apart. That is why I am saying I will not go back, because even now, even if I could be called for a debriefing it is already too late for that! And how would I trust that this is a real debrief? How will I trust that things that would be said there will be treated confidentially? And how will I trust that if there is a promise to support caregivers that that support would be there or it is just to push me to deploy again! So I don't trust anything in the system concerning deployment."

"I had a very good relationship with local pastors and I used to attend their church meetings. The projects that I was doing, going out to the orphanages, to the churches...that indirectly supported me! Because I would say to myself, you know, I think I am suffering but look at these poor people. I am suffering administratively but they are suffering in all spheres of life. And that helped me continuously. Co-researcher B summarised her deployment experience as follows: It was unpleasant, I was torn apart, I was emotionally abused! I will never ever volunteer again!"

3.7.3 Interpretation of Experiences: Co-researcher B

3.7.3.1 Co-researcher B: Motivation

Co-researcher B's motivation was inspired by President Mbeki who said: "How could we have peace if our neighbour doesn't have peace?" (RB/1-11). What encouraged her was the need to make the world a better place, and with peacekeeping missions, we have a very special opportunity to assist our neighbours on the African continent. Unlike most of our soldiers who volunteered for deployment, she was not inspired by money.

The exposure to new experiences and learning how people live in Burundi, was an additional motivator for her (RB/1-12). To become involved with the local community and to contribute towards their uplifting was also a personal goal. She really believed that her contribution would make the world a better place. Her motives were honourable and it continued to motivate her to

deliver work of high quality, notwithstanding her own personal trauma and the lack of support she experienced during her deployment.

Her motivation contributed towards her ability to keep on functioning professionally; it also motivated her to complain about the lack of resources and things that were not on standard as she expected them to be. This urgency to fulfil her calling to the best of her ability unfortunately played a role in the negative perceptions from management. She was perceived by CJOPS as difficult and not co-operative, as giving the commander hard times with her persistence to receive the necessary resources to enable her to do her job. Unfortunately, her noble motivation did not help her to cope with the trauma she experienced during deployment. Her motivation could partially be blamed for some of her negative experiences.

3.7.3.2 Co-researcher B: Pre-deployment Phase

Co-researcher B was deployed full of enthusiasm and energy and with a positive attitude and mentally prepared for her experience. She experienced no problems during the administrative part of the pre-deployment phase. The worst part of the pre-deployment preparation was the untimely death of her brother a few days before her departure to the DRC. On a personal level, this was an extremely painful and traumatic experience for her. Notwithstanding her personal loss and stress on her parents and family, she was still prepared and motivated to deploy. This is ample proof of her initial commitment towards the cause.

It should be considered that her brother's suicide affected her more than she was either aware of, or willing to admit - even to herself. This could have contributed towards her need for understanding and support, something that she did not receive from her direct superiors. The mourning period was almost non-existent since there was almost no time between his funeral and her day of departure.

3.7.3.3 Co-researcher B: The Day of Departure

In contrast to other co-researcher's the day of co-researcher B's departure was of very little significance to her. This could be that she was still so committed and motivated to go, or that her own personal loss was simply not allowed to intervene with her prior commitment to deploy. Shock after the sudden death of her brother may also have overshadowed the day of departure.

The additional pressure to be the first black female chaplain to deploy may have played a role in her determination to succeed and not to withdraw before her deployment. Unfortunately, I was not able to ask her opinion on these options. The other co-researchers found it quite plausible. On the other hand, she was looking forward to the experience; therefore, it could also be true that she was happy to be deployed, eager to start working and to make a difference. For some, a change is as good as a holiday.

3.7.3.4 Co-researcher B: Arrival in DRC, Practical Solutions

From the moment she arrived, she was very disconcerted with the lack of resources, by the almost total absence thereof (RB/1-6). She arrived in a mission area without an office, without a computer, without a vehicle. She felt helpless without “proper communication” with her clients. The fact that she was expected to communicate with them on an open radio link was totally unacceptable to her.

The lack of office space in which to communicate in private with clients, greatly distressed her. The lack of resources was apparent from the moment she arrived there. Her efforts to organise these recourses were met with resistance. Her expectations had a lot to do with her shock upon arrival in the mission area. She expected a computer, an office, telephone lines and all the resources she had become accustomed to in her working environment in South Africa.

The fact that the resources were simply not available, totally stunned her and her response was to demand these resources as promptly, as urgently as possible. This led to the tension experienced from the side of management in that she was demanding and ‘difficult’. She likewise experienced a total lack of support from them and felt alienated. The reality is that in an operational area, these resources are not a given. And as unpleasant as it might be to sit outside, it is seldom the first priority on the Officer Commanding’s to-do list to provide an office for the Chaplain, especially during a peace-keeping mission.

Most Officers Commanding do not understand the important role that a good chaplain can play in making a mission a success. On the other hand, the deployments in Burundi have been ongoing for a long time and the basic facilities were already in place. It should not be compared to a tactical deployment base in the bush that can be demobilised and moved within a few hours. It is similar to permanent bases in the sense that all the services must be catered for.

In the light of the incidents happening in the past in Burundi amongst the peace-keeping forces, (for instance the shooting incidents between own forces), it would be my personal assumption that the support services, especially the chaplain service, must be a high priority. They should have a permanent office allocated to them. If it is impossible to allocate a separate office due to logistical reasons; a private area or an office that can be shared amongst the caregivers, should be made available.

If an existing chaplains’ office was re-allocated to somebody else, it also conveys a message of the importance that the Officer Commanding attach to the chaplaincy. It is an indication of how he/she understood the role that chaplains and other support personnel can play in supporting the workforce. It is undeniably one of the chaplains’ biggest current drawbacks in the system in that the moment they, for whatever reason, do not have the full support of the Officer Commanding, their task becomes immediately much more difficult to fulfil. I can only assume that the same is applicable to social workers.

My interpretation would be that Co-researcher B's expectations of resources as well as the support she expected were a bit high. I can clearly recall that during my three months deployment in Lesotho, I was not once contacted by my operational headquarters with enquiries on my personal and emotional well-being, or for any reason whatsoever. A similar pattern was followed during my border deployments. I am not arguing in favour for a lack of support and personal interest in the deployed, I am only trying to put it into perspective. This interpretation was supported by the Co-researchers.

The lack of support and resources greatly upset and disturbed her emotional stability. Adding to these unfulfilled expectations, she experienced the unwillingness of her Officer Commanding to supply these resources as a personal attack. Combined with the personal trauma she experienced just prior to her deployment, her response is understandable. What is not understandable is the total lack of concern for her well-being that was exhibited by senior members who must have been aware of her pain and the stress she experienced.

3.7.3.5 Co-researcher B: Faith Dimension

In the first interview, her personal faith was never discussed. Her dreams of making Africa a better place and to make an impact on the childrens' lives were addressed. But faith, as a coping mechanism, was not discussed. I know that her calling is very important to her, and that was how she experienced her deployment - as a calling. I think she focused so completely on caring for the deployed soldiers that she underestimated the personal difficulties.

She focused so completely on how to provide spiritual guidance to the deployed contingent and how to uplift the women of Burundi, that she may have neglected her own spiritual welfare. The whole question of "caring for the carer" is on the table, and who, in practice is in fact responsible for that. The need for such a "caretaker" is clear.

3.7.3.6 Co-researcher B: Politics

Comments were made by Co-researcher B, implying that a racial motive could be underlying the lack of support she experienced on a logistical level in the DRC. She harboured a strong suspicion that it was more of a racial problem than a resource problem (RB/1-49-50). This comment interested me, because the members working at CJOPS who frustrated her and tried to investigate her were black.

Because her Commanding Officer was a white male, their differences of opinion regarding resources and how she tried to obtain them were immediately seen as racially motivated. It is quite possible that the Officer Commanding may have had different reasons for his decisions based on monetary or logistical motives. It is also possible that he had his own preconceived ideas about a "black woman" as chaplain and in that her instincts might prove to be true. It is nevertheless interesting that their disagreement was immediately drawn into the racial paradigm.

The fact of the matter is that Co-researcher B did not have a good working relationship with her Officer Commanding and experienced a lack of support from him regarding her request for resources. This research cannot comment on his real motives and only speculate.

Although she is quite outspoken on the fact that his behaviour was racially motivated, it still leaves the question regarding why her “own” people responded the way they did? It is questionable whether the obvious lack of support from CJOPS could be laid on the Officer Commanding’s doorstep. He may have shared his unhappiness with her behaviour, but they had access to all her reports stating exactly, from her point of view, what she has done and why she behaved in a specific way. I would have preferred to discuss my questions with her and to receive her feedback. It is quite possible that due to the delicate racial relationships in South Africa, people can blame racism for numerous differences of opinion that may be personality or value driven.

3.7.3.7 Co-researcher B: Support Systems

In terms of support systems, she experienced a total lack of support. Well, she admitted that it is “there” but not functioning at all (RB/1-3). It is interesting that in a sense she disregarded all the other support systems, focusing only on those that failed to do so. From her family, friends, colleagues and home unit, excellent support was given, but it was overshadowed by her hurt caused by the lack of operational support. As an alternative support system, working hard and remaining busy, proved to be an effective coping mechanism (RB/1-5).

To be creative in approach to problems, was a definite challenge for her. Communication with soldiers deployed in different areas proved to be difficult due to the lack of confidentiality on a radio system. It was also difficult to reach these members physically due to the lack of transportation, as well as the safety issues involved.

Co-researcher B’s frustration increased as she struggled to visit deployed soldiers in numerous locations. The seemingly unwillingness from the Officer Commanding’s side to assist her in performing her task also contributed to her frustration. Budget constraints were used as an excuse for the lack of resources. Support was received from the other multi-professional team members and they work together remarkably well. Particularly, the support received from the social worker whom she was deployed with during the first three months, provided exceptionally good support to her (RB/1-15). This support was very important to her and definitely enabled her to continue her endeavours to do her work in the way that she wanted to do it.

Additional support was received from her home unit (RB/1-16). She received good support from her home unit’s Officer Commanding. He contacted her at least once every two weeks. This support from him strengthened her resolve and motivated her to keep on asking for the resources she needed. From her family she received great support on an emotional as well as in a practical way. They would send her a parcel at least every two weeks. That support comforted her and was vital to her well-being.

Exceptional support was received from her Arms of Service, the Air Force. She received support from her Senior Staff Officer (SSO) as well as her SO1 who was exceptionally supportive. She knew that her colleagues were supporting her because every time she would hear from them, they would tell her: “We are praying for you in our meetings”, so the support was there. I am aware of the fact that the styles and lines of approach between the Arms of Service differ.

It is an open secret that chaplains in the SAAF are treated differently than most Army chaplains are treated by their Officers Commanding. This difference in approach and style may be partially responsible for some of her negative experiences. The Air Force often refers to the “blue culture” and put a very high regard on the value of people and their opinions. The Army tends to be less accommodating and much more rigid and inflexible in its approach.

As far as I am able to gather, it was Co-researcher B’s first experience of working under a commander from a different Arms of Service. This notion is supported by the fact that all SAAF chaplains from both genders and from all races come back from deployment with very unpleasant stories of how they were treated. This disqualifies race and gender as a reason, but definitely highlights the differences in approach - particularly between the Army and the Air Force. Due to the Army being much bigger in size, it is almost self-evident that CJOPS will tend to utilise the Army’s style and approach.

However, the support from the service, the division that was supposed to support her was not there at all; this she referred to the chaplain’s office at CJOPS and the Chaplain General’s office in general. The lack of support from the chaplains directly responsible for the deployed chaplains under the command of the Joint Operations is her main grievance. The total disregard for reports, telephonic requests and the lack of respect in the way people are treated offended and troubled her tremendously.

3.7.3.8 Co-researcher B: Coping

“Coping is something that just must be done” (RB/1-3). Almost as if there is no other option, “you just have to cope”, is a very similar comment made by Co-researcher A. The interesting thought which they share is that at the end of the day, every individual is still responsible for his or her own well-being. One must make the decision to ‘cope’, because if not, the alternative is just too awful. The deployment was unpleasant and emotionally draining. The lack of support forces one to look after one’s own well-being. The interest from colleagues, friends and family members was not sufficient to fulfil her need of support.

The projects, like going out to the orphanages and to churches, indirectly supported her by giving her a sense of purpose, a sense of making a difference! She often told herself: “I think I am suffering, but look at these poor people. I am suffering administratively but they are suffering on all spheres of life”. That perception enabled her to manage her own pain and anger and to ‘cope’ on a temporary level (RB/1-44).

The extent of her emotional trauma is so severe that she is still hurting badly; even normal conversations about deployment still upsets her. Eventually she decided to withdraw from any further research (RB/1-9). The comment made that we joined the defence force voluntary and now we simply have no say in our own lives, gives some insight in how she feels. Feelings of losing control over one's own destiny feature very prominently in her story. She resented the fact that the "system" treated her that way.

The sentence that sums up all her experiences during deployment is the following "...I love my job but...in this deployment I was emotionally-actually... I was emotionally abused, because people who were supposed to be supporting me were the people who were emotionally abusing me!" (RB/1-9). This emotional abuse is still the cause of the pain she experiences today. Even by just listening to somebody talking about deployment, still causes her pain. This emotional abuse is not yet healed and the pain of remembering her deployment motivated her to withdraw from the research process.

3.7.3.9 Co-researcher B: Gender and Being a Mother!

According to Co-researcher B, her gender made a definite impact on her deployment. The impact was predominantly the fact that other soldiers put her into the role of mother. Trusting her like a mother, and sharing all their personal stories as if with a mother (RB/1-36). She felt that she became like a mother to the rest of the deployed! She is convinced that people trust women more than their male colleagues, and when people relate to a chaplain in that sense, they will discuss anything with her knowing that she is a *mother!*

Nevertheless, looking at the gender question, including the symbolism of motherhood, she remained convinced that it is still more difficult for females to be deployed than for males (RB/1-37). She unfortunately did not elaborate on her reasons why she felt it was more difficult for women to deploy. Notwithstanding the gender difficulties, she remained adamant that gender was not the reason she struggled with during her deployment (RB/1-38)!

3.7.3.10 Co-researcher B: Allegations

The apparent lack of interest in her welfare as a person by the chaplains at CJOPS created deep emotional pain for Co-researcher B (RB/1-7). This greatly added towards her difficulties and struggles to cope. She felt that nobody in the structure that was officially responsible for her well-being cared even a little bit about her. Her previous management from the Air Force side, tried to support her on an emotional level, but due to the command lines, was unable to make any real difference to her practical situation because she was not under their functional control during her deployment.

In (RB/1-10) she stressed that her "strong words" may sound like allegations, but it is not! The lack of any support either emotional, practical or logistical from operational command and control was her greatest problem. She felt totally alone and isolated without any support! She questioned their ability to be appointed in their positions, and felt that they were a disgrace to the chaplain service as well as the whole deployment effort in Burundi. Their unprofessional performance disabled the deployed chaplains' ability and did

not contribute towards a situation that enables chaplains to work effectively towards the peace-keeping effort as a whole.

3.7.3.11 Co-researcher B: Highlights

Co-researcher B had a very good affiliation with the local pastors and regularly attended local church meetings. It was a positive experience and remains a pleasant memory for her (RB/1-44). The involvement in a community project and the hope that her presence might make a difference remains very positive and inspires her with hope (RB/1-13). The hope that her presence, - even if for a short period - may leave some legacy especially for the women in Burundi, contributed greatly towards her self-esteem. She felt proud to be invited to an International Womens' congress and was pleased to be able to share the women of South Africa's story with them. She felt that her work was of a high standard, and that knowledge gives her some satisfaction. These positive experiences contributed towards her resilience.

3.7.3.12 Co-researcher B: Re-deployment

Re-deployment is definitely not currently an option for Co-researcher B (RB/1-21). The reason is that she is still sitting with "open wounds" and according to her, they are now even septic! She still tries her utmost to ignore any discussions concerning deployment. Her initial willingness to assist me was based on her hope that it would assist her in finding healing for her wounds and serve as motivation for her initial participation in this research (RB/1-23). I am very sad that she was unable to continue and really hope that she would seek additional assistance to heal her "septic wounds".

A growing concern is the gradual unwillingness expressed by caregivers to deploy in future peace-keeping operations. This is not only due to their shared unpleasant experiences, but partially due to a feeling of *been there, done that*. To simply try and force them will definitely not be advisable, Co-researcher B threatens that she would rather resign than to be forced to deploy again (RB/1-22). The fact that all SAAF Chaplains who were deployed returned with painful stories (Annual SAAF Chaplain's conference 2005; 2006 and 2007), is reason for concern. Unfortunately, currently, the Army-dominated system is treating this concern with disdain. It may be advisable to address the issue before it creates additional embarrassment for the SANDF or jeopardise peoples' well-being in the process.

3.7.3.13 Co-researcher B: Intervention

The research intervention opened old wounds and highlights the fact that narrative research, even with the best of intentions by the researcher, still leaves an impact on the Co-researchers. Almost all the co-researchers cried somewhere during their interviews, and exhibited signs of emotional pain. The emotional and personal strain of deployment on caregivers cannot be

adequately expressed verbatim. Just sharing their stories was traumatic. All the caregivers received some form of hammering during their respective deployments, and this pain sometimes continues long after their return home. This is supported by international trends.

3.7.3.14 Co-researcher B: Negative Experiences

One of the most painful experiences co-researcher B had was the unannounced visit, combined with the shocking news that she was under investigation for giving her commander a hard time and setting a bad example to women. This happened even after diligently explaining everything in her monthly reports. The threat that she may even be charged still rankles her to this day (RB/1-28). The experience left substantial emotional scars. She is still hoping for an apology which is not forthcoming. This incident was definitely the single most painful experience during her entire deployment.

A particular combined feedback session after her return, did not serve any real purpose for her. On the one hand she felt uncomfortable speaking up in front of others about her own traumatic experiences. What made it even more difficult to speak out, was the fact that the perpetrators of that trauma were sitting and listening to the feedback, while feeling very confident and self-assured of the wonderful work that they were doing.

To confront management is never an easy option, and for some it is almost impossible. Therefore, the general feeling was that the combined feedback didn't serve any purpose because all the facts were not on the table. On the other hand, Co-researcher B felt that the main purpose of her attendance during that feedback forum was to share her experiences - especially as a female (RB/1-34). Her presence was to supply the necessary representivity regarding gender, and not to listen to her opinion.

An individual debrief would have been preferable to her but it was never an option (it was never offered). As a woman, she was present to provide the proper gender equity in the quotation, but she realised that they were not really interested in her as a person struggling to cope.

On the one hand she acknowledged the privileges of being identified to be fast tracked but on the negative side, she also knows that it is partially window dressing to get the

“numbers” right. The fact remains that the organisation doesn't really care about individuals. Individuals in the organisation care for other individuals.

3.7.4 Co-researcher B: Summary

Co-researcher B deployed for the right reasons, she was positive and well-motivated, received support from deployed colleagues and from home, but nevertheless, experienced severe trauma due to the lack of support from her direct peers in the operational theatre. A dramatic change of mind and heart is needed at the office of CJOPS. Firstly, the realisation of the isolation that caregivers experience during deployment must be noted and managed

effectively. (RB/1-25). To ignore or deny a problem is not effective management.

Secondly, they need to realise that you don't have your own life in your own hands. They, the department, are now controlling your life and that is a very deconstructive thing, it affects people negatively (RB/1-26). Thirdly, people cannot only be prepared with a resilience program, but after preparing them, as an organisation you have to provide continued support. Positive reinforcing and the necessary recreation areas are very important.

The expectations of a caregiver's abilities may also be unrealistic. If you are not able to look after yourself, how will you be able to take care of anybody else? That is the bullet that is killing caregivers! You are supporting the members but no one supports you (RB/1-27). I am convinced that the trauma experienced by Co-researcher B could have been minimised with the right support structures in place. A caring and understanding person would have been able to advise, guide and support her. The resource crises could have been managed differently and her whole deployment would have been beneficial to all. In addition, the Defence Force would still retain a capable and able chaplain to be fully utilised in future.

3.8 Interpretation of experiences. Co-researcher C

3.8.1 Background

My third Co-researcher C, is a white English-speaking woman in her early forties who is a health care professional. She is an extremely experienced and capable Trauma Health Care professional with twenty five-years of working experience in the South African Military Health Service. Currently she is not in a permanent relationship. She is single and has made a decision not to be married until she finds the right man; neither does she want to marry because of the fear to remain single.

"It was like walking a tight-rope! As a trauma sister with advanced experience, I was approached in 2004 to assist the Defence Force in establishing a Weather Haven in Burundi, which is a new concept in hospitals, derived from Canada. I was asked to set up the casualty department of the hospital. The initial problem came in when we were told that we had to be deployed within two weeks. After the pre-deployment, they told us: No, you are not going to be deployed because they were having problems up in Burundi'. So we were 'on the hook' the whole time, which was a bit bad because you had already said your goodbyes to your family and friends and everything else, and suddenly you have to say 'Well okay I am not going anymore'. 'When are you going?' 'Who knows?'"

"The preparation was a bit of a let down, and it was the fourth time that I was disappointed on deployment! So, I was fairly fed up at that stage. Anyway, three weeks later they deployed us to Burundi. During the first six weeks of the deployment, we were basically setting up, washing and getting all the equipment into place, while trying to get the electricity working, because most

of our equipment works with electricity. Then we started to receive patients in the hospital.”

“The problem came in... well, I experienced problems. We were like two groups. We were deployed after the first group. The other group had already been there for two to three weeks and was situated at another base. They were already settled in. We came there and we had a sort of compromise between our project manager and the facility commander who simply didn't get on with the one thinking that she is more important than the other. Eventually, you didn't know who to listen to. So, the project manager and the facility commander were at odds with one another.”

“People were aware of it; in fact it split the group right down the middle. The project manager was there with us at the Weather Haven, to help, to set up the project. Then she should have left. The facility commander was at the other sickbay with the group that would have taken over the facility. In South Africa, they (management) couldn't make up their minds whether they wanted the project manager to leave or stay, what her role and function was or what the facilities commander's role was supposed to be. So, there was a lot of stress - other stresses as well - political issues, the black and white type of thing.”

“When I arrived there, the second thing I picked up was the uncertainty of who was in command. Who is in charge here? What are we really supposed to do? Well, for the first half of those six weeks that we were setting up the casualty department, it didn't really affect us as much, because the facility commander was operating on the other side. However, when she came over, that was when our situation became a little bit out of hand with growing arguments and tension. The project manager would give an order - this group of people must not be there, they are going to do what she tells them to do today. They were off duty, we had our own scheduled 'on-time' and 'off-time'. She would just withdraw people from the facility and it totally bogged down the facility. So, in that case, I backed the facility commander, because we were working in the facility now and we still had to run the whole situation. She moved in there and started cancelling peoples' leave and off-time, which is a bit of a rough thing really, so the peoples' tempers weren't exactly the best!”

“Well, I had to make a decision who am I going to back. As far as I was concerned, the project was over for her, the thing was set up. Therefore, the facility commander took control and that were basically her orders that I followed. It was a bit difficult really because I actually shared a room with the project manager, so it was like walking a tight-rope action. We were in an already stressful situation because we still had the enemy (rebels). As such, we did not know who and where they were because we were not briefed on what the current situation was in Burundi!”

“We were told that we must watch out for theft and everything else, because we were getting the people, the locals, in to help us. But we have to watch them so that they do not carry the stuff away, because it is the top of the range equipment that we had there.”

“The official situation was that we were not allowed to help the locals. We were not allowed to treat the locals (medically). We were only allowed to treat the UN soldiers. At one stage there was an accident where one of our cars knocked down a local person, which almost resulted in a riot over the whole

thing. Unfortunately, nobody could make a decision on whether we are going to help this person or not?”

“We caused the accident, but the minute we picked him up - and you could hear it on the radio, because we had radio contact - the minute we picked him up and tried to take him to a local hospital, they refused to take him! Now it was our problem! We kept him overnight in our hospital, which is against the rules. And that incident could have escalated into a big political situation; the political situation at that stage was grave, a bit unstable. It was during the time that one of our soldiers apparently raped and killed a fourteen-year-old girl. They accused a South African soldier for the murder!” (He was later found guilty.)

“The Burundian locals took the law in their own hands and they attacked a UN car, they shot the one person while the other escaped. At that stage we were confined to base. They eventually brought the body of the murdered girl to the base for a post-mortem that we had to perform. The situation in the base for me was unpleasant, because of my background and due to my personal beliefs.” (Co-researcher C is a devoted Christian with strict moral codes, but she is not overly conservative).

“When we were confined to base, one of the first things the soldiers asked was who is going to bring the whores to them because it is their right to have whores. So you are not sure whether you yourself are safe from them, because you have to walk through the entire base and you are a female.”

“So it was not only unpleasant but scary as well, especially at night working alone in the sickbay. Management called the whole camp together and said, ‘You are now all confined to base. You are not allowed to go out’. This is your curfew time, and so again the foot soldiers asked in the meeting ‘who is going to bring the whores to us’. So, it was said openly. Management responded by saying that it is not their problem!” “Alcohol abuse was big, really big there! They had a roaring trade with alcohol there, sometimes it got out of hand and the soldiers became belligerent and aggressive. But as long as they had their entertainment, they were quite happy. It is a case of you either join them or you walk away. Luckily, I had a friend there. He had the same principles I had. That was easier for me but some people... they just joined in! You can handle it if you know it is only for a short period.”

“One of the things I noticed while I was there is that you do get lonely there. Even if you have your support systems, and your friends there, you still get lonely. You get lonely for physical contact with people. I think that plays a big role in why people will go into a physical relationship with each other, especially in the uncertainty of the situation.”

“But you see you have to, well I had to stick to my principles, it was the only thing I had to keep me going, and my principles are based a lot on my religion. I became quite close to God during that time. I am used to going to church every week. They did have a Catholic church there, but you can’t go there alone as a female - a white female! My friend did go with me a couple of times, but you know you can’t expect him to go there fulltime. So that was also a big drain on my ability to cope shall we say?”

“You have to make the best of a bad situation and you have to consciously make a decision between right and wrong! Because it is so easy to slip into

the norm, nobody would have thought anything differently from you; in fact, they probably would have accepted you better in the whole situation.”

“My friend and I had off times together, our facility commander arranged off-times for us together. So I had support from her. During the whole thing, she was very supportive. I could go and talk to her when things became a bit bad! While I was there, my sister was admitted to ICU. She was very sick. My mom also got the number for Burundi, but it is very difficult getting through on the landline. The support I got from the facility commander was good! She made a hell of a difference! I could go to her every time and I could just sit and talk to her, and well, there you go!”

“What makes things difficult was when you get back to South Africa and they ask you whether you want to see a psychologist or not? I indicated Yes, I wanted to see one, it is now, two years down the line, and they haven’t even contacted me. The more I think about it, the more I think they would not have understood! They have never even been there. I am not prepared to talk to somebody who is not prepared to actually understand what is going on there. Because it is so easy to say ‘I understand’. No you don’t understand! You have never been there, that type of thing.”

“You can’t control the situation or to wait the whole day before you get another chance again to update whatever is happening. Fortunately, I had the ability to switch off. If I am on duty, ‘I am on duty’, and then I am professional! That was drummed in to me since I started nursing, so it was second nature! You make your decisions there, whether they are right or wrong.”

“Then, we had the thing with Venter and the body there! The malaria prophylaxis, which actually causes hallucinations, like the one night while I was on duty, we worked from three in the afternoon until eight the next morning! That was the same day I had taken my malaria medication - you have to take it once a week.”

“I knew about the hallucinations that can happen as a side effect from the medication! That was the day that they brought the body of the murdered girl to us for safekeeping. Due to the hallucinations created by the medicine, that dead woman followed me the whole evening! I could see her just behind me in the corridor. I knew it was a hallucination, I mean hello... but still, I left all the lights on in the place. That was really an extremely unpleasant experience. Part of your brain knew what is happening and is fighting the hallucination and the other part can clearly see a dead body walking behind you! Knowledge and experience carried me through that incident.”

“I got the impression that the chaplain was there for the media because wherever he went, he wanted a photographer to go with him! I didn’t hear him speak once on any subject relating to religion or faith! I heard him speak a lot on HIV, the plight of the women in Burundi, but not about God at all. They did have chaplain’s periods on Sunday for an hour. I did not feel the need to go. I went once and decided that it was not for me. It was sort of like a church service, but it was not for me! I felt uncomfortable.”

“This was not the first time I was deployed, but it was the first time since 1994 that I was deployed outside the borders of our country. The bit of the prostitutes and everything else... I experienced some of it in Lohatla. I am not sure that I would like to deploy again, which is very sad. Because before this deployment I wanted to deploy, I felt a need to do my part, and I needed to do

it for the country and everything else. The four times before then it was also touch and go, one of them was Algeria, that was with the earthquake there. All the other cases were short deployments, so I was actually looking forward to go into Africa for a deployment.”

“I didn’t go to Algeria. They cancelled it the morning...also the previous night we were to climb on the plane and the next morning at 10:00 they said ‘stand down we are not going anymore!’ That, that is the worst part, you have settled yourself - I am going, and suddenly you are not going anymore! And I was really looking forward to the deployment. I was really looking forward to it! I had a chance to stay for six months, but there is no way I will stay for six months, there is no way I will put myself through that experience again for six months!”

“I would personally prefer general deployment to be for a three-month period, especially if you find that a specific deployment does not agree with you. But it works for some people. Some people just deploy over and over and over again! I don’t know if it is just an individual thing, I didn’t find it pleasant!”

“In fact, they told me just before that they are lengthening my stay there with another two weeks, and I could not handle it! I needed to get off! It was a senior officer whom I told to go to hell in no uncertain terms, and I am climbing on that plane tomorrow and to hell with you! They accept my decision! So there was a group - the last group before me, their stay was also extended for two to three weeks!”

“Another friend of mine, who is now in Sudan, deployment was also suddenly extended by three months, because the planes weren’t coming or they had problems with it! It is a very stressful situation when you are leaving 27 November, and they come to you the day before you leave and say ‘No! You are leaving after Christmas!’”

“I think a lot of the incentive to deploy is money-driven! You get a lot of money there, especially for the lower ranks. Cultural-wise, I suppose, it is a black community for you see very few whites. The culture is different, even if their culture differs, I think that our black peoples’ culture fits in much closer to the Burundian culture, so they get along a lot better in the situation than we do. Considering the question, ‘Why do you want to be deployed?’ Why are you really going there? The obvious answer would be, for the money. The second one would be that there are people that are actually going to Africa to make a difference and then you have those that deploy because they have to? What would the ‘real’ answers be?”

“For most, money comes first, and then, sometimes the hospital just gets informed that they must send so many medical personnel, nursing staff, doctors or whatever the case may be. Top management will first ask for volunteers and if there are no volunteers then they volunteer for you! So if you are G1K1 Green (Health classification indicating deployability in all areas) then you get volunteered! Thus, it is quite possible that some caregivers might not be totally positive about their deployment due to possible coercion.”

“I think we are going to be deployed much more, if I look at the news, and see what is happening in Africa. There is that idea that we are supposed to be the saviours of Africa. And whether we want to or not, whether we are stripped of personnel in this hospital - we already have a shortage of staff. We have a shortage of money with which we have to go and employ agency staff to

stand in for these people who are not deployed! So I don't think there is going to be an end to it, not at all. I think that peacekeeping is the future of the Military! Where they see a problem we will go! Not necessarily so much with the UN, but certainly with the AU."

"I think people must be deployed who want to be deployed, I don't think people should be forced to be deployed. Deploy the people who want to be deployed, you have a better force because they actually want to be there for whatever reason!"

"I don't think we will change the face of deployment, if I look at oversea's deployment, it is the same thing! A friend of mine went to the Comoros and she said exactly the same - you suddenly become the queen bee, and everybody wants you - whether you are the ugliest person in the world or not! A female amongst males, so there you go, that is your job there, there you go. Maybe if you really want to make a difference - that should be your main reason and motivation for deploying."

"You remembered I said that I would like to see a psychologist and that simply nothing happened! Well, we were given a questionnaire as well about how we felt about our deployment. And nothing came from that either. The message is that people don't care, why should they care about us, we are just the plebs on the ground. They need somebody to deploy - so deploy them! They go on deployments, yes they fly around in nice jets to get to Burundi, and there they fly around in choppers. It's a jolly holiday for them and a few days later they are back in South Africa. They are not faced with the actual situation."

3.8.2 Interpretation of Co-Researcher C's Experiences: Walking a Tightrope

3.8.2.1 Co-researcher C: Motivation

Co-researcher C was approached during 2004 to assist in erecting a new kind of military field hospital in Burundi. She focused on the casualty department since that was her specialised field of knowledge. Her main motivation was to make a difference in peoples' quality of life. Predominantly to assist her own deployed members medically in order to enable them to do the job they were sent out to do, and thus supporting the broader South Africa's initiative in Africa. Co-researcher C was motivated to make a positive contribution, to enhance peoples' quality of life. Due to her previous four unsuccessful aborted cross-border deployments, she was looking forward to the experience.

The adventure and new experiences to be savoured carry its own magnetism and allure in it. She was partially motivated to gain personal experience of the new hospital and its state of the art equipment, and also wished to contribute her skills to the greater good of mankind. She was able to relate to Co-researcher B's dream of building a better world and if possible, to contribute towards peace and democracy in Africa which is also of value to the sub-continent.

She was totally convinced that the main reason for soldiers' willingness to deploy, is definitely focused on personal monetary gain. Money comes first on the list of why people volunteered to be deployed. Especially in the lower ranks, money remains the incentive (RC/1-61). But it depends on the individual and on the kind of work the person does there. She recalled that there was a chap in transport, who drove all over Burundi; he wasn't stuck in one place, and he loved it! He insisted on going back; in fact, the next time he volunteered to go for between six months and a year! His motivation was on the one hand the money, but also because he really enjoyed his time driving around in the beautiful country and he didn't have any unpleasant experiences during his deployment (RC/1-61). His sense of adventure was his driving factor.

All Co-researchers are in agreement that the main motivator for the lower ranks is definitely the monetary gain. Some of the other ranks may have higher ideals and motives, such as making the world a better place, or to contribute their proficiency and skills in the African Renaissance, but that is normally only applicable to those who are deployed externally for the first time.

The sad part is that they all feel that disillusionment in the higher ideals of life is one of the trade-offs in returning from deployment. The unsettling question whether things in that particular country (DRC, Burundi, Sudan) or Africa in general will really change, adds towards this sense of disillusionment. It was noticeable amongst all the Co-researchers, especially when the long-term benefits of peace-keeping operations were considered. Although they commented on the fact that even the monetary gains were not all that impressive in comparison to the sacrifice that was made, the money still makes a positive difference in their own lives. Therefore, it must be accepted that money plays a major role in peoples' willingness to deploy.

An additional factor that motivates people is the freedom, freedom to see new places, but also freedom from their own sometimes mundane lives in South Africa. Some people volunteer to deploy because they prefer the camaraderie and the human interaction in the deployed area above those at home. Unfortunately, it must be considered that the recurring comments about freedom to indulge in alcohol abuse and sexual activity may well motivate some to share in the "joy"!

The dominant motivator for Co-researcher C to deploy, which had her waiting on four emergency standbys to deploy externally, (humanitarian disasters like the earthquake in Algeria), was that she felt that she need to do her part. She expressed the need to do it for her country (RC/1-55). Her motive was to serve and to make the world a better place. She was motivated by the dream to assist the South African government in its efforts to bring peace to that region. The sad part was her shattered dreams and hopes for a better future. These experiences relate very closely with both previous caregivers' motives and encounters during deployment.

3.8.2.2 Co-researcher C: Pre-deployment Phase and the Day of Departure

Due to the specific nature of her previous four pre-deployment operations, all linked to humanitarian crises abroad, attempting to prepare in advance would

be virtually impossible. Exercises differ from real emergencies. Therefore, it remains extremely difficult to be constantly prepared for rapid deployment.

It was not a problem for Co-researcher C when she was informed that she would deploy within two weeks. After going through the process of pre-deployment, they were told no, they are not going to be deployed now, and they will have to wait. So they were sort of on the hook the whole time, which was very unpleasant for them.

The main grievance with the departure day is the embarrassment of trying to explain to everybody why, after you had already said your goodbyes to your family and friends, you are still around. Then suddenly one has to say: "Well okay I am not going anymore." "When are you going?" "Who knows?" (RC/1-4). This created frustration and doubts about management's ability and intentions.

The real reason why her previous deployments were all cancelled is difficult to understand and comment upon. But questions regarding proper planning and mismanagement were asked (RC/1-11). It may be possible that the military was put on standby during her previous operations and that, at a political level, the decision was made not to continue with those operations. This is unfortunately part and parcel of the way the military across the globe functions. Soldiers must be prepared to cope with the unexpected and until such time as their abilities are needed, they must "hurry up and wait", implying that they must constantly be ready and then wait until their skills are suddenly needed. My perception was that the lack of communication and, especially the manner how that "little bit" of communication was conducted, was responsible for the negative feelings and not merely for the disappointment of being unable to deploy.

In terms of the Burundi deployment, the lack of information and the "why" or "why not" question was never addressed. The need-to-know principle is very strongly imbedded within the system. Unfortunately, this often resulted in high levels of frustration amongst members. Often soldiers will hear more news of what is happening in the newspapers and media than through the military's own channels of communication.

Co-researcher C refers to the uncertainty created due to a lack of updated information regarding the mission's security status. For instance, what the local population's possible reaction towards the soldiers might be in the light of the murder accusations? There was a certain amount of information, but not nearly enough to assist in the process of calming down members. Too little information is often responsible for worsening the situation. In the critical role that caregivers fill (especially chaplains), it is vital that they must be informed of the situation, thus enabling them to assist management in turn from their side.

Since all the caregivers struggled with their own uncertainty and fears, they were effectively disabled to address the fears of the other deployed members and to assist them. This is not only applicable to the pre-deployment information, but is especially relevant in the actual mission area.

The day of departure made no big impact on her since she was well prepared and in fact grateful that the departure day had eventually arrived. She was worried and would have hated it to be informed again that her deployment was cancelled.

3.8.2.3 Co-researcher C: Arrival in DRC

Upon her arrival in the Operational area, she found an outright clash between the project manager and the facility commander; the two simply didn't get on. Co-researcher C was convinced that the reason for the difficulties was because the one decided that she was more important than the other one. That was the situation she found upon her arrival. Unfortunately, as the project developed, the clash only increased in intensity. For the first three weeks during which they were setting up the hospital, the conflict between the two didn't really affect the rest of the group as much because the facility commander was based at a different locality (RC/1-15). However, when she came to the hospital, that was when the situation became really difficult. Eventually it reached the point where the soldiers basically didn't know who to listen to due to conflicting orders (RC/1-5). In such a mission it is absolutely unacceptable to receive conflicting orders.

Apparently the project manager would give an order, for example that this group of people must not be there, but that they are going to do whatever she tells them to do that day. But those members were actually needed at the hospital facility where they had their own rosters and timetables determining who is on- and off-duty. The manager would just withdraw people from the facility, resulting in the hospital becoming totally bogged down. Co-researcher C made a decision of who she was going to back (RC/1-19). She decided to back the facility commander, because the hospital was already set-up, people were working in the facility and they had a hospital to run (RC/1-16). Her inherent focus on service delivery and her motivation to provide an effective service motivated her decision.

Conflict amongst leaders has the result that followers are forced to take sides, thus increasing the tension in the process. People were aware of the conflict between the two managers. In fact, it split the group right down the middle (RC/1-8). The decision makers in South Africa couldn't make up their minds whether they wanted the project manager to leave or stay in Burundi. Neither were they able to specify what their respective roles were in the operational area. This lack of guidance and decision making from senior management was mainly responsible for the problem.

The emotional drain on people to constantly battle and try to sort out command and control lines added tremendous unnecessary stress to the deployment. I am convinced that the power struggle was most probably equally unpleasant for the two managers. Their own roles were not properly defined and that resulted in a whole group being drawn into a battle that could very easily have been avoided from the beginning with the right decision being made.

Co-researcher C's personal predicament was increased dramatically by the fact that she shared her lodgings with the one manager but on principle decided to back the other one (RC/1-20). In her own words she described it as: "It was like walking a tight rope". To maintain civil relations with a roommate over a long period of time while you are openly supporting her direct opposition in their power struggle as well as having a lower rank is definitely a complicated and difficult situation to be in. This added greatly

towards Co-researcher C's stress and made coping considerably more difficult.

3.8.2.4 Co-researcher C: Practical Solutions

In terms of practical solutions, the following: first people must be deployed who want to be deployed, don't force people to be deployed, even though we are military, and it is rammed down our throats: "You are military therefore you are deployable"! Deploy the people who want to be deployed. The drain on woman/manpower in South Africa when expertise is suddenly absent for six months, is a growing concern (RC/1-66)! It is a recipe for problems to force people to deploy who may be a risk to themselves or the contingent and the possibility is there that such people may even deliberately create an international incident in their anger in frustration.

Secondly, we must be realistic in terms of human nature and accept that we would probably not change the face of deployment. As a female soldier deployed to the Comoros said, "You suddenly become the queen bee, and everybody wants you - whether you are the ugliest person in the world or not! A Female amongst Males!" This emphasises that sexual activity amongst consenting adults in the deployed area is currently unofficially accepted as a given. (In the light of the amount of condoms issued on an official level, it may not be that unofficial though.) The response currently is to turn a blind eye and only when the "necessary proof" is available, or it is in the interest of the Defence Force, that action is taken. The current perception amongst white members is that they will be charged for any sexual misconduct but that similar conduct amongst black members will be deemed to be culturally acceptable. This comment was based on the feedback from the active Co-researchers. Additional research may be needed in future.

The stories from sexual conduct amongst a huge percentage of the uniformed personnel are abundant in its frequency. Unfortunately, the current attitude from senior management is very similar to the incident that Co-researcher C referred to where soldiers were confined to base, demanding an answer to the question "Who is going to bring the whores to us". Management responded by saying "It is not our problem"!

The unofficial "policy" of denial is not helping. The current HIV/AIDS situation in our country, as in Africa south of the Sahara, is making this behaviour even more scarier, especially, in the light of the high risk group that soldiers represent.

I can recall during my deployment in Lesotho that we had a roll-call one night at ten o'clock. Three of the four Majors were absent without permission, and seven ladies (prostitutes?) were found in the camp. Due to the large number of soldiers outside the perimeters of the camp; all of those absent from roll-call received only a stern warning. Till today, I am not certain whether the decision was made because it was too difficult to charge half of the base or whether the Officer Commanding was afraid that it would reflect negatively on his own command capabilities. Probably, he wanted to retain the soldiers' goodwill by being lenient. For some reason, the late-night roll-call was not repeated during my stay in Lesotho.

The SANDF is putting huge emphasis on combating HIV/AIDS, during the pre-deployment program, during the annual Concurrent Health Assessment (CHA), as well as the extensive program from the chaplains with their Combating HIV/AIDS through Moral and Ethical Conduct course presented to all Arms of Service. Notwithstanding these efforts, the sexual behaviour of members has not yet been dramatically altered.

This opens questions regarding the role of chaplains; are they moral gatekeepers, emotional supporters, or is their only role to provide spiritual guidance? The role of all the caregivers must be clarified; unrealistic expectations may lead to unfulfilled expectations. On both sides of the spectrum, there may be unfulfilled expectations. Co-researcher D's story contains examples of unrealistic expectations from the soldiers' side, while Co-researcher B's story contains elements of her own unrealistic expectations with resulting anguish.

3.8.2.5 Co-researcher C: Faith Dimension

Co-researcher C is a deeply religious person and utilised her relationship with God and her religious principles as the basis of her coping ability. Unfortunately, due to various factors, the chaplaincy did not add to the process through either support or strengthening her religious beliefs. She got the impression that the chaplain was there for the media because wherever he went he wanted a photographer to go with him! To the extent of stating "I didn't feel like I needed *that* chaplain!" (RC/1-52). The detachment between them could be related to ability and personality.

Her main accusation against the chaplain was that she never heard him say anything, not even once, regarding religion! She heard him speak a lot on HIV, the plight of the women in Burundi, but not of God at all. This experience may be linked to the chaplaincy effort to focus on HIV/AIDS as well as on relevant topics such as women's rights. Apparently her experience was that he was more a "political commissar" than a chaplain due to his lack of emphasis on religious issues. She attended the chaplain's Sunday sermon once, but decided that it was not for her, admitting that religious practices are a very personal experience (RC/1-53).

Since she was more than willing to attend the local Roman Catholic Church, it could easily be argued that racism was not her motivation to withdraw, but that the cultural differences in the approach followed during the sermon was foreign to her. She was painfully aware that the colour of her skin made the attendance of the local church not without its own challenges, especially in the light of the South African deployment not being too popular at that stage in the eyes of the local population.

After a direct question of where the Co-researcher found the strength to cope with the unstable situation internally as well as externally, her answer was simple: "I came quite close to God in that time" (CR/1-33). This is a very clear statement of the role that her relationship with God played in her ability to cope. She left with a strong relationship with God and it became even stronger during her deployment. Faith was by far the strongest anchor in her armour providing her with the ability to cope.

3.8.2.6 Co-researcher C: Politics

One has to accept the fact that Africa's inhabitants are predominantly black. Consequently, one encounters very few whites, especially in Central Africa. Central Africa's cultures differ from South African cultures, but even so our black cultures have more in common with the rest of Africa than with most whites. Therefore, according to Co-researcher C, South African blacks get along a lot better in the situation than most whites do (RC/1-61). This statement was, however, disputed by two of the Co-researchers.

There was considerable support for her statement claiming that it might be more difficult for whites to deploy in Central Africa due to the big cultural gap between them and the local population. All my Co-researchers experienced problems during their deployment notwithstanding the colour of their skin. Their racial orientation was as far as I can deduct, not the main cause of their pain and difficulties. Although, all the whites were convinced that it is more difficult for them to be deployed due to bigger cultural differences. There are more black soldiers in the Defence Force, and therefore more black soldiers are deployed. Being the dominant group present at the mission area it is not a surprising result that they will feel more at home amongst their colleagues sharing the same cultural background than the small white minority might feel.

During my Lesotho deployment we were at one stage only three white soldiers amongst the one hundred and sixty eight (168) deployed soldiers. It is culturally definitely much more difficult for the minority to maintain its culture when all conversations, music and cultural activities are dominated by the majority. I was not able to speak Afrikaans with anybody for weeks, except on the occasion that I was able to call home.

During a previous Chaplain General Conference, the remark was made that Africa is for Africans and that they don't want whites there. Regrettably this attitude is growing amongst some and more and more white people feel unwelcome and alienated from their own country. On the other hand, Co-researcher B is just as convinced of racial discrimination against her as a black woman. All this shows how deeply ingrained some of the racial discourses in our country still are.

A growing concern mentioned by Co-researcher C is what practical option would be available for management when certain professional groups refuse to be deployed in future for whatever their reason may be (RC/1-62). She was specifically referring to medical personnel. One of the options available would be to order them, or force them on the threat of resignation, to be deployed. Her main concern was what the impact could be on a small isolated community or on the individual soldier thousands of kilometres from home when those soldiers are forced to deploy. One can only speculate whether their ingrained professionalism would be enough to sustain them or not.

Both Co-researchers, B and C called upon internal professional reserves to enable them to still deliver work of good quality, although their professionalism did not protect them from inner turmoil. We may speculate that those deployed against their will may either harm themselves or those whom they were supposed to serve.

Some talk regarding coercion had been mentioned within the Military Health Service. Co-researcher B made similar references to treats against chaplains. Since they voluntarily joined the system, they have apparently lost their ability to choose whether they want to be deployed or not. These pressures on members who are appointed on a contractual basis are tremendous, they are scared that their contracts may not be renewed if they refuse to deploy. One may ask how that could affect deployed members' ability to cope with deployment in future.

Shaw commented (Shaw & Cilliers, 1995:25) that the end of the cold war has not resulted in peace. The current political climate is focused on peacekeeping operations and it will probably remain a focus point in the medium to long-term Defence Force operations. This estimate is currently confirmed by literature. In a paper (Shaw & Cilliers, 1995:25) presented at the 1995 Institute of Defence Policy (IDP) Seminar on South African Policy on Global Peace Support Efforts in Cape Town, it was stated that South Africa's obligatory contribution to UN peace support efforts accounts for 0,34% of the total UN budget earmarked for peace support operations. This makes South Africa the single largest contributor on the African continent. South Africa finds itself in the unique position where, due to its own successful transformation to democracy, the country's role as peacemaker in Africa was gradually accepted.

Some people in the world and in Africa have the idea that South Africa is supposed to be the saviour of Africa and therefore whether we want to or not, whether we are stripped of personnel or not, whether we can afford to or not, we will be deployed (RC/1-63). The growing role that South Africa plays in Africa cannot be disputed. Although it would be a big mistake to overrate our role and position, we are not that popular.

The long-term sustainability of the military peacekeeping effort may gradually become more difficult unless the human factor is not addressed urgently. In terms of caregiver's willingness to deploy, my findings are that they are all reluctant to deploy, up to the point of threatening to resign if they are forced to do so. I must again state that my research was done only amongst members of the Air Force and Military Health Services. It is therefore possible that Army chaplains may differ from these findings. On an informal level, shared conversations led me to believe that most may agree with my findings, if only in private.

Uncertainty at ground level regarding policies and decisions taken at higher level, are an additional cause for stress. For example, treating local patients or not after accidents caused by own forces is not always so easy to manage on the ground due to different ethics and pressures active in the actual situation. It is a very different situation from a boardroom perspective three thousand kilometres away. The practical working relationship between different countries regarding medical care was not clear.

Two different sets of rules are regulating the AU and UN forces living and working together. However not receiving the same support or compensation created tension amongst soldiers (RC/1-8). Similarly, tension was created due to the different ways in which communication was handled by the AN and the UN - a certain recipe for creating problems.

According to the rules of engagement, peacekeeping soldiers were not allowed to provide medical treatment to the locals. They were only allowed to

treat the UN soldiers. After an accident where one of UN cars knocked down a local, there nearly was a riot over the whole thing. None of the commanders could make a decision, as to whether they were going to assist the injured person.

They (South African soldiers) caused the accident, but the minute they picked up the injured man and tried to take him to a local hospital, the hospitals refused to accept him (RC/1-24). The Burundian hospital refused to admit him in order to force the peacekeepers to provide the patient with medical care. Their attitude was it is a UN problem we won't handle it! The injured person was kept overnight in the hospital, which was against the rules. That could easily have escalated into a big political situation. Consider the implications if that patient for instance had passed away in a South African military hospital, what would the consequences have been? On the other hand, if all local hospitals refuse to assist the injured patient, while your forces were responsible for the injury, would it be ethically justifiable to simply let the injured die?

One must remember that the political situation at that stage was grave, even a bit unstable. It was during that time that one of the South African soldiers raped and killed a fourteen-year-old girl. They blamed the South Africans for it (RC/1-26). He was later convicted in South Africa where he killed his two children and injured his wife during a shooting incident.

In Burundi, the locals took the law in their own hands, they attacked a UN car, they shot one person but the other one was lucky to escape. After that incident, the UN personnel were confined to base (RC/1-27). This implies that they were not allowed to leave the base for any personal, recreational or other reason. Only absolutely essential movement as authorized by the Officer Commanding was allowed.

This incident clearly illustrates how quickly a potentially grave and dangerous situation can develop. It is relatively easy to decide on certain rules of engagement sitting in an air-conditioned luxury conference room. To enforce them while standing in the middle of a crowded street full of angry locals after one of their own was knocked down by a soldier, is a totally different ball game.

The social constructionism in the two stories is vastly different. Unfortunately, the critics and politicians judging the soldiers' behaviour very seldom, if ever, share the same practical situation when debating what the reasonable man (soldier) would do. Similarly, the media have their own agenda and they thrive on sensationalism.

3.8.2.7 Co-researcher C: Allegations

Co-researcher C accuses senior management of being uncaring: "Why should they care about us, we are just the plebs on the ground. They need somebody to deploy, so deploy them! They go on deployments, yes they fly around in nice jets to get to Burundi, and there they fly around in choppers. It's a jolly holiday for them. And a few days later they are back in South Africa without the need to be faced with the actual situation (IC/1-70)." This feeling of being disregarded by senior management definitely becomes a problem

when soldiers must be motivated externally or internally. The gap between junior and senior ranks is a given, but when even the officers feel that they are just plebs on the ground, it becomes alarming.

On the other hand, Generals have the responsibility to make difficult decisions that may even endanger people's lives, but when officers experience senior management as uncaring, it is reason for concern. All Co-researchers supported this allegation, and they all felt that if senior management had shown more genuine interest in their personal situation, that numerous problems could relatively easily have been prevented.

After the UN soldiers were confined to the base, one of the first things the soldiers asked was, who is going to bring the whores to them? According to them, it was their right to have whores (RC/1-28).

The situation was very unpleasant for Co-researcher C due to her belief system and social background. As an outspoken Christian, she strongly believes in fidelity and abstinence, she was uncomfortable with the soldiers' sexual activities and their demands.

The fact that she was unsure of her own safety in the camp as a female is a shocking testimony of the discipline, morals and values of those who made the demands. For me, it is almost impossible to grasp that as a soldier, she felt unsafe and at risk amongst her own colleagues. It was an unpleasant and very scary experience for her (RC/1-27). Management's response of: "It is not our problem!" (RC/1-29) is almost unbelievable, it is in fact an admittance that they don't know how to manage the problem, the easiest option is to ignore it. The topic was also addressed under the heading of Practical Solutions.

These serious allegations about sexual practices, demands for whores and an apparent lack of concern regarding these demands raise question marks. The fight against HIV/AIDS, the moral regeneration program, ethics and moral values, the general discipline amongst soldiers as well as leadership's ability to lead effectively, are all questions that came forward. The commander of the medical contingent was not always sober! (RC/1-29). This is a very serious allegation if commanders themselves set examples of misbehaving.

Allegations of sexual misconduct with prostitutes on the one side, and alcohol abuse on the other, are causes for concern. She also referred to a roaring trade with alcohol, sometimes it got out of hand and the soldiers became belligerent and aggressive (RC/1-30). Every single person returning from deployment, with the exception of deployment to Sudan, comments on excessive alcohol abuse. It may perhaps be necessary to formally investigate the extent of these allegations and to address the problem sooner rather than later.

3.8.2.8 8.2.8 Co-researcher C: Coping

People cope in different ways with a stressful situation. Reporting sick was a way through which some of the soldiers coped. This was noticeable in the fact that the night before the shifts would prepare to go into the field, five or six people would report sick. As a result, when the main group goes out, those who reported sick were left behind (IC/1-70). Reporting sick was their avenue of escape, their method of coping even if only on the short term.

A second stronger coping skill is professionalism and good training that enabled caregivers to continue providing a service, even if they are personally under strain. Co-researcher C maintained the ability to switch off. She commented: “If I am on duty, I am on duty, and then I am professional! That had been drummed in to me since I have started nursing, so it was second nature. (RC/1-44).”

A third coping skill is the support and understanding from seniors. One of Co-researcher C’s very positive recollections was the excellent support she received from the facility commander (RC/1-38).

That the positive support made an immense difference was clearly stated. Just the fact that one could go to her every time to just sit and talk made the difference (RC/1-39). It was this basic feeling of being accepted - of having somebody to trust - that was absent in Co-researcher B’s story.

After some frightening comments about alcohol abuse and sexual activity, the following question was asked: What is the effect of things like that on a deployment? What does it do to people, what did it do to you? (CI/1-31).

“It is a case of you either join them or you walk away. If you walk away then you got a bit of a problem. Luckily I had a friend there that I had known for years. He has the same principles that I have. That made it easier for me, but some people, they just join in! It is one of those things, a bit unpleasant but not too bad. You can handle it if you know it is only for a short period (CR/1-31).

You need to find someone with the same values, beliefs and norms. People sharing similar beliefs and principles support one another! At the end of the day, every individual must make a decision regarding the way he or she wants to live his or her life. You are the only one who can decide whether you are going to join them or walk away. This is a very sensible comment and all Co-researchers agreed with this statement: at the end of the day, every person must make his or her own decisions.

In South Africa, Co-researcher C is used to going to church every week. In Burundi, there was a local Catholic church, but one can’t go there alone as a foreign soldier and as a white female, it may not be safe. She convinced a friend to attend sermons with her a couple of times, but realised she couldn’t expect him to accompany her every Sunday. His denomination was a protestant church and differs in their denominational approach it can be seen as a relative conservative Afrikaans church, the “Hervormde Kerk”.

Nevertheless, one has to make the best of a bad situation and one has to consciously make a decision between right and wrong! A scary comment she made was the following: “Because it is so easy to slip into the norm, nobody would have thought anything differently from you, in fact they probably would have accepted you better in the whole situation” (CR/1-34). This indicated the strong group pressure brought upon members to comply with the trend to abuse alcohol.

If the biggest part of the contingent behaves in a certain manner, for example by drinking excessively - including senior personnel, it is very difficult to stand up for oneself and declare: “I am not partaking in this behaviour due to my own personal values and beliefs”. This may be why there were stories of chaplains who have joined the ranks of those who tend to overdo it from time to time.

Co-researcher C's preference for the length of deployment was three months; especially if one finds that deployment does not agree with one. But one needs to admit that some people thrive on deployment, some people just deploy over and over again (RC/1-58).

It is almost as if the deployment group becomes a substitute family. Such people often prefer to be in the deployment area. They are a socially accepted part of the group and have "friends" with whom they really enjoy the experience.

3.8.2.9 Co-researcher C: Support Systems

One of the things Co-Researcher C noticed while she was deployed, is that people do get lonely during deployment. Even if they have their support systems and friends, they still became lonely during deployment. One longs for physical contact with other people during deployment. She thinks that loneliness plays a big role in explaining why people will move into a physical relationship with each other. Added with the uncertainty of the situation, and the close proximity in which people live together. Nevertheless, the need and reasons for behaving in a certain manner she still feels strongly that one should stick to your principles; it was the only thing that kept her going. Principles are based on your religious and belief systems (CR/1-34).

Neither a written request for an appointment with a psychologist nor a questionnaire about how deployed members felt about their deployment resulted in any response. The support promised during the post-deployment phase never come to light, this added to the already negative experience of a "systems" lack of care and it created a gloomy picture (RC/1-69).

There might be a very simple explanation why the psychologist did not respond to the request for an appointment, ranging from an administrative glitch to a lack of manpower, or simply unprofessional behaviour. The fact remains that two separate requests for help were simply ignored by the organisation. They might even argue that as part of the SAMHS she had better access than most to these facilities. However, nobody responded on the request that was made during an official post deployment session. The result was that her suspicion of an uncaring organisation was strengthened.

An interesting comment was that the social worker was there to work with a women's group that was formed to see how they could improve the plight of the Burundian women and setting up orphanages (RC/1-64). The question is - what was her main task - was it the Burundian people or the South African forces? This balance of looking after your own forces and reaching out towards the community is applicable to all caregivers and to the peacekeeping operation as a whole.

3.8.2.10 Co-researcher C: Highlights

Highlights included special friendships, from attending church to visiting places (CR/1-35). Visiting the local congregation and sharing religious beliefs over a cross-cultural line was definitely a very positive experience. She

enjoyed the beauty of the countryside whenever it was possible to do so, good support from her facility manager and the biggest highlight - returning home! The mere fact that after three months only a handful of highlights were realised is an indication of how she felt about her deployment and that being away from home for months is not equally enjoyable for all.

3.8.2.11 Co-researcher C: Negative Experiences

The unfortunate incident where a South African soldier was accused of murdering a young Burundian prostitute created a lot of tension amongst the deployed due to the aggressive reaction from locals after the event.

Co-researcher C was on duty on the night that the corpse was brought to the hospital for safekeeping (RC/1-46-47). The Malaria prophylaxis used by soldiers in mid-Africa causes hallucinations. Co-researcher C had taken her medication that same day, resulting in hallucinations of the diseased woman following her the whole evening! (RC/1-48). Even if a part of her mind knows it was hallucinations, she could still see the corps of the dead woman walking just behind her! (RC/1-49). Even understanding what is happening in terms of hallucinations, it was still a very unpleasant sensation to say the least. She was able to recall a friend's hallucinations in which the frogs were calling out "ambush, ambush" with every croak. At least in retrospect that was funny to her.

Looking at her own hallucination she commented that the battle between what is real and what is not in her mind is similar to the battle between what is truth and what is false. In retrospect, she saw the corpse following her in the hospital corridors as a metaphor of our previous frail and weak, human body of flesh keeps on following us trying its utmost to seduce Gods children back to death (sin). In other words the corpse was trying to seduce her back to a life of sin. She realised that it was not a vision but a hallucination. She used the narrative metaphor to see a deeper meaning in the unpleasant incident. Your mind must be able to distinguish between what is right and what is wrong.

A second negative experience occurred while she was there. Her sister who was dreadfully ill was admitted to ICU (RC/1-36). She was extremely worried about her sister's condition and feelings of helplessness and powerlessness almost overwhelmed her. This subsequently added to her deployment stress. The realisation that you can't control a situation promotes feelings of helplessness. Fortunately, daily communication through an intermediate at 1 Military Hospital helped her to remain up to date with her sister's condition. Although a telephone line was available in Burundi, it was extremely difficult to get through from South Africa (RC/1-37). Her contingent was part of the AU and communications with family and friends in South Africa was therefore difficult.

A third unpleasant episode cropped up just before Co-researcher C returned home. She was informed that her stay had been extended with another two weeks! She almost could not handle it! She told a senior officer in no uncertain terms: "You go to hell, I am climbing on that plane tomorrow, and to hell with you!" (RC/1-58). This severe reaction must be viewed in the light of a person who very seldom, if ever swears, and who really tries to live a

committed, spirit filled life. Then one may begin to understand the level of anger and frustration she must have experienced to react in such a confrontational manner. Add military discipline and that he was of a higher rank, and that she therefore ran the risk of being charged with insubordination, the picture of her pain and frustrations becomes clearer.

A fourth negative experience was the fact that after returning to South Africa, she was asked during the de-briefing whether or not she would like to see a psychologist (RC/1-69). She answered affirmative, realizing that she must discuss certain things. Unfortunately, nothing came from that request and no follow-up system existed in preventing people from slipping through unnoticed.

Additionally, in her emotional state at the time, she was convinced that the therapist would not have understood how she really felt (RC/1-40) as such a person would never have been in a longer period deployment situation themselves.

To offer services of such nature and then not provide it, can have serious consequences on individuals. Unfortunately very few people will insist on seeing a psychologist but rather suffer in silence. The current staff shortages amongst Military Medical Services is only making service delivery more difficult.

3.8.2.12 Co-researcher C: Re-deployment

Currently, it is highly unlikely that Co-researcher C would deploy again. She definitely would not volunteer to re-deploy externally for a long-term deployment. A short-term emergency deployment after a natural disaster may still be quite possible. Her motivation is still to assist people in need, and if it is a limited timespan, it remains a positive alternative.

I am not convinced that Co-researcher C is at peace with her deployment to Burundi and that she may be in an ongoing process of healing. She was very positive about our conversations and her contributions assisted me in having a better understanding of how she managed to cope. She often was able to provide new insight and was able to look at certain issues from different angles. Her honesty and objectiveness was greatly appreciated and her contributions to the research process made a substantial impact.

3.9 Interpretation of Experiences: Co-researchers D

3.9.1 Co-researcher D: BACKGROUND

My fourth Co-researcher is a white Afrikaans-speaking woman working as a social worker. She was in her late twenties with four years experience in the Defence Force. She was in a fulltime relationship at the beginning of her

deployment but the relationship did not survive the deployment, she is currently single.

3.9.2 Her Story: “Burundi het almal geknak!” (We have all been dealt a blow)

This Afrikaans comment summarises the experiences of Co-researcher D. The closest translation we were able to make was: We have all been dealt a blow.

Co-researcher D's deployment story was motivated by love. Her first experiences of the mission area were short visits as a courier. Her initial aim to visit the mission area was to gain understanding in how members live during deployment. Her boyfriend deployed to Burundi, which motivated her to volunteer her services so that they can be deployed simultaneously. Initially, her request was not granted because of their relationship, but an opening suddenly occurred when another social worker was not able to deploy.

The necessary permission to deploy was then granted because they were in need of a social worker. She was earmarked to be deployed for three months, but was eventually deployed for four months. Upon arrival in Burundi, she had to hear how incompetent the previous social worker was. This badmouthing of her predecessor made her very uncomfortable.

Although the Medics only had one vehicle available, she and the psychologist combined their efforts and shared the vehicle. Since her arrival in Burundi, she tried to reach the different bases and sections where soldiers were deployed. Due to the specific peace-keeping mandate from the AU, soldiers were deployed at numerous locations to protect identified positions and people. It was these isolated pockets of soldiers that they wanted to visit.

Three weeks after her arrival in the mission area, a deployed soldier started to shoot at his colleagues. In the process he killed one and wounded two others. After the shooting incident he committed suicide. The only motive that could immediately be determined, was stress. Looking at his history, a DP28 document of three pages indicated that he was previously identified as a potential troublemaker. From the side of caregivers involved, the feeling existed that he should not have been deployed in the first place. In fact, he was returned to his unit during a previous deployment due to a shooting incident.

The very same soldier visited the social worker (Co-researcher D) in her office the day before the shooting. He requested permission to return to South Africa to unveil his father's tombstone. Unfortunately at that stage, it was at too short notice to grant special leave and she suggested that the unveiling should be postponed until proper arrangements could be made. His request was not denied. She asked for sufficient time to make the necessary arrangements. She felt that he should have put in his request for the unveiling of a tombstone in time as he was aware of his families' plans for unveiling for some time. The necessary arrangements could easily have been made if his request was submitted timeously. Apparently, his family refused to postpone the unveiling at that late stage.

The member expressed fear over the possible wrath of his ancestors. After a consultation session with the social worker, he left, seemingly, content with the outcome. The very next day the shooting incident occurred.

After the tragic incident, the soldier's colleagues blamed the social worker and the psychologist for not preventing the shooting. They asked why they didn't assist him with all his problems. The unhappy soldiers claimed that the social worker and psychologist should have prevented the incident from occurring in the first place. Only after the accusations had been made, did she realise that the member in her office and the murderer was the same person. According to her perception, the brunt of the accusations fell on her and not on the psychologist.

Her boyfriend was officially appointed to investigate the incident. The accusations, combined with her own self-reflection on whether or not the incident could have been prevented, led to tremendous stress. The board of inquiry's aim was to determine why the shooting took place. The president of the board (her boyfriend) tried to remain objective, and not to alienate the soldiers who made the accusations by showing any favouritism towards his girlfriend, to the extent that she was almost treated as the guilty party.

Due to a growing concern over the deployed soldiers' wellbeing, numerous inquiries were received from senior management in South Africa regarding the wellbeing of specific individuals. It pained her that nobody asked her once how she was doing or how she was dealing and coping with the incident. At that stage, she felt as if everyone was blaming her for the incident - some said it directly. These accusations unsettled her and made her depressed. In addition to these feelings of depression, the side effects caused by malaria prophylaxis rapidly diminished her ability to cope with the increased stress. She was down in the dumps, isolated herself from people and eventually made an appointment to visit the doctor after realising something was amiss.

Directly after the incident, a number of high profile officers flew in as part of an investigation in trying to determine what could have been done to prevent similar occurrences in future. She had an argument with the chaplain from CJOPS after he had implied that a lack of representivity caused the incident. Even after the high-profile visit, nobody inquired after the wellbeing of the social worker and the psychologist, or how they were coping with the stress and strain. A memorial service for the victim was held at the base, apparently not for the murderer. Afterwards, one of the generals representing the psychologist asked in general how she was doing. He was totally unprepared to respond to her frank answer and rather than address her plight, he decided to ignore her comment.

The next day was Co-researcher D's birthday. Due to the stress she and her boyfriend were experiencing after the incident, the couple started fighting. He felt that she was unnecessarily negative and she felt that he was not supportive enough, that he was not even trying to understand how the incident was affecting her. Her emotional anguish was worsened after an open session between a General and the soldiers where almost all comments made by the troops were directed against the social worker. The general disregarded the untruths or unrealistic expectations expressed in these statements.

What irked Co-researcher D was that none of the senior members even tried to explain the role of the social worker to the soldiers or highlighted the fact

that she had only been in Burundi for three weeks when the incident occurred. Nobody cared that she had already started to visit the isolated soldiers in trying to support them. Her predecessor apparently did not visit any soldiers at the different locations which was not a problem for the chaplain from CJOPS because the predecessor was at least 'representative'. The false accusations caused tremendous pain and heartache. The fact that nobody stood up to set the record straight hurt her tremendously. She critically looked at herself and felt extremely isolated. After the general's open session the couple decided not to go out for her birthday as they initially planned. Some of the men tried to cheer her up on her birthday with pizza and something to drink! Unfortunately, with having nothing to eat during the day and in addition to drinking headache pills, the alcohol immediately affected her. The result was that she was not able to attend the evening rollcall, being a bit intoxicated.

Her boyfriend accepted responsibility and said that he would apologise for her absence and that she should not worry about it. She felt that it was better not to attend rollcall than to run the risk of possibly embarrassing herself as an officer. This indicates that she was still able to think logically and make rational decisions. She was convinced that as a senior officer her boyfriend would be able to apologise for her absence without causing any problems.

The apology went ghastly wrong, somehow during his apology, he implied that she was "wasted". The deduction was immediately made that Co-researcher D is struggling with an alcohol problem. It must be remembered that she was still relatively new in the operational theatre. Now she was branded as somebody with an alcohol problem, as if she was not under enough stress already. Disregarding the sent apology, she was formally charged for non-attendance during the evening rollcall. The whole base was apparently aware of the fact that she was to be charged even before she was informed. Numerous sarcastic jokes about knowing a "good lawyer" were made before she was even aware that she was in trouble.

The experience was very humiliating, especially through the manner in how she was eventually informed of the charge. She completely felt let down, particularly by her boyfriend who promised to take care of the rollcall but who then allowed it to escalate out of proportion. He promised to protect her but did not even explain what happened and why his apology went horribly wrong. She was unhappy that she allowed herself to be convinced not to attend the rollcall and thus creating even more problems for herself in the process. This incident placed their relationship under considerable strain. She responded with a letter requesting to be returned to her unit in South Africa, giving lack of resources and support to properly conduct her work as motivations for the request. Her request was not granted although a second social worker was eventually deployed to assist her with the workload.

Co-researcher D was referred to a psychologist deployed as part of the UN contingent and diagnosed with post-traumatic stress. She struggled to sleep and went through a very difficult time. She drafted a letter explaining the situation regarding the missed rollcall session during her birthday. She tried to explain how the severe emotional stress after the incident was aggravated by the false accusations. Suddenly, after this letter, her commander was very understanding and tried to laugh off the incident. She insisted that the incident be removed from her personal file.

The Officer Commanding was in South Africa during the incident and experienced difficulty in understanding why his psychologist and social worker were under so much stress. In stating: “It is normal to behave abnormally in abnormal circumstances”, she felt that her response was normal in abnormal circumstances. Although he was accused of utilising sarcasm as a management tool, he changed his initial decision after he had received her letter. It will remain a difficult task for leaders to balance discipline and the ability to be lenient.

Doing something actively, like writing a letter, created feelings of coping for Co-researcher D. Good support from an environmental health member assisted her, as well as excellent support from her family. Sadly, her father was very ill during her deployment and passed away shortly after her return to South Africa. She felt as if she had let him down during his illness, and still feels guilty that she was not present in order to support him during his illness.

Her relationship with her boyfriend did not survive the deployment. After the rollcall incident, breach of trust occurred and the relationship was in a downward spiral. The deployment in Burundi played a role, but she is convinced that the deployment was not solely responsible for the break-up, that it probably would have happened anyway.

Looking back at the deployment, she remains convinced that she managed to cope regardless of all the problems and stress she experienced. However, for her, re-deployment is definitely not an option to be considered currently. Even today, in looking back, she admits that there still exists a possibility that she somehow felt responsible for the shooting incident. Rationally, she realises that the perpetrator deliberately visited the social worker and tried to build an alibi. His own actions pushed him into a corner that led to his behaviour. She also knows that her decision was the correct one, but the nagging questions remain: “Was there anything else I could have done? What if...?”

Her relationship with God deteriorated during this time; in fact, she experienced a vast distance between them, although anger and resentment against God never entered the equation. She realised her need to have a relationship with God, but it slipped further and further away from her. It was as if she was incapable of preventing the deterioration. She focused all her anger on her previous boyfriend because she felt that he had let her down every time she needed him.

The expectations that existed between them, especially from the side of management even before her deployment, placed additional stress on their relationship. They have been lectured on numerous times to behave properly. She was acutely aware of the scrutiny their relationship would be under and accepted it. She was, however, not prepared for the apparent abandonment and letdown from management during her crisis. The seemingly double standards which apply in how different people were treated, frustrated her. It was as if the wellbeing of the troops was all-important and that no thought was given to anybody else.

She was adamant that it is vital that roles and expectations must receive clarification to try and prevent future incidents where people get hurt unnecessarily. Even today, when discussing the events that occurred during deployment, she would say: “*Burundi het almal geknak!*” (*We have all been dealt a blow*). The deployment was not an unpleasant experience only for

her. The Contingent Commander made the following comment in explaining his personal philosophy of life and deployment:

“When we were young and you were upset your mother gave you the bottle. How can you expect a forty-seven year old man to stop drinking now! In South Africa, we are killing each other, in South Africa we are shooting each other, in South Africa we are making accidents, why do you want it to be different in Burundi?”

This philosophy brutally states the reality that the soldiers represent a cross-section of the general population, and that the same ailments present in society may just as well be present in the military.

Currently, the resilience program is her passion. This program focuses on supporting people in the mission area. She feels very strongly that a soldier’s home unit must assist in supporting that individual during deployment. A single person cannot effectively support all the deployed personnel. Lessons learned during her deployment are currently of great value in her efforts to support people and motivate them to also support the caregivers in a likewise manner.

3.9.3 Discussion of Co-researcher D’s story

3.9.3.1 Co-researcher D: Motivation

Co-researcher D’s initial motivation was to see foreign countries and new places to explore the world. She dreamed of seeing exotic new places. She also wanted to gain understanding of the circumstances soldiers experience during deployment and how they cope. She initially went as a courier visiting different bases, but it was only for short visits (A6/D1). She did not even consider volunteering for long-term deployment until her boyfriend was deployed.

Her motivation to volunteer for deployment was romantic love. Deployment would enable them to remain in close proximity to one another. It definitely was not the money that motivated her to deploy (A11/D1). The senior management in the social work department did not favourably receive her initial request to deploy.

Later comments made it clear that their reluctance to deploy her were due to their concerns about possible improper behaviour by the couple. This is the kind of double standards that the other Co-researchers also mentioned. On the one hand, a couple must not deploy together to prevent “improper” behaviour, but on the other hand, the same social workers must supply the soldiers with huge amounts of condoms to prevent the spread of HIV/AIDS. Who is fooling who?

Eventually, due to a personal problem, the social worker who was supposed to deploy was prevented from doing so. Co-researcher D’s request was granted to deploy to Burundi at the same time as her boyfriend (A11&12/D1). There was never any doubt in her mind that deployment would be difficult,

especially with the added strain of a relationship under scrutiny by all (AA2/D1). They were urged to conduct themselves decently more than once and she feels unhappy that as far as she knows, no steps were taken against another social worker who returned pregnant from the mission area.

She felt that her honest and open approach was used against her. She admitted that she may have volunteered to be deployed for the wrong reasons. But, notwithstanding her own botched-up relationship, she still thinks that couples should not necessarily be prevented from deploying together as long as they comprehend the risks involved (A37/D1 & AA1/D1). As a couple they went out of their way to behave in such a way that no fingers whatsoever could be pointed in their direction claiming “improper” behaviour. The double standard relating to sexual misconduct was addressed by all the Co-researchers. This is apparently equivalent to the same moral values prevalent in South Africa - some restrain themselves and some indulge themselves.

3.9.3.2 Co-researcher D: Pre/Post-deployment Phase

After she had been informed that, contrary to previous statements, she was to be deployed due to the withdrawal of the other social worker, her pre-deployment phase went very quickly. She went through the small mobilisation and not the complete pre-deployment phase (AA4/D1 & AA6/D1). She strongly doubted that attending the drawn-out process would have made any difference in enabling her to cope more effectively.

Apparently, most people consider the current long pre-deployment phase a waste of time (AA5/D1). In fact, she was grateful that she only went through the small mob phase (AA6/D1). As a social worker she understands the stages of deployment and she felt properly prepared for the experience. It is impossible with the current information to either agree or disagree with her opinion. A point of concern for me is that all the Co-researchers were in agreement that the current mobilisation phase is not really effective in preparing people to cope. Nor is the demobilisation really able to function according to expectations. After returning from Burundi, she spent one day in the demobilisation area. This was mainly to conclude outstanding administrative matters (AA7/D1).

An additional concern is that the social workers are involved in the de-briefing process of all other deployed members trying to assist them, but they are not de-briefed themselves (AA11/D1). This was more or less applicable to all the caregivers who participated in this research process. It is definitely an aspect that may have to be addressed. The reason for this is that they are perceived to have “knowledge”, but things look different when you are sitting on the other side of the table. This comment is directly linked to the question of caring for the caregiver. Do the caregivers need care or are the caregivers so well trained and professional that they are above the need to be supported and cared for?

Feelings of being jabbed and poked between the ribs and mocking remarks made behind one’s back, are not a very effective debriefing. Unfortunately,

this was how she experienced the de-briefing process. Until this moment no direct discussions on what happened were held with Co-researcher D. Nobody asked her what went wrong during her deployment. Therefore, regarding co-researcher D's situation, I have no choice but to state that her debriefing was only effective on administrative level but in terms of an emotional debrief, it was an absolute disaster.

3.9.3.3 9.3.3 Co-researcher D: Arrival in Burundi

Upon arrival the previous social worker was badmouthed for a lack of service delivery (A12/D1). With the aid of the psychologist, an effort was made to reach all deployed personnel, regardless the lack of transport (A12/D1). Although she mentioned the lack of transport with only one vehicle for all the sickbay personnel, it was not nearly as big an issue to her as how Co-researcher B experienced it. She planned visits with the available transport.

No negative comments were made about the sleeping arrangement or general reception. The only comment was that everybody wanted to see what the "girlfriend" looks like. The fact that people knew that they were in a relationship made it just a bit more difficult than it may have been. Neither the departure nor the arrival was a negative experience, in fact, for the first three weeks things went very well.

My opinion is that if the unfortunate shooting incident did not happen, her deployment would have been totally different. She was already making a difference prior to the episode. It is a good example of how one negative incident can create a ripple effect with long-lasting, negative influence.

3.9.3.4 Co-researcher D: Practical Considerations

To keep on coping after the shooting incident was really difficult for Co-researcher D. After the allegations against her, as well as being charged and the deterioration of her relationship, all added additional strain on her (A49/D1). A practical solution to assist her in coping was to write letters, from asking to be returned to her unit, to the one demanding that her file be cleared. To be able to do something practical gave her a sense of coping and of being in charge. It created a feeling of not having lost complete control over her life (A49/D1).

With the exception of the psychologist who she was referred to, nobody really enquired on how she was doing. A little understanding and care may have altered her total perception of the incident. In the light of the huge effort by the group who tried to determine what went wrong, it is not a good testimony of their effectiveness that she was excluded from the process. That her personal opinion and welfare were not considered at all, place a big question mark on that whole exercise.

It is debatable whether they have moved a single step forward in finding a solution if they were not even aware of the turmoil in the two caregiver's hearts. This thought is closely linked to the other Co-researchers, comment that senior management simply don't care. They even made the comment

that the whole exercise, flying to Burundi, was just a scam to calm down the soldiers and to make the right “ooh” and “ahs”, but that there was no real concern amongst them.

Advising herself in retrospect, she said that she would not have volunteered to deploy at all if she had any idea of the traumatic impact deployment would have made in her life (A62/D1). However, going back to the same deployed situation, she would again have made the same decisions and responded in a similar way (A63/D1). This comforted her with the certainty of knowing that it was not due to her own actions or decisions that the situation became so awful. She was not responsible for the shooting incident and those who blame her were only sidestepping their own guilt.

3.9.3.5 Co-researcher D: Faith Dimension

Co-researcher D mentioned that she experienced a distance between her and God (A70/D1). She struggled to even admit it that her relationship with God was detached from her normal day-to-day life. She never blamed God for what happened, but rather focused all her anger against her boyfriend (A71/D1 & A72/D1). She didn't even want to contemplate the possibility that she might be angry with God.

Although in retrospect, she acknowledges the possibility that she felt let down and as if God did not protect her. She is, however, very honest about her own role in the relationship with God and openly admits that she is primarily responsible for the gradual breakdown in the relationship between them.

She is acutely aware of the distances that crept into her relationship with God and regrets it. She is working on that relationship, trying to restore it, although with limited success (A77/D1). She openly declares that she needed God and her faith to sustain her coping skills but that it is not constantly part of her thought patterns. She admits God's existence in accepting that Jesus Christ died on the cross for us to be saved and that we are His children (A79/D1). Nevertheless, she experienced God as remote with an ever-growing distance between them. She is still struggling to retain her original relationship with God, and admitted that it is gradually becoming more of a concern to her.

Co-researcher D had a good working relationship with two of the three chaplains. Until today, they all agree “Burundi het almal geknak!” (we have all been dealt a blow). The good relationship was not enough to either ensure her attendance to church services or to inspire her to grow spiritually.

3.9.3.6 Co-researcher D: Politics

The chaplain from CJOPS felt the shooting incident was caused by a lack of representivity, although two of the three chaplains' posts in Burundi were filled by black chaplains (A32/D1). The shooting incident that took place was black on black violence, no racial issue was involved. The previous social worker, who, “theoretically”, was responsible for the deployed, was black.

Therefore, it is not too surprising that these accusations from the chaplain led to an argument between them. The accusations indicate a strong racial

discourse from the chaplain's side to simply assume that due to the colour of her skin she would be less capable or willing to assist the person. That he may carry some of those racial feelings in him is unfortunately still a part of our political heritage, but that he would immediately confront her with such allegations without first considering his own premises and checking his facts, is ample proof that we still have a lot of unresolved racial issues amongst us.

The new dispensation must ensure that a similar discourse does not develop around "Representivity" as it had grown gradually around "Apartheid". It must be remembered that the initial purpose was not to discriminate against a specific group, but to allow people to develop within their own cultural and ethnic groups. The problems occurred when people became blind towards the inherent discrimination and simply were unable (some till today) to understand how the system could hurt others. To be representative of the country's population is a noble cause. To cling to representivity without asking critical questions, we run a real risk of building a new wave of unquestioned "Apartheid" discourse that may develop into a dragon ready and eager to devour our country.

White children who started school in grade one after 1994 in a new and democratic South Africa and who have finished school are currently refused entry into numerous institutions and posts. The reason for these refusals is that they are white. This is applicable from universities that will turn down students with excellent grades to applicants for bursaries, to national sport teams not to select the players of choice, to almost all government positions because of the colour of their skin.

I can easily understand why middle-aged white men are taking the brunt for the sins of the fathers. There is a growing concern that without any cut-off time, "representivity" may simply become reverse discrimination. Co-researcher D felt that the chaplain implied that her race was an underlying cause of the shooting. Her answer was: "Chaplain I think it doesn't matter if I am white or black. As far as my understanding is, under black people there are different cultures as well. So it is not so that only one black social worker could understand all the black cultures. So I don't think it is about colour" (A31/D1). This shows how ingrained the racial issue still is amongst South Africans and how easily senior people will use the racial card, even if not applicable.

As far as I can ascertain, it is the very same chaplain who was responsible for the anguish that Co-researcher B (a black woman) experienced due to the total lack of support provided by his office. During the investigation after the shooting incident, he was very quick to judge and appoint blame. Maybe, it would be sound advice if we first take care of the splint in our own eye before we are so quick to see our neighbour's faults so clearly.

The words in Matthew 7:1-5 (NIV: 1999) reminds us to first look for the log in our own eye, and not to be so quick to judge, for God will judge us the same way as we judge others. Unfortunately, the reality of life is that it is often easier to see the "log" in our neighbour's eye and not to be aware of our own discourse because we are so used to them and feel comfortable using them.

Deployment tends to expose who we really are, one can pretend to be something else for a few hours or even a few days, but it is impossible to keep up the pretence over an extensive period of time. One can pretend to have

certain values, norms or even good manners for a short while, but one cannot keep on pretending for months. It is simply impossible.

Her boyfriend was put into a very difficult position by his appointment as president of the board after the shooting incident. It is understandable that he wanted to remain objective. It is quite possible that he was intimidated by the soldiers' demands and wanted to make absolutely sure that he could not be accused of siding with his girlfriend. However, in the process he may have gone overboard.

In the light of his relationship with the social worker and her being accused by the deceased's friends and colleagues, it would have been better if somebody else was appointed as president of the board. I understand that it is not always so easy to find the right person, but his inability to support her in her time of need left deep scars. This was one of her most painful and negative experiences in her life.

3.9.3.7 9.3.7 Co-researcher D: Allegations

The soldiers' accusations that the social worker and psychologist were responsible for the incident where a soldier killed a colleague and then committed suicide, throws some light on the unrealistic expectations soldiers have from caregivers (A22/D1). As far as I can gather, these allegations were never defused or directly addressed. In order to avoid a potential mutiny, the soldiers were only pacified. The perspective of the social worker and psychologist of their role and function was not dealt with. It is possible that more realistic expectations of the role and function of caregivers, combined with a higher level of personal responsibility by all parties, may have prevented a lot of pain and sorrow.

A recurring theme amongst all the Co-researchers is the rampant alcohol abuse and promiscuity amongst many of the deployed soldiers. Co-researcher D stated: "It is a BIG thing there, alcohol abuse is an issue" (AA21/D1). Unfortunately, just to try and prevent the availability of alcohol is almost impossible (AA22/D1). The unsuccessful prohibition in the USA proves human ingenuity.

Regrettably, alcohol usage is directly responsible for causing numerous problems encountered during deployment (AA23/D1). It is of concern that senior members and even some Officers Commanding were more than once implicated in the abuse of alcohol. The example that senior officers set is often part of the problem, not only by allowing it but often through participation (OA24/D1 & AA24/D1). The organisation is indirectly responsible for numerous of its own problems of its own. The example set by senior people sends a stronger message than any word or speech ever could. This is applicable to all walks of life and is currently a problem with senior people in South Africa who are either being investigated or charged with some or other unethical action.

A contingent commander's comment brings the reality of South African society forward: "*When we were young and you were upset your mother gave you the bottle. How can you expect a forty-seven year old man to stop drinking now! In South Africa we are killing each other, in South Africa we are*

shooting each other, in South Africa we are making accidents, why do you want it to be different in Burundi?" (AA22/D1). This comment clearly illustrates that what is happening in the military and what happens during deployments are in fact very similar to what is happening in the hearts and minds of the general public. It is just intensified and more visible during deployment. In fact, it is possible that due to existing military discipline, the SANDF is doing relatively well in comparison to its civilian counterparts.

3.9.3.8 Co-researcher D: Coping

Apparently, stress caused the fatal shooting incident. The murderer visited the social worker the day prior to the incident requesting special leave to unveil his father's tombstone. Due to the short notice, it was not possible to grant the request (A15/D1). He left her office apparently satisfied with her explanation and advice (A16/D1), only to kill a fellow soldier the next day. This research did not try to establish the cause of the shooting. This tragic incident just reminded us of how quickly a tragedy can occur and especially the difficult task caregivers have in trying to pre-empt and determine who might be a high risk factor and who might just be another "normal" guy who failed to plan for the unveiling of his father's tombstone on time!

This research listened to the story of how the incident and the related events negatively impacted on Co-researcher D's life. It must be considered that to deploy a soldier with a previous history of unruly behaviour, was a huge risk. Unrealistic expectations of the role and function of the social worker and psychologist (caregivers) added to the impact left by the tragic incident.

According to Co-researcher D, almost all her colleagues in the sickbay experienced severe stress during their external deployments (A3/D1). Initially, Co-researcher D coped very well. As a group, they were aware of the scrutiny by both management and their co-deployed. The Malaria prophylaxis definitely played a role in undermining her ability to manage her emotions. All these problems were aggravated by an already difficult situation. Severe stress after the shooting incident caused by the allegations further worsened the situation. She suffered from growing moodiness and feelings of being isolated (A28/D1).

She became very emotional and was down in the dumps while she grappled with feelings of growing negativity (A27/D1). Directly after the incident, she talked a lot to her boyfriend about what happened (A29/D1). As he became more involved in the board of inquiry, these conversations became more strained. His dwindling support and understanding robbed her of her primary support system (A36/D1). Due to her father's illness, she did not want to add additional stress to her family, and therefore, did not share her anguish with them. That robbed her of her second support system.

A number of senior generals flew to Burundi to try and manage and contain the incident (A29/D1). They spent lots of time talking to the foot soldiers and with one brief exception, did not even enquire after the wellbeing of the social worker (A30/D1 & A37/D1). This unfortunately aggravated the feelings of isolation and rejection already planted by the soldiers' accusations (A22/D1).

Their lack of interest may be linked to their own expectations that she, as a professional social worker, would be able to cope without 'difficulty'. They assumed that she was able to cope simply based on their own discourses. I am convinced that their visit to Burundi and apparent effort to defuse the situation were sincere. It was definitely not a successful visit in terms of supporting and assisting the social worker, but the troops may have experienced the visit totally different. The visit feedback from the generals' side may have been claiming success, based on their own assumptions and experiences.

At that stage, almost no support was provided to the social worker during the process following the shooting incident. (A21/D1). According to Co-researcher D, she did not receive any support from the social work directorate. Her emotional anguish worsened after a session between a general and the soldiers (A37/D1). It hurt her greatly that none of the senior members tried to set the record straight or to mention that she was barely three weeks in Burundi and, therefore, could not be blamed (A38/D1). As far as I am concerned, she could not be blamed, irrespective of the time she was in Burundi. This incident caused co-researcher D tremendous pain and sadness. The fact that nobody stood up to set the record straight hurt her tremendously. She felt extremely isolated. Although some of the men tried to cheer her up on her birthday with pizza and something to drink, it was a disaster. Things went terribly wrong and instead of supporting her, their efforts to cheer her up only aggravated the situation (A41/D1, A47/D1, A40/D1 & A43/D1)!

The relationship with her boyfriend deteriorated rapidly after the generals' visit and the failed roll-call apology. On her birthday they had a big fight (A35/D1). He felt that she was unnecessarily negative and she felt he was not supporting her during her ordeal of false accusations. She accused him of not even trying to understand how she was feeling and how the incident was affecting her (A36/D1).

She questioned him regarding the "misunderstanding" after the rollcall apology had gone wrong. She asked, why the initial message was garbled, if that was not deliberately done, why anything wasn't done to rectify the misunderstanding. Even after she had formally been charged, he neglected to discuss the issue and clarify his own part in the situation. Apparently, he refused to accept that he was partially responsible for the way in which the incident escalated out of proportion.

This collapse of support was probably the single worst turning point in Co-researcher D's story of coping. She felt convinced that he could have protected her better and in fact he let her down (A44/D1). According to her, he continued to let her down on different occasions, all critical to her. An example was his absence during her father's illness, but sudden presence during the funeral (A75: /D1). Co-researcher D had to forgive herself for her partaking in the relationship (O76/D1& Aa/D1). She is realistic and honest enough not to hold their deployment responsible for their failed relationship but that certain flaws were already present. The malaria prophylaxis added to her depressed state and lack of support was a recipe for trouble. Changing her medication made almost no difference (O24/D1).

Co-researchers D's Officer Commanding was in South Africa during the incident and expressed difficulty in understanding why his psychologist and

social worker were suddenly under so much stress. He stated: “It is normal to behave, un-normal, in abnormal circumstances”. She felt that her response was normal in abnormal circumstances (A48/D1). His inability to understand or even try to understand why they struggled to cope added unnecessary stress on them and worsened the situation. His sarcasm worsened things further. A sudden change of attitude occurred after he eventually had realised what happened that day. He suddenly became very understanding and tried to laugh off the incident (A48/D1). Since he had already charged her, for Co-researcher D, it was definitely not a laughing matter at that stage. She insisted that all traces of the charge must be removed from her personal file.

Her personal determination to see things through, added to her ability to continue working, even in a very difficult situation (A57/D1). Her determination was under severe stress, but at one stage almost her only anchor in helping her to cope. Even so, Co-researcher D acknowledged that the research interviews were extremely difficult for her (A65/D1). Especially the initial opening up was painful, although it improved considerably later on. Talking about her experiences brought back painful memories as all the memories are interconnected with each other (A66/D1).

One of the reasons why Co-researcher D is still struggling with coping, is that she is still grappling with the question of whether or not she might have been able to prevent the incident. Although she knew, on a rational level, that she was not responsible, she sometimes still feel responsible. These nagging thoughts are particularly persistent when she recalled all the accusations against her (A68/D1).

She is sometimes angry at herself for rushing through session after session to be able to get some free time, knowing that she was a bit irritated with his request at such a late stage, and not able to really do anything about it! Although part of her realised that it was his own choice and that he wanted to use her to cover for his actions and not expecting things to get out of hand (A69/D1). She is still carrying the remorse with her whether necessary or not; it will probably remain part of her life story in the future.

At a certain stage, you just hang on for dear life waiting for the return date knowing all will come to an end and then you can go home (A50/D1). Co-researcher D admitted that is probably not the best option when one must cope with a difficult situation, but sometimes there are not many alternatives left (A52/D1) All Co-researchers agreed that having a return time, made a huge difference in their ability to cope, it was as if they just hang on knowing that it will all come to an end!

3.9.3.9 Co-researcher D: Support Systems

The session with the psychologist assisted her to understand what had happened and to look at it from different angles (A50/D1). She was diagnosed with post-traumatic stress (A45/D). She continued to visit a psychologist after her return to South Africa, to assist her in coping with her experiences.

Good support from an environmental health member as well as support from her family assisted her (A53/D1). Her father was ill during her deployment and passed away shortly after her return to South Africa, adding feelings of

letting him down during his illness (A54/D1). Due to her family's own circumstances, their ability to give support was dramatically limited. She was obviously reluctant to share with them all her experiences in full, trying to protect them as far as possible, not wanting to add extra strain on them. Her relationship with her boyfriend did not survive the deployment (A55/D1). The deployment in Burundi played a role, but is not solely responsible; it probably would have happened anyway (A56/D1). Today she is relieved that she is not in a fulltime relationship with him, and that the deployment was able to show her cracks between them in time.

The second social worker who was deployed after her letters of requesting to be returned to South Africa alleviated the work stress, but still left her with the nagging feeling that she was not able to cope (A60/D1). It is painfully obvious that the deployment left several wounds and that not all the wounds have yet healed into scars.

One of her main objectives currently is to support her colleagues on deployment (A64/D1). This is very important to her because she experienced a lack of support from her own unit, from her area manager, as well as from her home unit; nobody ever phoned her. She is convinced that if she had received the necessary support during the time that she was in desperate need thereof, it could well have assisted her during her own experience. Excuses of how sorry they are today that they have never called her were not well received by co-researcher D.

One of Co-researcher D's concerns is the lack of leisure time equipment that is issued (AO27/D1). A lack of sensible options to occupy soldiers' time led to bad habits. Unfortunately, the availability of alcohol and the lack of alternative recreation almost motivated the soldiers to drink too much (AA26/D1). She also expressed concern that soldiers pay a regimental fund but do not benefit from it; for example, no newspapers, or magazines are received as an alternative form of recreation (AO27/D1). She feels that the money soldiers contribute towards the regimental fund could supply at least some of these.

Up to the last interview, Co-researcher D was still receiving professional help in coping with what happened during her deployment (A68/D1). She went through a very severe depression and sometimes still feels as if people don't really understand what happened to her. Especially those people, who were never deployed, are simply unable to understand what happened to her and why she is still struggling with it (A68/D1). Nevertheless, looking back at the deployment, she remains convinced that notwithstanding a number of terrible things that happened, she still managed to cope (A61/D1). But, re-deployment is definitely not an option that she would consider currently.

I think it is her sense of professional and personal pride that inspires her to insist that she was able to cope. Re-telling the story assisted her in growing more confident in her ability and the "fact" that she was able to cope!

3.9.3.10 Co-researcher D: Practical Solutions

Co-researcher D shared the following inputs as possible options to improve the impact of deployment on members (AA8/D1). Firstly, the commanding officer has to be competent and able to understand not only the bigger

picture, but also where and how every member fits into that picture. He/she must have knowledge of his subordinates' capabilities and what their specific roles are.

Especially, regarding the social worker, numerous misconceptions exist in terms of their specific skills and abilities and what they are supposed to do. This same comment is also applicable to the role of chaplains and other caregivers. These misconceptions were also noticeable in terms of the chaplains' role.

Secondly, a commander must be able to manage people, he/she must have the ability to understand people and lead them, not force them. Soldiers and good leadership have been closely linked for ages. The use of sarcasm or veiled jabs at sent messages is not very effective when one is trying to manage people. Good leadership is always important but under difficult and stressful circumstances, it is vital to have good leadership in command positions. A leader must set the right examples and has to be fair and understand the bigger picture before jumping to conclusions.

On a third level, she felt a concerted effort is needed to inform uniformed members of the role and function of the social worker. The mere fact that social workers are often referred to as the "Welfare Officer" is ample proof of the many misconceptions that still exist. She feels so strongly about proper pre-deployment screening, that she stated that if the process were to work properly, theoretically no social worker would be needed in an operational theatre because only mentally and socially fit soldiers would then qualify to be deployed in the first place.

People with a previous history of violence and disciplinary problems should not be allowed to deploy. His service record indicates that he should not have been deployed in the first place (A13/D1). He was returned to his unit previously after a shooting incident (A14/D1). The mere fact that somebody was redeployed after a previous violent incident is huge source of concern.

Co-researcher D wonders whether the presence of a social worker does not motivate some soldiers to develop "problems" in order to manipulate the system. She is convinced that some soldiers use the social worker as an excuse to achieve a different ulterior motive, for instance to get special leave to visit your loved ones. That is why she asks if social workers should be deployed at all. Not because there is currently not enough work, but that if the right people are deployed, there should be no need for social workers. She continues her argument by stating that only sound, healthy and stable soldiers are supposed to be deployed from the onset. The chaplain is hopefully capable of addressing new issues that may crop up, such as death in the family. The social workers can then focus intensively on pre- and post-deployment and be relieved from all external deployment. This idea might not be received very well by some of her colleagues.

A very important aspect that is becoming clear, is the fact that caregivers are not included in a system where they also receive care. If the chaplain, social worker, psychologist or medical personnel is in a healthy working relationship they take care on their own, but when interpersonal problems arise between them, no formal system of care is in place (OA18/D1). This may need to be addressed in future.

3.9.3.11 Co-researcher D: Highlights

Regardless of the pain she experienced due to her relationship, breaking up with her boyfriend, she is still grateful that she is not in a fulltime relationship with him at this stage of her life.

One of the few highlights was the growing understanding of the importance of an adequate resilience program for deployed soldiers (AA32/D1). Co-researcher D is focussing her current service delivery in trying to create a growing awareness of the importance of a proper resilience program, both before and during deployment. You have no option but to learn from your own experiences and draw from them into your work (AA32/D1).

Resilience is an absolute passion with her and she is doing excellent work. Being very concerned about resilience, she started a resilience committee at her home unit to assist in managing all the parcels and post that family members are sending to deployed personnel. Realising that it is impossible to manage it alone, she is involving more and more people in the process to assist her (AA29/D1 & AA30/D1). Currently, a home-coming program is being developed.

3.9.3.12 Co-researcher D: Negative Experiences

Only three weeks after her arrival, a shooting incident claimed the life of one person and leaving another injured. The perpetrator committed suicide after the incident. The fact that he was killed by his own hand was already negative, (O12/D1) but what was even worse was when his colleagues started to blame her as social worker and the psychologist for the incident (A13/D1&A16/D1). This single event changed and altered not only the remainder of her deployment, but will remain with her for a long time to come.

The fact that her boyfriend was appointed as president of the board, tasked to determine the cause of the shooting incident, was a negative experience for Co-researcher D (A18/D1). His determination to be objective and not to let their friendship and relationship influence his judgement, led to a situation where he was not able to provide the necessary support she desperately needed during that stressful time with all the accusations and self doubt she experienced (A20/D1).

Co-researcher D experienced isolation due to her boyfriend's actions or lack of actions. She felt letdown by his behaviour and deeply hurt (O75/D1). His insensitive behaviour was one of the negative things that hurt her the most. To add injury to insult from Co-researcher D's point of view, one of the colonels said that they had doubts about sending her on deployment in the first instance due to her limited experience (AA12/D1).

She felt that the colonel implied that senior management expected her not to cope with the deployment from the very beginning. This indirect jab was very demoralising and indirectly implicated her inability to be deployed, neither was the issue directly addressed after her return. A number of factors contributed to put Co-researcher D under severe strain and made her entire deployment experience an unpleasant one.

Paulo Coelho (Coelho, 2000:151) wrote the following in his book *Veronika decides to die*:

“A lot of doctors before me have made similar studies and reached the conclusion that normality is merely a matter of consensus, that is, a lot of people think something is right, and so that thing becomes right.

“Some things are governed by common sense: putting buttons on the front of a shirt is a matter of logic, since it would be very difficult to button them up at the side, and impossible if they were at the back.”

What do we as academics, as caregivers, as soldiers, as South Africans, as cognitive human beings – think is right? What do you think is right?

Chapter 4

We create our own reality “but what is reality”?

4.1 Introduction

In our world, knowledge is generally highly rated. Gergen (Hermans, 2002:3) stated that in the modernist world, knowledge is defined as a condition of the individual mind, the focus has gradually shifted from the internal to the “external”, or material world, objective as opposed to subjective. How we as humans understand knowledge and what type of knowledge we accept as “highly rated” can differ vastly between different people, between different professions and between different cultures.

4.2 Discourse

There are specific discourses and traditions in certain communities, which inform and influence our perceptions and behaviours. According to Burr (2004:64) a discourse: “Refers to a set of meanings, metaphors, representations, images, stories, statements and so on that in some way together produce a particular version of events”. This means that different discourses can exist around the same topic or experience, depending on the perspective of the beholder.

A discourse is not intrinsically good or bad. Usually those meanings, metaphors, representations, images, stories and statements are very seldom questioned, thus leading to the same conclusions previously accepted in terms of a particular version of events. It can be explained as a blue print which is an unknowing, unquestioning and willing acceptance of what predetermines our thought patterns, behaviour and responses without having to consider why we accept them as right or wrong.

These discourses, as a rule, feel very comfortable and “right” for the person responding to them without knowing or really caring why they accept them, for example, some men who wear ties without thinking about it. Thus, it is possible to have different versions of understanding of what a “tie” is and what the meaning and purpose of a “tie” is. Referring back to Paulo Coelho’s book (2000:78) *Veronika decides to die*, as he describes his understanding of ties at the beginning of chapter three:

“You say they create their own reality,!” said Veronica,

“But what is reality?”

“You see this thing I’ve got around my neck?”

“You mean your tie?”

“It’s not even purely decorative, since nowadays it’s become the symbol of slavery, power and aloofness.

The only real useful function a tie serves is the sense of relief when you get home and take it off; you feel as if you’ve freed yourself from something, though from quite what, you don’t even know.

Through these words of Paulo Coelho, different pictures and ideas are created in our minds by just listening to and thinking of how we understand ties. For some people, ties are highly decorative, for others simply a fashion to be accepted when working in a specific environment, but not acceptable in a different setting, for instance when swimming or jogging. Still, for others it may remain a symbol of slavery, power and aloofness. How one instinctively responds towards a “tie” is predetermined by our often-unquestioned discourses.

To complicate the matter even further regarding discourses and what we base them on, Isabel Santos and Andrew Young (2005:213-247) from the University of York researched the perception of social characteristics in people’s faces by using the isolation effect. They started their reasoning by referring to the attention human faces attract during social interactions due to the amount of information transmitted by the individual through his/her face. It seems as if we are unable to prevent ourselves from noticing those attributes. Santos and Young (2005:214) confirm that humans cannot help but notice certain features. For example, just by looking at a face, it is possible to tell whether the person is male or female, young or old, sad or happy or even what that person’s reaction towards our presence seems to be.

Although, according to Bruce (Bruce et al,1993:131-152) humans are quite accurate in determining gender and age based on facial appearance, judgements of other social traits and characteristics such as intelligence, personality traits, occupation or political affiliation are considerably less accurate than determining gender or age. Humans use these facial stereotypes to unquestioningly guide our perceptions of people and thus influence our daily social interaction.

Hassin and Trope (2000:837) point out that physiognomic information appear to have a considerable influence when we interpret ambiguous or confusing information about other people. Consequently, it can easily effect our interpretation of the person’s intent; it, therefore, affects our decision-making ability in all spheres of our social life. It is obvious that our discourses are deeply embedded in how we look at the world and those in it and how we interpret what we see in order to form our own understanding of the world. It is, therefore, important to ask where does the “blue print” come from which predetermines our thought patterns, our behaviour and responses, without us even having to consider why we accept them.

The question therefore returns, who determined and who decided to allocate a certain value to any object or thought?

Questions that must be asked are: Are we aware of our own discourses? Are we able to identify them clinically and logically? Are we really honest enough to go through a process to re-determine if we actually want to accept these ‘discourses’ in our lives? Or, whether it is simply too difficult and unsettling to go into a process to determine and question for ourselves what is “right” and

what is “wrong”, without just accepting our discourses to predetermine our thinking of what is right and wrong?

In other words, do we want a discourse to determine for us what is acceptable and what is unacceptable? Because that is exactly what discourse will do, a discourse will determine what the truth is and what is not. Discourses make it very easy for humans to decide without having to think about it, or to question why we jump to certain conclusions.

The reality is that discourses affect our views of all things. It is impossible to escape discourses in life. The problem is that we are often not even aware of their existence. Even those who actively try to find and identify their discourses, may be so close to the situation that they are unable to focus on it - similar to when an object is too close to your eyes, the eyes are unable to focus effectively. Spectacles are then needed to bring the ‘picture’ into focus. For example, two notably distinct discourses are applicable to different guerrilla movements describing them either as “freedom fighters” or as “terrorists”.

In other words, the chosen discourse determines if they are wonderful heroic figures battling evil, or whether they are themselves evil incarnated. Both parties would be equally adamant about the ‘truth’ and insist that they are in fact correct. In the social science, a discourse is considered to be an institutionalised way of thinking, a social boundary defining what can be said, and what can be thought about a specific topic. In the same way, it will determine what could not be said and which thought patterns are not acceptable.

In South Africa, a very strong discourse about race led apartheid to become government policy. It took years before the white minority gradually questioned and eventually challenged (some with great reluctance), the right and wrong of treating people differently simply because of the colour of their skin. Eventually, it took more than forty years before the majority of white voters changed the political dispensation, allowing a transition towards a new political landscape. However, the political changes have not yet managed to change the racial discourse of many South Africans.

The legacy of the racial thought patterns are still visible in many interactions. Although the political dispensation changed, numerous other changes have also occurred, either gradually or sometimes by force. These new, and sometimes artificial, changes are not necessarily present in the discourses many still accept unquestionably as the truth. To change an organisational structure is relatively easy, but to change the way the employees think and feel about that structure is a totally different ball game.

The underlying racial discourse is also prevalent and noticeable during the conversations held with all Co-researchers. More specific attention was given in Chapter Three on how the Co-researcher felt about the topic. It is interesting to note that we can identify the discourses relatively easily in our fellow man but experience great difficulty in identifying it in our own.

One of the interesting comments made by a fellow chaplain was that only white people could be racist, feeling very strongly about the “fact” that racism is white against black and that blacks cannot be racist. Most were not only willing to consider their own discourses, but also willing to think about how it may unknowingly affect other people. But being human, it is often initially not

so easy to admit these discourses. The moment one acknowledges even the possibility of the existence of these discourses, it immediately becomes easier to recognise them, and then to admit that they are in fact present in our lives.

Demasure (2006:414) points out that what people write or say, is part of a deeper discourse and it is conducive of that specific discourse, or particular version of events, as they understand it. Demasure mentioned as an example that one can participate in either a religious, political or gender discourse on poverty. What that particular discourse means, will depend on the context in which it is to be found and it may manipulate the meaning of a story.

It is important to understand that the spectacles we use to look at the world have different lenses. Looking at the world through a religious, political, economical, gender or cultural lens may produce vastly different pictures to the beholder. That we all use different lenses cannot be debated, what is important is to be aware of the existence of those lenses and understand how our lenses may distort our picture of the world around us.

Hoffman (1981:16-17) recalls an old Chinese proverb: “Only the fish do not know that it is water in which they swim. Humans also have an inability to see the relationship systems that sustain them”. Similar to the fish, we are often not even aware of the ‘environment’ that sustains us.

When listening to the experiences of the Co-researchers, it is, therefore, also important to determine if hidden or open discourses are not influencing their stories of coping. Demasure (2006:414) stated that people’s identity is co-constructed out of the discourses available to them in a certain culture, such as discourses on age, sexuality and education. Müller (2000:6) made a very important comment; he referred to the risk we run when listening to conversations. According to him the risk is to understand too quickly, to jump towards own conclusions “and, therefore, not to understand at all”.

By “understanding” too quickly, we start interpreting the stories before we allow the storyteller to interpret their own story of coping. The age and particular time frame in which one grows up also have a big influence on our accepted truths. Those coming to age during the depression and those growing up during more affluent times, will not have the same outlook on numerous issues.

The different generations’ perceptions on something like saving money, or which brand name clothes are important to wear, will differ considerably. These differences in understanding contribute to a large extent in explaining the so called “generation gap”. It is therefore important to be aware of our own position regarding accepted beliefs and truths.

Using the same argument, it will not be very surprising if the soldiers who formed part of the ANC military wing, Umkhonto we Sizwe (1961-1994) and soldiers who came from the former South African Defence Force (pre 1994), may have vastly different opinions and perspectives on how things are supposed to “work”. This, without considering for one moment why they are so absolutely convinced that their opinion is the only possible correct option. Our discourses are therefore part of our thought patterns and seldom questioned.

Some of the current discourses in South Africa which are prominent in the media and noticeable in the patterns of society are gender equity, transformation, racial tension, racial discrimination, representivity, affirmative

action - and its consequences, as well as the impact of crime and moral disintegration. Interestingly enough, people from different backgrounds can often agree heartily on the topics, but their understanding and interpretation of the very same topic might be vastly different from one another.

Demasure (2006:414) uses a metaphor of a rope with many different threads in order to explain a discourse. Another similar metaphor that could be used is a piece of cloth that is woven from many separate threads into one product. Similarly, a person's 'identity' can be compared with the final product woven together by many different ideas and discourses.

Just consider the variety of Persian carpets and indigenous woollen carpets. Some colours and patterns are more noticeable than others. Similarly, all our ingrained discourses are not equally noticeable. For Demasure (2006:414) "every thread represents a choice from a limited number of available discourses, and a person is capable of making a choice from these discourses". Thus we can understand the different building blocks. Discourses are often the underlying basic structure of the 'carpet' that the weaver uses to attach the thread to but which is not noticeable unless a considerable effort is poured into identifying the underlying structure.

Our conception and understanding of the world are socially constructed and before we can really understand how this process came about, we need it to be deconstructed. According to Gergen (Hermans, 2002:12), Constructionists have been predominantly occupied with the study of discourses, the ways in which meaning is produced and sustained or interrupted in relationships.

Without identifying and then understanding our own and other peoples' discourses, we may simply stare at different carpets (people) without having the faintest idea of how they came about to be. The difference is that human living 'carpets' are constantly changing and do not remain in a set, unchanging mould.

Humans are not mass produced in a factory from a single exact mould, but woven over time through a combination of many different threads. Some of the threads are: experiences, education, culture, environment, society, family and genetics. Sadly, some humans are extremely rigid in their approach to life and are upset because all carpets are not alike. They may claim to accept others and even consider themselves to be very objective, but refuse to allow or accept a carpet with different patterns and style.

Researchers from a non-narrative background will feel uncomfortable with this reasoning and most probably will reject the idea outright. The rhetorical power of the Constructionist research on discourses is predominantly derived from its colourings of objectivity.

Gergen stresses (Hermans, 2002:12) that, from the outset, one is asked to remove the mantle of "truth beyond perspective" from the conclusion of such work. Gergen propose to rather invite the research into a reflective posture on traditional empirical enquiry. Therefore, one must consider the basic assumptions that ultimately shape the concepts, observations and especially the conclusions that are reached. The researcher and his Co-researchers are acutely aware of how basic our own assumptions are. Throughout the process they became intensely aware of how easy it is to see things from one's own preferred perspective. Likewise, readers interested in this

research, may equally utilise their own intrinsic preference to decide whether or not they will even consider any new thought or opinion expressed.

4.3 Womens' Voices Are Often Unheard

During a research process, questions regarding the researcher's own standpoint and position need to be asked continuously. An example of such a question could be: "What voices are silenced by that particular standpoint and what values are at stake?" For instance, in this specific research no male voices are heard; how does that influence the research? The researcher must be able to explain that a deliberate decision was made to focus on the voices of women. Why was that decision made?

In trying to be true to the narrative approach, I wanted to listen to unheard voices. My experience is that many see caregivers within the military only to be called during a moment of crisis or when all other options and solutions have proven ineffective. The chaplain must be called when they are suddenly confronted with death and dying, the medical personnel are called when people suddenly collapse, and social workers are called when children are neglected. Obviously, this is a broad generalisation, but the fact of the matter remains that some strong preconceived ideas exist regarding the utilisation of these "caregivers".

Although prevention is better than cure, people will very seldom seek assistance and help in time. The consequences thereof are that caregivers are more sought after during a crisis than prior to the crisis. Therefore, caregivers in all arms of service are often unheard voices.

I decided to focus on the SAMHS and the Air Force because of the way in which the SANDF is structured; it is often the perception that the Army is in a dominant position due to their bigger personnel numbers. At some levels that makes the Air Force and SAMHS unheard voices. Traditionally, the army was the dominant role player and on some levels it retained that advantage until this very moment.

Another strong tradition within the military has been in effect since the first time that men have organised military campaigns, is the link between soldiers and men. War is predominantly associated with men. There are some exceptions throughout history such as Deborah and Jael (NIV: 1999, Judges 4&5). Deborah was a prophetess and the only female Judge of pre-monarchic Israel. She recounted the victory of the Israelite forces led by General Barak. Jael killed the Canaanite general Sisera by driving a tent peg through his head while he slept.

Kennedy (2007:4) refers to Joan of Arc (1412-1431) who made a huge impact in history as a young woman. She led the French army to several important victories and notwithstanding her short life span and tragic end, she remains a heroine and Saint in France till this day.

The fact remains that soldiers were predominantly men. Female soldiers in the history of the world are the exception and not the rule. This trend was broken during the Second World War due to the shortages in manpower where it became necessary to utilise women in supporting roles. From that moment onward, utilising women has gradually increased. More and more

defence forces are using women, not only in supporting roles, but as combatants as well. In spite of this, the utilisation of women is still debated by many countries up to this very moment, especially the use of women as fighting forces. In more patriarchal dominated countries, the issue of women in combat roles is not even debateable.

Florence Nightingale changed history and especially the official role caregivers play during war and peace. In 1845, she announced her decision to enter nursing in those days when nursing was a career with a poor reputation, filled mostly by poorer women, "hangers-on" who followed the armies. Her decision brought intense distress to her well-to-do family.

According to Cook (1913:237), during the Crimean campaign, Florence Nightingale gained the nickname "The Lady with the Lamp". It was derived from the following phrase Cook cited (1913: 237) in an article in *The Times*:

"She is a 'ministering angel' without any exaggeration in these hospitals, and as her slender form glides quietly along each corridor, every poor fellow's face softens with gratitude at the sight of her. When all the medical officers have retired for the night and silence and darkness have settled down upon those miles of prostrate sick, she may be observed alone, with a little lamp in her hand, making her solitary rounds."

The phrase "The Lady with the Lamp" was further popularised by the American poet Henry Longfellow's 1857 poem:

Santa Filomena

Lo! In that hour of misery

A lady with a lamp I see

Pass through the glimmering gloom,

And flit from room to room.

The way Florence Nightingale changed numerous (up to then unchallenged) discourses during her lifetime, still inspires many people. Discourses she struggled with were women working, class differentiations, reaching out to different countries not to conquer but to serve, choosing a different life than the one expected of her by society and her family. Her example not only to the nursing profession and caregivers, but to mankind itself, will be remembered and treasured.

In the South African context the name of Emily Hobhouse is prominent. She continued the work started by Florence Nightingale. Pretorius (1991:328) makes reference to Emily Hobhouse who, as a caregiver during the Second Anglo Boer War 1899-1901, made a very special impact in South Africa with her support given to "The Boers". Spies pointed out (1970:43-48) that considering the way the enemy was treated in 1899, and specifically how women and children prisoners were treated, Hobhouse contributed towards creating new standards on treating prisoners of war in international rules of engagement.

All of these remarkable women from Deborah, Jael, Joan of Arc, Florence Nightingale and Emily Hobhouse were initially unheard voices. All contributed in changing the world and the ideas (predominant discourses) of their times, sometimes with incredible personal sacrifice. My Co-researchers may not be

this well remembered by history, but each one in her own way by contributing towards this study made her voice heard.

4.4 Choosing Women

At the outset of this research, before I made the decision only to focus on women, I interviewed a male chaplain from the Air Force. Due to the natural development in the research process, strengthened by suggestions from the Co-researchers, it was an easy step forward to focus solely on women. I explained my reasoning to my male colleague and he offered his assistance as a sort of control group. Similar interviews were conducted with him.

Choosing to work with women within the military is also in line with the narrative approach that strives to listen to the “unheard voice”. Women are the voices in society and in the military institutions that are often unheard. It was also important for me to try to listen to the unheard voice amongst other louder more dominant voices within the individual itself.

Currently there is a definite focus on empowering women in South Africa and that same sentiment is noticeable in the military. To the best of my knowledge, no previous studies were done in this particular way or with a similar focus group as Co-researchers. Some men could even argue that women are not an unheard voice in the light of the current focus on women. It may be true up to a point, and within the caregivers’ broader domain, women are well represented, especially amongst the social workers and health care workers, but in the military they are not the first voice to be listened to.

A general suggested that I must include a female Officer Commanding in my Co-researchers’ group to substantiate the research. I was forced to make a decision in that regard. My personal opinion is that an Officer Commanding does not fall under the definition of a “caregiver”. Although, a Commanding Officer does “take care” of the soldiers under their command which is a responsibility that becomes more intensified during deployment (incomplete sentence). The command and training task of an Officer Commanding creates a very clear distinction between them and professional caregivers. All the active Co-researchers supported this conclusion. In fact, they pointed out that some of the Officers Commanding are creating an extra inconvenience or even intensifying current problems by their insistence to solve the “problem” themselves. The result is often that only the severe problems are referred to the caregivers and then usually too late to prevent collateral damage.

My point of view was disputed by the specific general. He remained convinced that if this research were not to include a woman who serves as an Officer Commanding in a deployed area, it would lack an essential component. In his opinion the research would lose credibility. Therefore, by taking the position that an Officer Commanding is not a “caregiver” - at least not for the purpose of this research, I must be aware that some voices are silenced in the process.

In line with the unheard voices, the Officer Commanding who I decided to exclude, is a woman and also an Air Force member. It is still my intention if possible at all, to share some of the Co-researcher’s opinions with this Officer Commanding and the Air Force male chaplain as soundboards. Although the

female Officer Commanding expressed an interest to comment on the topic, she was not keen on becoming completely involved due to time constraints and the intensity of the conversations required.

To be a Co-researcher is considerably more demanding on a person than to merely complete a quick questionnaire. As researcher, I also have certain expectations of the Co-researchers' role. It is therefore very important to consider the implications of one's personal perspectives, and not only to admit one's own presumptions, but also to constantly question them throughout the process. This standpoint would be repeated throughout the research to ensure that subjective integrity is maintained and monitored.

Ibarra (1993:56) refers to the tendency of humans preferring to interact with people similar to themselves for the sake of easier communication, predictability, acceptance and trust. Janice Witt Smith (2005:309) stated that in most organisations, women, racial and ethnic minorities enjoy fewer of these contacts because they remain numerical minorities. Due to their lesser numbers, they may well be isolated from sources of assistance and support that may be to their benefit. Smith and Markham (1998:51-66) indicate that preliminary evidence suggests that this isolation is experienced on an institutional as well as on a social level.

Interestingly, against general expectations and literature predictions, Co-researcher A did not mention any discrimination against her due to her sexual preference. It may be that she simply ignores any such behaviour, or it may be an indication that society, at least within the military, has changed. It must however be noted that she remained faithful towards her life partner and was not involved in any sexual activity whatsoever. Some of the people deployed with her may, therefore, not even be aware of her sexual preference. The fact that she was not singled out, may be due to her discretion and not due to society's changed perceptions on sexual discourses. In my opinion her sexual preference played no role in her ability to cope. The reason I mention it here is to indicate that discourses and perceptions can change over time.

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

It is interesting to study how these women's personal experiences constructed their own stories of social and institutional isolation. According to Jan van der Lans (Hermans, 2002:24), Social Constructionists are primarily interested in dynamic interpersonal processes of construction, especially discursive interaction. In search of a psychological explanation of behaviour, scholars who form part of the Social-Constructionist movement, focus on the processes of cultural intercession or mediation as well as on social interaction.

Aisha (Aboagye, 2005:148) wrote that many of the experiences of girls and women in armed conflict, similar to those of men and boys. Both genders suffer the same kind of trauma. Both are forcibly displaced, killed or injured and experience difficulty in making a living during and after the conflict.

Unfortunately, women and girls have become prime targets in armed conflict as sexual violence became a weapon of war. Aisha (Aboagye, 2005:148) correctly stated that armed conflicts aggravate inequities between women and men, and discriminate against women and girls.

When women do not participate in decision-making, they are equally unlikely to become involved in decision-making regarding either the armed conflict or the peace process. Girls face particular difficulties that could range from forced marriages, prostitution to dropping out of school. When girls are forced to become head of the household at a very young age due to circumstances, they are often marginalised, suffering severe social stigma. These girls are at increased risk of becoming targets for sexual violence and abuse. Internally, displaced women, whether refugees or returnees, experience human-rights abuses. Aisha (Aboagye, 2005:149) continues that the impact of the conflict on women must be specifically addressed through holistic policies and planning. These must then be implemented in all peace-keeping operations, humanitarian activities, including NGO's, as well as by local leadership within the reconstruction process.

Gergen (1999:115) made the following statement: "If we create our worlds largely through discourse, then we should be ever attentive to our ways of speaking and writing". When we listen carefully we realise that our words expose our thoughts. These comments made me think back to my experience in Antarctica when I was lying on my back in the snow, enjoying the pristine environment in complete silence when suddenly I was hearing my own heartbeat. I remember lying on the snow thinking that the narrative approach has a lot in common with that experience. *The opening of a mouth and the privilege to hear the sounds of the emotions and the stories of the heart inside!* When one is truly utilising the narrative-research approach, it includes our own hidden discourses, dreams and stories.

4.5 Social Construction

According to both Demasure and Müller (2006:4), trying to describe social construction is very difficult because the term includes a number of different viewpoints. Burr (2004:2) uses the metaphor of a family in his efforts to try and explain the different viewpoints. Just as in a family where members of that family share numerous things with each other in absolute agreement, the same family will also differ on a number of points.

Berger (1966:13) recalled that amongst the most ancient questions of man, especially philosophers, was "what is *real*?" The average person "on the street" lives in a world that is "real" to him, although in various degrees. He "knows", with different degrees of confidence that "this" world contains certain characteristics. The world of a person born and bred in New York and one born and bred in the Australian outback will contain different characteristics.

Berger (1966:13) describes "reality as a quality appertaining to phenomena that we recognize as having a being independent of our own volition (we cannot wish them away) and to define 'knowledge' as the certainty that phenomena are real and that they possess specific characteristics." If one lives in New York, one cannot wish traffic and people away; similarly, living in the Australian outback, a lower population density is a reality and cannot

simply be wished away, but the day-to-day “reality” of the people living in these respective places will differ vastly.

In this simplistic sense the term “reality” has relevance to both the average person on the street and to the philosopher or academic. What is real to a Tibetan monk may not be real to a Burundian priest. The person on the street takes his/her “reality” - knowledge - for granted.

Berger (1966:14) rightly stated that because of their systematic awareness, sociologists couldn’t take it for granted due to the fact that people in different societies accept quite different realities for “granted”. Sociological curiosity in questions of what is “reality” and what is “knowledge” is originally justified by their social relativity.

Admitting that more than one accepted answer exist for the same question, the differences in answers depend on the person’s age, culture, gender and social reality. Berger (1966:15) concludes that the particular agglomeration of “reality” and knowledge relates to a specific context, and that these associations must be incorporated in an adequate sociological study of such contexts.

As Berger (1966:15) said: “The sociology of knowledge is concerned with the analysis of the social construction of reality”. This is a continuous process and is repeated by every generation asking their own questions regarding reality and forming a reality that is acceptable for them. Although Berger wrote this more than forty years ago, we are still asking questions regarding reality and the generations coming after us will never reach a point to declare that now they know everything.

Likewise, we sometimes ask the same questions which are debated in the books of Proverbs and Ecclesiastes. As Aristotle struggled with questions of wisdom, our, and coming generations, will also continue to do the same. We will construct our reality and then deconstruct it in order to try and understand it. To understand how and why we understand is vital.

It must be remembered that social construction is an approach which have risen and developed from a *post-modern perspective*. As the name suggests, it is generally accepted to have emerged beyond modernism. It may include some concepts of modernism, but totally contradicts it on others. Post-modernism developed in the 20th century after the two world wars and during the following cold war amidst the disillusionment with modernist theories.

The post-modern movement pushed against all predictable conventional boundaries regarding “old” or previously accepted ideas and knowledge. It allows the context and individual realities to influence the process of how knowledge comes to be. This implies that more than one reality can exist, depending on the point of view of who is looking at it. Thus, it encourages variety, diversity and different perspectives, depending on things like culture, time and specific circumstances. All previous knowledge is not discarded, but accepted as one way of looking at reality. This explains why post-modernism is not usually seen as a specific approach or a unified theory, but as a way of thinking, a way of looking at the world, a way of trying to understand that world. The researcher working within this framework is more interpretive and reflexive, more becoming part of a subjective process than “scientifically objective” as some other approaches claim to be. The building blocks can be

traced by looking back at the development of the social-constructionist approach over time.

Ulrike Popp-Baier (Hermans, 2002:44) mentions that the “construction” metaphor retains one element of its original literal meaning, namely that of building, or assembling of different parts. According to Hacking (1999:50) “anything worth calling a construction has a history. Not just any history. It has to be a history of building.” Popp-Baier (Hermans, 2002:44) continues that if one claims that the “research object” was socially constructed, we also need to examine how “it was historically constructed in the context of social relationships”.

Hacking (1999: 49) formulates the aim of social constructionism as follows: “Displaying or analysing actual, historically situated, social interactions or casual routes that led to, or were involved in, the coming into being or establishing of some present entity or fact.” Van der Lans (Hermans, 2002:24) points out that for social constructionists, the world of cognitive representations and their developments, the intra-mental world is no longer their main point of focus. They contemplate discursive processes in which a shared world of experience is constructed.

The same experiences can be constructed totally differently, due to the individuals’ differences in personality, background as well as their mental and emotional capacity during the experience. Van der Lans (Hermans, 2002:24) states that social constructionists criticise the mainstream psychology for its aspiration to uncover the universal essentials of mental functioning. While arguing that only through investigating the dynamics of social practices and how these were constructed, can the door be opened in order to try and understand how the individual was “socially constructed”.

Hermans (2002:xiv) points out that historical and social-cultural processes have generated things, which appear obvious to us, but are not so obvious to somebody from a different socio-cultural background. Their self-evident nature is less obvious than it seems; it could very easily be a different reality. This led to the fundamental criticism of social constructionism. Hermans asked (2002:xiv): “Whither social constructionism does not run the risk of sliding into total relativism?” It is an important question to ask. Referring to Ken Gergen’s (1999:47-49) four working hypotheses to illustrate the question, these hypotheses are central within social constructionism according to Gergen.

Gergen (1999:47) points out that everything that is, can be described differently! His first hypothesis says that, *that which exists does not stipulate the way in which we understand our world and ourselves*. The fact that the world is round did not affect the beliefs or superstitions of ancient seamen. Similarly today, the “reality” may not stipulate our final decisions, but our accepted belief systems and unquestioned superstitions may determine our thoughts and behaviour.

Gergen (1999:47) feels that no world can exist independent of language. If we cannot describe something in words, how can you build any concept of its existence or share it with someone else? Words could be used to construct a different world without pain and disease or gravity and laws of nature. A fictional world could be created by words. Therefore, from a constructionist perspective, our understanding of the world is a linguistic convention. According to Gergen this convention is not self-evident.

The second hypothesis is that *the way in which we clarify and describe the world is embedded in the relationships between people*. The meaning of the world forms part of the coordination of actions amongst individuals and is not something uncharacteristic to divide individuals. Hermans (2002:xv) made the comment that “language and all other forms of representing the world are rooted in relationships.”

Gergen’s (1999:48) third hypothesis is that *by our explanation or representation, by our description we simultaneously determine the future of reality*. Gergen (1999:48) continues: “As our practices of language are bound within relationships, so are relationships bound within broader patterns of practice – rituals, traditions, forms of life”.

Without the shared language in which establishments are described and clarified, these establishments or institutions would not exist in their present form. Language contributed to the development of institutions. Therefore, it can be claimed that through describing reality differently, we are able to transform our world. This is applicable to the socially constructed world of human behaviour in terms of rituals, habits, institutions and traditions. It is not applicable to natural phenomena like gigantic super-nova’ or minute viruses that exist whether we are aware of them or not. Whether our words can describe their existence or not, they still exist. The viruses and the supernovas are still out there whether we describe them in detail or not.

The fourth hypothesis points at the value of *taking into account the ways in which we understand and explain reality*. There is no universal answer to the question: “which is the right one?” Good reasons, good values and good explanations always depend on some tradition, which accepts certain constructions as being correct, real or true. Gergen (1999:48) concludes that a constructionist attempts to place one’s own premises into question, to “suspend” the “obvious”, and to listen to alternative possibilities of understanding and “framing” the world. This approach forces one to come to grips with, and coping with, alternative and different standpoints.

Hermans (2002:xv) rightly asks whether Gergen does not slide into a universal constructionism with these hypotheses. The premise is that no reality exists independently of our linguistic representations of reality: “Only that which is talked about exists”. Hermans (2002:xvi) rightly points out that although language is an important medium through which we understand and represent reality, it does not mean that we can reduce reality to words. The existence of numerous natural phenomena like the expanse of outer space or the microscopic world, quickly proves that numerous natural phenomena and marvels exist without our knowledge or words to describe them. But our human customs, traditions and institutions are predominantly socially constructed.

To further illustrate “reality” Hermans (2001:xvi) uses the example of a tree in front of a house, it is pointless to try and ignore the existence of the tree and walk through it because it was not described by words, or one might decide that the tree does not exist. This clarifies Gergen’s (1999:47) comment that no world can exist independent of language.

Describing the tree or not, it will definitely remain a painful experience to collide with the tree. However, at the same time, one can argue on the description of the tree. Why does one person mention a “tree” while the neighbour refers to the same plant as a “shrub”? What does this tree or shrub

really look like? Is it big or small, what shape are the leaves of the tree/shrub? Does it bear fruit or flowers? Does it look the same during all seasons of the year? Does it add value to the community? The origin of the tree/shrub and its genetic composition could be questioned. What type of tree/shrub could it be?

These questions regarding the tree and its possible meaning can even be expanded to include symbolism, or monetary gain, longevity or fertility. Although the physical existence of either a tree or a shrub could not be questioned and exists independently from our words; language is able to socially construct numerous alternative meanings and understanding. Symbolism adds a new dimension of understanding and interpretation. It is quite possible that the more thought given to 'the tree', the more questions, options and different possibilities will emerge.

Hermans (2001:xvi) points out that we cannot deny that objective facts exist independent of our statements. By trying to deny it, will lead to radical relativism. Although it is true that there is a major difference between natural facts and social facts, we attach meaning and value to socially constructed concepts. A piece of paper has value either as a property deed, a marriage certificate, money or is simply as a used tissue. Hermans states that no *social reality* exists unless it is given a linguistic meaning, this does not mean that all social reality is reduced to language.

People need to exist before they can speak of marriage, you cannot get married with an "imaginary" partner. If people neglect to pay their debt, they can talk about money and debt and interest rates as much as they like and reconstruct meaning of monetary policy, but a bailiff will eventually drop by to collect on the outstanding debt. Philosophising about money and its symbolism can only take one up to a certain point!

The following story was e-mailed to me from a friend in Hong Kong. I was unable to refer to the original source, but it explains a social constructionist reality very clearly.

My wife and I were sitting at a table at my high school reunion, and I kept staring at a drunken woman swigging her drink, as she sat alone at a nearby table.

My wife asks, 'Do you know her?'

'Yes,' I sighed. 'She's my old girlfriend. I understand she started drinking right after we split up those many years ago, and I hear she hasn't been sober since.'

'My goodness!' says my wife. 'Who would think a person could go on celebrating that long?'

Therefore, there really are not only two ways to look at everything. Infinite different angles and options are available to look at the same thing, person, situation or story! Humor and wit will often use these very differences in understanding between people to play with words and create double meanings.

Van der Lans (Hermans et al, 2002:33) points out: "Social Constructionism puts great weight on the idea that the investigator is not a distant observer." They should realise that the research situation is relational in the sense that the researcher is also a participant in the research process, as are the Co-

researchers. Social Constructionism refers to the construction of concepts, ideas or knowledge; these concepts are culturally determined and created in the course of history.

4.6 Institutionalisation

Any action that is repeated frequently becomes a pattern, a habit. Humans are subject to habitualisation. According to Berger (1966:70) habitualisation implies that the specific action can be repeated in the future with the same manner and the same economy of effort. This is applicable to social and non-social activities. Every human being tries to habitualise their world, whether living on a deserted island, in an urban dwelling or in a tent city in Mid Africa as part of a peace keeping operation.

Berger (1966:70) continues that habitualised action retains its meaning for the individual although the actions become routine and thus imbedded in his/her accepted 'knowledge' to be taken for granted in the future. Habits carry a natural spin-off that these actions are seldom questioned and that choices are limited. For example, there might be several hundred ways to complete a specific task but due to habit, only one will be considered as the obvious way. This led to the 'instinctual' action with which humans often respond without thinking about their actions.

These processes of habitualisation precede institutionalisation. Berger (1966:72) feels that institutionalisation occurs when there is a reciprocal typification of habitual actions, not only actions, but also actors, somebody doing the action! Institutions always have a history, of which the institutions are the products. It is impossible to understand an institution sufficiently without an understanding of the historical process in which it was produced.

Berger (1966:72) made a very important comment: "An institution by the very fact of their existence, controls human conduct by setting up predefined patterns of conduct, which channel it in one direction as against the many other directions that would be theoretically possible". Berger stresses that this controlling nature is intrinsic to an institution, prior to, or separate from any systems or mechanism of measures purposely set up to sustain an institution.

This controlling nature is apparent in military institutions as well. People's conduct is directed into a definite direction and that is why military men from different nations and cultures are able to work together. They find common ground linked by their military institutions and a common approach towards things perceived and accepted to be "military". The good rapport between our Co-researchers and members from different military backgrounds and countries is testimony of this.

The universal practice of saluting as a form of greeting and respect, is institutionalised practice amongst all military institutions. The social-constructed development of saluting will be addressed later in chapter six under the heading Military Belief Systems. The reality is that institutions consist mostly of a collection of a substantial group of people but the moment two people start to interact, the theoretical process of institutions could occur.

Berger (1966:77) states that an institutional world is experienced as an objective reality, it has a history that was there before he was born and will

still be there after his death. Dave Becker (Becker, 1996:9) referred to the fact that the South African Air Force is the second oldest Air Force in the world with a history full of traditions and customs coming from over 80 years.

The Air Force was officially launched on 1 February 1920 at “Zwartkop” in Pretoria. Some of the Air Force’s original traditions have fallen by the wayside and new traditions and customs have taken their place. An institution eventually develops a culture of its own. This specific cultural difference between the various arms of service in their approach of commanding their members may well be part of the Co-researcher’s stories of coping.

The Air Force, like the rest of the Government Departments in South Africa, has undergone the same immense changes on different levels since 1994. Although these changes create their own set of challenges, these institutions have an uncanny way of adapting. It could be that ‘real’ soldiers share basic values and can draw on their shared principles to manage these changes. These changes might not be to the liking of all members and the end result may be very different than what it used to be. But, it is still the South African Air Force, irrespective of the number of planes in the air!

Eventually, the SAAF, as an organisation, will most probably survive all its current members! It is different from what it was eighty years ago and in eighty year’s time from now, it will again be different. Life is an ever-changing process and in the same way humans can only stop their own progress of time and aging through dying. Constant change is part of life, similarly institutions cannot remain stagnant or they will die as well.

Barry Hancock (1986:34) wrote that the rapid and constantly changing technology means that more and more work is being done by machines. This change has led towards urbanisation, rationalisation, secularisation, bureaucratisation and increased mobility. Industrialisation was supposedly to become rational, but the process has affected not only work and public places, but it also affected relationships between, families, friends, neighbours and between marriage partners. Major social institutions also felt the impact of the change. For instance, in religion, industry, education, government and family, there was a dramatic change in the interrelationships.

Hancock (1998:34) explained that the family was originally primarily focused on its role for survival, government and industry was initially created as tools to ensure the survival of the family. Institutions used to be organised and controlled by families, the co-operation and the consensus by the group was thus critical for survival. Arguments and disagreements were managed through a socially dynamic process. Currently that social dynamic in our society is replaced by a legal-rational system of static order. All the major institutions have an asocial character by suggesting chains of rational commands based on persuasion, command, or coercion. It is only the family that retains its social character to a certain extent, but even the family is breaking down due to the rigid structured inability of persons to maintain mutual social relations.

The question Hancock (1998:34) asks is how can a person maintain authentic social relations when the society they live in has stripped them of input and all other areas of life have been rationalised, quantified and bureaucratised? It seems as if the secondary institutions have become the primary concern,

while the “normal” social interaction between people has become of secondary importance. This resulted in a huge emphasis on material needs while emotional and interpersonal needs were neglected by the broader society.

Barry Hancock (1986:35) correctly stated: “Industrial society, by focusing on quantity of production, quantity of labour and output, and the quantification of humans has overlooked the quality of the product, quality of work conditions, and the quality of morale.” He feels that people are out of balance when only their external needs are fulfilled; we are unbalanced when we only seek to fulfil external wants. Hancock (1986:34) feels that our internal needs are not only lacking, they are almost depleted.

Slater (1970:13) wrote the following as far back as 1970 to express his concern over what was happening within the American society. Today the same phenomenon has spread as far as it can economically be implemented:

“We seek a private house, a private means of transportation, a private garden, a private laundry, self-service stores and do-it-yourself skills of every kind. An enormous technology seems to have set itself the task of making it unnecessary for human beings ever to ask anything of another in the course of going about his or her daily business. Even within the family Americans are unique in their feeling that each member should have a separate room, and even a separate telephone, television, and car when economically possible. We feel more and more alienated and lonely when we get it.”

4.7 Social Sciences: Inter-disciplinary Work in Practical Theology

How we understand our world is also studied in social sciences; within the growing interdisciplinary work in practical theology one needs to look closer at social sciences. The question to be asked is “what is the nature of social science?” According to Richard Robert Osmer (Shults, 2006:331), the answer that contemporary social scientists themselves give to the question, commonly involves interdisciplinary reflection; it involves philosophy and social science while trying to answer the nature of social science. Osmer (Shults, 2006:331) points out that the different philosophical traditions have led to different approaches becoming apparent between Bent Flyvberg on the one hand and Andrew Sayer and Margaret Archer on the other hand.

The one school of thought is represented by Flyvberg (2001:60). He went back to Aristotle’s idea of phronesis to portray social science as a “phronetic discipline” to express social sciences as taking the form of value-rationality that explores particular social problems in specific circumstances and in specific context. Responding with a value-laden opinion to the public how to react to the situation, Flyvberg (2001:60) stated: “The principal objective for social science with a phronetic approach is to carry out analyses and interpretations of the status of values and interest in society aimed at social commentary and social action, i.e. praxis.

The point of departure for classical phronetic research can be summarised in the following three value-rational questions:

Where are we going?

Is this desirable?

What should be done?"

The term *Phronesis* used for *A Journal for Ancient Philosophy* (Greek: φρόνησις) is explained in the website (She-philosopher, 27/04/2009) as follows: Aristotle uses the phrase as the virtue of moral thought, usually translated as "practical wisdom", or sometimes as "prudence". Aristotle distinguishes between two intellectual virtues: *Sophia* and *Phronesis*. *Sophia*, normally translated as "wisdom", is the ability to think about the nature of the world, to be able to discern why the world is the way it is (this is sometimes equated with science). *Sophia* involves deliberation concerning universal truths.

The website Ingentaconnect (2009) describes *Phronêsis* (Latin *phronesis*) as the Greek term for practical wisdom — the application of good judgment to human conduct. As explained by Edgar Wind, *phronesis* "consists in a sound practical instinct for the course of events, an almost indefinable hunch that anticipates the future by remembering the past and thus judges the present correctly." It is interesting to note that *phronesis* is an ability acquired only with age. *Phronesis* can be accepted as the ability to consider the mode of action in order to deliver change, especially to enhance the quality of life.

Phronesis or practical wisdom today may be referred to as "common sense", this reference to practical wisdom immediately raises questions about our own unquestioned and unchallenged "wisdom", our accepted common sense and our discourses.

However, Robert Osmer (Shults, 2006:332) agreed with Flyvberg's argument that neither Aristotle nor present-day philosophical standpoints based on an Aristotelian understanding of *phronesis*, provide an adequate understanding of power. Flyvberg (2001:60-145) viewed power not only in terms of its outcomes, but also as a process, a network of unequal and movable relations and interactions that are entrenched in a community's discourses and culture. Asking not only "who is in possession of what collective resources?", "who controls whom?", but also "how is it exercised?" This implies that power is not to be seen as only focused on results, but as an ongoing process. Power is centred and controlled in a particular manner by specific individuals or groups. Flyvberg (2001:125) adds a fourth question: "Who gains and who loses and by which mechanisms of power?" Flyvberg continues that this involves reflexivity about the discourses and practices that form social science. They are caught up in the dynamics of power by which "experts" define "the ensemble of rules according to which the true and false are separated".

A brief summary of Flyvberg's position do not do justice to the complexity of his approach. He focuses on a social science that will make a difference that will contribute to the ongoing dialogue within society about where it is going, where it ought to be going, and how it might get there. Flyvberg (2001:139) stated its purpose is to "produce input to the ongoing social dialog and praxis in a society."

When looking at Andrew Sayer and Margaret Archer, one finds a very different approach. According to Robert Osmer (Shults, 2007:333), they decided to bring social science into dialogue with philosophy while drawing

strongly on the tradition of critical realism as articulated in the writings of Roy Bhaskar. Osmer (Shults, 2007:333) pointed out that in critical realism, the defining feature is the belief that there is a world existing independently of our knowledge of it. As Sayer (2000:2) explained: “Realism is therefore necessarily a fallibilist philosophy and one which must be wary of simple correspondence concepts of truth. It must acknowledge that the world can be known under particular descriptions, in terms of available discourses, though it does not follow from this that no description or explanation is better than any other.”

Osmer (Shults, 2007:333-334) stated that scientific theories provide different accounts of the same world. If certain aspects of the world could be better explained through a specific scientific theory, it must be judged to be more suitable even if it remains imperfect. This view is based on a fundamental distinction found in Bhaskar’s philosophy between intransitive and transitive dimensions of knowledge.

Intransitive dimension of science in the sense of being of natural and social process and phenomena is the ‘objects’ of science. Scientists’ theories on such “objects” are the transitive dimension of science. Sayer (2000:11) explained it as follows: “When theories change (transitive dimension), it does not mean that they are about (intransitive dimension) necessarily changes too; there is no reason to believe that the shift from a flat earth theory to a round earth theory was accompanied by a change in the shape of the earth itself.” This implies that the world could not be condensed into man’s experiences in the world or account of it.

Osmer (Shults, 2007:334) stated, “This distinction implies that the world should not be reduced either to human experience or to empirical accounts of it, the hallmark of empiricism and positivism, on the one hand, and interpretive social science on the other”. Sayer (2001:11) draws on Bhaskar who made a distinction between the real, the actual, and the empirical. The “real” refers firstly to whatever exists regardless of our capacity to give an empirical account of it, and secondly to the structures, capacities of particular “objects” and powers. The term “actual” refers to what happens when the capacities of “objects” are activated and what eventuates. The “empirical” refers to the domain of the experience, which is observable and contingent.

Osmer (Shults, 2007:334) stated that: “Different strata of natural and social ‘objects’ are accounted for in terms of the concepts of emergence, the process in which pre-existing elements are combined to produce qualitatively new ‘objects’ with properties that are irreducible to their constituents.” Sayer (2001:11) uses water to explain the difference between, “emergent properties” and “constituents”. The emergent properties of water are fairly different from the basic building blocks hydrogen and oxygen, its constituents or components.

A number of social theorists elaborated on Bhaskar’s philosophy and other versions of critical realism such as Chris Smith and Michael Emerson in *Divided by Faith: Evangelical Religion and the Problem of Race in America*. Margaret Archer (1995:1) distinguished natural and transcendental reality from social reality: “Social reality is unlike any other because of its human constitution. It is different from natural reality whose defining feature is self-subsistence”. Archer (1995:1) continues; “Society is more different still from

transcendental reality, where divinity is both self-subsistent and unalterable at best”.

In trying to answer the question “What is the nature of Social Science?”, I have briefly looked at Flyvberg, Sayer and Archer because they give two very different answers to the same question and they draw on very different philosophical traditions. Osmer (Shults, 2007:334-338) summarises Flyvberg’s portrayal of social science as a “phonetic discipline” which does not produce theories along the lines of “normal” science where research programs accumulate new knowledge and definite progress is made over time. This approach is qualitatively different from natural science.

Osmer (Shults, 2007:338) pointed out that Sayer and Archer describe social and natural science as sharing definite characteristics in that natural science and social science both take account of a stratified, emergent world, whose processes and “objects” exist independently of our knowledge of them. Osmer (Shults, 2007:338) concluded: “The task of science in all its forms is to develop an explanatory methodology that is appropriate to all the different ‘objects’ under investigation. In the case of social science, this means a methodology that acknowledges the irreducible strata of social structure, culture, and human agency which are constitutive of social reality”. This is but two of many possible approaches amongst contemporary social scientists today. Practical theologians are forced to face up to the reality of pluralism in social science. The diversity in approaches is partially the result of interdisciplinarity within the social science itself. Osmer (Shults, 2007:338) stated:

“In the face of this pluralism, practical theologians face the task of providing reasons for their evaluation of one approach as more adequate than others. At least in part, this obliges practical theologians to understand the issues at stake in current debates in philosophy, the philosophy of science, and social science methodology. They must be able to give reasons for evaluating one social scientific approach as more adequate than others.”

4.8 Truth

Deciding to use a specific approach does not mean that it is better or closer to the truth than another approach. It simply means that at a particular point in time, for reasons valid at that point, a certain approach seemed more appropriate than another one. Rubin and Rubin (1995:10) use the same argument when they state: “Qualitative researchers understand that one person’s experiences are not intrinsically truer than another’s”. They continued by saying that if four different versions are discovered, it doesn’t necessarily mean that one of interviewees is right and the other three are wrong. They may all be right and are only looking at the same situation with different perspectives. People looking at the same events may understand them differently. Just listen to the different comments when people are watching the same sports game, to them, all of them, their respective comments is the “truth”.

Almost every aspect of life results in different opinions and perspectives, from politics, sport, to the way people cope with deployment. Similarly, one must be aware that the research approach between a practical theologian asking questions of how caregivers cope with deployment, and a logistics manager asking the same question, may produce vastly different results due to the different perspectives and approaches.

Numerous people are away from home for extended periods of time due to the nature of their work. Thus, the question can be asked why the focus on Military personnel?

The reality is that routine absence of fathers and more increasingly mothers as well, is part of many families’ lives, but few families are affected as intensely as military families. For many families, routine deployments are a way of life. The South African Navy (Milmed, 1995:19) is unique in that for many of its members, routine deployments are a way of life. Formal and informal structures have been developed to assist families in adjusting to this life style. During the last few years, the frequency of Peace-Keeping deployments in Africa increased dramatically due to South Africa’s increasing role on the continent. The growing deployments have a direct impact on the members’ ability to cope with these deployments.

Lt Gen M. Motau (Military Chaplain 2007, 6:3) commented on the growing need for caregivers in the Defence Force. He emphasised that the influence of the military chaplain extends much further than merely looking after soldiers’ spiritual well-being. Chaplains provide support to operationally deployed members, by fostering mental health in soldiers, especially in circumstances in which they are under stress or likely to suddenly come under stress. In addition to their spiritual role, the chaplains also provides valuable moral and pastoral support to the families of the deployed. The chaplains’ approach is based on strengthening moral and ethical conduct amongst soldiers. The principle behind this reasoning is that if soldiers are spiritually and morally strong, they are better able to cope with the unique stress and strain that the military environment can bestow on them.

Therefore, how we understand “truth” and how the findings or interpretations of research are documented and shared, brings forward the question of language. Research findings can only be related in words. The meaning of those words must be re-interpreted in order to understand the words and to gain some understanding of what was said and consequently written down.

4.9 Language

Berger (1966:51) said: “The common purpose of everyday life is sustained mainly by linguistic meaning, the understanding of language is thus very important to understand everyday life”. Berger (1966:51) further said that language defined as a system of vocal signs, is the most important sight system in human society. Berger (1966:49) uses anger to explain the different ways in which humans can express themselves. As humans, we are capable of objectification that which manifests itself in products of human activity, which is accessible both to the producers and to other people as elements of a common world.

Anger can be expressed in a face-to-face situation with a wide variety of bodily manifestations. These manifestations of anger can serve beyond the face-to-face situation. Berger uses, for example, how anger can be objectified in the form of a weapon. For instance when a knife is stuck in the wall above an adversary’s bed, the knife now symbolises and expresses his opponent’s anger. Other people can come and look at the knife and arrive at the same conclusion. The knife expresses a subjective intention of violence, whether used to slice food, to be decorative or to be thrown in anger.

Berger (1966:50) continues his argument that for anyone who knows what a weapon is, the weapon continues to express an intention of committing violence. As a result, objects that proclaim the subjective intentions of our fellow man constantly surround us. We constantly try to understand those intentions, make sense of them and to organise our own behaviour in an acceptable response. To shoot a person is frowned upon in all societies, but it suddenly becomes acceptable in a combat situation. In a different situation one man will be decorated as a war hero while another person will be sentenced to jail for exactly the same behaviour.

This brings me back to the same question of *Who determines what behaviour is acceptable and what behaviour is unacceptable?* To wear a tie is either hundred percent acceptable or, despicable for some, while for others it may simply be irrelevant and useless. Similarly, some military codes and ethics are acceptable for some, but not to all, for example, the use of landmines or child soldiers.

Exactly the same principles are applicable to religion and religious practices. For some it is acceptable to slaughter an animal during their religious practises, but for others it is highly upsetting. The question is not whether the differences exist, but whether we are prepared to acknowledge the differences. Whether to accept that we need to agree to disagree if we want to love our neighbours like ourselves (NIV:1996; Mk 12:28-31; Mt 22:35-40). Without language, we will not be able to share thoughts about ties and war heroes. If we accept these thoughts to be “correct”, as an undisputed

undeniable idea not to be questioned, these thoughts and ideas eventually develop into a discourse.

Demasure (2006:414) stated that discourse is the focus of social constructionist research. He stresses the importance of language in that language provides us with structures which enable us to give form and meaning to our experiences. Gergen (1999:147) sees “the dialogue” as the most essential metaphor of the social constructionist movement.

Gergen (1999:148) continued: “Meaning originates and is transformed in relationship or communion.” He is very interested in the question of how meaning can be changed once a certain construction of meaning has taken place. He is also interested in how dialogue can be utilised as “a transformation medium”. His research is partially focused on the mechanisms of transformation. Gergen’s (1999:148) understanding of transformation is most probably quite different from the general understanding of the term amongst the majority of South Africans. This proves again the importance of clarifying what we understand with specific terminology and what meaning is attached to it.

Demasure and Müller (2006:414) pointed out that language is performative and action-orientated, implying that the language used, prescribes a certain action; small changes in a sentence, even punctuations, can alter the meaning totally. The tone of voice can have an enormous impact on the outcome and understanding of the story. This implies that language not only generates action and feelings, but lies primarily at the foundation of power relations.

Qualitative interviewing discovers the shared meanings that people developed in their work place, area of living, hospitals, churches, sport and art. It also looks at the meaning of words used amongst people in any place where they interact with one another. The researcher has to figure out the special expressions and words, the taken-for-granted understandings within the surroundings. It is important to listen for these special vocabularies that might be expressed through symbols and metaphors, or specific words that explain how people interpret their experiences and how they deal with others. Rubin and Rubin (1995:9) said that for researchers to be able to understand what people are saying, interviewers should learn to hear the taken-for-granted assumptions of the interviewees and try hard to understand the experiences that had led to these assumptions.

Language forces one into its patterns, for example one cannot use Afrikaans or Zulu syntax when speaking English. One must take into account the prevailing standards of “proper speech” for various occasions. The military environment is well known for its ability to create expressions which are either very well known or only known by those who use the specific “language”.

For example, words like “AWOL” (absent without leave), and “PT” (physical training) was very well known during compulsory National Service, but the younger generations are not as familiar with those phrases. Thus, somebody using the phrase “he is on AWOL”, might not be able to convey any meaning whatsoever to a younger person who is not familiar with the terminology. Although the official term has changed to “AWOP” (absent without permission), the original term is still in frequent use.

Berger (1966:53) continues that language also characterizes experiences, thus allowing one to subsume, or list, experiences under broad categories in terms of which they have meaning not only to oneself but also to other people. Referring back to Chapter Three, the interpretations of the interviews were led by a natural process to list the Co-researchers' experiences under broad categories.

Berger (1966:50) refers to the use of signs by humans as an example of objectification. Signs may be distinguished from other objectifications by its explicit intention to serve as an index of subjective meaning. Signs are objectifications in the sense of being objectively available beyond the expression of subjective intentions. Berger (1966:51) explains that this detachability from the immediate appearance of subjectivity furthermore pertains to signs that necessitate the attendance of the body. For example, performing in a play or a dance expressing anger, is very different from clenching a fist and shouting at somebody in anger. The former is totally devoid of any real anger, the actor is only taking part in the dance as part of the play to convey as specific message of anger.

Language may be defined as a symbol of predominantly vocal signs. It is the most significant sign system of human society.

The detachment of language lies in its capacity to communicate meanings that are not direct expressions of subjectivity. Berger (1966:51) concluded that language is capable of becoming the objective repository of vast accumulations of meaning and experience. With language, I can speak about numerous matters that are not present at all in the face-to-face situation, including things that one may never experience directly. These "things" may not even exist, linking them to the questions of *What is real and what not?*

4.10 Language and Poverty-Discourse

Habermas (1978:310) is critical of the ability of hermeneutical inquiries to uncover systematic distortions in language. He points out that language is not only a form of communication, but also a mode of control and domination. Krogler (1985:9) felt that this means that a tradition can be oppressive and the interpretation of a tradition can be oppressive and the interpretation of a tradition can become an ideology.

Andries Baart (2001:299-301) while trying to elaborate on the discourse of poverty, also refers to the different "language" approaches in using the word "Armoede" (poverty). Baart draws from Engberson (1998:13-26) but develops his own approach as follows:

1. The Bureaucratic language suitable for public use and the distribution of resources.
2. Scientific language used predominantly in explaining the poverty phenomenon scientifically.
3. Moralistic language is used in linking poverty to the question of vitality or guilt. Who is morally responsible for the continuous existence of poverty and why is it not eradicated?

4. Dramatic language utilised in the often one-sided effort to create a melodramatic image illustrating the life of the poor. The language is utilised in such a dramatic manner in an attempt to change the attitude of those with little or no sympathy for the plight of the poverty stricken.
5. Worldliness (Leefwereldlijk) language, which is similar to the dramatic language in that it also calls on the experienced (belevingsbeeld) reality of poverty. But, its authenticity is much higher and it is focused on those who really want to be involved with the poverty issue.

The world is full of contrasts. Soldiers are motivated to deploy in order to improve their own financial situation. Almost all of them, with the exception of some senior ranks, will feel that they are in financial dire straits and see themselves as “poor”. But in the deployment area, they are seen as the rich guys! The big difference between the income of deployed soldiers in Central Africa, and the income of the local population is directly responsible for the solicitation activities. The “lucrative market” inspires the local women to motivate the soldiers to willingly share their hard earned money with them. For some of the locals, \$5.00 is a fortune. The different groups have vastly different perceptions of exactly what poverty is. Is it a lack of food and housing, or is it a lack of money? Poor people may have no debt whereas the rich may be debt riddled. It is therefore important to acknowledge our own poverty discourses as well.

In the western world, material gain is highly rated. However, if the suicide and divorce rate as well as the number of people using antidepressant medication were considered, affluence might not be the answer to all mankind’s needs. Money might not be mankind’s best friend.

4.11 The Social Distribution of Knowledge

Berger (1966:60) refers to the social distribution of knowledge in stating that knowledge is socially distributed and possessed. We do not share our knowledge equally with everyone. Some knowledge may not be shared at all. Some will be shared with family, some with friends and some with colleagues, depending on the social distribution of the knowledge. How people manage to cope is not information which is shared freely - often not at all.

All Co-researchers agreed that it was initially very difficult for them to share their stories. The pain of sharing was so intense that it forced Co-researcher B to withdraw from the research in hoping that by withdrawing, it will reduce her pain. I was recently informed that she is strongly considering deploying again with the aim to confront the situation anew. Apparently, she hopes that different individuals in key positions will contribute towards a more favourable deployment time and thus assist her in coping with the “emotional abuses of the past”.

A part of practical theology is focused on making sense of, and bringing sense to a world full of pain. Theologians use their understanding of God as revealed in scripture, linked with the theological traditions they accepted in order to bring a sense of understanding towards the world. But more people

are struggling with their own personal efforts to cope with the demands of life than they are struggling with the big philosophical questions of life.

From the first caveman asking questions about creation and wondering why it is so difficult to survive and hunt during winter, humans have contemplated life on different levels. Until today, most people are more interested in and concerned with their own well-being and survival than in the well-being of other people. It remains very difficult for Christians throughout the ages to comply with Jesus' request in Lk 6:27-28 (NIV 1996). We struggle to even get close to the golden rule - to love our neighbour like ourselves, but the following is even more difficult:

*Love your enemies, do good to those who hate you,
bless those who curse you, pray for those who ill-treat you.*

When we must love our enemies, it moves the goal posts from the difficult toward the impossible. Without the guidance and assistance of the Holy Spirit, it remains an ungraspable and unattainable goal to love thy neighbour. For me personally, to love your enemies is not a socially constructed thought, simply because it remains outside the "normal" human thought processes. To tolerate your enemy, to even try to live in peace with them, might be human, but to love them is not a human concept. It makes sense to me to accept that such an idea must have been inspired through the Holy Spirit.

Maslow's (1962:1970) theories are still applicable. If one is in a war situation and fighting for survival, theoretical theological questions about a specific transcendental reality or epistemology are not high on one's agenda. Questions considering death and dying and questions regarding the existence of life after death suddenly become very important. Similarly, questions about global warming seem irrelevant to some politicians and scientists until food shortages suddenly appear globally. Every generation struggles with their own unique issues and problems that need their urgent attention. And, every generation will be adamant that their problems and issues are the most difficult ever faced by mankind!

4.12 Future Shock or Present Shock

In 1970 Alvin Toffler wrote the book *Future Shock*; what he was really writing about, was present shock! We are often shocked when we think about the future, and almost all grown-ups will every now and then refer to "how quickly things are changing". Balswick (1998:199) points out that a number of factors present in modern society contributed to the sense of alienation and loneliness of which so many people are victims.

The first factor Balswick (1998:199) refers to is mechanisation. Just consider how many of our "normal" workload has been taken over by machines. The impact of machines has spread to how we order, regulate and organise our life according to a mechanistic timetable. The spade of "*load-shedding*" in South Africa due to huge shortages in electricity, brutally reminded many

people how utterly dependent on electricity our lives have become and how many devices we have developed to assist us in making our lives easier.

According to Eskom (Eskom, 01/05/2008) load shedding occurs when there is insufficient power station capacity to supply the demand (load) from all the customers, in order to prevent the electricity system becoming unstable, possibly resulting in a national blackout. Eskom can either increase supply or reduce demand. During load shedding parts of the network are simply switched off.

This was no shock waiting to perhaps happen somewhere in the future, it was very real for those sitting in traffic jams or those who were stuck in lifts. Suddenly, South Africans became aware of how fragile our own systems are and how quickly life can change. Those people in a war-torn country will often comment how dreadfully quickly things can change from relative stability and peace to chaos and war!

These mechanisations and machines Balswick refers to, can vary from mobile phones and e-mail' to electronic banking and touch screen interface maps, Global Positioning System (GPS) with a voice guidance providing trip information and navigation. According to the Internet Garmin (2010) the (GPS) is the only fully functional Global Navigation Satellite System (GNSS), utilizing a constellation of at least 24 Medium Earth Orbit satellites that transmit precise microwave signals, the system enables a GPS receiver to determine its location, speed and direction. We are truly living in the space and satellite era. Yesterday's science fiction is today's reality, things that we could only dream of a few years ago is commonplace today. Nevertheless, the growing importance of, and the dependence on these machines in our life cannot be denied. As humans, we have made giant steps into the future and gained a great deal, but we have lost our ability to function without these "machines". The satellite era is also influencing our social behaviour, from cell phones and Mix-It to Face-Book.

The importance of sufficient technological support is vital when deploying soldiers thousands of kilometres from home. Obviously their physical (military) safety must first be secured. Providing clean water, food and sanitation can be equally challenging. A number of different references have been made by the Co-researchers regarding technology or the lack thereof. The state of the art medical facilities that Co-researcher C helped to set up was to provide the necessary medical care in a constant high risk area with all the tropical diseases present in Africa. This led to the ethical and political questions regarding assisting the local population after an accident. The impact of medication is directly linked to the benefits as well as the side effects of modern medicine. We pay a price for all these technological benefits.

Co-researcher B mentioned in strong terms the frustration she experienced without the expected logistical support that she was accustomed to before her deployment. Her frustration might be linked to the fact that the Air Force is able to manage their resources differently than the Army. Co-researcher A refers to the emotional impact when waiting in anticipation for the aeroplane (Saartjie) that must provide one with the transportation back home, just to be informed that due to a technical glitch, the flight was delayed. Co-researcher D mentioned the lack of transport and how difficult it was to visit deployed soldiers in isolated positions, due to logistics and safety reasons. All of them

commented on the huge impact good telephonic communication with South Africa made. We can recall the positive impact on foreign soldiers to be able to phone a ward in 1 Military Hospital and talk directly to a patient.

The second factor Balswick (1998:199) refers to in modern society that contributes towards the sense of alienation and loneliness, is the superficial way in which we relate to one another. The anonymity and impersonal manner of our society towards fellow humans are amplified in modern society. How we treat one another contributes to our increasing experiences of loneliness.

Consider the thousands of people living in the same urban area and how many of these neighbours even know one another? Balswick also refers to the way we conduct business, even small transactions are conducted on a highly formalised and impersonal level. Often, we have not even the faintest idea of the person's name that we are doing business with, without even considering their life story, in fact - we don't want to consider it. Thus, we learn to relate on a superficial level with the various people we encounter.

During deployment this "superficial distance" between people is suddenly and dramatically, sometimes even rudely disrupted. To be suddenly confined in close quarters with a number of strange people from different cultural backgrounds, may be easy for some, but are very difficult for others. Minority groups in particular, struggle to adapt, and feelings of alienation can dramatically increase the difficulty of coping. Sharing ablutions and sleeping quarters, not to have any choice in the food you eat, nor when and how leisure time could be utilised, pose its own challenges. It must be clarified that only the bigger bases are provided with a mess which prepare the meals for the members. Soldiers deployed in smaller numbers and at places with less infrastructure prepare their own food, which brings its own set of challenges.

According to Balswick (1998:200), the third factor that contributes to loneliness is that mass society is characterised by bureaucratisation. Bureaucracies instruct the public into orderly hierarchical relationships, and according to the individuals' position in the organisational chain of command; their responsibilities and social position are defined. Balswick (1998:200) sums it up as follows: "A result of bureaucracy is that we often view each other as objects occupying a position rather than as human personalities". In fact, we are encouraged to be impersonal in order to be "objective". Even in research, we need to admit that objectivity is an illusion and accept our subjectivity with integrity.

The third factor, bureaucratisation, was definitely also extremely prominent during the Co-researchers' reflection and stories of coping. In fact, the single biggest factor they all agree on is bad management, incompetent commanders, a lack of information and proper feedback. Senior management, while pretending to follow a policy of appeasement with the junior soldiers, were in fact only trying to coax them into continuing to do their work without really trying to solve the complaints or solve the underlying problems.

This trend was especially noticeable during the episode where Co-researcher D refers to the investigation by a senior delegation after the shooting incident. According to her, almost no attention was given to her experiences of the incident and when she directly expressed her feelings, it was simply ignored.

No effort was made to address the question of why somebody with a previous violent history was deployed in the first place. If answers were found, these were all kept within management's inner circle with no downward feedback. All Co-researchers agreed that management seemed very reluctant to accept any responsibility for bad decisions and mishaps, which occurred due to their decisions or lack thereof.

Co-researcher C was adamant that the whole unpleasantness regarding managers who battled for control could all have been prevented if one proper decision had been made - "You are in command". A simple direct appointment would have solved months of strife and unnecessary turbulence. Co-researcher B mentioned how upset she was at the manner in which senior management just arrived to investigate her behaviour without any warning or without any reference to all the reports in which her side of the story were stated. She was not disputing their right to visit or to investigate the situation, or the alleged complaints, but she disputed their style of management.

Until today, none of the allegations were officially withdrawn, neither was she ever charged with any misconduct. Up to this moment she still hopes for some kind of apology from senior management. Alarming, it seems as if either they are not even aware of these strong feelings she is still experiencing, or even worse, they simply don't care to address the issue, maybe, hoping that time will be able to either cure her pain or bring healing, or that she will "toughen up" and get over it! Silent diplomacy seems to be the policy that was followed. Just ignore the problem until it gets solved or goes away seems to be the dominant management style.

Due to bureaucratisation, mechanisation and anonymity, relationships are more and more impersonal, resulting in growing loneliness and feelings of being estranged from other people. Even so, we still act surprised when countless people experience loneliness and isolation from society.

Deployment aggravates these factors and it is therefore not surprising to find them present. On the other hand, the close bonds and friendships that are created, are often so strong that some soldiers volunteer to be deployed due to the camaraderie and friendship they experience during deployment. They feel accepted and at home amongst their colleagues and fellow soldiers. These feelings of acceptance and belonging are preferable to sitting alone in a flat or room in South Africa.

Some people experiencing marital problems would volunteer to deploy as a last effort to solve their problems, especially if it is financial. It may simply be to escape an unpleasant situation at home. They may cling to the belief that absence makes the heart grow fonder, or simply hope that by deploying, they can get away from the constant bickering and fighting.

According to Balswick (1998:199) the full extent of the effect of all the factors present in modern society that contribute towards a sense of estrangement and loneliness in people, is not so easy to determine. One method was to contact medical funds and to inquire into their statistics to determine how many people use medication to assist them in coping with their normal day-to-day lives. Although this is non-narrative research, it may nevertheless provide additional proof that even in "normal circumstances" people are also experiencing problems in coping.

The Medical Fund Discovery Life provided information (Discovery, 15/11/2007) after receiving a letter requesting data regarding the usage of medication by members to assist them in coping with the stress and strain of everyday life. The reason why I chose Discovery Health was that they focus on a specific profile of the population. The caregivers in my research can easily fit into that target group. Discovery Health emphasised the fact that their target market is the better-educated and higher end of the health market.

4.13 Anti-depressant Claimants as a Percentage of the Discovery Health Population

The following data were received from Discovery Health Medical Fund. The first table indicates the specific medication that was involved in the statistics. The second table indicates the number of patients utilising the specific drug.

Table 1: Drug classes included in N06A

ATC_CLASS_NAME	WHO_CLASS_NAME
Antidepressants.	Citalopram
	Escitalopram
	Paroxetine
	Venlafaxine
Monoamine oxidase inhibitors, non-selective.	Tranlycypromine
Monoamine oxidase type A inhibitors.	Moclobemide
Other antidepressants.	Duloxetine
	Reboxetine
	Trazodone
Selective serotonin re-uptake inhibitors.	Citalopram
	Fluoxetine
	Fluvoxamine
	Nefazodone
	Paroxetine
	Sertraline
	Venlafaxine
Tetracyclic derivatives.	Maprotiline
	Mianserin
	Mirtazapine
	Paroxetine
Tricyclic derivatives.	Amitriptyline
	Clomipramine
	Dosulepin
	Imipramine
	Lofepamine
	Nortriptyline
	Trimipramine

The subsequent information was deemed necessary to prevent any misinterpretation of the facts and to be able to understand exactly which statistics are being referred to. Secondly, it was deemed necessary, since sweeping statements regarding the use of medication can be made without any scientific data to support the statements, such statements can distort the true state of affairs and cause difficulty in understanding the seriousness of the situation. The unique claimants per month for WHO class code N06A were used in this analysis.

The claimants were counted irrespective of:

1. Quantity and duration of use.
2. The indication for use (e.g. Tricyclic Anti-depressants may be used for pain etc.)
3. The condition the medication was used for (will include MDD, OCD, PTSD, Etc.)
4. The benefit the medication was claimed from (Chronic medication, Medical Saving Account or part of a hospital event).
5. Plan type – Core members do not have out-of-hospital benefits and are not covered on the Chronic Illness Benefit for depression.

All Co-researchers mentioned the use of prophylaxis to prevent Malaria and the side effects of the medication that led to hallucinations. Only one of the Co-researchers mentioned making an appointment with a doctor to request medication to assist her in her coping efforts. She is currently in a process of trying to stop the continued use of medication. One of the other Co-researchers used medication but only for a short period of time.

All Co-researchers are in favour of the use of medication in collaboration with medical personnel, not as a substitute for the individual's own coping skills but rather as a short-term support system. They are aware of the difficulty some people experience to cope without medication if it was utilised over an extended period of time.

Table 2: Unique claimants per month as % of Discovery Health population

YYYYMM	CLAIMANTS	DH LIVES	% of DH population
200701	59719	1,852,014	3.22%
200702	57508	1,856,084	3.10%
200703	61479	1,860,383	3.30%
200704	57353	1,863,082	3.08%
200705	59528	1,869,326	3.18%
200706	56516	1,879,595	3.01%
200707	57280	1,888,034	3.03%
200708	57239	1,894,035	3.02%
200709	51512	1,899,529	2.71%
200710	55406	1,907,764	2.90%

It can be easily assumed that similar and higher statistics would be prevalent amongst soldiers, especially caregivers. The increase in stress caused by long-term separation from home, isolation from usual support systems and the ever present threat of military activity, could very easily increase this need of medical assistance.

The purpose of these statistics is to indicate that “normal” everyday people utilise medication to assist them in coping with non-physical illness. It also indicates that medication is an accepted form of assisting people to cope. But non-medication options are still by far the dominant coping option.

Unfortunately, my efforts to obtain statistics from the South African Military Health Services were unsuccessful due to the apparent classified nature of the content. Therefore, they were unable to supply me with any statistics.

4.14 Coping with Misery

When caring for people and living in close proximity to them during deployment, it is inevitable that caregivers could be exposed to the whole spectrum of emotions. On the one hand the emotions of those who they support and on the other hand their own emotions. Caregivers share in their joy and jokes, their tempers and irritability, their homesickness and depression and their parties and silliness.

Caregivers become part of the pattern and although they experience their own emotions, they are still expected to remain impartial, objective, and aloof of all the negative and sometimes “pleasurable” experiences shared by the rest of the deployed members. The general expectation of caregivers is that they must provide support to all the deployed members and that it is their responsibility to ensure that the “people” cope. This was the exact accusation against Co-researcher D - that it was her fault that the shooting incident occurred in the first place.

Andries Baart (2001:687) points out that caregivers are exposed to the impact of pain and sorrow. The impact of pain can be very serious, it can create long-term disruption and feelings of hopelessness. This pain and sorrow can seemingly be bottomless and going all the way through the individual’s “marrow and bone”. It may be very open and prominent, but the sorrow may just as well be deeply guarded and only briefly opened for scrutiny or discussion and if not treated correctly, it may again be hidden from view. Caregivers are at risk to try and hide these feelings due to their own as well as others’ expectations that they must be able to cope with due to their training and specialised skills.

All the Co-researchers admit that, initially, it was extremely difficult to acknowledge the fact that they experienced some strain during their deployment. Co-researcher A was by far the most open and forthcoming about her emotional struggles and anguish during her deployment, especially the turmoil she experienced just prior to her departure. I have no choice but to consider that this openness was one of the reasons why she was able to cope effectively with her emotions. She was in touch with her emotions, expressed them, but was also able and willing to accept responsibility and made a decision to cope. The deliberate choice to cope was critical in her eventual success.

Co-researcher D unsuccessfully tried to share her emotions and pain with her boyfriend. Unfortunately for her, he was unable to provide the support she needed and in fact contributed towards her feelings of isolation and loneliness. Adding to that she received no support from her superiors both in the operational theatre and from those in South Africa. It all quickly added up towards her feelings of utter isolation and despair. Co-researcher B received

no support from her direct line of command. She experienced a total lack of insight from them regarding the actual situation on the ground. Although she had strong support from colleagues, family and friends, that support was not able to fill the expectation she had and therefore, proved insufficient to prevent her trauma.

Baart (2001:687) continues that this pain may come from vastly different sources and origins, varying from physical, mental, financial, social, bureaucratic, managerial, relational or spiritual. Sometimes the individual may not even be certain what specifically the problem is, or a number of different sources or reasons may all be working together in making his or her life miserable. During deployment, without one's normal comfort zone and support systems around to sustain a person, the pain and trauma may be more intensely experienced than would normally be the case.

Baart (2001:687) points out that research has shown that individual pastors' approach towards pain and sorrow may differ. Some pastors will focus their energy on the individual and will try to support the person, while others will endeavour to coach the individual on how to cope with the pain.

An alternative approach is to focus on the community support system - to empower them to be able to assist and support the individual. Another alternative is the social-political route. Some may even try to remove the trigger that caused the incident in trying to solve the problem in that manner.

All of these approaches have their own strategies, methods and techniques. Pastors are active in all these different approaches according to their own training, interest and personal focus areas. According to Baart (2001:687), one of the shared emotions identified amongst the pastors was one of "machteloos staan" (powerlessness). Pastors and caregivers can feel dreadfully powerless if nothing can be done about the pain and misery of those they tend to. In particular, when in their field of influence, and as pastors or "caregivers", they are simply incapable of making any real difference to the pain and suffering, that makes them feel totally powerless.

Baart (2001:687-687) stated that this feeling of powerlessness also occurs in circumstances where any response or action, any intervention by the pastor, will set a domino effect into place that will definitely harm others as well. All the Co-researchers acknowledged feelings ranging from severe helplessness to mild frustration due to "powerlessness".

Co-researcher C attempted to assist an injured person after all local hospitals refused to assist him. This was against "policy" and it made her feel helpless against a wall of bureaucracy. She nevertheless accepted the responsibility to help him, due to her nature as a caregiver and not as a politician or a bureaucrat. Her decision could easily have set a whole domino effect into motion, not only harming her personally, but even creating an international incident.

Baart (2001:687-689) provides reasons for these feelings of helplessness. One of those is the feeling of 'distance' between the pastor and the person in pain. The distance is created when the pastor feels helpless to change the circumstances. Man is capable of understanding the pain of others but limited in his/her willingness or ability to actively confront the situation that caused the pain head-on. In Baart's own words "Wie veel wil waar weinig kan zal zich erg onmachtig voelen". He explained that especially people who want to do

something about a situation, but are prevented from doing so, experience strong feelings of helplessness.

Balswic (1998:136-137) stated that a personal crises develops when we are not ready and equipped for the transformation that is taking place in the world around us. Due to the rapid social and technological changes in our world, we are often struggling in just trying to keep up with our own world. When one is suddenly flung into a different “world”,it increases the difficulty to cope dramatically. Small things in a different situation become suddenly gigantic. Although for an outsider it may seem to be of almost no importance and a total over-reaction, for the individual in the situation it remains traumatic.

This may well be how the group of senior members that visited the deployed area after the shooting incident may have felt. It is quite possible that they were hundred percent aware of the absurdity in the accusations made by the soldiers against Co-researcher D. That may have been the reason way they did not even bother to discuss the event in detail with her, because to them she was not the problem. The foot soldiers were a much bigger concern to them. That will explain why they spent all their time and effort on them. Her response may have been seen as simply an emotional over-reaction after a tragic event. This will also shed some light on the general’s behaviour after he had asked her how she was doing. He may have asked a rhetorical question and was not prepared for her answer, because that did not fit into his own “story” of the events.

Habermas (1978:311) identifies another important aspect that must be considered in critical social science. In contrast to the systematic social sciences such as political sciences, sociology or economics that try to construct understanding in universally relevant laws of the human world, Habermas (1978:311) feels that self-reflection is determined by an emancipatory cognitive interest. Krogler (1985:10) stated that in critical theory, an analysis of power and ideology is taken with the aim of liberation and ideology critique.

The main objective of this chapter was to look at the questions of traditions and how traditions affect our perceptions of what is reality.

Chapter 5

Believers in foxholes.

5.1 Introduction

One of the reasons I opted for the 7-Movements approach was the fact that particular attention was given to a reflection on religious and spiritual aspects, and especially God's presence in our understanding of reality. When research is done in the field of Practical Theology, it is absolutely essential that special attention is given to spiritual and religious matters as studied in theology. The research develops within 7 Movements, which reflects the assumptions and foundation of post-foundationalism in Practical Theology. Chapter Five corresponds in broad terms with the fifth movement in the research.

In this chapter, we will reflect on the role of religion, and the role that our own spiritual world plays, not only on an abstract theoretical level, but also in a practical sense of looking at the role that religion and our spiritual concepts and beliefs play in helping us to cope or not. The role that our Co-researchers' spiritual and religious experiences played prior, during and after deployment will be listened to - and what role, if any, it played in their and our ability to cope with life will be reflected upon.

This chapter will further focus on the role that religious and spiritual understanding, and personal experiences of God's presence played in the Co-researchers' lives. In order to be able to understand where we are today within the field of Practical Theology, it is necessary to briefly venture back into the history and development of Practical Theology as an academic subject. Understanding the journey of how Practical Theology developed may assist one in understanding what questions and issues may be on the table today, that were just as relevant to Theologians in the past, thus sharing in their knowledge and insight.

5.2 Atheists in Foxholes

The old saying that there are no atheists in foxholes is simply not true. The precise origin of the phrase, coined some time during the Second World War, is uncertain. The statement "there are no atheists in foxholes" is used to imply that the moment people experience extreme stress, fear or hardship especially during combat, it is a natural human phenomenon to reach out and cling to any straw that in their desperation may bring any hope. This can happen notwithstanding their atheist claims or how absurd their actions and beliefs may seem to onlookers.

Somehow, the stalk of straw brings some form of hope and peace to people. Because they normally refuse to admit that they really do believe in God, deep down, in extreme situations they will reach out and grasp that "straw" in a desperate attempt to save themselves.

Contradictory to the saying “there are no atheists in foxholes” is the distinct possibility that, when a soldier exits a foxhole after surviving a terrible war, he or she may well become an atheist! Therefore, it is vital to look at the impact and the result of ongoing war and hardship on Christians as well, and not blindly accept the claim that the stress and strains of extreme hardship will necessarily bring people closer to God. In fact, one of the theories for the decline of Christianity in Europe is the large number of people who experienced terrible suffering during the two World Wars. Their experience was that God is either absent or totally uncaring and definitely not with them in their foxholes.

Paul Watkins (Elie, 1995:40-41) wrote the following testimony:

“My great-grandfather returned from the Somme in the winter of 1916. He was an officer in a Welsh Guards regiment. He had been gassed and shot and had seen his platoon numerically wiped out and replaced more than three times since he first took command of it. He had used his side arm, a Webley revolver, so much that its barrel was pitted into uselessness. I heard a story about one of his advances across no-man's-land in which he set out with a full company and by the time he arrived at the German wire, he was one of only two men left alive. Until that time, this branch of my family had been Calvinistic Methodists. But when he returned from the war, my great-grandfather had seen enough to change his mind. He gathered the family together and banned religion in his house. 'Either god is a bastard,' he said, 'or god isn't there at all.'”

This and many similar experiences after two devastating wars led to a whole generation of children being brought up in European countries without the social constructionist impact of parents teaching and guiding them to believe in Christ or at least to accept God's existence as a reality in their lives. In fact, it is as if God was banished from numerous people's lives.

Referring back to the saying that “there are no atheists in foxholes”, it is necessary to state that there are indeed people who are non-believers. There are also soldiers who did not believe before, during and after they had experienced major traumas in their lives. There is even an organisation, the Military Association of Atheists and Freethinkers (MAAF, 10/05/2008) that exists to challenge the idea that all soldiers are believers and to support atheists in foxholes. They believe that, after a soldier has been in a foxhole, he will probably be an atheist. They were unable to find any information that could convince them that God is present in our daily lives or even exist at all. Notwithstanding these arguments presented by those in disagreement with the original statement there, interestingly enough, still remains some truth to this old saying.

Schuster (2001:1507-1512) found that 90% of a random example of Americans reportedly coped with the stress and trauma of the terrorist attacks by turning to religion. These researchers have found a definite link between spirituality and moments of great stress. This tendency was especially noticeable after the 9/11 attacks in The United States of America. This implies that at least a sizeable portion of the population will turn towards “God” or some form of religion during periods of extreme trauma and stress.

It must be noted that there is a distinct difference between Europe and the United States regarding their respective acceptance of religious beliefs. My personal opinion is that Africa's, and specifically South Africa's population are

more religious than Europe's population, and that the research done in the USA, as the Americans are also more religiously inclined, might well be applicable to South Africans.

Similarly, Bulman (1977:351-363) found in a study that in order to cope with the experience, people who had been paralysed as the result of an accident, most often offered the explanation for the accidents as: "God had a reason". Despite this and other evidence of its worth and significance to people trying to cope with life traumas, Shaw (2005:1-12) mentioned that with few exceptions, psychologists have oversimplified or even overlooked the roles of religion and spirituality in a stressful time.

Spirituality can potentially be very helpful or, unfortunately, even harmful to people. Since religious practices may run the risk of being accused of influencing people's lives in an unacceptable manner, it may be worthwhile to look briefly at the phenomenon. Due to the misuse of people's beliefs by individuals for their own personal gain or even political motives, a number of cynics are very sceptical about religion.

Christianity is not excluded from this scepticism. This is partially due to all kinds of strange beliefs that people clung to in the past and proclaimed as the "truth". On the extreme edge, destructive cults, such as David Koresh's Branch Davidians, Shoko Asahara's Aum Shinrikyo, or Sun Myung Moon's Unification Church (or the Moonies as its followers are commonly referred to), can completely control people's lives and inspire them to the extent to "voluntarily" physically harm themselves or other people. Alan Gomes (1995:7) described a Christian cult as a group of people, while claiming to be Christian, who embraces a particular doctrinal system taught by an organization, an individual leader, or a group of leaders that denies either explicitly or implicitly, one or more of the central doctrines of the Christian faith.

Looking into different sociological definitions of the term "cult", Ronald Enroth (1983:14) highlighted that special consideration of such factors as authoritarian leadership patterns, commitment mechanisms, lifestyle characteristics, conformity patterns and loyalty must be given towards the phenomena in order to understand the impact of religious manipulations on people.

These include the use of various sanctions in connection with those members who deviate from the prescribed norms in order to keep them in line. The following paragraphs are included to remind us of the overwhelming impact that the "misuse" of religion can have on society as well as the potential harm that can be done towards individuals and society as a whole.

The website (Apologetics, 31/05/2008) recalls the tragic story of how Koresh and 76 followers, including 17 children, died after a standoff with the FBI and a devastating fire. David Koresh, the leader of the Branch Davidians in Waco, Texas, thought he was an angel and an agent of God. The government thought he was a gun-hoarding criminal who physically and sexually abused the several children he fathered with his followers. Koresh taught his followers that he was an incarnation of God and trained them for an armed apocalyptic conflict.

David Thibodeau (1999:1) was a survivor from David Koresh's cult. His mother made the following comment to a journalist: "I can't imagine the Davey

I know and love, finding the answers to his questions in quotes from the Bible". David Thibodeau described the journey from his life in Maine towards his life at planet Koresh as part of the cult, as similar to travelling from a galaxy far away towards a different planet. Koresh misused the bible to gain and maintain his hold on the members who followed his teachings.

Aum Shinrikyo, (Apologetics, 31/05/2008) a fanatical Japanese religious movement, or cult, is best known for its 20 March 1995 terrorist attack on the Tokyo subway system. Sarin, a deadly nerve gas, was released on five subway trains during Tokyo's early-morning rush hour. Eleven people were killed in the attacks and almost five thousand commuters injured. Aum and its leader, Shoko Asahara, were possessed by visions of the end of the world. Asahara's beliefs were similar to some present-day Christian prophets' beliefs of biblical world-ending events. They believe that Armageddon would be directly connected to current "end-time" agents, such as nuclear warheads or chemical weapons of mass destruction. Notwithstanding such horror stories of how religion and the bible can be misused, thankfully not only negative behaviour and impacts are attributed to Christian religion and spirituality. According to Pargament (1995:13-32), religion and spirituality have been described as a defence against pain, stress and anxiety. Religion and spirituality can provide a passive or active form of coping, but religion and spirituality may even be the source of denial of reality.

5.3 Spiritual Dimension of Traumatic Experience

While the social, psychological and physical dimensions of traumatic experiences are well recognised, the spiritual dimension is often overlooked. Yet the spiritual dimension plays a critical role in the way not only in how traumas are understood and managed, but even more important, how these traumatic experiences are ultimately resolved.

Religion and spirituality are equally important in coping with normal day-to-day experiences and not exclusively for trauma, although people have a higher tendency to call on their spiritual beliefs in time of need.

5.4 Practical Theology and an Inter-disciplinary Approach

Richard Osmer (Shults, 2007:328) wrote during his contribution in honour of J. Wentzel van Huyssteen's work on the new approach to inter-disciplinary work, that the paradigm of theology has been called into question on many fronts in our post-modern intellectual context. Osmer pointed out (Shults, 2007:328) how van Huyssteen challenged the way theology was divided into a relatively autonomous, specialized disciplines that function in relative isolation from other fields.

This isolation is contributing towards the risk of theology becoming more and more irrelevant in the secularised world, leading towards a direct loss of

influence. This motivated van Huyssteen to focus on the inter-disciplinary approach.

An inter-disciplinary approach engages the human sciences and can also include anthropology, psychology, sociology and philosophy. According to Osmer (Shults, 2007:331) Paul Tillich, David Tracy and Don Browning influenced this inter-disciplinary approach. This new approach emerged in the 1960s. While characterized by a high degree of pluralism, the subject matter and tasks can be summarised as follows: “Practical Theology constructs action-guiding theories of Christian praxis, in particular, social contexts based on four inter-related forms of research and scholarship – descriptive – empirical, the interpretive, the normative, and the pragmatic”.

Osmer summarised van Huyssteen (Shults, 2007:328) according to this definition of Practical Theology, namely that the primary subject matter of Practical Theology is some version of active Christian praxis in the present-day world. For example, if biblical studies begin with the original biblical texts, and church history studies begin with old documents and artefacts of the past, Practical Theology begins with Christian praxis in the present.

Practical Theology studies this praxis empirically, clarifies it in order for people to better understand it, and build a theological casing to gauge it critically. It is vital that people can still understand it, and while maintaining academic quality, still be relevant in practice. Then practical models must be provided with guidelines for future behaviour and improvement.

Osmer summarised (Shults, 2007:329) by saying that the primary subject matter of Practical Theology is some form of contemporary Christian praxis. Other specialties carried out in the same fields thus have common characteristics and cover the same ground as Practical Theology. It is the way these tasks enlighten one another, which is characteristic to Practical Theology.

5.5 Post-modern Theology

In post-modern theology, there is no such thing as universal dogmas or even truths. Pieterse (Pieterse, 1996:63) stated that a post-modern sensibility has a clear aim of disrupting dominant identities, which charade as “normality.” We need to remember that “normality” is often socially constructed. That was why many black people accepted their situation in the old South Africa, apparently without question, because it was also “normal” for them. The discourses were seldom, if ever, questioned by the majority. The South African history and our church history reflect the dominant position of white males’ “true knowledge”. Pieterse and Ackermann (1996:50-64: Ackermann 1996:32-49) referred to the fact that absolute knowledge has a way of marginalizing many people.

5.6 Practical Theology Tasks Within a Narrative Approach

Osmer (Shults, 2007:328) briefly mentioned the following tasks of Practical Theology: *Descriptive-empirical* research focuses on what is happening in a particular field of social praxis, utilising human sciences research tools.

Some social scientists tend to be very reductionistic in their approach to religion, causing a failure to look deeper into concerns of great importance to a specific religious community. Therefore, empirical research has become part of Practical Theologians' research work. How would it be possible to answer the question of how caregivers cope with deployment if the researcher never bothered to ask their opinion on coping with deployment?

Shults (2007:328) referred to a second form of reflection and research in Practical Theology, namely *interpretation of a specific field of action*. Most of the time, reflection follows empirical or clinical research. After observing what is happening in a particular context, the aim is now to interpret what has been uncovered. What is the meaning of these events? How do these relate to the past and the future? Questions regarding the influence of culture and social structures on these events must be asked. The same argument applies here: How can the researcher "interpret" the experiences of the Co-researchers without consulting their opinion, and the meaning they attach to events when interpreting experiences in their own lives?

The third task Osmer (Shults, 2007:329) mentioned in Practical Theology is the *normative task*. This separates it from the human sciences as is frequently practiced. Proposals are given in terms of what ought to be done in a given field of social action. This sort of normative guidance is not commonly given by social scientists. Practical Theologians, in order to develop an action-guided theory of Christian praxis, often offer normative guidance to the Christian community. Such direction is openly theological and extracts from the source of Christian reality: scripture, tradition and reason.

Within the Practical-Theology field, a different approach is followed when doing research regarding the normative task. Research and therapy differ.

In a therapeutic set-up, some pastors have a tendency to be very normative, to the point of dictating and directing peoples' actions and behaviour. They will tell people what they must do in their lives. This follows from a long tradition amongst theologians to preach and direct peoples' lives. They operate from a premise that they have the knowledge and understanding that others lack and that it is. Therefore, their duty to inform the unenlightened what and how they must react.

The researcher's premise is, firstly, one of learning, and not one of telling others what to do. Secondly, working from a not-knowing paradigm within the narrative perspective, the researcher is not the one with all the knowledge. The researcher does not look down and judge from his/her own point of view as the only correct and only point of value. He/she tries to allow room for people to discover their own "truths" and "knowledge", their own norms and

then guide them to accept their own findings, even if those findings may differ from his/her own norms and beliefs. Not knowing does not imply that the researchers have no knowledge or beliefs of their own, but only that this “knowledge” is not forced on others.

The fourth task Osmer (Shults, 2007:329) mentioned is the *pragmatic dimension*, focusing on building models of Christian praxis and rules. In the pragmatic dimension, theologians seek to offer guidance to individuals and groups on how certain activities and practices could be carried out in practice. These issues are context-specific, and, accordingly, Practical Theologians develop models of practice and answers that are contextual.

Examples of the pragmatic dimension may be how premarital counselling is structured to cater for divorced persons, ranging from Catholic, traditional African to Protestant. How does one, spiritually, cater for a vast number of people from very different denominations suddenly deployed thousands of kilometres from their own congregations? This practical challenge is a definite reality that both chaplains and deployed members need to cope with. Some respond to the challenge by attending inter-denominational services (Co-researcher B), others by trying to attend their own local denomination (Co-researcher C) and some by withdrawing from attending at all (Co-researcher D).

Co researcher A felt uncomfortable with the style of the inter-denominational service. She had no local church similar to her denomination and, therefore, focused on her own private spiritual maintenance. This research does not propose answers or models on how the pragmatic dimension of coping with deployment should be addressed in future, but rather tries to provide some insights in how the Co-researchers, who’s stories are shared in this research, have managed to cope with their experiences.

Van der Lans (Hermans et al, 2002:27) pointed out that an individual’s religious beliefs are studied as narratives. These are stories of our experiences and our personal meaning attached to those events, as determined by social interactions in one’s biography, especially during early childhood. Van der Lans (Hermans et al, 2002:27) continued that the religious reality, in which an individual believes, is studied as “a world created by discourse.” Van der Lans (Hermans et al, 2002:31) stated that from a constructionist viewpoint, religious faith is primarily social, and not psychological.

Gerkin (1986:54) stated: “Narrative Practical Theology is, therefore, an ongoing hermeneutical process within the immediate storied context of ministry. The intention of that process is the transformation of the human story, both individual and corporate, in ways that open the future of that story to creative possibilities.”

This is in line with the important contribution that religious agencies attributed to tradition. Van der Lans (Hermans et al, 2002:30-32) pointed out that “tradition is always a central concern of a community of faith since it contains its roots as well as the conditions for its existence.” The word “tradition” refers to a process as well as a product. The product is often emphasised when the church argues that the heritage should be preserved unaltered.

The over-emphasis on the product side of tradition may lead to the “fossilization” of that religious tradition. In living religions, tradition is a

continuous process of acts of communication, and not a static system of immutable ideas and conventions.

From a social constructionism perspective, to understand an individual's religion is to investigate the discursive transactions and negotiations of religious meaning in the social networks in which the individual operates. It would be a mistake to focus only on manifest transactions within a physical social network. It should also cover the internal dialogue between the self and another who is virtually present in memory or imagination. Van der Lans (Hermans et al, 2002:32) stated that it is important that religion must always be studied as a dialogical activity in which meaning is always negotiated.

Müller (1996:2) felt that Post-foundationalist Practical Theology should be seen as a way of understanding within the paradigm of the hermeneutical approach. Although it moves beyond hermeneutics as a metaphor for Practical Theology, it moves even further and debates for a specific view of understanding which not only contains the local context as one of the hermeneutical circles (Bons Storm, 1989:63), but includes perspective that can only develop from within a specific local context.

5.7 Practice, Praxis and Hermeneutics

Ballard and Pritchard (1996:1) wrote that, in particular, Practical Theology not only considers Christian life and practice within the Church, but also considers Christian life in relation to society. Heyns and Pieterse (1990:6) added that with the emphasis on the word "practice", Practical Theology focuses on the religious activities of humanity, concerning praxis. Heyns and Pieterse (1990:6) continued to describe Practical Theology "as concerned with actions that propagate the gospel and promote God's coming to this world". God's encounter with humans always takes place in this world.

Similarly, our interactions and sharing of the good news of salvation is definitely part of our current world. The way we respect those who do not believe and even "how" we treat them if their belief systems were very different and contradictory to our own, that respect and behaviour remains vital in the praxis of Practical Theology.

During deployment people are in a different environment, their own religious beliefs should play a role in determining their actions and behaviour. It is not always easy to stick to one's beliefs and principles. Practical Theology also strives to construct and enhance our theological understanding of the role our religious beliefs play in our daily lives. Through its processes, Practical Theology also brings about the hermeneutical interrelation between church and society.

Marshall (Lundin, 1997:49) wrote that many problems between churches (and Christians) have more to do with hermeneutics of scripture than with the authority and inspiration of scripture. Similarly, many of the problems experienced by soldiers during deployment have more to do with how the individual person experienced that specific situation and how they interpreted it than with the situation itself. How we interpret things that happened to us, may be more important than the actual happening! Our perceptions play a dominant role in how we interpret life.

According to Nicholas Wolterstorff (Lundin, 1997:25) hermeneutics is the theory of interpretation. The problem still remains of how this theory of interpretation can be defined in an easy, generally accepted way, and how it should be understood. This exact difficulty led Nobel-prize winning physicist Steven Weinberg (1996:11) to make the statement that upon facing death, he drew consolation from the fact that he would never again have to look up the meaning of the word “hermeneutics” in a dictionary.

This story is used to convey the levels of frustration he experienced with the question of what exactly the meaning of the term hermeneutics is and how it is understood in practice, as well as the numerous different interpretation possibilities. Until this very moment, it remains an easier-said-than-done issue.

Lundin (1997:2) acknowledged that, on the one hand, authorities urge us to ponder the complexities of the hermeneutical task, while others consider interpretation as an act which is as natural to human life as the act of breathing. This group debating the “normal” act, argued that all humans are at all times interpreters, from interpreting every small daily occurrence to reading and interpreting a specific verse in scripture. We are constantly engaged in a hermeneutical process without effort and without reflection.

Although they are right concerning specific aspects of daily interpretation by people of our reality, the problem occurs the moment we try to interpret the words and actions of others, either directly received or received as a secondary message. This interpretation can include old documents and texts where biblical hermeneutics played a prominent role. It may include art that can differ from paintings to poems, from movies to live theatre, to music. How do humans interpret its meaning? It can also include the interpretation of conversations, comments of the spoken word, and this is, therefore, applicable to all counselling and to this narrative research as well. The specific point of departure is very important. For instance, if one is busy interpreting the bible, the person whose point of departure is in the practice of faith, accepting the signals of God’s wondrous deeds of salvation, will certainly come towards a different interpretation than a person reading the bible but with a point of departure to deliberately find inconsistencies in order to draw our attention to them.

Severino Croatto (1987:1) wrote that hermeneutics – which literally means “interpretation” originates from the Greek word *hermeneuein* - to interpret. Both words convey the same meaning. One comes from Latin and the other from the Greek. Interpretation has entered common use and therefore hermeneutics is utilised when three specific aspects of interpretation must be spelled out: Firstly the interpretation of texts; secondly the acceptance of the pre-knowledge or pre-understanding all interpreters have of a text based upon their own life context; and thirdly the way the interpreter expands the meaning of the text being interpreted.

Intervention and the mere act of listening to the different stories of the Co-researchers, imply the use of hermeneutics. By enlisting the help of the Co-researchers in re-listening to their own stories, one prevents the urge to jump towards one’s own conclusions. Their own interpretations must then be utilised to co-interpret meaning. Thus, the hermeneutical process is sounder than if an individual on his/her own interpreted everything without the initial story-tellers’ inputs in the outcome of the hermeneutical process. During

deployment, one will find a unique slice of the general society, where specific people are enlisted to contribute towards the research process.

By listening to these specific stories in the contexts of deployment, we will be able to listen to the role God played for those specific individuals, and how He assisted them in their daily lives and helped them to cope with deployment. If God played a role in their stories, it is already theology in practice!

Gadamer (1975:263) stated that hermeneutics is not simply a method for understanding, but an attempt “to clarify the conditions in which understanding takes place”. According to Gadamer, (1975:274) hermeneutics maintains that all understanding involves not only interpretation, but also application. It is easy to refer to the process of how the researcher and his co-researchers interpret the stories of coping.

Similarly, we can refer to the process of how a scientist interprets the results of an experiment, or how a physician interprets a patient’s symptoms in order to make a diagnosis, or how parents interpret a small child’s behaviour to know without doubt that their child is tired or hungry.

Wolterstorff (Lundin, 1997:25-26) mentioned that what each person “is to make” of a certain phenomenon, these activities of “what we make of it”, assist us in arriving at a certain sort of knowledge about it. The occurrence or phenomenon does not automatically produce knowledge of that sort. In order to arrive at a point that makes sense for the person trying to understand the phenomenon, he or she has to interpret it!

Therefore, when I refer to in-context stories, it means that all understanding of these stories should be listened to within the specific conditions in which the stories developed and grew. The context constitutes a central part of the hermeneutical act in understanding and interpreting of the stories. Therefore, it is a wonderful opportunity to be able to re-listen with the original storytellers in the research (Co-researchers) to their own stories and to re-interpret their stories to enhance understanding on an individual as well as on a broader level.

Tracy (1983:76) defined Practical Theology as “the mutually critical correlation of the interpreted theory and praxis of the Christian fact and the interpreted theory and praxis of the contemporary situation.” This model, resembling a hermeneutical approach, observes the fusion of the horizon between the visions implicit in contemporary practice and the practices of the normative texts of faith.

5.8 Language

For van Huyssteen (1989:128-168) the relation between language and experience could be considered as an “interplay”. Van Huyssteen stated that no religious experience is pre-linguistic, or pre-theoretical. He continued that language not only reflects reality, it represents reality, and in fact it constitutes reality. Religious experiences, indeed all-intellectual activities including theology, are socio-cultural forms and thus governed by the language and traditions of specific groups. One cannot express any religious experiences, concepts or beliefs without the use of language, how primitive the language may be.

Stone (1993:448) felt that the metaphoric language of religious experiences should be altered into theological concepts in order to attain conceptual clarity; in this, theology parallels science. Following Mc Fague (1982:23), a model is “a dominant metaphor, a metaphor with staying power,” an extended and systematized metaphor. Stone argued (1993:448) that the metaphors of God as Father or the Metaphors of Jesus as *Savoir* became models for Christian believers. Models do not only provide a way of speaking of the unknown in terms of the known, but also strike a balance between simplicity and detail as comprehensive interpretive networks; models open up new dimensions of understanding. Referring to van Huyssteen’s argument, Stone (1993:448) stressed that the referential character of metaphors is not only decorative or expressive in function, but opens new insights into our world. Therefore, theoretically language needs to remain in touch with its metaphoric roots in order to preserve the metaphoric tension inherent in all language, a tension that can easily stagnate if not utilized.

Theoretic language also needs to remain in touch with reality and must not become so abstract and irrelevant that it is only of use to a few academics. Van Huyssteen (1989:141) pointed out that the importance of models is creating a space for the metaphors to nourish theory and for theory to lend perspective to metaphors.

5.9 Listening With the Ears Of God

If we want to listen to the stories and experiences of people and respond “correctly” to them, the quality of listening needs to be crucial. The art of listening is not only a human courtesy, but remains a very important part in creating theological integrity.

Dietrich Bonhoeffer (1972:76) said the following about listening: “The first service that one owes to others in the fellowship consists in listening to them. Just as love to God begins with listening to his Word, so the beginning of love for the brethren is listening to them”. Bonhoeffer’s comment links closely with the Narrative viewpoint which claims that it is essential to listen closely to peoples’ stories and to hear what they say, thus emphasising the art of listening.

In His love for us, God not only gives us His Word, but also lends us His ear. Thus, it is His work that we do for our brothers and sisters when we learn to really listen to others. People sometimes forget that listening can often be a greater service than speaking. Many people are looking for an ear that will listen. Sadly, they will not always find a listening ear amongst Christians, because some Christians are talking when they should be “listening”. These words were penned down by Bonhoeffer in 1939 before the outbreak of the Second World War, and would easily be at home in any present pastoral counselling book.

If we are not able to listen to one another, we will also struggle to listen to God. Bonhoeffer (1972:75) continued by explaining that if we are unable to listen long and patiently, we will soon be talking. Besides the point of talking too quickly, Bonhoeffer also made the point that such a person will never be able to really speak to others, because while listening with half an ear, that person already knows (assumes) what the other person is going to say and,

therefore, starts to prepare his/her own response on that 'knowledge' and not on what the person is really saying! Bonhoeffer (1972:75) stated the following truth: "Anyone who thinks that his time is too valuable to be spent keeping quiet will eventually have no time for God and his brother, but only for himself and his own follies".

Heskins (2006:26) correctly stated: "The presumption to know what the other is going to say before they have finished speaking is indeed the overture to spiritual chatter, clerical condescension and the death knell for any kind of spiritual life and true communion with each other. When theologian and pastoral reflection and debate are experienced under the threat of declarations that we will be cut out of communion with each other, we need to ponder what kind of communion we have."

This touches on the basic principle of Christian love. Unfortunately, this "golden rule" is not always so easily noticeable amongst clergy and other professional caregivers. Although all pastoral theologians "know" the theory of listening and the narrative perspective of trying to be true towards the "not knowing position", it is not always that easy in practice to really listen to other people. Therefore, the emphasis within the narrative approach utilised in the academic world encourages narrative research to allow the voices of Co-researchers to guide the researcher and to play a vital part in the process of understanding.

If a researcher is not prepared to do that, he or she must not try to adapt to the narrative approach but rather be honest and simply admit that the results and opinions are his or her own according to the findings and conclusions they have made during their research process. Similarly, one must accept that, within the narrative approach, the results may differ from those that the researchers may have anticipated at the outset of his or her studies.

5.10 The Spiritual Dimension of Pastoral Care

According to Midali, (2000:35) a pastor's responsibility is defined in terms of "care of souls" (Sielsorge), where "soul" indicates the spiritual dimension of the human being in need of salvation, and pastoral care is described in the context of the tension between sin and soul! Midali stated (2000:35): "Care is defined in function of the "good of souls, this is understood in a dualistic vision of nature and "supernature" guided by a spiritualist anthropology of the supernatural." Pastoral care is directed at the individual through different people within the Christian community. Midali (2000:35) continued by explaining that, for "spiritual solicitude used toward an individual, multiplies itself within the community".

The growing need for effective pastoral care is linked to human beings' demand for external assistance, enabling them to cope with their problems and life in general, and growing spiritually and emotionally to become more and more what Christ expects of us. But it is not only Christians who experience problems coping with life; non-believers also experience problems in coping with their personal lives. It is, therefore, not surprising that a large part of the professional caregiver's profession does not necessarily utilise Christian beliefs or principles as their professional foundation or as a starting

point when working with clients or patients. Some humans are more aware of and open to their spiritual needs than others.

This led towards Midali (2000:35) drawing a parallel between education, which aims at the spiritual dimension that is natural to the human person, and the caring of souls, which addresses their supernatural life. In keeping with his argument, Midali continued: "...the care of souls comes to be defined as the totality of those ecclesiastical ministries through which supernatural energy is planted within souls, death and sin are vanquished, and intimate fellowship is established between souls and God."

According to Midali (2000:36), this approach demands that pastors have a spiritual disposition known as a "zeal for souls" and, in relation to the people themselves, that pastoral care be attentive to the moral and religious values in human beings' lives and that it extends to all the needs and frailties of society. In the past, this approach has led to ministers becoming so focused on saving souls that, in the process, they often neglected to think of the impact their ministry was having on the peoples' lives holistically.

To encourage people to break with tradition and culture without considering the holistic impact of such actions, may prove to be an unloving act rather than an act of kindness and love. Unfortunately, the concept of loving thy neighbour like thyself often implied the following - first change my neighbour to be like me - then my neighbour must act and respond in a manner that I can approve of. If the neighbour does not comply with my wishes, then I retain the right to withdraw my unselfish act of kindness. Although this may sound a bit harsh and even cynical, many a true word has been spoken in jest. Therefore, it is essential that pastoral and spiritual care must remain focused to achieve a relationship between the individual and God as well as between the individual and its fellowman within the person's emotional, intellectual, spiritual and cultural reality.

In other words, the pastoral care and intervention must be relevant and applicable to the specific individual within his or her own situation, making God's love a reality in their own lives. Whenever a particular thought pattern is forced upon somebody, the whole question of how God's love changed the world, is on the table, plus the age-old questions regarding what is Greek/Roman culture and what is church tradition and what is really God's will.

The spiritual dimension of pastoral care is something that almost everybody will acknowledge, even if spiritual refers only to that part of the caring relationship that lies beyond rational explanation and scientific method. David Willows (2000:11) said that in all caring encounters, there is a transcendent dynamic, which encompasses and includes us, yet, lifts us beyond our professional skills and competencies into the realms of mystery.

Even the sceptics have to admit that there are many things on a spiritual level, and especially about God's presence, that are not always that easy to understand and explain. The impact of spirituality on mankind is above question and cannot be disputed. But, to prove or disprove scientifically how faith functions in practice in people's daily lives, is not that easy. It is similarly not that easy to explain faith or even prove that God exists in a purely scientific manner.

As theologians, we have to realise and admit that we cannot obtain a definite and exact knowledge of biblical reality. Many facts are known and can be accepted in terms of how certain biblical practices were conducted at that particular time. However, a fundamentalist approach stating that we “know” is simply not possible while regaining some scientific and religious credibility in the process.

According to Midali (2000:44-45) kerugmatik theology was born due to pastoral concerns, namely a growing recognition that a gulf existed between the scientific-scholastic ordering of theology and the day-to-day demands to preach and communicate the faith in a way that was more attentive to the message of the Bible and tradition.

After the Second World War, there was a renewed effort to clarify the scientific, theological and practical presumptions of pastoral theology. Today, it is still not clear whether the efforts to clarify Practical Theology’s presumptions were effective. Post-modernism is also not that inclined to accept something as the “truth” just because someone else is willing to accept that particular belief as truthful and to enforce that specific idea on the rest of the community.

In the modernist theology as practiced in South Africa in the past, many white South African male theologians claimed to have all the “true” knowledge and understanding. Everything was biblically explained or proven, and questions arguing with the accepted discourses were not well received. These ideas were so effectively conveyed to the white population that most people accepted those beliefs as the truth. Even a large portion of the black community also accepted the status quo without challenging it.

Every generation runs the risk of becoming blind towards its own folly, simply because, for them it is so obviously the truth that nothing else is even considered. According to Gerkin (1991:77) the post-modern theology uses the stories of the Old Testament prophets’, who, as ordinary people, began to see the commonly accepted practices of their people through the lenses of an alternative consciousness. The church of today has a similar task of finding an alternative consciousness. This alternative consciousness of the church today implies that we have to look at the current reality around us through the lenses of our spiritual understanding of God’s presence in this world. Heroldt (1998:221) rightly stated that a theological perspective, which tends to be an unchanging and closed system of theological knowledge untouched by cultural shifts and movements, runs the risk of becoming obsolete.

Personally, I agree with this statement: if theologians are not prepared and able, to honestly address peoples’ questions regarding authenticity and to adapt to new challenges, while remaining true to the age-old core of religious beliefs, Christian religion as we know it, will become obsolete. Then it may be practiced by a gradually declining group of people who will struggle to maintain their position, and in clinging to an unchanging and closed system of theological knowledge, will be unable to continue the great commission as instructed by Jesus in Matthew 28:18-20 (NIV 1999):

Then Jesus come to them and said, “All authority in heaven and on earth has been given to me. Therefore go and make disciples of all nations, baptising them in the name of the Father and the Son and the Holy Spirit, and teaching them to obey everything I have commanded you.

The difficult question that was debated throughout the ages, and will continue to be debated by theologians and other dedicated Christians, is to determine what exact teachings were referred to and must be conveyed to all nations.

The second just as difficult question, is to determine how these commandments (doctrine) must be incorporated and obeyed practically within peoples' lives, lives that may culturally be very different from the world that was acceptable and known during the Roman/Greek time in which Jesus uttered these words. On the other hand, one must also be aware of the risk of becoming so focused on the issues of the day that ancient Christian principles are no longer valued. For example, we may become so focused on the suffering and misery caused by HIV/Aids, that the sexual promiscuity often present in the spreading of the virus is overlooked in the process.

This implies that we are so accommodating and full of God's love and forgiveness that we tend to forget God's wrath. It is important to maintain the balance between honestly seeking God's will for guidelines in scripture, and implementing them without enforcing rules and guidelines that were initially focused on a totally different world.

This struggle to find God's word and will, and to incorporate it in a way which is relevant to the individual's world today, and still maintain the essence of what was originally intended with the scripture, remain one of the biggest challenges of interpreters of the bible. This hermeneutical interpretation process was critical in the past and will continue to be important in future.

5.11 Intervention

Underlying this whole debate, is the question of the role of Christian doctrine. On what level should one intervene? This question is applicable to the individual as well as to the countries involved. If we look at Peace-keeping missions, we have to ask specific questions:

1. Do we have the right to be in a foreign country in the first place?
2. At what point do foreign countries decide to intervene in an independent country's internal affairs?
3. Which ethical and moral issues must be determined?
4. Which political and strategic concerns must be kept in mind?
5. Which financial motives must all be determined, and who will pay for the expenses?
6. Where is the mandate to deploy?
7. Is the mandate external or internal? Is a mandate decided by the United Nations, African Union, or even the South African government (as was the case in Lesotho), or internally mandated by the country itself?
8. Where is the power to make those decisions vested?

9. If a specific minority or a particular group of that country's population is not in favour of your presence, how does it affect the peace-keeping mission?
10. Is deploying in another country the right thing to do?
11. Is the exit strategy in place? (It is often more difficult to get out of a country than it was to get in.)
12. On a spiritual level, it is also important to ask the question: Am I "called" to be there in a spiritual sense? Am I deployed according to God's will or am I just ordered to be there due to a logistical need for a particular service that must be rendered? Or both? If one accepts that it is part of God's will to be deployed on a peace-keeping mission, what does that imply in practice?

These questions are closely linked to questions of ethics, values and religion. Müller and Schoeman (2004:3) stated that research is a form of intervention, a given fact. Therefore, intervention is not only applicable to the research intervention, but also to countries and communities that have changed after the peacekeepers' withdrawal.

One of the biggest problems is the monetary dependence that the local population develops during the deployment. Often, after withdrawal of the peace-keeping soldiers, the local economy is severely affected. Another problem is the deterioration of the gained political solutions and even regression towards anarchy.

Especially, if the deployment was very difficult, and if loss of lives occurred during the peace-keeping mission, the worth of the whole peace-keeping mission may be challenged. If all the sacrifices seemed to be a wasted effort afterwards, it may even affect a member's sense of his or her own personal worth. Currently, the debate in both the USA and UK in terms of the cost in human lives to "stabilise" Afghanistan and Iraq, is almost on the same level.

5.12 Social Constructionism and Practical Theology

According to Hermans (2002:vii), Practical Theology commences its theological reflection from practices. It aims to empirically analyse practices, and as a result should be focussed on the transformation of these practices. Heitink (1993:18) agreed that Practical Theology is aimed at developing a hermeneutical action theory. This practical orientation led to a natural connection between social sciences and Practical Theology.

As logical as it may seem that social sciences and Practical Theology interact, the development was not always smooth. Schweitzer (1999:310) used Germany as an example where the relationship between Practical Theology and social sciences was very close during the beginning of the 20th century. Due to the influence of dialectical theology and of Neo-Lutheranism, the period between the 1920s and the 1960s was characterized by non-co-operation. Hermans (2002:x) mentioned that new co-operation relationships

developed; this is also the case in most countries globally. According to Browning (1999:6), the application model with its two elements of theory-practice, is replaced in Practical Theology by a practice-theory-practice model.

Practical issues must be part of it from the beginning, moving from the practice to the theory and back to the practice again! If people within a community experience problems in their lives, they begin to ask questions regarding meaningful or theory-laden practices. After they have gained new insights into the problem that motivated the process, their behaviour, responses or practices can be transformed into new practice. This is an ongoing process, where Practical Theology really becomes practical. Browning spoke about “strategic Practical Theology”. Practice always returns after the theoretical reflection.

There is a fast-growing number of publications with the term “social construction” included in their titles. Therefore, it is important for Practical Theology to reflect on the social constructionism concept within the social sciences.

According to Hermans (2002:xi-xii) three types of relationships can be identified between social constructionism and Practical Theology: the Ancilla model, the Cooperation model and the Inter-disciplinary model.

Hermans believed that the main difference between scholars is whether one should decide on an inter-disciplinary approach or on an intra-disciplinary approach:

1. In the first model, Practical Theology draws its insights from the social sciences but, defines the meaning of these insights. The social sciences are subordinated to Practical Theology; therefore, an asymmetry exists between the two.
2. The second model of co-operation between Practical Theology and the social sciences is on an equal footing from a theoretical point of view(the sentence is not understood). Both share the same research perspective. Although the disciplinary framework differs, they share the same research aim and similar research question in order to be able to talk about co-operation between the two.
3. The third type “subsumes” Practical Theology under the social sciences. The research question and aim are formulated from a social-scientific perspective.

Practical Theology is not different from psychology or sociology of religion. Consequently, Practical, theological concepts are considered to be under social-scientific concepts.

In Jan Van der Lans’ research (2002:27), he started out with the idea that a cognitive skill, like a metaphor, would provide him with a key to understanding why people choose either a liberal or a metaphorical interpretation of a religious utterance. After looking at the research data, it was discovered that social interaction accounted for the variance and not for cognitive skills. This implies that we would believe something because it was socially acceptable and people may be brought up with certain ideas and never question it at all.

These people may be highly educated and with highly developed cognitive skills, but will most probably not question their own beliefs or belief systems.

I referred previously to the difficulty that numerous white South Africans experienced before they were able to question the “Apartheid” policies as these were applied. Van der Lans’ research (2002:27) also stated that people, who were active members of a religious community, preferred a literal interpretation and those who preferred to practice their religion privately without being part of a religious community, preferred metaphorical meaning of interpretation.

5.13 Social Construction and Religion

Hermans (2002:vii) stated that one of the main aspects where some social constructionists definitely differ from Practical Theology is the question of whether there exists a reality which is independent of our discourse on reality. The question addresses the theological premise that God exists independently of our thoughts, opinion or understanding of how such existence is constructed. If our understanding of God’s existence was developed over time by using social constructionism, it touches at the heart of what we believe in terms of God’s existence.

Was this information and knowledge revealed to prophets and ordinary human beings through divine intervention and the direct input of the Holy Spirit? Or did humans develop understanding of God through social constructionism? Or is it a combination of the two? How do we explain the development of different understandings of God’s existence amongst different denominations and Christian traditions? This brings forward the difficult scientific proven topic of belief and faith.

Even some religious practices were socially constructed by societies over time. Looking at the differences in style, behaviour and even religious standpoints, the Roman Catholic Church, notwithstanding its centralised control, has developed differently in Europe than in Central Africa. One of the only logical answers explaining the wide variety of different denominations, where all are claiming to find their “truth” in scripture, is the fact that their realities were socially constructed and institutionalised over time.

Therefore, it is so easy to “know” that your church’s doctrine and opinion is correct and that those of “others” are wrong. The extreme fundamentalism sometimes found amongst believers from different faith groupings is closely linked with this phenomenon.

It must be noted that this phenomenon is not only found amongst Christians, but is also prevalent amongst other religions, especially the Islam faith’s struggle with fundamentalism.

They not only accept their own beliefs as absolutely unquestionably correct, but without a moment of consideration will “know” that all else are a hundred percent wrong and “evil”. This unquestioned knowledge is often part of our religious discourses, the water in which we are swimming, without even knowing that we are fish! How can we question our environment if we are not

even aware of its existence? How can we question our belief systems and discourses if we are not even aware of their existence?

What is Practical Theology's relationship to the social sciences? Practical theologians are obligated to offer a theological account of the relationship between the methods of theology on the one hand and social science on the other hand. Osmer (Shults, 2007:339) stated that this is the task of articulating an explicit inter-disciplinary method, which regulates the relationship between theology and culture, in which philosophy and social science are viewed as part of the intellectual resources of contemporary culture.

Van Huyssteen (1997:191) felt that it is clear that the only way that we can manage to say anything about God at all is through our concepts, through metaphors and analogies. Van Huyssteen (1997:191) suggested that the following could add towards a critical theory of metaphorical reference in Christian theology:

"The fact that the Bible, as the classic text of the Christian faith, has survived as a religious text and as a book of faith in a long and remarkable interpretative traditions of a still ongoing faith-context; The reality of ongoing faith experiences that this text has evoked through centuries of belief in God;

The metaphorical nature of biblical language and the continuity of reference this has creatively given to religious and theological language through the ages. This presupposes a continuous language-using community going back to the 'initiating events', then these metaphorical terms were first introduced and their references fixed."

The huge impact of narratives on Christianity could not be denied. Van Huyssteen (1997:191) felt that this is due to the religion's concern to show that God acts in the human world and its history. Narratives became important for Christians and how they read and understand scripture. Jesus' life and the stories He told influenced the way the Old Testament is being interpreted today. Van Huyssteen (1997:191) claimed that epistemologically, the realist choice and the determining of metaphorical reference are justified by revealing the basis of Christian narrative in history.

Van Huyssteen wrote (1997:192) the following about the events in the life and death of Jesus:

"...one can only generalise from parable to myth and from myth to fiction if it can be shown that historical questions are irrelevant to a full and proper religious understanding of the gospel narratives. The aim remains to understand God's message in our world, whether it was originally written in narratives, historical data, prophecies, poems or as metaphors."

This reference from van Huyssteen sums it up very well: "The aim remains to understand God's message in our world" and it will remain our aim not only to understand the message, but also to convey the message in an understandable, consumable and a digestible manner.

Kincheloe and Mc Laren (1994:144) stated correctly that Practical Theology's empirical approach can not and should not substitute theoretical scrutiny as well as critical reflection. According to Pieterse and Dreyer (1993:36), when

Practical Theology with empirical observation adapts a hermeneutical construction, research could contribute to reconstruct a theology.

5.14 Practical Theology in the Context of Deployment

When dealing with investments and financial markets, we sometimes need to adopt a philosophical approach and accept that although we cannot direct the wind, we can adjust our sails. Similarly, when a soldier is deployed in an operational theatre, even a “peace-keeping” one, there are certainly a number of factors that simply remain beyond the control of the deployed person’s ability to change. It is impossible for deployed soldiers to see their loved ones on a daily, weekly, or even monthly basis.

It is equally impossible for an individual soldier to single-handedly change the entire political, social or economic situation of the country he or she is deployed in. However, it is possible to adjust his/her own “sails”, to adjust to the specific situation in that deployment area, in such a way that he/she not only survives the experience, but is actually able to increase his/her quality of life in the process. This incredible ability of humans to adapt to the circumstances notwithstanding whether it is their personal choice or not to be there in the first place, has assisted mankind in the past and will assist them in future, not only to survive and cope in difficult circumstances, but to thrive and flourish in difficult circumstances.

A theologian (Kalomiros, 1982:18) once wrote: “God is Truth and Light. God’s judgment is nothing other than us coming into contact with truth and light. In the day of the Great judgment all men will appear naked before the penetrating light of truth. The ‘books’ will be opened. What are these ‘books’, they are our hearts. If in those hearts there is love for God, those hearts will rejoice seeing God’s light.” Our motives will also play a role in how our behaviour will be judged. Therefore, one must stop and ask the question “what is in our hearts?” Even if it may not be the “truth” according to others’ opinion, for that particular person it will most definitely be “true”.

5.15 How the Co-researchers Referred to God

Some of these comments may overlap with Chapter Three, but it is also very relevant in Chapter Five, focusing on their personal relationship with God and what role it played or did not play in helping them cope with deployment. Therefore, those remarks must again be incorporated here, even at the risk of repeating some information.

5.15.1 Co-Researcher A: Faith Dimension

After asking Co-Researcher A (D21/A1) how she was able to cope with the stress and trauma of the departure, her response and eventual answer held some clues regarding her personal spiritual experiences. She initially

experienced difficulty in answering the question. After giving it some thought, she referred to her relationship with God as her main source of power. She also directly attributed her overall success in coping with deployment to her relationship with God. She was adamant in her opinion that the mere thought of God's presence with her and her life partner during her absence was enough to be a strong source of strength and support throughout the entire peace-keeping mission.

It was equally noticeable that after asking an open-ended question, where her response could have gone in any direction, she decided to first address aspects relating to her relationship with God. Co-Researcher A was very open and forthcoming about her relationship with God and not at all ashamed or uncomfortable in referring to matters spiritual. She was able to talk freely and easily about spiritual issues affecting her coping skills, before, during and after her deployment phase.

She additionally emphasised the fact that according to her, a relationship with God is an integral and, therefore, essential part of one's ability to cope. Not only does it provide the ability to cope with the deployment scenario, but it also provides the tools to cope with life in general. An interesting comment in her statement was that there is a difference in claiming to be a Christian and being one. She also felt that any person claiming to have a relationship with God would have such a relationship severely tested in practice during deployment.

Co-Researcher A stressed that being part of a congregation and a cell group is far removed from her experience during deployment. To feel spiritually safe and comfortable in a strong permanent relationship in South Africa, is vastly different from feeling alone and vulnerable during deployment. In her "permanent" normal daily world in South Africa, God and the Bible play a major role in her life, as well as in most of the people she interacts with socially. Compared to her spiritual situation during deployment, she was suddenly worlds apart from her former support structures.

During a long deployment a believer's relationship with God is severely tested due to the normal support structures that are not present in the "abnormal" deployment area. Therefore, the individual must make certain decisions regarding his or her own religious viewpoints and then stick to them.

If not, they must admit that these ideas were not really a personal belief system but rather a cultural habit, which could temporarily be put aside during the deployment phase as the person may or may not see fit.

She explained that according to her, a true relationship with Jesus Christ is deeply embedded and not superficial. Such a relationship with God is long-term and is not built overnight. Co-Researcher A explained it as a triangle with God at the top end and the partners at the bottom, thus it forms a unit of strength, with a baseline running through it (D28/A1). With her partner not physically present during the deployment period, it forced her to reconsider her own beliefs and to recommit herself to them. She was adamant that a real relationship with Jesus Christ should not be something that could easily be put aside or simply be reactivated depending on the situation. One should stick to one's principles and beliefs and values.

During Co-Researcher A's deployment, a separation developed between her inner relationship with God and her external practical unwillingness to

voluntarily attend any church services conducted by the chaplains. This pained her because she normally held chaplains in high esteem and was looking forward during her pre-expectations of deployment to the spiritual care and guidance she expected from the chaplain's service as she was accustomed to.

This definite separation between her personal relationship with God and her deliberate distancing from the chaplain's service during her deployment phase is a sharp contradiction. This implies that on a personal level Co-Researcher A experienced God on her own through prayer and reading her Bible, but not as part of an organised religious structure by the chaplaincy.

She referred to the power of a quick prayer, but even more to the absolute certainty gained by the knowledge that God is in control - not only in control of her life, but in control of the universe in general. Therefore, making the decision to deliberately give things into God's hands since one is not able to cope with it anyway, was relatively easy for her. That certainty of God's presence had a huge calming influence on her.

She referred to advice given to her: "Don't try to run your household from the mission area." This proved to be very good sensible advice for her and assisted her in the process of coping. Currently, she also advises people to let their households/home matters in capable hands in South Africa and not to be concerned with things that they cannot control anyway.

In D31 and D32/A1 she categorically stated that the mere fact that a soldier has a relationship with God immediately enables such a soldier to be in a better position to cope with deployment, than somebody who does not believe! She explained the process of making a deliberate choice to allow God to be in charge of the things that one simply has no control over.

That reality of the distance that separated her from her loved ones was almost overwhelming until she was able to make that decision stating "I am not able to do anything at home, therefore let it be, and trust your support at home to cope on their side." The certainty of God being in control enabled her to calm down and cope with the new environment. This strong conviction is somehow contradictory to her own comment on how difficult it is to remain faithful towards one's belief systems. She is under no illusions about the temptations waiting during deployment, alcohol and prostitution on the obvious side but also things like improper friendships and bad human relations.

Co-researcher A's perception of the chaplain's sermons and their contents was negative. She felt that the chaplain's sermons contained a strong underlying political motive (D34/A14), possibly his own personal opinion. She attended a church service, after a personal invitation from the chaplain, but still felt so uncomfortable during the sermon that she refused to attend any further church services during her deployment. She experienced the sermon as an attack on the pre-94 political system. She complained that the chaplain misused his position as chaplain to state how badly black people had been treated in South Africa as well as in the rest of Africa, and how it should be rectified.

Although she understood his reaction and even his thought patterns, she was still convinced that his behaviour did not fit into her expectations of what chaplains should do (D36/A1). They should, as all soldiers, be a-political and be aware of how their comments could add towards either a peaceful relaxed

deployment or one full of tension. The chaplain's behaviour was definitely racially motivated as far as she was concerned.

Unfortunately, the racial discourse underlying South African's thought patterns does not contribute to a healthy environment for deployment. This underlying racial tension was one of her "sad" memories when recalling her deployment. Sadly, only black members attended the sermons during her deployment term; the white soldiers who attended the chaplain's sermons have done so only once.

The chaplain's apparent preferences for a particular point of view only emphasised the racial divide amongst the deployed soldiers. He did not try to heal the wounds, but his contribution even aggravated the situation in a certain sense. She felt that in a new political dispensation and in a new National Defence Force, it was unnecessary and uncalled for to deliberately provoke racial tension. He was intentionally stirring up racial tension, where he as chaplain was supposed to manage and promote peaceful co-existence between the different ethnic and racial groups, and not purposely intensify the existing racial tension.

Consequently, Co-researcher A withdrew from attending any further chaplain's periods or church services. According to her, chaplains are supposed to be prophetic voices, addressing wrongs, preaching a message of forgiveness, love and reconciliation.

These are all aspects that need to be part of a chaplain's "mondering" (make-up). She even wondered whether the chaplain was not still struggling with some unresolved issues of his own, related to our racial heritage, and battling with his own internal pain. She was adamant that the chaplain's conduct was neither one of a "peacemaker" nor of a "peacekeeper".

In D36/A1, serious allegations against the chaplain regarding an extramarital affair were made. After making these allegations Co-Researcher A reiterated in O44/A1 the importance of faith in her ability to cope with deployment. In D43/A1 she clearly stated, "If God is not in charge of your life you will be in trouble!" This emphasised the role her personal relationship with God played in her ability to cope with deployment. There is absolutely no question regarding Co-researcher A's conviction of the role that faith and God played in her life in assisting her to cope.

5.15.2 Researcher B: Faith Dimension

In the first interview with Co-researcher B, her personal faith was never directly discussed or referred to. Her dreams of making Africa a better place, as well as her dream to make an impact on children's lives were mentioned during the interview.

Faith as a coping mechanism was not discussed at all. I refrained from introducing the topic in order to allow the Co-researcher her own responses. If a question was asked "Did God assist you during your deployment to help you cope?" the answer would most probably have been affirmative but not necessary a personal motivator.

I know that her calling was very important to her, and that was how she experienced her deployment, as a calling. Part of her frustration during deployment was directly linked to her frustration of being “prevented” indirectly from fulfilling that calling. I think that it is quite possible that she focused so completely on how to provide spiritual guidance to the contingent deployed in Burundi, that she may have neglected her own spiritual welfare. Her own spiritual defences against the stresses and strains of deployed life were definitely not very effective. The whole question of “caring for the carer” is on the table, and who is in fact doing that in practice. The need for such a “caretaker” is clear.

Co-researcher B had a very good relationship with local pastors and she used to attend their church meetings. The external projects that she was involved with included her going out to the local orphanages as well as to the local churches. Co-researcher B felt that the joy of helping others managed indirectly to support her during deployment!

On the one hand, it was simply the obviously huge difference between them. She used to say to herself: “You know, I think I am suffering but look at these poor people. I am suffering administratively but they are suffering in all spheres of life”. On the other hand, it was the pleasure she received from contributing and making a real difference in people’s lives.

To be true towards her own inner calling, this calling motivated her to remain true towards her core business notwithstanding the hardships she experienced. Co-researcher B received excellent support from family, friends and Air Force colleagues, but no support from the service, the division that was supposed to support her. Here she referred to the chaplain’s office at CJOPS and the Chaplain General’s office.

The lack of support from the chaplains directly responsible for the deployed chaplains under the command of the Joint Operations remained her main grievance. The total disregard for reports, telephonic requests and the lack of respect in the way people were generally treated offended and troubled her tremendously.

The lack of any support, either emotional, practical or logistical, from operational command and control, remained her greatest problem. She felt totally alone and isolated without any support! Co-researcher B repeatedly asked the following question: “If you are not able to look after yourself, how will you be able to take care of anybody else?” She stated that that is the bullet that is killing caregivers, “ because you are supporting the members but no one supports you,” (RB/1-27).

I am convinced that it was her calling as well as her personal relationship with God that enabled her to continue with her work and to keep on providing chaplain’s services, notwithstanding her own personal crises. I asked her once more whether she was willing to comment on this summary, and although she declined the offer, she commented that without the strength of the Holy Spirit life would have been too tough.

My conclusion is that although she was traumatised and had a negative experience during deployment, she remained true towards her calling and it motivated her to keep on going. The fact that she withdrew from the feedback loop is sad because according to my experiences with the other Co-

researchers, it might have helped her to finally be at peace with the whole experience.

5.15.3 Co-Researcher C: Faith Dimension

Co-researcher C's principles are based on her religion and religious beliefs. She became quite close to God during her time in Burundi. She was used to going to church every week in South Africa and was very committed to her faith. There is a Catholic church in Burundi, but one cannot go to church alone, especially not as a white female and being a deployed soldier in a foreign country added to that. Although her colleague and friend did go with her a couple of times, she realised that since he came from an Afrikaans traditional church (Hervormde Kerk/Dutch Reformed Church) it would simply not be fair to expect him to accompany her often. She missed that denominational presence in her life and experienced it as a big drain on her ability to cope.

Co-researcher C got the impression that the chaplain was there for the media coverage, because wherever he went, he wanted a photographer to go with him! She didn't hear him speak once on religion or on any issues directly linked to the gospel! She heard him speak much of HIV, the plight of the women in Burundi, but not of God at all. They did have chaplain's periods on Sunday for an hour; but, she did not feel the need to go. Co-researcher C attended the chaplain's Sunday sermon once, and although it was sort of a church service, it was not for her (RC/1-53).

The cultural difference in the denominational approach followed by the chaplain during his sermon was foreign and, therefore, uncomfortable for her. She was not racially motivated at all because she attended the local Roman Catholic Church without any problem. She was painfully aware that the colour of her skin made her attendance of the local church not without its own challenges. This was especially true in the light of the South African contingent's unpopularity in the eyes of the local population during that stage of the operation. Her motivation was denominationally determined and the fact that she was not spiritually fed or inspired by the chaplain's sermon and approach, did not inspire her to worship with the rest of the soldiers.

Apparently Co-researcher C's experience of the chaplain was that he was more of a "political commissar" than a chaplain, with a lack of emphasis on religious issues. Her religious practice was a very personal experience for her and remained very important throughout her deployment time.

After a direct question of where the Co-researcher got the strength from to cope with the unstable situation internally as well as externally, her answer was simple "I became quite close to God in that time" (CR/1-33). This was a very clear statement of the role that her relationship with God played in her ability to cope. She left with a strong relationship with God and it became even stronger during her deployment. Faith was by far the strongest anchor in her amour providing her with the ability to cope.

Her following statement is a good summary of her approach and opinion regarding the role of faith during deployment: "You have to make the best of a bad situation and you have to consciously make a decision between right and

wrong! Because it is so easy to slip into the norm, nobody would have thought anything different from you; in fact they probably would have accepted you better in the whole situation.”

This indicated the extent of how strong the group pressure upon deployed members can be. If the biggest part of the contingent behaved in a certain manner, let's say drinking excessively, if that group also included senior personnel, it became very difficult to stand up for oneself and declare: “I am not partaking in this behaviour due to my own personal values and beliefs”. Those who stood up could either be ridiculed and lightly teased or even ostracised and badly treated, depending on the group and the standpoint taken.

This severe group pressure may explain why there were continuous rumours of chaplains who have joined the ranks of those who tend to overdo it from time to time. It is clear that, at the end of the day, every individual must make his or her own decisions and accept the consequences thereof. This is easier said than done!

5.15.3.1 Re-interpreting a Body of Death

Looking back at her own hallucination Co-researcher C commented that the battle between what is real and what is not, was in her mind. She found this mental struggle similar to the battle in our minds, in terms of what is real (truth) and what is unreal (false), what is good and what is bad! In retrospect, she explained and re-interpreted the corpse following her as our previous weak ‘body of flesh’ who keeps on following us, trying to seduce God's children back into death (sin).

Although she realised that it was not a true vision but a hallucination induced by medicine, she still used the narrative metaphor to see a deeper meaning in the unpleasant incident. She emphasised the fact that everybody is followed from time to time by their “old” lives, and that we are seldom privileged enough or in a position to “see” it clearly. *Your mind must be able to distinguish between what is right and what is wrong.*

5.15.4 Co-Researcher D: Faith Dimension

Co-Researcher D viewed herself as a Christian but not one that goes overboard and quotes scripture during all appropriate and inappropriate times. She did not give much thought to her relationship with God prior to her deployment because it was something that was always there. Her relationship with God deteriorated during her deployment in Burundi; in fact she experienced a vast distance between them that gradually worsened. She was very honest about her own role in her relationship with God and openly admitted that she was primarily responsible for the gradual breakdown in the relationship between them. The distance was caused by her behaviour and actions (A70/D1).

Although she suffered terribly during, and even after, her deployment, anger and resentment against God never entered the equation. Although she

realised her need to have a relationship with God and even tried in her own way to rebuild their relationship, it slipped further and further away from her (A77/D1). She felt as if she was incapable of preventing the gradual deterioration in their relationship.

She openly declared that she needed God and her faith to sustain her coping skills, but that it was not constantly part of her thought patterns. It was not an easy natural way of life, but a seeking need which was not answered. She admitted God's existence, accepting that Jesus Christ died on the cross for us to be saved and that we are His children (A79/D1). Nevertheless, she experienced God as remote with an ever-growing distance between them. She is still struggling to retain her original relationship with God, and admitted that it is increasingly bothering her.

Initially, she didn't even want to contemplate the possibility that she might be angry with God, although in retrospect, she acknowledged the possibility that she felt led down and as if God did not protect her. She is still working on her relationship with God, trying to restore it although with limited success. She still struggles to communicate with God and experiences difficulty in hearing His voice clearly. She is currently considering the possibility that part of her inner struggle to make peace with what happened with her and those around her, may be due to the lack of peace between herself and God.

5.16 Atheists and Christians in Foxholes

Going back to the initial remarks regarding "atheists in foxholes" at the beginning of Chapter Five one needs to answer the question: "What role did the co-researchers' religious beliefs play in their efforts to cope with deployment?" After listening to the various stories, it is obvious that all the Co-researchers experienced different levels of stress, different problems and different levels of anxiety. It was also noticeable that according to their own styles and personalities, they all managed to cope with deployment.

They managed to cope with their different situations with different levels of success. The following should be taken into account:

1. One Co-researcher is still actively receiving counselling in order to recover from her ordeals.
2. The second Co-researcher withdrew from the research process due to her personal pain after recalling what happened to her during her deployment as she was too traumatised to continue the process.
3. The third Co-researcher is still unhappy that no after-care support was provided, notwithstanding her requests. Therefore, she decided to utilise the research process to work through her own unresolved emotional injuries that she received during her deployment in order to heal her wounds.
4. The last Co-researcher also quite extensively referred to her own struggle to cope with deployment and the almost total lack of support provided by the organisation.

None of the Co-researchers were, during the time of the interviews, even considering the possibility of re-deployment. I was recently informed that the Co-researcher who withdrew from the research is apparently considering going back as part of a peace-keeping deployment for another six months. I assume that one of her motives might be her wish to overcome her own bad experiences and self-doubt from the previous experience with a “better deployment” to prove to herself that she can do it. Due to the huge expectations from within herself, as well as from the organisation, the fact that she struggled was a terrible blow for her personally.

Maybe the decision to be re-deployed is similar to a person who was hurt in a vehicle accident. In order to conquer his/her own fear of the road and driving, a decision can be taken to challenge it head on in order to overcome her/his fears. I am not convinced that it is a sound decision, because to deploy somebody struggling with severe emotional stress to go and spiritually and emotionally take care of others, is debatable.

The Co-researchers’ ability to cope were influenced by their personalities, expectations, support structures - including family and friends, as well as military support structures. That the different levels of support or lack thereof, which they received, played a significant role in their ability to cope, was very evident. Different people experience God and His presence in our lives differently. For some it is an active, constant presence that influences all their actions and behaviour, including coping with deployment. For others, God is a distant presence to call upon in dire need, not to be bothered with small issues. For still others, His very existence is debatable and they are not even really convinced that, if God exists at all, He is in fact playing any direct role in their lives.

My personal conclusion, after listening and re-listening to all four Co-researchers’ stories, is that God definitely played a prominent role in their lives and that the closer they were to Him, the more positive impact it had on their ability to cope. There is no indication whatsoever that Christians experience less problems or can cope with more ease than non-Christians. It cannot be questioned, however, that they cope in a different way and use their spiritual and religious beliefs to support them. All four Co-researchers agreed that without faith and a relationship with God, coping would have been even more difficult for them.

It could not be concluded with any certainty that the difficulties they experienced “forced” them closer to God as assumed in the introduction by the phrase “atheists in foxholes”. In fact, one Co-researcher mentioned that it created distance between them and that her relationship with Jesus Christ deteriorated during her deployment. Thus, situations of stress and difficulty are not necessarily conducive to spiritual growth, although in situations of stress, spirituality and God’s presence assisted believers in coping.

Whereas interdisciplinary meaning was discussed in this chapter in terms of religion and the Practical Theology, the next chapter will look closer at the insight that may be gained from other disciplines on the subject of how to cope with deployment.

Chapter 6

Exploring Deployment Experiences Inter-disciplinarily.

If Lions are not united in their goal,
they will be unable to catch even a limping buffalo.

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

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

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

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

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

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

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

6.2 A Team Effort

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

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

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

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

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

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

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

6.3 Fellow Hunters

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

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

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

6.4 Questions to Elicit New Stories from Old Experiences

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

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

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

6.5 Opening New Space

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

6.6 Unique Outcome or Exception

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

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

1. “When was the last time that feelings of *I cannot cope* could have taken control of you but didn’t?”
2. “Even though you don’t usually succeed at this sort of thing, have you ever surprised yourself by succeeding a little bit?”

6.7 Moving Towards a Different Point of View

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

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

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

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

Who is most hopeful that you would succeed?

Why are they convinced that you would succeed?

6.8 Time Questions

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

- 1.) At what point did you realise that?
2. When were the two of you able to communicate in a way that was satisfying?
3. At what time in your life would you have been confident that you could have accomplished this?
4. When you look back and see how far you've come, what do you discover about yourself?
5. How is what you are doing now different from what you used to do?
6. How will you know when it's time to end therapy?
7. If the problem continues into the future, continuing to get worse, what will be happening ten years from now?

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

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

6.9 Story Development Questions

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

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

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

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

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

1. What do you think would stand out for that person as the most significant difference in your association with her or him?
2. How would that change things for him or her?
3. What is the effect on you and your future by knowing that you can make a difference?
4. Who in your current life will be most affected if you were to develop such a relationship?

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

6.10 Meaning Questions

1. What does that mean to you?
2. What does this new perspective tell you about yourself?
3. What does finding out that your spouse appreciates this about you let you know about your relationship?
4. Now that you see your family in this way, what do you know about your relationship with one another that you did not know before?

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

6.11 Loneliness

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

1. Being without company.
2. Cut off from others.
3. Not frequented by human beings.
4. Desolate.
5. Sad from being alone.
6. Lonesome.
7. Producing a feeling of bleakness or desolation.

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

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

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

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

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

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

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

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

6.12 Institutional Isolation

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

1. The belief that one lacks knowledge about, access to, and interaction with organisational sources of power, support, prestige and information critical to one's success or even survival.
2. The belief that, regardless of one's position, training or educational background, those in a position of power discounts one's opinion unless members of the dominant culture validate it, contributes towards these feeling of isolation.
3. Individuals who experience institutional isolation feel excluded from inner circles and decision-making. Women and racial and ethnic minorities encounter such obstacles despite their qualifications.

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

6.13 Social Isolation

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

1. Feelings of exclusion from supportive networks.
2. Feelings of being singled out or put on display as a representative of a racial, ethnic, and/or gender group.
3. Feelings of being tolerated, but not really accepted because of one's group.
4. Feelings limited to superficial friendships because others cannot relate or are not able to relate. This lack leads towards a need to translate one's experiences to someone who can relate to it, who can "understand".

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

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

1. Access to information is withheld.
2. Interaction with organisational sources of power is denied.
3. A lack of support either directly or indirectly.
4. The withdrawal of approval and prestige.
5. The rapid change of plans or decisions, without properly informing the individual, can consequentially lead towards public embarrassment to the member.

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

6.14 Racial Isolation

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

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

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

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

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

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

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

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

6.15 Segregation and Space

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

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

6.16 Anxiety Disorders

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

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

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

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

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

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

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

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

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

1. Over 200 000 lives have been lost.
2. More than a million people have been forced to flee their homes.
3. 80% of the population is living in severe poverty.
4. 81% of the population is illiterate.
5. There is maternal mortality of 780 per 100 000.

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

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

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

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

6.17 Diagnosis of Anxiety

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

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

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

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

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

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

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

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

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

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

6.18 Combat Stress Syndrome

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

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

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

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

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

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

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

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

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

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

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

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

6.19 Pain and Suffering

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

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

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

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

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

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

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

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

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

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

Table 3: Different personalities

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

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

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

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

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

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

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

6.20 Decorating the Christmas Tree

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

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

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

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

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

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

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

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

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

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

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

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

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

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

6.22 Belief Systems

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

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

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

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

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

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

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

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

6.22.1 Military Belief Systems

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

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

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

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

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

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

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

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

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

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

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

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

6.23 International Involvement in Peacekeeping

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

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

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

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

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

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

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

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

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

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

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

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

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

6.23.1 Remember Somalia?

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

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

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

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

6.23.2 International Criminal Court: the War

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

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

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

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

Ratnesar (2007:26) reported the following:

1. The UN Security Council issued a warrant for the arrest of Harun and Ali Kushayeb, a leader of the government-backed Janjaweed militia, but neither man was yet delivered to The Hague, when the Time went to print.
2. Sudan currently rejects the International Criminal Court's (ICC's) authority although it initially co-operated with the ICC.
3. With the world pushing for a truce in Sudan between the feuding rebel groups and the Government, the case against these and other perpetrators could even be dropped in the efforts of trying to negotiate peace.
4. Notwithstanding the difficulties and the fact that the US and a number of countries are not party to the court, the first two trials against warlords from the Congo commenced in 2007.

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

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

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

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

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

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

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

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

6.23.3 Methods of Intervention

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

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

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

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

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

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

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

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

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

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

6.24 The Problem With the Lack of a Sovereign Government

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

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

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

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

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

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

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

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

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

6.25 Deployment Stages

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

6.25.1 Stage One: Anticipation of Loss

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

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

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

6.25.2 Stage Two: Detachment and Withdrawal

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

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

6.25.3 Stage Three: Emotional Disorganisation

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

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

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

6.25.4 Stage Four: Recovery and Stabilisation

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

6.25.5 Stage Five: Anticipation of Homecoming

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

6.25.6 Stage Six: Re-negotiation of the Marriage Contract

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

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

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

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

6.25.7 Stage Seven: Re-integration and Stabilisation

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

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

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

1. Wife is excited for me to leave.
2. Wife is not excited for me to leave.
3. Wife wants me to come back.
4. Kids and wife want to know when I will return.
5. All at home are exited.
6. Everybody at home is happy to have me back.
7. Wife wants me to go away again.

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

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

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

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

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

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

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

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

6.26 Are Same-Sex Relationships Unheard Voices?

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

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

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

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

Chapter 7

How to follow old tracks and make new paths. The development of alternative interpretations, that point beyond the local community.

7.1 Introduction

Paulo Coelho (2006:17) describes in his book *The Alchemist* a conversation between a shepherd boy and an old man about a book the boy was reading. The old man commented that the book refers to the same topic most books in the worlds touch upon, and that the outcome of his book sustains the very same idea that almost everybody believes, although it remains the world's greatest lie:

“It’s a book that says the same thing almost all the other books in the world says,” continued the old man. “It describes people’s inability to choose their own destinies. And it ends up saying that everyone believes the world’s greatest lie.”

“What is the world’s greatest lie?” the boy asked, completely surprised.

“It’s this: that at a certain point in our lives, we lose control of what’s happening to us, and our lives become controlled by fate. That’s the world’s greatest lie.”

The purpose of this last chapter is to look at alternative interpretations of how to possibly understand the data collected. My intention is not to follow in the footsteps of the old man’s wisdom shared with the shepherd boy. It is not my intention to force an outcome of my choice on the research, neither to allow “fate” to determine the outcome of our research due to my Co-researchers or even the readers losing control. People often lose control of how data can be interpreted by following their own pre-determined opinions and discourses.

This intention to guide understanding does not imply that I will be in total control or determine the outcome of this research on my own. I must try to ensure that the Co-researchers’ voices are actually heard. Particularly those comments that were able to open new space in the process of understanding how caregivers were able to cope, must be heard. Listening to the self-interpretation of their own stories of coping, the Co-researchers were able to focus on potential alternative outcomes of understanding. In this chapter, the alternative and mutually pondered interpretations by the Co-researchers will be reflected upon. One of the vital questions that must be asked at the closure of a research process is to ask what conclusions, if any were reached during the research process. What contribution or value was added to existing knowledge through the specific research and its conclusions?

Both on an academic level as well as on an individual level these questions on conclusions must be asked as part of the research process in order to maintain its focus as an inexact science, as far as possible. However, before these questions could be answered or even considered, a moment must be spared to reconsider what constitutes “good” qualitative research. This must be asked to ensure that, however interesting (or not) the conversations may

be, they are interwoven with a literature study in an academically researched process on a continuous basis and documented in order to ensure that the results/conclusions carry with them the characteristic of academic credibility.

7.2 Guidelines for the Evaluation of Qualitative Research

Several authors have tried to identify academic criteria to determine the quality of qualitative research, for example, Henwood and Pidgeon (1992), Elliot (1999) as well as Reicher (2000) and Midali (2000). After Carla Willig (2001:140-142) had studied ideas from Henwood and Pidgeon (1992) as well as from Elliot (1999) she adapted some of these ideas to assist her in developing new guidelines for the evaluation of qualitative research reports.

Willig (2001:140-142) was of the opinion that there was an overlap in criteria and guidelines between the different approaches. Therefore, it was only a natural progression to refine the evaluation of qualitative research reports. Consequently, Willig's suggestions for the evaluation of qualitative research reports are as follows:

7.2.1 Owning One's Perspective

Researchers are obliged to disclose their own assumptions, viewpoints and values, to allow readers to understand and interpret the research analysis and thus be enabled to consider possible alternative interpretations of the research results, before discarding them outright without either considering or understanding the outcomes reached by the researcher and Co-researchers.

7.2.2 Providing Credibility Checks

Qualitative researchers should do cross-checks with participants, colleagues and other researchers to confirm that their accounts are credible. Credibility checks can also be done to compare the data with other qualitative perspectives and research within the same subject matter. I have tried to include my Co-researchers in the process - in particular regarding outcomes and conclusions to ensure that my co-researchers agree and confirm with the final accounts and conclusions of this research.

7.2.3 Grounding In Example

Qualitative researchers should use examples of their data to demonstrate the procedures used as well as the understanding generated through the process. This allows the reader to clearly see how the data and the researcher's own interpretation thereof follow the research process. It implies that the Co-

researchers' stories must be linked with the literature study and not be presented as two separate entities. The flow from theory to practice and back to theory occurs on a continuous basis.

7.2.4 Coherence

Researchers should strive to present analyses that are characterised by integrity and coherence, for instance, to present these within the framework of the underlying structure of a narrative story or a map.

7.2.5 Accomplishing General Versus Specific Research Tasks

At the outset of the research, qualitative researchers need to be clear about the research aims. If their original aim was to create a general understanding of a specific phenomenon, they must ensure that their study is based upon an appropriate range of instances. Similarly, if their aim was to provide a specific case or situation or occurrence, they ought to ensure that the subject was studied comprehensively and systematically.

Although we operate within a “not knowing framework”, this implies that we have not pre-determined what must be “proven”, what is “correct” and what is “wrong” and then set out to prove it. The framework of the research must be clear in its approach of what exactly is being researched. If the topic is too general or broad it runs the risk of becoming irrelevant. If the topic were too focused, it may equally become irrelevant.

7.2.6 Situating the Sample

Qualitative researchers must ensure that enough background detail about a participant's life circumstances is available in order to ensure that the reader trying to understand the research have adequate information available. This background knowledge of the participant's life is necessary to assist the reader to assess the relevance and applicability of the findings. This is especially important within the narrative approach due to the prominent role of the Co-researchers' own opinion.

7.2.7 Resonating With Readers

Qualitative researchers must also ensure that the manner in which the findings are documented ensures that it not only conveys the results of the research, but also stimulates resonance or at least some meaning and broader understanding with the reader. This implies that readers should feel that the research is presented in such a fashion that it clarifies or expands their own understanding and appreciation of the specific subject matter. It does not necessarily imply that the readers agree with all the conclusions

and/or the reasoning as explained in the research. However, it does imply that the readers are able to follow the logic of the process and how the conclusions were reached.

In this regard, readers are enabled to better their own understanding of the subject matter, to reconsider their own opinion as well as their position regarding the data process followed towards an eventual conclusion of the research.

Willig (2001:140) concludes the evaluation of qualitative research by stating that, good procedural practice within qualitative research requires the systematic and clear presentation of analyses, which are demonstrably grounded in the data while paying attention to reflexivity issues. In addition, it is characterised by an awareness of its theoretical and contextual specificity within the boundaries. This theoretical, contextual specificity in exact boundaries, limits its applicability and relevance. Qualitative research tends to be open-ended in the sense that the research process is not pre-determined or fixed in advance. It pays attention to exceptional cases and idiosyncrasies or even peculiarities as well as to abnormalities, all of which to gain a more complete understanding of a specific phenomenon.

Willig (2001:148) rightly stated that this kind of research does not provide the researcher with certainty. This research can identify with the previous statement. The one thing that I am certain about is that every Co-researcher coped with deployment in her own unique way. Due to differing personalities, and circumstances, it creates a vast option of outcomes. The consistency of certain aspects mentioned by all the Co-researchers, for instance comments about bad management and management's apparent lack of real concern, must also be noted as "shared" opinions by all Co-researchers. The lack of absolute certainty does not imply that the results are not valid or cannot be used to enhance understanding of how caregivers manage to cope with deployment. When working with people and how they feel, absolute certainty cannot be claimed.

Qualitative research tends to be concerned with complex psychological and social processes, which most probably would involve interpretation and even the negotiation of meaning amongst, not only, the participants and researcher but even by readers to determine what they are willing to accept as "correct". This was proven by the change of heart some of the Co-researchers experienced during the research development. People are not stagnant but are constantly changing. These changes include feelings and opinions. Therefore, what is "correct" or accepted as the "truth" may be a hundred percent correct at the time during which the accounts were shared, but time has an uncanny ability to change our perception and understanding of "truth".

The specific epistemological position of the particular research eventually determines how it should be evaluated because different studies operate from different positions. Although even the topic may be the same, the point of departure as well as the specific research aim may lead towards different interpretations and understanding. Additionally, alternative interpretations of the same data are always possible due to the individual's own academic and personal background. There is, of course no method or approach which does not have its own limitations.

The awareness of and subsequent acknowledgment of such limitations encourages a reflexive awareness of one's own limitations or boundaries of understanding and knowledge as well as other peoples' limitations and boundaries.

Cedric Cullingford (1999:21) voiced some concern about the validity of research in general; he feels that due to research often being funded by the same companies that are affected by the research, the researchers are often themselves funded, competed for and controlled by the companies, thus ensuring that the results of the research are the desired ones. Those who are in control of the funding, know exactly what they are looking for and anticipate specific results for their industry. It is possible that, if the results are different from what they have hoped for, they may either ignore or disown the results on grounds of methodological imperfection or any other excuse to discredit the findings. This is a definite risk where research is funded by companies expecting specific results. Even if the researcher might be willing to do ethical research, the impact of the findings may be limited if the outcome is not favourable to the company that provided the financing.

Another factor that must be considered when research is evaluated is the current broader academic environment, where the researcher is under increased expectations to produce results. It may be academic papers, the number of students completing a course, or simply to reach certain pre-determined goals as set by the academic institution.

Mishler (1986:68) commented on a potential danger that could be present during research. This is the danger that "The respondents' stories are suppressed in that their responses are limited to 'relevant' answers to narrowly specified questions." The narrative approach is more likely to succeed in inviting the Co-researchers to share their own stories in their own way. Cedric Cullingford (1999:21) points out that the research may be expected to come up with specific required answers, whatever the specifics may be, and in the process demonstrates the "cleverness" of the researcher. Therefore, the approach and methodology are very important to ensure academic "credibility", and that the research can be accepted. Even within the Theology Faculty, there are immense pressures to encourage narrative researchers to adhere to more traditional research methods. I was forced to change my research proposal to adhere to specific guidelines, which were not narrative in its approach.

History is full of stories of how specific dominant approaches of thought patterns have reacted towards "new" and different ideas. This fear was not restricted to the Middle Ages and every generation must be aware of the risk of discarding new alternative outcomes simply because they differ from the ones previously used. We tend to use methods and styles that we are familiar and comfortable with. We may even use methods to reinforce our own existing ideas and opinions.

Cullingford (2007:22) may be a bit cynical with the following observation: "If you tell me what you want to know, I'll find a sufficiently obscure and complex way of proving it, so no one will know whether the results are valid or not." Cullingford (1999:21) wrote that the phrase "research has shown" in conjunction with a personal opinion, unfortunately creates opportunities for misuse. The possibility of misuse is not only debated on a moral and ethical, level but, it also has very strong monetary and personal motivations

underlying the issue. Theological and Social studies are not exempt from it, even if merely to “prove” that *my* point of view is correct and *your* standpoint is wrong according to research.

This concern was experienced on a different level by me, where up to this moment, no effort at all was made from any level in the Defence Force to utilise or even to listen to any contribution I may have been able to make towards the way caregivers are coping with deployment. It is possible to look at it from two totally opposing positions. This lack of interest may be either from indifference towards the research from senior management, or it may be due to a comment made by me after the initial conversations with the Co-researchers was completed, that all of the “participants” experienced difficulty to cope and that all the preliminary data indicate a lack of support from management’s side. This apparent disinterest in the outcome of the research was noticeable from both the Office of the Chaplain General as well as the Air Force personnel involved with education and training. Notwithstanding my previous statement, there were specific individuals in senior positions who expressed unofficial interest in the findings.

It is also possible that they may have preferred not to be involved until the final research is presented. It may, therefore, be just as possible that they do not want to be accused of influencing the process and misusing their “position” until the research was concluded. In the light of Cullingford’s (2007:22) cynical comments regarding the validity of research, it must be respected that no attempt was made by management to influence the research process to reach any conclusion that would be more favourable to management or to “prove” specific aspects and issues that could strengthen their position.

The fact that the results were not tampered with or influenced by anybody in the Defence Force management cadre, increases the value of the outcome. My personal preference is definitely with the approach where I was not pre-described to and “forced” to prove certain pre-determined outcomes. This shows how easily a very simple issue with exactly the same facts and scenarios can be interpreted differently to sustain both opposing points of view.

The individual’s own emotional interpretation may eventually be the determining influencing factor of which interpretation will be chosen. My opinion is that it is most probably a combination of the two and it is, furthermore, difficult to utilise research that is not yet completed (published). Although we know that it is impossible to really conclude the research process, it adds to the value of its public acceptance if the research were already academically accepted. Equally, management may simply be either too arrogant or too ignorant to admit that they do not know everything. They may just be too scared to admit their mistakes and run the risk of having to try and correct mistakes they caused themselves.

It is a difficult task to accomplish for most people and probably even more so for those involved in management or positions of leadership. In big business, it is just as difficult for management to admit that they are on some level responsible for the eventual outcomes of their companies or organisations. One just has to follow the responses of the respective management of major companies such as General Motors, Chrysler and Ford after their imminent bankruptcy and dire financial position became known in the general media.

Most of these managers struggled to even admit that they may have missed something important somewhere! It is equally difficult for government officials to accept personal responsibility for their bad decisions. African government officials are notorious for their apparent unwillingness to even admit any mistakes and they are extremely reluctant to accept responsibility for those mistakes.

This research has its own limitations, partially due to the approach used and partially due to other external factors. These limitations were increased by the withdrawal of one of the Co-researchers from the process. The long time span between the initial deployments, to the time when the interviews were conducted and to the final document, with a constant flow of information, created its own problems. One of the “biggest problems” during the research process was that time has the ability to alter people’s perceptions of how they experienced their efforts to cope. On the other hand, it also showed the growth and development of the Co-researchers over time. It is the very same ability we have as humans to change and adapt over time that is both our strength and our potential weakness. How we change and into what we change seem to be the issue - not whether we change.

Before the final feedback loop was completed, one of the members was transferred to Cape Town, the feedback was done, but with considerable difficulty. The initial feedback was done on a one to one level; after distance made that impossible, it was done telephonically. During the research, one of the other Co-researchers withdrew from the research process due to the intensity of the emotional pain caused by recalling her experiences during deployment. As initially agreed, she had the right to withdraw without any pressure. During the research period, I relocated twice, first from Limpopo Province to Gauteng and then to KwaZulu Natal. This uprooting considerably disrupted the research process.

The disruption was not only on a personal level, but also impacted on the communication process with the Co-researchers. All the final feedback with the Co-researchers was done either electronically or telephonically depending on the preference of the co-researcher and which options were most practical. Part of the conclusion of the research is to honestly share the shortfalls and the difficulties experienced during the research process. The difficulties became not only a part of the research process itself, but also part of the outcome and eventual conclusions. Working within the narrative paradigm, we are not simply looking for conclusions or outcomes, but are also listening for alternative outcomes. We are following the story and are open for the effect it has on all parties involved in its reciprocal impact or influence - how little it may be.

7.3 Alternative Outcomes

The term “alternative outcomes” is almost synonymous with that of Gill Freedman and Gene Combs who developed the concept. Freedman and Combs (1993:291-293) recalled an interesting therapeutic incident which changed the way they approached narrative therapy and how they explored alternative possibilities, or as they prefer to use the term “alternative

outcomes". In short, it involves a 12-year-old girl who refused to attend school due to various fears she experienced. After five sessions, they realised that her parents' smoking habits greatly upsets her, and that she was terrified that they may actually die due to their smoking habits.

Freedman and Combs (1993:291-293) asked this 12-year-old the following question: "Would it help you to do something that seemed dangerous if you knew that it was really benefiting someone important to you?" She responded affirmatively. She answered that it would help to put things in perspective. She felt that things would no longer seem as dangerous as before. On the question: "Could you go back to school if you knew it might save your parents lives?" she immediately answered yes, without any hesitation!

Freedman and Combs (1993:291-293) also asked: "What would you do if you looked at someone and thought you might become like them?" Her response was: "Just concentrate on the work and being there". After some negotiations, her parents agreed to quit smoking if she was willing to go back to school; thus a deal was agreed upon.

Freedman and Combs (1993:291-293) recalled how shocked they were, when after two weeks, it became apparent that both parents were still smoking although the daughter has kept her word and went to school every day. This greatly puzzled Freedman and Combs because all previous repetitive behaviour was also stopped. About six months after the episode they realised that their questions directed the girl towards a different kind of being. She was able to experience herself as someone who can take risks and can handle being in dangerous situations by focusing on the task at hand rather than focusing on her fears or the danger involved.

Freedman and Combs (1993:291-293) feel that by answering their questions, the girl managed to enter a different reality than the one she normally accepted as the only reality. She was able to experience herself as someone who is able to go to school and therefore, she was able to go to school. It was not her parents' promise to stop smoking that motivated her. To assist her parents to stop smoking was only an additional goal she hoped to achieve. The moment was a turning point in the way Freedman and Combs thought about the narrative process and how the questions regarding the girl's situation were able to change her own narrative of understanding and coping. Friedman and Combs were unable to change her circumstances, (her parents continued smoking) but an alternative reality, an alternative outcome was created through the specific questions that were asked. These questions were able to open new avenues of thinking, and those new paths of thinking ended in new and alternative understanding.

This incident inspired Freedman and Combs towards thinking differently about questions, and how to use specific questions to lead people towards alternative realities. The big difference in their own understanding was when they began to think of questions as a way to generate experience rather than using questions only as a way of gathering data.

On a very simplistic level, it is almost as if by imagining herself going back to school enabled the girl to do so in practice, and to prepare her mentally for the actual event. This observation by Freedman and Combs was mirrored in the changes the Co-researchers experienced after answering questions about their coping skills and then re-thinking their own answers. They moved towards a point where they felt quite satisfied with their own coping skills. The

original situation was still difficult and often unpleasant. The narrative approach cannot change the past, it can only change and influence the way we think about the past. This alternative way of thinking often leads towards not only different emotions regarding the past, but towards new and innovative ways to cope with the present and the future.

The way the Co-researchers perceived the effectiveness of their own coping skills during the deployment, changed considerably between the initial interviews and the final feedback conversations. For me as researcher becoming involved with the different stories of coping and experiencing the initial pain of sharing difficult situations, it was wonderful to later experience the healing and comfort expressed by three of the four Co-researchers in that they are in a much better position after the process than before.

Unfortunately, I am unable to comment on the change of perception of the Co-researcher who pulled out of the research due to the pain she experienced during our interviews. I am of the opinion that if she continued with the research, she would have experienced the same feelings of being more satisfied with how she was able to cope with her difficult deployment. In fact, during a follow up interview prior to her withdrawal, she made comments which indicated the beginning of an alternative understanding, and potential alternative outcomes.

True to the proposed “not knowing position” in the narrative approach, the researcher has to wait and allow the research to develop and reach its own conclusions. As Müller (Müller et al, 2001:87) highlighted a very important aspect in research with the following comment:

“We are talking here of the curiosity and patience of the good researcher. He or she sets the scene in motion and waits anxiously for the climax to develop. The fake or quasi researcher on the other hand, is a propagandist who knows the answers to the questions and therefore doesn’t really need to do research. Then the research document becomes propaganda material of an honest development of ‘character’ and ‘plot’. The person, who knows the outcome or climax before hand, hasn’t even started the process of becoming a researcher.”

Müller’s comment is answering the question of why there are so many totally contradicting “research” done, because they set out to “prove” a point or position that was already accepted as the “truth”, even before the researches started shedding any light on the topic. This is especially true in the medical and food industries where research must prove or disprove something to suit the initial viewpoint. One research will prove that butter is harmful and the next will prove that exactly the same thing is essential to sustain life. The fact that the results may differ is not my concern, the fact that they set out to prove their pre-determined standpoint compromises the integrity of the research.

This research consistently tried to focus on the individuals’ personal experience during deployment without deliberately trying to change or influence their own personal understanding of those experiences. The reality is that the mere fact of sharing those experiences already has an impact on the individuals in opening themselves up in the sharing process. Thus, notwithstanding the researcher’s best intentions not to deliberately change or influence the story-sharer’s understanding of his or her experiences, the mere re-telling of their experiences immediately has an impact on the individual’s own understanding and perception of the chain of events.

One of the definite distinctions between narrative therapy and narrative research is the deliberate effort made by the researcher in the research process not to unduly influence the unique outcomes by deliberately guiding the conversation in a direction, but rather to allow the research and the Co-researcher to find their own unique outcomes. Therefore, deliberate restraint is obviously not a normal circumstance during narrative therapy.

During the feedback loop, the Co-researchers were able to re-experience, and if willing at all, to re-express their own initial comments and feelings regarding those experiences. The researcher tried to understand how the Co-researchers' initial experiences were originally interpreted, and how after sharing their own stories of experiences, those same stories and experiences are then again re-interpreted by them. This re-interpretation has led towards alternative understanding by the Co-researchers alternative outcomes of how they were in fact coping by seeing things in a different light, by looking at the same events from a different angle.

These alternative outcomes may even have the additional bonus of the Co-researchers feeling better about the deployment experience, particularly about how they were able to cope with the difficulties during their deployment.

7.3.1 Co-researchers: Alternative Outcomes

One of the last comments made by Co-researcher D during an interview, was on how her experiences during her deployment enabled her to do her work better within her current situation. The “better work” is directly linked to her ability to understand people better, especially those who have suffered loss. She was also able to confront her own emotions and feelings and focused the new insights gained on her work.

AA32/D1: “Kom ek sê vir jou, dit het my baie, ... al my ondervinding as ek nou moet gaan meaning daaraan heg...

Het alles meaning ten opsigte van my werk! Ek kan aan soveel mense dink wat nou al verlies gely het.

So op die einde konfronteer ek ook baie van my eie gevoelens. Op die ou einde trek mens alles tog maar deur na jou werk toe!”

One of her coping systems after returning to South Africa was to utilise her personal experience to broaden her own ability to do her work better and more effectively. The fact that she was able to better understand, and relate with other people who have similar experiences Coping with Deployment Difficulties, made some of the pain she experienced more acceptable and tolerable. Thinking about the benefits she gained in the course of her own experience enabled her to provide a different perspective, an alternative meaning and purpose to her own experiences and difficulties that she was subjected to during her deployment spell.

It also enables her to perform better at work, her ability to excel in her therapeutic work is an added bonus for her in the healing process. This brings us to the second coping mechanism employed by Co-researcher D.

She concentrated on her efforts to support the current deployed soldiers and especially, the social workers on deployment in Africa. The reason that this is currently so important to her, is because she knows from personal experience how difficult it is to cope with deployment when effective support structures are lacking.

Interestingly, she tries to refrain from providing advice to those who plan to deploy, simply because she is aware that her advice may negatively influence prospective deploying personnel and thus contribute towards them deciding not to deploy at all. This provides an indication of Co-researcher D's professionalism as a caregiver (social worker) as well as her integrity and loyalty towards the system. Due to her own personal pain and bad experiences during her own external deployment, she is adamant not to give personal advice and run the risk of misusing her position to negatively influence other personnel against deployment. Co-researcher D also realises that there are numerous individuals who enjoyed the deployment experience and returned determined to redeploy as soon as possible. Their enthusiasm may range from the joy of the adventure and seeing new places, the pleasures of constant social interaction and camaraderie, or even the additional monetary benefit gained by deployment. This positive sentiment regarding deployment was not shared by any of the caregivers. I discussed the possibility of voluntary redeployment with them and not one of my Co-researchers considered it for the foreseeable future, at least, by any means, not voluntary. However, they acknowledged the possibility that in time it may be expected by the organisation.

(A64/D1): *Op hierdie stadium vermy ek dit om raad te gee, ek sal hulle baie negatief maak teen ontplooiing. My kollega het nou ontplooi en ek kan vir haar sê ek sal 'n punt daarvan maak om haar te ondersteun. Aangesien ek in die eerste plek geen ondesteuning van my eenheid af ontvang het nie. Ek is nooit gebel deur hulle nie, na ek terug is het meeste nie eers geweet waardeur ek is nie. My area bestuurder het my eers vermy vir 'n lang ruk en toe gesê: "Oh I am so sorry that I never contacted you while you were there", maar haar jammer beteken op die stadium in my woordeskat vir my niks".*

Co-researcher D is not positive at all about the simple acknowledgment of her area manager's admission that she was unable to contact Co-researcher D at all during her entire deployment. For Co-researcher D the area manager's apology after a long delay stating that she was "sorry" that she never contacted the social worker under her direct supervision, means absolutely nothing! The apology was too little too late. The additional suggestion that management "knew" prior to her deployment that she was not going to cope, added towards her pain and frustration with them. Co-researcher D even wondered whether management had not deliberately withheld their support in order to "prove" that their suspicions were indeed correct. She was able to answer her own question by stating that it was probably not a case of deliberate plotting, but rather a lack of work ethics and laziness which resulted in the absence of care and support provided in practice.

The coping mechanisms employed by Co-researcher D, for instance to utilise her personal experience to broaden her ability to do her work better and to concentrate on her efforts to support the current deployed soldiers, was unfortunately not enough to allow her to cope on her own. She realised that without professional help, she was unable to deal with the emotional scars of her deployment. She still needed external help and medication to assist her

in the process of coping. Even after her return to South Africa and getting professional help, she is still experiencing pain almost on a daily basis

It took an incredible amount of courage from Co-researcher D to engage in this research project, knowing very well that it will open wounds. Although she experienced pain during the initial interview as well as in follow-up conversations, notwithstanding her emotional duress, she decided to continue with the research process. She believed and hoped that being part of the research process will in its own way contribute towards helping her to deal with her own emotional trauma and pain. She was willing and motivated to become involved with the research believing that by sharing her story, she may be able to find healing, and even be able to assist others with similar experiences and caregivers who may find themselves in comparable positions during their deployments.

The hope of finding additional healing motivated her to continue with the research process. She is still receiving intensive psychological therapy and is gradually able to work through her deployment experiences. Her therapist approved her involvement in the research. The wounds she sustained during deployment are slowly healing, although the scars will definitely remain for the foreseeable future, if not forever.

According to Co-researcher D, she is gradually coming to terms with her deployment ordeal and she remains confident that she will eventually be able to think and talk about her deployment without any pain and without emotional disruption. The comment (A64/D1) by Co-researcher D that most of the members had no idea of what happened with her during the deployment, or are not aware of how the specific incidents affected her, discloses part of the key in understanding the problem.

On the one hand there are the specific individual's needs to be regarded, to be noticed, to be considered of value. Personal attention and real interest in the well-being of the person contributes towards addressing these needs. In difficult and stressful circumstances, these needs are proportionally higher. On the other hand, the growing pressures in society on individuals have led towards relationships becoming more superficial. People are so overwhelmed and besieged by the expectations of society, that as their own need for real support and understanding increases, they are less able to provide the same support to others. This is very noticeable in the response of her fellow deployed soldiers, including her superiors; all expected her to provide the "support" (their own need) without considering or grasping her personal need to be understood and supported.

"Society" has certain expectations of caregivers' abilities to cope with difficult circumstances and to take care of themselves. Caregivers are after all expected to be trained professionals, and therefore, must be able to cope with death and dying or whatever dreadful and horrible situation is demanding their specific skills. This assumption of "coping skills" is partially fuelled by other caregivers, because as long as the "rest" of society believes and accepts the discourse, it provides them with an esteemed position. Therefore, as long as society accepts caregivers' professionalism and capability unchallenged without having to consider how these individuals cope with the demands of their profession, they feel safer and better protected by the supposed ability of the caregivers to take care of them.

It is nevertheless still very interesting to note that she is adamant (A61/D) that she was able to cope with the deployment experience, notwithstanding the fact that she was emotionally injured during the episode. This insistence on maintaining her outward ability to cope, links up with the pressure and expectations of society that caregivers must be able to cope, notwithstanding her extensive therapeutic help, or the fact that she is still struggling to cope. The discourse remains unchallenged by most caregivers and feeds from society's expectations as well as from caregivers' own expectations that caregivers "can cope" on their own.

Over the past two decades, there was a rapid increase in the interest and research on the impact of emotional experiences at work (Brief & Weiss, 2002:279-307). Erez and Isen (2002:1055-1067) looked at the role of mood and emotions. Law, Wong, and Song (2004:463-496) investigated job performance and Weiss and Cropanzano (1996:1-74) looked at the impact of how workers' attitude towards their job affect them. There was also an interest in the role of emotions in the leadership domain, looking at the impact of different theories, for instance the difference in impact between transformational and charismatic leadership (Bass, 1985; Conger & Kanungo, 1998; House, 1977; Shamir, House, & Arthur, 1993).

There is extensive literature on workplace factors associated with employee well-being and stress (Danna & Griffin, 1999). But, there is little empirical research linking managers and their leadership behaviour to employees' emotional state. For instance, Bono and Ilies (2006:317-334) used simulated leaders and followers in their research. Although there are often comments over the emotional link between leaders and followers, the effects of supervisors and managers on employees' emotion in a work setting have only recently been studied in depth. Joyce Bono and Hannah Foldes, working with Gregory Vinson and John Muros from the University of Minnesota (2007:1357-1367) looked at the role that supervision and leadership plays in workplace emotion.

Bono's research results (EI, 2007:1357) pointed out that supervisors were associated with employee emotions in the following three ways:

1. Employees experienced less positive emotions when they are interacting with a superior than when they are interacting with customers or co-workers.
2. Employees working with supervisors high on transformational leadership indicated higher positive emotions throughout the day - this includes their interaction with customers and co-workers.
3. Employees who regulated their emotions experienced increased work-related stress and decreased job satisfaction, while those workers with supervisors practicing transformational leadership were less likely to experience decreased job satisfaction.

7.3.2 Emotional Regulation Impact on Alternative Outcomes

According to Little (2000:87-89) emotional regulation is harmful to employees because it involves acting without authenticity. This result fits closely with Gross's (1998:224) definition of emotional regulation, referring to emotional regulation as the process where individuals choose which emotion they express, relative to those they experience in either an automatic or a deliberately controlled fashion. This "deliberate control" of emotions is definitely present amongst soldiers, due to their general military discipline structure and operational systems.

The ability to be in control, to be disciplined, is also applicable to the way in which soldiers traditionally cope with their feelings (Gross, Richards & John, 2006:13-39). It is normal human behaviour for people to regulate their emotions and especially their emotional displays to conform to the expectations and norms of the workplace, organisation, social club or even the church, as the role expectation demands from them. In other words, emotional regulation means that negative emotions are deliberately hidden while positive emotions are faked to conform with the expectations of the group.

The need of humans to conform does not always imply that negative emotions will be hidden; it may equally be that all will express their negative emotions and that "positive" emotions are "out". Thus, it is easy to understand that if the whole group starts moaning and complaining, how it almost compels or coerces the rest into joining the same bandwagon. For instance, if a whole community constantly shares an opinion that crime is out of control, the actual crime statistics may simply be ignored due to the group's expectation that crime is in fact out of hand.

The perceived accepted "reality", although not necessarily the truth, will be accepted simply because the majority accepts it. This same principle is also noticeable in the markets, the Stock Exchange will go either up or down depending on how people feel about the value of the share and not necessarily based on the intrinsic value of the particular share. It is extremely difficult to change those discourses imbedded in people, those unchallenged, almost generally expected "facts" which are simply accepted as the "truth". Add to this our human tendency for emotional regulation, mix that with the existing role expectations of how a caregiver is supposed to be able to cope (group pressure), integrate it with the tendency amongst soldiers not to show their weaknesses and problems, and one has a recipe for "experiencing isolation".

Glomb and Tews (2004:1-23) focused on the importance of distinguishing between felt emotions on the one hand and the act of emotional regulation on the other. Faked emotions (expressing emotions they did not really feel) can easily distort managers' or leaders' perception creating an unrealistic picture of all is well when it is in fact not the whole truth. Understanding the possible impact of emotional regulation may assist us in understanding how caregivers are struggling to cope - or even to admit that they may be struggling to cope.

This may on the other hand also help to explain why it is so difficult for managers/leadership to even admit that they experienced difficulties to support the caregivers under their command during deployment. This is due

to the big difference between the expected behaviour of both the deployed caregivers and their superiors at home, and the actual behaviour and functioning of the specific individuals who are seldom able to support those expectations in order to achieve the expected outcome. This may explain why both groups, the caregivers deployed and their managers, were not entirely happy with the results and behaviour of the other.

Ashforth and Humphrey (1993:88-115) indicated that employees who identify with their work are generally feeling more authentic, even when conforming to role expectations such as demands for emotional regulation. The individual's ability to remain authentic in terms of what he or she is really experiencing plays a critical role in the person's eventual ability to cope. It is relatively easy for most people to "fake" or pretend "good" emotions and feelings in the short term, but almost totally impossible to do it on the long run. Zapf (2002:237-238) showed that managers who engage in transformational leadership may also lead towards bigger social support from their employees.

Bono (2007:1358) correctly mentioned the importance of the impact of social support on the employee's well-being. The better the support, the better the individual is able to cope with job stressors; it also increases their sense of control. Abraham (1998:229-246) commented that when employees experienced low social support, emotional labour negatively affected satisfaction. On the other hand, when high social support was provided to the person, it was interesting to note that absolutely no link, no association between emotional regulation and job satisfaction was found at all. Thus, the impact of high emotional support cannot be overstressed.

My personal opinion is that due to an over-eagerness to correct the racial inequities of the past and to comply with transformation at all cost, not enough thought was given to the ability of leadership to actually be able to do the work. This sentiment of transformation, as noble as it might be, not only harmed the organisation's ability to function effectively, but also harmed individuals in the process, sometimes the very people who were supposed to benefit from fast tracking and sometimes those who were not promoted at all. This is a particular problem in middle management where, due to all those candidates with potential who instead of being allowed to develop and mature, were fast tracked at such a rate that very little competent middle management remained intact.

7.3.3 Soldiers on Strike a Rare Phenomenon

Mutiny and insubordination are words that military leaders are not fond of. As far back in history as can be recollected by man, this behaviour was severely dealt with by all armies throughout the millennia.

De Selincourt (1960:159) translated Livius' recollection of insubordination in the Roman Army; the document is dated around 300BC. Soldiers were unexpectedly attacked from the rear, the confusion quickly spread until the whole army was in disorder. Commands were inaudible and the only thought was to save their own skin. Soldiers dropped their weapons and ran. After regrouping at a safe site, every single soldier who dropped his weapon and deserted the battlefield was personally asked by Appius Claudius to explain where their weapons were. They were then addressed in a speech and called

an army who had betrayed military discipline and deserted its standards. All the men who had abandoned their posts were first flogged and then beheaded.

Rolfe (1965:211) translated Roman history and referred to how Caesar Galba responded to soldiers who refused to return to a former position and demanded better posts and recognition. He first dispersed the protesting soldiers with a cavalry charge and thereafter all were decimated.

Although today the penalties for ill discipline are not as severe as it was in ancient times, it is still considered an ill omen when soldiers “strike”. The same harsh measure might not be applicable in our current standard operational procedures, but discipline within military ranks is still vital.

Soldiers must be disciplined, especially when under severe stress as is experienced during combat. It is not very effective to have a group meeting to discuss what must be done while under fire. The mere fact that soldiers in the South African Defence Force were striking in front of the Union Buildings in Pretoria at the beginning of September 2009, is almost impossible to comprehend - to all “real soldiers” and even to civilians.

Although in history soldiers were forced into a position where they felt that insubordination was the only option and their last resort was to strike. The fact that soldiers are even considering the option to strike, well knowing that they run a huge risk and that they can be dismissed for striking, is ample proof of the levels of unhappiness which are present amongst some members within the Defence Force. It should be a severe concern, not only for military commanders and leadership, but also for government in general. The military purpose is to stabilise a democracy and to ensure that all can live in peace and harmony.

The following article by Erika Gibson was published in *Beeld* (a prominent Afrikaans newspaper) on 04 September 2009:

Protes weermag se eie skuld – kenner

Die gevaarligte het verlede jaar al begin flikker vir gebeure soos dié onlangs toe die polisie op soldate geskiet het wat vakbondlede is. Dit het tydens 'n vergadering van die portefeuljekomitee oor verdediging in Maart verlede jaar aan die lig gekom dat meer as 4000 geregistreerde griewe in die weermag al langer as drie jaar onopgelos was.

Prof. Lindy Heinecken van die departement sosiologie aan die Universiteit van Stellenbosch het gister gesê die komitee het tóé reeds die weermag oor dié toedrag van sake gekritiseer. “Die komitee het gevoel die kwessies en griewe wat die SA Nasionale Weermagunie (Sanwu) geopper het, is geldig en die weermag moes dit dringend pak.” Die komitee het ook erken daar was 'n volslae verval in kommunikasie in die weermag. “Die rede daarvoor kan daaraan toegeskryf word dat die weermag – soos die tipiese weermag wêreldwyd – sy arbeidsverhoudinge vanuit 'n gesentraliseerde oogpunt bedryf.” Volgens Heinecken kan die gesentraliseerde benadering slaag mits soldate se griewe behoorlik opgelos kan word en waar almal as deel van 'n span gesien word.

Tans geld 'n gevoel van “ons” en “hulle” egter in die weermag. Die uiteinde daarvan is openlike konfrontasie – soos tans, waar me. Lindiwe Sisulu, minister van verdediging en militêre veterane, openlik verklaar daar is geen plek vir vakbonde in die weermag nie. Omdat die konstitusionele hof

in 1999 beveel het dat vakbonde toegelaat word, sou dit lynreg strydig met dié uitspraak wees as Sisulu of die weermag se topstruktuur die vakbonde verbied. Heinecken het gesê die weermag is self verantwoordelik vir die gemors waarin hy hom nou bevind.

Die grieweprocedure funksioneer nie, terwyl die militêre bedingingskamer én die militêre arbitrasieraad wanfunksioneel is. “Dit laat soldate geen opsie as protesoptrede nie.”

This article confirms the fact that a year prior to the strike, the Portfolio committee of the Department of Defence issued a warning when they realised that more than 4000 registered grievances over a three year period had not been attended to by the Department of Defence. The committee admitted that the soldiers' complaints were legitimate and should have been addressed prior to the soldiers resorting to such drastic action. Although numerous warnings from different organisations and sectors alerted the SANDF of the growing possibility of unrest within its own ranks, it was mostly ignored. The Defence Force's response was to commence with procedures to fire the soldiers who participated in the illegal strike.

Fitness (2000:147-162) reported that unfair treatment by supervisors, which remained unresolved, was a key source of employee anger. Research by Milner, Glomb and Hulin (2005:171-193) revealed that employees rated only 20% of their interactions with their supervisors as negative and 80% positive! However, the impact of the 20% negative interactions on the employees' mood was in general five times more intense and stronger than the effects of the positive interactions. Although found at only 20%, this still implies that the overall impact of the negative interactions with their supervisors had a gigantic impact on employees. Tepper (2000:178-190) found that abusive supervisors are able to bring forth anxiety, frustration and even anger. In the wrong circumstances, it can be a dangerous combination, especially if negative emotions were building up over a period of time. The term “abusive” here implies emotional and psychological abuse correlated with the misuse of power and not to physical abuse.

Co-researcher D (AA19/D1) very clearly was not the only person who experienced difficulty during deployment. The unwillingness to immediately admit the difficulties and to yield to the pressures and strains by refusing to acknowledge that they struggle to cope (emotional regulation) with deployment, can eventually contribute towards “time” creating its own alternative outcomes.

The well known military phrase “vasbyt” (determination, doggedness. A direct translation would be to slam your teeth into something and not to let go – implying positive persistence), carries with it the promise that things will get better, circumstances will improve if one were able to just “hang in there”. It is a given that time carries with it an amazing ability to heal, and if not able to heal, to lessen the extent of the original pain and hardship. Looking back at events that occurred in the past, it opens up opportunities of re-looking and thus in the process re-interpreting the original events by means of new insights and understanding. Narrative therapy tries to guide and assist the effect of this process in a more “deliberate” fashion in order to enhance and accelerate the process.

7.3.4 Leaders' Decisions Have a Direct Impact on People

Decisions taken by leaders have a direct impact on people. Empirical research is consistent with the belief that managers (leaders) may negatively influence employee emotions. Glaso and Einarsen (2006:49-50) found that the three negative factors which play a significant role in the relationship between subordinates and their supervisors/managers are frustration, violation and uncertainty. It is interesting to note that the literature is aligned with the Co-researchers' comments and experiences. Bono (2007:1359) reported that transformational leaders are typically characterized as empathic. This implies that the leaders are aware of and consider the individual needs of followers.

Thus, leaders may assist employees to cope with emotional regulation in more effective and less psychologically draining ways by making employees understand why and how positive emotional expressions contribute towards not only the organisational goal but enable the individual to be happy and content as well.

This is Co-researcher D's alternative interpretation of how she was able to cope despite bad decisions by leadership. In fact, her alternative interpretation opened the door to enable her to cope, even if only in retrospect:

“Ek en hy (die kapelaan) het nou nog as ons so praat, dan sê ons Burundi het almal geknak! Ek moet sê dit is eintlik baie sleg, en dit was nog daai tyd van die verkiesing ook gewees (in Burundi), en dit was baie moeilik gewees, en dan was die “Contingent Commander” ook nie die beste nie. Hy het baie aangejaag. So uhm ek weet dat almal wat daai tyd ontplooi was 'n slegte ontplooiing gehad. Dit was 'n slegte ontplooiing gewees!”

According to Co-researcher D, the total lack of support she experienced from the military health care organisation directly contributed to a large extent towards her negative and painful experiences during her deployment, but she was not the only one struggling to cope. Co-researcher D's comment referred not only towards the fact that nobody enquired after her personal wellbeing after the unpleasant experience of being blamed for the death of a soldier, but to the general circumstances of the deployment, including the uncertainty that was created by the election process in Burundi. According to Co-researcher D, an incapable Contingent Commander made the deployment difficult for all the deployed soldiers.

The shooting incident refers to a particular soldier who committed suicide after wounding two of his colleagues, and killing a third, neither then, or at any other time later on, was any real effort made to determine Co-researcher D's state of mind. It was simply assumed that she is coping due to her qualifications and professional background. This assumption is part of the problem when dealing with the question of how caregivers are coping.

Leaders' decisions to partake in a war contributed directly towards a tragic episode for both caregivers and the military worldwide! Major Hasan was a counsellor in the US Army at Fort Hood, who needed counselling. Gibbs (2009:17) reported that Major Hasan was a psychiatrist who on 5 November 2009 shot and killed 13 people and wounded 30 of his fellow soldiers whom he was supposed to protect. One victim was newly wed, one was three

months pregnant, and 19 children were left without parents. President Barack Obama (Gibbs, 2009:14), in his tribute to the fallen, referred to a “world of threats that knows no borders”.

Gibbs (2009:14) made the frightening comment: “Soldiers sacrifice to keep us safe; somehow we failed to keep them safe”. It would be grim news if they just missed all the warning signs. It would be even worse news if they saw the warning signs but chose to ignore them. Gibbs (2009:16) reported that the vital question for the military is whether political correctness - or the desire to protect diversity - prevented the Army from recognizing and dealing with a problem in their own midst. Apparently, people were afraid to come forward and express their concerns with his behaviour due to the risk of receiving an equal-opportunity complaint that can end careers. Why was action not taken earlier? It is always easy to recognise the signs in retrospect. According to Gibbs (2009:16), another answer could be the desperate need for mental health professionals due to the increase in post traumatic stress and military suicides.

The impact of leadership (management) (AA20/D1) on peoples’ ability to cope, remains critical and should not be overlooked, especially within a military peace-keeping deployment with all the political, military and individual risks involved. By leadership we not only refer to those making executive decisions, for instance whether the South African forces will deploy in a specific country, but we especially look at the impact of those in a leadership positions within the deployed country itself. Aisha Aboagye (2005:162) indicates that good leadership is equally fundamental to the successful mainstreaming of gender in peace operations. The leader determines the general mindset and attitudes of his or her subordinates

Due to their specific leadership position, those leaders have an ability to make an enormous impact on the lives of the soldiers under their command and thus have the ability to play a big role in their well-being through the decisions they make. Leadership played a very definite role within all the Co-researchers’ stories and all the Co-researchers commented on the immense impact leadership had on their lives and indirectly on their ability to cope. Bono’s (2007:1364) research results suggest that leadership may have broad, deep and long-lasting effects on individual employees and the organization as a whole.

What we know from existing literature is that, individuals who tend to regulate their emotions, are less happy with their jobs and more stressed. Bono’s (2007:1364) results indicate that episodes of emotional regulation are also associated with a decrease in job satisfaction and an increase in stress levels. This is also applicable to individuals who do not often regulate their emotions. Bono also determined that even a single episode of emotional regulation to fake false emotions is directly linked with increased stress, which may last several hours. As far back as 1983 Hochschild’s (1983:7) research indicated that individuals who frequently regulate their emotions at work will experience stress and depersonalization as a result of suppressing their true feelings.

The SO1 Psychology (a senior staff officer) did not really respond to Co-researcher D’s answer after his brief question regarding her well-being. Therefore, she had no choice but to presume that the initial question regarding her emotional state was not really intended to determine her state of mind and emotional well-being in the first place, but was just asked in

general. Almost in the same fashion, the question “how are you?” would be used as a greeting when people meet one another, without any real intention to expect an in-depth answer and definitely without any intention of listening to a story of pain and anguish for the next two hours.

Co-researcher D’s biggest concern relating to caregivers coping in deployment is that, according to her experiences, “nobody” cares whether the caregivers are really okay, and able to cope. With the term “nobody” she is not referring to friends or family, but specifically to the expected support from senior management in the military system. This includes the Officer Commanding in the deployment area and the senior personnel in the functional line at the home base as well as in the deployment area.

It must be considered that this lack of “caring” is the result of existing discourses regarding caregivers’ coping abilities. They simply expect “others” to cope while carefully protecting themselves from getting too personally involved - because the moment we expose our feelings, we run the risk of being hurt. There is an expectation that social workers must look after their own professional group, and senior chaplains must, similarly, look after their own deployed personnel. The complaint shared by all the co-researchers was that this expected support is not forthcoming. It is not happening in practice, it is only on paper and in Standard Working Procedures (SWPs). Nobody at all inquired about her well-being or even asked if she was “okay”:

O22/D1: Jy is nou baie naby aan dit waarmee ek besig is, so wat jy vir my sê is, niemand het jou gevra, “Is jy Okay nie?”

A22/D1: Nie EEN persoon het vir my gevra nie. (Baie ernstig)

The process of answering questions and later to be able to re-read those same answers, lead naturally towards a process of discussing and re-thinking those shared experiences through the answers. Similarities in how the different Co-researchers coped and struggled with deployment and through reading shared stories of others in similar circumstances, frequently led to new understanding and insights of alternative ways to cope with the comparable experiences other caregivers experienced. The purpose of sharing stories is to gain new understanding, and if possible, personal growth in the process.

The following recollection explains the impact of opening alternative outcomes on a different level, as well as the possible impact it can have on those surrounding the individual. Friedman (1985:295) recalled his personal trauma of taking care of his terminally ill mother. After her death, he called each relative and took advantage of the reminiscing - typical of such moments - to make notes of what was being said. At the funeral he shared a family “eulogy” that included his own thoughts and those of the other family members as they shared their thoughts with him. Friedman recalled that “after the funeral, I felt an increased sense of ability to deal with acutely anxious crises” and continued his story of an alternative outcome by stating that after a week he felt absolutely no residue of sadness. Friedman (1985:295) declared: “I was able to go back to work immediately, with enthusiasm and without depression”.

The interesting spin-off created by his new outlook was that several families that he had been counselling went into severe crisis. Friedman (1985:295)

recalls: “As I understood it, when I had learned to deal with the forces of anxiety that had made me “me”, I inadvertently had pulled away some of the supports with which I had been buttressing these families in my anxiety over their anxiety”. He managed not to let himself be re-triangled into their anxiety, and almost everyone made leaps of growth.

Prior to his own altered understanding and alternative outcome, Friedman experienced the initial collapse of some of the families engaged in counselling with him at that time, due to the inadvertent destruction of the support system that he initially provided to those he counselled. We must be aware that this entanglement can sometimes exist without us even being aware of its existence. This need to be supported can be added to the list of possible discourses. It also touches on the role played by therapists and caregivers - those people in society who provide the support.

The question that must be asked is whether the strong need for support, as expressed by all the Co-researchers, came from their own anxieties and problems. Almost in the same manner, the families in counselling with Friedman “needed” his support to sustain them. On the other hand, it must be asked whether their need is a legitimate need experienced by well adjusted humans suddenly confronted by new and challenging pressures, while working under severe pressure. Hoping for, and expecting support from fellow professional caregivers, who form part of an expected support system within the military functional lines, to simply do their work and thus ensure that the deployed caregivers remain capable of providing their much needed skills on an ongoing basis while maintaining their own coping skills.

The ideal would have been that all caregivers must be able to return to their work with enthusiasm and without depression after experiencing trauma and if possible, to assist others to cope in the process of coping, as Friedman was able to do after the death of his mother. These questions can be continued in an almost unending loop.

The balance between the caregiver’s own emotional wellbeing and ability to effectively support others is vital. It cannot be overstressed that without the ability to learn how to deal with the forces and anxiety added to the “normal” stress and strains of life created during deployment, caregivers will find themselves in difficulty to cope. Without the support provided by knowledgeable co-workers (fellow professionals who are supposed to understand the circumstances), the difficulty to cope will effectively increase exponentially. All Co-researchers were able to identify the main stressors and incidences which created their difficulties. However, to be aware of them and even to understand the severity of the impact, do not imply that we are automatically able to cope with them. Without the capability to understand the process and work through it, coping effectively will remain an unattainable dream. With the impact that trauma and unpleasant experiences during deployment may have on the individual caregiver, and added to that the lack of support from senior colleagues to guide caregivers towards alternative outcomes of coping, deployed caregivers will struggle to cope on their own.

This will also explain why the substantial support, in all cases, from friends and family was not able to prevent the emotional trauma experienced by the Co-researchers. The support provided by family and friends as necessary as can be, was unable to prevent the impact of the lack of support from the official structural level. Thus, the opportunity to grow and to cope with their

individual difficulties was not to be utilised in full due to the total lack of effective support from management.

In fact, the direct opposite may be achieved; capable, enthusiastic well adjusted people can return after deployment as broken shells struggling to maintain themselves. Due to the expectations of society that caregivers must be able to cope, they are often unwilling to admit that, on certain levels, they are not coping as effectively as they themselves would have hoped. While caregivers in deployment struggle to cope, it appears as if neither society nor their direct peers seems to care.

According to my perception, the current coping mechanism by management when confronted by complaints from caregivers (and it becomes impossible for them to simply ignore the complaints), is to call for a session/meeting and then to allow the invited participants to discuss the issue. After the session, management will continue as if nothing of any importance was said. They may even decide not to deploy a specific caregiver due to his/her inability to cope with deployment. No changes would be made to the standard working procedures nor would the alternative outcomes that may be generated by these sessions be taken seriously; these alternative ideas would simply be disregarded.

Management functions within the following discourse: they operate within the premise that if caregivers cannot cope with the stress of deployment, it implies that the caregivers are inadequate to perform the task at hand. Therefore, the caregiver her/himself is the problem and must be replaced with a different “body” capable of doing the work. Management perceives the individual as the problem, not the system or the way in which people are treated.

I have never heard of any person who received proper feedback on post-deployment reports which they submitted during deployment. This apparent lack of response and no personal feedback unfortunately add to the general feeling expressed by all the Co-researchers that management does not really care at all. There is a general accepted agreement that most of the current military leaders, and especially those working at CJOPS, function within the framework of “not really caring”. This idea is generally accepted by most junior soldiers; the feeling that senior leadership does not really care for their subordinates is applicable to both the individual’s logistical needs as well as their emotional needs. This feeling is enhanced by the lack of feedback and response. This apparent lack of response to any criticism, fits in with the discourse explained previously. The possibility that the system may be inadequate and inherently dysfunctional is apparently not an option, neither is it even an option to consider that senior management does not take proper care of those caregivers under their command.

As with almost all human endeavours, it is necessary from time to time to question the success or failure of such ventures. To evaluate the success or failure of peace-keeping missions is not the purpose of this research paper, but it is, notwithstanding, important to consider some aspects regarding this topic, particularly since the ability to cope with the deployment is linked with the perceived success of the mission.

7.3.5 Military Outcomes

Although the individual's alternative outcome differs considerably from the political and military outcome, the individual is directly affected by the perceived successes or failures of the peace-keeping mission. The successes of the mission play a considerable role in the individual's perception that the pain and suffering they experienced was worth it in the sense that it led towards making the world a better place. The positive impact on society and the positive outcome achieved by the operation is linked with the individual soldier's experience. Likewise, if the mission was a failure, it is proportionally more difficult to attach positive feelings to it, for instance that the deprivation and difficulties of the deployment were worth it.

Robert Egnell (2006:1041-1042) correctly stated that the results of military operations (peace-keeping missions) since the end of the Cold War and 9/11 have been mixed, at best. Powerful role-players have failed to achieve their objectives against weaker opponents, and at the operational as well as the tactical levels, the military across the globe found it difficult to adjust. The South African Defence Force's perceived success in Africa contributed towards the soldiers' feelings of achievement.

The fact that peace-keeping missions have not always achieved the desired goals, adds towards the deployed personnel's difficulty in coping. This is especially true of caregivers have the motivation to make a difference and the urge to improve people's lives is considerably higher than in other soldiers. This need to make a difference in the country of deployment was mentioned by all Co-researchers.

Different Military strategists and scholars alike have sought explanations for these difficulties in achieving long-term peace-keeping objectives. During the last quarter of 2008, the situation in certain areas in the DRC has deteriorated dramatically. It must be kept in mind that this research is only looking at how these specific caregivers coped with their own deployment and is not intended as guidelines for all caregivers in every given deployment situation.

Although this research may provide guidelines for caregivers to understand how these specific caregivers were able to cope, it cannot be applicable to all, simply because individual caregivers not only differ greatly in their personal coping skills, but also because the circumstances in any deployed mission area may differ considerably and can just as quickly change without any prior warning from one moment to the next.

7.4 Evaluating Successful Peace-keeping Missions on Three Levels: Directly, Indirectly and Sub-directly

It may be necessary to think differently about peace-keeping missions when considering the nature of civil-military relationships since it is often an important variable to explain the successes of peace-keeping missions. Robert Egnell (2006:1042) elaborates on the successes and effectiveness of missions on two levels by breaking it up between directly and indirectly.

“Directly” refers to the chain of command where strategic aims and plans are implemented into operational plans and actions. The “indirect” level focuses on doctrine, funding, as well as providing the conceptual direction that is necessary to create an organisation which is able and ready to implement the directions of the political leadership. This is after all critical in the effectiveness rating to be able to achieve the goals set out to achieve a sustainable level of peacekeeping. The sustainability of the peace-keeping effort is directly linked with the eventual desired results achieved. The results are not one-sided, but multi-faceted relating to the country’s military, political and economic stability, as well as the sustainability of the military forces providing the peace necessary to implement the desired change in the region.

A third aspect that I would like to add when the success of a peace-keeping mission is evaluated, is the impact on the soldier’s personal life, the impact on the individual human beings who form part of the direct and indirect strategic plans; the people who were actually deployed during the peace-keeping operation and the loved ones who struggled at home to cope with a parent or a partner’s absence. They are the unknown heroes paying the price, not only by risking their lives, but also by being uprooted and separated from their own loved ones during the deployment. It is important to remember not only the short term price that the individual pays by being away from home, but to also consider the hidden emotional strain during the deployment. On the other hand, it would be wise to consider the long-term impact it may have on the deployed members.

It is only vital to look at the price that the individual pays in the short term regarding their separation from home - the increased risk. It is especially important to consider the long-term impact it may have on the individual. This impact may differ vastly from person to another, from direct physical injury sustained, to a possible psychological injury sustained. Soldiers may have been exposed to traumatic experiences leading towards knowledge that was acquired through their senses, and not through abstract reasoning during their deployment. This refers to any experience the individual was exposed to, involved in, or affected by something that happened, or could have happened.

This impact is not necessarily logical or reasonable or even true, but it still remains very real for the individual who is struggling to cope with it. These are the emotions that they either find very difficult to admit to, or they try to pretend that neither the circumstances nor their emotions affect them at all.

Although David Stanovský (2008:2654) uses the term “sub-directly” as a mathematical term used in algebra, I would like to use the term “sub-directly” to add a third level to Egnell’s proposed two. In this sense “sub-directly” would refer to the subconscious, the subliminal impact on the individual, referring to the combination of experiences of what happened with the deployed individual during her or his deployment.

Egnell (2006:1042) evaluates the success of peace-keeping missions on two levels - directly and indirectly. “Directly” refers to the strategic aims and how these strategies are implemented into operational plans and actions. An “indirect” level refers to doctrine, the funding which provides necessary direction to create an organisation that is able and ready to implement the politician’s strategy.

The third level currently receiving little attention in South Africa (sub-directly) refers to the human element involved. The term “sub” refers to the feelings, emotions and experiences which are not on the foreground and not immediately noticeable with any superficial investigation. However, it is nevertheless, a very real part of the deployed workforces’ life and may remain with soldiers for years to come. The emotional price that the individual soldier pays is currently very low on the agenda and is outbalanced by the bigger military and political goals at stake.

An aspect, which is apparently often overlooked by the decision makers, is the sustainability of the military men and women’s personal ability to cope with the circumstances linked to deployment. The individual soldier’s ability to cope is directly linked with the mission’s eventual success. Therefore, the combined impact of the individual member’s coping skills eventually either enables the mission with the opportunity and ability to maintain the desired presence in the peace-keeping area until all the other goals can be achieved, or if most of the deployed soldiers fail to function effectively, the whole mission can be jeopardised.

7.5 Motivation

James Conway (2000:26) draws upon the socioanalytic theory, based on two primary motives which drive human behaviour. The one is the desire to “get along” and the second the desire to “get ahead”. Getting ahead refers to the motivation to gain either power or to be in control of resources; getting along means feeling liked and supported. Conway feels that interactions at work can be seen as attempts to achieve one or both of these goals.

Currently, the main motivator driving soldiers to be deployed is monetary. This motive is to gain resources and to get ahead in their lives. Soldiers volunteer to be deployed to earn extra money. Madge (Catell, 1997:8) confirms the notion that people’s socio-economic position in society plays a definite role in their anxiety levels. This statement is especially applicable to lower-ranking groups and professional caregivers with inadequate salaries. Foot soldiers are generally more willing to deploy due to the economic incentive, and not due to their moral or social conscience. They are more willing to deploy in general due to the economic incentive.

However, this was not the case regarding the Co-researchers involved with my research. The caregivers’ main motivator was not monetary. Although money was not their main motivator, all were pleased with the added income. Though money was a small motivator, they were predominantly motivated by higher values and the hope to change the world, to make the world a better place. Going back to Conway’s (2000:26) socioanalytic theory of “getting along” or the desire to “get ahead”, caregivers’ motivation fell within the “getting along”.

The Co-researchers all expressed dreams of making the world a better place and were motivated by goals ranging from understanding deployment and broadening their own experiences, to seeing new, strange and beautiful places. The bonus of meeting foreign soldiers and interesting people was an additional motivator for Co-researcher A. The money gained in the process was just an added bonus, although all the caregivers made comments that the

eventual limited monetary gain was not really worth their while to deploy with all the personal disruption involved.

It is important to understand the role of motivation for the deployed soldier. If the only motivator was getting ahead, and to receive an extra handful of dollars he/she may be willing to “ignore” other unpleasantries. However, if the motivation was to add value to peoples’ lives, to be appreciated, to get along with all deployed members as well as management, but if no positive feedback is forthcoming, it is quite possible that the individual will experience trauma and a painful deployment. This may explain why all the caregivers within this research got hurt and struggled to cope because their underlying need of making a difference, of “getting along” with all, was not satisfied, and in some instances the exact opposite result was achieved. The higher the need of “getting along” the higher the level of satisfaction the Co-researchers experienced. Thus, the more the underlying motives were realised, the higher the individual will rate their eventual success in coping.

Costa and McCrae (1992:668) made the point that people with a low emotional stability have a common tendency to experience a negative emotional state. For instance, feelings like sadness, fear, anger, disgust and guilt create a negative emotional state. DeRue (2008:186) stated that these disruptive emotions intervene with individuals’ ability to adapt to change. Costa and McCrae (1992:668-678) suggested that individuals, who have a low emotional stability, are less able than people with a high emotional stability to adapt to change. In comparison, those with a high emotional stability are usually even-tempered, calm, and able to face stressful situations without becoming upset.

7.6 Alternative Thinking Regarding Loneliness and Isolation

Barry Hancock (1986:7) made a very important statement when he commented that we have to formulate different ways of thinking about loneliness. We also have to reconsider the use of the broader terminology normally used to describe our feelings of isolation. Hancock (1986:7) pointed out that the level of loneliness fluctuates with social change. therefore, we must first understand the social changes and how they influence us, before we will be able to understand loneliness and feelings of isolation.

It is very difficult to determine how lonely a person really is, or how isolated he or she may feel. We can make deductions from the social setup, the general background of the individual, as well as the geographical and social circumstances of the person, to determine the level of isolation or loneliness. But, there is no foolproof loneliness gadget (loneliness meter) available to accurately determine loneliness.

Normally, the only way to determine anxiety is through a clinical interview done by a professional. As Elizabeth Madge, who adapted the Institute of Personality and Ability Testing (IPAT) psychometric test for South Africa (Catell, 1997:1) correctly points out, there are numerous reasons why an accurate measurement cannot be obtained through interviews. For instance, a lack of honesty, differences regarding word usage, a lack of standardised

procedures and cultural differences are just some of the reasons why accurate measurement is so difficult. Cattell and Scheier developed the original test in 1968 for IPAT.; it was originally developed to determine anxiety levels. This test was adapted to South African conditions and translated in Afrikaans by Elizabeth Madge for the Human Sciences Research Council in 1997.

We don't have the luxury of a loneliness thermometer to determine in half a minute whether the situation is critical or still within "normal" parameters. The closest we can come is either to accept the individual's word that he /she is experiencing these emotions, similar to a doctor who accepts a patient's word that he or she experiences pain, or to utilize psychometric testing with the purpose to provide an indication of the individual's loneliness on a pre-determined scale. To ignore or disregard comments from another human being that he/she is lonely, is either very arrogant or dim-witted.

The changes suggested by Barry Hancock (1986:7) incorporate an almost constant change of our understanding of isolation and loneliness. This change is partially due to a better comprehension of the reality that we construct. This implies that if caregivers have a better understanding of what is meant with terms like isolation, loneliness, to be alone, aloneness, and alienation, they would immediately be in a better position to cope with those feelings - simply by understanding themselves better. These terms were discussed in Chapter Six with the purpose of determining the differences between these terminologies, however slight it may be.

Human beings accept that we as social creatures are not only constantly interacting with other human beings, but are also looking for specific inputs and responses from them. Whenever this expected behaviour from other humans is not forthcoming in the way it was expected or preferred, people find themselves under pressure and unsure of how to respond. The moment our expectations are not met, it immediately puts us under stress and strain. This includes our expectations of how other people are supposed to act and respond. Uncertainty produced by unfamiliar and unpredictable circumstances and unclear communication messages can increase our stress levels. The ability to cope is linked with emotional intelligence and social intelligence.

Although these terms are as important during deployment as anywhere else in society, the specific circumstances during deployment play an undeniable role in peoples' ability to adapt and to cope. The less predictable our circumstances are and the more variables in the scenario, the higher the strain and the lower the person's ability to adapt and cope.

Changes in the way we think about, and understand not only isolation and loneliness, but how we understand life in general are due to better comprehension of the reality that we construct for ourselves. This different understanding must be extended to include the discourses surrounding the terms used to indicate isolation and loneliness. It implies that if caregivers have a better understanding of what is meant with terms such as isolation, loneliness, to be alone, aloneness, and alienation; they would immediately be in a better position to cope with those feelings, simply by better understanding what is really meant and understood by these terms, including the hidden meanings and nuances. These terms were already discussed in depth in

Chapter Six with the purpose to determine the differences between these terminologies, however slight it may be.

Situations like these not only makes as uncomfortable because we don't fit in, but also because it is clashing with our values of what we have accepted as right or wrong. Our expectations play an important role in the way we respond to specific situations. If we expected it to be unbearable and it is just moderately unpleasant, we will be much happier than in exactly the same circumstances where we initially expected an absolutely phenomenal super experience - then we will not be happy at all.

Feelings of isolation as expressed by the Co-researchers may have absolutely nothing to do with any deliberate, planned effort or behaviour from the rest of the group to isolate the specific individual. But, those feelings of isolation are not only a hundred percent understandable in the light of his or her own experience as their anticipated expectations towards that specific groups behaviour led them to believe. It is a hundred percent real to them, whether the isolation was intentional or not. Even though they may accept and acknowledge the rest of the peoples' right to choose their own behaviour, these feelings are deeply submerged in their subconscious.

The following comment made to the social worker after the debriefing where she was very sarcastically thanked for the shooting incident, implying that somebody must first be shot before she was willing to do her work. Co-researcher D referred to the following exchange as a particularly painful episode, which contributed considerably towards her feelings of total isolation and loneliness:

Co-researcher D stressed her total isolation (A41/D1). She stated that it was intensified by the fact that nobody was willing to stand up and explain to the troops that she arrived just before the shooting incident and can therefore not be blamed for it. As far as I am concerned, even if the shooting incident happened at the end of her deployment, she should still not be held responsible for a murder committed by somebody else. Her own thought patterns are part of the accepted discourse, implying that caregivers are responsible for the deeds and actions of others; this is especially "true" after a client/patient visited a caregiver. The responsibility for any act is then, according to the discourse, the responsibility of the caregiver.

7.7 The Bridge of Responsibility

Friedman (1990:9-16) used a fable as metaphor to deal with this responsibility question. In my own words the story is summarised as follows:

"There was a man, who deeply considered life's questions. He had several experiences and experienced numerous moods in the process. He experimented with different lifestyles and can give testimony regarding both successes and failures. Eventually he decided on a specific destination and grasping the opportunity, made the decision and his journey commenced. While in excellent spirits, full of vigour and energy, he arrived at a bridge crossing an enormous river. The bridge was constructed high above the flood line to protect it from the storms. While he was crossing it from the one side

he saw a man walking from the other end. After he had greeted the man he saw a rope fastened around the man's middle."

"Before he even had a chance to wonder what the purpose could be, the man pressed the other end of the rope in his hands and asked him very politely to please hold on to the rope! Baffled by the polite request he accepted the rope. While thanking him the man requested him to use both hands to hold on to the rope!"

"The very next moment he jumped over the side of the bridge! His free-falling body quickly unrolled the rope and when it ran out of rope, it almost dragged the man on the bridge over the side! It was with extreme effort that he was able to hang on to the rope. Immediately after recovering his wits he shouted to the man on the rope: 'What are you doing?' The only answer he received was: "Just hang on!"

"While thinking that this whole situation is madness, the man on the bridge desperately tried to drag the man up without any success. Why did he do it? What must be done? He tried to engage the man in explaining his actions. The only response he received was a reminder that if he let the rope go it would be the death of the man on the rope. Trying to explain that it is impossible to drag him up without help from the man on the rope, the hanging man just kept on insisting that it is his responsibility to save him! The only response after his retort that he was simply crossing the bridge and did not ask for this situation was an insistence that if he let go of the rope, the man on the bridge would be directly responsible for his death."

"There was nobody else on the bridge to ask for help, neither was there any suitable place to fasten the rope. He was getting desperate, his arms were becoming tired and he was almost at the point of being dragged over the side of the bridge due to the weight of the person and the severe strain on his arms and shoulders. Struggling with the question of what to do, he quickly considered his options. If he let go of the rope, he ran the risk of all the accumulated guilt of being directly responsible for a person's death."

"He may very well be guilty for not trying hard enough to save the person and in failing to implement some ingenious plan to actually save the poor bloke's life. On the other hand, if he 'hung on' to the rope indefinitely, he ran a very real risk of being dragged to his own death in the process. What an impossible decision. All his efforts to encourage the person to start climbing back, and to assist in saving himself were fruitless. Warning the person that he is running out of steam and that he will not be able to hang on to the rope much longer, the hanging man replied: 'You must save me, if not, I will die!'"

"The point of no return arrived and a decision had to be made. 'Please listen carefully; I am not willing or able to accept the responsibility for your life, only for my own. I return to you, your own choice, your own responsibility, I return your life to you,' (free will). 'What?' the man on the rope cried out in shock. The man on the bridge explained that it is a choice that must be made by all, accepting responsibility for your own choices. He confirmed his willingness to assist but stressed the fact that he needed the co-operation from the man on the rope in aiding him to climb back to a safe place! 'You can't be serious!' the rope-man cried out exasperated. He cried out in anguish and asked why the man on the bridge was so selfish, what can be so important that you are willing to let someone die?"

“After waiting a few moments and still not detecting any movement or effort from the man tied to the rope to assist in saving himself, the man on the bridge responded by saying: ‘I accept your choice.’ At that moment he let the rope go!”

Julian Müller (1996:203) wrote that, notwithstanding our human imperfection and frailty, we remain responsible human beings who must be called upon to accept responsibility for ourselves. In the Holy Scriptures people are constantly called upon to accept responsibility. In Rom Chapter 12 there is an example of such a call (Rom 12:21), it even ends with the call:

“Do not be overcome by evil, but overcome evil with good” (NIV:1999).

It became quite obvious to me that a large portion of the current Defence Force members are often eager to insert the rope in a caregiver’s hand and pass all their personal responsibility on to somebody else! If that person is reluctant to accept that responsibility unconditionally, the people in need can be very quick to be offended and proclaim to all who may be interested of how they have been “wronged”.

The reality is that even after the “traveller” realised that he had no choice but to let go, he will still be affected by the person’s demise! We are not impervious to the feelings attached to making difficult decisions. Officers Commanding also carry with them the burden of responsibility not only for the well being of people, but their very survival is in her or his hands.

The following verbatim refers to a sarcastic comment made by a troop that the positive effect of the shooting incident was that now they are aware that there is in fact a social worker with them on deployment. She describes how the comment hurt her and how upset she was. The fact that nobody stood up for her and explained to them that she only arrived recently aggravated her pain. Her desire to “get along” was not met:

A39/D1: Nee, een ou het selfs gesê “Thank you for this incident, because now we know there is a social worker”. Natuurlik is ek in ’n toestand daar weg.

A40/D1: Pyn, ek het baie seer gehad. Baie hartseer en ongelukkig, ... ook teleurstelling, teleurstelling dat daar niemand is om vir jou op te staan nie, jou by te staan nie, daar was absoluut geen persoon wat bereid was om op te staan en my by te staan in daai opsig nie.

A41/D1: Absoluut totaal geïsoleerd!

Anderson (1998:77) prefers the image of a canoe on a lake as metaphor to explain the nuance within a marriage. I would also like to apply his metaphor to soldiers on deployment. Picture the soldiers sitting in a canoe while they are paddling on a lake. Although all the occupants may be paddling conscientiously, they are not exactly equal in their position to yield power, because the individual sitting in the stern, just by virtue of being in the position to use the rudder has direct power over the direction of the boat. Although he can direct the boat’s direction, the person sitting in the bow can stop paddling or suddenly shift weight and the others must somehow adapt, willingly or not, if the boat was to be kept upright. This metaphor of the canoe captures the notion that behaviour is a relational dynamic. Something its members constantly negotiate either with small subtle shifts, or sometimes through big

dramatic moves in order to keep the balance. The problem occurs when only one person is responsible for stabilising the boat without co-operation from the rest of the “crew”. Then it would become an impossible task. All the people in the boat are responsible for its safe passage, although the individual positions may differ, depending on their position and the influence they can bear.

Hiltner (1972:195) made a comment in 1972 which is still applicable: “A theology of life guidance mainly concerned with teaching people to obey rules, rather than to become responsible, is faulty. It is also ineffective, for it invites non-conformity as soon as the protective conditions fostering conformity have changed”.

This statement is also applicable to the military, although the military is notorious for its ability to enforce discipline; it is definitely more effective when the soldiers buy into the “rules” and “regulations”. When soldiers understand the principles of why discipline is so important, they are more likely to stick to the basic principles than if these were merely externally forced upon them. When our environment and external locus of control change dramatically, the truth of Hiltner’s comment is often noticeable. It is applicable to all walks of life and definitely not exclusive to the military.

7.8 Accepting Responsibility: “When we were young, and you were upset, your mother gave you the bottle!”

It is a significant moment when humans accept that we are constantly changing beings. These changes may be due to different inputs from external information and internal thoughts as well as the inputs from the surroundings we may find ourselves in. Add to this our nature as social creatures to almost constantly interact with other human beings and to look for specific inputs and responses from them in the process.

Whenever this expected behaviour from either other humans or from our environment is not forthcoming, it demands a change in our approach and expectations. The moment our expectations are not met, it immediately puts us under pressure and creates nervous tension in the process. This can be a normal part of being human, but the moment it moves out of the person’s ability to cope with the inputs and constant change, it may lead towards a totally new set of problems.

Therefore, it is vital to understand that we construct our own ideas of reality or what we expect reality to be. If we expect people not to drink excessively or maybe to be teetotalers and they then do drink even a little, it clashes with our expectations of their drinking habits. On the other hand, if you expect a group of men to really go wild and they “only” drink two beers without any hard liquor at a feast, one might be pleasantly surprised by their restrained and “good” behaviour.

Similarly, if we have strongly ingrained principles regarding sexual conduct, for instance that sex should be restricted to within a marriage relationship or at least to within a permanent partnership and within a heterosexual

relationship, the moment that even the perception exist that informal, or “lose”; sexual behaviour is present and generally accepted by the group, it immediately creates numerous feelings.

These feelings may range from anger to shock, from fear to revulsion and even to feelings of being isolated and feelings of alienation. Consequently it is understandable why the perceived sexual “immorality” and alcohol abuse accusations made by the Co-researchers and by other members of the contingent during their own deployment phase immediately resulted in feelings of unease, of being uncomfortable with the alleged sexual behaviour.

The volume intensity of the feedback as well as Co-researcher D’s one unfortunate incident with alcohol misuse resulted in her stress levels being pushed out of the normal paradigm. This added to my opinion that the current use/misuse of alcohol in the deployed South African contingent, is directly and definitely indirectly, responsible for numerous problems management is struggling with. Problems due to alcohol misuse may vary from shooting incidences, sexual misconduct to “dronkverdriet” or alcoholic remorse.

After asking a question regarding the impact of alcohol or the possible prohibition thereof, Co-researcher D commented (AO27/D1) that part of the reason for the culture of alcohol use and misuse is the lack of adequate Leisure Time Equipment (LTU). Drinking becomes a diversion, a pastime to basically kill time. She added that it would most probably be impossible to prohibit the use of alcohol if the local communities have access to any alcoholic beverages, because a black market would immediately be created with obvious additional security risks involved.

Co-researcher D made the following observation and refers to a Contingent Commander’s comment to prove the extent of the problem:

“Maar alkohol misbruik was baie, BAIE groot! (AA21/D1). Hulle sal dit in die hande kry. Maar ek weet nie wat mens regtig daaraan kan doen nie. Nou moet ek sommer die Contingent Commander se opmerking die een dag gee, nadat hy ’n Moerse tantrum gegooi het, toe sê hy:

‘When we were young and you were upset, your mother gave you the bottle. How can you expect a forty-seven year old man to stop drinking now! In South Africa we are killing each other, in South Africa we are shooting each other, in South Africa we are making accidents, why do you want it to be different in Burundi?’ (AA22/D1).”

This comment, as brutal as it may be, is closely linked with the system theory of recurring patterns. Whether alcohol abuse can really be blamed on mothers who gave their babies a bottle, is probably an argument that can be debated in a bar after a few drinks. Although there are some obvious holes in the Contingent Commander’s argument, he is trying to say that it is unrealistic to expect different behaviour from people during deployment than could be expected of them in South Africa. He also states that those soldiers are simply reflecting the same social patterns and behaviour which are present in the rest of the community in South Africa. The sad part is that he seems convinced that it cannot be different in Burundi amongst the deployed soldiers.

The more permanent camps in the Deployment area represent a micro cosmos of the broader society in South Africa as represented by its deployed members. Thus it can almost be assumed that a camp full of South African

citizens in a foreign country may well represent a micro cosmos of the broader community of their homeland on certain levels.

The Contingent Commander (AA22/D1) is apparently not somebody who has great faith in people's ability to change their dominant stories to new and better ones. If a unique outcome is not even an option, and one believes that a person's behaviour was predetermined by "fate", it is almost impossible and extremely difficult to open up space to create a possibility of any alternative outcomes. His statement made in (AA22/D1) is saying more about his own loss of hope and lack of faith in both South Africa and in the quality of soldiers than about the actual reason why a forty seven year old man cannot stop drinking.

This comment stresses the importance to find fresh alternative outcomes. The role that professional caregivers play within this process cannot be overstressed. But whenever the caregivers themselves are unable to find alternative outcomes to enable them to cope with their own circumstances, they are also running the risk of not performing at their maximum capacity. The Co-researchers' interviews gave ample proof of how they were able to continue to provide a professional service notwithstanding their own issues. Management's focus on results and service delivery has blinded them into the illusion that because most caregivers can still function and provide a service, according to management it implies that all is well. They are either unable or unwilling to consider the long term impact that the lack of support is causing caregivers.

7.9 The Moses Complaint and Over-Functioning

Numbers 11:10-11 (NIV 1999) states:

"Moses heard the people of every family wailing, each at the entrance to his tent... he asked the Lord: "Why have you brought this trouble on your servant? What have I done to displease you that you put the burden of all these people on me? Did I conceive all these people? Did I give them birth? Why do you tell me to carry them in my arms as a nurse carries an infant?"

Friedman (1985:211) pointed out that one of the universal complaints from clergy of all faiths is the feeling of being stuck with all the responsibility. The focus on trying to get the "other" to take responsibility has a recognisable ring to it. It can be picked up in over-functioning parents or spouses and the results in a congregational (military chaplain) are comparable. On the one hand the caregiver tries to work harder and more "effective" in order to cope with the workload. On the other hand, he or she may try and force people to accept responsibility for their own wellbeing. Friedman (1985:211) therefore correctly stated: "It is never possible to make others responsible by trying to make them responsible, because the very act of trying to make others responsible is pre-empting their responsibility."

What may occur within an over-functioning situation is that the rest of the system may be under-functioning as an adaptive reaction. In other words, it has become a homeostatic correction to an extreme position. No one really cares for the "responsible one's" wellbeing. For example, their birthdays will

not be remembered. On the other hand, if he or she made a mistake, it is not likely to be easily forgiven. This led towards the well-known comment that whenever you want something done, give it to the person who is already very busy.

I am not making the assumption based on Friedman's reasoning that all caregivers are over-functioning and thus the creators of their own pain! I am only pointing out that the responsibility question might be more problematic than meets the eye at the first glance. Thus caregivers run a real risk of either falling into the trap of over functioning, or getting accused of being lazy if their efforts to encourage people to accept responsibility for their own well-being are not successful.

Friedman's (1985:212) comment points out that one of the most subtle, yet most fundamental effects of over functioning is spiritual. Over functioning destroys the spiritual quality of the over functioner. This trend was evident amongst Christian and Jewish ministers and rabbis. When spiritual leaders are in an over functioning position, their own spiritual quality is threatened in the process of simply being too busy to really pray and read the Scriptures for the sake of reading and enjoying them.

Although the SAAF chaplains' motto of "Taking Care of Our People" is still in general terms the main aim of most caregivers, it would be wise to consider the whole question of responsibility, and to what extent you are your brother's keeper. On the other side of the coin, caregivers themselves also need to be included within the group that must be taken care of. One of the aspects that must be "taken care of" is how to cope with anxiety. This process of taking care of our people and coping must be a mutually beneficial and joint operation between all parties involved. It cannot be a responsibility stuffed into a person's hands similar to the traveller on the bridge without any cooperation from the other parties involved.

Such a situation is sure to create not only extreme tension for the person hanging on the rope whose life is at stake, but it is almost as traumatic for the person hanging on to the rope trying to prevent the person hanging on the rope from dying. Such a situation will create anxiety for all evolved and unless a different approach is followed in order to solve the problem; it will probably end in misery, despair and anxiety for all parties involved.

7.10 An Electric Circuit and Anxiety

Friedman (1985:208-209) uses a metaphor of an electric circuit to explain anxiety. He sees the members of the clergy as the transformers in an electric circuit. Transformers are essential for high voltage power transmissions. By appropriate selection of the ratio of turns, a transformer allows an alternating current (AC) voltage to be "stepped up", in other words to be increased, or "stepped down" to decrease the voltage.

If the tension and stress levels experienced by people can be seen as the voltage flow in an electric circuit, then the caregivers' role is to assist in the process of getting the voltage at the most effective level, by either increasing or decreasing the levels.

When anxiety in the “congregation” or the working community saturates our being, it becomes potentiated and feeds back into the congregational family at a higher voltage. This metaphor is just as applicable towards the deployment situation. Caregivers can be seen as the transformers in the electric circuit. The moment that the transformer is not working effectively, the rest of the system is also in jeopardy. As with transformers, the current practice is to replace faulty units, not to repair them. The moment caregivers get caught in the loop of increased voltage in the situation, the anxiety levels of all parties involved will also increase. Therefore, it is necessary for caregivers to understand that, to the extent that they can recognise and contain their own anxiety, they can function as step-down transformers, or circuit breakers.

In that situation, the caregivers’ presence instead of escalating the emotional tension in the particular situation, actually serves to diminish the effect of the tension. Friedman’s metaphor is not only applicable to clergy, but is just as applicable to caregivers. Anxiety is often triggered by an event, discussion, or thoughts.

Friedman (1985:208-209) stresses that anxiety is always content-oriented, and its major antidote is playfulness, especially to those people for whom we feel very responsible. This is obvious in parent-child relationships and even more crucial when the responsibility is for another’s salvation, or the survival of an entire group! Friedman (1985:208-209) stresses that clergy’s tendency to be over-serious, adds towards the increase in tension levels. To lighten up and be less serious may be effective antidotes, but is not so easy to implement in practice. This tendency to be over serious may also explain why people in a position that expects above-average levels of responsibility from them, for instance senior management and caregivers in general responsible for the spiritual, social or emotional well-being, may experience higher stress levels.

Anxieties have the ability to overload an electric circuit if the tension is either gradually increased to unbearable levels or sudden severe increases in tension are experienced. When severe overloading is suddenly experienced, a circuit breaker will trip, or the whole system may even “black out”! If the circuit breaker is not able to trip, the system will overload and self-destruct. Humans often follow the same patterns - if we cannot cope with the increased load, we either trip or self-destruct. The question is not whether we as people in general - and caregivers in particular - experience stress, but rather how we cope with it.

Interestingly, Friedman (1985:208-209) feels that the capacity of the clergy to be paradoxical, challenging, earthly, even sometimes crazy by acting in an unconventional unexpected manner, can do more to loosen the knots in a relationship system than the most well-meaning serious efforts can accomplish. This is by no means reverse psychology, but simply that the mere act of playfulness emancipates people by forcing them out of their own “serious games”.

This may be why “grown-ups” within the deployment area tend to use alcohol to enable them to cheer up and act “crazy”. Unfortunately, as effective as laughter and gaiety might be, the morning after the big “drink”, all the previous issues will not only remain in place, but will in fact return with a vengeance with the distinct possibility that new ones may be added to complicate matters even more.

Co-researcher D experienced this unfortunate situation first-hand after her evening of celebrating led towards charges for “conduct unbecoming of an officer” as well as charges for non-attendance of role call. An evening of supposed fun very quickly robbed her of her “fun” as was originally intended by her friends. The eventual results were quite different from those originally planned for the evening of celebrations. The spin off added severe strain to an already intolerable situation. Therefore, instead of the intended evening of “fun”, it resulted in an extreme added burden of stress and anxiety. Thus alcohol induced “joy” is definitely not the answer and may contribute towards aggravating an often already stressful situation. Unfortunately, the use of alcohol is imbedded within current military practices.

Friedman points out (1985:208-209) that the exact opposite of playful thinking and action, which would probably aggravate the situation, is diagnostic thinking. Diagnostic thinking tends to increase polarisation, directing all thoughts on the personality of someone with whom one had a close relationship, tends to hinder objectivity and make the system paranoid. Therefore, to be to clinical and objective and to act without understanding how specific decisions will impact on people, can be just as destructive.

The problem for caregivers on deployment is that they have few alternative options within their social circle. The same people you socialise, work and live with, are the same ones who influence decisions and one’s objectivity. Diagnostic thinking intensifies anxiety and the more serious one is, the higher the voltage feedback in the system becomes. The question that remains is “is the caregiver able to maintain subjective integrity and to distance him/herself emotionally from the electric circuit. On the short-term it is relatively easy to maintain that distance, but to do so after months of deployment is not so simple and straightforward.

Boyd (Willows & Swinton, 2000:82) mentions the fact that a measure of detachment is not more necessary than when the individual is himself or herself suffering and are also experiencing emotional pain. How effective we are in remaining non-anxious, can be measured by the extent of playfulness presented by the individual, or over-diagnosis of our own behaviour. Friedman states (1985:210) that as long as we are able to steer clear of content issues, especially the content of charges focussed against you, there is a considerable possibility that you are doing well. However, the moment you find yourself in diagnostic thinking patterns, is an indication that you are not coping successfully.

As anxiety is often triggered by a specific event, it may range from a neighbour who died, to swine flu, being shot at, intense false accusations by an individual, or being ostracised from the group. Whatever the specific occurrence or the compilation of successive incidences may be, it eventually all adds up to a hostile or at least a perceived hostile environment. It may even be a small incident that triggers the process. One of the results of extreme stress is the affected individual’s loss of his or her ability to rationalise and objectively consider their own feeling as well as the behaviour and or reasoning of the other parties involved.

If the stress and anxiety levels increase to such an extent that the person can no longer cope with it, humans can follow similar behaviour as within an electric circuit when overloading lets the system “trip”. How humans “trip” and

to either prevent it in totality or to cope with it effectively, is of vital concern to all caregivers.

7.11 Hostile Environments

Friedman states (1985:210) that hostile environments never victimise automatically; the response of the clergy to their environment is most of the time the main factor which determines how harmful a personal attack would be. This statement by Friedman is not only applicable to clergy, but equally applicable to all people, especially to caregivers. A personal attack is not referring to a physical attack, often associated with military action, but refers to a personal, emotional, a more psychological attack.

This statement implies that the environment is not directly responsible for the end results. How the specific individual responds to the situation is the determining factor of the eventual outcome. In other words, it is the individual's lack of response or improper stimuli which is responsible for the harmful impact that the incident will eventually leave in its wake - not necessarily the incident itself. Thus, it is vital to understand how the lowering of our own anxiety levels and our own response and thought patterns, will influence our anxiety levels and is important in the process of coping. Likewise, by understanding the possibility that one might over-react either to the one extreme of prematurely capitulating, victim-like or on the other hand over-reacting to the other side into "auto-immune", may assist in minimising the impact of the self-destructive response and help to manage the individual's anxiety levels.

Friedman(1985:210) points out an important difference between family systems and work systems. Families tend to reduce anxiety by dealing only with process and totally avoiding content issues; even if it makes other members very upset in the short term, it will generally lead to deep-seated change. In a work system, one can lose one's job before the necessary changes take place. Therefore, in a work system, it is often essential to touch upon content to some extent so as not to lose one's job. In other words, the manner in which families are structured ensures a longer-term relationship between them by focusing on the process and not the content.

The better the process to handle anxiety, the better the long-term coping ability of the system seems to be.

Due to the working relationship, internal differences and short-term approach, people tend to focus on the specific content which caused the anxiety in the first place. My opinion is that within the military system as experienced within a deployed mission area, they do not have the inclination to address specific content issues that cause unhappiness. The only time active steps to deal with unhappiness amongst members will be openly addressed, is when either the specific incidents or events may result in an international crisis, or a potential security risk, which may be a distinct possibility due to the unpleasant incident.

A ministerial inquest and huge media exposure can also motivate leadership to address the problem. The experiences of the Co-researcher involved in this study falls within this scenario. The vehicle accident where a local

member was injured by a deployed soldier while driving a military vehicle, the murder of a young girl by a soldier after alleged sexual interaction, and an internal shooting incident that led to the loss of life and severe trauma to colleagues. It seems as if the severity of the problem will force management to address the issue, even if done a bit reluctantly.

7.12 Questions Regarding Peace-keeping

Before moving forward to any conclusions, it is important to ask a few questions relating to the definition of the scope and nature of peace-building as reflected in the White Paper of defence:

“Peace-building may occur at any stage in the conflict cycle, but it is critical in the aftermath of the conflict. Peace-building includes activities such as the identification and support of measures and structures which will promote peace and build trust, and the facilitation of interaction amongst former enemies in order to prevent a relapse into conflict.”

Williams (Cilliers & Mills, 1999:169) correctly spelled out that these parameters are broad enough to include developmental, preventative, diplomatic, peacemaking and general reconstruction activities into its orbit. What is not clear is the following to which I have added some questions:

1. What is the real aim of the peacebuilding?
2. What are the means utilised in the peace-building endeavours?
3. What are the timeframes involved?
4. Who are the actors involved?
5. What are the sub-processes involved?
6. How are the peace-building initiatives co-ordinated and organised?
7. What is the exact role a soldier is expected to play in the process?
8. What resources will be made available
9. What is the exit mechanism? It is “relatively” easy to enter a country with a peace-keeping/peace-building contingent, but to conclude the operation and leave the country without the situation deteriorating is a different ballgame.

These are some of the questions that should not only be answered by those planning the missions, but the answers must definitely be shared with senior personnel if not with all the deployed soldiers. The principle of “on a need to know basis” is unfortunately often misused to hide ineffective communication, or simply a lack of real caring about members’ welfare and own concerns and questions. Rosebush (1998:562) stated that the de-briefing intervention model has many critics who have singled out the lack of evaluative data and the absence of scientific control studies on the subject. The danger of creating even further psychological damage and the potential of having the intervention lead to secondary trauma, have also been suggested.

7.13 Feedback - Loop - Feedback

The remaining two co-researchers expressed strong feelings of sympathy with Co-researcher D after they had read her story. They expressed their anguish over the way she was treated and felt that she was wrongly accused in the first place and that “management” and the “system” should have done more, not only to protect her from such accusations, but also to ensure that the false perceptions and accusations were corrected. They also expressed their fear of how quickly such false accusations can “destroy” one’s world. They referred to double standards and that they are now convinced that caregivers are not supported at all, and that it is just too easy to blame them for problems often caused by management.

The caregiver needs a personal “deployment plan” in order to determine his or her specific focus areas, logistical, social, moral and spiritual support and very importantly, expectations which include the expectations of the Officer Commanding, the deployed members, colleagues as well as their own expectations.

7.14 The Development of Rules

Smith’s (1997:143) observations of children in playgrounds reveal how two very important activities are developed – socialising and the learning of rules. Cullingford (2007:68) states that schools are microcosms of society and central to the development of relationships, understanding of authority and learning what is acceptable and unacceptable behaviour. Similarly, soldiers deployed represent microcosms of society.

All the behavioural tendencies present in the rest of society will also be present within the military. Cullingford (2007:69) made an interesting comment regarding gender by stating that girls in particular spend more time working on their relationships in terms of both friendships and enemies.

Burnham (1986:10) describes that during the developmental phase of a relationship, the participants negotiate, explicitly and implicitly, a style or definition of that relationship. They then interact as if certain rules are governing the way in which they relate to each another. These rules apply to everyday matters such as who makes the coffee, to complex aspects such as how affection is demonstrated in social situations.

According to Burnham (1986:10-11), these rules will depend on many different aspects including the following:

1. The reasons why people live together, for example love, ethnic custom or out of habit, expediency, necessity, monetary motives or even military deployment in a foreign country.
2. The belief systems of the participants influencing these rules. No human relationship will start off with a “blank sheet”. Each of the participants will bring their own values, standards, and especially expectations of how life should be lived, of how the ‘rules’ of life as they perceive them should be applied, and how people should behave towards each other. Reiss (1981:10-21) shows in a study how partners adopt various aspects of one another’s functioning and beliefs. In inter-ethnic marriages, the effect of contrasting belief systems can be seen most strikingly. During deployment, members are acutely aware

- of the different belief and value systems and the same set of culturally acceptable rules does not always apply.
3. The environmental circumstances within which the people in the relationship exist, such as material and financial constraints, for example the size of the accommodation, the availability of work and recreation, the availability of friends, family, companions or possible spouses.
 4. Public opinion and attitudes displayed in cultural traditions and morals, which influence our choices in a number of factors, referring to issues such as whether to get married or cohabit, to have children or not and if, how many. According to McGoldrick (1982:3) “ethnicity is a major determinant of family patterns and belief systems”. As Burnham (1986:11) points out, “a couple may be affected by taboos about a black person living with a white person, or a working-class boy marrying a middle-class girl”.
 5. Ideas, which are often experienced as cultural truths and never questioned. A frequent reaction is to criticise the belief systems that differ from one’s own without even questioning one’s own beliefs and values. The reason for not questioning them is that it is so obvious to one that these beliefs are “right” and therefore, not to be questioned.

Some of these “rules” may be debated and deliberately and openly determined. Other “rules” and precedents of co-existence are implicit and therefore, taken for granted. These unquestioned “rules” or “facts” are very closely linked with discourses, especially in the sense that they are often not questioned at all.

In traditionally ethnic groups, the existing rules are not challenged or queried and are normally accepted by all members of the group. Very little or no room for any negotiations may be available in these traditional, structured groups. It may produce stability and continuity, but also frustrate certain individuals with its rigid approach.

This is the reason why in rural areas, social change is often slower than in an urban environment where traditional, ethnic groups are unable to minimize the impact of new ideas and thoughts and eventual behaviour. In contrast, in societies where old structures, rituals and principles are breaking down, people are free to be innovative in how they organise their relationships.

The following reference made by Co-researcher D refers to rules that were not adhered to, whatever the reason may have been. After confirming a comment made that the soldier who was involved in the shooting incident should not have been deployed in the first instance, the Co-researcher responded as follows:

A14: Hy moes nie! Hy moes nie ontplooi het nie! Hy is 'n vorige keer uit Burundi ge-RTU (Return to Unit) omdat hy betrokke was by 'n skietery!

She confirmed that according to her professional opinion, the specific soldier responsible for the shooting incident should not have been deployed at all. She added that this individual, due to his unstable behaviour, was returned to his home unit during a previous deployment. He was apparently involved in a separate shooting incident during his previous deployment spell. This

research did not try to determine the reasons why a soldier with a history of violent behaviour was returned to the operational theatre after a previous shooting incident, neither am I in a position to comment on the motive behind the story. However, I have no option but to deeply regret the decision that was made to redeploy that specific individual.

The seriousness and impact on peoples' lives when wrong decisions are made, especially when working with soldiers carrying automatic weapons and live ammunition, cannot be stressed enough. These decisions can make the difference between life and death. This research is also dreadfully aware of how easily blame can be placed on a scapegoat. Co-researcher D was an easy target to blame for the incident after a single conversation the day before the shooting. She was not informed of the soldier's full background. It, nevertheless, remains very scary that someone with such a history in the military could be redeployed without very good reason and psychological scrutiny. This sad incident was primarily responsible, not only for the loss of life and physical injury, but Co-researcher D will also carry emotional scars for the rest of her life due to the same incident.

The term "burnout" is often used to explain the state of exhaustion a well-intentional individual can find him or herself in when they lose their drive, energy and ability to function effectively. Friedman (1985:216) points out that burnout is more likely to occur to people whose job involves an enormous amount of nurturing. Burnout is thus quite likely to occur amongst those in taking care of others. Friedman (1985:216) states that the worst possible combination of work conditions occurs when the person has very little control over the situation, but an extremely high-performance level is still expected. This definition is absolutely applicable to caregivers and even more so during deployment.

It is important to re-think the "rules" of previously acceptable management perspectives. The general viewpoints and stance regarding burnout and coping may need a different approach.

7.15 A "New" Theory of Management

Employee Relations Ethics are always a good principle to invite new thinking about old ways of doing things. Often, by just thinking about a new option, is difficult, and learning new ways of doing things is an uncomfortable process. People prefer stability, predictability and most people prefer security to "strange" and new ways of doing things.

Sikula (2001:4) explained that, historically speaking, organizations have been defined as a group of people working together towards a common goal. This common goal has changed over the years from survival to profit with change as the pendulum swinging between two extreme positions. Sikula (2001:4) feels that the over-emphasis on profit and the customer-centeredness must swing back towards employee emphasis. Emphasizing employee centeredness may seem to be a new way of thinking, but it is really part of an old idea of an organisation with a group of people working together.

7.15.1 Employee Relation Ethics (ERE)

Andrew Sikula (2001:4) explains Employee Relation Ethics (ERE) in terms of five belief systems:

1. All Work and labour involve and deserve human respect and dignity.
2. Human resources are the most important and valuable organisational assets.
3. People initiate and control organisations, not vice versa.
4. Employees should be empowered and treated as entrepreneurs, and should not be overly supervised and evaluated.
5. Individual wellness and personal wholeness demand integrating personal, private and professional or public lives.

7.15.1.1 Human Respect and Dignity

Sikula uses a metaphor to illustrate that, in the same way that sabotage and the lack of maintenance can destroy machinery and buildings, abuse and neglect can destroy a person. Beer (1997:49-56) states that one of the principles of human dignity and worth is that all human beings have both extrinsic and intrinsic value and should be treated with respect and courtesy. Sikula (2001:4) added that all individuals have qualities which make that person special and important in his or her own valuable and useful way. The character of human beings is seen as noble and honourable and *that* excellence is inherently part of being human, although it is quite obvious that in some people, these qualities are latent to the extent of being invisible or simply underdeveloped. All people should be treated courteously with dignity, care and respect. Respect in this context refers to that from others rather than self-esteem.

Although the military is obviously not an organization focused on making profit, the underlying principles regarding budget control and sound financial management still remain relevant due to the government's and treasury's (correctly so) focus on managing the country's limited resources correctly. It was a political decision to dramatically reduce the Defence Force budget. The unfortunate result of the drastic budget cuts has become a constant focus, not only on how to try to make ends meet within the budgetary constraints, but an almost overwhelming focus on monetary policy above all else, which led to the neglect of the human component. The budget was even more important than transformation as far as I am concerned.

This led to an organization which is as focused, if not more so, on monetary concerns, than any other company is for business purposes. In the process the military's most valuable asset, the employees who are supposed to work towards a specific goal, were alienated. The goal changed from protecting the sovereignty of our country and our people to saving money at all cost. In this process, they managed to alienate a huge portion of the employees. The Defence Force is currently not predominantly a calling and a passion, but a job with poor pay for junior ranks.

Markovitz (1999:34) commented that the days of management by fear and intimidation are fast fading, and those managers/leaders, who cannot or will not adapt to this new reality, run the risk of becoming obsolete. Even soldiers must be aware of the fact that different rules apply today than at any other previous time in history. It is the top management who sets the tone; they determine whether an organization views its employees as treasured assets forming part of a bigger family or whether they are disposable liabilities. It is important that even under the most hostile and difficult conditions, organisations should still treat their people with respect and dignity. If you expect of them to be willing to die in the execution of their duties, it is of even greater importance to treat them with dignity and reverence.

To treat people with courtesy and respect is as applicable to strangers in a foreign land as it is vital to treat your own colleagues in arms in the very same fashion. It may be possible that a lack of simple, straight-forward, good manners might be close to the root of the problem.

Good manners linked with courtesy and respect will go a long way in improving the general well-being, not only of caregivers and soldiers, but of society as a whole. Schneder (1997:2) felt that in the long run, real interest in human beings can pay far greater dividends than can be gained from the interest on capital. He added that human dignity is far more important than high technology in order to determine productivity.

This is just as applicable to the relationships with the local inhabitants of the country where “peace” is not only being managed, but also nurtured. If the local population is negatively inclined against the deployed soldiers, it proportionately increases the level of difficulty of the mission as a whole.

To work with the local population, co-operation is very important; the rude behaviour towards civilians by a small number of soldiers can jeopardise an entire mission. Although the concepts of human dignity are old, they were predominantly used in South Africa within the recent past with a racial undertone. It is becoming more and more important to be reminded of the importance which these concepts really represent - even if civility training is needed to rekindle concepts such as courtesy and how to treat people with respect. All work and labour involve and deserve human respect and dignity.

In writing this study under the umbrella of Practical Theology, it cannot be emphasised enough that the summary of the Ten Commandments implies exactly this kind of positive behaviour. To love thy neighbour like thyself implies without question that people should be treated with human dignity, courtesy and respect. Underlying religious and moral motivators play a huge role in motivating Christians to become involved in peace-keeping operations and to motivate them to walk the extra mile. Bearing discomfort with dignity while they experience feelings of satisfaction, even pride, convinced them that they are making the world a better place. This brings us to the second belief system under the Employee Relation Ethics.

7.15.1.2 Human Beings are the Most Important and Valuable Organisational Asset

The second principle in Employee Relation Ethics is that people are the most valuable organisational asset. Sikula (2001:5) stated that manpower, not money, is the main asset of all institutions. Humanity and not hardware is every endeavour's highest investment and it is people, not property which is every organisation's most important prerequisite. For a long period of time gold, property, cash and physical assets were deemed to be more important than people - in the past it was relatively easy to replace workers (slaves). Most people today (at least in theory) will admit to the importance of human resources and capital, although their track record may not share their apparent willingness to comply with basic human dignity.

The better people are educated and the longer the periods of time spent on training them, the more difficult it becomes to replace them. There exists a direct relation between how easy or difficult it may be to replace people and the initial time spent on training them.

The higher the intrinsic value of the particular individual, the more effort will be put in retaining the individual to the company or organisation. In other words, the easier it is to replace a person, the lower the scarcity value. To replace a security guard at the gate checking gate passes and identification is definitely cheaper than replacing a fighter pilot, medical doctor or trained caregiver.

Sikula (2001:6) feels that another way to envision the importance of people is to take a look at an organisation in terms of purpose, process and product. People determine the effectiveness and value of all three. He continues by pointing out that individuals have both intrinsic and extrinsic worth. When human potential is enacted, intrinsic value becomes extrinsic worth. Fenn (1996:97) summarises this by stating that manpower is still the critical factor and not the means or methods. Sikula (2001:6) wrote that "humans have extrinsic worth because their physical and mental labours can produce products and services that bring about social good." In short, the value of an individual human life is inestimable, the combined worth of human undertaking has immeasurable potential and opportunities.

A question that is being asked more frequently, and not only by philosophers, academics or users of alcoholic beverages, is: "Where did we go wrong?" Is the end really more important than the means? Since the late 1970s until recently, there was a big push for "Management by Objectives" (MBO) or "Management by Result" (MBR). The basic principle of MBO is to focus on a specific objective or result which is pre-identified as the goal.

The goal is all important and one should not worry about procedures, mechanics, or the ethics needed in order to achieve the objective. The emphasis is on the objective and not on the "means" or methodology. The result was that ethics and morality were often ignored. Andrew Sikula (2001:15) stresses that however important the end result may be, it is equally important how that result was accomplished - at what cost to the individual and the environment? Currently, the new focus in most organisations is "Total Quality Management" (TQM).

According to Sikula (2001:15-16) success and happiness are found on the road to achievement rather than at the terminal of destination. How you play the game is as important as whether you win or lose. Good men and women do not necessarily finish last (or first). There often is a very thin margin between victory and defeat (end).

7.15.1.3 People Initiate and Control Organisations, Not Vice Versa

The third principle in Employee Relation Ethics is very important; if the organisation is too rigidly structured it becomes almost impossible to adapt and change the very existence of that organisation. Finney (1997:70) stated that institutions were created to serve individuals, and not the other way around. Galpin & Murray (1997:99) added that the employees working in the organisation ought to change and adapt the organisation much more than an organisation is supposed to change and adapt the people. The idea is not that every individual can change and do exactly as they see fit, but that people form and shape and adapt the organisation to fulfil their personal needs.

The theory of scientific management as conjured by Frederick Taylor (1947) and Max Weber's (1964) theory of bureaucracy, laid down the foundation for organisational control. Taylor's focus on management's control and achieving more output with fewer employees, ever since, continues to influence the discourse on organisational control. Sikula (2001:6) is correct when pointing out that although the current controls of today's corporations are infinitely more subtle and more refined than the original ones, defined by human relationists in the 1920s, it reaches the very core of each employee's sense of identity and self-esteem (selfhood), defining the individual's very being.

Current management trends include Management by Objective, Total Quality Control, Restructuring, Re-engineering, Downsizing, Outsourcing, Just-in-time, Surveillance Technology and New Employment Contracts. All of these have been interpreted as ways and means to increase organisational control over workers (Gabriel, 1999; Maguire, 1999). Deci, Connell & Ryan (1999:580-590) summarised organisational control as being noticeable by the lack of initiative, an absence of opportunities to provide meaningful input, a lack of options and choice for the employee to make his or her own decisions, an obligation to perform work that is not really meaningful and adds no real value to either the organisation or the individual, but the task must be done simply because it is expected by the organisation.

These types of control mechanisms deny individual personal growth and autonomy, it deprives the organisation of an opportunity to share its own goals with the individual's goals; ultimately, it undermines the person's self-worth. Pruzan (1998:1379) sees self-worth as dependent on the use of virtue, which grows from valuing one's judgments about doing what is right and good.

Pruzan feels that it is irresponsible to attempt to plan and control what cannot be controlled without destroying vital qualities within the employee who seeks personal growth and development, responsibility, to motivate an individual to use his or her talents and creativity, thus leading towards a sense of identity and pride.

I have always made the comment that the Air Force is one of the few, if not only Government Department that people really feel proud to be part of. Unfortunately, that sense of belonging and feeling proud of being part of the organisation is not a given any more! As explained previously, the budget constraints linked with an over-eagerness to reach transformational goals at all costs, and a lack of political will, all contributed towards the current situation. Add to that the lack of self-control by employees, leads towards learned helplessness, the direct result being that people do not even bother to seek solutions because they already “know” that no solution exists. This will also explain the frustration outsiders will experience due to a seemingly unwillingness to “do something” about the problems and concerns.

Sikula (2001:8) adds that feeling helpless not only prevents people from solving the problems, but that the feeling of helplessness affects the ability to reason, to think logically. It is almost as if some of the employees become “mindless.” Lee (1998:9-10) wrote that without people having the ability to exercise judgement and to make their own decisions, they feel as if they have lost control over their work.

This led to a downward spiral of even poorer judgement and decision making abilities, an even greater sense of helplessness and even more mindlessness. It may explain to a great extent some of the frustrations that civilians experience with some government departments. If the senior leadership is unable to attract bright, responsible, independent, creative people and manage to retain, at least a portion of them as motivated loyal employees who are able to control the organisation, the organisation is at risk.

Huselid (1997:171-188) agreed with Sikula’s (2001:9) concern with the exorbitant amount of time companies spend on assessing employees, to the extent that time left to actually do the work is dramatically limited by quarterly, monthly, weekly reports and evaluations of people checking on other people and maybe more people to check on those who were supposed to do the checking in the first place. Such continuous assessments hamper and often handicaps productivity.

Huselid (1997:187-188) commented that the best strategy is to hire the best people and then to get out of their way. Supervisors should be resource finders and facilitators rather than assessors, evaluators and critics. Unfortunately, work ethics are currently under pressure in the post-modern world, and the Defence Force is not exempt from peer pressure. On the contrary, the current trend in the Defence Force is not in a direction of less control and more personal responsibility; it is moving towards more control and more paperwork and assessments to try to determine what work was supposed to be done during the time the evaluations took place.

7.15.1.4 Employees Should be Empowered and Treated as Entrepreneurs, and Should Not Be Overly Supervised and Evaluated

Johnson (1999:20-22) describes the shift from old assumptions where the emphasis was to do things for and to employees to get them to be productive, to a better serve to customers and thus to ensure profit (success). Therefore, the new and fourth aspect falling under Employee Relation Ethics, is the shift towards empowerment of employees and to move away from over-regulation.

The belief is that to really empower people, they will voluntarily work towards achieving the organisational goals. Unfortunately, this enthusiasm for the cause and for the employee feeling part of a family, rapidly, changed within recent years in the Defence Force due to the urgency with which management pursued different goals.

Quinn and Spreitzer (1997:2) identified four empowering qualities that employees seem to share:

1. Empowered people share a sense of self-determination. They feel free to choose how to do their work. They are not micro managed.
2. Empowered people share a sense of meaning and accomplishment. Their work is important to them and they care about what they are doing.
3. Empowered people share confidence in their ability to do their work properly. They know they can do the work and are willing, even eager to do it.
4. Empowered people share a sense of making a difference. They believe that their work has influence, and that others are willing to listen to them.

Thus, empowerment is not something management does to employees, but it is a specific mindset that employees have about their role in the organisation.

Quinn and Spreitzer (1997:37-40) stated that the responsibility to be empowered is not only vested in management, but also in a willingness to be empowered by employees. Employees must see themselves as having freedom of choice, use their own discretion and they must feel personally connected to the organisation and confident about their ability to make an impact in the system that they form part of.

Caregivers are professional people and should be empowered to reach a point where their true potential can be unleashed to the benefit of all. Sikula (2001:9) refers to the huge amount of time, effort and money that is spent on assessing employees, so much so that it affects the time left to actually do the work. From personal experience, I state that the SADF spends enormous amounts of energy in evaluating employees and micro management without the desired result! The whole roll-call incident with Co-researcher D proves how counterproductive over-management can be.

7.15.1.5 The Last Principle in Employee Relation Ethics is Individual Wellness and Personal Wholeness

Individual wellness and personal wholeness demand an integrating process between personal, private, professional and/or public lives. Langdon & Whiteside (1996: 97-101) explain that one of the unhealthy “lessons” taught in the past (and even today) is the belief that people should not “bring their personal problems to work” or “take work related problems home”. The principle was that one should try to separate work and home issues. On the surface, it may sound like a good idea, but in reality it is not effective or even possible for most people. In fact, it can reach a point where it can even be destructive to try to separate the two concepts. Modern system theory confirms that all systems, which include individuals and organisations,

function as a holistic entity. Being deployed for months, make it quite obvious why it is impossible to completely segregate the two worlds. Does this imply that one cannot think of your loved ones for months or that all reference to a personal life is simply ignored throughout the duration of the deployment time?

The alternative does not imply that one can manage a household from a distance while on deployment in a foreign country, but it acknowledges the fact that certain emotional and personal links are in place between the two worlds. The urgency to understand and manage human assets effectively is growing daily. Sikula (2001:10) felt that the solution differs from what was recommended in the past as a healthy perspective. He recommends that private and public morals must be integrated as much as professional and personal values must be amalgamated. It is vital not to have two sets of values, but only one set of ethics and values. It is the ideal that the same set of common beliefs and values must be active at work and at home. I am not referring to cultural individuality, but to the same basic set of values.

Peterson (2007:264) refers to the fact that coaching across cultural diversity magnifies the challenge. It is also applicable to care-givers working across cultural lines. Peterson points out that a good cross cultural coach not only recognises that people look at the world through different lenses, but that they sometimes may not even know what that lens looks like, and, therefore, will scan for important dimensions of which they may not fully understand or appreciate the importance.

It is important to assume that there is always more going on than meets the eye. If women are regarded as equals at work, but not at home, it creates enormous difficulties for the individual to function within different ethical and moral values. Sikula (2001:10-11) concludes his argument by pointing out that the healthiest people are physically, mentally and spiritually those with the biggest overlap between private or personal values and their public or professional values. Sikula (2001:18) stated:

“We must learn to hold ethical values firmly and economic values loosely. Also, we must never do the right thing for the wrong reason, or even worse, the wrong thing for the right reason. This is because nothing that is morally or ethically wrong can ever be culturally, economically, educationally, politically, socially or technologically right.”

According to Torres-Stanovik (1990:11) caregivers' desire not to care anymore and to give up somebody as a lost case, is often swiftly followed up by feelings of severe guilt. All of these feelings and emotions can be felt, and then in turn are denied because these emotions seem unacceptable. The person providing the care needs to be assured that, in fact, these feelings are common, even though they may not be expressed (or at least not openly expressed) to those who must be taken care of. There are measures that can assist caregivers to cope, such as better understanding of the caregiver's position as well as those who must be cared for in a specific position.

The caregiver must be aware of his/her own limitations and certain boundaries must be in place to ensure that he/she is not victim of burnout or other mental or physical ailments. To become part of a caregiver support group, is a definite option that can be considered. Above all, in order to take care of oneself as care-giver, one must have a care plan, not only a plan in terms of how one intends to take care of those in one's charge, but also a

plan of how one intends to take care of oneself. In a similar fashion, successful sportsmen have a pre-prepared game plan. This game plan is utilised as a guide during the actual game, although it is still possible and often even necessary to change and adapt the plan according to different and unforeseen circumstances.

7.16 Creating a Care Plan

The first step in organizing a rational care plan is to honestly answer some questions. These answers will guide the individual in the process of developing a personal care plan. The purpose of the questions is not to be used as a checklist, but rather to open “space” for new ideas, for new insight into their circumstances and to prepare the caregiver for possible expected and unexpected challenges that may arise before, during or after deployment. Several possible questions present themselves; here are a few possibilities:

1. What is the caregiver’s primary objective? Is the main task during deployment clear? Why are you being deployed?
2. What function/role does the organisation, your Officer Commanding, your home unit, and by your functional superiors expect from you? Are these expectations the same? Are these expectations similar to your own expectations of what your role and function should be during deployment?
3. What is the caregiver’s own personal motive to deploy? Is it voluntary? Did he/she ask to be deployed and is he/she eagerly looking forward to the deployment? Is it “compulsory” (the sooner it is done the better), or is it somewhere in-between with different emotions at work?
4. It is important to determine the motivation behind the deployment, from both the organisational side as well as from the individual’s side. If an individual struggles to cope in his work environment at his home base, it is quite possible that he or she will experience the same difficulties during deployment. Similarly, if a known trouble-maker is deployed with the hope that a new environment may assist in curing the troubled individual, it is quite possible that the exact opposite may occur and that even more trouble may be created in the process. Deployment is not a game to be experimented with trial and error.
5. Is it a first deployment or one of many similar trips?
6. How do you plan to set about achieving your primary objective?
7. What type of support and resources are needed to accomplish the primary objective?
8. Who is able to assist and/or support you and in what manner will the assistance or support be given? Is this support automatically supplied or must it first be requested?

These are some of the questions the individual caregiver who is about to be deployed must first answer. If a chaplain deploys with the primary task to evangelise the local population at every possible opportunity, his focus will be very different from that of the chaplain whose primary focus is to spiritually take care of the deployed personnel. Similarly, the chaplain who decides to deploy with the purpose to catch up on his/her reading material and who is more focused on personal goals, his or her outlook will differ from the first two

examples. Thus the original motivation plays a vital role. The higher the expectations, the higher the chances of disappointment and frustration may be.

A chaplain whose primary objective and focus are aid and charity work amongst the local population, may differ vastly in approach from one trying to prevent the spread of HIV/AIDS amongst soldiers. The answers to these questions may indicate why people volunteered in the first place. If they were motivated by the dream of an African Renaissance, they would try to make contact with local ministers and thus help to build the dream. Those who deployed in order to assist own personnel will be less enthusiastic about a local outreach, and will focus their efforts on supporting their own members. Those who deployed because the organisation expects it from them may be less inclined to walk the extra mile and may be more focused on their own personal goals.

The different motives were also noticeable in the stories of the Co-researchers. Three of the four volunteered to do their bit for the country and in support of our people during deployment. The answers, however, indicate their different expectations, Co-researcher A and D were solely focused on own forces, and not interested in starting feeding schemes or outreach programs amongst the local population. Co-researcher C was extremely concerned with the well-being of the injured patient and risked violating a direct order to help the individual. She was motivated by her predetermined decision to help people in need of medical assistance. Although she was annoyed with the bureaucratic red tape and the apparent contradicting orders, her personal belief system motivated her behaviour. She was willing to sacrifice her own position to be true to her calling.

Similarly, Co-researcher B focused on the plight of the women of Burundi. She acted as an ambassador for South Africa and felt proud to be invited to address an international symposium on women's rights. Although she also focused on caring for the deployed soldiers, she was in fact very angry that a lack of resources prevented her from doing her work in the manner that she would have preferred.

Co-researcher B had a wider vision of her task, but also retained her drive to provide the best possible care she could provide within the given circumstances. It may be possible that her Officer Commanding in Burundi and her superiors at CJOPS did not share her dream - at least not with the same enthusiasm.

That may explain some of the complaints and tension between them. It is also quite possible that they shared different expectations of what the job of a caregiver entails. Their differences in viewpoint were reflected, on the one hand, by the deliberate withholding of resources from management's side, and, on the other hand, by constant criticism and complaints.

Unfortunately, both responses were detrimental to the organisation, SANDF members on deployment and the individuals involved. It may be necessary to spend time, money and effort in trying to get the Officer Commanding and their respective caregivers on the same page concerning their core business.

Co-researcher B's involvement with the local community, and especially the plight of women in Burundi, was much more intense and focused than any of

her fellow Co-researchers and fellow caregivers in the deployment area. One of Co-researcher B's personal goals was not only to improve the lives of the women, but to share the positive change many South African women experienced within their own lives during the last couple of years as a inspiration with the women of Burundi. She hoped to inspire them to hang on to their own dreams and to cling to the hope of a better life for women, even in difficult circumstances. She dreamed of a lasting impression on them.

In Co-researcher B's own words (RB/1-13) is the following explanation of how she saw her primary objective. It also explains how her goal inspired her to keep on going and to "cope" with apparent resistance from her Officer Commanding. An interesting comment she made was the deliberate decision not to dwell too much on things she cannot change, but rather to focus on the things that she was empowered to do, and to do them to the best of her ability:

"That was my motivation, and also...looking and hearing all the stories that they are like this and they are like this... I like to be involved in a community project and I knew that my presence, even if it won't be for a long period, but my presence will leave some legacy for the women, especially in Burundi".

"I didn't want to see myself just sitting around, I was not running away from the actual problem, but I wanted to keep myself busy, so that I don't dwell too much on what is happening around, I would go out and do the feeding schemes, go out to do this and that, at the local churches and that, for me was a motivation, it was keeping me busy, it was helping me to cope and I also realized as time goes on I cannot rely on the fact ... I do not have transport, because people were looking up at me, I was even invited to the international women's conference, for the Great Lakes region and I felt proud that I am there and I am making a mark, and was able to talk to the women on that International Conference just to say we in South Africa this is the steps we have taken. This is how far we are. So at least there were positive things that kept me going (RB/1-14)."

This emphasises the different focus areas that individual soldiers may have within their own understanding of the task at hand and what motivates them personally to keep on doing their work under sometimes very difficult circumstances. Therefore, it must be noted that it is not only leadership's interpretation of policy that may differ, but the manner in which individual soldiers, especially caregivers, understand their given task. The specific manner of understanding may fluctuate from how their superiors interpret the same task. An important aspect that remains critical in the coping process is the individual's own decision on what he or she deems important and noteworthy, and what he/she decides to do and how he/she responds towards their specific circumstances.

There exists a distinct possibility that there may have been different opinions between Co-researcher B and her superior officers as well as the chaplains from CJOPS in what her focus areas should be. I gained the impression from Co-researcher B that, on the one hand, the local Officer Commanding preferred his chaplains (caregivers) to be available on site and focus all their attention on the deployed soldiers as their primary function, but, on the other hand, due to political gain and international exposure, the attendance of an International Women's Conference had value for the operation as a whole.

Contact with local churches and community leaders, from one perspective, may be seen as a potential security threat and something which should be avoided. On the other hand, the very same actions may be seen as beneficial to build better relationships with the local community. These relationships and influence on the local leaders may hopefully even contribute towards lasting peace building. If positive media coverage could be gained from such contact, it would be an added bonus to the deployed soldiers in their peace-keeping operation. This is just a small example to prove how the very same action can be interpreted totally differently, depending on the premise and basic point of departure of the beholder.

This very same principle is often responsible for difference of opinion between caregivers and military commanders. For the one, the individual's well-being and the personal situation must be addressed; for the other, a bigger picture, focusing on military objectives and peace-keeping objectives may weigh more than the individual's needs at that particular stage, which may lead to a difference of opinion. Some military commanders are less interested and focussed on matters relating to human nature and may even struggle to understand how it may impact on the bigger deployment scenario.

Although caregivers working within the military are a part of the military machinery and are, therefore, seldom willing to directly confront an Officer Commander, an underlying tension and differences of opinions were present in all four Co-researchers' descriptions of the relationship between the caregivers and the officer in command in the actual mission area. This underlying tension and sometimes open conflict between caregivers and their Officer Commanding, is responsible for considerable additional stress within the deployment situation. In my opinion, that should not even be present in such a relationship, and definitely not to the extent as was experienced by the Co-researchers who participated in this research. It is detrimental to all parties involved and should be better managed to prevent misunderstanding and conflict.

The position of caregivers is often more determined by respect and the value that the Officer Commanding is willing to allocate to his/her caregivers and not necessarily by the rank that the "lieutenant" (social worker) represents. The caregiver is not in a very strong position to enforce any idea if the Officer Commanding is not open to, and willing to listen and accept the value of the suggestion. Even chaplains with a ceremonial rank of full colonels are often in a position of an advisor and are often not taken seriously. The relationship between the caregiver and the Officer Commanding is built on trust and mutual respect. It can, therefore, become unbearable if the Officer Commanding is not willing or able to work with his/her caregivers in a professional manner. The relationship between them can become very unpleasant if the caregiver's primary objective and intrinsic values are not understood.

The general discourse regarding women and the unease some men may still experience regarding women in specific positions, especially as clergy, may also have contributed towards comments made and the manner in which the Co-researchers were treated. The manner in which men behave declares more of their true beliefs regarding the role and position of women, than the fancy speeches they make and the big words they utter.

Notwithstanding government policy, I have no other option than to state that there remains a big portion of males who do not really share the government's enthusiasm for women's rights on an equal level. Due to political pressure, most men are very careful not to openly express their actual views and opinions regarding women's rights. It is also evident in the high statistics of rape and violence against women in South Africa, that some men still have very high levels of anger and frustration against women.

Therefore, it is even possible that some of the men may have been jealous of her success. The possibility exists that with the current policy focusing on gender equity and trying to erase the inequities of the past, she was already earmarked for rapid promotion. This possibility of rapid promotion notwithstanding her age, was not met by all with equal joy. Nevertheless, it is important to determine one's own primary objective and the mission's objective. The reality is that to issue orders not to get involved in any local dispute or interaction with local residents, is often easier to instruct clinically than to enforce in practice.

The previous questions and perspectives are ample proof of how important it is to not only ask specific questions, but also to ensure that those who are deployed should share the same purpose and general viewpoint. Regarding caregivers and commanders, both must have the same understanding of the different angles of approach and mutual respect should be present. The caregivers must also determine what their role and purpose within the organisation ought to be. If the dominant answer is caring for the deployed soldier, more questions can be asked. If the dominant answer is monetary gain, different questions may be required!

After the initial answers have been clarified, the following questions can be asked:

1. What kind of care is needed to allow the deployed person to remain effective for the duration of his/her deployment?
2. Who is going to provide the care that is needed to keep a caregiver as a professional person effective in her or his field of expertise?
3. When is this care going to be provided to the caregiver, before deployment, during deployment, as a once of extensive training, or as continuation training or continuation support?
4. How is this care going to be provided? Is this care formal or informal? Is it in the form of formal training sessions or provided in a mentorship capacity format? Is the care the responsibility of the organisation, the individual or a combination of the two?
5. Is the multi-professional team functioning? How can one refer soldiers or family members when they require caring services? What procedures must be followed? Is the manpower available to provide the services as promised and expected from the organisation? Is effective communication in place?
6. How can care be provided to the soldier in need while support is provided at home to the spouse or children by a different caregiver? Can this process be managed over a long distance, with the necessary feedback loops in place?
7. Questions regarding the specific training needed to provide care for caregivers must be asked. Is the general academic training provided by universities and colleges sufficient to enable caregivers to provide in the need of fellow caregivers during a deployment situation? The

- question that must be asked here is whether the particular military environment during deployment necessitates more focused training?
8. What can be done to improve the living arrangements and general atmosphere without disrupting the functioning ability of the peace-keeping force?
 9. It is important to ask from time to time “do you as the caregiver feel tired or frustrated due to caring for the deployed soldiers?”
 10. What are his/her personal needs and expectations?
 11. Who is taking care of the caregiver? Has a specific person been indicated who shares the responsibility to assist the deployed caregiver in his or her efforts to cope?

Currently there are apparently huge grey areas if the individual is not privileged with a strong personal coping ability, or a good support base from both family and friends and or his/her home unit. He or she may find him/herself totally isolated and without any, or very limited and inadequate support at best.

In answering these questions, one develops an important List of Needs and a broadened perspective and understanding of how the individual really feels about what has been achieved. It also creates better understanding concerning what is happening and what may happen in future. Bringing into perspective the caregiver's own needs, motives and feelings, opens understanding of those needs and allows time to plan possible actions and responses that may be successful.

These questions do not have easy answers and the answers and possible solutions may vary in different situations and different individuals. It is important to realise that numerous continuously changing factors play an enormous role in the outcome of these questions. The individual's own ability to adapt and cope, and the specific circumstances are equally important.

Taking care of a deployed soldier can create stress for the caregiver which in turn affects the ability of that caregiver to continue providing the necessary expected levels of care to the deployed personnel. The stress experienced by the caregiver can be physical, emotional, personal, financial, environmental and even spiritual in nature. Although “normal” levels of stress are to be expected during a deployment phase, and although a measure of stress may even enhance the performance of the individual, it is just as clear that unnecessarily high stress levels are not advisable. It is detrimental towards the caregiver's wellbeing, the deployed soldiers who may need the caregiver's skills and eventually may even affect the stability and effectiveness of the Peace-keeping Operation.

7.17 Physical Stress

Providing care in a constant unrelenting manner can cause physical stress. It may vary from headaches and stomach ailments to muscle spasms. The nursing profession runs an added risk of infections that can include the total spectrum of infectious diseases. Personal care required for the supervision of medications and the maintenance of hygiene can also be stressful, and may even result in injury to the caregiver, for instance in assisting with manoeuvring a heavy person.

Torres-Stanovik (1990:9-10) compiled a short checklist for the caregiver. It was developed with the focus on caregivers in a residential setup who provided care for elderly or physically impaired people. Although there may seemingly be huge differences from that of the caregiver in a peace-keeping operation, there are also specific similarities. If the absolute basic essentials are neglected, it will undermine the effectiveness of the caregiver, whatever the external circumstances may be. It is often a problem, which arises in a position of “providing care” when feeling responsible for the well-being of others to the extent that they often tend to neglect their own basic needs. This list is focusing on some of the bare essentials, and tries to provide a very general guideline that may assist both the caregiver and those who are responsible for the caregiver.

7.18 Checklist For Care-givers

1. Exercise at least once a week - a healthy body can endure more strain (soldiers are supposed to do that much more often).
2. Get at least seven to nine restful hours of sleep a night. (Sleep-deprivation as well as sleeping too much are warning signs that something may be wrong).
3. Talk/communicate with up to three friends or relatives on a weekly basis. (This communication is not work related and is focused on maintaining the individual’s social equilibrium. Included, would be contact with loved ones at home. Although modern technology made contact over a long distance considerably easier, certain limitations during deployment still exist).
4. Update medical and dental appointments. (In the military context a Concurrent Health Assessment must be in place before deployment is even possible). However, the day-to-day up-keep of health and the prevention of pain and worry is important. There are numerous strange and exotic diseases in Central Africa and proper health care is vital to ease the mind of the caregiver.
5. Utilise medications as prescribed for the upkeep of health by the medical profession and do not self-diagnose. The moment when additional self medication is utilised to either assist in increasing energy, sleeping or relaxing, there is immediately reason to be concerned.
6. Personal issues at home must be in place. Legal documentation, financial papers, wills and all aspects of life must be in order and in

- capable hands prior to the deployment. It is very difficult to assist someone if your personal issues are in shambles.
7. Eat three balanced meals a day to maintain own strength. This is just the basics of healthy eating habits. Don't start to skip meals or suddenly eat either nothing or then again to over-indulge.
 8. Get out of the daily routine and feelings of "imprisonment". I can very clearly recall my own experience when we were confined to base and no one was allowed exit from the camp. It demands a strong inner character to keep on supporting others while essentially struggling with the very same frustrations.
 9. It is essential to look at the caregivers' recreational time in order to keep up their spirits. This may include access to either television or the internet.
 10. Create quiet time and time to be alone and recuperate; this is important. It may be more important to introverts than to extroverts, but caregivers are constantly working with people and thus may need to be alone from time to time. This is not always so easy to accomplish "private space" within the military deployment setup, especially where sleeping facilities and ablution facilities are shared. The operational setup is based on a communal system. Individuals differ in how they respond to this closeness to other people. It is also quite possible that cultural differences also play a part in how individuals cope with the lack of privacy. Not all caregivers are allocated the luxury of office space during a deployment.
 11. Proper mental preparation is important prior to the actual deployment. This can be done on a personal level but additional training may be needed. Currently, caregivers are not trained, or do not receive any extra training to prepare them for deployment.

7.19 Training

During my research, I stumbled (POTI, 8/9/2008) upon a training organisation that was previously known as UNITAR POCL. It recently (2008) changed its name to be more applicable and relevant and it is now the Peace Operations Training Institute. The Peace Operations Training Institute made an impact in Africa with the specialised training they provide in the field of preparing people for peace operations. They provide extensive training to all people who are involved in peace operations, especially civilians who are working for NGOs. In their civilian capacity they become involved with peace-keeping operations. These civilian operations can either be short-term, for instance directly after a natural disaster, or the operation can be on a long-term basis - even spread over decades. The Peace Operations Training Institute provides deployment training and a program with the objective to prepare the students for the unexpected.

The organisation has been involved in training for the last fifteen years and has recently been welcomed by the United Nations Special Committee on Peace-keeping Operations (C34). It is focusing on a specific situation in need of peacekeeping on the local level and also focuses on specific community needs at grass-roots level. Various courses are presented to assist people from different backgrounds to be trained in performing a prominent role in

their country of origin in order to enable them to assist the military peace-keeping efforts. Without the community's buy-in and active participation in the goal of peace, peace-keeping missions cannot be successful. Some of the relevant courses presented by ELAP and UNITAR, which stand out as possibly the most appropriate for civil society are: Conflict Resolution; Gender Perspectives in (UN) Peacekeeping; and Ethics in Peacekeeping.

The Peace Operations Training Institute (POTI, 8/9/2008) is convinced that the absence of civil education, partially or even primarily, is the cause of perpetual conflicts in Africa. Therefore, reaching civil society (community groups, through NGOs) directly and reaching local-level government (through NGOs) may also allow the behavioural, attitudinal and paradigm changes, which are needed to sustain efforts in building peace.

POTI provides distance learning on peacekeeping which is easily available worldwide, if one has access to the Internet. This distance training is available to civilian peacekeepers, police, humanitarian relief workers, local community leaders as well as military personnel. Due to the different academic and literacy levels of candidate students, courses have to include limited theory. The courses must have a big pragmatic component and include as many diagrams and pictures as possible to ensure maximum effect to be easily understandable.

One of the technical factors would be to ensure that learning materials are available in both self-learning text and other distance formats (contextualised for the specific country) which could include DVDs, closed circuit TV, radio, CD-ROMs, audio tapes, etc. If we decide to pursue this, it would be useful for us to work in a country where there already is some form of training for peacekeepers.

Due to the growing need to not only "make peace" on the short term, but to ensure a lasting and sustainable peaceful environment, especially after the peace-keeping soldiers have withdrawn, is absolutely essential. Sustainable peace-keeping operations are worldwide very important, but especially in Africa, they are of critical importance due to the specific challenges and historic track record of the continent. Therefore, it is without a doubt that peace-keeping soldiers on their own - how capable they may be - cannot ensure long-term stability in a country without the involvement of the local community, and especially the participation of the local leadership. Therefore, relevant training remains vital for proper military preparation as well as the training to prepare caregivers to optimise people's performance. But, it is just as important to train the local leadership and NGO's to enhance the long-term peace efforts.

Markey (Anderson, 1989:109-110) wrote in connection with improved training for marriage preparation that all clergy agrees on the importance of pre-marital counselling and proper preparation, but that they sometimes become "burned out" and are not prepared to do it as effectively as may be required by the couples' situation. The same principle applies to "good" peacekeeping as well as to pre-deployment training. All role players agree on the importance of proper preparation before and even during deployment, but most of the time the practical reality differs from the ideal as in so many other aspects of life. The planned post-deployment training is almost as ineffective as the debriefings which are supposed to occur after the deployment which unfortunately neither succeeds in always achieving the expected and planned

results. This is evident in Co-researcher C's direct request, on more than one occasion, for additional help during "debriefing sessions", which were simply ignored and until now have not yet been addressed.

7.20 Conclusion

Demasure and Müller (2006:418) correctly stated that the concept of local wisdom is vital in the narrative approach as well as in pastoral conversations, which follows the narrative approach as a guideline. The principle is simply that the individual knows his or her own "story", the circumstances, hopes, dreams, aches and pains better than anybody else. Therefore, the expert knowledge is based within the person and not with the pastor and certainly not in the researcher. The researcher does not attempt to provide any new or alternative outcomes without the help and concurrence of the Co-researchers. Demasure and Müller (2006:418) mentioned that within the post-foundationalist approach, contextuality is a very important concept. All experience is situated within a specific context and experiences are always interpreted.

This research endeavoured to listen to the stories of four Co-researchers who are four caregivers, four deployed soldiers, four women, the stories of four individuals of how they tried, with more or less success, to cope with the stress and strain of deployment. Their original conversations were re-listened to by themselves as Co-researchers and then re-interpreted. Demasure and Müller (2006:418) pointed out that the interest is not general, but focused on the person's interpreted experiences of the context; this can only be done by listening to the stories and re-listening to them and then to reflect on what had been heard is in fact what was intended to be heard.

This in context local understanding is what I was trying to find in my research, not a vague general understanding, but a specific understanding of real people and their own experiences and re-interpretations thereof. In order to come even close to understanding their original local context, the path to that understanding through their own local wisdom was through the specific Co-researcher. Only if they acknowledge an interpretation as true or exact, can one move closer towards understanding their local context. Wenzel van Huyssteen (2006:25) said that a post-foundationalist approach helps us to understand that we are not prisoners of our traditions, neither from the specific milieu, nor the context. He is convinced that through epistemology, we are provided with the power to cross cultural, contextual and disciplinary borders to explore the theories and beliefs that we use to critically construct our own worlds.

Baron and Byrne (2000:553) commented that people who are able to exert control over what they think, how they feel, what they do, and where they direct their attention to, are able to guide their activities over time and across situations. I would like to link the conclusion of this research to this comment, implying that we are able to control what we think and how we feel and how we chose to direct our energy. We cannot change our experiences, but we can direct how they are going to affect us; that choice is still our own!

This research focused on the stories of four professional caregivers reflecting on their experiences before during and after deployment, and trying to determine not only how they experienced their deployment but especially how they were able to cope with the challenges they experienced. The purpose was initially just to listen to the stories, then to find stories of experiences that the others were able to relate to. This opened new stories of understanding and, unfortunately, also new pain of wounds not yet healed. The recurrence of pain was not equally acceptable to all the Co-researchers, resulting in one who chose to withdraw from the process. The rest eventually assisted me in reflecting on the process and even finding mutually acceptable guidelines that may assist other caregivers in coping with their own stories of deployment.

A number of conclusions made by the researcher and Co-researchers may succeed in opening even more questions than it possibly will be able to provide answers to:

1. There is absolutely no doubt that providing care almost constantly over a long period of time during a deployment, is difficult and demands a lot from the individual caregiver.
2. Caregivers struggle to cope and are not well supported by the SANDF.
3. This conclusion is based on this particular research and other research may come to different conclusions.
4. The necessity of more research regarding the topic remains extremely important to all parties involved with peace-keeping operations and is not only applicable to the SANDF, but applicable to all countries that are involved with peace-keeping operations. It is important from the politicians to the foot soldiers, from the local population to loved ones at home, from the NGOs to Officers Commanding and caregivers deployed in the operational area. All are working together and contributing in a special way to the dream of success; thus all can benefit from additional research and different perspectives.
5. This research focused predominantly on the plight of female caregivers. It must still be determined if their male counterparts experienced similar strong feelings of being let down by senior management.
6. This research predominantly focused on caregivers working for the South African Military Health services and to a lesser extent on the South African Air Force. The reason is that the SAMHS, with the exception of chaplains, are all health-care professionals, who are working within the framework of the SAMHS. Chaplains are an embedded part of all four Arms of Service and thus will wear the uniform of the particular arm of service that they are part of. All other professional caregivers will only wear the uniform of the SAMHS.
7. It must be stressed that during deployment all personnel sort under the CJOPS. This is a combined operational effort of all four arms of service. In practical reality, it is dominated by the Army in terms of management style and culture due to the size and historic dominance of the Army. Officers Commanding within the mission area can, therefore, be appointed from all arms of service, depending on the expertise that is needed. This again contributes to the majority of the Officers Commanding having an Army background.
8. There is a distinct difference in leadership style between the Air Force and that of the Army. The way in which people are managed differs dramatically between the various arms of service.

9. The ways in which caregivers are treated also differ considerably. The Navy and the Air Force are closer to one another in their approach. On the other hand, the Army and the SAMHS share similar managerial styles.
10. According to the experiences and opinions of all the Co-researchers as well as my own opinion, caregivers within the Air Force, Navy and, to a lesser extent, the SAMHS, are allocated much more say and are treated on an equal footing by the Officers Commanding. However, within the Army's management style, caregivers (chaplains) are not treated in the same manner and their professional capabilities are not always valued and respected in the same manner as in the other arms of service. They are predominantly seen as people with a job to do - "so do it".
11. This different approach in leadership style is partially responsible for some of the difficulties caregivers experienced during deployment. It is my opinion that similar research focussed predominantly on chaplains from an Army background, may not express the same high levels of frustration due to the fact that most of these Army chaplains accept the Army's leadership style as a given, with no expectation of being treated more professionally.
12. This difference in approach also explains the frustration that Army Officers Commanding often experience with Air Force chaplains' seeming arrogance and their insistence on "special" treatment. The same reasoning may shed light on the way the leadership at CJOPS, including the Army chaplains who are situated there, were unable to grasp the frustrations and complaints from the deployed Air Force chaplains. Similar difficulties in understanding "complaints" at the Chaplain General's Office were also evident. All of these can be related to different perceptions and existing discourses of what is "the correct viewpoint" of the position of caregivers.
13. Relevant training remains vital, not only for proper military preparation and the training to prepare caregivers to optimise peoples' performance, but an extra effort must be made to clarify the role that caregivers are expected to fulfil.
14. Army Officers Commanding in particular must be made aware, prior to deployment, that different leadership styles exist between the various Arms of Service. Unfortunately, the reality is that, even within the Chaplaincy itself, the Army style of management is the dominant style, and there is a reluctance to even admit that these differences in leadership styles exist. Therefore, it is unlikely that the current leadership will even consider that they may be at fault due to the strength of their existing perceptions and discourses regarding what is considered "good" leadership.

Kobus Neethling (Finesse, 2009:48) likes to use a story to explain this phenomenon:

"A psychologist working with five apes attached a bunch of bananas to the roof of their enclosure. He also put a ladder in the cage to enable the apes to reach the bananas easily. The moment the first ape stepped on the ladder, the psychologist sprayed the ape with cold water. The ape immediately let go of the ladder. This process was repeated with the second ape and the third, until all were sprayed with the cold water. The psychologist then replaced one of the apes with an ape from a different cage. The moment when the new

ape headed towards the ladder, his fellow apes prevented him from doing so. Eventually all the original apes were replaced with new apes. All the new apes were also prevented from climbing the ladder although none of the original apes remained in the enclosure. Even though none of the new apes were part of the initial unpleasant cold water shower, all the new apes worked diligently towards a goal of stopping new “inmates” from climbing the ladder without any understanding of why they are doing it!

It may be necessary to spend time, money and effort in trying to get the Officer Commanding and their respective caregivers on the same page concerning their core business. Officers Commanding, in particular, must understand the role and function that caregivers play and not only how to support the caregiver, but also how to utilise their specific skills to enhance the effectiveness and eventual success of the entire Peace-Keeping Operation.

Therefore, in the short term, the individual caregiver must be aware and mentally prepared to cope with deployment without any expectation of bona fide substantial support from management or leadership. The Officer Commanding may utter the right words, but whether it would be put into practice is debatable.

Due to the personal relationship between the Officers Commanding and caregivers, it is very difficult to teach an infantry colonel the finer subtleties of working with professional caregivers to the benefit of all, not because they lack intelligence, but probably because they don't agree with the need or relevance of such an endeavour. The rapid pace of fast-tracking of some Officers Commanding prevented them from gradually growing a working relationship with caregivers. They are often uncertain how to handle the caregivers and then may opt for the dominant “I am in charge” style.

The continuous caring output by caregivers can easily lead to various forms of stress for the individual, manifesting in different feelings, ranging from anger and frustration to feelings of uselessness and isolation.

How the individual caregivers who were deployed for periods of three months and longer managed to cope, without any real support from the military structures (Officers Commanding, managers, CJOPS), was documented and reflected upon by the different Co-researchers.

The Co-researchers agreed with Torres-Stanovik's comments (1990:6-7) on the impact that anger, resentment and bitterness experienced by caregivers due to the constant pressure of being responsible for the emotional well-being of others. As far as chaplains are concerned, they are also responsible for the spiritual well-being of the whole contingent. Neither of these are easy tasks to be burdened with, especially without proper support. The stress can easily be aggravated by feelings of deprivation and isolation, even resulting in negative thought patterns gaining influence over the caregiver's state of mind and thus potentially affecting not only the specific caregiver, but potentially the whole contingent's state of mind.

Deployment is also a time when many previously unresolved issues within the individual may re-emerge. These unresolved issues from their pre-deployment existence may cause heightened levels of anxiety and frustration within the individual.

Their ability to cope with the already existing pressures of deployment may be placed under more stress by adding additional unresolved pre-existing problems. Torres-Stanovik (1990:6-7) indicated that , at times, there may even be an unspoken desire to be relieved of the burden of “caring”. This was also the experience of Co-researcher D, who requested in writing to be returned home.

This request to be returned to South Africa and to be relieved from her duties in the mission area was directly linked with her feelings of inadequacy and the hurt she experienced after management was unable to either protect or even support her during her ordeal of false accusations after an internal shooting incident, as if she was responsible for the death of a fellow soldier.

7.20.1 Leadership and Peacekeeping Will Determine Africa’s Future

Promising comments made by President George Bush (Bush, 2008) reflect the changing attitudes towards Africa:

“Stop coming to Africa feeling guilty. Come with love and feeling confident for its future.” “When we see hunger we feed them, not to spread our influence, but because they’re hungry”. “U.S. solutions should not be imposed on African leaders”. “Africa has changed since I became President. Not because of me, but because of African leaders”.

Neethling (Cilliers & Mills, 1999:31) summarises peacekeeping and the future of Africa as follows:

“There is no higher goal, no deeper commitment and no greater ambition than preventing armed conflict. The UN is clearly aware of the fact that the international community’s perception of peace-keeping operations has been greatly shaped by the experience of the UN in African countries. Countries have begun to make economic and political progress in recent years, but in some parts of the continent progress remains threatened or impeded by conflict. In this regard, Africa is arguably the most important regional setting for UN peace-keeping challenges.”

Caregivers will in the future, as in the past, continue to contribute towards the mutual goal of preventing conflict. Not only armed conflict on a military level, but also conflict on an inter-personal and intra-personal level; caregivers will notwithstanding their own pain and efforts to cope, continue to work towards combating conflict on all levels, including their own inner demons.

After all was considered regarding this research effort, the question of how caregivers cope with deployment will continue to be relevant as long as peace-keeping missions continue. This question should receive attention from all concerned parties involved and should be considered from a military perspective as well as from the respective viewpoints of any professional caregiver involved in foreign deployment operations.

Ultimately, in my personal opinion, the individual caregiver is predominantly responsible for his or her personal well-being. But having said that, the necessary support and structures must also be in place to enable caregivers to cope with the stress and strain experienced during deployment! The stakes

are simply too high to continue with Peace-keeping Operations without protecting one's caregivers.

Milan Kundera in his book *Identity* (Kundera, 1998:134) wrote the following:

"Freedom? As you live out your desolation, you can be either happy or unhappy. Having that choice is what compromises your freedom."

Similarly, I believe that we have a choice whether we want to be happy or unhappy. We have a choice whether we want to cope with life or not!

Chapter 8

We must each find our own heart.

A critical reflection.

“If there is to be peace in the world, the nations must live in peace. If there is to be peace among nations, the cities must not rise up against each other. If there is to be peace in the cities, neighbours must understand each other. If there is to be peace amongst neighbours, there must be harmony in the house. If there is to be peace in the home, we must each find our own heart.”

- Lao Tsu, China (sixth century BC) Coelho (2007:230)

Within the research process, it is essential to be able to stand back at the end and to critically reflect on the process itself. If there is to be peace, we must each find our own heart. I would like to approach the critical reflection in the same manner in which I was drawn into this research, which is to critically share my story from the beginning. The urge to study and to gain new insights is and will remain a noble one, but it is also important to the individual involved in the research process to honestly reflect upon his/her own motivation. Critical reflection is honest self-evaluation of the research and the research process.

1. Why did I venture into the research process?
2. Why did I choose this specific topic?
3. What part of the research can be deemed successful?
4. What part could have been approached from a better angle?

Initially, after completing my Masters degree, which I thoroughly enjoyed, I declined the invitation to continue with my PhD. My reasons were that I was the only chaplain on a remote Air Force base and working very hard, trying to take care of almost a thousand members and their dependants, while also managing a congregation with the added responsibility of a family and spending time with my spouse and our two young daughters. This research indicated that my actions were not dissimilar to the patterns followed by clergy who tend to be over-responsible for the well-being of others.

It was during my endeavours of caring for the people within my field of responsibility that the comments and complaints referring to “isolation” were often made as the reason or the excuse of why people are struggling to cope. My interest in the effects of isolation was born from working on a daily basis with people living and coping with more or less success with their isolated circumstances. My initial question was why one person was able to cope with the “isolation” and specific challenges that living on a remote Military base demands from them, while others were simply unable to cope with the very same demands. These demands include a huge number of people living in

very close proximity to one another, while being geographically isolated from the nearest town. At least one adult member of the family would be working for the same organisation, wearing the same uniform and living in houses provided by the organisation.

Therefore, it is easy to understand why my initial theme for my research was: *A narrative perspective of coping with isolation on remote SAAF bases*. The narrative approach was due to my Masters studies and the interest I developed in the narrative approach while listening to people's stories of struggling and coping. It was a natural development to be interested in how these soldiers and their families were able to cope while living in isolation on a remote SAAF base. Due to the fact that I was sharing the very same experience, it would not only increase my level of understanding, but also allow me access to many co-researchers.

An enormous personal crisis occurred during in the research process just after I had finalised my research proposal when I started with my literature studies. I was informed by my superiors from the Office of the Chaplain General that I was to be transferred back to Pretoria. Although I requested to remain at the base for an additional two years in order to complete my studies, and to assist with the relocation of two squadrons, it was not to be. I was notified in September and moved to Pretoria in December.

The transfer disrupted my research process on all levels. The main problem was that, suddenly, I was almost 400km from my area of focus and all my Co-researchers. Those who were already willing to co-operate and participate in the research were no longer in easy range to conduct consecutive interviews. Secondly, since no conversations or discussions were completed before my transfer, all interviews and follow-up interviews were yet to be completed. This created enormous problems and the research process was severely disrupted.

I had to inform all the people whom I had already verbally contracted to assist me in my research, that due to the practical challenges, I would not be able to conduct the research interviews. Due to the fact that I was their chaplain (pastor) it also created difficulties if the relationship was continued over a long distance. In my opinion, pastors must be able to cut the ties with a congregation (chaplains with a unit) when they leave. It is not fair to the new pastor or chaplain if a previous chaplain keeps on interfering. Thus, it was not only a practical difficulty, but also an ethical one.

The research must be realistic in terms of the practical and economic feasibility within the research process, as well as the convenient impact of my position and geographic location in relation to the co-researchers. It is not cost effective to travel nearly 800km for an interview. Unfortunately, my experience of the senior management within the Defence Force in connection with the research project, was not supportive at all. Although I received excellent support from specific individuals, it was almost as if the majority of senior personnel were not, if truth be told, interested in my research. Not negative - simply not interested.

An additional dilemma, created by the sudden information of an imminent transfer, had a further negative impact on me. Not only was my own personal life disrupted at that stage, but it unfortunately also affected me emotionally to such an extent that I was becoming de-motivated in my studies. My personal enthusiasm was severely affected. I cannot stress the importance of personal

motivation enough. The moment a researcher is compromised in his or her personal motivation regarding the research process, everything related to the research is also under severe strain. From working very hard in Louis Trichardt with an extremely active program, I was suddenly transferred to a training unit with limited access to the new students (troops) and a very strict pre-determined program. I was extremely frustrated.

Because I had time on my hands and was based in relative close proximity to the University of Pretoria, it should have been the ideal setup to focus on my studies. Unfortunately, it had the exact opposite effect on me. Without an attainable topic and co-researchers, I was momentarily lost. In fact, it was the closest I ever came to being depressed in my life. I had to make some serious decisions regarding the continuation of my studies, as well as decisions in my personal and professional life regarding adapting and coping with new challenges.

I even experienced anger at the way in which the small PhD groups functioned, only to realise later that it was not the groups that did not function properly, it was I who did not function properly. On a PhD level the expectation is that the student must be focused and committed and be able to work independently. If the PhD student is totally uncertain of what is expected of him or her and has no idea of how to put ideas into practice, it is probably the most difficult time in the research process of any student just to get orientated and started - or in my case, to become restarted.

I think that the number of students who are unable to complete their studies is due to this feeling of uncertainty and almost a lack of inner direction. The openness and the way creative thinking and new ideas are encouraged from the University's side are absolutely fantastic, but it sometimes creates more questions than answers. This openness in approach is partially the difficulty of working within a narrative research paradigm especially working from a *not knowing* position. I often found myself in the not knowing position regarding what, where and how, which at times was rather nerve-wrecking.

What is important is to do critical self-reflection, to stop and consider what is happening and why it is happening. The decision to act on something is vital. To decide what needs to be done is the first big step. I decided that I needed a new topic. I struggled to re-motivate myself and to find a suitable topic that I am interested in; a topic that was simultaneously relevant to the organisation was critical. The Defence Force must not only grant further studies, but such studies must also be applicable to the effective functioning of the organisation.

On the one hand, I was struggling with the option to entirely withdraw from the research process and to discontinue my studies. On the other hand, I was struggling with the practical reality that if I was to continue my studies, I would have no option but to shift my research focus to a more attainable and realistic topic. In order to accomplish that, implied that I had to change my entire aim and focus of the original intention of research away from "a narrative perspective of coping with isolation on remote SAAF bases", to something which is still related to the military as well as with coping with isolation, but hopefully easier to accomplish in terms of the availability and co-operation of co-researchers.

It was very important to me at that stage that the change in direction must be in such a manner that all the work already done was not wasted. I think that the mere option of having to start from scratch was absolutely daunting and

the idea of restarting was eventually more frightening than the reality. Today, I realise that by doing so, I limited my choices and options considerably and that it was not a very well-considered decision from my side. By doing so, I at least enabled myself to continue with my studies.

The reason I was looking for a topic in a similar field was twofold; on the one hand, it remained a passion for me to try and determine why some people are able to cope with their circumstances while others in similar circumstances are unable to do so. In being practical, I would also prefer to be able to utilise my research and time already spent on studying isolation and its effects on people.

After moving to Pretoria from Air Force Base Makado, and a second transfer from the Air Force Gymnasium to the Air Force Mobile Deployment Wing within eighteen months, I was at last able to re-focus on my studies. I managed to change the topic of my research to be more attainable within my new working environment. I was looking for a topic that was linked with the original subject matter of how military communities manage to cope with the difficulties of living in isolated circumstances. Working at a Unit that often deployed internally within the borders of South Africa, only inspired me to learn more about deployment and how different people cope with deployment.

In retrospect, I realise that my motivation to choose a subject partially due to the number of documents I have read and the unwillingness to “waste” all the time and effort already spent, is a very poor reason to choose a research topic. I am also aware of how difficult it was to change the topic due to circumstances completely out of my control. I really struggled to remain motivated and focused and was very close to discontinuing my studies. The fact that I received a bursary from the University, which I had to reimburse if the studies were not completed as well as my personal reluctance to admit failure, added greatly towards my reluctance to give up. I am grateful to admit that I found better reasons to focus on the new topic.

I am really interested in the new topic and how different caregivers are able to cope with their own stress during deployment, while simultaneously trying to assist others in coping. I am still very interested in isolation and was fascinated with the different aspects of isolation and how people can be isolated while in the midst of others. Interestingly, the outlying bases are becoming more and more popular in the military, contrary to previous notions held in the past. It may be due to the high cost of living and that military accommodation is still more affordable than urban accommodation. Another possibility could be the considerable lower crime rate at military bases. Any of a number of reasons may be valid. The interesting fact is that my current topic is considerably more important in the bigger picture than the initial one.

If I am totally honest in my effort of a critical reflection, I must admit that I might have been influenced by the whole transformation process to motivate me to continue my studies. Today I realise that, due to the sword of rationalisation and uncertainty hanging over all white men in the new post-apartheid South Africa, as well as job uncertainty, the fear of losing my job was definitely one of my initial driving forces that motivated me to initiate and eventually to continue with my research.

The following comment made to me by a senior official left no question as to what my position was in the new South Africa: “*Until the discrepancies of the past are not corrected, you will never be promoted*”. I was aware of the

discrepancies and the efforts made to correct them. As a dedicated soldier and committed South African citizen, I decided that my best insurance and response in the new South African Defence Force would be to add value to the organisation. To add value one must be able to do one's work better than expected and in order to do that, I was convinced that additional studies would be the answer. Studies would not only provide better training, but would hopefully also increase the value of a specific individual within the organisation.

Research in a field where knowledge was needed, would definitely enable one to add value. To make myself an asset to the organisation, I endeavoured not only to gain a degree, but also to actually focus on a topic which is relevant, and of critical importance, not only to the South African Defence Force, but potentially to all countries where peace-keeping operations may take place. I even dreamed of assisting in a small way to help the African continent to become more stable and a better place for all her inhabitants.

If I critically reflect on the process now, I am able to see the flaw in my own reasoning. On the one hand, my motivation was selfish and a bit immature in trying to ensure my own job security; on the other hand it; was very naive to believe that my research could even slightly change the way in which peace-keeping operations take care of their own caregivers. It is totally naive to dream of an African continent where positive change can actually take place due to the impact of my research.

I am now convinced that, with the exception of maybe the Co-researchers, I am the only person who was really changed by the research done. The irony is that, currently, I am no longer in the employment of the Defence Force. After an intense personal struggle, linked with the issue of personal growth and opportunities, I applied for a severance package and it was granted as part of the effort to transform the chaplaincy and to correct the '*discrepancies of the past*'. Although one of my initial motives was to protect my job security, I eventually voluntarily applied to leave the organisation!

Regarding the Co-researchers, I am aware and saddened by the way the research re-opened wounds, but I am simultaneously delighted in how new and alternative endings were found by at least seventy five percent of the Co-researchers. One co-researcher decided to withdraw from the research before the research process was finalised. When I honestly consider her withdrawal, I have no option but to admit that I was disappointed by her decision. After considering why I felt that way, I realised that I partially held myself responsible for the pain she experienced during our interviews while she was still part of the research process. I was also hoping that I would be able to assist her indirectly by including her in the research process. Eventually, a part of me was rationally aware that I was not responsible for her pain or the fact that she decided to withdraw from the research process.

The story of the rope is very applicable here and should be put into practice. But, even after the rope had been released, there remained the lingering question of why the person hanging from the rope did not try to save her own life? I was aware of the fact that my focus was on research and the questions that must be asked during the interviews with the different co-researchers - not on therapy. The purpose of the questions and interviews was to gain knowledge and understanding of how they coped with deployment. I am

rationally aware that the purpose of the interviews was not to provide therapy. However, if therapeutic value was found in the process, it would be a bonus. In this, the importance of understanding the difference between narrative research and narrative therapy is once again highlighted.

While I was rationally aware of these facts and respected her decision to eventually withdraw from the research process, I would have preferred her involvement right to the end of the process. I am convinced that by withdrawing, she deprived herself of an opportunity to find alternative outcomes and most probably weakened the impact of the research results due to additional inputs that could have been made by her. I am quite convinced that by withdrawing, she also deprived herself of the opportunity that may have enabled her to cope more effectively and provided her with a better understanding of her own experience during her deployment. Looking back at her story from my perspective and in order to retain my subjective integrity, I must make the following comments. It must be considered that due to the huge emphasis on her gender and colour within the context of the New South Africa, she was often in a privileged position, from overseas trips to special invitations to attend seminars. This was done to correct the discrepancies of the past and to show the political correctness. Although it is easy to understand one of the possible consequences of this trend was that she became used to a relatively easy path in her career. During her deployment to Burundi she met her first OC that did not immediately supply her with all her demands. It must be understood that it must have been very difficult for her after being accustomed to unconditional support to meet an OC who did not unconditionally grant all her wishes. It must be considered that she was in almost the same boat as children that are spoiled by their parents and then become very upset and hurt if that special treatment is not automatically provided by all. She was also a victim of her circumstances and I feel empathy for her.

Going back to how I decided on the new topic, I must consider how I coped with my own experiences during external deployments on the Namibia/Angola border, the South African National Antarctic Expedition and in Lesotho. Numerous internal deployments led me to conclude that they are considerably more difficult due to a lack of infrastructure, considerable difference in financial benefit and without any military or social status of the individual soldier.

After several conversations with fellow chaplains, social workers, psychologists and nursing personnel regarding their experiences and the support they had during their respective external deployments, I grasped a number of things. I realised that due to the enormous increase of the South African Defence Force's role in Africa and the impact that deployments already had on caregivers, it would be an almost natural development to shift the aim from how to cope with isolation on remote SAAF bases to the question of how caregivers cope with deployment during peace-keeping operations.

“Coping with Deployment during Peace-Keeping operations, a Narrative perspective by caregivers in the SANDF”. Considering the title now, I realise that I should not have chosen the word “during”. The reason is that the research was done after the caregivers have already returned home; thus, the research was not done during their deployment and I questioned and tried to interpret, in retrospect, how the caregivers were able to cope with their

specific experiences during and after their deployment. I would have preferred to visit the mission area during their actual deployment. However, all interviews were conducted after their return to South Africa. I was unable to arrange a visit to assist me in conducting any interviews during the actual deployment phase which indicates the lack of any real interest in my research from the Department of Defence.

I still would have preferred to visit the mission area, at least to reflect on the results of my research with other caregivers while they were deployed in the actual situation. This was never done due to the difficulty in getting authority to do so. Personally, I think not visiting the actual deployment area and reflecting on the results of the research may be one of the drawbacks and deficiencies within the research process.

I believe that nobody was really prepared to accept responsibility for such a visit. It is not that they deliberately prevented me from going; it was just not their priority to assist or enable me to make such a visit to the mission area. Apparently the Air Force had no jurisdiction in sending me, because external deployments apparently fall under the authority of CJOPS. Even though specific individuals promised me assistance, it never materialised, neither from the office of the chaplain General nor from CJOPS.

It is theoretically possible that they prefer the research not to take place at all, but my opinion is that they were simply not that interested in the outcome of the research. Arranging authority was either simply too much work, or perceived not to be my responsibility. The reason for the apparent lack of interest may be on different levels at which I can only speculate. The lack of interest may range from an inability to grasp that caregivers may “actually” struggle to cope and the importance thereof to being too busy with other important concerns to even bother about seemingly irrelevant studies. This lack of interest may be due to the fact that my focus was not on the Army, but predominantly on the South African Military Health Services and the South African Air Force. I am convinced that the discourses between the arms of services are stronger than most are willing to admit. Informal verbal feedback to senior members in the Chaplain General’s office indicated that the Air Force always complains when they are not pampered and allowed to do things their way.

Additionally, I am saddened to say that the lack of interest may be due to the fact that my research was focused on women, but if I honestly consider the emphasis on women and gender equity and the efforts made to deploy women, I am not able to provide arguments that it may be a lack of interest in women. If I consider the bigger picture, the possibility remains that they are simply not that interested in supporting research or in really caring about how caregivers are able to cope. Although the office of the Chaplain General is aware of my studies, I was never asked to become involved in any forum or planning which was remotely relevant to my field of study. This may be due to the problem of trying to reach race and gender equity and representivity.

In fact, I experienced an almost deliberate effort not to utilise my knowledge or consider my inputs. It may be possible that they are waiting for me to finish my research with the intention of then deciding whether it could be useful. On the other hand, it is quite possible that they are not even remotely aware of the impact that their apparent indifference in their approach made to my research. In retrospect, I realise that I should have been more demanding

and insisted on visiting the mission area; I am partially responsible for not going by accepting their decisions and not demanding more support.

If I was more insistent, authority would probably have been granted to allow me to visit the mission area. My decision to apply for a severance package, and to leave the full-time employment of the Defence Force, created additional problems and time constraints on me.

Referring to time and time management, I have no illusions that I was wrong to drag out the research over such an extended time frame. It not only added towards my struggle to remain motivated, but also created practical problems. During my registration period, I was transferred four times between work stations and four times my whole household was relocated to a new residence. This severely disrupted my ability to focus on my research and created practical problems ranging from missing books and documentation, to lost writing time. In addition, during this long time frame, one of the Co-researchers was also transferred to Cape Town. Auspiciously all interviews and feedback sessions were already completed at that stage.

On a practical level, while writing my last chapter, I experienced difficulty in recalling what I wrote in Chapter Two! This resulted in numerous pieces of work as well as articles having to be re-read, simply to recall previous arguments. If I experienced difficulty with recalling my own writing, I can only assume that my study leader in all probability experienced similar difficulties and frustration with my research being spread over such a long time frame. It is definitely not the ideal and I created unnecessary difficulties for myself in the process. I rationally understand why it was dragged out over a long time, but realise that I was predominantly responsible for my own misery and difficulty in not deliberately trying to conclude the research process. I can recall the words of Ann Lamont (1995:19) who made one of the best explanations of how research is conducted in practice, with the following story:

“... thirty years ago my older brother, who was ten years old at the time, was trying to get a report on birds written that he’d three months to write, which was due the next day. We were out at our family cabin in Bolinas, and he was at the kitchen table close to tears, surrounded by binder paper and pencils and unopened books on birds, immobilized by the hugeness of the task ahead. Then my father sat down beside him, put his arm around my brother’s shoulder, and said. “Bird by bird, buddy. Just take it bird by bird”.

Just take it word by word! At the end of the day, research entails sitting down and writing and re-writing what occurred during the research process, how it developed, writing relevant data on the applicable topic in order to open space for understanding to take place, and to write down the thoughts and experiences of the co-researchers as well as your own. Essentially, the only way to go through the process is to write it down word by word.

Maybe what was missing in my metaphor was the Father figure to provide guidance in not only putting the facts on the table, what had to be done, but also by providing security and a feeling of trust in addition to the expectation that you are in fact capable of successfully completing the research.

There was a number of additional mistakes made which created some difficulty in the research process. The first mistake I initially made was not to

grasp the difference between narrative research and narrative therapy. There is a difference in approach between the Masters studies, which is more focused on therapy and adding knowledge to the individual and research on opening new frontiers. It is very important for students, especially those coming from a Practical Theology background, to understand the difference. The intense focus of my study on caregivers and coping, made it even more difficult to differentiate between therapy and research.

The second big mistake I made, and the one thing I would do differently if possible at all, was my initial approach to literature. I spent a lot of time and effort in reading relevant and irrelevant documentation on isolation. Reading was not the mistake, the mistake was not to write down immediately any interesting fact and comment made that might or might not be relevant to the eventual outcome. I was under the impression that it would be better to first read and gain good background information pertaining to the topic and then to be able to put data into perspective.

It was a gigantic mistake from my part not to write down everything immediately. This definitely contributed to my slow start in terms of the research process and the development of chapters. I immediately should have written down all information, including all documentation and bibliographical details. It was extremely frustrating later on in the process to recall specific data but not to be able to utilise it in the research simply because I could not locate the document where I read it in the first place. It is just as important to immediately write down the author's detail in the bibliography. Unfortunately, I wasted precious time looking and trying to relocate biographic detail, especially after relocating and moving my study to new premises.

When I eventually realised the folly of my decision, I created all my chapters and then tried to write down the relevant information in that specific chapter. For instance, because Chapter Five pays particular attention to a reflection on religious and spiritual aspects and especially God's presence in our understanding of reality, I would try to direct relevant information to that specific chapter. An additional advantage of my change in approach was that I suddenly felt as if there was some movement in the right direction and it created a slight feeling of getting a grasp on a seemingly ungraspable topic.

Another mistake I made, or trap that I walked into, was the language issue. Due to the Defence Force's language policy I was "forced" to write my thesis in English. I was not directly forced to do so, but the sad reality is that an Afrikaans document would have made even a smaller impact than the current policy induced English one.

The advantage of writing in Afrikaans would have been that it is my home language and that two of my four Co-researchers conducted their interviews in Afrikaans. Those interviews had to be translated, or at least partially translated, in order to utilise them. The question that must be asked is how the original meaning may be lost due to the process of interpretation and translation? I am still convinced that it is better to conduct the interview in the language of the co-researcher's choice. I do not regret utilising people from different cultural backgrounds.

I am experiencing different emotions regarding the current English domination and is worried that the over-emphasis on English will contribute towards the diminishing impact on Afrikaans as an Academic language. The argument that English is a dominant language does not convince me that any studies in Portuguese, French, German, IsiZulu or Afrikaans cannot be done simply because English is the dominant language.

It is similar to my philosophy regarding politics, if one party is dominant, the result is that the opposition is so weak that it is unable to produce any sensible and valid competition and thus a balance of power. Absolute power is too strong for any human being to manage. The principle behind peace-keeping missions is exactly the same as to restore the balance of power and thus to allow the specific country to regain its internal balance. A research process also needs to be balanced between the literature study and empirical work.

To summarise this critical reflection, I realise and acknowledge my own tendency to keep on changing words and phrases, to keep on updating information and the urge to constantly add new relevant information. I also realise that the research process is only able to focus on a very small fraction of the bigger picture and that this research will immediately be outdated simply due to the ongoing manner of how different caregivers cope with deployment. Notwithstanding, it is my hope and prayer that this research may add some new perspective on a very important and increasingly relevant topic, especially for those who are involved at some level with the question of how caregivers cope with deployment.

Paulo Coelho (2007:7-8) in his book *Like the Flowing River* describes:

“An Acton is a thought made manifest.

The slightest gesture betrays us, so we must polish everything, think about details, learn the technique in such a way that it becomes intuitive. Intuition has nothing to do with routine, but with a state of mind that is beyond technique.

The Archer allows many arrows to go far beyond the target, because he knows that he will only learn the importance of bow, posture, string and target, by repeating his gestures thousands of times, and by not being afraid to make mistakes.”

I am still in the process of aiming and shooting arrows and am not afraid to make or admit mistakes. I am aware of an ongoing process to aim and shoot and constantly dream and hope of an arrow that will find the target. I know I missed some arrows in this research, yet, I know that some managed to find the target.

How the stories of individual caregivers and the organisations involved with coping in a deployment situation develop, will not only remain an ongoing process, but will eventually be told by the specific individual according to his or her own unique experiences and unique interpretations of how they, in their own unique way, managed to cope with deployment.

Annexure A Co Researcher A Interview 2

O1/A2: D dankie ek en jy weer kan gesels, ek het ons eerste gesprek vir jou gegee die volle vyftien bladsye. En ek hoop jy het jouself daarin “gevind”. (Gelag) Nee , waarom ek vandag met jou wil gesels is ‘n opvolg gesprek oor die eerste een. Die beginsel waarop ons werk is dat jy het nou jou storie vir my vertel. Toe het ek jou storie uitgetik en jy het daarna “geluister” en nou wil ek amper van jou vrae wat dink jy van jou eie storie?

D1/A2: Toe ek deur hom gelees het het ek nogal besef ek het nie so sleg gedoen nie! Soos wat ek gedink het ek het gedoen nie. Uhm met die hanteering en so van die nodige goetjies. Jy weet soos daai dag toe ek weg is, ek het dit sleg gevat en so, maar ek het myself maar net forseer om weer aan te gaan. Dit is ‘n ding van, ek dink dit het baie met mens se risileance te doen, jy weet, daai ding van jy kan cope as ‘n ding na jou kant toe gegooi word. Alhoewel dit moeilik was, het ek besef, nadat ek dit gelees het het ek besef ek was eintlik okay gewees!

O2/A2: Dit is eintlik ‘n fantastiese ding wat jy nou sê, wat jy nou sê is die feit dat dit swaar is , die feit dat daar probleme is is eintlik ‘n gegewe.

D2/A2: Ja, jy is reg, dit gaan jy altyd kry.

O3/A2: Maar die feit “Hoe” jy dit hanteer het , het jou eintlik beindruk toe jy na jou eie storie kyk!

D3/A2: Ja, Yes!

O4/A2: Jy het eintlik toe gevoel dit het beter gegaan as wat jy self gedink het.

D4/A2: Dis reg.

O5/A2: So eintlik was dit ‘n goeie proses om weer na jou eie storie te kyk. Onthou ek kyk nou spesifiek na coping skills, jou hanteerings vaardighede was op die ou end goed gewees, dit is wat jy vir my sê.

D5/A2: Ja.

O6/A2: Ek hou daarvan. Wat anders het jou opgeval?

D6/A2: Toe ek terug gekom het van daar af, en selfs toe ons die gesprek gevoer het het ek nie 'n behoefte gehad om terug te gaan nie. Maar toe ek dit gelees het, en gesien het dit was eintlik okay gewees! Toe het ek actually, weer daaraan begin dink dat ek sal dit moontlik oorweeg om weer te gaan! En ook omdat R baie swaar gekry het toe ek weg was, ons het nou bietjie daarvoor geself en sy het gesê sy sal nie 'n probleem daarmee hê as ek weer gaan nie. So jy weet R het regtig baie swaar getrek terwyl ek weg was, maar selfs sy het gesê dit is fine. Die nodige ondersteunings stelsels was in plek gewees by die huis en ook die feit dat ons so baie kommunikasie van daai kant gehad het maak dit baie makliker, ja.

O7/A2: So die genoegsame kommunikasie is definitief 'n sterk punt.

D7/A2: Dit is 'n absolute moet! (Baie definitief) Mens kan nie daarby verby kom nie.

O8/A2: Daar moet ek met jou saamstem en dat feit dat jy nou weer jou eie ondersteuningsstelsels sien, en weet dat dit gewerk het maak dit vir jou makliker om te sê "Ek sal weer gaan" en ek weet ek gaan dit maak.

D8/A2: Ja! Yes. (Knik kop instemmened)

O9/A2: Sou jy dit doen, wat sal jou motifeering wees?

D9/A2: Geld. (Lag verleë)

O10/A2: Jy moet eerlik wees, nie noodwendig om Afrika te red nie maar oor 'n persoonlike voordeel in terme van finansies?

D10/A2: Ja! Dit sal meer 'n persoonlike voordeel wees as enige iets anders! Want ek meen niemand kan sê hulle werk hul self dood in die missie area nie. So dit gaan nie vir my daaroor nie,... ek gaan nog steeds om 'n diens te lewer, my premere taak in die weermag. Maar daar is tog ook 'n finansiële gewin daaraan. Dit is nou nie so baie soos wat baie mense dink nie, maar dit kan darem 'n badkamer oordoen of 'n paar kombuiskaste beteken of wat ookal. So daar is gewis 'n finansiële gewin ook daarin.

O11/A2: Jy het hier vir my skriftelik 'n opmerking gemaak waar jy sê dat daar geen ondersteuning van jou departement se kant of was nie behalwe 'n

vriendin kollega maar op derektooraat vlak. Maar op derektooraat vlak geen ondersteuning nie?

D11/A2: Ja dis reg.

O12/A2: Hoe oplosbaar dink jy is die probleem van ondersteuning op daai vlak? Of is dit net 'n persoonlike behoefte wat so hoog is dat die departement nie regtig dit kan gee nie? Hoe prakties is daai steun wat ons hier van praat?

D12/A2: Ek dink dit hang van die persoon af wat in daai mags posisie sit, of in daai posiesie sit wat eintlik verandwoordelikheid moet neem daarvoor, uhm, jy weet ek het byvoorbeeld toe ek terug is weer, na my ontplooiing het my area bestuurder gesê "Oh sy het my 'n paar keer probeer bel, maar sy weet nie of sy die regte nommer gehad het nie!"

O13/A2: Sjoe!

D13/A2: Ja, hulle het byvoorbeeld vir L gebel 'n kollega van my wat my relatief gereeld geskakel het. Dan bel hulle vir haar om uit te vind waar ek is.

O14/A2: Maar sy is eintlik jou koördineerder of area bestuurder.

D14/A2: Ja, dis reg yes. Maar ek moet sê van die formasie se kant of wat eintlik die ontplooiing ondersteun het ek in die vier maande so twee oproepe ontvang. Maar Maj Hartslief het vir R nogal relatief gereeld gebel.

O15/A2: So daar was plaaslik ondersteuning, wat tog belangrik is?

D15/A2: Yes, Ja. Maar net van daai vlak of, net van die derektooraat se vlak af, dit is eintlik sleg want die deriktooraat ondersteun eintlik mission support aan die families as hulle soldate ontplooi is, maar hulle het dit nie self toegepas op hulle eie mense nie!

O16/A2: Ek hoor eintlik twee goeters hier, dat die ondersteuning is op 'n netwerk vlak van persoonlike kontak, so jou eie ondersteunings stelsels kyk na jou of jou mense.

D16/A2: Ja, dis reg.

O17/A2: Maar nie teenstaande die feit dat hulle primere taak ondersteuning is, het hulle, hul eie mense nie ondersteun nie?

D17/A2: Dis reg ja! (Stem beslis saam). Dis baie hartseer.

O18/A2: Die hartseer is dat jy nie die eerste persoon uit jou difisie is wat dit met my deel nie.

D 18/A2: Dit is eintlik ontstellend.

O19/A2: Dit maak dit ontstellend. Dink jy daar is begrip en insig daar of is dit oorlading, of is hulle net nie lus nie? Waaraan sal jy dit toeskryf? Ek weet dit is 'n baie moeilike vraag.

D19/A2: Ja dink dit is 'n gebrek aan beplanning, want as ek dink, kom ons downsize dit nou bietjie, na die eenheid heirso toe, ek meen ek het my lers hier in die kantoor waarin die mense is wat ontplooi is, en ek maak 'n punt daarvan om hulle families eenkeer 'n maand te bel. Dit vat jou 'n halfuur, so dit is nie regtig so iets moeilik om te doen nie. Maar van ons departement se kant af is dit regtig 'n gebrek aan beplanning, want nie eers al my kollegas het op daardie stadium eers geweet dat ek ontplooi is nie. Jy weet dan kom jy terug na die vier maande en dan sê hulle "Ons het jou gesoek waar was jy gewees? Daar was mense wat ons gebel het om hulp te kry, Waar was jy gewees?" "Ek was ontplooi gewees!" So jy weet die kommunikasie van die area vlak of na boontoe en ook na die onderste gedeelte toe is nie voldoende nie.

O20/A2: Wat ek ook gehoor het wat ek graag wil toets aan jou is dat 'n spesifieke persoon NIE 'n spesifieke opdrag het om te kyk nie.

D20/A2: Nee, dis reg, (Baie entoesiasies val my byna in die rede)

O21/A2: Want jy weet jy moet na X van 140 Eskader kyk dan doen jy dit.

D21/A2: Dis reg, ja!

O22/A2: Maar as jy dink dit is my werk en ek dink dit is jou werk dan gebeur dit nie.

D22/A2: Ja, dan gaan niemand dit doen nie, daar is nie 'n spesifieke persoon wat mission support doen nie as die mense weg is nie.

O23/A2: dit is wat ek ervaar het dat dit nie noodwendig 'n gebrek aan die vertaan en noodsaaklikheid daarvan is nie, maar dat 'n individu nie getaak word om te sê jy sal dit doen nie.

D23/A2: Dis reg ja, en die ironie agter dit is is dat daar alreeds van ons bestuursvlak mense op area level was ook al ontplooi gewees. Met ander woorde hulle besef self hoe belangrik is ondersteuning as mens daar is van dierdie kant af, en nog steeds is dit asof... mens kry die gevoel dat dit nie regtig vir hulle 'n saak van erens is nie. Die ou word daar dedump vir drie maande en hy moet nou maar net op sy eie aangaan. So dit is nogal sleg. (Baie ernstig)

O24/A2: In ons vorige onderhoude het jy die opmerking gemaak dat dit jou gehelp het om die prosese van waar jy staan te verstaan, en ek het nou weer amper iets nou weer iets daarvan gehoor dat om weer daarna te kyk, het jou gehelp om te verstaan dat dit eintlik met jou beter gegaan het as wat jy gedink het.

D24/A2: Ja, dit is so.

O25: /A2 Maar jy het ook gesê dat hierdie siklus eintlik vir ouens gegee moet word om op te swat.

D25/A2: Ja.

O26/A2: Hoeveel invloed het die verstaan van wat gebeur, op die vermoë om te hanteer wat gebeur?

D26/A2: (Lang stilte) Om nou vir jou 'n praktiese voorbeeld te gee, ek het 'n klient wat ek op die oomblik sien wat se man in Lohatla sit. En sy het net mooi dit wat ek gedink het baie gestaaf toe ek nou die aand toe ek daar was. Toe sê sy vir my "Haar man kom nou wel vir naweke huistoe, maar elke keer is dit weer 'n aanpassing van voor af" en jy weet dit is vir hom ook moeilik om terug te kom en wer weg te gaan. En na die kursus of na die ontplooiing is dit baie moeilik om weer aan te pas in die huishouding.

Waar die praktiese gedeelte daarby aansluit is as mens daai siklus verstaan en dit word aan jou verduidelik en jy pas dit actually toe in jou lewe. Dan sal jy verstaan die fases waardeur jy gaan is nie net op jou van toepassing nie. Daar is baie ander ouens wat ook daardeur gaan. En ek dink as mens kan gaan sit en jy kan praat oor daai siklus en jou ervaring en dinge deel dan gaan dit dit vir jou makliker maak aan die einde van die dag. En ook as mens

net klein tips en goeters wat mens kry toepas soos byvoorbeeld as jy terugkom van gesteld die missie area af moenie net onmiddelik in jou rol wil instap in die huis nie. Jy moet jou self 'n kans gee om weer aan te pas en jy moet jou huis mense weer 'n kans gee om aant e pas. En ek dink dit is wat dit ook baie makliker vir my gemaak het , want ek het weer teruggekom na my ontplooiing en ek het ontrent daai eerste week 'n passiewe rol in die huishouding gespeel. Net om weer te sien hoe werk dinge en wat gaan vir wat en nie net alles te wil oorneem nie.

O27/A2: So jou kennis van die proses het dit definitief makliker gemaak?

D27/A2: Dis reg , absoluut!

O28/A2: Reg. Jy het ook op 'n stadium 'n opmerking gemaak oor 'n dagboek wat jy gehou het? Watter rol het jou dagboek gespeel in jou hanteerings vermoë?

D28/A2: Ja. Ek dink die dagboek het baie die selfde soort effek gehad soos die onderhoud wat ons gehad het. Die die feit dat ek weer die onderhoud gelees het , het mens weer bietjie tyd gehad om te reflekteer. Net om te sien hierdie was soos ek toe gevoel het maar die volgende dag het ek actually baie beter gevoel. Mens het so bietjie gegroei in daai proses. Jy weet dit laat jou beseef ek is eintlik okay!

O29/A2: Dit is lekker om dit te weet.

D29/A2: Ja dit is.

O30/A2: Dan het jy op 'n stadium toe ons oor jou geloofs demensie gesels het iets gesê wat my uit die praktiese Teologie graag daarna wil laat kyk. Maar wat ek by jou hoor is dat jou persoonlike geloofservaring het funksioneer maar dit is nie deur die kapelaansdiens ondersteun nie? Ek weet nie of jy dalk so bietjie oor jou geloofservaring wil uitbrei nie? Ek sal ook graag oor die rol in geloof indien in jou ondersteunings stelsels wil praat.

D30/A2: Uhm. Ek wil weer sê geloof is 'n geweldige persoonlike ding. Ek wil weer sê dat ek dink geloof is 'n geweldige persoonlike ding en mens sit jou self basies in 'n roetine in met geloof en dinge. Ek dink nie mens moet geloof in 'n boksie plaas nie. Dit is wat ek daar beseef het my godsdiens in nie daar tot die kerk beperk nie. Die feit dat ek Sondae in die kerk sit dit is nie tot dit beperk nie. En mens kan nog steeds groei al kan jy nie vir vier maande elke dag in die kerk kom nie. Jy het wel daai aspek nodig, maar jou grondslag moet definitief gevestig wees om jou self te kan dissiplineer.

Want ek meen godsdiens is maar ook dissipline en self respek. Al daai basiese values wat mens basies het. (Telefoon lui)

O31/A2: Die persoonlike demensie is defnitief so, wat jy ook gesê het is jy moet 'n fondament hê om daarvan af vorentoe te kan bou.

D31/A2: Ek wil ook net sê van die kapelaansdiens se kant af ...okay ek kan nou nie sê van die kapelaansdiens se kant af nie.

O32/A2: Van die individue.

D32/A2: Ja van die individue wat ook daar was, die kapelaan wat in XXXX was het mens half laat voel jy moet sy dienste bywoon en hy het jou ook daarvoor gekonfronteer. Hy het dienste en goed gereël buite die basis en dit is nie veilig om buite die basis op 'n Sondagmiddig, as niemand weet waarheen jy gaan in 'n bus te klim en net eenvoudig 'n kerk saam met 'n Kongolese gemeente te gaan bywoon nie. Jy weet (Lag skamerig) ek het genoem van die Kongolese gemeentes, hul geloofs samestellings is baie, baie ... Jy weet ek weet nie hoe om dit te stel nie?

O33/A2: Afrika?

D33/A2: Ja baie Afrika. Hulle het geen kerk waar hulle bymekaar kom en gaan sit nie, hulle sit sommer daar iewers in die bos en hou kerk. Wat ook verstaanbaar is want so 10 jaar terug is alles platgeskiet, so daar is nie eintlik 'n plek om kerk te hou nie. En ek weet geloof is nie tot 'n gebou beperk nie, maar tog...

O34/A2: Dit is kultureel vreemd?

D34/A2: Ek is reg ja, maar dit het mens ook daai tikkie onsekerheid gegee, gaan ek veilig wees? Ek hou nie daarvan as ek nie in beheer kan wees van 'n situasie nie. Dit is nie dat mens 100% beheer moet uitoeven nie, maar mens wil tog in 'n mate veilig voel. Die dienste was in elke geval in 'n ander taal gewees. Miskien so die ervaring "Nice" gewees het om een keer of so te gaan maar ek was net nie bereid om my self daaraan bloot te stel nie. So.

O35/A2: Dit kan ek verstaan. Jou samewerking met die "caregivers" dan praat ek spesifiek van die kapelane, die maatskaplike werkers.

D35/A2: Ja.

O36/A2: Hoe was julle samewerking in terme van julle ondersteuning vir mekaar? Hoe was daai interaksie?

D36/A2: Ek en hy het baie lekker gesels met tye. Ons het baie goed afgeskop, maar hy het op een stadium 'n besluite wat ek geneem oor 'n lid wat moes terug kom Suid-Afrika toe oor een of ander bank krisses of iets het hy heeltemal die kanale geskiep en na een of ander generaal gegaan wat hier in Suid-Afrika gesit het en dit het vir hom op die ou einde baie moeilikheid in die sak gebring. So na dit was daar nie meer heeltemal 'n vertrouens verhouding tussen ons gewees nie, want hy was die een wat die heelyd gesê het maar ons moet saamwerk, ons moet lekker kan saamwerk. Maar die oomblik toe ek 'n aanbeveling gemaak het en hy nie daarmee saam gestem het nie, het hy heeltemal bo-oor my kop gegaan en sy eie reëlings en goeters begin tref.

O37/A2: Wat toe nie gewerk het nie?

D37/A2: Dit het gladnie gewerk nie en heeltemal gebackfire teen hom. Hy is op die ou einde aangekla vir ondermeining of iets. Ek kan nie meer onthou nie.

O38/A2: Die kapelaan of die lid?

D38/A2: Die kapelaan.

O39/A2: Oeps.

D39/A2: Dit het toe nogal 'n suur smaak in sy mond gelos.

O40/A2: Dit kan ek verstaan. Ja dit is 'n onaangename insident en dit het julle werksverhouding geaffekteer.

D40/A2: Defnitief! Maar dit was eers hier aan die einde toe gewees, ek sal sê daar was toe nog so maand oor gewees. Maar oor die algemeen het die twee van ons as mense baie goed klaargekom, maar sodra dit by die godsdienste issues uitgekom het was dit 'n vlak waarop ons nie beweeg het nie. Net soos ek in my onderhoud ook gesê het, ek weet nie of dit 'n algemene tendens is onder die Afrika kerke nie, maar dit voel vir my of daar meeste van die tyd ook maar 'n politieke konnektasie daar is. Miskien is dit net so omdat

mens voel daar is 'n geopsweepery in die diens, o dit bou op en op die einde van die dag is dit asof hulle heeltemal van die punt afdwaal. Which is fine maar jy moenie die boodskap op die ou einde van die dag compromise nie.

O41/A2: So jy het daai ervaring gehad, dat daar wel 'n onderliggende politieke stroming is?

D42/A2: Ja verseker.

O43/A2: As jy na die ander caregivers kyk dokters,sielkundiges, verpleegkundiges?

D43/A2: Daar was 'n verpleegkundige met wie ek baie goed klaar gekom het, ons het baie lekker saam gewerk. As daar byvoorbeeld 'n geval was van 'n ou met hoë stress vlakke het sy die vrymoedigheid gehad om die persoon na my toe te verwys. Daar was nie dokters of sielkundiges op die basis gewees nie, so die multi profesionele span was dus maar beperk tot my en die kapelaan en die suster gewees. Ons het maar net 'n baie basiese siekeboeg gehad daar.

O44/A2: Die effektiwiteit daarvan (Multi-profesionele span) is tot 'n mate tog aan persoonlikhede gekoppel.

D44/A2: Dis reg, absoluut. Ek wil net sê as jy regkom is dit wonderlik maar as jy nie regkom nie dan kan dit in 'n nagmerrie ontaard. Maar ek meen mens kan dit ook nie altyd noodwendig voorspel nie. En wat dit ook in daai situasie, in die ontplooiings gebied moeilik maak is dat omdat mens in so nou situasie saamwerk is jy basies 24 uur in mekaar se geselskap maak dit , dit ook moeilik om dit op 'n profesionele vlak te hou, veral as daar persoonlike gevoelens en dinge betrokke raak. Dit maak dit baie moeilik om dit profesioneel te hou.

O45/A2: Ek dink wat jy nou sê is een van die belangrikste dinge in terme van die coping skills is die nabyheid van jou persoonlike emosionele wêreld en jou profesionele wêreld.

D45/A2: Ja, jy is reg. (Stem tydens opmerking saam).

O46/A2: En om konsekwent tussen beide te funksioneer, is eintlik die uitdaging van ontplooiing.

D46/A2: Ja, yes, die ironiese ding is dat as maatskaplike werker word daar van jou verwag om die heelyd 'n neutrale rol op jou eie te hou. Daar word van jou verwag om nie regtig met die res van die mense te meng nie. So jy moet maar basies daar in jou eie hoekie gaan sit en broei en maar net op jou eie cope.

O47/A2: Is dit 'n verwagting wat jy in jou self gehad het of is dit 'n verwagting wat vir julle gesê word tydens julle opleiding?

D47/A2: Dit is 'n verwagting wat tydens opleiding gesê word en dit is menslik net nie moontlik nie! (Defnitief)

O47/A2: Dit is menslik net nie moontlik nie.

D48/A2: Ja, dit is nie moontlik nie en dit maak dinge net baie moeilik. (Baie instemmend)

O49/A2: Hoe sal jy sê is daardie selfde verwagting op die ander 'caregivers' van toepassing?

D49/A2: Ek dink miskien is dit in 'n mate ten opsigte van die kapelaansdienste ook 'n verwagting. Want dit word maar altyd verwag dat 'n kapelaan neutraal moet wees. Daar is 'n defnitiewe verwagting dat 'n kapelaan moet neutraal bly en nie kant moet kies nie en nie sy eie standpunt; Uhm jy weet. Want die oomblik as mens dit doen, mens sit in 'n baie volubile situasie daar net een verkeerde ding wat jy sê kan jou totale ontplooiing ru-uneur. Maar ek dink wat die dokters en die ander mediese personeel aanbetref maak dit nie regtig saak nie.

Maar wat ek ook agter gekom het is omdat ek en die suster baie goed oor die weg gekom het, ek meen ons het altwee baie goeie vertroulikheid ten opsigte van ons werk gehandhaaf. Maar ek het ondervind dat die lede tog nog steeds bang was dat ons hulle stories met mekaar gaan deel. Byvoorbeeld as 'n ou daar instap met seksuele oordraagbare siekte dan was hy bang dat sy dit vir my gaan sê. Maar daar was nooit so 'n vloeï van inligting gewees nie. Maar daar was steeds die verwagting.

O50/A2: Die verwagting was daar. Jy het 'n baie belangrike opmerking gemaak van die verwagting wat daar is dat jy maar net op jou eie moet cope, dat jy maar net op jou eie moet aangaan en dat dit nie regtig realisties is nie. Ek begin wonder of dit nie is hoekom ons caregivers so swaar kry nie?

D50/A2: Ja, dit het baie daarmee te doen.

O51/A2: Dit is juis hierdie isolasie en veral wanneer hulle dan nie 'n span is wat saam werk nie, dan is daardie isolasie geweldig!

D51/A2: Ja. Dit is so die isolasie kan geweldig wees

O52/A2: As jy nou so in die algemeen luister, watter raad sal jy nou vir iemand gee wat nog nooit daar was nie? In die lig van waar jy nou sit?

D52/A2: Ek sal sê mens moet regtig eers sorg dat jou eie huis in orde is!

O53/A2: Iemand met moeilikheid moenie ontplooi nie?

D53/A2: Yes. (Knik instemmend) Daar is nie 'n manier nie, kyk as jy en jou vrou huweliksprobleme het moenie gaan om weg te kom van haar af nie, want dit gaan erger word. Dit is nou maar net so! Mens moet ook nie 'n idealisties beeld hê van sagte musiek wat speel en alles is smooth going jy weet soos die tipiese Hollywood movies, se scenes en goeters nie. Maar mens moet jou huis in orde kry en dinger tussen jou en jou maat, of tussen jou en jou man moet sterk genoeg wees, want 'n mens se verhouding vat 'n knock. Ek meem as mens vir vier maande lank mekaar nie gesien het nie, daar is nog steeds gaps wat jy moet weer moet opvul as jy terugkom. Maar ek dink as jou verhouding sterk is gaan dit baie makliker wees om daai gaps te oorkom. So ...uhm... ek dink dit is 'n baie belangrike ding.

O54/A2: Ek dink jy is reg, daar is gaps. Ek verstaan wat jy daar sê. Net verlede week praat Elzeth van 'n fliëk wat ons gesien het, ek sê ek het nooit die fliëk gesien nie, sy sê ons het almal die fliëk gesien. En toe kom ons agter hulle het almal die fliëk gesien toe ek op Antartika ontplooi was. (Lag lekker) So ek verstaan wat jy daarmee sê en dit is al tien jaar terug en skielik spring daar weer 'n gap op.

D54/A2: Dis reg, net so. (Lag saam)

O55/A2: Dis goeie raad ek hou daarvan.

D55/A2: Die ander ding is mens moet vertrouwe in jou maar hê wat by die huis agterbly om die huishouding te kan hanteer. Met die huishouding bedoel ek finansies alles! Dinge moet kan aangaan al is jy nie daar nie, jy het nog steeds 'n baie belangrike rol om in daai persoon se lewe te speel en is nog belangrik maar hulle moet kan aangaan sonder jou vir daai vier maande. Hulle moet kan cope sonder jou vir daai vier maande, dit is dank die Vader nie 'n

permanente tipe ding nie. Maar jou sake moet gerêel wees voordat jy oorgaan. En jy moet vertrouwe kan hê in jou maat ten opsigte van (Klein laggie) finansies veral! Want dit is 'n ding wat baie groot moeilikheid veroorsaak.

O56/A2: Ek wonder of ons meeste moeilikheid nie amper op daai vlak lê nie?

D56/A2: Meeste egskedings is as gevolg daarvan. Die ander ding is, wat ek ook in die vorige onderhoud gesê, het kommunikasie is bitterlik belangrik. Mens moet gereeld met mekaar kan gesels al is dit net vir dertig sekondes in die oggend en vir 'n minuut in die aand want mens het nodig om daai kontak te behou want die mense wat hierdie kant agterbly is bekommerd oor jou. Hulle weet nie of jy 'n bed het om in te slaap nie, hulle weet nie wat die situasie regtig is nie. Hulle skakel miskien die televisie aan en sien daar is oproere in die DRK en al is dit nie eers naby aan jou nie is julle onmiddelik bekommerd. So jy weet, dit is baie belangrik om gereeld met hulle te kan kommunikeer. En julle moet ook verstaan, nou van die huis se kant af dat daar nie...die telefoondiens en goed is nie altyd op nie. So as daar dan 'n onderbreking in kommunikasie is vir 'n dag, ek dink ons langste was vir drie dae gewees, dan is die sataliete miskien af, of die Vodacom torings werk nie of wat ook al. Maar ek sal sê gereelde kommunikasie is uiters belangrik.

O57/A2: Ja, en party plekke het net nie daardie vermoë nie.

D57/A2: Nee, ongelukkig. Yes. Ander klein dingetjies dit help as mens fotos in jou sakkie plak en jy sit dit daar teen jou muur op. Jy stap in en dit voel darem of jy by die huis is. Mens moet jou eie musiek saamvat, jy gaan nie jou eie musiek daar geluister kry nie. Dit is alles Afrika musiek!

O58/A2: Dink jy dat ons mense meer gerat gaan word, dat ontplooiings makliker gaan word? Met die stygende moontlikheid van ontplooiings of gaan mense nie meer wil gaan nie? Onthou jou aanvanklike ervaring was ek wil nie meer gaan nie en nou sê jy, jy sal dit selfs weer oorweeg. Ek kry half die gevoel veral onder die caregivers, dokter, dominees, julle dat (word met positiewe entosiasme onderbreek)

D58/A2: "n Negatiewe ervaring!

O59/A2: Ja, dat hulle dit negatief ervaar en nie meer wil gaan nie. Gaan ons daai probleem wen of nie?

D59/A2: Ek dink dit gaan op 'n stadiim moeiliker raak om te ontplooi mense is nou nog baie keen om te gaan die geld is nog goed en die ervaring is nog 'n relatiewe nuwe ding. Ek meen almal het nou nog nie 'n kans gekry om te gaan nie. Maar ek dink op 'n stadiim gaan mense moeg raak vir dit! Want dit is nie maklik om elke jaar vir byvoorbeeld drie maande van jou huis of weg te wees nie. Of elke tweede og derde jaar weet jy jy gaan nou vir drie of vier maande in Gatsrand gaan sit en jy moet al die dinge by jou huis los en daar gaan sit net omdat jy vir die Weermag werk. So ek dink dit gaan op 'n stadiim 'n probleem raak en ek dink die feit dat die support stelsels van die weermag se kant af nie regtig so goed ontwikkel is nie gaan dit krissise begin veroorsaak. En as mens vat dat die mense wat agterbly het meer negatiewe ervarings van ontplooiing as wat hulle positiewe ervarings het. Die enigste positiewe ervaring is die finansiële gewin. Dit is die enigste positiewe ding wat ek regtig kan se staan uit.

O60/A2: So om en by tien duisend rand 'n maand?

D60/A2: Die ander goeters is ek moet allen cope, ek weet nie hoe om besluite te neem nie. Ek is misj\kien nie opgewasse daarvoor nie so daar is 'n klomp negatiewe dinge. En dan is daar net die een positiewe ding wat regtig uitstaan. So ek dink die soldate se mense wat agterbly gaan meer en meer begin druk op hulle uitoefen om nie te gaan nie! Dit is my persoonlike opinie.

O61/A2: D is daar enigeiets anders wat jy nou aan kan dink?

D61/A2. Nee nie nou nie.

O62/A2: Ek gaan dan nou weer ons gesprek uittik, en dan uittreksels van die gesprek met die ander deel.

D62/A2: Ja dit is 'n lang gesprek. (Lag)

O63/A2: Nee nie net omdat dit 'n lang gesprek is nie, maar om meer op die ontplooiing te fokus en omdat jy dalk nie wil hê ek moet alles vir hulle wys nie. Byna om 'n opsomming te maak en te sê dit is die kern goed wat ons vir mekaar gesê het.

D63/A2: Sekeregoed uitlig!

O64/A2: Die idee is dan dat jy weer van die ander se goed gaan kry en dat jy dan kan sê "O Ja ek hou hiervan of nee,of hiermee stem ek glad nie saam nie".

D64/A2: Ja, yes.

O65/A2: So as daar sekere goed is waarmee almal baie sterk saamstem gee dit tog 'n aanduiding dat die dinge dalk in daai rigting beweeg maar as dit net jy is wat dit sê, dan sien ons dat dit dalk beter vir jou gewerk het as wat dit vir 'n ander ou gewerk het!

D65/A2: Yes. Net iets wat ek dalk kan bysit?

O66/A2: Asseblief.

D66/A2: Toe ek daar was het ons 'n hoëvlak besoek gehad . CJOPS was daar gewees. En daai ouens kom in vir 'n week en hulle vlieg weer uit. Hulle vlieg kommersieel so dit is regtig baie gemaklik. Dan kom hulle daar aan en dan sê hulle vir mens "Jy is bevoorreg om 'n aircon in jou kamer te hê! En om elke dag kos te hê om te eet." Maar ek dink nie hulle verstaan regtig die frustrasie nie. Nie dat hulle noodwendig iets daaraan kan doen nie maar miskien net 'n poging aanwend om 'n bietjie meer uittereik na die soldate toe, en bietjie te sien daarsy.

O67/A2: Jy sê nou in woorde wat uit al die onderhoude kom. Hulle kom met 'n amper arrogante houding daar ingestap en vir hulle is dit 'n jolie vir 'n dag of drie. Jy praat nou van 'n week die meeste ander praat van 'n dag of twee.

D67/A2: Ja, Ja, dis reg (Tussendeur)

O68/A2: Dan maak hulle 'n paar opmerkings en sweeping statements en almal moet vreeslik bly wees om hulle te sien en dan vlieg hulle terug huis toe. En hulle het geen begrip vir die langtermyn wat dinge opbou. Of hulle het self dertig jaar terug ontplooi

D68/A2: En nou dink hulle hul weet alles!

O69/A2: En nou is die geheues nie meer so goed nie, en hul onthou net die lekker dinge en romantiseer soms die ontplooiing.

D69/A2: Dis reg ja. Dis feite!

O70/A2: Hoe langer jy weg is hoe meer positief is die herrineringe! Soos basies hoe langer terug dit was hoe meer het mense dit geniet en hul slegte ervarings vergeet.

D70/A2: Dit is so maar, (Lag) as ek dink aan my 7 eie basies is fine ek wil dit net nie weer oordoen nie!

O71/A2: Ek hoor vir jou en ek stem saam. Ek wil vir jou sê baie dankie ek is veral bly dat jy dit positief beleef het. Dit is vir my wonderlik dat... dit is een van die goed waarop ons moet reageer wat het dit vir jou beteken? So die feit dat dit vir jou 'n goeie ervaring is maak dit vir my makliker! En ek moet daarna spesifiek gaan kyk wat is die ervaring wat jy daarvan gehad het. Die meeste het ook gesê die ervaring het skielik ook baie sterk teruggekom.

D71/A2: Ja is so.

O72/A2: Party het selfs weer gehuil oor ervarings so ver as twee/ drie jaar terug.

D72/A2: Sjoue dan moes dit vir hulle erg gewees het!

O73/A2: Hulle het gesê hulle het nie besef dit is nog so rof op hulle nie. Maar net om dit weer uittekry en nuwe perspektief te kry dink ek is positief.

D73/A2: Sjoue.

O74/A2: Ek wonder of ons de-briefing sessies na die tyd effektief is? Ek wonder of mens dit nie dalk 'n maand of twee later ook moet doen nie.

D74/A2: Die de-briefing wat hulle daar doen by deMob en so is baie kort en kragtig. Jy gaan in en jy sit en gesels met die sielkundige, so tien minute.

O75/A2: Maar jy wil dan huis toe gaan?

D75/A2: Nee dit word nog steeds in die missie area gedoen. Hulle doen dit daar want hulle weet as die ouens hier kom wil hulle nie meer praat nie. Ek meem as my mense hier buite vir my wag wil ek nou RY!

O76/A2: Ek stem saam.

D76/A2: So dit is 'n baie kort en kragtige storie en ek voel as ek dink aan my demob dit was volatile want die MP wat daar was het my negatief ervaar

omdat hulle gedink het ek is in cahoets was met ons bevelvoerder wat daar was. En hy is toe op die ou einde van die dag gevra om nie meer bevel te neem nie oor al hierdie dingetjies en goetertjies. Daar is baie agtergrond oor dit. Uhm ek het my demob geweldig negatief ervaar. So jy weet ek het gevoel "Man gaan net weg!" So ek dink ook dat dit nie baie effektief hanteer was nie. So.

O77/A2: Wil dit net klaarkry?

D77/A2: Ja. Just get it over with want ons wil nou huis toe gaan.

O78/A2: Maar dit is ook nie so maklik nie. Hoe sou hul dit beter kan doen?

D78/A2: Ek weet nie, ek dink net ons mede kollegas ons mede soldate moet net beseef dat ons nie in 'n baie maklike posisie is nie. Ons is veronderstel om absoluut ten alle tye altyd objektief te bly. Maar dit is nie altyd so maklik nie.

O79/A2: So jy moet die perfekte mens wees. Mag nie eers kwaad word nie? Geen menslike emosies hê nie?

D79/A2: Ja, dis reg. Jy weet mense dink jy moet op hierdie absolute level funksioneer maar dit is nie vir jou moontlik om elke dag so te funksioneer op daai vlak nie. Dit is net te moeilik want jy is net 'n mens!

O80/A2: En deel van ons krag lê juis by die feit dat mense ons respekteer en dat hulle sekere verwagtinge het van ons en ons daarom vertrou hulle ons. Maar deel van ons pyn lê op presies die selfde plek.

D80/A2: Ja, Ja. Dit is so.

O81/A2: Ek dink dit is baie goed raakgevat daar. Baie baie dankie.

D81/A2: Dit was 'n plesier.

Annexure B Co-researcher B Interview 1: I was emotionally abused

Interviewer = I

Respondent = R

B = Indicate Second Co-researchers

First numbers indicate that it is the Co-researcher's first conversation

The second number indicate the amount of questions or responses

IB/1-1: Just to confirm, you don't have a problem that I tape it?

RB/1-1: No.

IB/1-2: And you are willing that I can utilize the information!

RB/1-2: Yes.

IB/1-3: Thanks. The question that I would like to ask you is about deployment and coping with it! And I would like you to give me some background of your experiences of during deployment.

RB/1-3: (Small laugh) Ohm, It was not an easy deployment! I can say that, and coping, you just have to. I have realized you just have to help yourself to cope. Because the support system is not there, it is there but it is not functional. So I... most of the things I had to cope with them on my own! And instead of getting support you will get a hammering! So...

IB/1-4: A hammering?

RB/1-4: You will get someone to say why this why that? And not being supportive at all. So for me to cope I had to keep myself busy with a lot of stuff and just being involved with the troops just being involved with the community.

IB/1-5: So by working hard you kept yourself busy?

RB/1-5: Exactly! (With emphasis). Because if I could just see them and relax, that is when I was going to now take the whole deployment very negatively. But you have to be creative as to how you can go about.

Because if you don't have a computer, how are you going to do your work. You have to be creative you have to think hard.

IB/1-6: If you talk about a computer, do you mean there was a lack of resources as well?

RB/1-6: For me there was not a lack, there was NOTHING at all! I arrived in a mission area without an office, without a computer, without a vehicle, and I was the contingent chaplain! So I had sub units, I had a battalion, you have to go to your battalion, and it was not so much you have to be called. For weekly there is a convoy that goes down there, but I meant to go to the sub-units, to go to the VIP protectors outside, the static guards. I really struggled. And no communication line, it also affected my services.

IB/1-7: The communication lines are that internally in the deployment area or externally to South Africa, or with the OC?

RB/1-7: Oh, on all levels, because if I have to communicate with my subordinate in the battalion, I cannot communicate over the radio, because everyone listens to the radio. We use the same channels so everyone is going to hear. Sometimes it is confidential messages I cannot just talk over the radio, but up until the fourth month I was without a cell-phone. And every time I am just told there are not enough resources. But I fail to understand that...eh, eh, being in the position that I was in, how can't I at least have basics. That an office can be run, a telephone at least even a computer even if you don't have a printer you can print from other people, but at least a computer! You type reports; you type motivations for members, for the members and that is something that is confidential! You cannot work on other people's computers, and leave work there. In Burundi you cannot work from a laptop for more than two weeks, because of the weather there, it just goes off. You can only use it twice, but the third time you put it in a computer it is no longer working! So even if you are not even provided by... with a memory stick. So I really was NOT supported. And I was not even supported by my division in South Africa. For them I was like too demanding, and I don't think anyone, not even up to today have even listened to my story! Or ever tried to be involved or to assist or just help me or just to ask me what is exactly going on? No one. NO one not even my superiors even up till today, it is something that happened more than two years ago but no one even up till today have come to me, not even to say thank you for availing yourself to go on this deployment! NO ONE, and monthly I was sending my monthly reports, not even a single person, Nothing! Except people that I am working with in the Air Force, those other people nothing!

(Telephone starts ringing, after the second No one but she simply ignored it and continue enthusiastically, until the phone stops ringing, then her cell phone starts ringing! No! She excused herself and answered the call)

IB/1-8: So what you are saying to me is that, even though you have sent in all these reports, and after you returned nobody have ever discussed it with you? It is only your own support system your own friends or your own colleagues that sort off had a discussion with you but never on any official level?

RB/1-8: Exactly!

IB/1-9: Because I know we had some chats, and I remembered that you were very upset and that you were hurt. And if I look at you today I can still experience pain there.

RB/1-9: I am still hurt, and I become very emotional when we talk about deployments, because it is easy to say we come into the system voluntarily and after that we cannot volunteer to do the job. You just have to take instructions, if you have to do the job.

And I love my job but ... in this deployment I was emotionally... actually I was emotionally abused, because people who was supposed to be supporting me were the people who were emotionally abusing me! (Very serious tone)

IB/1-10: So the support from senior members, this is what I am hearing, that was the main thing, they were emotionally abusing you? That is strong words?

RB/1-10: Yeah, I know it is strong words and it might sound like allegations but it is not! You must understand that when you deploy you are now falling temporally under the deployment diffusions. You are no longer under your service diffusion! So it was like that also for me, I had new bosses, I had to report to, for that duration, but nothing really was happening, no support! I ever got from them, NOTHING! I fought my own battles; I was alone, totally alone! Except the support of my colleague, that I was deployed with. He was also experiencing the same things, but because he was a man he will try to be strong just to support me. But he also went, almost through the ...that ... that experience that I went through. But mine I think was worse, it was worse! You can imagine if you are a councillor and you don't have an office to work from! I had to counsel the people from my tent; you cannot sit in a tent during the day with the temperature of 45 degrees in Burundi. I had to sit outside and I feel that I betray my members, because it is not confidential, it is not private to sit outside with a member!

IB/1-11: What was your reason for going? Did you volunteer? How did the whole thing develop that you went to Burundi?

RB/1-11: It was my wish also to serve externally! Our president, the countries president once said how could we have peace if our neighbours doesn't have peace?

IB/1-12: Absolutely!

RB/1-12: That statement touched me to say, but if I am saying I am peaceful, I have to see that my other neighbors around the African continent are also at peace! For me it was not money stories, but it was for exposure and for playing a part in that peace of Burundi! I also want one day to say really, I also went to Burundi!

IB/1-13: I understand that, I felt like that after my deployment to Lesotho, with their election now I felt proud that it went well, because I was there and it felt as if you made a difference.

RB/1-13: Yes, yes. So that was my motivation. And also...looking and hearing all the stories, that they are like this they are like this. I like to be involved in a community project and I knew that my presence even if it is won't be for a long period but my presence will leave same legacy for the women especially in Burundi, and that is what I am sure off. (Silence) That at least in those difficulties in that calamities, I was able to reach something out of that negative as a caregiver I was able to come out of it with some amount of positive.

IB/1-14: If I listen to you I can see that you feel proud of what you have accomplished there, so would you say that, that ability to keep on working and doing a good job was part of your coping skills in a sense?

RB/1-14: Exactly! Because I didn't want to see myself just sitting around, I was not running away from the actual problem but I wanted to keep myself busy, so that I don't dwell to much on what is happening around, I would go out and do the feeding schemes, go out to do this and that, at the locals churches and that for me was a motivation it was keeping me busy it was helping me to cope and I also realized also as times go on I can not rely on the fact ... I do not have transport, because people were looking up at me, I was even invited to the International women's conference, for the great Lakes region and I felt proud that I am there and I am making a mark, and was able to talk to the women on that International conference just to say we in South Africa this is the steps we have taken. This is how far we are. So at least there were positive things that kept me going.

IB/1-15: I can see what you have mentioned is your work and being busy, and then you mentioned support from a colleague. What other support did you receive?

RB/1-15: I had support from the other Multi-professional team members we really work together very, very well together. So that was support especially from the social worker, that I was with the first three months, I received exceptionally well support, from her.

IB/1-16: That is great. What I am picking up is that when that multi professional team is working together it is a very strong team. But I don't pick up support from the Officer Commanding, from the structure and the system. My question is about support from home, what support did you receive from home, either from your Unit or from friends and family!

RB/1-16: From my Unit I received, I was receiving support because my OC would at least phone me once in two weeks. From my family it was great support because I knew that at least every two weeks I must just go the Airport there is a parcel for me, and that was great! You know if you are outside, even just to receive a parcel from your family that was great! Something great! That was exceptionally well and from my service from the Air Force the support was, yes my SSO my SO1 very, very supportive. I new that my colleagues were supporting me because every time I would hear they would tell me we are praying for you in the meetings so the support was there. But the support from the service, the division that was supposed to support me was not there at all! And when I am even speaking of my higher HQ, it was not there.

IB/1-17: Sjoe. If you need to give advise to somebody now who, are about to be deployed what advice would you give him.

RB/1-17: Let me refrain from answering that question, because I will answer based upon my experience, let me not answer that!

IB/1-18: And if you must give yourself advise, with the knowledge that you have now. If you can go back to yourself now before you were deployed what advise would you give yourself?

RB/1-18: Uhm, with your experience of deployment?

IB/1-19: Yes would advise would you gave now to that "Lady" before she deployed?

RB/1-19: Before I was deployed! Let me also not answer that! Because I will answer it exactly the same way I would have answered the previous question.

IB/1-20: That is why I tried it differently, because I want to know what are the different perspectives you have in looking back.

RB/1-20: If you can ask me what will I say if they ask me to deploy?

IB/1-21: Please do that.

RB/1-21: I will just simply tell you that I will never deploy again! (With emphasis!) Because I am still sitting with open wounds, you know they are even septic!

IB/1-22: Septic?

RB/1-22: I still hurt, and when I listen to people talking about deployment I excuse myself, because I don't want to be involved, I don't want to talk much about it! I am still hurt I am still sitting with those wounds. And I don't think even my division is doing something about that! If it can be a force in the matter of "You will do this" I better resign. (A lot of deep emotion)

IB/1-23: What is the reason then that you are willing to talk to me?

RB/1-23: Because really, maybe to talk I will be able to heal! But I don't think I am healing! Yeah.

IB/1-24: Because I can see that even asking the questions it is difficult for you.

RB/1-24: Yes.

IB/1-25: From my side I want to say thank you A, because I can see it is tough for you, and I respect that, you was still willing to assist me. I may add that everybody with one exception cried somewhere during the conversations. So what I am picking up is that all the caregivers is taking a hammering.

I tried to learn from those stories what can we do differently! Because if we are talking about coping, that is why I asked the question, "What advise would you give yourself?" Maybe, "I was not positive", but I don't hear those things, because you still tried to do your job.

You went for the right reasons; you received support from your colleagues and from home! But from the structure? Do you think the structure can change? What would you change in the structure? What would you say?

RB/1-25: If it can change from the CJ Ops office, or if they can start to understand that the moment you are deployed, you are totally, totally cut from your normal way of life!

IB/1-26: Totally isolated.

RB/1-26: You see those same faces everyday! You are just restricted; you don't have your own life in your own hands. The department is now controlling your life. You cannot even go out on an outing on your own! So you are taken away from your normal life and that on its own is a very negative thing, it affects people negatively! That is why people have to be prepared in a resilience program! We have to be prepared, but after preparing them you have to continue with your support. You need to continue your supporting the people. Make sure that there are even entertainment areas, leisure time areas where the people can entertain themselves, enjoy themselves but not forgetting the main reason why they are out of the country. But I mean if you just continue to make people negative, negative whenever you start talking. "There is something wrong, there is something wrong", you know it is not motivating people at all, therefore that support shouldn't just end when you leave. I know for sure that the unit that I was working in 503 members always deployed, and I knew that from my side the support was there. But my concern after I was deployed was that, "What is going on with my people on deployment". Because I knew from this side they are being supported, but from the other side they are not well supported. So the support must be there and it must not be conditional support, it must be ongoing support very, very positive support!

IB/1-27: Do you think that caregivers must provide that support? Because there is an expectation that the social worker and the Chaplain must provide those services. What is the impact on those people, they must support everybody but nobody support them?

RB/1-27: That is a bullet that is killing us so much! Because you are supporting the members but no one supports you! Especially in my case it was so difficult, because I have to make sure that almost 1.5 soldiers were taken care of. But who is taking care of me? (Very categorically)

Because if I talk to, my, talk to my Service SSO I am wrong! It is as if I am skipping the channels, I must only talk to the people at CJOPS. But the people at CJOPS are not there, and when I left I explained to them the situation. You know what I just buried my brother and he committed suicide, which is not a nice experience for me, the family! That didn't disturb me from doing my job, because I knew that from my family the support was there. But I also expected them to support me, (Telephone rings – she ignores it) I expect them to support me! I expect them to understand. You can imagine if your colleagues just come to the mission area, and when he arrives there you

don't even know your colleague is coming there! And all of a sudden you hear your colleague is there and he is investigating you!

The person that is supposed to be supporting you comes to the mission area (Telephone stops ringing) He comes to the mission area, investigating you...

IB/1-28: Yeah. Tell me more about this? Were you being investigated?

RB/1-28: Yes. I was investigated, because there was this allegation that I am not co-operative and are given the commander hard times! But I fail to understand is, I am discussing this matters with CJOPS they knew exactly what is going. I am submitting the reports. And every time I talk to someone he would say no talk to this one! And when you talk to this one he would say no talk to this one! And it is even difficult to get them in their offices! You have to phone them on their cell phones. Sometimes you find out their cell phones are at home. No I phone this time, and it was not easy for me to talk to them whenever I have to talk to them. And all of a sudden the other colleague comes there and ...

IB/1-29: What did it do to you? How did you experience that? What did it do to you?

RB/1-29: I was emotionally hurt! (Immediate response) And almost destroyed! Because I asked myself how possible is this? And even up till today not even an apology! Only last year I was asked that I must secure an appointment for de-briefing! And to me that was an insult!

IB/1-30: Last Year? (Shocked)

RB/1-30: Last year!

IB/1-31: That is two years later?

RB/1-31: And we were at the Chaplain Generals conference, I mean, if the person didn't even see me then what was going to happen? I was frightened to be charged, I was told I am a bad example! I was told a lot, a lot of things!

IB/1-32: This was from the chaplaincy?

RB/1-32: YES! My own colleague that is supposed to be supporting me! Tell me I am bad, I am setting a very bad and set a bad example for the women and there is a lot of things that he said about me...

IB/1-33: You?

RB/1-33: And I returned to be charged for all those things.

IB/1-34: After you returned I know there were a meeting at one stage, with a number of the deployed chaplains were together. What was the outcome of that?

RB/1-34: I don't think that ever served a purpose. I mean, because my attendance was just to share my experiences especially as a female.

Just to share that experience and in a forum like that, it is not easy to open up to say this. It is just normal. So in a forum like that were you are with strangers and all what it is difficult to open up!

Because, I believe that if that was supposed to be done, it was supposed to be done by the Office of Chaplain General, to call us individually, because it is very confidential things that we talk!

It was supposed to be done from that level to invite us individually to his office and talk to us, and let us share, and maybe from out of what we have shared there is something that the chaplaincy can do to uplift the standard and to support its members!

IB/1-35: You mentioned now your experiences as a woman being asked, you also mentioned a while ago that your other colleague experienced difficulty as well, but he tried to be stronger because he is a man?

RB/1-35: Yes.

IB/1-36: Now if I may ask you what is the impact on you being deployed as a woman? Is it more difficult? Did it really play a role; did it make a difference, what would you say?

RB/1-36: I think deploying as a female chaplain plays a major role because you become like a mother! People get to trust you more than your male colleagues, and then people relate to you and they will just talk anything to you knowing that you are a mother!

IB/1-37: Okay! But I think people need that, sort off, because they probably went through the same pain of deployment! But when they got the chaplain and the social worker as a support system! But in terms of that I can hear that it was positive for you! But in term of your position of a woman do you think things would have been easier if you were a man?

RB/1-37: No! (Definitely) I don't think so.

IB/1-38: So the gender is not the issue?

RB/1-38: No, the gender is not the issue!

IB/1-39: I am happy to hear that. So the support is the issue the gender is not?

RB/1-39: Ja, the support is an issue the gender is not!

IB/1-40: At least that is something positive as far as I am concerned. You mentioned that you would not go back. Is there anything that can happen that will make you change your idea in terms of that?

RB/1-40: The way I am hurt, the way that I am torn apart. That is why I am saying I will not go back, because even now, even if I could be called for a debriefing it is already too late for that! And how would I trust that this is a real debrief? How will I trust that things that would be said there will be treated confidentially? And how will I trust that if there is a promise to support caregivers that that support would be there or it is just to brush me to deploy again! So I don't trust anything in the system concerning deployment.

IB/1-41: Okay. Now you must understand that I will type out our conversation, and I will show it to you. And then you can indicate if there is something you don't want me to use. Because I understand, and I hear a lot of hurt in there. I cannot guarantee that you will not be identified. I cannot do that.

RB/1-41: (Immediate response) I know it is easy especially for me because. I am the only female chaplain that has ever deployed.

IB/1-42: That is why I say that!

RB/1-42: So it will be known. (Firm and deterrent)

IB/1-43: You must understand that, my purpose is not to hurt you, my purpose is to try to understand what is happening with deployment, how the people cope and maybe, hopefully provide some insight so that people can learn from it! At least that is the purpose.

RB/1-43: Yes.

IB/1-44: Is there anything else now that you would like to add, any comments that you could think of that I might be able to utilize for my studies. Anything that you feel might be important to help us in coping with that? Your religious beliefs maybe, anything that gave you extra support?

RB/1-44: Ja, I had a very good relationship with local pastors and I used to attend their church meetings. The projects that I was doing going out to the orphanages to the churches so that indirectly supported me! Because I would say to myself, you know, "I think I am suffering but look at these poor people. I am suffering administratively but they are suffering on all spheres of life. And that helped me continuously.

IB/1-45: That comparison in a certain sense.

RB/1-45: Yes.

IB/1-46: Some perspective in life maybe. Did you receive the vehicle and the computer eventually?

RB/1-46: After a long struggle, after a long struggle! (With emphasis). And you would not believe it happened on one day!

Just one afternoon it happened! After a long, long fight! I even went to the Force Commander, that's when. Immediately after I left the office of the Force Commander, that afternoon; I received a Condor, I received a Laptop, a memory stick, and a cell phone.

IB/1-47: So suddenly after you went to the Force Commanders office things happened.

RB/1-47: Yes.

IB/1-48: So does that prove to you that somebody deliberately did not try?

RB/1-48: Exactly!

IB/1-49: Was is due to your Christianity, was it race, was it gender or was he just a difficult person?

RB/1-49: If I may say it but I don't want to, to say it. It's racism.

IB/1-50: That is sad!

RB/1-50: I cannot say it but it is my suspicion. Although I don't have prove, that is the way I perceived it. I can say it was racism.

IB/1-51: I can only pray for a time that our country could be free from that.

(Tape full! Turn over.) (Missed part of the conversation)

RB/1-51: I could be charged for that! But I felt I should be were my people are!

IB/1-52: So you went to visit them on your own cost, almost against the system, in a certain sense.

RB/1-52: Yes, because I just had to be there.

IB/1-53: You said 1,5 is that one thousand fife hundred people?

RB/1-53: Yeah.

IB/1-54: That is a lot of people!

RB/1-54: A lot of people, although the other part, the contingent, I mean the other battalion other there is a chaplain.

IB/1-55: So you visited both of them. A thank you very much!

RB/1-55: All right thanks, Francois.

Annexure C Co-Researcher C Interview 1: It was like walking a tight rope!

IC/1-1: I just want to confirm with you that I can tape, our conversation. The reason for the recording is that afterwards I will type everything, and I will give the whole story back to you.

RC/1-1: Okay.

IC/1-2: So you will be able to see everything that I have written after our conversation. And the idea then is that you will have a chance to recommend on your first...

RC/1-2: Comments.

IC/1-3: Comments, so we use the phrase co-researcher. Implying that I am not sending out five hundred questionnaires, but is focusing on a smaller amount of people. Your knowledge is re-used in the whole in defer, and then the parts that we agree on will then be submitted to the other co-researchers. And then you could look at their conversations and say yes I agree with this or no it doesn't make sense to me. And in that way try to get a more in depth idea. Any question from your side?

RC/1-3: No, not at this stage.

IC/1-4: So I gone start with your story, why did you deploy, what happened there and then in the story we will focus on, we will try to get some idea of how did you cope with deployment. This is what I am trying to understand.

RC/1-4: I was approached in 2004 what we are going to set up a weather haven in Burundi, it is a new kind of hospital that they had got from Canada. And I was approached to set up the casualty department of the whole thing. Uhm the problem come in when we were told within two weeks we had to be deployed. And when we went on the pre-deployment that we did here at 68 they told us no, they are not gone deploy us we will have to wait until they are ready for us because they were having problems up in Burundi. So we were sort of on the hook the whole time, witch was a bit bad because you had already said your goodbye to your family and friends and everything else, and suddenly you have to say "Well okay I am not going anymore". "When are you going?" "Who knows?"

So the preparation was sort of a let down on the whole thing, and that was the fourth time I have been led down on deployment! So I was fairly fed up at that stage. Any way three week later they deployed us to Burundi, to set up a hospital on the other side. At that stage we were supposed to be a level 1 plus hospital, because the Pakistanis were supposed to be the level two hospital. But they were still busy building their hospital. So we actually took over the role of a level two hospital, which is with theater cases and stuff like that, and the ICU and stuff like that. The first six weeks of the deployment we were basically setting up, washing out, getting all the equipment into place. Trying to get the electricity working, because most of our equipment works with electricity. Then afterwards we start receiving patients in.

The problem come in, well I experienced problems, we were like two groups. We were deployed after the first group. Or the first half of the group was already deployed. So they were already there for twp three weeks, they were at another base.

IC/1-5: So they were settled in?

RC/1-5: Yes that is right. And we come there and we had sort of a promise between our project manager and the facility commander. They simply didn't get on; the one decided she is more important than the other one. You basically don't now whom to listen to eventually.

IC/1-6: So the two, project manager and the commander were...

RC/1-6: Facility commander, yes two different people.

IC/1-7: But they were at odds with one another.

RC/1-7: That is right, yes.

IC/1-8: So they were at odds with one another to the extent that people were aware of it?

RC/1-8: Oh yes, Yes, people were aware of it, in fact it split the group right down the middle. The project manager was there with us at the weather haven and she was there to help, to set up the project and then she should have left. And then the facility commander witch was at the other sickbay, that group would have come over she should have taken over the facility. Uhm there was a lot of discussion shall we say disagreements going on there. South Africa couldn't make up their mind whether they wanted the project

manager to leave or stay there or what is her role and what is the facilities commanders' role? So there was a lot of stress between the two groups as such. But we eventually settled ourselves. And then we started to see the UN (United Nations) patients. But then we didn't know whether we will be seeing the level two patients because the Pakistanis still hadn't got there hospital up and running! And so there were a lot of things whether we are going to see the UN or whether we are not going to see the UN. Are we only going to see our own soldiers or not? There were a lot of policies; I wont say they were not in place, only that they were never given through to us on ground level!

IC/1-9: So that uncertainties due to you not really knowing whom you are supposed to look after, who are supposed to take charge and not charged. That is what I am hearing.

RC/1-9: That is right ja!

IC/1-10: Do you think it was sorted out later in the deployment?

RC/1-10: Uhm, my Major went last year to Burundi to the same facility, and they had to break down the facility and set up another one. And I have no idea way. So we were not sure weather the UN was going to take over the facility, all that they knew is that they were now no longer at the weather-haven; they were now further down the road at the Air Force base. They were setting up there, which was more of a stress situation there. There was more political issues, black and white that tape of thing, she was Facility Commander but...Ja. Well I was not there so I cannot really comment in that.

IC/1-11: Going back to your deployment, you were referring to that initial sort of miss management or postponement due to whatever reason.

RC/1-11: What is right, yes.

IC/1-12: That was not a pleasant experience for you?

RC/1-12: Not at all, absolutely not!

IC/1-13: And then you arrived there the second thing was that uncertainty who sort of in command and control was; this is what I am hearing. Who is in charge here? And what are we really supposed to do?

RC/1-13: Yes!

IC/1-14: Now, what did that do to you?

RC/1-14: What did it do to me?

IC/1-15: Yes what impact did that circumstances had on you? What did that do to you?

RC/1-15: Well, for the first half of those six weeks that we were setting up the thing it didn't really affect as such because the facility commander was on the other side. We had meetings with her once a week and it was a case of this is what we are supposed to be doing. And we would tell her no we are not doing it because we are still busy setting up the weather haven. But when she come across that is when our situation becomes a little bit out of hand shall we say. But uhm...

IC/1-16: If you say out of hand, what do you mean? Arguments, or just tension?

RC/1-16: That is right! The project manager would give an order; this group of people must not be there, they are going to do what she tells them to do today. And they were actually needed at the facility because they had their own off-duties, they were off duty, we had our on time and our off time. She just withdrew people from the facility and it totally bog down the facility. So in that case I backed the facility commander, because we were working in the facility now and we had to still run the whole situation.

IC/1-17: So what you are telling me is she moved in there and started canceling peoples leave time and off time?

RC/1-17: That is right and on time as well. And leaving the facility short staffed. Okay not that we weren't terribly busy, but if something happened and there was an incident, we would have problems. What also started happening is, we were setup with the engineers and stuff like that all in one camp and we had a great working relationship with them. Because whenever we had a problem in the facility we used to go to them and just ask them would you please come and fix this up for us please. Its raining in at this stage, they would do it without a problem and then she did something the project manager that is and suddenly the engineers didn't want to help us at all!

IC/1-18: So she offended them somehow and the working relationship was jeopardized. And the spin-off?

RC/1-18: That right, that right! Then suddenly we had to now fill in all kinds of papers and requisitions, and everything else to get it anything done to get something fixed up! Very formal, very difficult to get anything done! Which is a bit of a ruff thing really and so the people's tempers weren't exactly the best!

IC/1-19: And what did it do to you? How did it affect you?

RC/1-19: Well I had to make a decision who am I backed! And as far as I was concerned the project was over for her the thing was set up.

IC/1-20: And working?

RC/1-20: And working, we were working it already and therefore the facility commander took control and that is basically her orders that I followed. It was a bit difficult really because I actually shared a room with the project manager, so it was like walking a tight rope action. In an already stressful situation because we still had the enemy as such that we did not now who they were, because we were not briefed on what the situation was in Burundi!

IC/1-21: If you say enemy are you talking about the politics,

RC/1-21: Rebels!

IC/1-22: The rebels and the broader...?

RC/1-22: Country, yes. (Almost interrupted me so rapid is her response)

IC/1-23: The purpose of the operation and not the inner enemies sort off...

RC/1-23: Yes!

IC/1-24: Okay I understand what you are saying now.

RC/1-24: That's right, we were also told that we must watch out for theft and everything else, because we were getting the people in, the locals in to help us. But we got to watch them so that they do not carry the stuff away, because it is the top of the line equipment that we had there. It comes straight from Canada. And of course they don't have it available for them, so they may take it! And then also in the situation we were not allowed to help the locals. We were not allowed to treat the locals. We were only allowed to treat the UN soldiers. At one stage there was an accident where one of our cars knock down over a local and there was almost a riot on the whole thing. And nobody could make a decision, are we going to help this person or not? We caused the accident, but the minute we picked him up and you could hear it on the radio, because we had radio contact. The minute we picked him up and tried to take him to a hospital the hospitals refused to take him!

IC/1-25: Their hospitals?

RC/1-25: Yes. Their hospitals refused to take him. They said it is our problem we won't handle it!

IC/1-26: It is a political, security risk and ethics situation, you were briefed that you were not supposed to look after the locals, so what was the outcome of that?

RC/1-26: That person come back, and we kept him overnight in our hospital, which is against the rules. And that could have been a big political situation, and the political situation at that stage was grave, also a bit unstable. It was during the time that one of our soldiers apparently raped and killed a fourteen-year-old girl. And they blamed South Africans for it!

IC/1-27: Was he already accused at that stage?

RC/1-27: He was accused at that stage. The Burundians the locals took the law in their own hands and they attacked a UN car, they shot the one person and the other one escaped, we were busy treating her. But we were confined to base. They eventually brought the body to the base as well for a post mortem that we had to perform on the body. The situation in the base was for me unpleasant, because of my background and what my beliefs are. When we were confined to base, one of the first things the soldiers asked is who is going to bring the whores to them because it is their right to have whores. So you are not sure whether you yourself are save from them, because you have to walk that whole base full and you are a female. So it was a bit unpleasant but scary as well.

IC/1-28: How did management cope with demands like that? Was it informal demands or quite blatant?

RC/1-28: They called us all together; they called the whole camp together and said you are now all confined to base you are not allowed to go out. This is your curfew time and so they said "Who is going to bring the whores to us". So it was openly said.

IC/1-29: And the response?

RC/1-29: It is not their problem! So the attitude was it is not their problem. Our commander of the camp the medical contingent was not always sober!

IC/1-30: So sexual misconduct with prostitutes on the one side and alcohol abuse on the other, who largely spread was alcohol abuse?

RC/1-30: Alcohol abuse was big, big there! They had a roaring trade with alcohol there, sometimes it got out of hand and they got belligerent and aggressive. But as long as they had their entertainment they were quite happy.

CI/1-31: *What is the effect of things like that on a deployment, coping with deployment if you are deployed there? What does it do to people, what did it do to yourself?*

CR/1-31: It is a case of you either join them or you walk away. If you walk away then you got a bit of a problem because then you find yourself... Luckily I had friends there that I had known all my nursing years. He was in my ward as well so I spent most of my time with him. He had the same principles I had. That was easier for me but some people they just join in! It is one of those things, a bit unpleasant but not to bad.

You can handle it if you know it is only for a short period.

CI/1-32: *That is my questions now exactly; my question would be "How do you handle it?" Or how do you cope with it, you said you know because there is an end to it, it is for a short period. You mentioned that you had a friend and support in terms of people that had a similar value belief system and norms.*

CR\1-32: System, ja.

CI/1-33: *And those people sort of support one another! What else would you say give you the strength to cope with deployment. It could be a quite difficult situation because outside it is politically unstable inside there is tension and then you had the added uncertainty of your own safety, and alcohol abuse added to that, and some management problems. How did you manage that? Where did you get the strength from to cope with that?*

CR/1-33: To be quite honest with you, I become quite close to God in that time.

CI/1-34: I am interested in that, what role did that play in giving you that kind of strength to cope with that situation, in term of your own ability?

CR/1-34: You know one of the things I noticed while I was there is that you do get lonely there. Even if you have your support systems, and your friends there you still get lonely. You get lonely for physical contact with people. I think that plays a big role in why people will go over in to a physical relationship with each other, and with the uncertainty of the situation. But you see you have to, well I had to stick to my principals, it was the only thing I had to keep me going there and my principles are based a lot on my religion. I lot of ... I am used to going to church every week. They did have a Catholic church there but you can't go there alone as a female as a white female! My friend did go with me a couple of times, but you know you can't expect him to go there fulltime. So that was also a big drain on my ability to cope shall we say? But you have to make the best of a bad situation and you have to consciously make a decision between right and wrong! Because it is so easy to slip into the norm, nobody would have thought anything differently from you, in fact they probable would have accepted you better in the whole situation.

CI/1-35: That is the sad part!

CR/1-35: Ja, so it is a case of D went all over the place together. We had off times together, our facility commander arranged off-times for us together. So I had support from her, at the end of the whole thing, she was very supportive during the whole thing. I could go and talk to her when things get a bit bad! (Very emotional)

IC/1-36: I can see that there are still a lot of emotions in you and that it is touching you! And therefore I respect your emotions and that is why it is so important to us to try and understand how do people cope with this. Because what you are experiencing now is probably a similar experience to what some of the other people may experience. So if you are willing I would like you to respond on that.

RC/1-36: What happened while I was there is that my sister was admitted to ICU. (Crying) With a culinary embolus so she was very sick. That... (Unable to continue, I stopped the tape recorder here for a while, before continuing with consent.)

IC/1-37: So severe personal and emotional problems at home while you were far away from them?

RC/1-37: Ja, and what did help was our facility commander allowed me to phone every day to 1 Mil so D so she could phone. So my mom also got the number for Burundi, but it is very difficult getting through.

IC/1-38: Extremely!

RC/1-38: So the support I got from the facility commander was good! She did give me good support.

IC/1-39: And it made a difference?

RC/1-39: Yes! (With emphasis) She made a hell of a difference! Uhm I could go to her every time and I could just sit and talk to her, and well there you go! What makes it so difficult was when you get back to South Africa they ask you wither you want to see a psychologist or not? And I indicated Yes, I wanted to see one, it is now, two years down the line, three years down the line and they haven't contacted me. And the more I think about it the more I think they would not have understand! They have never been there. The situation that you live with every day there...I mean...

IC/1-40: It is different?

RC/1-40: Yes, absolutely yes. And you tell them, I am not prepared to talk to somebody whose is not prepared to actually understand what is going on there. Because it is so easy to say "I understand". No you don't understand! You have never been there, that type of thing. I did try the sister in W x in October. She understood she had the same basic principles that I have so we were able to talk about the situation. But still you cannot talk about everything that happened there.

IC/1-41: If your sister wasn't in hospital in ICU, what difference would it have made?

RC1:/41: Not really any difference. That was just an added stress what was... I mean I am far away from home anyway now. She is in Cape Town and I am still here! (She resides in Pretoria). She been ill before but still, I could always pick up the phone and speak to her. There it is not always possible to do that

IC/1-42: The powerlessness?

RC/1-42: Yes, absolutely. You have no... You can't control the situation. And to wait the whole day before you get another chance again to update whatever is happening.

IC/1-43: To update your information.

RC/1-43: And with the knowledge I had from embolisms, "You DIE from that!" So it was difficult. (Getting emotional)

IC/1-44: What impact did your personal situation had on your work?

RC/1-44: (Sigh) I had the ability to switch off. If I am on duty, I am on duty, and then I am professional! That has been drummed in to me since I have started nursing, so it was second nature! You make your decisions there whether they are right or wrong. And an added challenge I had there I was given the responsibility to make a disaster plan an evacuation plan for all the bases in Burundi. So they took us around to the bases in Burundi as well. And we did had to I exercise the disaster plan while I was there. The last week there was really, really bad! You don't expect that during a peacekeeping deployment unless we are actively fighting!

IC/1-45: Was it accidents or fighting?

RC/1-45: Fighting, car accidents, a Kasper that rolled that we got thirteen patients in.

IC/1-46: That was a big accident!

RC/1-46: Ja, and then we had the thing with Venter and the body there! Well I had another friend there and we both were taking (XXX: product name undisclosed), which actually causes hallucinations, we used to share our hallucinations with each another! (Laughing).

IC/1-47: (XXX: product name undisclosed) is the Malaria prophylaxes?

RC/1-47: Yes the Malaria prophylaxes, like the one night that I was on duty, we worked from three in the afternoon until eight the next morning! That was the day I had taken my medication, you have to take it once a week! I new about the hallucinations that can happen! That was the day that they brought the body to us.

IC/1-48: That was the lady that was killed.

RC/1-48: That right! And that woman followed me over the whole evening!

IC/1-49: That must have been unpleasant?

RC/1-49: I could see her just behind me, I knew it was a hallucination, I mean hello, but still, I left all the lights on in the place...

IC/1-50: But it is still unpleasant?

RC/1-50: Absolutely! So and one of the things, she tells the story of were, we are allowed to sleep there if we don't have any patients, but you have to stay in the vicinity. And there were lots of frogs there and it rains, and it is wet, and everything else! And the frogs sounded to her as if they say "Ambush", and she was leopard crawling through the facility! (Laughing). So they were hallucinations as well but with the other people as well some could handle it some couldn't handle it!

IC/1-51: Quite severe huh?

RC/1-51: Yes, it could be very severe! Most of the time we took it before we went to sleep, so we just had weird and wonderful dreams. But it is better than taking a tablet every day! You see it is so easy to forget, this you took once a week. So there you go there is some light point in the whole thing! (Laughing)

IC/1-52: You mentioned, the strength of your religious principles and your relationship with God you particularly mentioned that. What impact did the chaplaincy have in linking up to that, religious beliefs? And were they sufficient in it?

RC/1-52: Nothing! (With emphasis). Nothing! I got the impression the chaplain was there for the Media because wherever he went he wanted a photographer to go with him! And it come to that when we had that disaster I banned everybody from the hospital, except the medical personnel, which is my right! And he come to me and said “Well except the chaplain of course?” I said “Especially the chaplain because I don’t need you to cause even more chaos than what there is already in the situation. So he said for me not to cry to him when I needed the chaplain. I didn’t feel like I needed “that” chaplain!

IC/1-53: Was it his abilities or his personality?

RC/1-53: Both! I didn’t hear him speak once on religion! I heard him speak a lot on HIV, the plight of the women in Burundi, but not of God at all. They did have chaplain’s periods on Sunday for an hour; I did not feel the need to go. I went once and it was not for me.

IC/1-54: Chaplains periods or a church service.

RC/1-54: It was sort of like a church service, but it was not for me! Well Ja, maybe that is just personally for me, but that was just how I felt.

IC/1-55: That was your personal experience, I can relate to that! Is there anything else, when you think back to your experiences, what advise would you give yourself?

RC/1-55: This was not the first time I was deployed, but it was the first time I was deployed outside the borders of our country. The bit of the prostitutes and everything else I sort like experienced it in Lohatla when I was deployed there for Lanset. I would ...(sigh) I am not sure that I would like to deploy again, which is very sad. Because before I wanted to deploy, I felt I need to do my bid, and I need to do it for the country and everything else. The four times before then was also touch and go, it was Algeria that was with the earthquake. All the other cases were quick deployment, so I was actually looking forward to go.

IC/1-56: Did you go to Algeria?

RC/1-56: No I didn’t go to Algeria. They cancelled it the morning...also the previous night we were to climb on the plane and the next morning 10:00 they said stand down we are not going anymore! That, that is the worst part, you have settled yourself I am going, and suddenly you are not going anymore! And I was looking forward toward it; I was really looking forward to

it! I had a chance to stay for six months, but there is no way I will stay for six months, there is no way I will put myself through that again for six months!

IC/1-57: You were deployed for?

RC/1-57: Three months!

IC/1-58: What is your opinion about six months, or three months, or deployment time?

RC/1-58: I would prefer three months, especially if you find that deployment do not agree with you. But it work for some people, some people just deploy over and over and over again! I don't know if it is just an individual thing, I didn't find it pleasant! In fact they told me just before I come down they informed me that they are lengthening my stay there with another two weeks! And I could not handle it! I need to get off! And it was a senior officer that I told to go to hell in no uncertain terms, and I am climbing on that plane tomorrow, and to hell with you!

IC/1-59: So they want to extend it the day before to returned, for another two weeks?

RC/1-59: Ja!

IC/1-60: And you refused that, did they accept your decision?

RC/1-60: They accept my decision! So there was a group, the last group before me was also extended two to three weeks! And another friend of mine who is now in Sudan was extended three months, because the planes weren't coming or they had problems with it! It is a very stress full situation when you are leaving 27 November, and they come to you the day before you leave and say "No"! You are leaving after Christmas!

IC/1-61: Yes that is very unpleasant! I can understand that. You mentioned that some people like being deployed and some don't what is the difference? How likes to be there and who don't?

RC/1-61: I think a lot of the incentive is money! You get a lot of money there especially the lower ranks. For the three months I was there I got thirty thousand Rand. It is quick money, you come back you can do what you like and there I go again! Uhm it depends on the work you do there, there is a

chap, I know he was in transport, he drove all over Burundi so he wasn't like stuck in one place, and he loved it! He told me yesterday that he is going back. But this time he wants to go for six months to a year! Because of the money and he didn't have any unpleasant experiences there! Uhm cultural wise, I suppose, it is a black community you see very few whites. The culture is different, even if their culture differ I think that black people culture fit much closer to their culture so they get along a lot better in the situation than we do. And the reason, why you want to be deployed are you going there, number one for the money or are you actually going to make a difference or are you going because you have to.

IC/1-62: If you rate those three, I know you guess, but the people deployed with you, who many really wanted to make a difference, percentage wise?

RC/1-62: Not very big. Money comes first, and then, sometimes the hospital just gets informed that they must sent so many medical personnel, nursing staff or doctors or whatever the case my be, and then top management ask for volunteers and if there are no volunteers then they volunteer you! So if you are G1K1 Green (Health Deployable classification) then you get volunteered! A G left the defense Force because they tried to force her to the DRC. And the comment there was sure you can resign but we can still sent you were ever we want in those three months, that type of thing! So they are forced to be there or shall we say, "encouraged". So it doesn't happen very often but it does happen. So then of course you get the few that want to make a difference, but there is not many of them.

IC/1-63: How do you see the future of deployment?

RC/1-63: I think we are going to be deployed much more, if I look at the news, and see what is happening in Africa, and there is that idea that we are supposed to be the saviors of Africa. And whether we want to or not, whether we are stripped of personnel in this hospital, where we are stripped of, we already have a shortage of staff. We have a shortage of money with which we have to go employ agency staff to stand in for these people, which are on deployed! So I don't think there is going to be an end to it, not at all. I think that is the future of the Military it is peacekeeping! Where they see a problem we will go! Not necessary so much with the UN. but certainly with the AU. Is it the Ivory Coast or Sudan that already said they don't wan t the UN they're only the AU. So we are going to be deployed a lot more especially in Africa.

IC/1-64: But focusing also on caregivers what is the mutual support between nursing personnel, social workers, chaplains, how do you see those caregivers working together. For apparently there was not a good relationship with the chaplain while you were there? Where did the social worker fit in?

RC/1-64: The social worker was there to work with the Burundian people!

IC/1-65: The Burundian people?

RC/1-65: Her task that she made for herself was the Burundian people and not so much the South Africans. So there was even a women's group that was formed how can we improve the plight of the Burundian women. Setting up orphanages that type of thing, I personally think that they should first concentrate on the problems that we had amongst our own people and then going out to see the local people. So, but that was my opinion.

IC/1-66: Is there any other thing that you like to share with me regarding the whole topic of deployment, and coping with deployment anything else that we haven't discussed that you could think of?

RC/1-66: I think people must be deployed that want to be deployed, I don't think people should be forced to be deployed, even thou we are military, and it is shafted down our thoughts, "You are military therefore you are deployable"! We are still here in South Africa part of the UN, 1 Mil is the level four evacuations for the UN, so we need people here in hospital! So deploy the people who want to be deployed, you are gone have a, maybe a better force because they actually want to be there for whatever reason! And I don't think we will change the face of deployment, if I look at over sea's deployment, as well it is the same thing! A friend of mine went to the Comores and she said exactly the same, you suddenly become the queen bee, and everybody wants you. Whether you are the ugliest person in the world or not! A Female amongst males so there you go, what is your job there, there you go. Maybe if you want to make a difference that should be your main reason!

IC/1-67: That should be determent prior to being deployed?

RC/1-67: That's right, and the post care of deployment as well.

IC/1-68: You mentioned, and I still liked to ask you about that that you indicated that you would like to see a psychologist and that simply nothing happened!

RC/1-69: That's right. We were given a questionnaire as well about how we felt about our deployment. And nothing came from that either.

IC/1-70: What is the feeling you receive about that, on both accounts?

RC/1-70: People don't care, why should they care about us, we are just the plebs on the ground. They need somebody to deploy so deploy them! They go on deployments, yes they fly around in nice jets to get to Burundi, and there they fly around in choppers it's a jolly holiday for them. And a few days later they are back in South Africa. They are not faced with the actual situation. We were receiving, ...what was noticeable for me once we have opened up the hospital there is Group 15 were deployed into the field and every two weeks they were changed over and guaranteed that night before deployment, the change over somebody would report sick. Five or six people would report sick with diarrhea or vomiting. There is not a sign of diarrhea or vomiting but they get admitted, because they come there just before curfew. So when the main group goes out they got left behind, so there is stress amongst the fighting forces as well! Well those people are not actually supposed to be fighting forces. But they get shot at! So there is a chance for them of getting killed or badly injured! So that it.

IC/1-71: Thank you very much. I will type our conversation and then will give you a copy, and then you can read your own words, rethink them, and we will have a conversation about your own story. And then I will start comparing your inputs with the other people's inputs, and we will make a combined summary and that summary.

RC/1-71: Is this what you wanted?

IC/1-72: I am happy, with your story of coping! Thank you very much.

Annexure D Co Researcher D Interview 1

O1: Baie dankie, dat jy ingestem het om met my te gesels. Ek bevestig jy het nie enige besware indien ek die gesprek opneem nie. Die gedagte is dat ek die gesprek na die tyd gaan uittik en vir jou gaan teruggee. Jy gaan dan self weer lees wat jy gesê het.

A1: Okay. Ja geen beswaar, en dan kan jy nog goed byvoeg!

O2: Ja, maar ook kan sê hiermee stem ek rereg saam, of nee hiermee stem ek nie saam nie, dit is nie wat ek wou sê nie.

A2: Okay, reg so. Ek hoor dit is doodreg.

O3: Ek het eers net na ontplooiings gekyk maar nou het dit so ontwikkel dat ek al hoe meer na “caregivers” in ontplooiings kyk. Dit sluit nou kapelane, maatskaplike werkers en selfs susters in. My ervaring is dat hulle almal slegte ervarings plek plek gehad het! En ek vra nou hoe het hulle met hul eie ontplooiing gecope?

A3: Jy kan eintlik net hierdie hele siekeboeg deurhardloop hier is baie! Baie!

O4: Hoe my navorsing werk is nie kwantitatief nie maar kwalitatief, ek stuur nie 5000 vraelyste uit, ek het ‘n paar intensiewe gesprekke wat ek voer.

A4: Ek hoor wat jy sê.

O5: Die idee is dat ek van die gesprekke met mekaar deel, en vra wat dink jy hiervan, en jy kan dan sê ek stem 100% saam of nee dit is ‘n klomp twak! Dit werk nie vir my nie. So gaan ek kyk wie het die selfde stories!

A5: Uhm! (Knik instemmend.)

O6: Wat ek jou vandag gaan vra is om om my jou storie te vertel van hoe het jy jou ontplooiing beleef, en uiteindelik die tweede ding is hoe cope jy met ontplooiing. Dit is wat ek wil weet.

A6: Okay! Kom ek vertel, ek het 'n vreeslike interessante storie eintlik. Okay dit het begin, uhm. My eerste blootstelling met die buiteland wat nou Burundi en daai plekke aanbetref ek het eenkeer onder CMI opgegaan, dit was in 2003. Toe het ek opgegaan as 'n courier.

O7: O!

A7: Nou land jy mos by al die plekke. Ek het by Kindu geland, ek het by Kinshasha geland, ek het in Burubdi oorgeslaap, en teruggekom. So jy was maar basies die courier wat sorg dat die pos afgelewer word.

O8: Moes interessant gewees het?

A8: Ja, so daar het ek toe een nag oornag toe het ek gereel dat ek vir 'n week kon gaan. Sodat ek kon gaan sien hoe cope die mense daar, en hoe is dinge daar, toe was dit nog onder die AU gewees - Burubdi. (Toe was dit nog net by die Palace gewees?? Kan nie hoor nie)

Toe het ek 'n week daar saam met die ouens gebly. 'n Paar goed vir die ouens aangebied en net 'n prentjie gekry, van hoe dit is.

Okay, intussen het ek deurmekaar geraak met 'n ou van 1 Sein. Wat in....'n verhouding was...?

Aa: Ja

OA1: As jy nou terugdink is daar enigeiets anders wat jy sou wou bysit in terme van jou die ondersteuningstelsels en daai vermoei om te kan cope binne in 'n ontplooiing. Anders gestel wat sou dit vir jou voor die tyd makliker gemaak het tydens ontplooiing of was jou verwagtinge dalk te hoog?

AA1: Imm ,Ek dink wat dit vir my vooraf gegaan het, dit het vir my heeltemal net daarvoor gegaan dat B gaan daar wees!

OA2: Dit gaan great wees?

AA2: Ek het geweet dit gaan tough wees! Ek is vooraf ook vreeslik vreeslik aangespreek gewees, oor hoe moet ek my self gedra! Ek is eintlik so toegespreek dat ek eintlk onmenslik moes optree. Ek het daardeur ook baie aanstoot geneem. Daar is een Social Worker wat swanger teruggekom het, maar daar is niks daaromtrent gedoen nie. Maar omdat ek openlik is en almal weet my ou is daar, is ek eers geroskam!

OA3: Ja?

AA3: So kom ek sê vir jou van die begin af was dit moeilik, en jy gaan soontoe met hierdie vooraf opgestelde idees van jy moet nou gaan passop, hoe jy saam is en waneer! En jy weet eintlik half en half nie wat is aanvaarbaar en wat is nie aanvaarbaar nie.

OA4: Baie belangrik wat jy daar sê He jy op De Brug of waar het julle jul opleiding gedoen?

AA4: Ek het mos net small Mob gedoen, want ek is mos op nommer 99 gestuur!

OA5: Sou dit 'n veskil gemaak het? Die hele mobilisasie?

AA5: Ek weet nie, want soos ek dit verstaan, as ek na almal luister klink dit na 'n mors van tyd.

OA6: Dit is wat almal sê.

AA6: So ek dink nie so nie nee. Ek moet sê ek sê dankie ek was nie Bloemfontein toe nie!

OA7: En na die tyd toe jul teruggekome het?

AA7: Toe was ons net 'n dag daar en toe is ons terug!

OA 8: Is daar enigeits anders wat jy my wil vertel, enige ander ding wat jy voel is belangrik vir my studies?

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AA9: Ja.

OA10: Baie baie dankie, ek gaan nou die gesprek tik en dan op 'n stadium vir jou gee. Ek gaan dit as 'n harde kopie vir jou gee wat jy dan kan deurgaen en vir my weer daarop vir my terugvoer kan gee.

OA10: Reg so! Plesier.

OA11: Nogmaal baie dankie, ek kon sien dat dit nie vir jou maklik en lekker was nie.

AA11: Nee, nee, dit was nie. Maar dit was ook nodig om dit weer ts sê! Mens gaan maar aan, ek het gesien met die terugkom ons debrief almal maar niemand debrief jou nie!

OA12: Dit was iets wat ek netnou nog wou gevra het.

AA12: Ek is nooit gedebrief nie, ek het teruggekom, toe nog 'n konferensie ding gehad, en daar het Kol..., my gesien en gesê oh is jy terug? Hoe was dit? Toe ek sê dit was baie tough en alles. Haai jy weet ek wou jou eintlik nie gestuur het nie omdat jy nog so jonk in die sisteem is.

So al asof sy wou bevestig ek het eitlik geweet jy gaan nie cope nie, ek het geweet jy gaan oprack, jy gaan dit nie maak nie!

OA13: Ja en dit was eintlik nie wat jy wou hoor nie.

AA13: Nee, dit is nie.

OA14: Hoe oud is jy nou?

AA14: Nege en Twintig.

OA15: Dis gin so jonk nie. Dit is heeltemal oud genoeg en slim genoeg omte weet wat aangaan!

AA15: Maar sy bedoel in die Militere konteks.

OA16: Ek verstaan dit maar vier jaar in die sisteem is heeltemal lank genoeg!

AA16: Ek voel ook so.

OA17: Dit was my sesde maand in die stelsel toe is grens toe, Wel ons het ten minste nie so lank gegaan nie.

AA17: Ja. (Met 'n sug)

OA18: Sjoë. ... Tyd spasie....

Maar dit klink vir my asof hul nie kyk na die caregivers, nie na die kapelane ooknie na die maatskaplike werkers, as die kapelane en die maatskaplike werkers daar (Tydens ontplooiing) saam loop kyk hulle na mekaar, dan help hulle mekaar. Maar as hulle om een of ander rede nie saam kan loop nie, wat die laaste ruk ongelukkig ook 'n paar keer gebeur het.

AA18: Ek en Chaplain M, en die Ds B by die Air Force Gim, wat is sy naam?

OA19: Ds B, was hy saam met jou gewees.

AA19: Ja. Ek en Mosedi, ek kan saam met hom 'n pad stap. Ek en hy het nou nog as ons so praat dan sê ons Burundi het almal geknak! Ek moet sê dit is eintlik baie sleg, en dit was nog daai tyd van die verkiesing ook gewees, en dit was baie moeilik gewees, en dan was die contingent commander ook nie die beste nie. Hy het baie aangejaag. So uhm ekweet dat almal wat daai tyd ontplooi was het 'n slegte ontplooiing gehad. Dit was 'n slegte ontplooiing gewees!

OA20: Sjoë, dan wonder mens hoeveel het die bevelvoerder daarmee te doen?

AA20: Ek glo ,baie, Baie!

OA21: Alkohol misbruik en imoraliteit?

AA21: Dit was ook 'n ussue daar! Maar Alkohol misbruik was baie BAIE groot.

OA22: As mens nie alkohol stuur nie watse inpak sal dit op 'n ontplooinng he?
Sal die ouens dit net in die omgewing kry?

AA22: Hulle sal dit in die hande kry. Maar ek weet nie wat mens regtig daaraan kan doen nie. Nou moet ek sommer die Contingent Commander se opmerking die een dag gee, nadat hy 'n Moerse tantrum gegooi het, toe sê hy” When we were young and you were upset your mother give you the bottle. How can you expect forty-seven year old man to stop drinking now! In South Africa we are killing each other in South Africa we are shooting each other, in South Africa we are making accidents, why do you want to be different in Burundi?

OA23: Wat hy eintlik sê, dit is maar soos dit is!

AA23: Soos ons al telkemale gesê het alkohol veroorsaak die meeste insidente!

OA24: Wel dit is nou nog van ons senior ouens se probleme waa hulle as youngsters op die grens geleer het om te drink, en hulle drink nog altyd! En ek dink van die nuwes leer dit nou weer by hulle.

AA24: Uhm (Instemmend, reageer dadelik, driftig!) Hierdie organisasie veroorsaak sy eie probleme! Wat dit (alkohol) aan betref.

AO25: Ja, Ons het 'n vir 'n ruk opgehou met ontplooiings en nou begin ons weer leer om te drink? Dit is die formaat.

AA26: Dit is al wat daar is om te doen!

AO27: Veral as jy gaan kyk na die bataljon ouens, daar is LTU equipment maar dit word nie geussue aan die ouens nie. Daar is niks wat die ouens aan die gang hou nie. Die ouens word nie uit daai groef gehou nie. Die infanterie kyk glad nie na hul ouens nie. Wat ek ook ontstelend beleef is 4 SAI, hul

betaal hul regiments fondse. Hulle is byna permanent ontplooi maar hulle het niks van hul eenheid af ontvang nie!

Hulle het nie eers tydskrifte of koerante, sulke goetertjies, gekry nie, niks!

OA28: Ja, want dit is ook deel van kontak met, en ondersteuning van die lede en weet wat gaan aan!

AA28: Familie wat pakkies na die eenheid stuur sodat hulle dit kan opvolg, 'n lys van pakkies, sulke goed.

OA29: So dit is eintlik 'n hele breër ondersteuning? So wat jy beleef het is eintlik in terme van 'n gebrek aan ondersteuning is van toepassing op almal?

AA29: Kom ek sê vir jou, op die stadiem is resilience vir my 'n passie op die eenheid, mission support! Nie mission support van die Sosial werker af nie, maar mission support van die tuisenheid af! Want hulle moet begin om verantwoordelikheid te vat vir hulle mense.

OA30: Hulle dink mos dit is net die Dominee en die Maatskaplike werker se werk!

AA30: Ek het vir hulle gesê: nou ook, as ek hierdie hele basis se boekies, papiere ontvang, dit is so pak! (Wys met haar hande dik pak) Waar moet ek tyd kry om alles te doen? Die eenhede moet dit doen. Ons het nou by 1 Sein 'n resilensie kommittee gestig. Wat ons nou begin kyk daarna. Ons kyk nou ook na 'n homecoming program ook, om ook die families te betrek!

OA31: Want dit bestaan nie.

AA31: Ja, en ons wil na al daai soort van goetertjies kyk. Dit is my passie.

OA32: So daar is darem goeie goed ook?

AA32: Kom ek sê vir jou, dit het my baie, al my ondervinding as ek nou moet gaan meaning daaraan heg. Het alles meaning ten opsigte van my werk! Ek kan aan soveel mense dink wat nou al verlies gelei het. So op die einde konfronteer ek ek ook baie van my eie gevoelens ook. U, hm ouens wat in verhoudings was waar dieman of die vroumekaar verneuk het of slegte ondervindinge in jou werk. Op die ou einde trek mens alles tog maar deur na jou werk toe!

OA33: So gaan ek ook probeer om ons gesprekke na die studies deur te trek.
Baie dankie. Ons gaan weer gesels!

Annexure E Co-Researcher D Gesprek 2

O1: Baie dankie, dat jy ingestem het om met my te gesels. Ek bevestig jy het nie enige besware indien ek die gesprek opneem nie. Die gedagte is dat ek die gesprek na die tyd gaan uittik en vir jou gaan teruggee. Jy gaan dan self weer lees wat jy gesê het.

A1: Okay. Ja geen beswaar, en dan kan jy nog goed byvoeg!

O2: Ja, maar ook kan sê hiermee stem ek rereg saam, of nee hiermee stem ek nie saam nie, dit is nie wat ek wou sê nie.

A2: Okay, reg so. Ek hoor dit is doodreg.

O3: Ek het eers net na ontplooiings gekyk maar nou het dit so ontwikkel dat ek al hoe meer na “caregivers” in ontplooiings kyk. Dit sluit nou kapelane, maatskaplike werkers en selfs susters in. My ervaring is dat hulle almal slegte ervarings plek plek gehad het! En ek vra nou hoe het hulle met hul eie ontplooiing gecope?

A3: Jy kan eintlik net hierdie hele siekeboeg deurhardloop hier is baie! Baie!

O4: Hoe my navorsing werk is nie kwantitatief nie maar kwalitatief, ek stuur nie 5000 vraelyste uit, ek het 'n paar intensiewe gesprekke wat ek voer.

A4: Ek hoor wat jy sê.

O5: Die idee is dat ek van die gesprekke met mekaar deel, en vra wat dink jy hiervan, en jy kan dan sê ek stem 100% saam of nee dit is 'n klomp twak! Dit werk nie vir my nie. So gaan ek kyk wie het die selfde stories!

A5: Uhm! (Knik instemmend.)

O6: Wat ek jou vandag gaan vra is om om my jou storie te vertel van hoe het jy jou ontplooiing beleef, en uiteindelik die tweede ding is hoe cope jy met ontplooiing. Dit is wat ek wil weet.

A6: Okay! Kom ek vertel, ek het 'n vreeslike interessante storie eintlik. Okay dit het begin, uhm. My eerste blootstelling met die buiteland wat nou Burundi en daai plekke aanbetref ek het eenkeer onder CMI opgegaan, dit was in 2003. Toe het ek opgegaan as 'n courier.

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Toe het ek 'n week daar saam met die ouens gebly. 'n Paar goed vir die ouens aangebied en net 'n prentjie gekry, van hoe dit is.

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Aa: Ja

OA1: As jy nou terugdink is daar enigeiets anders wat jy sou wou bysit in terme van jou die ondersteuningstelsels en daai vermoei om te kan cope binne in 'n ontplooiing. Anders gestel wat sou dit vir jou voor die tyd makliker gemaak het tydens ontplooiing of was jou verwagtinge dalk te hoog?

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AA15: Maar sy bedoel in die Militere konteks.

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AA18: Ek en Chaplain Mosedi, en die Ds B by die Air Force Gim, wat is sy naam?

OA19: Ds vd Walt, was hy saam met jou gewees.

AA19: Ja. Ek en Mosedi, ek kan saam met hom 'n pad stap. Ek en hy het nou nog as ons so praat dan sê ons Burundi het almal geknak! Ek moet sê dit is eintlik baie sleg, en dit was nog daai tyd van die verkiesing ook gewees, en dit was baie moeilik gewees, en dan was die contingint kommander ook nie die beste nie. Hy het baie aangejaag. So uhm ekweet dat almal wat daai tyd ontplooi was het 'n slegte ontplooiing gehad. Dit was 'n slegte ontplooiing gewees!

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AA22: Hulle sal dit in die hande kry. Maar ek weet nie wat mens regtig daaraan kan doen nie. Nou moet ek sommer die contingent Commander se opmerking die een dag gee, nadat hy 'n Moerse tantrum gegooi het, toe sê hy” When we were young and you were upset your mother give you the bottle. How can you expect forty-seven year old man to stop drinking now! In South Africa we are killing each other in South Africa we are shooting each other, in South Africa we are making accidents, why do you want to be different in Burundi?

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Hulle het nie eers tydskrifte of koerante, sulke goetertjies, gekry nie, niks!

OA28: Ja, want dit is ook deel van kontak met, en ondersteuning van die lede en weet wat gaan aan!

AA28: Familie wat pakkies na die eenheid stuur sodat hulle dit kan opvolg, 'n lys van pakkies, sulke goed.

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OA30: Hulle dink mos dit is net die Dominee en die Maatskaplike werker se werk!

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OA31: Want dit bestaan nie.

AA31: Ja, en ons wil na al daai soort van goetertjies kyk. Dit is my passie.

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ondervindinge in jou werk. Op die ou einde trek mens alles tog maar deur na jou werk toe!

OA33: So gaan ek ook probeer om ons gesprekke na die studies deurtetrek. Baie dankie. Ons gaan weer gesels!

Annexure F Key terms

7-Movements

Africa

Alternative Interpretations

Anxiety

Away from Home

Care Plan

Caregiver(s)

Chaplain

Combat Stress

Combat Stress Syndrome

Coping

Co-researchers

Deployment

Deployment Resilience

Deployment Stages

Discourse

Emotional Support Spiritual Support

Expedition

Institutionalisation

Isolation

Locally Contextual

Loneliness

Marginalised voices

Mental Health Professionals

Military Deployments

Narrative

NGO

Participatory Action Research

Pastoral Counselling

Peace Enforcing

Peace Keeping Operations

Peace Operations

Post foundationalism

Post Modern
Postfoundationalist
Practical Theology
Qualitative Interviewing
Qualitative Research
Racial Isolation
Reality
Social Isolation
Socially Constructed
Soldiers
South African National Defence Force (SANDF)
Spiritual Care
Stories of Coping
Storytellers
Subjective Integrity

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