

CATHOLIC

Education

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in South African
Catholic Schools

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From the Editor <

We have decided to make *Catholic Education* more practical and 'hands on'. Starting with this edition, we'll be including ideas for putting ethos into practice, suggestions for inter-religious dialogue, activities for exploring environmental issues and resources for using in the classroom. Be sure to make lots of copies for yourself and other staff members or check out our website to find the activities online. Catholic Education is available at www.cie.org.za and can be emailed straight to your inbox, should you prefer. Just drop me a line at kelsay@cie.org.za and I'll be sure to email you a copy. You may then send it on to all your staff and teachers at other schools!

We are proud to introduce the Delta Environmental Centre (DEC) in this edition of *Catholic Education*. DEC offers and facilitates a wide range of hands-on, practical programmes that align and support the current South African school curriculum. They have agreed to contribute editorial content on a regular basis which will support Social Sciences educators in all grades.

We have also put together a team of specialists including a speech and hearing specialist, an educational psychologist, an audiologist and a special needs educator who will contribute practical tips and suggestions for assisting learners in future editions.

CIE has partnered with the Departments of Basic Education and Health to deliver the Integrated Schools Health Programme. In 2016, CIE staff visited 15 primary schools to administer deworming medication to 5 748 learners. We have published lots of crucial information on deworming to inform educators and parents about the importance of deworming.

Enjoy reading and please let us know what you think!

Kelsay

 Catholic Institute of Education

 @CathEducation



Exploring Gender in South African Schools

By John McCormick

The theme for CIE's Building Peaceful Catholic Schools' workshops during the course of 2016 was Gender. The workshops invited participants to recall a key moment in their lives when a person asked them to:

- change their attitude and behaviour towards someone – or a category of persons – perceived as 'other',
- enlarge their circle of inclusion, and
- move towards extending tolerance, respect / dignity, and recognition towards them.

In the context of gender, our own story of change may have begun with becoming aware of our society's favouring of men and boys through degrees of indifference, discrimination, and exploitation against women and girls. Later, we may have come to understand that the question of gender extended beyond 'hetero-normativity' to other marginalised groups – reflected in the acronym LGBTI: those who might recognise themselves in one of these terms – lesbian, gay, bisexual, transgender, and intersexed. Might the feelings you experience or encounter around these terms indicate a need for a deeper exploration of gender?

We can look at the imperative to extend dignity and fairness to all in various ways. In a Christian view, the idea that each person is 'made in the image of God' is one way of arguing for inclusion. But we also live in a Constitutional Democracy

with an obligation to redress past wrongs and to build an inclusive society where the category of human rights covers all – men, women, citizens, refugees, those from a range of different cultural and religious backgrounds and practices...

While a changing society – such as a shift to a Constitutional Democracy – can be a significant factor in our personal change, some of us might recall one or more significant encounters with people who 'troubled our waters': Who showed us the way we needed to change? What did they do? How did they challenge or encourage us? And, if we've begun this journey, what further change have we come to see the need for?

As parents and teachers, we can try to acknowledge the effects of gender in our own upbringing, our families, the schools we work in, and the wider society we are part of. As we do this, we might realise that



we need to do some unlearning and acquire some new learning to address gender adequately. It helps to begin with just trying to see ‘what is’ – before rushing to judgement, blame, or activism. So, we could begin by recognising the gendered patterns in our own profession. Think about:

- the association of foundation phase teachers with women,
- notions of teaching, discipline and care, and
- the way men and women teachers interact with each other, particularly when relationships involve positional power.

Gender may not disappear – but its shaping, forming ways will change. What we can do is look at ourselves and our work with others and ask what justice requires of us.

To this end, CIE has developed some materials to assist teachers explore and understand the workings of gender in ourselves, our schools, and our society. Please use these to initiate conversations with colleagues. Four text-based activities call attention to the role of teachers in selecting and mediating texts and activities with learners. What awareness do we need in making our pedagogical decisions? What will it take to keep explorations like these open, dialogical, and encouraging of critical thinking among educators and learners?

The materials comprise an introduction and five activities and can be downloaded from the CIE website: http://www.cie.org.za/campaigns/entry/building_peaceful_catholic_schools_gender_focus_materials/

Exploring Gender in South African Schools: Materials for Teachers - Introduction

1. Scripture text: A Woman Challenges Jesus
2. Comprehension text: I am a Girl
3. From a textbook: A Life Orientation activity, and a background page on ‘rape culture’
4. Position and response texts: The Rhodes ‘list’ debate – two views
5. Exploring Gender in My School

We recommend that you begin by reading the introduction, Exploring Gender. The activities that follow each have a suggested process, materials, and questions for discussion. While you will decide what you are able to do, here are some thoughts that might help.

1. A conversation can assist us to find each other by reading the materials and by listening our way into an enlarged understanding of gender and how it manifests in our society, schools, and materials and approaches we use with students. It need not be rushed. For example, in small groups or a large staff circle, the process can be introduced, and the texts read aloud. Thereafter, the questions can be discussed. The first activity, Scripture text: A Woman Challenges Jesus, offers a prayerful way into considering gender, and a host of issues that might arise as you venture onto this terrain, but can be done (as suggested) in a large staff circle in 20 minutes. The contextual information in this activity illustrates how even as we might wish to foreground gender, other

Reflecting on Gender and My School

At CIE, we come across a range of interesting – and challenging – gender issues from schools, along with the question of how best to respond. For example:

- A learner at a girls’ school is heard to say: ‘One of the best things about my school is that there are no boys with their pushing and pulling.’ What ways are available to us to develop appropriate behaviour between learners?
- Can a learner who identifies as gay bring a same sex partner to the Grade 12 dance?
- How does a school community manage a ‘gender transitioning process’ involving one of its learners?
- What do schools do about pornography on cell phones? Or, sexting and its effects on children?

What have you come across in your school? Has the issue been adequately addressed? Is new thinking required? What more can be done?

If you’ve worked through any / all of the four Gender Focus activities, you and your colleagues may already have realized some implications in these texts for yourselves and your school – for instance, religion and gender, social issues and gender, institutional responsiveness and gender. But here are some questions that might help you take your reflection – and action – forward in your work as teachers in your school and its community.

1. Religion through the lens of gender:
 - Have we thought about the language of prayer used in our school, especially at gatherings and assemblies? Is our language inclusive? What about our choice

of songs / hymns – and the imagery used of God, men, or women?

2. Pedagogy through the lens of gender – the textbook

- Where in my subject / learning area do I need to be more aware/sensitive to gender?
- Where are the opportunities to deepen the discussion I have with learners around gender?
- Where might I invite learners to critically reflect on gender aspects of popular culture, e.g. song lyrics?

3. Social issues through the lens of gender

- Think about interactions that occur between staff about aspects of school life and work. For example, what do you notice when institutional power comes into interactions between, say, a Principal (or HoD) and a teacher? What do you notice if gender enters this power relation? How does it manifest? What effect does it have on each party? (Test it by considering who has more positional power, and whether this party is a man or woman? And by considering who has less positional power, and whether this party is a man or woman?) What would it take for each party to try for an adult-to-adult interaction?
- Extend this discussion to interactions between teachers and learners in the course of everyday school life.

4. Institutional responsiveness through the lens of gender

- When last did you review school policies with gender, inclusion, equality and dignity in mind?

5. My self through the lens of gender

- What is it that I need to see? And change? In myself? In my interaction with learners and staff?



critical issues (like race, class, age, positional power) can also suddenly be visible and voiced. Be gentle with each other. Focus on listening – and making sure that every voice has a chance to be heard. Set some boundary agreements for conversations on the following activities. Don't be afraid of strong feelings or contrary views – but do ask that participants offer these in the form of I-language (i.e. each person speaks for themselves, preferably from their own experience). If necessary, ask for a moment of quiet reflection. And should conversation stray away from gender, look for an opportunity to invite your colleagues to refocus their thinking, speaking, and listening.

2. You may find that a conversation among equals requires practice – and that our meetings and staffroom interactions may be less conversational than we thought.
3. The Comprehension and From a textbook activities could be discussed in 25-35 minutes – perhaps in small groups, with a further 10-15 minutes for some plenary sharing (if needed). You may name further examples in a range of learning areas where gender needs careful sensitivity and alertness

to fairness and the dignity of all.

4. The Position and response texts: The Rhodes 'list' debate – two views calls for a different approach. Perhaps participants might agree to read the first text (Seddon) prior to meeting. But school-life is always busy, so you might prefer to gather to read the text aloud – even a few paragraphs at a time before school for a few days. Find the pace and approach that suits you. When you've finished one text, decide if you'd like to proceed with the response (Heideman). If your interest is piqued, two further texts are also mentioned.
5. Exploring Gender in My School is a reflection activity to help us look at our views, policies, and practices – there may be some things, at this point in the conversation, that we'd like to change.

The capacity to listen to each other and find ways to talk things through is sorely needed in our society, our schools and homes, and by ourselves and our learners. But good, rich conversations live on inside us, thicken the texture of shared understanding, come to inform the way we do our work and interact with each other, and can begin – or continue – the change in ourselves that we'd like to see in our schools and society. ■

“Parents, Do Not Provoke Your Children”

By Anne Baker



I am an unashamed Twitterer. I get all my news on Twitter (being careful to check for fake news). Early in January @CardinalNapier tweeted the following two tweets

- *Children who are lovingly corrected feel cared for; they perceive that they are individuals whose potential is recognized. (AL 269)*
- *A child who does something wrong must be corrected, but never treated as an enemy or object for taking out your frustrations on. (AL 269)*

When I read these short extracts I realised that I would need to read the full text which came from *Amoris Laetitia*, Pope Francis’s Apostolic exhortation on love in the family, which was published following the synods on family life. Here is the first full quote:

Correction is also an incentive whenever children’s efforts are appreciated and acknowledged, and they sense their parents’ constant, patient trust. Children who are lovingly corrected feel cared for; they perceive that they are individuals whose potential is recognised. This does not require parents to be perfect, but to be able humbly to acknowledge their own limitations and make efforts to improve. Still, one of the things children need to learn from their parents is not to get carried away by anger. A child who does something wrong must be corrected, but never treated as an enemy or an object on which to take out one’s own frustrations. Adults also need to realise that some kinds of misbehaviour have to do with the frailty and limitations typical of youth. An attitude constantly prone to punishment would be harmful and not help children to realise that some actions are more serious than others. It would lead to discouragement and resentment: “Parents, do not provoke your children” (Eph 6:4; cf. Col 3:21).

What this brought to mind for me was

the teacher’s role as in *loco parentis*, Latin for in place of the parent. This means that schools take on some of the responsibilities of the parent. Parents entrust their children to teachers in the belief that teachers will care and support them. Therefore the Catholic school attempts to develop a ‘family’ atmosphere. We can thus look at this quote and ask how it applies to schools? Do the children and young people in our schools “sense their parents (teachers) constant, patient trust”?

We can take this paragraph and reflect on what it says about how teachers discipline children at school. Are children ‘lovingly corrected, feel cared for and perceive that they are individuals whose potential is recognised’? We can continue to read asking similar reflective questions for the rest of the paragraph.

The next paragraph offers us further reason to reflect on how we discipline the children in our care.

270. It is important that discipline not lead to discouragement, but be instead a stimulus to further progress. How can discipline be best interiorised? How do we ensure that discipline is a constructive limit placed on a child’s actions and not a barrier standing in the way of his or her growth? A balance has to be found between two equally harmful extremes. One would be to try to make everything revolve around the child’s desires; such children will grow up with a sense of their rights but not their responsibilities. The other would be to deprive the child of an awareness of his or her dignity, personal identity and rights; such children end up overwhelmed by their duties and a need to carry out other people’s wishes.

During 2016 as part of the Building Peaceful Catholic Schools Programme (BPCSP), a climate survey was carried out with 4 773 Grade 6 and 7 learners in selected schools. Sadly, 52% say that they

have experienced corporal punishment at school. Does this not lead to the discouragement mentioned above?

Pope Francis says that: A child who does something wrong must be corrected, but never treated as an enemy or an object on which to take out one’s own frustrations.

The BPCSP offers a different way of assisting learners to take responsibility for their actions and assists them to ‘make things right.’ Based on Restorative Justice, the programme requires a whole school approach where positive, respectful relationships are actively fostered by leadership and staff. It is not a quick or easy fix but requires a plan to bring about meaningful change. Linked to the BPCSP is a pilot peer mediation programme. It has been heartening to see how the young people involved have embraced their role as peace-makers. In addition to assisting the school community to take responsibility and to put things right, the BPCSP also aims to develop listening skills, empathy, speaking from my own experience and a fair attitude.

But the extracts above are destined for parents. When we work with schools we often hear the lament that parents don’t care about the school, aren’t bringing their children up appropriately, and that children today are different. This leaves us with the question of how we can involve parents in the school? Do we genuinely consult with them in an open and accepting manner? Do we share our vision for our school and for the well-being of their children? CIE has experienced very high levels of parental involvement in our Health Screening Programme. Parents accompany their children, and as would be expected, are intensely interested in their health. There is no easy answer to better parental involvement but maybe a conversation with a small group could shed light and enable schools to truly develop the school/parent partnership. ■



A Special Grade 12 Mass Celebration

By Nomonde Mtjotjoa (Grade 12 at Field College, Rustenburg)

On 21 January 2017 Bishop Kevin Dowling held a special Mass at St Joseph Mission in Phokeng for all Catholic Grade 12 learners in the Diocese of Rustenburg. Personally the whole day was a great learning experience for me and I'm sure for the rest of us too.

On arrival, all Grade 12 learners were gathered in the hall for the welcoming and official opening of the day. Bishop Kevin opened the programme with a prayer. The next item on the programme was for the Bishop to offer all learners an opportunity to interact with him. A couple of learners used this chance to offer words of encouragement and motivation to fellow learners. This was really amazing to hear powerful ideas and advice on peer learning experiences from other learners. Learners from St Anne's Secondary and Holy Family Secondary kept us entertained with wonderful musical items. Next on the programme was a presentation by Anthony Joseph, the Regional Manager of the Catholic Institute of Education's Free State office. He gave us study tips and practical methods to plan

our study programme. Some of the tips that really stuck with me were the following: practice writing quicker, read more, study in a peaceful environment and manage time wisely, and that is exactly what I am doing now.

The representative from the Department of Education gave us useful information about the requirement to achieve diploma and bachelor passes and what happens if one fails. She also spoke about university entrances and everything we needed to know about studying at tertiary level.

Last on the programme was a former Grade 12 learner who is now 23 years old. She shared with us about life after matric. She gave thought provoking motivation and a lovely words of encouragement in our Grade 12 year in school.

Our day ended with a Mass celebrated By Bishop Kevin and Fr John. The order of the Mass and hymns preparation were led by St Anne's Secondary. It was a spectacular Mass, everybody joined in hymns and praises for the wonderful day it was. Bishop Kevin concluded his homily by saying *"DO YOUR BEST IN MATRIC AND WORK HARD BUT DON'T FORGET TO REST, DON'T OVER WORK YOURSELF AND REMEMBER YOU CAN"*.

The day was absolutely amazing meeting other learners from different schools. The lessons we have learned on this day will be part of our life experiences. We are so grateful and praise Our Lord for the gift of our lovely Bishop. This was one of the highlights of my school year, an unforgettable event indeed. ■



Global Warming and the Plight of the Poor

by Frances Correia

What is meant by global warming? 20 years ago when I was at school I remember being taught that global warming would lead to more extreme weather. That is, in areas prone to flooding it would be wetter. In places like South Africa that are dry, drought would become more common. Although without the scientific background to deeply understand the complexity of global warming, I am aware of witnessing more extreme weather patterns around the globe in the last two decades. However, the drought that has gripped our country for the past few years is clear signs to me that our weather is becoming more extreme.

In his encyclical on the environment, *Laudato Si'*, Pope Francis emphasises the importance of adequate care for the earth. We live in a complex world and are only just beginning to realise that our actions (in particular industrialised actions) have far greater consequences than people initially imagined. He also warns that it is the poor who are most vulnerable to the consequences of environmental damage.

The nature of natural disasters is always social. A natural disaster striking a well-resourced country able to easily and efficiently mobilise internal resources to help is one thing; when it strikes a people who are already labouring under the burden of poor infrastructure, inadequate health care facilities and insufficient funding the nature of the disaster is intensified.

We live in an interconnected world. We are called as Christians to be in solidarity with others whom we may not know, and who may live elsewhere, to share in their 'griefs and anxieties'. We are called by the Gospels to live with open hearts, with generosity, and to put our imaginations and our abilities at the service of the common good. This requires that we at the very least spend some of our time thinking and praying about what is happening around the world, as well as in our own communities. It is only if we are already thinking and praying about others that we can be open to the prompting of the Holy Spirit to action on behalf of them. As we, on this planet, begin to grapple with the reality of global warming, we are reminded to be more open to God's invitation to action by each of us. ■

We are called as Christians to be in solidarity with others whom we may not know, and who may live elsewhere, to share in their 'griefs and anxieties'.



Homework, HELP!

By Dr Gloria Marsay

Heard it before? "I've got so much homework AND I also have to study for exams". It is a cry from young people for help. The harsh reality of the workload our young people face can leave them feeling hopeless and helpless. Precious family time is often rushed, and conversations about homework unpleasant. Parents have their own duties to attend to, and also have to become increasingly involved with helping their youngsters to get homework done, so that peace and harmony can return to the household.

Here are a few tips for learners

1. Make a plan

Use a homework planner. It helps to break down tasks into bite size pieces. Make a list of what needs to be done each day. Estimate how long it will take you. Prioritise what you need to do most urgently.

2. Right time and place

Organise your work place so that you are comfortable and have everything you need - your books, stationery and water to drink. Maybe, use a timer or alarm so that you can keep track of time.

3. Right fuel

Make sure you have had something nutritious to eat before you start. Avoid junk food and too much sugar. It does not sustain you properly during a work period. Drink water. When you begin to feel tired, fill your lungs with air. Get up move around. Stretch your body. Take deep breaths. Inhale energy and exhale tiredness.

4. Lose the distractions

Avoid anything that may distract you. Leave your phone in another room....in fact anything with a screen can be homework's most vicious enemy.

5. Focus focus focus

Be mindful of the task at hand. The more you focus on the task and concentrate, the sooner it will get done, and you won't have to sit there for hours trying to make it finish.

6. Work smart

Allow yourself some short breaks. Switch between high and low attention tasks. Switching tasks gives your brain a little rest. After high concentration tasks, do something that requires less concentration. Often it feels good to get the more difficult stuff done first. For an A+ do a little revision of what you find difficult every day.

7. Make it pleasant

Music may help to make the load lighter. But music with lyrics is distracting, so try instrumental music. Music can sometimes drown out other distractions.

8. Reward yourself when the job is done.

Parents guide to happy homework routines

1. From nagging to good planning.

Provide a quiet place in the home for homework. Avoid clutter and distractions in the homework area. Youngsters have limited concept of time management. Help them make effective use of time keeping and other organisational strategies.

2. Become solution focused rather than advice giving.

Assist your youngster to prioritise what tasks are the most important, and together create a workable plan to reduce anxiety. Break each task into bite sized pieces. It is your task as parents, to assist with useful strategies, not to do the homework. Remember it is your child's homework, not yours.

3. Stand back

Homework becomes a monster when it ends in a power struggle or fight. If discipline becomes necessary, use prearranged withdrawal of privileges rather than shouting and scolding. Help youngsters to understand the consequences of not doing what is required, rather than putting your relationship at risk by shouting and nagging.

4. Be the model

Approach homework as a task that needs to be done, not a punishment. We all need to do things we don't enjoy doing. Discuss some useful strategies that you use when you need to get a task done. Then allow your youngster to choose his/her own strategies. Homework is the foundation for a disciplined and organised adult in the future world of work. Help your youngster learn the discipline of working independently.

5. Encourage, encourage, encourage

Encourage your youngster rather than



punish. Be supportive and encourage him/her to work smart. Use behaviour techniques to keep your child focused on the task by reinforcing target behaviours that build positive self-confidence and self-efficacy rather than using negative comments that may compromise self-esteem. If your youngster needs to be monitored, develop unobtrusive, pre-arranged signals to remind him/her about staying focused.

When all else fails.....get professional help. Good relationships go a long way to making difficult tasks more pleasant....and success more attainable.

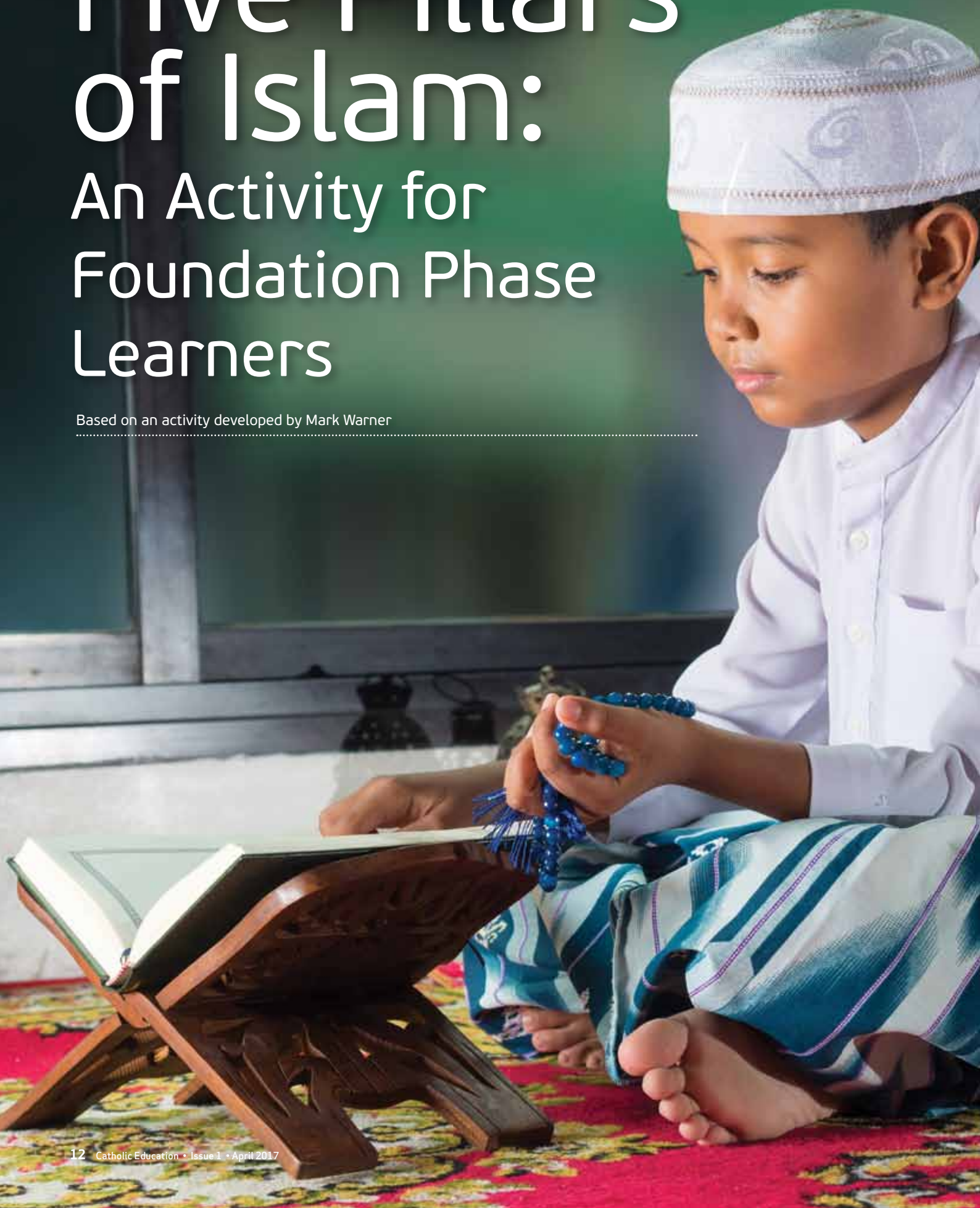
6. Reward when the job is done

Decide beforehand what the reward will be. Each child will be different. Some prefer company to a physical object, others prefer an activity to sitting chatting! Try to avoid items that cost money and TV time as a reward (but if you succumb, put a time limit to it, e.g. one episode of a favourite show) E.g. one small sweet or chocolate, a game of soccer outside, a cup of tea and a chat, a story, ice cream after supper, etc. ■

Avoid anything that may distract you. Leave your phone in another room... in fact anything with a screen can be homework's most vicious enemy.

Five Pillars of Islam: An Activity for Foundation Phase Learners

Based on an activity developed by Mark Warner



“It becomes ever clearer to us that we live in a globalising world. Religions and cultures that were, a generation or two ago strange and distant, are now an integral part of our reality. Our task is not to hide from this fact but to embrace it and fashion our living in a spirit of solidarity with all humankind.

In the context of Religious Education, this calls for an approach that respects and affirms the identity with regard to religion of each and every learner, and is accessible to all.

Such an approach does not imply a compromise with the special character of the Catholic school. It is our responsibility to become aware of the multi-religious character of our classrooms and to develop and approach to Religious Education that is truly equitable and relevant to all the school’s learners.”

– From *All are God’s People* by Paul Faller and John McCormick.

The second biggest religion in the world is Islam. Here is an example of how to introduce the Five Pillars of Islam to Grade 1-4 learners.

1. Ask the children what the word community means (a group of people who live together, work together, or have the same interests and hobbies, and do things together). Explain that they belong to a community - their school.

Explain that some communities do certain things together to keep the community together, and to give everyone a sense of being in that community. Ask the children what things they do together, to create a sense of community in the school (assemblies, uniform, lunch together, same timetable etc.).

2. Split the class into two. Ask one group to imagine that they go to one school (give the school a name), and the other group to imagine that they go to a different school (with a different name). Explain that the children in the two schools know nothing about each other, but the schools are soon going to joint together into one large school. What could they do together which would create a strong sense of community?

After they have discussed this, ask them to feedback their ideas to the rest of the class.

3. Explain that people of different religions do certain things to create a strong sense of community, even though they may have never met, and live in different places around the world.

Explain that Muslim people (who follow Islam) have five duties which are called the Five Pillars of Islam. Every Muslim tries to carry out these five things, and it helps them to feel that they are members of the worldwide Muslim community.

Tell the children about the Five Pillars (described below).

- **SHAHADAH.** This Pillar is believing and saying the words. “There is no God except Allah, Muhammad is the messenger of Allah”.
- **SALAH.** This Pillar is praying five times a day. There are set prayers which Muslims should say, and all Muslims should face Mecca in Arabia

when praying, and should pray on a prayer mat. People should wash before they pray. There are fixed movements, which include kneeling with the forehead placed on the ground in front. This expresses the servant status of the human being in relation to Allah.

- **ZAKAH.** Each year, Muslims are supposed to give a fixed proportion of their savings towards helping the poor. In this way, they believe that their wealth is made pure.
 - **SAWM.** Refraining from food and drink during the month of Ramadan during daylight hours.
 - **HAJJ.** This is making a pilgrimage to Mecca at least once in your life, if it can be afforded.
4. Get the children to create a poster explaining the Five Pillars of Islam to children and adults who know little about Islam. The children could use any reference material available. The posters can be displayed around the school.
 5. Ask the children to prepare an oral for the class on the Five Pillars of Islam.
 6. Arrange a visit to a Muslim place of worship or invite a Muslim parent to come and share about their faith with the class
 7. Put up pictures of Mecca, prayer mats and other Muslim symbols in the classroom.
 8. Invite any Muslim children in the class to share any stories and ways of worshipping with the class.

Refer to the Lifebound curriculum: Grade 1 Lesson 27, Grade 1 Lesson 35, Grade 3 Lesson 54 . ■

Helping the Homeless: An Idea for Outreach

By Polly Conner

I once had coffee with a homeless man.

It wasn't planned or anything. It just happened when he sat uncomfortably close to me at a Starbucks in Chicago. Here I was sitting in Starbucks with my caramel mocha, Bible open having a quiet time, belly full from breakfast and blatantly ignoring the homeless man right next to me. After a mental battle of how to respond to his invasion of my bubble, I figured Jesus wouldn't ignore this man so I shouldn't either. I looked up, asked him his name, and started talking to him.

Two hours later we parted ways. I left that conversation with an entirely new perspective of the homeless.

This was years ago but two things have really stuck with me:

- 1 One of the hardest things about being homeless and on the streets is not being acknowledged. As someone in need, it is worse when people simply ignore you and pretend you don't exist rather than simply being blatantly rejected. He told me he'd rather someone make eye contact and reject his request for money or food than to simply pretend he doesn't exist.
- 2 When I asked him what were the most helpful things someone could GIVE him he told me: 1) A night in a hotel. It gives a person a chance to shower, shave, sleep in a bed, and feel like a human. 2) Water and socks. Water made sense to me but socks? When I asked him to explain he told me how a lot of his time is spent walking. If he doesn't have socks or they are worn down too thin, he would get blisters quickly. Not good for a person dependent on walking with no first aid kit.

Fast forward five years.

I am driving my warm minivan away from the mall on a very cold evening. I pull up to a stoplight and find myself practically face to face with a cold man standing on the corner with a sad sign asking for food. My mind is driven back to my morning

with my homeless friend, and I am struck at what little I have actually done since that conversation.

I'm fully aware that I can't fix the problem of homelessness, but I shouldn't allow the feeling of helplessness to keep me from doing something, anything for the people I come in contact with.

This is where the idea hits me: what if I were to always keep a bag of goodies with me ready to hand out to homeless people?

So, instead of just thinking about the idea and talking about it, I DID it.

Here is what I stashed this round of bags with:

- A bottle of water
- A pair of socks
- Trail mix
- A toothbrush
- Toothpaste
- Ibuprofen
- Tissues

I made up six bags of these items and I keep them with me to give to people in need. ■

For schools

This is a nice activity to do as a social justice outreach project at school. It is a good way to teach children about caring for the poor and thinking about what the needs of homeless people may be. It is a great project for Grades 4-12. Spend some time discussing what could be placed in the bags and what size the bags should be, e.g. shopping bags or freezer bags. Perhaps as a school you could collect the items and a group of learners could put the bags together (e.g. liturgy and outreach committee, prefects, Grade 4s, 5s, 6s, etc.) Let us not forget that there are people within our own school communities who may need a few of these things from time to time, so it may be a good idea to keep a few in the school office for children and families in need. Many churches run soup kitchens. Perhaps your school could put some bags together that could be handed out at church soup kitchens.

Here are some other ideas for items to be placed into the bags:

- Sanitary pads for ladies
- Toilet roll
- Bar of soap
- Muesli bar
- Pen and notebook
- Deodorant
- Mug
- Sachet dried soup
- Knife, fork and spoon (plastic)
- A book for reading (homeless people are not able to join libraries as they do not have home addresses)
- Grandpa headache tablets
- Plasters
- Safety pins
- Matches
- Cotton wool
- Dettol
- Body cream
- Vaseline
- Hand sanitiser
- Face cloth
- Nail clippers
- Nail file



<http://thrivinghomeblog.com/2013/03/helping-the-homeless-on-the-go-bags/>

What is the Environment?

By Jana Cauldwell, Delta Environmental Centre: School Programmes Coordinator

> What is the Environment?

People define the term environment differently based on their understanding and the context in which they are. Many still think of it as nature areas, the setting in which living and non-living things interact, wildlife and conservation or even, just simply, as their surroundings. The environment can be described as the sum total of all natural resources, people, conditions and influences that surround us and have an effect on us and which, in turn, we affect.

More people see the environment as an interaction of social, economic and political dimensions being sustained by the dimension of bio-physical life-support systems. When all these dimensions are working together healthily, without one taking over the other, then we can say that we are living sustainably.

> Activity

- A simple but effective way of introducing learners to the environment and the importance of a clean, healthy environment by using the Tins Talk demonstration. Tin cans will be used to build the natural resources pyramid with the learners.



> Delta Environmental Centre

delta environmental  centre
ENVIRONMENTAL EDUCATION IN ACTION

- Delta Environmental Centre (DEC) is dedicated to creating a sustainable environment through educating and training for all, standing by the motto, "Environmental Education in Action!".
- DEC offers and facilitates a wide range of hands-on, practical programmes that align and support the current South African school curriculum.
- More than 20,000 children, ranging from the pre-school to matriculation level and beyond, visit the Centre annually, including special needs students and those from less privileged communities. Accredited Training in Environmental Education is provided for teachers.
- DEC's work originated 40 years ago in Delta Park, Victory Park, Johannesburg but has steadily expanded, in scope and range, beyond Gauteng to incorporate projects in adjoining provinces. Many of these projects focus on building the knowledge, skills and capacity of unemployed youth through the Centre's accredited short skills programme as well as engaging them in environmental, sustainable action projects within their own, local communities.

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> Tins Talk Demonstration

- Collect 10 old tins – these can be cooldrink cans, old paint tins, baby formula tins.
- Place the following pictures on the tins:
 - » 1 x tin: Pictures of water.
 - » 1 x tin: Pictures of soil.
 - » 1 x tin: Pictures of air (hot air balloon, gusts of wind)
 - » 1 x tin: Pictures of the sun.
 - » 3 x tins: Pictures of plants.
 - » 2 x tin: Pictures of animals.
 - » 1 x tin: Pictures of people.
- The non-living factors (sun, air, water & soil) will form the base of the pyramid.
- Ask the learners what needs sun, air, water and soil to survive. Introduce plants and place the three tins with pictures of plants on top of the base tins.
- Introduce the role of animals in the environment by asking the learners what needs sun, air, water, soil and plants to survive. Place the two tins with pictures of animals on top of the plant tins.
- Lastly, ask the learners what needs all the non-living and living factors already discussed to survive. Place the tin with the picture of people on top of the animal tins, forming a pyramid.
- Depending on the chosen topic of the programme, use the natural resources pyramid to emphasise the importance of a clean, healthy environment e.g. if pollution is the topic, talk about how pollution has an impact on the whole environment. Ask the learners what would happen to the natural resources pyramid if the water was polluted and the water tin was removed from the pyramid. Create a scenario e.g. Mr Smith is a mechanic who dumps all his disused engine oil in the town's river. What do you think will happen to the water in the river?
- Demonstrate the impact of this water pollution by pulling/punching out the water tin. All the tins will collapse. This will demonstrate to the learners what will happen if the environment becomes imbalanced.
- Questions to ask the learners:
 - » What happened to the environment as a result of water pollution?
 - » What would happen to the environment if people are removed from the natural resources pyramid?
 - » Can animals survive without plants? (a good way to bring in food chains)
- Always involve the learners – ask one learner to help you build the natural resources pyramid using the tins and ask another to volunteer to help break it down.



Betting on the End of the World

For nearly two decades now, I have been dealing with the issue of change in schools. The literature and airwaves are filled with talk about how the education systems around the world are failing our children and how schools are unable to shift from an industrial model of education to one that is more suited to the 21st century.

By Colin Northmore



It is at this point that the disagreements start about what a 21st century education really means. Some people believe that the answer lies in the use of technology, others think that the entire curriculum has to change. There are those who argue that we need to go back to the basics and that the standards have deteriorated from what they were in the past. “Children today,” they say, “do not know the meaning of hard work and teachers are soft.” In South Africa they even have a name for those teachers, they call them the ‘Mandela’ teachers referring to the fact that corporal punishment was outlawed under the Mandela government and, as far as they are concerned, that is when the rot set in.

The truth, in my opinion, is that they are all correct to some extent. Peter Senge in his book *The Dance of Change* uses the metaphor of a tree seed when describing the change process. He explains that the possibility of a tree exists within the seed but that possibility only emerges if it exists within a “reinforcing growth process”. He also points out that if “the seed does not have the potential to grow, there’s nothing anyone can do to make a difference.” A teacher who does not attempt to learn new ideas and ways of teaching, one who does not read about educational thinking and innovations and is not willing to contemplate adapting their teaching to suit the reality of the children they teach is a seed without the potential for growth.

Technology can act as an enabler or force multiplier for learning. The technophobes and alarmists who complain about the effect of screen time on children (often citing poorly conceived studies with limited sample sizes, done in very short timeframes) are ignoring the argument that any human endeavour contains within it the ability to bring about both improvement and harm. In *Teaching as a Conserving Activity*, Neil Postman points out that since the 1970s children have been spending more time in front of the television than they do in school.

A good teacher (and school) knows that they are responsible for making sure that the risks of using technology are managed and limited and that the rewards are maximised so that the ability for the technology to become invisible to the learning is realised. Fullan described this as a ‘skinny’ solution, one that yields

A good teacher (and school) knows that they are responsible for making sure that the risks of using technology are managed and limited...

both engagement and efficiency. I am convinced that there were teachers who complained about the introduction of ballpoint pens because it would undermine the important socialisation that took place when the inkwells were refilled.

The proponents of curriculum change are also not entirely wrong. If I look at what has happened in South Africa (and in many other countries), there is a mismatch between the educational and political purpose of curriculum change. From an educational perspective, curriculum change needs to ensure that what children are doing in class is adapted to their strengths and learning style. It must ensure that it is relevant to the society that they live in. It must be focused on providing them with the knowledge, skills and attitudes they need to succeed in the world. Politically, curriculum change is focused on ensuring compliance for the purpose of justifying the use of public money to the electorate.

One of the critical differences between these two mind sets is the timeframes involved. An educationally motivated curriculum change is slow. Managers of this change understand that there will be setbacks and implementation dips. They understand that it takes time for teachers to build the skills, understanding and experience required for the benefits of the change to be realised. Political curriculum change works according to election cycles. It is based on what Fullan and Hargreaves call the “business capital view of teaching”, this approach cannot result in high-quality teaching according to them because it relies on “fear, force and financial short-sightedness”. They must believe that change in the world can be controlled by edict and unwanted change can be prevented.

The back to basics argument is related to the compliance movement. When teachers argue for a return to basics they are not entirely wrong. Willingham points out that “cognitive science has shown that the sorts of skills that teachers want for students - such as the ability to analyse and to think critically - require extensive factual knowledge”, so the basics are important. However, when this point is made as an argument against change the teacher is often choosing to misunderstand the purpose of the change. Their point can only be valid if the required change undermines their ability to adequately cover the factual knowledge required for competence at their grade level. The older the children are, the more this argument is undermined by the information revolution. They must distinguish between what is being taught (curriculum) and how it is being taught (praxis). Teachers with this mind set often believe that knowledge never changes or evolves and what was valid decades ago is automatically still valid.

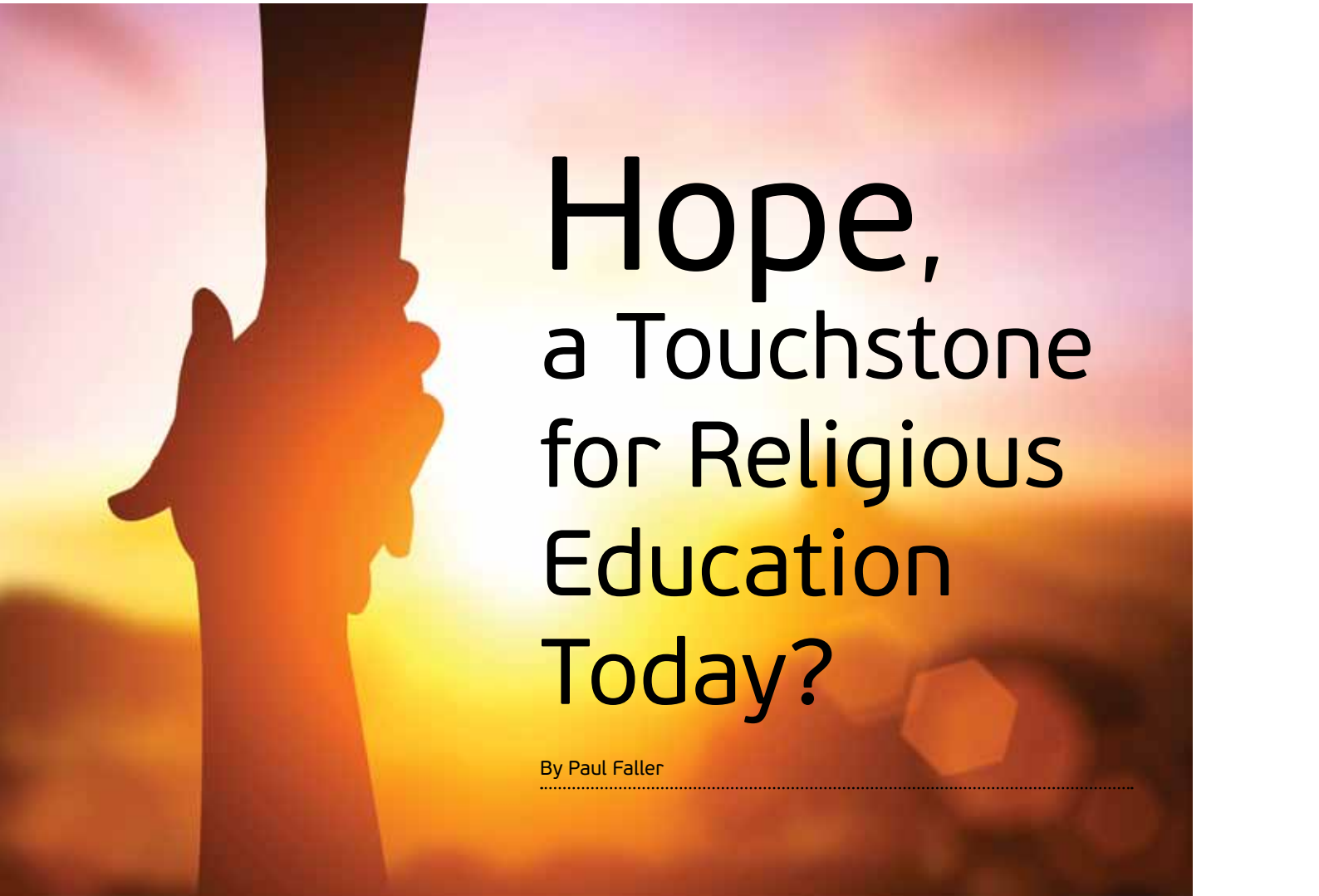
There can only be one explanation in trying to understand governments and teachers who resist change:

- Because they believe that the world has not and is not going to change and,
- that change in the world can be controlled by edict and unwanted change can be prevented and,
- that knowledge never changes or evolves and what was valid decades ago is automatically still valid.

The only logical explanation I can think of is that they must believe that the world is about to come to an end. They are not making the effort to change because they are betting on the end of the world. ■

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Hope, a Touchstone for Religious Education Today?

By Paul Faller

I recently came across an article by Darren Webb, titled Paulo Freire and 'the need for a kind of education in hope' published in 2010¹. As I read, I began to wonder why our religious education policy document is called *Fostering Hope*. It was thus named in the mid-nineties by Fr Bernard Connor OP who at the time was part of the team developing the policy. Was he thinking of Paulo Freire at the time? Or was it just a coincidence? Whatever the case, the title seems most appropriate in the light of Webb's article and the situation of young people in the world today.

What struck me first in the article was the idea of hope expressed by philosophers such as Gabriel Marcel and Jean Paul Sartre as "the driving force of human life, propelling us along the path to ourselves," or Freire's description of hope as "rooted in men's (sic) incompleteness from which they move out in constant search." Hope and education are intimately linked because, "if hope is characterised as a constant search then the purpose of education is to act as its permanent guide." The word 'education' itself suggests this – leading out – and it resonates well with John Macquarrie's claim that "man (sic) is not yet himself and is on the way to fulfilment of what he has in him to become."

As permanent guide, education's task, says Freire, is not only to mobilise the learner with a dream – what to hope for – but also to teach the learner how

to hope. We must learn to differentiate between a hope that is simple, naïve or unrealistic, and one that offers no illusions and is grounded in a realistic grasp of the realities confronting us. Thomas Aquinas speaks of hope as "a movement of the appetitive power ensuing from the apprehension of a future good, difficult but possible to obtain," and Freire characterises the behaviour that follows from hope as "the impatiently patient wait." Hope is, therefore, not passive but neither is it a revolt against life's trials and deprivations.

Turning our attention now to education – and to religious education in particular – we may ask what the task of the teacher is in regard to hope. For Freire, the basic and common vocation of the human person is to become human. Life is a calling to humanisation – a possible dream, "the utopian objective of hope" – difficult to

Life is a calling to humanisation – a possible dream, “the utopian objective of hope” – difficult to obtain, but a calling that demands a response.

obtain, but a calling that demands a response. Michael Grimmitt’s conception of education in his book *Religious Education and Human Development* (1987: 198) reflect this same understanding. “Education,” he says, “is a process by, in and through which pupils may begin to explore what it is, and what it means, to be human.”

Why see the process of humanisation as “the utopian objective of hope”? If hope stems from a vision of a desirable future, we need to see what becoming more human will mean for us. The Christian vision is neatly summed up by Irenaeus, Clement, Augustine and others: “God became human so that we might become divine.” This, I suggest, is part of what Gabriel Moran means when he describes religious education as “the attempt to keep education open to the undreamt-of possibilities of the human race”

(Interplay. 1981, p. 62). Paul picks up on this theme in his first letter to the Corinthians when he quotes freely from the prophets Isaiah and Jeremiah:

*WHAT NO EYE HAS SEEN,
WHAT NO EAR HAS HEARD,
AND WHAT NO HUMAN MIND HAS
CONCEIVED” - THE THINGS GOD HAS
PREPARED FOR THOSE WHO LOVE HIM.*

How, then, will we as religious educators foster this hope? I suggest it will begin with ourselves. Are we hopeful people? Do we have a vision of God that draws us to be more human, and therefore more like God? Is what we teach really attractive? (I do not mean superficially so.) Do our learners sense through us that God is worth knowing? Do we trust our learners and appreciate the paths they are treading into life?

When it comes to what we teach, whose agenda drives the curriculum? Is it our personal preference, or what we feel comfortable with? Is it an agenda driven by a tradition whose language is no longer understood, or is it guided by the deep questions our learners have about life and their personal experience? Does it touch the areas of interest and concern that young people have? More important for learners than knowing about the externals of a religious tradition is to appreciate how the tradition can shed light on their experience.

So, in the Catholic school, we have to remain relevant by keeping the treasures of the tradition accessible to the minds and hearts of young people who speak a language unheard of in the times of that tradition’s founding experience, and through most of its 2000 years’ history. Robert Sheard expresses the challenge this way:

*WHEN THE CONCEPT OF A WORLD
EVOLVING OVER A LONG PERIOD OF
TIME SUPPLANTS THE WORLDVIEW
OF ANCIENT TIMES, WHICH HELD AN
ESSENTIALLY STABLE AND STATIC
UNIVERSE, IT MEANS THAT WHAT
CHRISTIANS SAY ABOUT REALITY
THAT REFLECTS THE OLD WORLDVIEW
MUST CHANGE IF CHRISTIANS ARE TO
PRESENT A CREDIBLE, INTELLIGIBLE
UNDERSTANDING OF REALITY.²*

Religious education, then, will become a sign of hope in the lives of young people if we are prepared to enter their world, speak a language they can share, and open their hearts and minds to the wonders of being alive in this vast universe which grows towards the full reign of God, where God is all in all.³ ■



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Why Teachers need to be Leaders and not just Knowledge-Sharers

Marlinie Ramsamy, CEO of FranklinCovey South Africa, believes that teachers can and should be the greatest inspiration for tomorrow's leaders in today's classrooms

With teachers under so much pressure with large groups of children under their care in the face of limited or dwindling resources, there's a focus on working through a set syllabus rather than on investing in and building a holistic child. I've seen this in action first-hand at public and independent schools – I spent my first few working years as a teacher in Durban, I hold an Honours Degree in Education, and I am observing my children's education journey at present.

While the syllabus may be a one-stop-shop of information, it's not a one-stop-solution for educating a well-rounded adult, with every child having different strengths and abilities. Sadly, it's the children who respond well to the structures of a syllabus who are often identified as leaders among a group, not necessarily because they embody the qualities of a leader, but because the teachers identify them as such because of their academic performance, and the other children do so too, because the teacher (as the adult in the room) is seen to be right.

This presents its own set of challenges as children start to emulate that behaviour, and start to follow a personality ethic (i.e. how to ensure likeability) rather than a character ethic (centred on values and principles), especially when strong character defines those very leaders that are most trusted. Someone with a strong personality ethic projects what they think that people want to see, whereas a leader with a strong character ethic is open about who they are and doesn't adapt or hide that

according to each situation.

Another challenge in the classroom is what Carol Dweck calls the difference between a fixed mindset and a growth mindset. Many educators, often because of the pressures they experience, operate in a fixed mindset, believing that the children in their care are who they are, and they cannot be changed (it is set in stone). This is why they focus their attention on the academically or athletically gifted children, not seeing the variety of potential that other children may have. A fixed mindset avoids challenges, gets frustrated or gives up, thinks potential is predetermined, takes criticism personally and feels threatened by the success of others.

A growth mindset believes in the potential that an individual has, and encourages them to achieve that. This applies to children of all abilities – even the academically gifted children who need to believe that they are capable of more, so that they are able to identify and rise to challenges later in life. A growth mindset embraces challenges, persists in the face of

setbacks, sees effort as the path to mastery, learns from criticism and finds lessons and inspiration in the success of others.

Something else to consider among children and adults is that we all operate under two levels of motivation – extrinsic and intrinsic motivation. Intrinsic motivation is generated internally. It is up to us to kick-start, but, an inspiring teacher could be the external stimulus that unleashes the creativity and excitement for learning in a child that would otherwise be passive. In many cases, it is a passionate and devoted teacher that is the only person in a child's life who shows them any real attention, ultimately feeding the self-worth of our children.

“To the world, you may be just one person; but to one person, you may be the world”. – Josephine Billings

The Seven Habits of Highly Effective People is as relevant in the education environment as it is in the business environment, and much of the work that we do with principal development, educator development as well as learner development emphasises the following principles:

- **Be proactive:** Prepare lessons well, so that you're not under pressure in the classroom. Proactive teachers focus on what they can influence and don't worry about what they can't. In contrast, reactive teachers focus on their Circle of Concern, losing sight of those things they can influence. They react based on their moods, the pressure they are under and in the heat of the moment.
- **Begin with the end in mind:** Consider how you can work through your syllabus while inspiring your class to learn more, do better, and dream of ways to overcome the obstacles in their path. Imagine for a moment that you have the next Elon Musk or Mark Shuttleworth in your class – they just need that bit of inspiration from you!
- **Put first things first:** “Things which

matter most must never be at the mercy of things which matter least,” according to Johann Wolfgang von Goethe. My assertion is to develop a whole child first, because in doing so, we develop leaders that would make significant contribution to the world.

- **Think Win-Win:** Find ways to make your lessons as fun and interesting for you as they are for the children. Children are incredible, thinking beings who should never feel like they are on the lose side of a win-lose situation just because they are the younger person in a situation.
- **Seek first to understand, then to be understood:** There may be deeper reasons behind a troublesome child's behaviour. Seeking to understand what is going on in his or her life, and finding ways to work with that, will win you the child's trust and respect, and most likely, their improved behaviour in class.
- **Synergise:** Work with your colleagues to share the load of preparing lessons, and engage with parents regularly to be able to work holistically with the children in your class. Synergy occurs by valuing differences, cooperating creatively, and creating new options and alternatives. There may be more than one way of doing a maths problem, as an example.
- **Sharpen the saw:** Look after yourself by eating well, exercising, and finding ways to relieve the stress of your working day. Look out for courses you can do that will help you improve your teaching skills, and the way you work with the children in your care. It is not their fault that you are going through a difficult time, so don't take your anger out on them - be mindful of the source of your frustration.

Teach for the love of the job, for the love of the children, for who you can help them become – and not just for the inevitable paycheque and leave days.



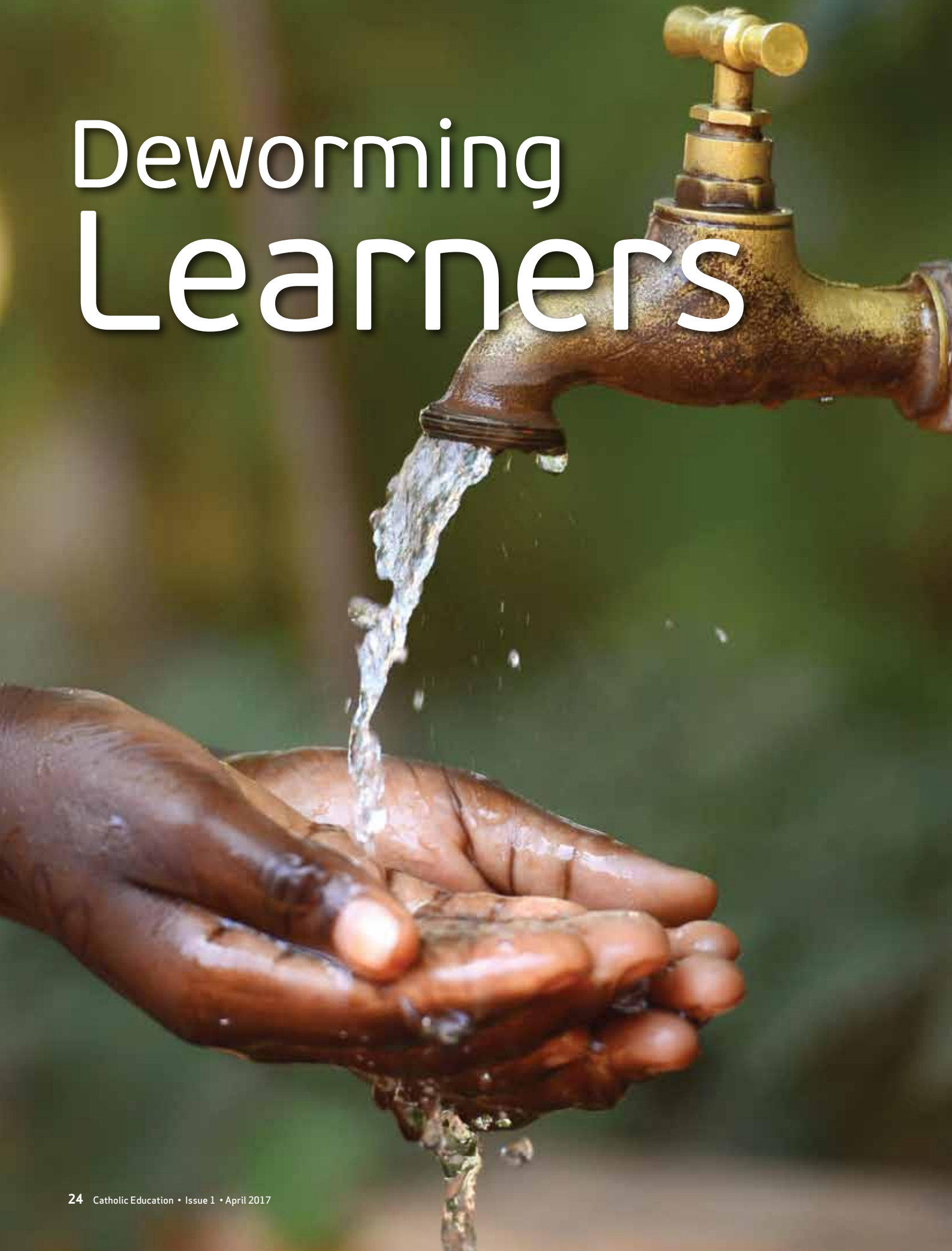
I call for teachers to become the figures of transition that break unhealthy, harmful, abusive or unfortunate unlearned behaviors by replacing them with proactive, helpful and effective behaviors.

As an example, reactive or negative behavior includes anger, saying things you regret, blaming other people and things, and a failure to be accountable for your actions. Its language includes examples like ‘you make me so angry’, ‘It's not my fault’, ‘I couldn't help it’, and ‘I have no choice’.

You can achieve so much in the classroom if you remain calm, focus on solutions, take responsibility, and take the initiative to make positive things happen. Use words like ‘I can’, ‘I'm sorry’, ‘I choose’, and ‘there must be a way’ to be the inspiration that sees the children in your care become the leaders and game-changers of tomorrow. ■

“To the world, you may be just one person; but to one person, you may be the world”.
– Josephine Billings

Deworming Learners



The Departments of Basic Education (DBE) and Health are deworming learners in public schools in South Africa as part of the Integrated School Health Programme (ISHP). In partnership with government, the CIE has extended the programme to low-fee Catholic independent schools. In 2016, a total of 8112 learners from 20 Catholic schools were dewormed by CIE.

Why is it important to deworm learners?

Worms live in the intestines and their numbers build up through repeated infection. Worms can cause serious illness such as long-term retardation of mental and physical development, reduced scholastic progress and malnutrition due to reduced appetite or poor food absorption. In very severe infections, it may even cause death.

Which are the most common intestinal parasitic worms?

Three of the most common types of worms that infect children are roundworm, whipworm and hookworm.

How are humans infected by worms?

Soil becomes contaminated with worms by human faeces. Worms are very fertile and can release tens of thousands of eggs at a time. People become infected with hookworm when the young worms (larvae) burrow through the skin of bare feet.

In the case of roundworm and whipworm, people can become infected when they ingest the worm eggs by eating contaminated food (e.g. fruits or vegetables that have been watered with water containing contaminated soil), or by ingesting contaminated soil (e.g. when fruits or vegetables have not been washed properly). Worms can also be transferred from animals.

What are the symptoms of worm infestation?

Worms cause a number of health problems. The different types of worms cause different symptoms. Children with a few worms may have some of the following symptoms:

- Loss of appetite
- Weight loss
- Abdominal pain
- Itching around the anus
- Fatigue

- Constipation.

With heavier infections, children with one or more kinds of worms may experience the following symptoms:

- A swollen or painful stomach
- Diarrhoea and abdominal pain
- Coughing
- Fever
- Vomiting
- Weakness and chronic fatigue
- A general feeling of being unwell
- Hookworm can contribute to anaemia by causing intestinal bleeding and thus loss of blood
- Anaemia in school-children negatively affects educational outcomes such as attention span
- Fits (when the brain is infected)
- Bowel obstruction in the case of heavy infection with roundworms
- Impaired cognitive and physical development
 - » Roundworm may possibly compete for vitamin A in the intestine
 - » Loss of appetite and therefore a reduction of nutritional intake and physical fitness
 - » A significant impact on growth and physical development.
- Stunted growth and intellectual development

Children with many worms:

- Are smaller and shorter;
- Get sick often (with 'flu, diarrhoea or TB) as their bodies are too weak to fight the germs;
- Are often absent from school;
- Are tired and have less energy to play;
- Have stomach cramps;
- Are coughing;
- Struggle to concentrate at school and are falling behind their lessons.



Treatment for intestinal worms is simple, cheap, and effective. It takes a single dose of medicine (albendazole, a chewable tablet, or mebendazole, a tablet taken with water) to kill the adult worms in an infected person.



Who is most at risk?

- Preschool children
- School-age children
- Women of childbearing age (including pregnant women in the second and third trimesters and breastfeeding women); and
- Adults in certain high-risk occupations, such as tea-pickers or miners.

World Health Organisation (WHO) recommendations

- Periodic deworming to all at-risk people living in infected areas;
- Health and hygiene education reduces transmission and reinfection by encouraging healthy behaviours; and
- Provision of adequate sanitation is also important but not always possible in resource-poor settings.

What can be done?

It is crucial that any concerns for parasite infestation be investigated further. Inform the parent about your concern and request that an appointment is scheduled as soon as possible with the school nurse, health facility or doctor for an examination and assessment.

Treatment for intestinal worms is simple, cheap, and effective. It takes a single dose of medicine (albendazole, a chewable tablet, or mebendazole, a tablet taken with water) to kill the adult worms in an infected person. In areas where re-infection is likely to occur, treatment should take place every six months or once a year. Treating for worms brings many benefits to the children such as improvement in appetite and extra gains in weight and height. Children can infect others; treating worms benefits the whole community.

What role can the school/ educator play?

Teachers can promote healthy behaviours amongst learners by teaching learners:

- Proper hygiene i.e. washing hands with soap and clean water after going to the toilet, playing outside and before preparing or eating food
- Avoid swallowing river, stream or lake water when swimming in it
- Drinking and using 'safe' water
- Washing all fruits and vegetables in clean water before eating
- Wearing shoes or slippers (to prevent hookworm infection)
- Defecating in a latrine or for young children, in a pot.

Teachers and schools can play a leading role in preventing and treating worms by advising parents on the following:

- It can be expected that children will become infected by worms and need to undergo a periodic (i.e. annual) deworming.
- Be sure that all meat, chicken and fish is cooked thoroughly.
- Wash all fruits and vegetables in clean water before eating.
- Always wash your hands, kitchen counters and utensils with hot soapy water after cutting or handling raw meat, chicken or fish.
- Do not use water from septic tanks or other potentially contaminated sources for watering vegetables.
- Contain all faecal matter by using a toilet.
- Wear shoes or slippers
- Deworm pets periodically. ■

Information for parents

Learners in Grades R-7 will be targeted. Children who are otherwise unwell and / or have a fever should not receive deworming tablets.

Participation in the Deworming Programme is voluntary. Learners are not compelled to participate. However, learners are encouraged and advised to participate as worms are detrimental for children's health and educational outcomes. All parents are asked by the school to sign and return the consent form to the school, giving permission for their child to receive deworming medication.

- How old must my child be before deworming?
Treatment of toddlers should only begin after 2 years.
- How often should children be dewormed?
Deworming learners once a year should be sufficient.
- When should I stop deworming my child?
It is recommended that you continue deworming throughout your adult life.
- Which medication will be used for deworming learners in schools?
The World Health Organisation (WHO) recommends the treatment of worms with mebendazole (500 mg) as it is effective, inexpensive and easy to administer by non-medical staff (e.g. educators).

They have been through extensive safety testing and have been used in millions of people with few and minor side-effects.

For more information on the ISHP, contact the school principal, the school health nurse or your nearest health clinic, or call the toll-free lines of the Department of Basic Education: 0800 202 933 or Department of Health: 0800 012 322

Sources: Department of Education and Health resources

The Creeds: Summary of the Faith



From its earliest days, the Church used brief summaries to describe an outline of its most essential beliefs. These summaries are called creeds, from the Latin *credo*, meaning 'I believe'. They are also called professions of faith, since they summarise the faith that Christians profess.

The Catholic Church uses two very old creeds as a part of its liturgy and other prayers. There are a number of other Catholic creeds as well. The older Apostles Creed is brief and simple. It is considered to be a faithful summary of the Apostles' teaching. It is the ancient baptismal symbol of the Church at Rome. The longer Catholic Nicene Creed contains some additional language explaining our belief in the Trinity.

Nicene Creed

We believe in one God, the Father, the Almighty, maker of heaven and earth, and of all that is, seen and unseen.

We believe in one Lord, Jesus Christ, the only Son of God, eternally begotten of the Father, God from God, Light from Light, true God from true God, begotten, not made, one in being with the Father.

Through him all things were made. For us men and for our salvation, he came down from heaven: by the power of the Holy Spirit he was born of the Virgin Mary, and became man.

For our sake he was crucified under Pontius Pilate; he suffered, died, and was buried. On the third day he rose again in fulfilment of the Scriptures; he ascended into heaven and is seated at the right hand of the Father. He will come again in glory to judge the living and the dead, and his kingdom will have no end.

We believe in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father and the Son. With the Father and the Son he is worshipped and glorified. He has spoken through the Prophets. We believe in one holy catholic and apostolic Church. We acknowledge one baptism for the forgiveness of sins. We look for the resurrection of the dead, and the life of the world to come.
Amen.

Apostles Creed

I believe in God, the Father almighty, creator of heaven and earth.

I believe in Jesus Christ, his only Son, our Lord.

He was conceived by the power of the Holy Spirit and born of the Virgin Mary.

He suffered under Pontius Pilate, was crucified, died, and was buried.

He descended into hell. On the third day he rose again. He ascended into heaven and is seated at the right hand of the Father.

He will come again to judge the living and the dead.

I believe in the Holy Spirit, the holy Catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting.

Amen



99 ways to say, "Good!"

| | | | |
|----|--|----|--|
| 1 | You're on the right track now | 51 | It's a pleasure to teach when you work like that |
| 2 | You're doing a good job | 52 | That's it! |
| 3 | You did a lot of work today | 53 | Nothing can stop you now! |
| 4 | Now you've figured it out | 54 | You've got it made |
| 5 | That's right! | 55 | You are very good at it |
| 6 | Now you have the hang of it! | 56 | You are learning fast |
| 7 | That's the way! | 57 | I'm very proud of you |
| 8 | You're really going to town! | 58 | You certainly did well today |
| 9 | You're doing fine | 59 | You've just about got it |
| 10 | Good job, (name the student) | 60 | You've got your grain in gear today |
| 11 | Very nice indeed! | 61 | I'm happy to see you working like that |
| 12 | That's coming along nicely | 62 | I'm proud of the way you worked today |
| 13 | That's a good student! | 63 | That's the right way to do it! |
| 14 | You did it that time! | 64 | You are really learning a lot |
| 15 | Great! | 65 | That's better than ever |
| 16 | Fantastic! | 66 | That's quite an improvement |
| 17 | Terrific! | 67 | That's not half bad! |
| 18 | Good for you! | 68 | Marvellous! |
| 19 | You outdid yourself today | 69 | Now you've figured it out |
| 20 | Good work! | 70 | Perfect! |
| 21 | You certainly are doing that much better today | 71 | That's great |
| 22 | Excellent! | 72 | Fine! |
| 23 | That kind of work makes me very happy | 73 | That's good! |
| 24 | Super! | 74 | That's it! |
| 25 | Nice going! | 75 | Right on! |
| 26 | Good going! | 76 | I like that |
| 27 | Keep it up! | 77 | Sensational! |
| 28 | Wonderful! | 78 | Tremendous! |
| 29 | Wow! | 79 | Look at you go! |
| 30 | Keep working on it, you are getting better | 80 | Keep on trying |
| 31 | Much better! | 81 | I think you've got it now! |
| 32 | Good for you! | 82 | Outstanding! |
| 33 | That's much better | 83 | You remembered! |
| 34 | Good thinking! | 84 | Couldn't have done it better myself! |
| 35 | Exactly right! | 85 | Now that's what I call a fine job |
| 36 | Now you have it! | 86 | You did that very well |
| 37 | That's the best you've ever done | 87 | Congratulations! |
| 38 | You make it look so easy | 88 | That was first class work |
| 39 | I have never seen anyone do it better | 89 | You figured that out fast |
| 40 | That's better! | 90 | You're really improving |
| 41 | Way to go! | 91 | That's the best ever |
| 42 | Not bad! | 92 | Good remembering! |
| 43 | Superb! | 93 | You haven't missed a thing |
| 44 | You're getting better everyday | 94 | You've got that down pat |
| 45 | That is really nice! | 95 | You really make my job fun |
| 46 | I knew you could do it | 96 | Congratulations! you got (number of behaviours) right! |
| 47 | Keep up the good work | 97 | You've just mastered that! |
| 48 | You're doing beautifully | 98 | One more time and you'll have it |
| 49 | You're really working hard today | 99 | You must have been practicing |
| 50 | That's the way to do it! | | |

