

CATHOLIC

# Education

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the Catholic  
Church in  
South Africa

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VOLUME 27, ISSUE 1, MAY 2018





**WE CAN**  
LOOK OUT FOR  
EACH OTHER  
KEEP EACH  
OTHER SAFE  
SAFEGUARD EACH  
OTHER'S DIGNITY



Catholic  
Education



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# CATHOLIC Education

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PO Box 2083, Southdale, 2135

Tel: 011 433 1888/9

Fax: 011 680 9628

Email: [info@cie.org.za](mailto:info@cie.org.za)

Website: [www.cie.org.za](http://www.cie.org.za)

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From the Editor <

This year, the Catholic Church of Southern Africa celebrates 200 years and as Catholic schools we are invited to be part of the celebrations. Catholic schools have made a significant contribution to the history of the Church in South Africa. Our schools have educated hundreds of thousands of young people who have shaped the many spheres of life in South Africa today.

Although only a third of our schools are independent schools, the other two thirds being public schools on private property, the laws of the land impact on them greatly. The CIE's Policy and Government Relations Manager, Mduduzi Qwabe, explains for us in this edition the legislation that is applicable to independent schools.

This year, the Catholic Institute of Education is offering workshops for schools on xenophobia so we have included a reflection (on page 23) and an article on a programme for refugee children (on page 10).

ADHD continues to be over diagnosed in our schools. Special Needs Educator, Mary Hyam, offers some strategies on how to manage ADD/ADHD in the classroom. Every learner is an individual and not every strategy will work with every learner, but Mary offers some food for thought on what can be done.

We have included an article written in Afrikaans in this edition for many of our schools whose first language is Afrikaans. Ethos in Catholic schools does not reside in the RE classroom or the Principals office. It should extend to every cultural activity and to the sports fields. Michelle Roy shares her reflection on sport in Catholic schools.

Enjoy the read and keep following us

Kelsay

 Catholic Institute of Education

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200th Jubilee Mass at St Mary's Catholic Cathedral in Cape Town

# 200 years of the Catholic Church in Southern Africa

Original by Fr Anthony Egan SJ

In 2018 the Roman Catholic Church celebrates the 200th anniversary of its official foundation in South Africa. As such it has participated in two centuries of history, from the colonial to what we might probably call the post-colonial period. It has played a major role in primary and secondary education through elite colleges and mission schools, working within 'Bantu Education' while trying (ultimately successfully) to subvert it. It has made a significant contribution to health care from mission hospitals to antiretroviral drug roll-outs. Catholic scholars have engaged with fellow South Africans on every manner of issue – from philosophy, theology, history and literature. The church has been a voice for justice, democracy and human rights. Indeed it might more rightly be suggested that it often found itself on both sides of the divide because of its demographics.

The South African Catholic Church falls under the jurisdiction of the Southern African Catholic Bishops Conference, an association of bishops established in 1951 serving in South Africa, Botswana and Swaziland. For a number of decades it also included bishops in Lesotho and Namibia. In the 19th Century – before such states existed – the bishops served territories as far afield as present-day Zimbabwe: the whole of British southern Africa and the Boer Republics. At its “birth” in 1818 this whole territory was actually under a ‘mega-diocese’ (then called a vicariate) of Mauritius.

Four years before the Dutch colonised the Cape in 1652, the Thirty Years War in Europe was ended by the Treaty of Westphalia. One of the key points of the Treaty was that the religion of the ruler would be the official religion of the state. Whatever toleration of religion existed in any state was at the whim of the ruler. In the Cape, no Catholic Churches could be built, nor could priests or nuns live and minister, even informally. This policy was ruthlessly enforced until 1804, so much so that even shipwrecked priests or bishops temporarily at the Cape were forbidden to function. Protestant Christianity (and later Islam) thus had a religious monopoly, and significant religious head start, at the Cape for roughly

150 years.

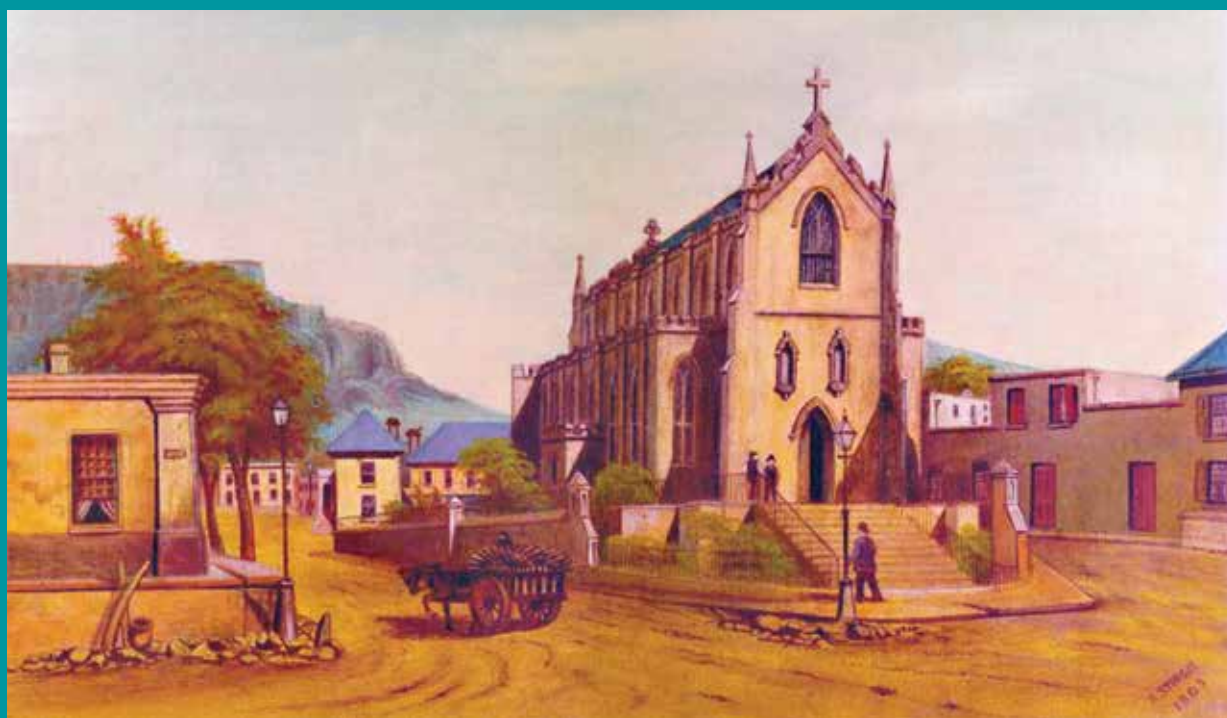
The territory was confirmed as British by the treaty of 1814 that ended the Napoleonic Wars in Europe. The Vatican then tried to establish a Cape Vicariate (a territory under a bishop that in due time would become a diocese). Edward Bede Slater, a Benedictine monk, was made its Vicar Apostolic in February 1818. Slater was forbidden by London to live at the Cape so Rome then extended his territory to Mauritius and Madagascar. Based on Mauritius, he only visited Cape Town once: for a few weeks in 1820 en route to Mauritius.

By the 1830s the political and religious climate in Europe, especially Britain, was changing. By 1837 Britain was willing to allow a resident Vicar Apostolic at the Cape. The man chosen by Rome for the job was Patrick Raymund Griffith, an Irish priest of the Dominican Order. It was an onerous task. The territory of the Vicariate – now split off from Mauritius and Madagascar – stretched west to east from Cape Town to Portuguese East Africa (Mozambique), and northwards (in theory) as far as present day Zimbabwe. Covering this vast area Griffith had a handful of priests at first. Even as the number of clergy from Europe increased it was never enough to go around. For this reason, his

focus was initially on ministry to Catholic colonists.

The sheer problem of geography led Griffith to petition Rome to split his territory into two vicariates in 1846. On July 30th 1847 Pope Pius IX created the Eastern Vicariate. Aidan Devereux, Griffith’s assistant, was ordained as bishop and Vicar Apostolic, setting up his base of operations initially in Grahamstown. Devereux, realising that his territory was itself unmanageable – in effect it stretched as far as the Portuguese colony in the east – petitioned the Pope in 1849 to set up another vicariate in Natal. This territory, established in its own right in 1850, would span not only the province later called KwaZulu Natal but also the then Boer Republics (Orange Free State and Zuid Afrikaansche Republic/Transvaal), Basutoland and later extend into the eastern parts of the Northern Cape around Kimberley.

Devereux also acknowledged that for the Church to grow missionary religious orders were essential. The Oblates of Mary Immaculate (OMI) agreed to come to Natal. He also encouraged congregations of religious sisters to come to South Africa to establish schools in particular. Communities from Germany, Ireland and France responded to his invitation



St Mary's Catholic Cathedral in Cape Town, 1903

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In the Boer Republics, prohibitions on Catholicism trekked with the Boers into the hinterland with varying degrees of intensity. Priests from England or Ireland were seen not only as Roomse Gevaar but even perhaps as British spies.

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*Abbot Franz Pfanner*



and that of his successors: Dominicans, Assumptions, Holy Cross and Sisters of Notre Dame, Franciscans and later Carmelites. Later congregations of teaching brothers – Christian Brothers, Marists and De La Salle – would add to what would become a major work of the Church in South Africa: primary and secondary education. The influence of the Oblates would spread from Natal westwards and northwards almost as far as present-day Zimbabwe. They virtually established Catholicism in present-day Lesotho, provided the backbone of the Church in the Northern Cape (shared in its western parts with the Oblates of St Francis De Sales), the Orange Free State and the Transvaal.

In the Boer Republics, prohibitions on Catholicism trekked with the Boers into the hinterland with varying degrees of intensity. Priests from England or Ireland were seen not only as Roomse Gevaar but even perhaps as British spies.

By the turn of the century, the Catholic Church in South Africa was growing. It had also started to expand beyond serving colonists and was evangelising among African communities. One of the key moments in this transition came about almost by accident. Bishop Ricards, after much lobbying in Europe among Abbots of the Trappists, recruited a group to come to South Africa to set up a new monastery at Dunbrody on the Sundays River near Port Elizabeth. The community under its Abbot, Franz Pfanner, stayed there from 1880 to 1882, when it moved to land near to Pinetown, outside Durban,

Natal. In Natal the Trappists founded the monastery of Mariannhill. Soon Abbot Pfanner concluded that their contemplative life needed to be modified by extensive mission work among the Zulu people. From the monastery he and his congregation established a network of mission stations and schools. The Trappists, together with the Congregation of the Precious Blood, were in a few decades working very effectively throughout southern Natal and the Transkei. It was reconstituted as the Congregation of Missionaries of Mariannhill (CMM) in 1909.

Although many of the earliest churches and schools were not segregated in the 19th Century, by the time the Southern African Catholic Bishops Conference was established in 1951 de facto segregation had occurred. In a local Church still plagued by the ghost of prohibition, consolidated by the anti-Catholic rhetoric of the victorious National Party in 1948, and caught in an international Catholic fear of Communism, the hierarchy of the Catholic Church were confronted with tough choices as they faced the apartheid era. That they rose on many occasions to the challenge courageously, often at the cost of division within the Church, was both the result of seismic shifts within global Catholicism in the second half of the 20th Century and the courage of many South African Catholics – clergy and religious, black and white.

[\(A more detailed version of this article first appeared in the Daily Maverick\)](#)

## Catholic schools are invited to arrange Jubilee services on 24 June 2018

### Bi-centennial Prayer

O God, sanctify us, your Church in Southern Africa and pour out the gifts of your Spirit upon us, who have been consecrated to you in baptism.

Increase our faith that we may never cease to give thanks for your infinite treasures of mercy and goodness.

Root us in your Son Jesus Christ, that with hearts burning with desire to fulfil your will, we may share the joy, peace and abundance of life he gives us.

Open our hearts to each other and remove our prejudices that the walls of injustice and division which your Son has destroyed may give way to the healing of the ethnic, racial and unjust divisions of our painful past.

Let the bright sun of hope never set on our communities of faith, as we endeavour to follow always the example of Jesus, our Lord and Saviour, by consecrating our lives to the service of our brothers and sisters.

Queen assumed into heaven: Pray for us!





# Empowering the school community for the digital world

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# Die Waarde van Sport in Katolieke Skool:

Die bekende Latynse aanhaling “Mens Sana in corpore sano”, beteken “’n gesonde liggaam, huisves ’n gesonde gees” Die alombekende aanhaling is so belangrik vir die jeug om dit na te streef, veral in die moderne samelewing.

By Michelle Roy

“Sport and physical education has a major role to play in the development of young people. It is an integral part of the total education of any child and is closely linked to other creative and learning experiences and skill acquisition. It makes a significant contribution to the all-round harmonious development of the mind and body.”

Singer, Sport in Education, p.28

Dis it veral noodsaaklik om in die 21ste eeu, ’n goeie balans te vind in die opvoeding en ontwikkeling van die hedendaagse jeug. Hierdie Latynse aanhaling is in ooreenstemming met die visie en missie van sport in Katolieke skole. Die waarde van sport in alle Katolieke skole is baie belangrik. Die CSSC se jaarlikse sportprogram stel geleenthede beskikbaar vir deelname in alle ouderdomsgroepe. Die leerlinge word reeds vanaf ’n jong ouderdom aan sportmanskap, gesonde kompetisie en regverdige deelname blootgestel. Katolieke skole beskik ook oor ’n dinamiese “etos”, waarvolgens ouers, personeel en leerlinge lewe. Die rykdom en waarde van hierdie Katolieke etos word nie net in die klaskamer nie, maar ook op die sportveld uitgeleef. Deelname tussen skole word gesien as “karakterbou geleenthede” en nie as kompeterende “sporttoernooie”

nie. Wat so spesiaal en opvallend is, is die kameraadskap en positiewe gesindheid van die leerlinge tydens byeenkomste. Die visie van die Katolieke sportprogram stel die leerlinge in staat om sport te beoefen in ’n gemeenskap waar hul veilig voel. Ek haal aan die woorde van ’n leerling in Dominican Convent Skool, Belgravia: “Juffrou, ek voel deel van ’n familie, wanneer ek aan die Inter-Katolieke netbal byeenkoms deelneem.”

Die waarde van sport in Katolieke skole verskaf ook aan die leerlinge ’n geleentheid vir gesonde kompetisie en om deel te wees van ’n diverse gemeenskap. Dit stel die leerlinge in staat om hul persoonlike insig te ontwikkel van die wye wêreld daarbuite. Hulle besef ook dat al kom ons almal van verskillende sosio-ekonomiese agtergronde, kan ons deur middel van sport as ’n eenheid funksioneer (saam



"Theoretically, because of its insistence upon rules and equality (disregarding the prejudice that can exist within the framework of sport), sport provides an egalitarian utopia in which rich and poor, white and black, can subject themselves to a symbolic test unhampered by the accumulation of wealth or poverty, looks or skin colour."

Ashworth, Readings in Sports Psychology, p. 278)



speel). In teenstelling hiermee word die leerlinge se emosionele intelligensie en kommunikasievaardighede ontwikkel, sodat hulle sal weet hoe om te reageer, as dinge nie volgens plan verloop nie. Die veiligheid en welstand van die leerlinge is belangrik vir die Katolieke gemeenskap. Alle leerlinge onderteken 'n "belofte" om ten alle tye die Katolieke etos en regverdige spel na te streef. Sodoende is daar dan ook 'n algemene bewustheid van personeel om ten alle tye in "loco parentis" op te tree. Spiritualiteit is 'n belangrike aspek in Katolieke skole se sportprogramme. Dit kweek bewustheid van 'n positiewe gesindheid en algemene goeie gedrag. Die hoof doel is om te fokus op inklusiewe en positiewe deelname en die ontwikkeling van bepaalde vaardighede in 'n spesifieke sportkode.

In 'n neutdop: Die Katolieke sportprogram

speel 'n uiters belangrike rol in die holistiese ontwikkeling van die leerlinge. Deur middel van hierdie unieke sportprogram en die dinamiese Katolieke etos word die leerlinge, as waardige, regverdige, respekvolle en lojale individue vir die samelewing voorberei.

Die Katolieke sportprogram gee WAARDE, moraliteit en betekenis aan die individuele en sosiale verhoudings van die jeug. WAARDES wat die jeug voorberei om betrokke te raak en op te tree in die belange van die gemeenskap deur middel van gelykheid, respek en geregtigheid, soos aangeteken in die "Konstitusie van Suid-Afrika." Baie, baie dankie aan Me Mary Parr (Voorsitster: Katolieke sportkomitee) en haar uiters bekwame span vir al jul doeltreffendheid, professionaliteit en toewyding ten opsigte van "sport in Katolieke skole."



# Love One Another

By Rebecca Bromhead

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**A**s I look out the window I see children from the Holy Family College aftercare programme playing on the swings with children from the Three2Six Project. I know that a few kilometers away, Sacred Heart College high school students are volunteering in the classrooms with learners from the Three2Six Project, helping them learn English. Just down the road from them, at Observatory Girls Primary School, learners from the Three2Six Project are currently reading books in the main library, sharing the resources of the main school. Love one another, the Gospels tell us. I can't imagine a better way to see this in action than the Three2Six Project.

## It isn't always easy

Xenophobic tensions regularly flare up, endangering our learners and reminding us of the barriers to love. Insecurity. Poverty. Jealousy. Spite. We feel the hate of those who call kwerekwere and it can be tempting to return the rage.

The generosity of the host schools helps to keep costs low, providing spaces for learning and the sharing of school resources. But teacher salaries, transport, uniforms and books all need to be funded from somewhere. While there are some generous South African donors, the reality is that it isn't popular to assist refugee children when so many South African children face challenges. And so we are supported by a number of generous international donors but have to work hard to secure funding from year to year. We have hundreds of children on the waiting list – the need is always far greater than what we can provide.

Even in our generous host communities,

sometimes there can be resentment or friction. "Something is missing from my classroom, it must be one of the refugee children". "No you can't play on our equipment, fee paying children paid for that". "Three2Six children be quiet, you are disturbing our extra murals". "Oh sorry, we forgot you were here, we need our classroom back today"

## The love travels in both directions

A refugee mother tends the garden beds multiple days each week, enabling the project to send vegetables home with the most vulnerable children. A South African counsellor gives a few hours each week to work with some of the children who have experienced trauma. Refugee parents volunteer in the classrooms, contributing their time when they are not able to offer anything else, strengthening vital connections between the two communities.

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## Despite the challenges though, the Project continues to be a place of deep hope and love.

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South African mothers fundraise for and prepare vegetable parcels each fortnight, helping to strengthen the nutritional status of the learner's families. A refugee teacher volunteers on the holiday programme,

teaching science to curious little minds. A South African family make a monthly financial contribution to the Three2Six Project, teaching their children the value of sharing and investing in those who are outcast as 'other'. Woven through these local connections between those who have come seeking safety and those in the host communities are other migrants. Protected by the colour of their skin, Australians, Germans and Brazilians are not called kwerekwere but they are away from their homes too, trying to bring their love to help heal some of the hurt.

## How do we love one another back-together in South Africa?

The frameworks are there already The Gospel message. Our school values. A world-class constitution. But these words need to be lived out actively and consciously to share the love.

The starting point has to be dialogue, in our staffrooms, classrooms and homes. We need to discuss concerning news items and affirm the type of culture that we want in our schools. We need to engage our learners with examples of discrimination and challenge them to reflect on their own responses. We need to stand together and reject xenophobia by demolishing its subtle predecessor - discrimination against the 'other'.

Love one another. Not just love your friends or love your family or love those who are like you. Love one another. When it hurts, when it is easy, when it is unpopular, when it is joyful.

A grade 1 Three2Six learner runs to fetch a ball that has rolled away. She came to



us less than a year ago, painfully timid, with no English and certainly no confidence. She calls out to her friend to receive the ball she throws and as she turns to run back to the group she catches my eye and waves. Her smile lights up her whole face. Love one another. It is as simple as that.

## The Three2Six Refugee Children's Education Project

The Three2Six Refugee Children's Education Project was started by Sacred Heart College Marist Observatory in 2008 as a response to the Marist call to see the world through the eyes of a poor child. Each school day, 275 primary school children who can't access government schooling gather at one of three host school campuses to attend three hours of literacy, numeracy and life skills classes. They receive a meal, their uniform and, in some cases, transport to ensure that they can access the lessons safely. The project employs refugee teachers, providing work experience and a small income for vulnerable families and also hosts local

and international volunteers. The main objective of the project is to help refugee children transition successfully into mainstream schools. For more information please see [www.three2six.co.za](http://www.three2six.co.za) and follow @Three2SixProject on Facebook.



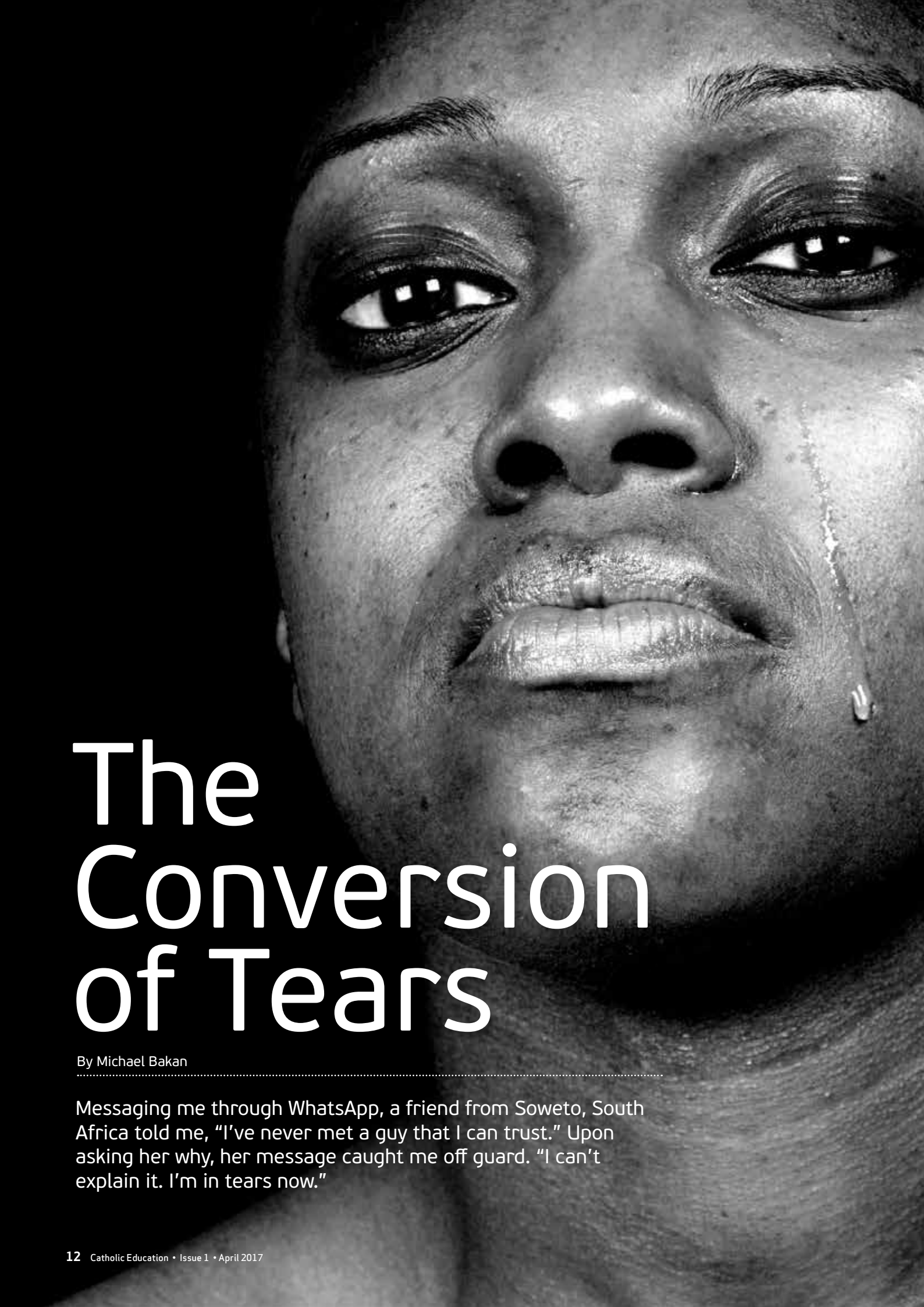
### Here are a few questions to ask:

- How do we speak of foreigners in our classrooms?
- How do we celebrate diversity?
- How do we bring the Gospel message to life and make it relevant for young people in 2018?
- How do we help learners to critically analyse the news and media?
- How do we empower young people to speak up when they witness injustice?

“Love one another and you will be happy. It is as simple and difficult as that” - Michael Leunig.







# The Conversion of Tears

By Michael Bakan

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Messaging me through WhatsApp, a friend from Soweto, South Africa told me, "I've never met a guy that I can trust." Upon asking her why, her message caught me off guard. "I can't explain it. I'm in tears now."

Throughout the past three years, it has been the honor of my life to spend my summer holidays immersing in Soweto, South Africa. During these trips, I traveled with a great friend and mentor, Drew Descourouez, as we worked on various storytelling and extracurricular school programmes. These three years of experience have been moving because I've been able to see people through change, whether it has been graduating from high school or welcoming a new baby sister. Despite the joys of mutually sharing stories of growth, this commitment to relationship grew increasingly difficult as I began to witness trends of pain. One of the greatest and most persistent pains fell under the theme of gender based violence. This was where listening became difficult – where “staying in touch” was met with the difficulty of comprehending complex life pains without being “here.” I knew that real tears were being shed – I could see and hear them. Pope Francis states that “Sometimes in our life, tears are the glasses to see Jesus.” But how does one see Jesus clearly when tears of sadness only seem to blur the sight of God's presence?

During this past Fourth of July, I spent my afternoon preparing myself to go watch fireworks with friends in celebration of America's Independence Day. While taking a bus to meet friends, I received a message from my South African friend, Thabi, stating, “Something bad happened.” This message was then followed by another that read, “Something really bad.” After inquiring about what happened, I eventually felt my phone buzz. I opened a message from Thabi. I read it. “Mary's been raped.” That was it. This simple message caught me off guard, and my eyes began to swell with tears. I tried to fight them off to avoid the public embarrassment. This message hurt because it had come from one of my closest friends. Mary is Thabi's mom. My friend's life had exploded, and I watched her reaction expressed through short text messages.

One-time events are tough, but systematic trends of violence are even more difficult to process. The week after watching her mom come home broken from tragic events, Thabi was held at gunpoint on her way

home from work, and things only worsened from there. As my friends in Soweto have taught me, gender based violence goes beyond the first-thought instances of rape and physical abuse, and it can limit economic and educational progress. At work, Thabi's boss continuously harassed her with sexual slurs and unfair treatment in her workforce development as compared to her peers. This abuse had compounded effects on Thabi's well-being. Thabi's boss eventually became too much. She was forced to quit. She couldn't take it any longer.

What became difficult for me was seeing these developments occur after having been blessed to know greater parts of Thabi's story. She is a strong warrior who has left her studies to pursue a job to support her family in hope of eventually settling into a proper place. Thabi trusted me with her story and elevated me with her presence. We didn't find any “solution” to her “problems” but rather found that our relationship produced moments of mutual conversion. In an environment where the solution is often encouraged by “doing something,” Thabi is a reminder of the mutually empowering nature of listening – where tearful conversations can foster transformative kinship. Thabi is my teacher.

I've found that one of the most difficult challenges in hearing stories of violence is dealing with change. In thinking back to the stories of Soweto, we (they) have been changed by a very difficult event or crisis. In sharing their stories, my friends have found it very hard to articulate their experiences, and it has been even harder for others – myself included – to understand them. This thus puts us all in a difficult situation: How do you deal with change when you know others won't be able to understand it? Then, how do you articulate an experience that you, yourself are struggling to comprehend?

Drew has taught me that in moments of difficulty in reflection and expression, there can be found great meaning. Drew calls moments like these “an inarticulation indication.” He says that they are indications because they call for a new way by which to look at reality: a worldview where struggling to articulate and make

meaning of our experiences is not seen as a lack of competence or clarity but rather as a laudable recognition of greater change that can be translated into a relationship building opportunity with oneself and with others.

I'll never forget Peace. She left me in awe, unable to articulate my own feelings. In telling me a part of her story, Peace shared that after suffering from an abusive relationship with one of her former classmates, she wanted to kill herself. And she tried to. Pulling up the sleeves of her arms, she showed me her wounds that cut deep into her story. She cried and stopped talking. These weren't just tears. This was a snot-filled, throat busting flood of agony and screams that left her without words. She couldn't continue. We embraced each other in a hug, and I could tell that she was envisioning parts of her story that only she could see. But I could feel what she was saying. It was an inarticulation indication. We both found each other in a moment tears. We had been changed.

Reflecting back on my time in Soweto, I've come to recognize that we have all been changed, and we can't ignore it. The difficult beauty is knowing that with regards to gender based violence, not much will change, and we all continue to struggle to articulate and understand our shared stories. But when one can stand in awe and listen, we might just find ourselves in tears where we are forced to face Christ – an “inarticulation indication” of something greater that can lead to transformative kinship. For in the words of Pope Francis, “With you, I wish to plead for the gift of tears, the gift of conversion.”

*Michael Bakan is a Junior at Georgetown University, where he is studying International Business and Marketing. As a graduate of Bellarmine College Preparatory in San Jose, CA, Michael first traveled to South Africa on a school immersion trip in 2014, and since then, he has spent parts of the past three years working on a storytelling blog, The Simunye Project, and developing extracurricular programmes and retreats in conjunction with St. Martin de Porres Parish and School in Soweto, South Africa.*

*\*Note that all names have been changed*

# Current Legislation for Independent Schools

By Mduduzi Qwabe

The South African Schools' Act recognises two types of schools: public and independent. Many independent school principals and owners relate stories of how departmental officials threaten them with closure for not adhering to some policy or other. School managers need to keep abreast of the ever-changing legislative framework that affects their school. This article attempts to clarify the rights and responsibilities of independent schools within the basic education sector.



## Section 29(3) of The Constitution states:

“Everyone has a right to establish and maintain, at their own expense, independent educational institutions that:

- (a) Do not discriminate on the basis of race;
- (b) Are registered with the state; and
- (c) Maintain standards that are not inferior to standards at comparable public educational institutions.

It is crucial to understand that subsidies are not a right as the above section explicitly states ‘at their own expense’. It is also worth noting that discrimination on the basis of race is explicitly outlawed, which is why recent events were reported widely in the media. The challenge for the Department of Education (DBE) is how to ensure that independent primary schools have the same standards as comparable public primary schools as they use the National Senior Certificate (NSC) to measure the quality of education in high schools. This is part of the work of the task team that is redesigning the Annual National Assessments (ANA).

## In the South African Schools Act (SASA):

- Section 45 affirms the constitutional right of the child to education and stipulates the admission age requirements.
- In Section 46 the Provincial Education Departments (PED) are empowered to determine registration requirements and register independent schools.
- Section 47 outlines the grounds on which the registration of an independent school can be withdrawn. It is worth noting that the procedure is clear: a letter from the HOD giving reasons for the withdrawal; the school has the right to make written representations which the HOD is obliged to consider; the school can appeal to the MEC if the decision of the HOD does not change.
- Section 48 of the SASA empowers the Minister to determine norms and minimum standards for the granting of subsidies.





## The National Norms and Standards for School Funding make the following requirements:

- The school must not be operating for profit;
- It must be managed according to the management checklist determined by the provincial authorities;
- It must agree to unannounced inspection visits by PED officials and
- Must not be in direct competition with a nearby uncrowded public school of equivalent quality.

## It is also worth noting that additional requirements for subsidy are:

- The Grade 12 pass rate must be equal to the provincial average;
- The repetition rate in Grade 11 or 12 may not exceed 20% and
- The school may not engage in activities that artificially increase the Grade 12 pass rate.

School managers need to be aware that any deviation from the above by provincial departments must constitute just administrative action. The PED withdraw the subsidy because the school did not attend a meeting. It is also worth noting that:

- The registration of an independent school has nothing to do with accreditation in terms of the current legislation as this is the prerogative of the PED not Umalusi.

A subsidy can only be terminated on grounds that a condition on which it was granted has not been complied with. The process is such that the HOD writes the letter of intention to terminate the subsidy then the school can make written

representations and these must be duly considered. The school may appeal to the MEC if the intention of the HOD becomes a decision. Independent schools have to apply for accreditation with Umalusi, the Quality Council for the GET and FET bands established in terms of the National Qualifications Framework (NQF) Act. Umalusi's mandate is further expanded by the General and Further Education and Training Quality Assurance Act (GENFETQA) which empowers it to quality assure private institutions and therefore accredit them. The process is such that Umalusi must ascertain whether the school has the capacity to offer the NSC at the required level.

Accreditation with Umalusi is compulsory and schools must ensure that they do it lest they fall foul of the law. High school wanting to be registered as examination centres will have problems if they haven't been accredited. Schools also need to be aware that all teachers must be registered with SACE and participate in the Continuing Professional Teacher Development (CPTD) programme. Independent school teachers are employed in terms of the Labour Relations Act and the Basic Conditions of Employment Act not in terms of the DBE's Employment of Educators Act. This should be clarified as many a teacher tend to think that the ELRC legislation applies to them as it is. When employing teachers or any personnel which will be in contact with children – the requirements of the Criminal Law (Sexual Offences and Related Matters Act) must be taken into consideration.

## The following are of particular importance:

- All employees working with children must have clearance certificates from the National Register for Sexual Offenders to say that they have never been found guilty of an offence

against a child. The register is still not operational- schools must ensure that all employees have an affidavit from the SAPS stating that they have never been convicted of an offence against a child. These are to be kept in each teacher's file for future reference.

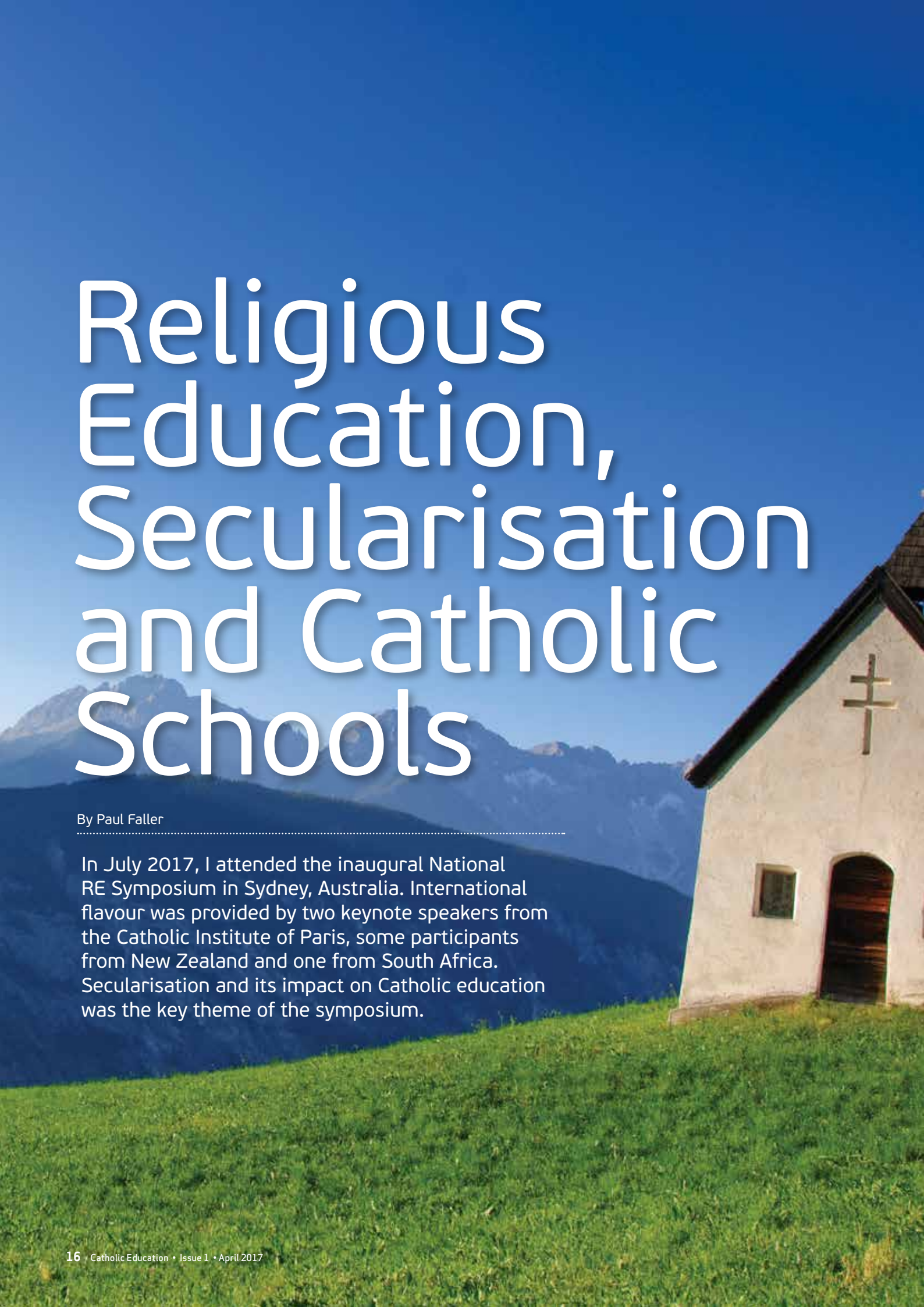
- The above extends to those who are already employed- clearance certificates/affidavits must be sought as it is a legal requirement. If any current employee is found to have been convicted of an offence against a child-the school must terminate their employment contract.
- Teachers must also be aware that all adults who have reasonable suspicion that a child is being abused must report it to the relevant authorities and obtain a case number.

The above are compulsory to ensure the safety of children. In addition schools need to be registered as Public Benefit Organisations and pay the Skills Development Levy to be able to access funding opportunities by the ETDP-SETA.

## The following are worth noting:

- All schools are required to upload information into LURITS as required by the PED using SA-SAMS or the Lurits Accredited Software which are approved. There is no legislation making it compulsory to use SA-SAMS as certain PEDs are telling schools.
- There is currently no legislation making it compulsory for schools to write common examinations. Schools must rather use their own discretion if the examination offered by the PED will be beneficial to the students – those writing the state NSC are compelled to do so via the CAPS in Grade 12.
- Independent schools do not have to submit mark schedules to the circuit managers for control as independence means the pass requirements can be higher than those in state schools. Progressing learners who would not have passed a grade is not compulsory at independent schools.

These are some of the key laws that govern independent schools in South Africa. For further information contact the Catholic Institute of Education.



# Religious Education, Secularisation and Catholic Schools

By Paul Faller

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In July 2017, I attended the inaugural National RE Symposium in Sydney, Australia. International flavour was provided by two keynote speakers from the Catholic Institute of Paris, some participants from New Zealand and one from South Africa. Secularisation and its impact on Catholic education was the key theme of the symposium.



# Secularisation

Let us first clarify the idea of secularisation. In the first instance, we must differentiate between secularisation as a historical process and secularism as an ideology or closed world-view. The former does not consciously persecute religion, though its consequences for religion are significant. The latter, however, can threaten the freedom that secularisation produces when it is imposed on a people through the organs of the state.

The process of secularisation turns our attention away from worlds beyond and toward this world and this time. Saeculum (Latin) means 'this present age' or 'this lifetime'. Lieven Boeve, a Dutch theologian, points to three characteristics of secularisation – individualisation, detraditionalisation and pluralisation.

In the first place, "individuals are seen as creating their own identities, rather than having their identity assigned to them by the society or culture in which they live... [E]lements of identity such as gender, religion, marriage or ethnicity are seen as being shaped by personal choice, rather than by culture, religion or biology" (Sharkey in Rymarz & Belmonte, 2017:61).

In a detraditionalised society, cultural and religious traditions are not automatically passed down from one generation to the next. This is partly due to a critical stance that shifts the recognition of authority from the office to the individual person holding that office. So a doctrine of the Church will not be entertained because the Church says so, but because it is personally meaningful.

Another factor influencing this shift is the pluralisation of society where "a variety of religious and ideological traditions sit visibly and legitimately in the public space so that individuals are forced to confront the reality that one's own tradition is but one among many alternatives" (Sharkey 2017:62).

The consequences of secularisation are familiar to all of us. There is typically a separation of church and state. The ruler's religion no longer dictates the religion of the ruled as it was in medieval Europe (*cuius regio, eius religio*). Thus, South Africa is no longer officially described as a Christian state as it was in the past. This separation leads to the privatisation of religion as faith recedes from the centre

of culture. Hence, here in South Africa, Religious Education is no longer part of the public school curriculum.

These present realities may seem negative at first sight, and set to undermine religion. Looking closer, we see that secularisation and its consequences free religious institutions from state control and allows them to become critical, prophetic voices in society. An atmosphere of freedom of religion also allows different religions to come together as equals to collaborate on global issues.

It is ironic that secularisation, as seen by theologians such as Harvey Cox, "is the legitimate consequence of the impact of biblical faith on history. This is why it is no mere accident that secularisation arose first within the culture of the so-called Christian West, in the history within which the biblical religions have made their most telling impact" (1965:17).

Cox gives the creation story in Genesis as an example. He writes (1965:21-22): "Pre-secular man lives in an enchanted forest. Its glens and groves swarm with spirits. Its rocks and streams are alive with friendly or fiendish demons. Reality is charged with a magical power that erupts here and there to threaten or benefit man... This is why the Hebrew view of Creation signals such a marked departure. It separates nature from God and distinguishes man from nature. This is the beginning of the disenchantment process and the rise of the natural sciences."

## Our Response

Speakers at the symposium, in the light of these and other reflections, encouraged their hearers not to bury their heads in the sand, or to give in to what seemed inevitable, but to respond actively to the reality while being faithful to the tradition. One keynote speaker, Henri-Jerome Gagey of the Catholic Institute of Paris spoke

of secularisation as "the dawn of a new civilisation, comparable to the fall of the Roman Empire... or the invention of the printing press" in Renaissance times.

How then shall the Christian and Catholic Church respond? An unconventional minister in America, Douglas Hammack has written a book titled 'Rethinking Our Story – Can We Be Christian in the Quantum Era?' and this is his prognosis.

It is no secret that things are not going well for the Christian church these days. Despite great effort; despite trying to be trendy and tech-savvy, entrepreneurial and coffee-house gritty, nothing seems to be helping. Rethinking Our Story suggests that our problems run deeper than better strategies can fix. Our problem lies with our instincts - instincts informed by the way we have told the Christian story.

There was a time when the Church was a powerfully transformative presence in society. It can be again, but it will require a vigorous rethinking of the story that informs our instincts.

The future of the church and the health of our society depend on our willingness to rethink, retell, and live out our story in this newly emerging world. We will either update our instincts and contribute to the earth's wellbeing - or disappear into oblivion.

From a Catholic perspective, we have heard for years the clarion call of Thomas Berry.

It's all a question of story. We are in trouble just now because we do not have a good story. We are in between stories. The Old Story—the account of how the world came to be and how we fit into it—is not functioning properly, and we have not learned the New Story. The Old Story sustained us for a long period of time. It shaped our emotional attitudes, provided us with a life purpose, energised action. It consecrated suffering, integrated knowledge, guided education. We awoke in the morning and knew where we were.

Looking at this from a more personal angle, John Paul II reminds us that Christianity is not a religion but an experience, an awakening, an encounter with the risen Christ. This certainly leads to a different story of Church than one that relies on an exposition of doctrines, practices and regulations.





## The Catholic School

What implications then of secularisation did the Symposium outline for Catholic schools? Francois Moog of the Catholic Institute of Paris offered the following pointers in the light of the school's mission to evangelise – to proclaim Jesus and his Good News, to bring humanity home to itself, or in Moog's own words, "to show the path to happiness, to teach the art of living"? The Catholic school, he said, must be:

- A sacrament of salvation, possessing specific resources for the good of humanity, particularly with regard to awareness of freedoms, the development of conscience and the application of practices that promote community
- A structure that manifests hope in a structurally despairing world
- A model of charity in society, upholding the dignity of the human person and freedom of conscience, and attending to the poor and the weak
- A real educational community gathered around a shared educational project wherein each member has his or her

part to play regardless of their differing relationships to Christ.

Expanding on this last point, Moog asks the critical question: "How does the Catholic schools become a Christian community without being a community consisting exclusively of Christians?" The possibility of becoming such a community is noted in the Vatican II document, *Gaudium et Spes* (par. 22).

Linked with the paschal mystery and patterned on the dying Christ, the Christian will hasten forward to resurrection in the strength which comes from hope. All this holds true not only for Christians, but for all people of good will in whose hearts grace works in an unseen way. For, since Christ died for all, and since the ultimate vocation of the human person is in fact one, and divine, we ought to believe that the Holy Spirit in a manner known only to God offers to everyone the possibility of being associated with this paschal mystery.

In practical terms, Moog outlines four elements that will contribute towards making the school a Christian community in the sense described above – the commissioning of the school head as cornerstone of the community entrusted

with the school's mission, the development of the school's educational plan with the gospel as its constant reference point, ecclesial supervision, and teacher training which not only equips them with "pedagogical, didactic and educational tools," but also helps them to understand and promote a gospel culture, and to develop theologically and spiritually.



## Religious Education in the Catholic School

Secularisation, globalisation and the exponential growth in digital technology have had a profound influence on the current generation of teenagers, styled Generation Z. There needs to be an *aggiornamento*, a bringing up to date, in Religious Education if it is to remain credible, let alone survive. And the change must begin with the teachers who need to undertake a journey in faith from a literal to a second naïveté or post-critical belief. The table below gives some indication of the contrast between these two modes or approaches to belief, though a fuller picture can be found in *The Post-Critical Belief Scale for dummies* from Leuven University.

Embarking on such a journey will empower teachers to meet their students openly and without trepidation, acknowledging the range of difference in their faith experience and their attitudes to religion. They will be able to engage confidently with students' questions, not passing them off with an abrupt answer, but guiding them to live their questions in a way that will lead them ever more deeply into the mystery of life and sometimes even to the joy and fulfilment that lies in discovery. Post-critical belief is like a quest(ion) that's never complete. Religious faith always remains unfathomable, keeping a dimension of mystery that can never be thoroughly penetrated. So religious answers are never definite, final or fixed.

Literal Belief	Post-critical Belief
First Naïveté	Second Naïveté
<ul style="list-style-type: none"> <li>The literal believer stresses the objectivity of the truth of faith, and desires to protect it against external attacks.</li> <li>A desire for absolute certainty in matters of faith. Critical questions, doubt and uncertainty are to be avoided. Unsure and anxious when confronted with new, complicating problems.</li> <li>Great importance is attached to authority, Church hierarchy and obedience. The content and meaning of faith is derived from (Church) authority.</li> </ul>	<ul style="list-style-type: none"> <li>Believing in God, despite critical reasons not to believe. After a restorative reinterpretation, religious contents become meaningful again, despite rational critique. Post-critical believers are well aware of the many critiques that could be raised against religion, but nevertheless they keep holding on to their faith.</li> <li>To arrive at a second naïveté-belief, literal belief needs to be deconstructed and demystified first, and then restored again. This restoration is a hermeneutical process that restores the true meaning of the religious text or message, so that its authentic meaning for the believing subject can become manifest (remembered).</li> </ul>

"This is the first generation of real digital natives: they do not know or comprehend a world without Google, the Internet or Smartphones. Theirs is a hybrid world of virtual reality, as well as a real world stripped of innocence, ... a world in a constant state of flux – mostly turmoil. This unique perspective on the world is shaping a very different future citizen and consumer: tech savvy, opinionated, pragmatic and wise beyond their years."



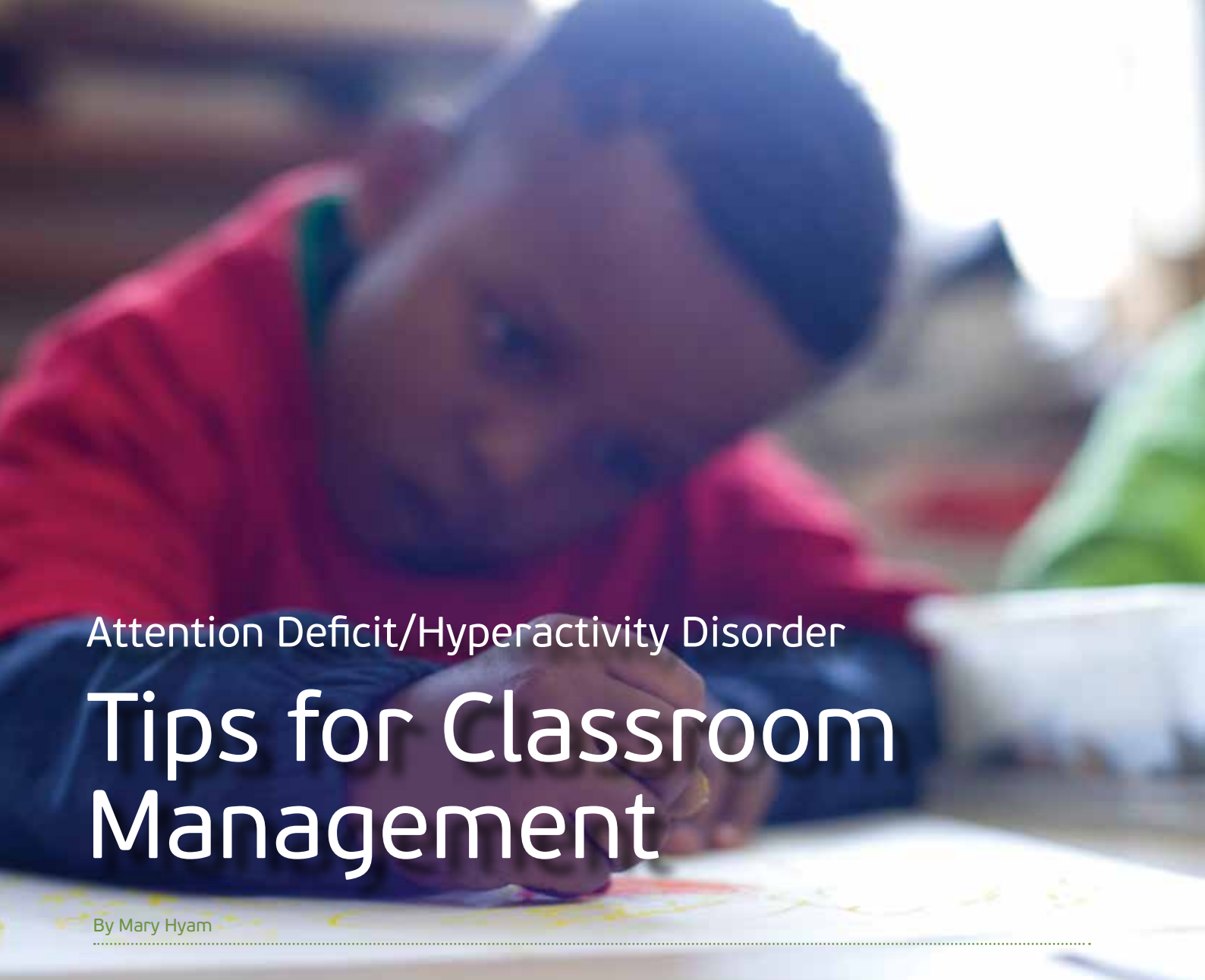
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# Attention Deficit/Hyperactivity Disorder Tips for Classroom Management

By Mary Hyam

## What is ADD/ADHD?

Externally, a child may seem impulsive, hyperactive, boisterous or fidgety. Internally, a child may be a day dreamer, procrastinator or easily distracted. ADD/ADHD may manifest as social problems, behaviour problems, learning problems or a lack of motivation.

**A**ttention deficit disorder and attention deficit hyperactivity disorder (ADD/ADHD) present in many ways and not all children have the same symptoms. The presence of some of the symptoms may not mean that a child is ADD/ADHD. All aspects of development and the environment need to be considered before a diagnosis can be made. The criteria outlined in the DSM V, which is a diagnostic tool, also need to be met. Children with ADD/ADHD are often creative, lateral thinkers and do not always see the world as others do. They can be insightful and straight, to the point of embarrassment!

The personality construct known as locus of control is linked to self-management. Children who have an internal locus of control understand that they can influence events by their own actions and that they have some control over what happens to them. In the classroom they realise that

when they concentrate, they get better results. Satisfaction and reinforcement from one's own efforts and responses usually develops a sense of responsibility and self-reliance.

Children with an external locus of control feel that their efforts have little impact on their progress, and that what happens to them during learning is unrelated to their own actions. Children who are at risk are those who are prepared to be managed by a teacher or peers, they feel inadequate and are not prepared to try new things, they become dependent on others. These children require support but need to be challenged, when they experience failure, they need to be helped to see that there is a relationship between their efforts and the outcomes, and to accept responsibility for both. When they realise that effort and persistence can overcome failure they will become more internal in their locus of control.



## Here are six key strategies to keep in mind when dealing with a child who has ADD/ADHD

### Management of behaviour change

**ALL children need boundaries and structure. This gives them security. The following process provides structure and can be successful when monitored and positive feedback is given. Not every strategy will work every time. Each day is a new experience and behaviour will vary. Be prepared to experiment and to find the balance between flexibility and consistency.**

- Identify the problem.
- Observe and record frequency and duration of the behaviour. (When does it occur? E.g. certain times of day, after eating certain foods, when hungry/thirsty, during free play, with certain people.)
- Target and define the behaviour to be changed and apply an appropriate change strategy.
- Set realistic goals with the child.
- Identify rewards with the child.
- Select procedures and teach the child to express feelings verbally through modelling, role play, prompting.
- Help the child to practice the target behaviour.
- Be matter of fact and set clear expectations.
- Use a behavioural contract or checklist.
- Don't overload with demands and instructions: one instruction at a time, one task at a time.
- Give feedback and help the child to maintain the behaviour and then to generalise it, i.e. behave that way at all times.
- Prevention - be aware of too much unstructured time, be well prepared for exciting events
- Proximity - move closer if child about to lose control and divert attention
- Provide physical outlets – punch bags, go for walks, play simple games that get children moving
- Teach assertiveness
- Use humour (but not at child's expense)
- Affirm feelings but deal with situation

### Consequences must follow the behaviour immediately.

- Punishment is most effective if combined with positive reinforcement - if a child pinches, a privilege is lost but praise is given for appropriate behaviour.
- Time out
- Withdraw privileges
- Take responsibility for behaviour – own up and change the behaviour

### Behaviour modification

- Choose the battles that are worth fighting!
- Use star charts and small rewards to reward positive behaviour and change.
- Think about behaviour – ask “How would you feel if...?” This is time consuming but it does diffuse the situation and helps to gain control over actions.
- Some behaviour needs to be ignored to allow for minimal disruption. Give simple, firm instructions (Sally, get back to your work, please.)

### REMEMBER!

- Self-esteem must be preserved.
- Resist giving the child negative labels. These become internalised and perceived as expectations.
- See the WHOLE child.
- Recognise strengths and use them to address weaknesses.

See the caregivers' point of view and work in partnership with them.

- Positive reinforcement (Sally, you did that well.),
- Question and feedback (What are you doing, John? I'll come and help you.)
- Rule reminders (John, you know our rule about noise. Please get on quietly), simple choices (Work quietly, Sam. If you play now, you'll have to work at playtime.)
- Teach learners to control their responses and behaviour. Repeat “my brain is in charge of my body.”
- Think First. “If the answer is no, I shouldn't do it.”
- **Allow time for reflection, quiet music, meditation etc.**



## Strategies and tips for home and classroom

- Use lists as reminders about daily activities. E.g. soccer.
- Use lists as reminders of early morning procedures: getting dressed, breakfast, brushing teeth etc.
- Use a diary between parents and teacher: daily contact restricts crisis meetings and helps to build relationships between home and school, this builds trust.
- Display daily plan of classroom activities.
- Give plenty of warning when there will be a change to the normal routine - we refer to these as “upside down days.”
- Give immediate and frequent feedback for both acceptable behaviour and unacceptable behaviour.
- Praise the behaviour, not the child - in addition to praise give more substantial consequences such as a privilege or treat (these will vary according to the age group and interests of the individuals so be creative! e.g. 5 mins extra break).
- Be alert and give incentives before poor behaviour can occur. BE CONSISTENT! Verbalise and repeat rules before an activity. Emotionally, stay distanced from the behaviour.

## Problem-solving

Discuss with the learner the problems are encountered in the classroom, playground, at home. Brainstorm possible solutions - this is empowering and teaches problem-solving as a method of finding solutions, it also encourages analytical and critical thinking which are areas of difficulty for the ADD/ADDHD learner. E.g. Siphos, is never ready for the lesson because his desk is untidy! How can we help him? Who will help him?

## Classroom organisation

- Pay attention to: the position of desks; seating plan - disruptive or fidgety learners sit on their own; easily distracted learners away from the door, windows etc.
- The teacher moves around the room instead of learners.
- Don't make the classroom too distracting.
- Set clear limits - at the beginning of the



year the class and the teacher make up the rules for the classroom, discuss rewards and consequences.

- Buddy system – each child has a buddy. They check each other's homework diary and bag packing at the end of day; keep the homework or classwork when absent.

Reward system: 'The Block Jar' – have one for behaviour and one for work. Everyone's accomplishments are acknowledged by putting a block in the jar. Blocks can be earned for work, kindness, sharing etc. Blocks can be removed for poor behaviour. When both jars are full a reward is chosen from the 'Reward Jar'.

Daily Duty Chart: Be creative e.g. Key Keeper - tactile defensive learners can have difficulty standing in line so allow them to go first and open the classroom – this duty is important, difficulties are not highlighted and self-esteem remains intact.

Checklists: List required items and stick list on the desk, in the homework diary, on the fridge etc.

Water: Ensure that the children drink enough water, this helps concentration.

Practice daily self-reflection: It helps let go of anger and other destructive emotions.

Above all maintain a sense of humour!

## Support

Network and collaborate with other teachers and specialists -share ideas, experiences, literature, join a support group. Build a relationship with the parents.

Brainstorm ways to develop a sense of community. Always model support of the learner in the classroom - with his/her permission discuss some of the problems experienced in the classroom and brainstorm solutions.

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## Problem-solving

Discuss with the learner the problems are encountered in the classroom, playground, at home. Brainstorm possible solutions

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# Child's Prayer

Rebecca Bromhead

Dear Jesus,

## **When I was in Grade 1, we learned that we must love our neighbour.**

There was a lot of fighting in my town. Rebels came and we had to run away. We ran all the way past our neighbouring town, through our neighbouring province and into the neighbouring country. From there we moved often and travelled all the way to South Africa. Life was very tough and we didn't feel loved at all. Why must I love my neighbours when they don't love me back?

When I was in Grade 2, we learned that we must turn the other cheek.

I got a lot of practice at turning the other cheek. People called me horrible things, like kwerekwere and attacked my friends and family. They called at my mother that she was stealing their husbands and at my father that he was stealing their jobs. I was lucky though, every day I could take some classes in a South African school. It wasn't a real school but at least I had a few hours somewhere that I didn't need to be always alert, always ready to run away from bullies. And I learned that South Africans could be kind too.

## **When I was in Grade 3, we learned that we are made in your image.**

That was a bit hard to understand. We can't all look like you! But my teacher explained that what it really means is that we are all special and perfect, however we look. We are human just like you. God made us out of love and gave us dignity. Sometimes I am sad that I don't look like others here, because people can see I'm not from here and then they treat me badly. But I try to remember that God made me like Him.

## **When I was in Grade 4, we learned that you especially love poor people.**

This made me feel so happy, but I was also confused. If you love us so much, why don't all the people who go to church love us too? It also challenged me. I know a few people who are even poorer than my family. Must we then love and care for them especially? There are many people in my area who also had to run away from fighting. My family tries to help others who are experiencing tough times. There is a lady and her three children living in our bedroom for a long time now. It means that my family has to all sleep in the living room, but I know that this is ok because we are doing what Jesus asked for and helping people who are poorer than us.

## **When I was in Grade 5, we learned about solidarity.**

I really like this idea that we all have to stand up for one another. Sometimes it means that people have to stand up for me and my family and sometimes it means that I have to stand up for someone else so that they are not alone. On World Refugee Day I felt really strong because it felt like a lot of the world was standing up for me and my family and saying that we are important and that our rights are important. Lots of South Africans came to march with us to help us feel that we belong here. That is really important because we can't go home and it can be really sad sometimes, knowing that we are not wanted here but that we can't go home.

## **When I was in Grade 6, we visited Constitutional Hill and learned about the South African Constitution.**

Wow. I mean, what an amazing document. I think South Africa's Constitution is one of the best things I have ever read. Maybe if my country had a Constitution like this one, there wouldn't have been so much fighting and war. But the words of the Constitution don't have any power, the people in the country have to live out these words to give them power and make them work. I especially liked the section on equality, which said that no one should be discriminated against because of where they were born.

## **I'm in Grade 7 now. I'm getting ready for secondary school.**

I'm a bit nervous because it means changing schools. Maybe we won't even be allowed to register because my parents couldn't afford the 'fee' for a permit this year. Maybe the learners at the new school won't like me because I don't speak very good Zulu. Maybe my English won't be good enough and the teachers will be angry with me. Maybe I'll fail because I never got a chance to learn Afrikaans. Maybe my parents won't be able to afford the fees. Maybe I'll need to miss school to get work because my Mom is getting sick. Maybe they will call me kwerekwere.

But I am trying to stay hopeful. My new school is a Catholic school. So maybe they'll know about loving your neighbor. Maybe they'll know about human dignity, solidarity and that you love the poor. Maybe my new school can be a place where I can feel like I belong, where I can be treated equally, where I can work hard and do my best, where I can be my best.

Dear Jesus, please bless all the schools in South Africa. Please help them be places where all of us can be safe, can learn and can belong. Then we can grow up to help make this the best country in the world. My new home.

Amen



# Book Review

Joan Schön, Lauren Gower and Victor Kotzer (2017) *Elements of Counselling. A Practitioner's Handbook*. Johannesburg: Jesuit Institute South Africa. 194 pages.

Reviewed by Mark Potterton

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South Africa is a country of contrasts with wealthy people facing their own unique social problems, and the majority who are barely making a living. Violence is one example of trauma that everyone faces. Usually the cost of violence is measured in economic terms and the fear factor; and sometimes leads to emigration and a sense of frustration at the perceived non-caring attitudes of government officials. One of the major challenges lies in the nature and quality of support provided to victims of this trauma.

I remember reviewing the 2005 edition of the very timely book *Elements of Counselling*. Time has flown since then. The all new *Elements of Counselling* is an attractive updated and expanded resource book that has grown from the experience of people helping others deal with the challenges they face. Sr Brigid Rose Tiernan has brought together psychotherapists and counsellors from diverse backgrounds who have worked in a variety of settings. The book begins from the premise of the importance of being able to talk about difficult emotions and share these with each other. The authors detail ways of listening and speaking based on psychological theories as well as clinical practises, which have been the preserve of counsellors, psychologists, priests and others in the helping profession.

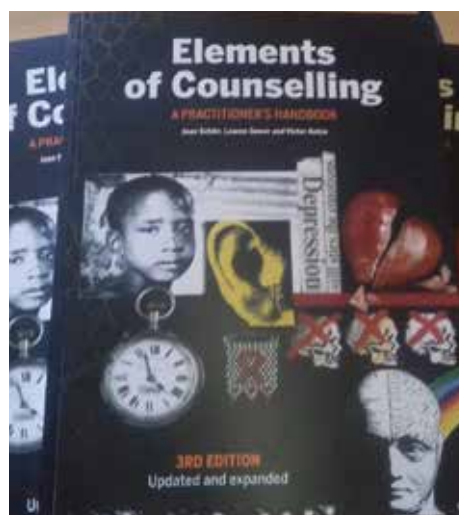
The book is divided into five sections. The first three each cover a phase in the counselling process: getting going introduces counselling, the process of counselling considers listening, exploring feelings, understanding and problem management, and reflections deals with ongoing development. The new section has chapters on depression, anxiety, and parenting and working with and across difference.

*Elements of Counselling* is attractively presented and makes use of illustration and dialogue techniques. Many examples are provided from real life situations to help understand important concepts such as dealing with a client's defences. Technical terms are clearly explained throughout the book.

*Elements of Counselling* is a timely book considering that there are 5 953 registered psychologists in South Africa (and only 158 in the public sector) serving a population of over 46 million people. 11 000 social workers work exclusively in the public sector. The book therefore provides an excellent starting point and guide for the many lay counsellors already working in the community to meet the myriad of social needs in the country. *Elements of Counselling* has been used as an introductory text in counselling

courses. However, counselling is a complex skill that takes time and guidance to develop and this book is certainly not designed to create instant counsellors.

*Elements of Counselling* continues to be a welcome resource in this time of need in a polarised South Africa. I concur with Hanif Vally who in the foreword says: 'I trust that this publication will get the attention, distribution and application of its ideas in many communities as an essential tool for all social activists.'



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The book is available from  
the Jesuit Institute at R350  
per copy.  
Email: [library@jesuitinstitute.org.za](mailto:library@jesuitinstitute.org.za)

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# Leave your print



#Leaveyourprint

An initiative by

Catholic  
Board of  
Education



Thousands of children walk to school barefoot every day. It's your turn to come to school barefoot and make a donation towards under-resourced Catholic schools.

## Date:

On 14 September 2018

## Amount:

Donate R5/R10

1. Children come to school barefoot\*.

2. Learners donate R5/R10\*\*.

3. Learners receive a sticker\*\*\*.

4. The school collects the funds.

5. The school transfers the money to the Catholic Board of Education.

6. The CBE will use the money to support the needs of Catholic schools and will report back on how the money is spent.

7. The campaign will take place every year during September.

### Please Note:

\* Schools that are concerned about the health and safety of learners may prefer learners to wear sandals or slip slops to school instead of coming barefoot.

\*\* Schools may decide the amount learners donate (recommended amounts R5 or R10)

\*\*\* Learners unable to make a donation may still receive a sticker.

For further information contact your CIE Regional Office or Catholic Schools Office at [www.cie.org.za](http://www.cie.org.za)



# What's going on in the Digital Domain?

By Kelsay Correa

South Africa's population is approximately 53 million. In South Africa, 23 million people have Facebook accounts. Every day, 10 million users access Facebook in South Africa. South African adults look at their phones 150 times every day. In 2015, there were 80 million activated sim cards in South Africa and in 2017 there were an estimated 18.48 million smartphones in use in South Africa.



I can believe it. Anywhere I go, people are on their phones. People in restaurants sit at the table talking to people who aren't there, rather than the person in front of them. People in queues stand fiddling with their phones. People in shops are talking on their phones while someone is assisting them. People in cars are on their phones. Walking through malls or driving the streets, people everywhere are using their phones. At home, we have the TV on, we read the news on our screens, we play games on tablets and TVs... It seems as though life cannot be lived unless it is through a screen. I can't help but think that these are lost opportunities for engaging in conversation with people in the flesh and we miss out on the nuances of body language and facial expressions.

I recently attended a day seminar on the effects of cyber activity on children and the risks of children being exposed too early to unsupervised access of the Internet. According to Lieutenant Colonel Sakkie Pretorius from the South African Police Services (SAPS), the seven greatest online threats include cyberbullying, cyber predators, the posting of private information, phishing, scams, malware and posts that remain on the internet forever. That's all! The Lieutenant Colonel explained that there are no new crimes, it is just that today they happen using the internet as a tool e.g. extortion, defamation, sexual grooming, exposing a child to pornography, possession of pornography. As educators in schools, we are able to inform parents and assist them when it comes to deciding on how and when to introduce devices and what measures to put in place to ensure that children have a wholesome, safe, responsible attitude



towards technological devices and the world that it opens up to them. In fact, teenagers can get themselves into serious trouble when taking nude photographs and sharing them with each other as this can be considered manufacturing, distributing, accessing and possession of pornography under the Films and Publications Act. Children are still not aware of the consequences of sharing photos with one another and on social media platforms. Children who are using social media are unaware that their behaviour is exposing them to potential dangers. Lieutenant Colonel Pretorius cautioned the sharing of personal information with strangers. Paedophiles are well practised at befriending children online, getting them to share information about their homes and schools, e.g. where they go to school, how they get home, what sports they play etc. This kind of information may seem innocuous, but in the wrong hands could put children in grave danger of being approached by unsavoury people with malicious intentions. Once a connection with a child has been established and their trust has been gained, a relationship can develop that can become inappropriate, manipulative and exploitative.

Dr Brendan Belsham is a psychiatrist and father of four. He was another of the presenters at the seminar I attended. He sees the effects of screen time and social media in his practise and in his home every day. He is constantly negotiating rules for access with his four children while challenging parents in his practice to put boundaries in place with theirs. In his practice he has seen an increase in autistic-type behaviour among children and teenagers. Children who are introverted find it easier to engage in social activities online than in real life. They also find it easier to hide behind screens than to engage in conversation with peers and adults.



This results in teenagers who struggle to fit in and have social problems. Dr Belsham has also observed an increase in reduced attention span in children and with it an increase in ADHD diagnosis. He says that the diagnosis of ADHD is not always accurate and is more likely to be due to more time being spent on digital devices. He explains that early and excessive screen exposure preconditions the mind to expect high levels of stimulation. He recommends floor time as the best way to stimulate brain development, i.e. time spent playing on the floor with puzzles, building blocks, cars, dolls, drawing, etc.

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**Dr Belsham shared that for each hour of daily TV exposure at age 3, there is a 10% greater risk of concentration problems at school.**  
 .....

Dr Belsham encourages parents and educators to be aware of content and screen speed while children are watching TVs or tablets. Some children's cartoons are violent in content and the scenes move fast over stimulating young minds. Instead, he suggests watching age appropriate natural science programmes together as a family, which can be informative and a bonding experience for the family as they learn together and share information. International research is showing that extended hours of screen time are having an impact on physical health and sleep. Dr Belsham shared that as children are more sedentary they are at greater risk for obesity and diabetes and children who are exposed to more than four hours a day of screen time have a 48% increase in mortality rates. He also explained that electronic screens emit 'blue light', which reduces the production of melatonin. Melatonin is necessary for sleep. These children at risk for experiencing sleep disorders. The excessive consumption of screen time during the night reduces the time available for sleep, which young brains need in order to grow and develop. During the night,

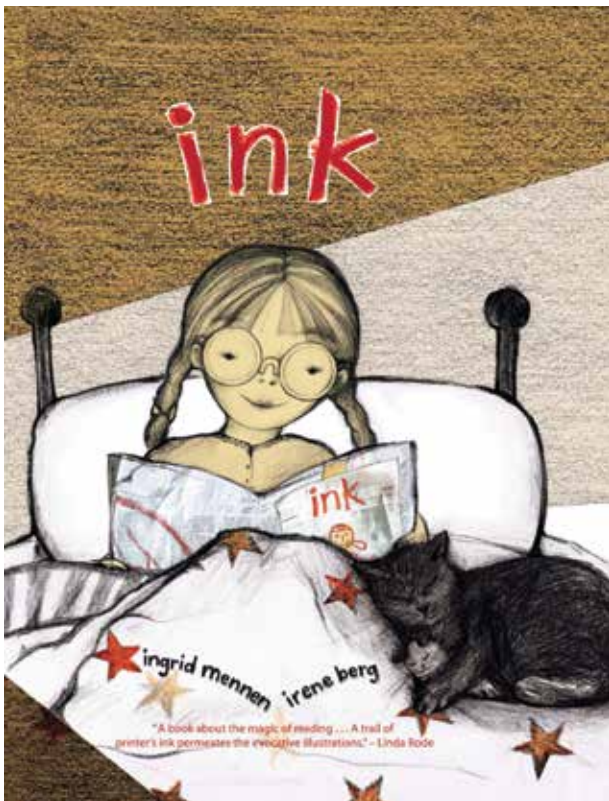
activities on screens are not monitored, which puts children and teenagers at risk of being exposed to unsavoury content and inappropriate behaviour on social media. Dr Belsham says that he has a rule in his house that all devices must be put into his room at night so he can be sure that no unsupervised screen time is going on and everyone is getting a good night's sleep!

In Asia, rehabilitation clinics have sprung up for teenagers who have addictions to internet related activities. Dr Belsham was able to provide the medical and scientific explanations for how this comes about in the brain and likened it to the effects of cocaine and heroin. Once again, parents would not hand their children illegal narcotics to play around with, so why do they give them free reign over devices that have the same effect? Perhaps because they are unaware of the consequences.



In September, the Catholic Institute of Education and the Jesuit Institute of South Africa are arranging a conference for school communities to engage with digital issues and to develop some strategies on how to address the use of social media and devices in schools. Speakers will include a representative from the South African Police Service, social media platforms, psychologists and social workers. Schools will be equipped with information and resources to address concerns in schools.

For further information email [kelsay@cie.org.za](mailto:kelsay@cie.org.za) or visit the CIE website [www.cie.org.za](http://www.cie.org.za) to register.



The illustrations cause increased emotive responses to the characters, ensuring that Tinka's more detailed appearance instantly highlights her as the main character and focal point of the story. She is quite the hero of the tale. But, why is the artistic design in this book so important?

If children don't connect to Tinka, they miss the story entirely, for Ink is all about the act of reading - both of the written story - as well as the reading of the images. Ink is an exercise in understanding the text as well as the structures of visual learning.

"She has words printed all over her. She even has a dress full of stories."

*Ink* is a keepsake and a treasure - a timeless story about the essence of every child. With gentle words, sensitive reactions and the common desire to find beauty in and around them, children aged three to eight years will be swept away by this delightful tale.

Link to book online: <http://www.nb.co.za/Books/19855>

Publisher: NB Uitgewers

Author: Ingrid Mennen , Irene Berg (ill)

Category: Children's Fiction

# Ink

By Ingrid Mennen , Irene Berg (ill)

Struck instantly by the illustrations and design, *Ink* is as much art as it is a reading delight. Each page is a gift in a world where children are thirsty for more creativity, the charcoal and crayon drawings truly inspiring all who read it.

Across the pages the balance of negative and positive space is striking and brilliant, the areas between them almost tangible. So powerful is the rendering, that onlookers are reminded of great South African artists such as Dianne Victor, Irma Stern and William Kentridge.

Gentle, organic markings follow the outlines of the family, as they themselves, ebb and flow into the landscape that surrounds them, creating softer, more sensitive characters that contrast with the environmental detail.

