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CATHOLIC

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Catholic Institute of Education

Bullying at school

**How to chair a
disciplinary
hearing**

**KwaThintwa takes
the plunge**

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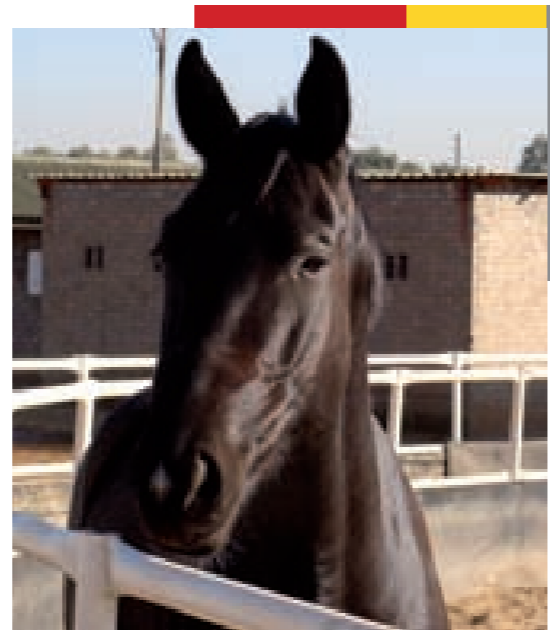
On the cover: Thembeke Victoria Mfene, Grade 1 teacher at St Paul's Primary, Franklin.

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Catholic Education strives to provide a forum for discussion, debate and information for and about education in South Africa. Our readers are invited to respond to articles and to send in articles which may be of interest to the broader Catholic education network. The views expressed in *Catholic Education* do not necessarily represent the views of the editor or the board of the CIE.



ANOTHER LOOK: Teaching and learning is complex Mark Potterton

I AM CAPTIVATED every Saturday morning watching how my daughter's riding instructor practises her craft. There are around seven students in the early morning session, and she always gets them going on time. She has an incredible understanding of each student's ability and knows how far she can "push" each one of them. Her preparation starts long before, when she decides what to do each Saturday. It's not just about her and the students as she also has to decide which horse would be best for each student. The temperament of the horse is matched with the student, and she knows just how high she needs to set the bar for each student. There is a tremendous amount of empathy and a lot of praise when things go well.

Teaching and learning in the classroom is just as complex. It's not just about knowing the content and how best to get it across. A good teacher needs to know exactly how each student will receive the information. He or she also needs to know who will need more support and who will race ahead. The teacher also needs to know what values he or she wants to reinforce and what skills are being built on. A good teacher is aware of her inherited patterns of teaching, personality and preferred styles; and a good teacher is also aware of how the school ethos interacts with the culture of wider society. Besides all of this the teacher also needs an understanding of the general theory of learning.

Developing teachers for these complex classroom situations is not simple – perhaps that is what we just don't recognise!



CIE engagement

Association of Catholic Education in Africa and Madagascar (ACEAM) regional meeting

COORDINATORS FROM EIGHT English-speaking African countries met in Johannesburg at the beginning of September to discuss common issues, and to prepare for the next Catholic education world congress. Delegates also produced the following statement:

Gathered in Johannesburg, the English-speaking group of ACEAM has observed that the abuse of children in schools in Africa remains a serious problem. ACEAM strongly condemns these abusive practices and calls on all people working in Catholic schools to stand together and to put a stop to these actions. These actions cause serious physical, psychological, spiritual and emotional harm, and destroy the dignity of the child.

Noting that the situation of most African children remains critical in terms of their life circumstances, every child needs special safeguards and care. Catholic schools are called on to live out the Gospel values and to nurture children so that they can experience the fullness of life.

We call on Catholic schools to:

- Protect the child from all forms of sexual exploitation, sexual

abuse and other forms of abuse, and take preventative measures to stop these practices.

- Develop policies and guidelines on recognising child abuse and take appropriate action against it.
- Provide suitable education programmes for both teachers and children to inform them of their rights, what abuse is and how to respond.
- Take action against the perpetrators of sexual exploitation and sexual abuse.

Thank you MASSCASH stores

The CIE has been able to put MASSCASH stores in touch with Catholic schools in the poorest parts of South Africa, where they have set up their Econo-kitchens (self-contained, mobile kitchens). CIE's regional staff reported on the impact on school communities; they no longer have to compete with bad weather conditions when cooking the food and can go to their local MASSCASH wholesaler for support and supplies. This is a wonderful development.

Minimum standards for boarding schools

The finishing touches are being put onto a new document being developed for CaSPA. The standards are applicable to all Catholic boarding schools. These standards apply to areas such as welfare, organisation, health, management and catering.



Front row: Sr Alexia Kaberuka, Mr David Druyeh, Mr Tebogo Tolo, Mr Cleopas Mastara, Br Theodore Diouf
Back row: Mr Mark Potterton, Br Cyprian Gava, Sr Mary Jane, Ms Augusta Muthingani, Ms Sandisiwe Ngongo

SNIPPETS

Why children get trapped in the naughty corner at school

BEHAVIOUR IN THE first few weeks of school can fix a child's reputation among teachers, parents and classmates for years, according to research out today. A five-year-old labelled "naughty" after a handful of incidents could find it hard to be seen as "good", no matter how they tried.

Inability to sit still, disrupting queues or failing to comply with requests could result in a poor reputation, and teachers sometimes made assumptions based on a child's family background, said the researchers.

"Reputations can start to solidify within the first term," said Maggie MacLure, professor of education at Manchester Metropolitan University and co-author of the study, funded by the Economic and Social Research Council. "Teachers will have decided in a broad way what kind of child this is. Is it a good child? Things that contribute to reputation are often very public. A lot of what happens is in whole class settings – so if children are disciplined others see it happen."

The study finds that adults have a notion of what a "proper" child should be, but learning to behave in a way appropriate for a classroom was tough for four- and five-year-olds. "Being good is not a simple matter," it concludes. "Children need interpretative skills to decode and comply with requirements such as 'sitting nicely'. They must be able to compete for teachers' attention and approval according to the rules and handle disappointment when they do not win... They must learn to perform the emotions and moral qualities valued in the reception class, and accept that other, less 'appropriate', emotions may not be equally recognised."

Some found it more difficult than others to be a "proper" child, and there was little tolerance for varying behaviour, partly because of the pressure to ensure pupils performed academically.

From *The Observer*, 20 September 2009.
See www.guardian.co.uk/education

Did you know?

- If each teacher taught a required minimum of 20 hours per week of direct teaching in Limpopo you could reduce the class sizes at no extra cost. This would leave teachers with 17, 5 hours for preparation and marking.
- If we added an extra hour of numeracy to the teaching week, say between 13:30 and 14:30, learners would benefit from 32 extra hours of instruction. An equivalent of over a week of extra schooling!

(Source: Eric Schollar and Associates, 2009)



“Education’s purpose is to replace an empty mind with an open one.”

– Malcolm Forbes,
US art collector, author & publisher

Tips from Taylor

RECENTLY NICK TAYLOR, former CEO of JET Education Services, spoke to a gathering in Polokwane on longitudinal evaluation in the Khanyisa Project closing event. Here are some useful tips:

- Examine the role of the principal in managing the curriculum – this is a key role.
- Look at learners' books to see how much writing is being done and what kinds of writing are being done.
- Look at how much extended writing is taking place. The more extended writing, the better, as this helps learners' cognition. This helps learners to learn writing skills.
- Look at learners' books to see how much of the curriculum has been covered.
- Ensure that teachers are at school every day, for the whole day. Make sure that the school day is spent teaching and doing other tasks (assessment, planning, preparation and administration).
- Provide each learner with their own copy of key textbooks and readers.
- Improve teachers' own subject knowledge through daily preparation and using reference books.
- Regular tests must be set and the results should be used to identify problem areas.

Maths is the bedrock of the digital age

THERE ARE STACKS of maths games around, ranging from Arcademic's smart suite (<http://bit.ly/vkgames1>) to Professor Kageyama's Maths Training on the Nintendo DS, but Mangahigh claims to be the most sophisticated as well as geared to the syllabus. It is free, though there is a premium version it hopes to make money from (possibly as a cheap alternative to private tuition). Casual gaming has seen huge growth during the recession and its centre may well be London, which is home to king.com, playfish.com (with a claimed 100-million downloads) and the astonishing miniclip.com, which claims 50-million unique users a month. Its growth graph

Rebuilding education in Iraq

UNESCO'S EDUCATION ACTIVITIES in Iraq focus on "rebuilding the system," explains Unesco education specialist Nour Dajani-Shehabi. "There is still a lot to do, it is not easy but we work with professionals." Despite a volatile security situation, there has been little to no large-scale fighting on the scale previously experienced. While the situation of refugees and internally displaced persons remains a serious concern, Iraq is coping at present with this situation, as well as putting a stronger focus on reconstruction activities.

"We hope that Iraq in five to six years will return to its normal situation; the country is rich and has capacities to pick up relatively quickly. Our role is to give a hand so that the country can pick up with a running start and not at minus 10," says Mohamed Djelid, Director of Unesco's office for Iraq.

Key achievements include the printing of 18-million new textbooks and the creation of a website containing electronic versions of textbooks targeting internally displaced persons and refugee populations.



looks like the north face of the Eiger. Maths is a subsection of serious games that are taking off on all sorts of levels. Channel 4, which won a Bafta for its online game Bow Street Runner, has just released some impressive educational games related to the experiences of teenagers and is inviting pitches from one of the country's sleeping assets, indie developers.

It is possible we are not far away from a revolution in which formal education will give way more and more to the attractions of internet learning, including virtual worlds. Something is clearly happening. (From *The Guardian*, 23 September 2009)

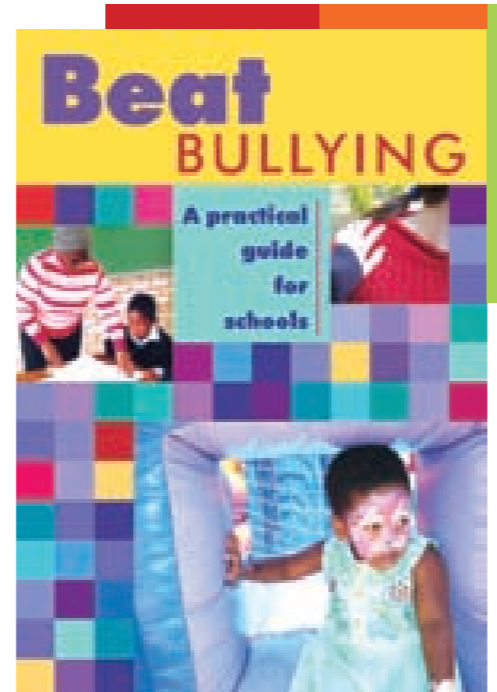
Bullying at school

Mark Potterton

Thandi is a Grade 8 learner at a big school in Mitchell's Plain. She uses a bus to get to school every day and didn't always enjoy the trip.

"Some girls at the back of the bus started calling me names. When I turned around they stopped. I ignored it for a while. Then my friends stopped sitting next to me. Maybe they were also scared of being called names, I don't know.

"I hated getting onto the bus. Then one day I just decided to stand up for myself. I went to the back of the bus and told them how they made me feel. It worked! They were embarrassed and apologised. I didn't think it would be that easy. Being assertive in this situation helped me to deal with bullying. I was able to stand up for myself without putting the other person down. I said things like: 'I feel bad when you call me names. I want you to stop.' 'I don't like it when you pick on me. I want you to stop.' If I had used 'you' statements like 'You'd better stop that!' I might have had a fight on my hands. The bullies were not sure how to deal with my statements and backed off."



Beat Bullying

BULLYING IS A WORLDWIDE problem that can have negative consequences for learners later in life. In the first South African National Youth Risk Behaviour Survey of Grades 8 to 11 learners, 41% of them said that they had been bullied. Around 22% of the learners felt unsafe on their way to and from school, and 32% felt unsafe at school. In the six months preceding the survey just over 19% of the learners reported that they had been in a physical fight involving punching or hitting on the school premises. In surveys of learners conducted in other parts of the world, bullying is considered to be the most serious problem in school.

What is bullying?

Bullying happens when a person or a group of people sets out to upset another person by saying nasty or hurtful things to him or her again and again. They may also tease their victims again and again. Sometimes bullies may hit or kick or force them to hand over money. The person being bullied finds it difficult to stop this happening and may be worried that it will happen again (Mellor 1997). Bullying can include name-calling and teasing, threats, extortion (taking things away), damaging property and belongings, spreading horrible rumours and stories or deliberately leaving learners out of games and activities.

Bullying has three elements:

- A desire to hurt;

- The perpetration of hurtful behaviour (physical, verbal or relational) in a situation where there is an imbalance of power which favours the perpetrator(s); and
- The action is regarded as unjustified, typically repeated and experienced by the target as oppressive.

Most bullying takes the form of name-calling. Being hit or threatened are the next most frequent forms of bullying. Boys are more likely to be physically hit and threatened than girls, whereas girls are more likely to experience indirect forms of bullying such as having no one to talk to them or having rumours spread about them.

In an Australian survey Ken Rigby found that most bullying takes place at break (playtime). The classroom is another place where bullying happens, as well as on the way to and from school. Bullying can really happen at any time, but it tends to happen in classrooms that are very full or on buses that are crammed. Children might feel hot and irritable on a very hot day or miserable because they can't go out and play on a wet day. Watching too much violence on television or video can spark off bullying behaviour as well.

How do you develop, implement and monitor anti-bullying strategies?

The first step in the process is to recognise that bullying is a problem at the school and to decide that the problem needs to be

addressed. The school then needs to decide how it will deal with bullying and develop a policy to deal with this issue.

The school policy on bullying must be short and written in a language that everyone understands. It should include:

- The purpose of the policy;
- A definition of what bullying is;
- The aims and objectives of the policy; and
- What actions the school will take.

The anti-bullying policy should be clearly linked to the discipline policy. The nature of the sanctions can be included in the anti-bullying policy or in the discipline policy.

The policy should provide information on what learners must do if they are bullied, or if they see someone else being bullied. Similarly, the policy must be clear as to what staff should do if they notice bullying and how reporting should take place. The policy must be clear on who the contact person at school is.

Whole-school approaches are the most effective way to deal with bullying. Whole-school approaches set out to create a school environment where good behaviour is valued and behaviour like bullying is unacceptable. The whole-school approach recognises that bullying in schools does happen, but that if you change the climate or atmosphere of a school you can reduce the amount of bullying at the school. Learners come to know that bullying behaviour is unacceptable and how to deal with it. Whole-school approaches involve awareness raising, developing policy and procedures to deal with bullying, improving supervision, teaching learners to deal with conflict and making sure that the school environment is safe.

Places in the school like corridors, staircases, toilets and parts of the playground are monitored more effectively. Playground areas are made more stimulating and children are encouraged to play, rather than to fight with each other. Balls, cricket bats, skipping ropes and other equipment are made available during breaks to encourage play.

The school curriculum provides opportunities to talk about bullying. Discussions can be organised around the effects of bullying and how best to tackle it. Learners can get involved in poster-making competitions to get the anti-bullying message across at school.

However, when bullying happens teachers and other staff need to deal with it on the spot:

- Defuse the situation by separating the victim/s from the bully or bullies.
- Ask bystanders to move on.
- If physical restraint is

necessary be careful not to assault the child.

- Indicate clearly to the bullies that the school does not tolerate bullying and that they will be dealt with later.
- Provide support and protection for the victim.
- Find out what happened and what should now happen to make things better.

At a later stage, take the following steps:

- Talk to the bully or bullies about their behaviour and its implications, and encourage them not to take part in any form of bullying in the future.
- Arrange for pastoral support from a sympathetic teacher for the victim and bullies.
- Consult with the parents of both the victim and the bully/ies and inform them of any action taken or contemplated.
- Compile a report of the incident including what action was taken and the effectiveness of the outcomes, and whether any follow-up activity was undertaken.

What can parents do about bullying?

A lot of the learners who are bullied do not tell their teachers or parents. Silence is a great challenge. Schools must make it easier for learners to talk about bullying. Teachers should talk about bullying and encourage children to talk to them if they are having problems. These kinds of discussions make it clear that bullying is not acceptable and that the school won't tolerate bullying.

Parents need to talk their children about what goes on at school. They need to find opportunities to talk about bullying and whether or not it is happening at their school. Parents need to make it clear to their children that if they are being bullied then they will do something about it.





The following indicators may mean that their child is being bullied:

- The child is frightened or unwilling to go to school.
- The child comes home with unexplained bruises.
- The child comes home with damaged property.
- The child is aggressive at home.
- The child wets his or her bed.

Schools should deal sympathetically with complaints about bullying reported to the school by parents or guardians.

Complaints should be investigated and dealt with promptly. If the complaint is made in writing then the school should provide a written response.

To summarise:

- Recognise that bullying is a problem in school.
- Take action to deal with bullying.
- Develop a common approach to deal with bullying.
- Develop an anti-bullying policy and implement it.
- Evaluate the effectiveness of the school's anti-bullying policy.
- Develop positive relationships in the school.
- Promote active learning strategies in the school.
- Encourage teachers to use cooperative group work in their teaching.

Talk to the bully or bullies about their behaviour and its implications, and encourage them not to take part in any form of bullying in the future.

To see an example of an anti-bullying policy, visit our website at www.cie.org.za

Further reading

Mellor, A. (1997) *Bullying at School: Advice for Families*. Edinburgh: The Scottish Council for Research in Education.
 Potterton, M. (2004) *Beat Bullying: A Guide to Dealing With Bullying at School*. Johannesburg: Catholic Institute of Education.
 Rigby, K. (1997) *Bullying in Schools – And What to do About it*. London: Jessica Kingsley Publishers.

Two resources to use in your school

Signs of God's presence

THE CATHOLIC SCHOOLS Proprietors Association (CaSPA) requires each Catholic school – whether an independent school or a public school on private property – to undertake an appraisal of its distinctive Catholic ethos. In this way, the staff, together with learners and parents, the school governing body or board, and the owners or religious organisations, can develop an awareness of their school's distinctive religious character and the way it is given expression in the life of the school. The school can identify:

- Areas of strength, and affirm these;
- Areas of concern where improvement is needed; and
- Steps by which improvements are to be addressed.

The appraisal process is intended to help the school community to be mindful of its ethos, and to find ways to uphold it and strengthen it. It does not provide a basis for comparison between schools, but simply asks that each school strives to be the best that it can be.

The appraisal process takes account of the four characteristics outlined in the "Distinctive Religious Character of the Catholic School" that shape the life and ethos of the Catholic school:

- The religious dimension of the school's life;
- Religious education according to the broad Catholic approach;
- Harmony with the values of the Catholic Church; and
- An understanding with each member of the school community.

These characteristics are appraised by considering three statements, each of which is accompanied by a set of indicators. These statements are:

Statement 1

- The Catholic school works to uphold, develop, and celebrate its distinctive religious character in all aspects of school life.

Statement 2

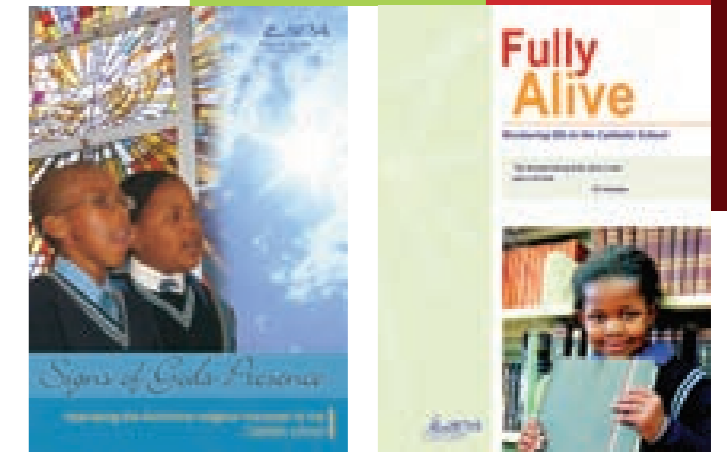
- The Catholic school offers a substantial and coherent religious education programme, across the whole school.

Statement 3

- The Catholic school ensures that its policies and procedures are in line with, and give effect to, its distinctive religious character.

The statements and indicators are intended to help those who carry out the appraisal to identify signs of the health of the spirituality the school. They also provide an opportunity to the school community to seek a way to a sustainable Catholic ethos and spirituality, and the ways these can improve the quality of education it offers.

Fully Alive: Reviewing life in the Catholic school



Signs of God's Presence

Fully Alive

Fully Alive sets out to unify the work we do at CIE in one manual.

Fully Alive has been developed to assist Catholic schools to evaluate how well they are doing. It has not been designed to be followed slavishly, but rather to provide schools with some theory and guidelines that they can use to appraise what they are doing well and take action in the areas of their work that need to be improved.

Part One of the handbook provides some theoretical background. The school is guided through the philosophy underpinning the Catholic school and how this is lived out in daily practice. Indicators are set out to be used to rate different areas of school life. Part Two provides schools with the toolkit to carry out the evaluation. Part Three provides examples of different kinds of forms and checklists that can be employed to assist schools in gathering information.

Use with Signs of God's Presence

Fully Alive should be used in conjunction with *Signs of God's Presence*. The comprehensive set of indicators contained in the document *Signs of God's Presence* covers the following broad areas, and is to be used to appraise the school's distinctive religious character:

- Christian commitment;
- Spiritual growth;
- Religious diversity;
- Opportunities for religious practice;
- The display of Catholic signs and symbols;
- Concern for the common good;

- Commitment to the poor;
- Relationship with parish and bishop/religious congregation;
- Work of the Catholic Church and its leaders;
- Religious education programme; and
- Professional formation and development of religious education teachers.

Using Fully Alive

The manual can be used in three ways:

1. Internal evaluation or appraisal	<i>Fully Alive</i> can be used by a school to carry out its own internal evaluation or appraisal. In this instance the school will decide on which areas it will look at more closely, and review these using the school's own personnel.
2. Internal evaluation with a critical friend	The manual can also be used by a mentor or a critical friend who can guide the school to carry out its own evaluation.
3. External evaluation	The manual can also be used in an external evaluation by a team of people who come from an outside perspective to evaluate what happens in a school. In this instance the school is very aware of the criteria that will be used to make judgments on just how well it is doing.

Walk through some indicators

Look at the ethos and pastoral care indicators below.

These are the indicators on page 16 of the book.

Ethos and pastoral care

Equality and fairness, inclusion

1. Everyone is made to feel welcome.
2. Learners are admitted from the local community.
3. Sense of compassion and responsibility for others is developed.
4. Dignity of each person is recognised.
5. There is a sense of equality, respect and fairness.
6. Orientation for new teachers and learners.
7. Assistance is available to support families in need.
8. Discriminatory practices are eliminated.

9. Barriers to learning and participation are reduced.
10. Procedures to counter bullying and harassment are implemented.
11. Programmes are in place to reduce the impact of HIV/AIDS.

Where you find the evidence in the school

- Observations;
- Interviews;
- Focus group interviews;
- Surveys;
- Policy review;
- Accessibility surveys;
- Review of record keeping; and
- Marketing material.

The book also provides useful questions to ask

Access and care

- Is the first contact people have with the school friendly and welcoming?
- Does the school welcome all students?
- Are there positive ways for welcoming new students and new staff and for marking their leaving?
- Is the school welcoming to all parents/carers and others in the community?
- Is information about the school made accessible to all?
- Does the school entrance hall reflect all members of the school community?

Diversity, inclusion and local community

- Is the school community well informed about the school's policies and practices?
- Is the school involved in the activities of the local community?
- Is the local community seen as a resource?
- Is the variety of backgrounds and home languages seen as a positive contribution to the school?
- Is there recognition of the existence of discrimination and the need to minimise all forms of it?
- Are the cultures of the school equally supportive for boys and girls?
- Are procedures in place to counter bullying?
- Do students know who to turn to if they are bullied?
- Are clear records kept about bullying incidents?
- Are organisations of people with disability consulted about the accessibility of the school?
- Does the school provide support for orphans and vulnerable students?

The school is guided through the philosophy underpinning the Catholic school and how this is lived out in daily practice.

Safeguarding the Catholic school's distinctive religious character

John McCormick

CATHOLIC SCHOOLS COME in various sizes – the number of students and, consequently, the number of staff vary – but the formal policy and procedural requirements placed by the State and the SACBC and CaSPA on each school remain the same. Obviously, the principal's role, together with the chairperson of the School's Governing Body or Board of Governors, is key in minding the processes of policy development and review. Depth in staff, parent and owner involvement makes the life of these two people much easier – and allows for delegation to particular clusters of teachers and parents, particularly when the school is blessed with a deputy principal, a head of department (or two), and a religious education coordinator, or when parents – or past students – offer specialised skills to the school. Even so, ongoing work is required if staff, parents and learners are to be sufficiently informed about the policies, processes, programmes and behaviours that will maintain and foster a school's Catholic ethos.

Ongoing work is required if staff, parents and learners are to be sufficiently informed about the policies, processes, programmes and behaviours that will maintain and foster a school's Catholic ethos.

A listing of the items mentioned in the indicators of Statement 1 in *Signs of God's Presence* will show something of the extent of what is required:

A mission statement, code of conduct for staff, code of conduct for learners, Religious Education Programme policy, Pastoral Care policy, Sexuality Education policy, in-service training of various kinds, a legal disciplinary procedure for learners, a legal disciplinary procedure for staff, and employment procedures that take equity and the distinctive religious character of the school into account.

The ethos appraisal process should allow the school governing body/board of governors and the school to plan a process to ensure that each item is in place, and to review each item from time to time. These items should be readily available to all – particularly to applicants for teaching posts and to parents



seeking to enrol their children in the school. It's important to be clear in interviews or briefing meetings about the school's Catholic character, and to set out in some detail the behavioural, programmatic, and knowledge requirements of this.

Thus, staff, parents and students need to know about the school's approach to religious observances (assemblies and liturgical celebrations), and that Religious Education is part of the Catholic school's curriculum (along with its selection from the national curriculum). Staff should be aware that they will be expected to participate in the school's assembly programme, and that they may be required to teach RE. Those responsible for briefing staff, parents and learners on this need to be well prepared, particularly as questions and misunderstandings need to be sensitively addressed. One way of doing

this with regard to both assemblies and RE is to note the Catholic orientation or point of departure in these programmes, but to also be able to show how cultural and religious diversity is taken into account and celebrated. I'll address aspects of a "substantial and coherent Religious Education Programme" in next year's focus on Statement 2.

Likewise, HIV/AIDS and Sexuality Education must be handled carefully. Here, teachers of RE, Life Orientation, and Natural Sciences need to understand the Catholic church's position on human dignity, relationships, marriage, and sexuality. Parents should be informed of the school's approach to HIV/AIDS and sexuality – and, if they wish, be able to see the materials that will be used. As with the school's assembly and RE programmes the intention is to invite, not to impose. In an educational setting, learners are offered the opportunity to reflect on the nature of healthy, good, respectful relationships and to consider how they can develop these with family, friends, and boy/girl friends. The focus on human dignity, care for others, and the need for both love and justice in interpersonal relationships, are powerful ways of enhancing the National Curriculum's concern for promoting human rights. It is in this wider framework of positive teaching about the dignity of the person, the nature of love, an ethic of care for others, and the need for fidelity in relationships, that the Church's particular position on marriage, parenthood, and openness to life, along with its advocacy of abstinence from sex until marriage, or its opposition to contraception needs to be understood.

It's also useful to provide opportunities for staff and parents to ask questions about ethos, aspects of school life, and Catholic teaching.

These examples clearly illustrate the importance of ongoing in-service work on the ethos of the Catholic school. At its most basic, it begins with induction/orientation programmes for new staff, parents, and students. It helps if every member of the school community knows something of the story of the school – its founding, the religious congregation/s involved, and the charism of the congregation/s concerned. But this story has to be connected with how the school seeks to respond to present needs – one function of the mission statement. It's also useful to provide opportunities for staff and parents to ask questions about ethos, aspects of school life, and Catholic teaching. Much suspicion arises from misunderstanding – as much for those members of the school community who profess to be Catholic, as for those who profess membership of other churches or faiths.

Other forms of in-service work on ethos can include opportunities for reflection on ethos during planning meetings, participating in workshop programmes available from the Catholic Schools' Offices or Regional CIE Offices, or encouraging staff to participate

in short courses or in higher degree programmes offered by institutions such as St Augustine College. The latter provides one way in which RE teachers, for instance, can obtain a professional qualification for this learning area.

Policy development takes time. But at its best each policy will hold the Catholic school's commitment to maintaining its "distinctive religious character", even as it sets out to serve the common good – preparing learners for further education, employment, and life as citizens and neighbours. These are all worthwhile and necessary goals even if the Catholic school hopes for more: to offer an experience of community, an encounter with Jesus Christ and God's vision for humankind and creation, and an awareness of the sacramentality of the whole of life.



Student at St Matthews High School

Your EAR in Parliament

Kevin Roussel

THE CREATION OF a Department of Basic Education and a Department of Higher Education and Training out of the old Department of Education will likely lead to some major changes to the legislation around schools. The reports of the meetings of the Minister and the Provincial MECs, which is called the Council of Education Ministers, has indicated that a basic education Act is in the making.

There are also some direct references to work being done on a school fee exemption policy which would allow the state to reimburse schools that give exemptions. Another new feature will be the introduction of funds being made available for schools to join school governance organisations. Currently there are three major players in the organisations of school governing bodies, the National Alliance of School Governing Bodies, the Federation of Governing Bodies of South African Schools and the Governing Body Foundation.

The beginning of the year was very quiet as policy makers were involved in the elections. Now that the dust has settled policy and legislation making is back in full swing. The table below



Round-table discussion

is a summary of all submissions made to date. In addition to these submissions support was given to the Lesotho Institute of Education while it worked on submissions on the new Lesotho Education Bill.

Date	Name	About	CIE comment
31 March	City of Johannesburg Rates Policy	Property Rates	Comments were made dealing with reasons why schools should not be rated for property taxes.
15 April	National Education and Training Council Regulations	Regulations for the operation of the council to be established to advise the Minister on policy	Comments were made around the need to establish the National Education and Training Council as soon as possible.
14 May	National Education and Evaluation Development Unit Inspectorate	Ministerial Committee report on the establishment of an inspectorate system	Comments were made on the quality of the report. The researchers had used good processes and data. Our commitment to improving education in South Africa and support for the establishment of a National Evaluation Development Unit were highlighted.
3 August	Learner Attendance Policy	Policy to improve learner attendance and better record keeping	We supported the policy as an initiative to improve systems for education management. We supported the tone of the policy which links learner obligations to school performance.
4 August	Implementation of the National Curriculum Statement	Experiences of stakeholders in implementing curriculum	This submission was made online and the CIE facilitated a process to get as many submissions made as possible.
9 September	Amendment to policy and regulations pertaining to the National Senior Certificate	Management of the Matric Examinations (now called the National Senior Certificate)	We supported amendments and recommended that learners not be allowed to change subjects between Grades 10 and 12 with ease. The policy would have allowed learners to change two subjects in Grade 10, two subjects in Grade 11 and one subject in Grade 12.
16 September	Amendment to policy and regulations pertaining to the conduct, administration and management of assessment for the National Senior Certificate	Management of the Matric Examinations (now called the National Senior Certificate)	We supported the amendments and made recommendations to allow learners up to two years for the completion of Matric. Several technical changes were also proposed.

KwaThintwa takes the plunge

Itumeleng Makgobathe

PICTURE A ROYAL AFFAIR complete with drum majorettes and a rolled-out carpet. This was the welcome that met all who came to the opening of the Denis Hurley Swimming Pool at KwaThintwa School for the Deaf in Inchanga early in September.

The wind and hot weather could not deter the staff and learners from going all out to impress and make everyone present feel at home.

The guests came from all walks of society, from His Eminence Cardinal Wilfred Napier, who succeeded the school's founder Archbishop Denis Hurley as Archbishop of Durban, to the Deputy Mayor of eThekweni Municipality, Logie Naidoo, and the event got off on a high note with a prayer song.

Cardinal Napier opened the proceedings with a prayer and said, "It is always an honour to remember Archbishop Hurley for all his wonderful works."

Thandi Mtshali, a teacher at the school and programme director for the day, said, "It is windy today because it goes with the man being honoured: he made winds of change."

The pool has been named after the late Archbishop Hurley.

Mavis Naidoo, principal of KwaThintwa, welcomed guests and recounted the history of the school.

She explained how Archbishop Hurley visited a place called Thinta in 1981 and a young deaf boy, known only as Philani, came to him and touched him. He wondered why the boy was not at school and after making enquiries, he found out that there was no school for deaf black people. This sparked the idea to start KwaThintwa.

"It's called KwaThintwa because *thinta* means 'touch' in isiZulu and the boy touched him figuratively and literally in a place called Thinta," Naidoo added. "Denis Hurley's spirit lives on through KwaThintwa. From 1981 until today we have flourished and become who we are because he had a dream," she said.

The Superintendent of Education and Inchanga ward manager, Mandla Masikane, said he felt honoured to be working with the school and expressed his gratitude to everybody who contributed to it. Masikane said, "I want to thank all the donors who made this day a success. KwaThintwa is moving at a very fast pace."

It's called KwaThintwa because 'thinta' means 'touch' in isiZulu and the boy touched him figuratively and literally in a place called Thinta.



Deputy Mayor of eThekweni Logie Naidoo and Cardinal Wilfred Napier officially open the pool



Boys from Highbury Prep put on a swimming display in the new pool



The students rendering a prayer song to open proceedings

Paddy Kearney, who wrote Archbishop Hurley's biography, *Guardian of the Light*, said, "I've seen some photos of the Archbishop taken at the beach and it is clear that he would be delighted that you would all have a pool to swim in."

Kearney also said, "A swimming pool has a certain purpose and learning how to swim is an important skill that everyone should have." In closing, Kearney reflected on the boy who touched Hurley, saying, "That was a brave little boy. He couldn't speak, he couldn't hear, but he smiled and he touched the bishop. How many people benefited from that little boy's bravery and how many still benefit?"

I trust we will develop great swimmers who will one day represent the country.

Archbishop Hurley's niece, Michaela York, said her first thought on receiving the invitation to the pool opening was, "Could Uncle Denis swim?" "I think if Uncle Denis were here today he would tell a witty story and encourage the learners to learn how to swim," she said. She said determination was one of Archbishop Hurley's strong characteristics. "He resolutely stood up for his beliefs. He also loved life and people and I'm sure he would be encouraging you all today."

Deputy Mayor Naidoo said, "Denis Hurley was a great South African. Through this facility, we will remember his work, courage and dedication towards a new South Africa."

Opening the pool, he said: "I trust we will develop great swimmers

who will one day represent the country."

The opening was followed by a swimming display by the boys from Highbury Preparatory School, a boys' school in Hillcrest. According to principal Richard Stanley, Highbury has been in a growing partnership with KwaThintwa for the past four or five years. "We hope the children will enjoy their new pool and be restored," said Stanley.

Reflections

"It was very well organised, the welcome was fantastic and there's a special something at this school." – Helene Haworth, who helps with the garden at the school.

"We are very happy today to see that our kids are progressing towards acquiring swimming skills and it's important to remember Archbishop Hurley, who founded the school, because he got up and acted so that our kids could benefit." – Siphon Khwela, Ndahleni School for the Deaf, Richmond.

"I am amazed and saw something wonderful today. I am impressed with the progress of the school since I used to serve on the board. I was touched and even want to form a partnership with the school because I run an NGO for HIV-infected people." – Sabbath Mlambo.

"It was a great tribute to a great man and all that he stood for. When you think of his vision and starting this school, three things come to mind. One, that he believed all children can learn, even those who are deaf. Secondly, I like his human relations skills, he always encouraged team spirit, and lastly, he believed in women's leadership. It was formerly a domain of white males but the bishop believed in us, he had confidence that we could do it." – Tinki Mntambo, former principal of KwaThintwa.

How to chair a disciplinary hearing

Claire Baker

Chairing an enquiry is not only about following procedure, it is about getting as much information as possible and making a well-informed and fair decision. The previous articles in this series have provided advice on what to do prior to disciplinary hearings. This article will provide you with some pointers on how to chair the actual enquiry.

ALTHOUGH THE THOUGHT of having to chair a hearing might be intimidating, this is probably due to the fact that you think that a hearing is a formal and complicated process. And of course I'm going to tell you that it is not. At the end of a hearing the chairperson should be in a position to make an informed and fair decision based on the information at hand. The chairperson must conduct the hearing in a way that allows him or her to get to the bottom of the matter and in order to do this, a degree of flexibility is required. A hearing is not, thank heavens, a court of law. The emphasis should be on finding out as much as possible and on giving those present a fair opportunity to be heard, not on perfecting the judicial process. Too often I have seen hearings end badly or result in poor decisions because the chairperson is overly concerned with procedure and forgets to pay attention to the actual facts.

The trick lies in knowing when to be flexible and when to be firm. So what I am going to do is tell you exactly which procedural aspects of a hearing are non-negotiable so that you know when to stick to the procedure and when you may depart from it. There are certain specific aspects of a hearing which must not be compromised because this can compromise the procedural fairness of the hearing. But the rest of it can be informal without it affecting the validity of the hearing. If you keep the important bits in place, you can exercise your discretion with regard to the rest.

The important bits:

An impartial chairperson

As far as is practically possible, the person chairing the hearing should not have been involved in any prior preparations or discussions about the matter. Obviously this is not always possible, and so it may well be that you are aware of events leading up to the hearing, either because someone has asked you for assistance, or merely because of the nature of the environment in which you work. But if this is the case, you must ensure that you are utterly objective and unbiased and have not made any assumptions, even if those assumptions may eventually turn out to be true. It is very

easy to develop an idea of what you think might probably have happened. And it may well be the case that your ideas on what happened are right. However, when chairing a hearing you must get rid of all these ideas the minute you sit down. Be prepared to give everyone present, especially the employee, the benefit of the doubt.

Notice of the hearing in writing and sufficient time to prepare for the hearing

It is a legal requirement that an employee be given 48 hours' written notice of a hearing. Forty-eight hours is the minimum amount of time. The notice **MUST** be in writing, and it **MUST** state clearly the allegations that are being made against the employee.

What if the employee did not receive the notice 48 hours prior to the hearing?

Ask if they feel that they are sufficiently prepared. If they say that they have not had time to prepare, postpone the hearing and give them more time. If, despite the fact that they have not had a full 48 hours' notice, they are ready to proceed, note for the record that, although they did not receive proper notice, they have waived their right to this notice and are prepared to proceed. Make sure that you write this down! Because this is the waiver of a basic right which could jeopardise the procedural fairness of the hearing and should therefore be given very careful consideration.

What if the charges or allegations are unclear or the employee says that they don't understand what they've been accused of?

Postpone the hearing in order to give them more time to prepare. If necessary ask the employer representative to clarify the charges, or to provide a better charge sheet. But be aware that the 48 hours will run from the time that the employee receives this new charge sheet.

If you are in any doubt about whether adequate notification has been given, err on the side of caution and postpone the hearing in order to rectify things. It might be time-consuming, but rather waste a day than a week in the CCMA.

Representation

An employee is entitled to be represented or assisted by a colleague or union representative (otherwise known as a shop steward). Strictly speaking an employee is not entitled to be represented by an attorney or by anyone from outside the work environment. Even the union representative must be one of the elected employees, and not an external union official. But exceptions often have to be made in this regard due to the nature of the work environment or the complexity of the case. Short of going

through all possible eventualities with you, suffice to say that if you are called to make a decision with regard to representation, and if you are not sure what to do, err on the side of the employee.

Ensure that before the hearing proceeds the employee has whatever assistance they are asking for, within reason, of course. It is generally safe to say that, unless the employer has their own lawyer, lawyers as employee representatives should not be allowed. Once again, it may also be necessary to postpone a hearing in order for the employee to find suitable assistance and to brief their representative properly.

Witnesses

Not only must an employee be allowed to bring their own witnesses, but they must also be given the opportunity to ask whatever questions they want of the employer's witnesses. Another common error in hearings is to run through the company witnesses, allowing the company to present their case, and then forgetting to allow the employee to cross-examine those witnesses. As ridiculous as it sounds, it is not at all uncommon for a witness to be called by the employer, and then later have to be recalled when the employee belatedly says that they want to call the same witness. In order to avoid this sort of thing happening, it is a good idea to ask the parties at the beginning of the hearing which witnesses they intend to bring, or would like to speak to.

Again, sticking strictly to the rules of examination, cross-examination and re-examination is not necessary. You want to get as much information as you can from the witnesses. Being overly conscious of things like leading questions and asking questions at the right time usually ends up in the witness not being asked the questions at all and prevents vital information from coming to light.

It is also okay for the chairperson to ask the witness questions. Just be careful not to ask all the questions and forget to allow the employee to ask his or her questions.

Employee must be given a fair opportunity to state their case

By far the most important aspect of a hearing is affording the employee the opportunity to say whatever it is that they want to say. This may often mean that you have to listen to something that does not appear to be relevant to the current situation, but listen to it anyway. A hearing fulfils a secondary, but no less important, and almost cathartic function of allowing those people present to say what they feel needs to be said. Whether or not this is relevant to the final decision is a determination that you, as chairperson, must learn to make. But do not prevent someone from speaking because you think that what they are saying is not relevant before you have actually heard what it is that they want to say.

Of course, you don't want to sit in the hearing forever. And so it will often be necessary to keep a tighter rein on the hearing and prevent people from wandering far off track. But once again, when in doubt, err on the side of the employee. An employee's perception of the fairness of the hearing is based far more on the extent to which they were allowed to have their say than on any other procedural technicality.

At the end of the day, or should I say at the end of the hearing, you should be confident that you have a very clear idea of everything that happened that led to the employee being called into the hearing. There should be little or no doubt left in your mind. Also, be mindful of how you are making your decision. Can you back up the decision you make with concrete evidence from the hearing? Have you made any assumptions which are not supported by direct evidence from the hearing? And, most importantly, are you confident that the employee said everything that they wanted to say? Your skill as a chairperson will lie in your ability to sort the irrelevant information (and there will certainly be a lot of it) from the pertinent facts and to make your decision based on those facts. Remember the important bits that I have just highlighted for you, but above all else listen carefully, don't make any assumptions and be fair.



Outreach-inreach

Colin Northmore

IT'S A YEAR later, and the project started at Sacred Heart College to educate refugee children keeps evolving and increasing in reach and importance. What started out as a creative attempt to address a seemingly impossible problem has turned into a beacon of hope and model for practice that has application anywhere in the world.

The word outreach has a very specific way of defining (and by implication limiting) the work done by schools to encourage young children to develop a spirit of compassion.

We started with 50 children in four grades and a group of four teachers and what was clear from the start was that the traumatic events in their history had a profound effect on their self-esteem and confidence. Shining through the insecurity was a barely discernible flame of hope and our challenge was to turn this flame into a roaring fire. Many schools in SA have programmes which encourage the students to engage in charitable activities to benefit those less fortunate than themselves. Most of these programmes come under the broad heading of “outreach” and as an English teacher I always find it interesting to examine how the words we use to describe what we do create meaning.

The word outreach has a very specific way of defining (and by implication limiting) the work done by schools to encourage young children to develop a spirit of compassion. When we hear the word, the picture created in our mind is one of someone standing firmly in a place of safety reaching out a hand to save someone else in danger of falling. The implication is that the person reaching out has nothing to gain other than the satisfaction of having saved or helped a fellow human being. As our project evolved it became very clear that we would need to consider a different word to describe what we were doing.

Catholic schools are supposed to exist for the common good. If you look at the founding charism of any Catholic school you will see at its root a desire on the part of the founders to provide an education for those who were marginalised by the normal social structures. In reality, today, many Catholic schools are considered to be elite institutions providing an excellent standard of education to the socially advantaged and wealthier parts of our community and many of their outreach programmes are a response to a desire



on their part to ensure that those elite children engage with the social inequalities of their countries. What Three2Six taught us was that these programmes of engagement often fall very short of their stated purpose. In many instances they serve to reinforce the social inequalities and confirm the message that the western world has for us about the importance of material wealth.

The implication is that the person reaching out has nothing to gain other than the satisfaction of having saved or helped a fellow human being.

It is a lot easier to assist others in need when it does not require a tangible sacrifice on your part. For the purpose of understanding this it is important not to interpret this to mean that these works of “outreach” are not noble. The intentions that drive these works are good and the support they provide to those in need is immeasurable but at their heart there is a fundamental flaw. Our experience of Three2Six has taught us that it is this fundamental flaw that ultimately leads to the demise of these projects and fatally undermines their long-term effect. One is reminded of the African saying about teaching someone to fish and essentially most outreach projects are concerned with handing fish out.

The epiphanal understanding of the charitable nature of Three2Six was that it was the wealthy elitist institution which was on the receiving end of the charity. The tangible benefits for Sacred Heart College were as measurable and as important as the tangible

benefits were for the refugee children receiving their education. Ensuring the success of the project required an increasing degree of compromise on the part of the staff of Sacred Heart and as the numbers grew to the current 189 students it became clearer to us that if we were to succeed in our attempt to provide basic education for refugee children we would have to be willing to increasingly integrate the children into structures of our school. I once heard a process that had been designed to increase access of a poorer community to the resources of the wealthy community described as a brave stretch and made myself unpopular by asking “who is being brave and why do we have to stretch?”

Essentially the brave stretches of wealthy educational institutions amount to an attempt to justify their existence (particularly if they are Catholic) in a context where there is no morally defensible position for them to adopt. Three2Six has taught us that common good requires a true unpacking of both words. The “common” implies that the process must benefit all who are engaged in it. In his film *Celebrate What is Right in the World* Dewitt Jones states that by celebrating what is right in the world we find the energy to fix what is wrong. At the core of the Three2Six inreach project is the realisation of this idea.

We have learnt that the sustainability and effect of the project has gained strength because the college benefits as much as those who are being taught in the project do. Yes, we provide food and uniforms and lessons in English and Maths, we provide training for teachers and dignity for people but in the process we are required to give up our classrooms, to share our playgrounds and spaces, to view the children of the project as our own, and the effect of this is powerful. I am reminded of another story of fish – the unbelievable tale of how five fish were made to feed thousands, and if we have learnt nothing else from implementing our project, we have learnt that the miracle performed by Christ is ongoing in the world.

If wealthy schools are to teach their children the true meaning of common good, they have to give up their “safe” projects and begin to engage with those they wish to benefit in a far more comprehensive way. Community service programmes in school cannot be fragmented moments in time for children, but have to be ongoing experiences of a willingness to sacrifice what one holds dear to ensure that someone else can gain the strength to do the sacrificing in the future.

The growing pains of this project have related directly to the increasing understanding of those in leadership positions that sharing means just that.

Three2Six has progressed in fits and starts. The growing pains of this project have related directly to the increasing understanding of those in leadership positions that sharing means just that. The pride, dignity and growing self-esteem of our refugee children is a testament to the power that is held when the possibilities of true common good are achieved. The tangible improvements to the infrastructure and resources of the College as a result of this project are a result of the courage and willingness of the parents of these children to entrust them to us and require a solemn commitment on our part to be worthy of their trust. I have no doubt that ultimately common good is, and will be, served through this project and the true fruits of our labour will be to see similar projects springing up all over our country and the world, but a far more wide-reaching impact can be achieved if we can gain an understanding that no outreach is sustainable unless it includes inreach.



Br Theodore Diouf, Colin Northmore and Sr Alexia Kaberuka

The Gospel's message of hope

Christine Marot

DELIVERING HIS LECTURE at the 6th Bishop Hans Brennikmeijer Lecture held at the Glenmore Pastoral Centre in Durban, Fr Albert Nolan recounted fond memories of the bishop, a man he described as “a true Dominican and a great supporter of the CIE”.

Bishop Brennikmeijer chaired many meetings during which “he would flow into prayer” in between dealing with the business of the day. He was remembered for always seeking “guidance for the people of God in times of change”.

The bishop was also described as one who would never pass up the chance for a good debate. Although he was a man of great intellect, his humility enabled him to interact with people of all social stations and he “always showed a special interest in each individual”.

Introducing Fr Nolan to guests, the CIE’s Anne Baker focused on some of his achievements, most notably having written a number of books “highlighting the struggle of countries and individuals for salvation”, being instrumental in the drafting of the Kairos Document – which fought against the iniquities of apartheid – founding *Challenge* magazine and receiving the Order of Luthuli (silver).

Opening with the statement: “We are living in an age of despair”, Fr Nolan immediately followed this negative message with a more powerful and positive one in which he emphasised the need for teachers and preachers to counteract the prevalent sense of futility with the message of hope promised in the Gospel.

Qualifying his earlier statement, Fr Nolan referred to a general despondency towards the church, lack of vocations to the priesthood, a sense of hopelessness among learners, a lack of political will to change this scenario, and on a global level, the pressing issues of global warming and climate change. However, “for Christians there is always hope,” he continued.

“The mystery of God is a powerful and ever-present reality, something the scientists of today readily admit,” he added. Responding to the oft-asked question faced by many Christians in the world today, Fr Nolan explained that God does not cause suffering, nor does He allow us to suffer. Rather, “as a god of love and compassion, He suffers with us.”

Reiterating his message of hope, he said that our hope should be for the reign of God here on Earth. “He wants whatever is best for the whole of creation – for the common good.” He added, “When God is at work in the world and when His people work for the common good, only then will we witness an evolution of the universe in terms of politics, economics and religion.”

“There is no area of life from which God can be excluded,” he said.



Fr Emil Blaser, Mark Potterton, Fr Albert Nolan and Lionel Samuel

In the times in which we live, many people ask how we can discern God at work in the world. To this Fr Nolan responded: “Peace comes out of war – look at Iraq; human compassion comes out of disasters like AIDS and the Asian tsunamis; the church is undergoing reform, for instance the Catholic Church is addressing the sex scandals of the past and expressing compassion for the victims.”

Carrying forward the theme of “hope”, Fr Nolan addressed the many educators present at the meeting. He outlined areas in which they could make a difference:

- Focus on teaching spirituality, not only on teaching doctrine. “Teach your children to be loving, prayerful, patient and trustworthy.”
- Plant seeds for the future. “Teach them things they will remember later in life.”
- Tell them about the reality of God today and how He taught us that men and woman are equal.
- Focus on God as a mystery “by encouraging a sense of wonder and awe at His mighty creation”.
- Make sure they understand the concept of the “common good” and why we all need to help and support each other.
- Show them by example how to trust and to be trustworthy. “A world in which no one can trust anyone becomes a world of fear and suspicion. We all want a new society in which we can all trust each other.”

The lecture ended with a number of challenges being outlined and shared by members of the audience. These included the difficulty in trying to teach a starving child; conveying trust to a child who has been raped, counselling traumatised learners and teaching a child who has never been hugged about Christ’s love.

As one educator so aptly put it: “As a teacher I see my role as a ‘messenger of hope’. The same could be said about Bishop Hans Brennikmeijer, a great Catholic who, in today’s demanding and secular world, would surely reiterate the timeless words of St Paul, who urged the Christians of his day to ‘hope against hope’.”

Mercy education and the significance of place

Carol Rittner

YEARS AGO – 43 to be exact – here in South Africa, Robert F Kennedy, brother of late US President John F Kennedy, had this to say. He was quoting Archimedes, the great Greek mathematician: “Give me a place to stand, and I will move the world.”

My friends, we have a place to stand – the classroom – and whether it’s Mayfield or McAuley, St Theresa’s or St Matthews, Iona, Morekolodi or Tsongo – or, for myself, the Richard Stockton College of New Jersey – we can “move the world” because we are teachers.

We have power beyond measure to make a child’s life joyous or miserable

We have power beyond measure to make a child’s life joyous or miserable. We can be instruments of inspiration or tools of torture. We can hurt or heal in our classrooms. We can decide whether a crisis will be escalated or de-escalated, whether a child will be humiliated or encouraged.

We can bend history. We touch the future. We are teachers!



Student from St Peter Claver Primary School

A few words about myself

I am an American, a woman, a Roman Catholic Christian, a Sister of Mercy. I have been a Sister of Mercy for 47 years, and for 42 of those years, I have been a teacher.

As a teacher, I have learnt a few things. First, I have learnt that students meet our expectations. Second, that questions are more important than answers. And third, that the only lesson worth learning is when night has ended and day has begun.

Let me explain.

When I began teaching high school students, they were divided into “Track One” and “Track Two”: those destined for university and those destined for non-professional jobs. I had different expectations for students in the two tracks. I had great success with my Track One students: I pushed and prodded and encouraged them. Many went on to become doctors and lawyers, teachers, successful businesspeople and even elected officials. I don’t really know what happened to most of my Track Two students, but if they became successful, it had very little to do with me because I never taught them very effectively.

Only years later did I realise the problem wasn’t theirs but mine. Students meet the expectations teachers have for them – and I am ashamed to say I had very few expectations for my Track Two students.

Students have varying levels of ability – we all know that. But, as teachers, we have a moral obligation to encourage all students to do their best. Students must know that we who teach them expect nothing less from them – all of them – than their very best. Otherwise we fail them.

The second lesson I learnt is that questions are more important than answers. Answers aim to settle things, but questions invite continuing inquiry, further dialogue, shared wonder and sensitive openness. If we can teach our students to be as comfortable with questions as they are with answers, I believe we shall be helping them to live more easily in our multicultural world.

Catherine McAuley and the Sisters of Mercy

Sisters of Mercy founder Catherine McAuley loved questions. As a young woman in 19th-century Ireland, the poverty and misery she saw on the streets of Dublin caused her to question the status quo. She knew there was something she had to do to meet the challenges of her day, so she started an institute of religious

women who would bring God's mercy to those in need.

According to Angela Bolster, an Irish Sister of Mercy who spent her life working for Catherine McAuley's canonisation, Catherine was convinced that permanent improvement in people's lives "could only come through provision of education". To educate is to provide schooling – to provide opportunities for people to learn, to develop their talents, to acquire skills, to help them learn how to think and express themselves, to develop insight about life, about the world, about one another, about God.

Allow me to come back to that speech Robert Kennedy made: "Some believe there is nothing one man or one woman can do against the enormous array of the world's ills. Yet many of the world's great movements, of thought and action, have flowed from the work of a single [person]."

It is from numberless diverse acts of courage and belief that human history is shaped. We who stand in classrooms can shape the world.

In South Africa, the tradition of Mercy education dates back to June 1899, when the Sisters of Mercy opened the Convent of Mercy School in Mafikeng. Today, schools in Pretoria, Johannesburg, Soweto, Winterveld, Mmakau, and other places have some relationship to the Sisters of Mercy and their commitment to education.

Those of you who teach in and with Sisters of Mercy are still teachers in the Mercy tradition. Please do not lose sight of 110 years of Mercy history. Renew and celebrate that shared Mercy vision that permanent improvement in the lives of people can only come through education.

Education for humanity

Let me now move to the third lesson I learnt as a teacher.

Everyone knows that education is linked to jobs, economic growth and a decent public order. But I believe that education is also a kind of intangible but definable assertion of moral courage that turns schooling into civilisation.

The kind of education I am suggesting has as its goal to train the whole person to be at once intellectually discerning and humanly flexible; to be responsive to the new and responsible for the values that make us civilised and able to live in our pluralistic world. It is to teach us to meet what is new and different with reasoned judgment and humanity.

I once heard a story that so perfectly illustrates this. There was a teacher who knew that teaching was not limited to the classroom but that every occasion presented a "teachable moment".

The teacher was out walking with his students when they came to a grove of trees. It was very early in the morning and they could see that the sun was beginning to come up, so the teacher asked his students: "How can you tell when night is ended and



Learners from Veritas Primary School

day has begun?"

One student answered, "You can tell when the night is ended and day has begun when the sun begins to break over the horizon." "No," said the teacher, "that's not correct."

Another student said, "I think it is when you look in the distance and can tell the difference between a donkey and a horse." "Sorry," said the teacher, "that's not correct either."

A third student said, "Well, I think it's when you look in the distance and can tell the difference between an orange tree and an apple tree." "Wrong again," said the teacher.

"You can tell when night is ended and day has begun," the teacher said, "when you can look into the face of any man or woman and see there the face of your brother or sister. If you cannot do that, it does not matter what time of the day it is by the sun, it is still night."

If we are to be successful Mercy teachers, we must become teachers of humanity and for humanity – teachers who help students to recognise in the face of every man and every woman their brother and their sister.

The significance of the places of learning where we stand cannot be measured in ordinary terms, for how does one measure helping a human being to become an agent of history?

Women, after all, in that time and place were often treated like children – seen but not heard.

Book review

Mark Potterton

The Constitution in the Classroom

Moolman, S. & Fleisch, B. (2009). Pretoria: Pretoria University Law Press.

THE CONSTITUTION IN the Classroom has its origins in the collaboration between two people – a lawyer and an education policy expert. The book is grounded in South African education history, and traces the historical, political and economic antecedents that have led to our current statutory framework for education.

Advocate Matthew Chaskalson sums up the essence of the book quite well: "an impressive scholarly work that, in my view, will stand as the leading analytic text on law and education in South Africa since the advent of democracy... it is... thought provoking... well written... exhibits an impressive degree of legal, educational, sociological and historical research... and makes an original contribution to the development of South African legal theory". This is therefore not a coffee table book or a book that you will casually dabble in.

The authors engage six discrete topics that reflect the broader currents and conflicts in educational debate: school choice, school fees, the right to an adequate basic education, single-medium public schools. The authors deal with these issues in the context of the law's commitment to political rights, to association, to community rights, to dignity, to expression, to democracy and a range of other constitutional norms.

The authors introduce an interesting debate on the right to "adequate" basic education. They show that what "basic education" is, is not actually clear. They believe that state has not discharged its obligation to provide adequate basic education. Education is both a human right in itself and a means of realising other human rights. Education is the primary means of enabling marginalised adults to participate fully in communities. In other words, individuals are able to determine the shape and direction of their future. The authors argue that education's status as an empowerment right might well explain why it receives greater protection than rights like housing, food, water or social security.

The authors then go on to provide a standard by which to measure a state's compliance with its obligation to provide basic education – what they call the four As: Availability, Accessibility,

Adaptability and Acceptability. Using these criteria they argue that the state has failed to provide adequate basic education.

The authors examine the powers and functions of school governing bodies in Chapter 6. They argue that governing bodies provide a vehicle for popular political participation that is quite real, and they enjoy popular acceptance across class and language divides. The authors go on to show how amendments to the Schools Act have placed limits on their powers. They also explore how affluent communities have tried to protect their privileged status.

The Constitution in the Classroom is well written and not overly technical. The extensive footnotes are a little off-putting to ordinary people, but no doubt provide useful reference for scholars. The introductions, sub-headings and chapter conclusions make finding your way around the book very easy. Moolman and Fleisch succeed in demonstrating how the law plays out in society and even how it sometimes hinders transformation.



Book reviews

Kids' Football Fitness: Coaching, Conditioning and Nutrition

Simon Thadani, Steve Foley and Alison Byard
A & C Black Publishers Ltd

KIDS' FOOTBALL FITNESS introduces a brand-new concept for children's football training, providing building blocks for a carefully structured, target-based programme of coaching, conditioning and nutrition for kids aged 7 to 16, with the aim of improving young players' fitness for football. Programmes and drills are especially designed for specific age groups, taking into account young players' differing stages of growth and development. Basic skills, strength work, speed work, stamina work and nutrition are all covered, and the book provides advice on developing a coherent programme to get the best results over a season. With tips and case studies from a range of professional players, coaches and nutritionists to back up the relevant information, and with clear and concise illustrations for all of the drills, *Kids' Football Fitness* is the kids' football training bible, whether you coach professional academy trainees or an after-school kids' club.

Simon Thadani has been the fitness and conditioning coach at Ipswich Town FC for the best part of a decade, during which time the team has tasted the high life with Premier League and European football. Steve Foley is Ipswich's technical skills coach, and has worked with dozens of top managers. Alison Byard is a dietitian with over eight years' experience, three of which have been working with Ipswich, providing one-to-one advice and general guidance on nutrition for players of all ages.



Eating Disorders

Christopher Szabo
Wandsbeck: Reach Publishers

CHRISTOPHER SZABO is Professor, Chair and Head of Clinical Psychiatry in the Division of Psychiatry at the University of the Witwatersrand, Johannesburg. He has extensive experience in the diagnosis and management of eating disorders, having been the consultant in charge of the eating disorders unit at Tara Hospital for many years. His work on the subject has been widely published and he is extensively engaged in public education through media interviews and lectures.

Eating disorders (anorexia nervosa/bulimia nervosa) predominantly affect young females and are amongst the most lethal and disabling of all psychiatric conditions. Whilst stereotypically affecting white females, these conditions have started to emerge amongst black females in South Africa. This book on eating disorders will provide content related to issues such as diagnosis and treatment, and look at the relevance of such information in the South African context.

The book is part of a series aiming to facilitate access, enabling local researchers/clinicians to publish their recent research in *Clinical Medicine* and make this knowledge and experience gained more accessible to a wider audience. This excellent book will be of particular interest for school guidance counsellors.

