

BULLYING OF EDUCATORS BY LEARNERS: A PASTORAL CHALLENGE

BY

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DECLARATION

I, Vuyisile Matshawe Sonti, hereby, declare that this dissertation which I submit for the degree of Masters in Practical Theology at the University of Pretoria is my own original work and has not been previously submitted by me for a degree at this or any other University. All sources of Authors or people that I used have been indicated and duly acknowledged by means of a complete reference.

TITLE: BULLYING OF EDUCATORS BY LEARNERS: A PASTORAL CHALLENGE.

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DEDICATION

I dedicate this work to the memory of my late parents, Khakha and Nomzwakhe Sonti, my late grandmother Nomatyala Sonti, my late sister Thenjiwe Sonti and to all izinyanya zase Mampondomiseni o Jola nezase Mawusheni Oqubulashe. Rest eternal grant unto them O Lord and let light perpetual shine upon them.

ACKNOWLEDGEMENT

May I take this opportunity to first thank my God the Father, the Son and the Holy Spirit for His ever Presence in my Studies. Without Him this study would not have been completed.

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To my typists, Thandi, Lorato, Kgomotso, Nonkululeko and Noloyiso. I thank you for the many hours you took to come and type my work (you all know it would have taken the whole year if I was the one typing).

To my two brothers Lungile and Fanele who out of interest read my work and argued with me, your teasing questions helped me to go deeper in this work. Not forgetting my sister Nonkululeko and the whole family for prayers, nongomso bo Jola!

To the parish of St Manche Masemola and the diocese of the Highveld for their financial contribution towards my studies.

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Lastly I salute all my fellow class mates of B.A Honours and M.A in practical Theology.
YOU KEPT ME GOING.



KEY WORDS

- Bully
- Educator
- Learner
- Bystander
- Behaviour
- Repeated act
- Pastoral
- Emotions
- Physical
- Internal scars

ACRONYMS

SGB – School Governing Body

APB – Anglican prayer book

SMT – School Management Team

SLRC – School Learner Representative Council

ABSTRACT

Aims and objectives

The aim of this study is to investigate the impact of bullying of educators by learners they teach, thereby make an effort to improve the methods of dealing with bullying in our schools by introducing a pastoral counselling approach to our schools.

The objectives of the study were the following:

- To journey with the bullied educators through method of positive deconstruction, so as to give a supportive system and to cease their pain of being shamed and belittled.
- To develop a pastoral model to help bullying victims and perpetrators.
- To avail to the educators another possible effective method to deal with bullying in our schools, “A formation of pastoral model”.
- To combat the acts of violence in our society
- To create awareness of bullying in our society.

This qualitative study endeavoured to answer the following research questions:

What is the impact of bullying on the educator?

The other forms of bullying like verbal bullying, teasing and threats found hard to investigate, as at times it is the victim’s word against the perpetrator’s word. The research found that it’s not easy to get witnesses, especially from learners. Cases of the bully acts normally get neglected, unless, they ended up being physical.

Findings and recommendations

The study, presented findings and recommendations. These were to be piloted in one school with the aim to get to buy in of the Department of Education, so to have this approach implemented in all schools and be incorporated in the already existing policies and programmes of intervention.

The author aimed at assisting our Department of Education and schools with an alternative method that can improve interventions.

The study was feasible, as it was easy to find former educators and learners for interviews and study cases. Not much information was found from schools due to protocol, red tape and right procedure given our schools by the Government as far as information related to learners in our schools. It would have been difficult to complete this study on time if the author was to wait for authorization.

Financially the author had to rely on his congregational and diocesan support. The author being a former educator was able therefore to work with adults who are no longer at school but have experienced bullying as former learners and educators.

The following points are in the authors mind, as he seeks to research on the bullied, the bullies and the bystander:

- Physical bullying is the most feared form of bullying and educators felt it a challenge as they can't retaliate due to policy.
- Cyber bullying is the most difficult form of bullying that is highly perpetuated against educators and caused internal wounds and scars that take very long to heal.
- Sexual bullying is one of the causes of high pregnancy amongst girls in our school.
- Drugs and alcohol are a catalyst to many boys who bully their educators

SUMMARY OF STUDY

Title: Bullying of educators by learners: A pastoral challenge.

Background

This research is a result of the high price of bullying in our South African schools recently.

Focus

The focus is on bullying of educators by learners without the school. Our South African media has published many articles on this concept. Some of these articles read as follows.

“Pupil expelled after camera records attack on a teacher” (Sunday Times 22September, 2013)

“Drunk 17 year old, punched a female Teacher” (The Star 2013)

“Bullying of Teachers a serious problem” (SAPA- 09 April 2013)

There are more of these incidents in cell phone video cameras of many of our learner. These remain untold stories and unreported cases that are not in our statistics. The study’s aim is to develop a methodology that will address the problems statement. Two theories are going to be used to achieve this, and these are: Mucherera, 2009: Holistic, Narrative, pastoral counseling approach in assessing and service from his book “meet me at the palaver”.

This study pays attention to definition of bullying in the western context then moves on to look at types of bullying , forms of bullying, causes of bullying, effects of bullying, myths around bullying and bullying of educators specifically. Not only the two above theories will be used in the study but also a qualitative approach which has to do with data collection from the participants who have experienced bullying in their life time. Either as victims or perpetrators when observed or witnessed an educator being bullied. This study is not oblivious also of the fact that the educator do bully learners. At the same the same time educators are not bullied not only by learners, but also by colleagues, school management, education officials, parents especially School Governing Body and the system itself. In conclusion the study discovered from case studies and questionnaires that bullying cannot be dealt with out of the context of religion and culture of the indigenous people of that community. Where a particular school is placed.



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CHAPTER 1

INTRODUCTION TO RESEARCH

1.1 Title

Bullying of educators by learners in our South African schools: a pastoral challenge.

1.2 Background

As a school principal and self-supporting priest (not full time in Ministry) it became difficult to manage and lead on school affairs without being affected ministerially or pastorally by the bad behaviour of learners towards educators. In the early days of Christianizing Africans, it was teachers who were prominent in helping missionaries to spread the word of God, and schools became fishing pools and teachers became fishers. In that way the word filtered through the villages more easily. Most of our great leaders in South Africa were teachers before they became priests e.g. Bishop Desmond Tutu, Rev Zaccheus Richard Mahabane (Methodist preacher) etc. This was sufficient proof to consider that my approach in advocating that we deal with school matters pastorally was not a mistake as both the school and the church deals with the shaping and reshaping of the moral character of individuals and societies (formation).

1.3 Introduction

The above thoughts are an entry point to a personal experience of wearing two caps, - that of a pastor and of an educator. Early in the year 2013, after service Mrs. Ndlovu* a member of our parish's Mother's Union guild asked to talk to me privately. During our meeting in the church vestry, she told me about a problem she had with her husband Mr. Ndlovu* who is a teacher by profession. She told me that her husband Mr. Ndlovu* had developed the habit of drinking heavily since his transfer to a new school fourteen months ago. He used to come home late, got very abusive and aggressive to children especially to the boy. Some days he would wake up late for work and other days he would sleep the whole day without reason. His principal tried several times to talk to him but he would not say what was causing the change in his behaviour.

When Mrs Ndlovu* was asked about the relations in their family, she cried and said "Since he moved to the new school things were getting worse by the day". After speaking to Mr Ndlovu*, he agreed to participate in a pastoral council sessions. Unfortunately he came to few sessions and later absconded due to the fact that he could not comply with the exercise

that was intended to gather more information from his side. The sessions were then stopped. The only way of helping Mr Ndlovu* and his family was through prayers.

Three months later, after the Sunday sermon Mrs Ndlovu* broke the news of their separation and the imposition of restraining order by the court. On this day, she had a letter from her husband that he sent through a neighbour, it was addressed “**Mfundisi Othandekayo**” (Dear Priest/Pastor)

The following is the letter: - (Address withdrawn for confidentiality)

Dear Father

I have caused so much pain and suffering to my wife and children. I have alienated myself from my family and friends. What have I done? I have become a laughing stock and a disgrace to the school. Some of my colleagues shy at me. Father, I can no longer stand helpless and tolerate these young boys to carry on embarrassing me in front of the whole school. I better resign not only from my job but from this life on earth once and for all.

I cannot take the pain of being bullied by these learners. I am a victim of undisciplined disrespectful learners who mock, ridicule and bully me every day. They call me names, stick paper notes on my back “the greatest stutterer of the school”. They pass remarks during assembly, when it’s my turn to read scriptures, a time of worshiping, parsing and prayer.

The whole school even my colleagues would laugh out loud. The other day they poured water on my chair, I stood up wet and these kids said I was sleeping and urinated myself. They went as far as drawing me on the toilet walls. Tell me father am I not created by God? The main problem is that I cannot beat the hell out of him, because it will be regarded as abuse. The rights of children are respected more than those of an educator, if they are educator’s rights in this country. This is a dilemma I face with other many educators in our schools.

Learners and educators are aware of this but are afraid to tell the truth. The principal and the governing body hide bullying in the school as this would give the school a bad image. It has become very hard to fight back and defend myself as I will be charged of corporal punishment due to the “rights” given to these children in our country and societies. Father, as a person who stutters, in such traumatised states it becomes impossible to talk or even control my emotions. Yes! I arrive late at work to avoid

assembly, I bunk some of my teaching periods to avoid classes where these boys are. That is not enough to hold my anger such that I've carried it home too. I hope you will now understand and pray for my soul and tell my wife and kids that I love them. Please tell my son to never bully anyone especially any adult whom he meets in the street or anywhere as those are his parents

Yours in pain,

*Lizo Ndlovu**

The tone of the letter was heart breaking considering that it was from a troubled, mature individual, Mr Ndlovu*. One would only ask “what is wrong with our schools?” Where did we go wrong as families and as a nation.

My mind quickly went back as far as 1997 when I was a fresher at Zonkizizwe Secondary School*. I remembered being in the last group of students to arrive towards the end of January at Zonkizizwe* in Talashishi*, this was also its first year to admit girls as it was a boys boarding school before. Bullying occurs in many schools, especially at the opening during January. That was also the case at Zonkizizwe*:

On the day I arrived, there was a learners’ meeting in the school hall where we, as new comers, were told that the following month would be the fresher’s month. Each one of us, for the whole month, had to hang an A4 size placard around our necks written, “**I am a cow – Titus Nkosi***”. This is how I was introduced to bullying. We were given the rules of the month, the following were some of the rules:-

- Cows don’t go to school offices and talk to educators and school managers.
- Cows must not get or eat their meals before senior learners do.
- Cows must obey and take instructions from their senior learners.
- Cows must be ready to open their lockers in their rooms so as to show senior learners what goodies they have.
- Cows must wait for the senior learners to bath and shower first, and many other rules that cows had to obey.

We were young, coming from the comfortable warm environments of a home where one was protected and totally dependent on parents. During dinner time senior boys would visit our tables and extort our meat from our plates, we dared not touch our plates before they arrived. During church services, we were made to sit in front rows so that when we were kneeling we would be pierced with needles and mathematical compasses. This they did because they said

“fresher- cows” came with ticks and fleas from their homes. This was **bullying** during our times. The programme was aimed at socialising us to the school environment – an initiation of some kind. Perhaps this is how children inherit this behaviour. This was a programme for new learners (children) instituted by the old learners (children). However, no new educator at the school underwent this kind of treatment. What went wrong? Today we see learners (children) bullying educators (adults/ parents).

Recently, the whole country witnessed a story of an educator who had to run out of the classroom chased by a Grade 8 learner whilst other learners were bystanders and who were laughing amused by the incident. This boy was only 14 years old at that time of the incident. This is not the only story about bullying of our educators by learners. Our society is becoming used to newspaper headlines such as:

- **“BULLIES BEAT GIRL TO DEATH’, (DAILY SUN, 25 FEB ,2014)**
- **“PUPIL EXPELLED AFTER CAMERA RECORDS ATTACK ON TEACHER”**
- **(SUNDAY TIMES, 22 SEP, 2013)**
- **‘DRUNK 17 YEAR OLD, PUNCHES FEMALE TEACHER’ (THE STAR, 2013)**

It seems as if as a nation we have lost total control of our children. These bullying acts are so abusive that they humiliate the educator. It is acts like these that made Wimberly to say, “The Major concern I have is to address the crisis of purpose and shame that are engulfing our society” (Wimberly, 2014, 14). I wonder what happened to the African culture and discipline of raising a child who would never raise a hand to his/her parent(s). I wonder if we can still share the same old African proverb that says “it takes the whole village to raise a child”.

The frequent abuse of educators by learners in the absence of pastoral intervention is heightened and puts physical, mental, psychological and spiritual strain on educators. A study in this direction would, in my opinion, give the pastoral mission a starting point in understanding the trauma experienced by the educators who are being bullied by their learners. This issue presents us with a problem faced by educators, parents, community and churches, thus there is a need to answer problem questions asked by the society and the nation at large.

1.3 Problem statement

The story of Mr. Ndlovu* is an untold story of many educators who suffer in silence in our classrooms. The study, therefore, emerged as the author / researcher tried to find a way to help Mr. Ndlovu* (educators) and all other Pastors/Priests of the area to deal with bullying of educators in our schools.

Several questions arose out of the above experience.

- Is there a program that could be created in order to address bullying in our schools?
- How do pastoral care givers work therapeutically to help remedy the situation?
- Is the challenge faced by educators who are being bullied as a result of human rights that protect children more than educators?
- What is it that has led our schools to relax in taking disciplinary actions?
- Has 1994 emergence of our Democracy changed the way we raise our children?

A number of authors have tried to answer the above questions but not from the pastoral perspective and the following are gaps left open for investigation.

1.5 Research Gap

This study's investigation observed that many authors have addressed this issue of bullying in our schools, for example Sinandile in his research busy with (Sinandile, 2014) "research on the impact of bullying on children." His focus was on **children**, meaning the learners.

Coloroso In her book "The bully, the bullied and the bystander" focuses on the victim, perpetrator and the witness, who she assumes are all learners. She claims that most young children try three roles being: the bully, the bullied and the bystander (Coloroso, 2008, 4). The assumption lead her to say she saw all three roles played by children (learners) only. This is not often the case as adults (educators) can play the three roles perfectly. Incidents that are happening in our schools are an evidence that educators are bullied too.

Three psychologists, (Zins, Elias and Maher) investigated bullying and wrote a book titled "Bullying, victimisation and peer harassment". As psychologists their point of departure was psychological. They advocated that psychometrical sound measures and models if used consistency stand a better change in reading the acts of bullying (Zins, Elias and Maher, 1994). In the researchers' view not every behaviour can be studied from a psychological view

point. Studies from other perspective are critically important if we aim to get holistic results on the concept of bullying.

Gail Anderson's research focused on "The Impact of Bullying in schools on the adolescent's sense of self" her approach was from the social sociology and criminology perspective. (Anderson, Doctorate Dissertation, UP, 2007).

None of the above at the points of writing this proposal were theologically and pastorally focussing on the emerging challenge of educators (adults) bullied by learners (children), nor even suggesting an African approach in dealing with bullying in South African schools. Mbiti says, "In traditional societies, the person of the "grandfather", "grandmother" and the "elder" is respected for his or her age, experience, wisdom, and generally peaceful conduct towards other people" (Mbiti, 2012, 171). The study then is interested in what happened to our learners who have lost such an important value in their early childhood stages. Some of the educators bullied are indeed not parents but grandparents to these kids. Has 1994 changed the way we raise our children?

The Author therefore, in this study aimed to focus on "**Bullying of educators**" with the view to creating a pastoral model to deal with this challenge. In the authors' mind there is no doubt that the correct method to deal with bullying has to be pastoral as the first most honoured teacher was Jesus himself who once said " let there be peace amongst you"! The church being the body that should uphold the chaplains role in our schools, cannot continue to watch learners (children) disrespecting educator (adults) as the bible teaches us that we must have children who respect and obey us (1 Timothy 3:46). The author is not oblivious of the fact that there are some educators who abuse learners, physically, emotionally and even sexually. I condemned that too, for now the gap/challenge is finding a methodology to deal with bullied educators. Much has been done and written on learners who are bullies, bullied and bystanders. The books and papers the author read, even the policy documents of our Education Department do address that, but not in any way coming closer to addressing bullying of educators.

1.6 Methodology

For this study to achieve its aims and objectives it shall designed on a model of approach that will address the issues faced by stakeholders at Latakisa High School in their effort to deal with bullying especially the new virus of **learners bullying their educators**.

Mucherera in his book “**Meet me at the Palaver**”, stated that “the therapy of counselling taught in the west will not always surface in an indigenous context since their theories focuses (sic) on individuality, autonomy and independence” (Mucherera, 2009, ix). This study fully agrees with him, noting that the majority of South Africans are indigenous people. The study then suggests that to deal with bullying in our schools. Mucherera’s theory which is “**Holistic, Narrative, Pastoral Counselling Approach in Assessing and Service**”, and which deals with the three base areas of human needs: body, mind and spirit. (Mucherera, 2009, ix). He argues that in the story telling there is a lot of counselling and healing that takes place, for example as one narrates his/her story he/she comes into confrontation with real challenges and problems experienced. In this way the problem is externalised from a person to a symbolic animal character, giving the person room to step back and analyse the problem without feeling blamed. This approach was naming and externalising the process with speaking the unspeakable (Mucherera, 2009, ix)

This model of approach is user friendly and accommodative of the African way of life. Africans are known for living a collective lifestyle in which they share their social challenges and achievements. It is common that in such gatherings stories are being told. Some of these gatherings are: **imbizo, ilima and inkundla**.

In schools, pastors would be able to create a platform of story sharing to enable learners and educators to unfold their stories and internal miseries. Mucherera’s model of approach would be a starting point. Latakisa school stakeholders i.e. the learners, educators, parents and education department officials would be called to a school palaver(s). Pastors would work with them using a holistic narrative pastoral counselling approach, beginning with parents sharing the history of the school so that all could be able to journey with one another from known to the unknown towards the truth. In the school, modern day palavers as suggested by Mucherera, would be a follow up to the parent’s history and stories would be to allowing the bully, the bullied, the bystanders and all other learners to tell their stories not excluding the educators. The research suggested that these could be small school prayers/worship witnessing sessions whereby stakeholder’s voices are heard.

Allowing all of them to speak the unspeakable. The victims would get an opportunity to narrate their experiences. The bullies would express what was in their minds when they bullied others. whilst the bystanders expressed their emotions as the stood and watched. The

more palaver's took place the more bullying would be prevented and cured. There's no doubt that all those involved in acts of bullying would find meaning in palavers. The goodness of this process would be the restoring; pastors need to pay attention to that. Once all stories were said and done the whole school palavers would come to a standstill like a car whose engine has ceased. It is at this stage of brokenness that the pastors would move into the space of the wounded family of the school. Pollard advised that pastors should move with the respect and dignity the space deserves. The pastors would now begin to bring Pollards positive deconstruction methodology, to buttress Muchereras methodology of "Holistic, Narrative, Pastoral counselling".

Pollard's positive deconstruction method is an approach whereby you take apart or into pieces your beliefs in order to get an opportunity to relook carefully at the facts in front of you, whilst in the process of reflecting you analyse and weigh facts setting aside good ones from bad ones. He calls it positive deconstruction because the motive is to analyse- later rebuild to be better and stronger, (Pollard, 1997, 44). This is a positive way in which pastors can search for truth so as to be able to deal with bullying in our schools. The how part which is gathering of evidence and other relevant information is critical at this point. This is where the qualitative methodology of collecting data is suitable as it allows direct interaction with, the victims, perpetrators and the witness themselves.

A qualitative method of gathering data will be used by the researcher in the form of interviews. The researcher set out:

- To interview educators who had resigned due to being bullied by learners.
- To interview former learners who have been involved in bullying of educators as perpetrators and bystanders
- To interview those who had witnessed bullying of educators by learners during their schooling years. (**NB. all those who were interviewed were not in a school currently.**)

The study then aimed to achieve the following:

1.7 Aims and objectives

- To journey with the bullied educators through a method of positive deconstruction so as to give a supportive system and to ease their pain of being shamed and belittle.
- To develop a pastoral model to help bullying victims and perpetrators.

- To avail to the educators another possible effective method to deal with bullying in our schools, “A formation pastoral model”.
- To combat the acts of violence in our society.
- To create awareness of bullying in our society.

1.8 Definition and terms

• Bullying

Bullying is a repeated aggressive behaviour to hurt physically, verbally, psychologically or spiritually. It is manifested by the use of oppressive power over those who are weaker or vulnerable. It’s widely common or easily observed in schools whilst it is extensively experienced in the wider society.

• Society

Society is a group of people who live together in a particular area and tend to share common cultures, customs, systems inter-related beliefs and customary lifestyles.

• Pastoral

Pastoring is caring method to those who are vulnerable or shepherding, (in Xhosa: ukwelusa – looking after sheep) - looking after the sheep as they move around feeding on the pastures (Ronald, Youngblood, Bruce & Harrison, 2004).

• Pastor

One who is a shepherd of God’s people.

• Priest

One who does ministry and studied Theology.

• Schools

A place of learning for children of a school going age (6 to 18 years)

• Imbizo

A meeting called by a chief in a village.

• Ilima

Village people gathering to work together voluntary helping another family or person

• Inkundla

Village court run by the chief

• **Learner**

A learner is a child who is still attending school

• **Educator**

An adult who is trained and qualified to teach learners in a school environment

• **Vestry**

A room in a church where sacred vessels and vestments are kept or meetings are held (priest's office)

• **Footnotes**

The researcher would at times use the first person "I"

* (asterisk) -means not real name(s) used by the researcher

*Not real name used

- Confirmation – Act of agreeing to accept promises made on our behalf at baptism and becoming a full member of the church.
- INZULE: A COW IN A ZULU LANGUAGE
- MAKWEREKWERE: NON-SOUTH AFRICAN CITIZENS FROM BLACK AFRICAN COUNTRIES
- AMATSHANGANE: WHAT THEY CALL AFRICAN FOREIGNERS
- ISIFOMBO: A PERSON WITH A HUMPED BACK
- INYORI: A PERSON WITH ONE EYE
- INKAWU: REFERRED TO AN ALBINO
- KAFFIR: DEROGATORY NAME GIVEN TO BLACK AFRICANS
- NIGGER: DEROGATORY NAME GIVEN TO BLACK AMERICANS
- ISIQHWALA: ONE WHO IS DISABLED BY THE LEGS
- ISANDLANA: ONE WHO IS DISABLED BY ARMS
- UBUNDLOBHONGELA: WILD BEHAVIOR THAT IS DISTRUCTIVE
- UKUQHULA: TO JOKE
- UKUGWERA: TO TEASE FRIENDLY
- UKUNCOKOLA: TO SHARE OR DISCUSS
- UKUDLALISANA: TO PLAY WITH
- UKUQHELISA: TO INITIATE ONE
- UKUNQUMLA UMSILA: TO CUT A TAIL
- IMBAWULA: AFRICAN HEATER MADE OF A DRUM/TIN

- INTSOMI: FAIRY TALE

1.9 Limitation of study

The researcher is quite aware of limitations that might be met in this study such as most learners in our schools are under 18 years of age, therefore, parental consent would be required if they were to be interviewed or used for data collection.

- Schools were legally controlled by the education department, when conducting any research in schools one must seek permission from the department District Director.
- Educators might be scared to participate in fear of victimisation thereafter by the department or school managers.
- Bullied educators might be ashamed to come out in fear of being stigmatised.

The researcher intends to get permission and indemnity letters from the following authorities in charge of the school which are SGB and school officials. The researcher's clear intentions of doing the research would make it easier to get a consent letters. This study would be done at a school called Latakisa* High School which is situated in an area far east of Bonono*.

NB. If the researcher failed to get consent letters on time, then former learners and retired or resigned educators would be used as volunteers as in their case no consent letters are required as they are adults, and no longer attached to a school.

1.10 Preliminary Conclusion

As an African educator and a pastor, the author was exposed to various social ills in the societies within which he/she operated. The author is positively jealous, competitive and comparative of western and African culture, being not a Jew, being not Islam, being not Buddhist but being am an African. In South African schools the fundamental marriage between education and spiritual development of an individual has been broken and the resultant difference between the African child and other nationalities is the extent of

discipline, tolerance, respect, appreciation of self, of others, of property and the extent of value that our learners attach to the environment within which we co-exist.

By no means should this mean that these other social groups have no social ills to contend with. It is but the extent of the depth of our problems. The absence of spiritual guidance in the formative years is of great concern to those of us whom are confronted by these social ills. The first chapter is then a preparation for what would be presented as a theory to prevent and cure these social ills. Having read Mr. Ndlovu's* story there was no doubt that Pastoral intervention at our schools infuses Spiritual richness among learners and educators and enhances social considerations of goodness, care, love, understanding of and to those with whom they interacted both within the learning and social environment.

The next chapter is now going to share deeper on the already suggested methodologies trying to assist in creating a Pastoral and educational model that could bring down to zero the surge of violence in our school that is a results of bullying acts especially against our educators. It is now or never that all stakeholders should stand up and act on the issue of bullying of educators by learners. Professor Masango in his paper on "Aggression, anger and violence, stated that, leads to violent acts". As a nation we cannot afford to have frustrated educators and classrooms.

CHAPTER 2

METHODOLOGY

2.1 Introduction

The aim of this chapter is to develop a methodology that will be suitable to introduce a model of “pastoral care” to deal with bullying in our schools with the main focus being the “**bullying of educators by learners**”.

In chapter one, the author stated that this research would be engaging a model by Mucherera from his book titled “**Meet me at the palaver**”. The author believed that Mucherera’s model would be relevant and practical in our schools’ environment as this model promotes involvement of all stakeholders in dealing with bullying of educators by the learners. This is a new and unbecoming phenomenon amongst us Africans, **a child raising a hand to his or her elder**

The author observed that regardless of a number of interventions by the department of education and other sectors around the area of bullying in schools, things don’t seem to become better instead they are getting worse, to an extent that young children are no longer bullying one another but bully their own parents who are their educators. These scenarios are common news headlines in our print media in South Africa most are about learners bullying educators and not the other way round (see Annexure A).

Mucherera suggests a non-Western or non-Eurocentric approach in dealing with this virus unlike the Western approaches such as: Codes of conduct and bullying policies which the author will reveal later. Mucherera’s approach in dealing with life challenges like bullying seems to be Christ centered. It makes the author recall a story in the bible where the Jews had a challenge with a woman who was a prostitute and they wanted to stone her to death. Jesus intervened and created a palaver by engaging and counseling those who wanted to stone the woman. He challenged them to look at themselves first, he asked them to tell their own

stories so to see if they were not sinners themselves. This was similar to palaver; the stoners were made to reconsider their actions. (John 8:7). The author will explain this model to the reader in details, and also unpack it deeper.

2.2 Mucherera's narrative model

The model was implemented in the HIV/AIDS situation particularly in Zimbabwe as infected and affected participants told their stories which gave hope and knowledge to the community. Mucherera argues in this model that therapy or counseling as taught in the West will not always suffice in an indigenous context since these theories tend to promote and focus on individuality, autonomy and independence (Mucherera, 2009, ix)

The Author could not agree more with Mucherera except to say, in dealing with bullying in our schools we need different approaches to the ones that have already been tried and tested. The already used approaches or methods lack two things, the pastoral element and the narrative collective approach element which Mucherera advocates. His model is referred to as “**holistic, narrative pastoral counseling approach**”. This counseling takes place in a palaver(s) which could be a family gathering, a community meeting or a session of affected or/and infected people. The purpose being to:

- Find a solution to a problem or challenge
- Give support to those affected and infected
- Teaching and educating
- Healing those who are hurt

All this is achievable in the process of storytelling (Mucherera, 2009, xi). The connection in memory is of some common African phrases within the Xhosa language, “**Myekeni abhodle**” which is loosely used to mean - let him burb! Figuratively speaking it means - let him say what is hurting him inside, or allow him to tell his side of the story. Sometimes they will say “**myekeni akhuphe isifuba sakhe**” which is loosely used to mean - let the person take his or her chest out, but figuratively speaking means; let the person speak out what is bothering him or her or let the person cough out that which is making him or her angry or unhappy. Quite often this has been followed by a remedy for the challenge. Whoever was

hurt would normally say in Xhosa “**kwatsho kwe khu**” or “**ndatsho nda xola**” meaning the person is now relieved or the person is now at peace. This proves how important storytelling is in bringing solutions to challenges. The author has no doubt that bullies have stories to tell too. Wimberly says the sharing process will challenge one to openly reflect self-understanding and experiences of family life and the extent to which you make family count (Wimberley, 2007, 33). He concurs with the author Mucherera in saying telling your story is also taking responsibility in the society. Mucherera’s model makes the author to recall his or her grandmother who used to gather them around **Imbawula** during winter days and tell them **intsomi**. The author remembers her telling them **intsomi** of the clever jackal and the stupid wolf. She said these were friends who one day they decided to go and eat a farmer’s sheep in his kraal. This was the wise jackal’s idea. She said, on arrival they opened a hole on the dark side of the kraal. They went in and began to eat the sheep. The clever jackal would eat and eat, go to the hole to fit itself to see if it could still go in and out, whilst the wolf went on eating none-stop. Later they both heard the farmer’s footsteps and his dogs barking, they both ran to the hole to get out. The wise jackal went out very easily but the stupid wolf could not pass through the hole because his stomach was so full. The farmer and his dogs caught the wolf and killed it. At the end of the story the author’s grandmother would say, “My children be careful when friends ask you to go and do wrong things because you might get caught and they might be wise enough to escape”.

It is out of such stories that children’s childish tendencies of stealing sugar and fruits from the neighbour’s gardens were remediated. This was a counseling session more than it was a story telling. The listeners would often voluntarily tell their stories on how they were lead to steal, by friends or by one another. In African culture there are many of these stories known to us as “**Intsomi**”. They are told by one generation to another with the aim to teach, guide, bring solutions and give wisdom to the community. In the bible we see Jesus telling the parable of the lost coin, using it to show his experience of joy and happiness that is in heaven when one sinner repents (Luke 15:8).

I have no doubt then that the holistic narrative pastoral approach is ideal and relevant in addressing the situation in our schools. The church which once played a pivotal role through its pastoral programmes in addressing the horrendous system of apartheid until it became despondent can again play a pivotal role in addressing bullying of educators by learners in our schools. The Author believes that as much as bullying is a socio and psychological issue,

it has now developed into a pastoral issue in the sense that the word of God teaches children to respect their parents (Leviticus 19:3).

We learn also from the bible that many a times Jesus was followed by many people, using stories he would teach them and give them solutions in relation to their life challenges. Jesus used so many parables to teach and counsel his followers. We see him in a palaver with the Pharisees and the Jewish community addressing and counseling them on the issue of paying taxes (Mark 12:13). There are many of these parables from the bible e.g. the parable of the prodigal son, the parable of the sower and the parable of the rich woman. All these were told to teach, counsel, heal and to bring solutions.

Mucherera says that what is important to a narrative pastoral counseling approach is the past and the present experiences, as both these have an influence on the future. He argues that one who forgets his past will never know the truth. One must know where he comes from and where he is at, so as to know where he is going (Mucherera, 2009, 1). The history of an individual when told contributes and brings healing to the community. It is also highly possible that in the process the story teller may confess, ask for forgiveness, forgive others and that reconciles people and heals their internal wounds. The study draws a line in the sand by using this to explain the belief on many African women who believe telling God your problems through story telling does bring relief.

Story telling can really change the mindset of the people whilst at the same time counsels and heals them. The author concurs with Mucherera when he says neither the traditional methods nor the Western methods will suffice. There is a need of blending methods in order to serve the modern day (Mucherera, 2009, 13). The author believes then that learners will be allowed in a school palaver to “rap” their bullying experience. The important key element of this model is that it is not just a narrative pastoral caring and counseling approach but also a holistic one. The key elements of a holistic approach are that a problem or a challenge faced by an individual is faced by the whole village collectively. This means, with this approach, the bullies would face the whole school community led by a pastor who would work with all to eradicate bullying tendencies in the school.

Mucherera's approach is familiar in the South African culture and context where a challenge faced by an individual is viewed as a challenge for the whole village. To emphasize this, the author invites the reader to note the way their clan commonly greets especially in the Xhosa culture. When you meet a person, in Xhosa you can say:-

Greetings: “Molweni” = good morning

Response: “Ewe” = morning

Greetings continued: “Ninjani” = how are you?

Further response: “Sikhona” = we are fine

In our culture this way of responding is acceptable regardless of how many people are being greeted. More often than not we respond even on behalf of those who are not present. Our greeting and response is in plural form. Our language is very inclusive hence “We” as a pronoun, comes into the picture in the response because family and the village people are included in the response.

The author comes from a Xhosa clan called Amampondomise. The brother is a chief there at Engcolosi village in Tsolo district. When the author has contacted the brother, he will relate what happened in one family of the village as if it happened to the whole village. The chief would say “**Hayi, sikhona ngaphandle nje kokuhlutshwa zizi dlwengu**”. This means we are fine except being troubled by rapists. When the author makes a follow up on the rape issue raised, he picks that no one in their family has been raped but because the one who has been raped is in our village then the whole village is troubled including the authors family. It is obvious that the rape story is known and shared in the village as the sharing of life experiences is important in our African life style and culture. Even when the matter or the case has been reported to the chief and is to be discussed, it won’t be the chief and the victim only who will be present, but the story will be related in a palaver set up, be it “**Enkundleni**” or “**Embizweni**”. The reader must realize that as Africans especially prior to colonization we lived in an inclusive society even though it was patriarchal.

This is totally different from the Western approach whereby the matter is between the victim and police or counselor. In the western or Eurocentric models the questions that are asked are also individualistic and promote total independence, e.g. “What would you like to see happening to your rapist?” Whilst this very question in the African culture would be asked as "what does the chief and the people of his village want to see happening to the rapist?" so not only the victim but also the parents, family and the whole village has to answer. The approach is that the family and village are equally affected and hurt by the rape and the matter is discussed in an **Mbizo or Enkundleni** similar to a palaver(s).

This is the inclusivity that Mbiti was referring to when he said I quote “*the birth of a child is therefore the concern not only of the parents but many relatives including the living and the departed. Kinship plays an important role here, so that a child cannot be exclusively be my child only but our child*” (Mbiti, 1969, 107). It is in a school palaver that parents as community elders would stand up and assure educators that they shared the pain experienced by them, as they were bullied by “our children” and not “my child”. The questions that would arise then to children would be “children, why do you bully **us**?” not “why do you bully **them**?”(Educators). The approach taken by the community is not individualistic but corporate. The parents take responsibility as parents, Mbiti says “Whatever happens to the individual happens to the whole group and whatever happens to the group happens to the individual. The individual can only say “I am because, we are, and since we are, therefore I am.” (Mbiti 1969, 108). Mucherera further says that being healthy from an indigenous context is not limited to the “mind” but includes matters of faith, spirituality and the body as well in this way the three basic areas of human kind would have been covered – that is what is meant by a holistic approach (Mucherera, 2009, 103). In dealing with bullied educators in our schools, it is imperative to take into consideration the above mentioned aspects.

This reminded the author of a story of two women who lost their husbands in an accident. Few years later after their husband had been buried. They shared their stories in a mother’s union prayer session (Another palavers). These were the stories:

Mrs Phillips*: After my husband’s death I could not sleep. I always felt like I am sleeping next to him and we were conversing. When I woke up, my body would be very tired. I then consulted a doctor who referred me to a psychologist. The psychologist said I suffered from post death trauma shock syndrome. She gave me tablets to recap my mind and body and other tablets to help me sleep. I had since then been taking that medication, it’s now 10 months and I still sleep well.

Mrs. Nkosi*: I also had the same experience. I had funny dreams after my husband’s death. I would always see him around the house during the day, when I’m alone. He would tell me that it’s cold outside I must open for him. I shared this experience with my grandmother who after she had consulted the family elders took me to a traditional healer. The traditional healer advised that the family should “fetch”- “ukulanda” my late husband’s spirit from where he had passed on. We went to the car accident scene

where he died, took a leaf from a tree, brought it home. After that ritual was done by the family I never experienced my late husband's visits again. People from the village who attended the ritual remarked that my husband would now rest in peace and they would not see him next to the river again.

Based on the two stories, the issue is that both the women had the same experiences of their husbands visiting them after death, but solutions for their problems came from different approaches. Mrs Phillips* problem was resolved by a psychologist who counseled her as an individual and gave her medication. On the other side Mrs Nkosi's* challenge was resolved by a ritual done for herself, her family and included the village. This to the author proves that when dealing with challenges in life there is more than one sufficient model. The author argues that the holistic narrative pastoral counseling model by Mucherera will definitely have positive benefits in our schools as a methodology of healing. Africans must accept that not only western approaches would work to solve their challenges. At times they need to go back to the old ancient ways of doing things, e.g. using "isipeiti/ukugaba ukukhupha inyongo" (cause self to vomit).

Bullying in our schools is currently dealt with by using a school safety frame work referred to as: addressing bullying in schools, this document gives the SMT, SBST, SGB, LRSC six steps to be implemented in responding to bullying incidents which are:

Step 1: Intervene (separate learners)

Step 2: Get the facts (speak to participants and witnesses separately – reserve judgment)

Step 3: Explain (explain using school policies and guidelines that bullying is unacceptable)

Step 4: Teach (help bystanders understand what happens, reiterate school policies and principles. Discuss bullying, approach responses and prevention of the problem)

Step 5: Act (Intervene appropriately based on severity and history of incident and involve care givers)

Step 6: Monitor (follow up to ensure the bullying does not continue).

(Basic education, Centre of Justice, 2012).

Right from the beginning the steps laid out above are assuming that bullying is amongst learners only and the issue of learners bullying educators is not accommodated. The approach focuses on facts to be addressed and the implementation of policies of the school. Bullying here is seen as an incident not a challenge that needs a model to deal with hence the six steps given are short of a means of addressing backgrounds or stories behind these bullying tendencies. The authors view is that the holistic narrative pastoral approach by Mucherera will be helpful as it proposes that when a story was to be told, it should be noted, the different layers of the story exist in the African context as follows:

- The precolonial or traditional, in the case of this research that could be the pre 1994 period in our schools and beyond. That history cannot be ignored.
- The colonial era in the case of this research, the author would say 1994. On ward era of freedom and rights. Freedom and rights that were western and colonial in nature and never considered how our African schools operated prior 1994.
- The post-colonial stories, these would be stories told in our schools, after the implementation of a pastoral model to deal with bullying in our schools.

According to Mucherera all the three levels are important in addressing situations of narrative pastoral crisis intervention or counselling. (Mucherera, 2009, 4). The research is of the same view that in schools the three levels must be attended to in dealing with bullying. In other words the research proposes that:

- a. The story of the school must be told and its values.
- b. The story of the community and its values must be told.
- c. The story of the bullies, the bullied and the bystanders.
- d. The story of the community must also be told.

As all these stories are told holistically as an effort to understand the mind, the body and the spirit of those who are involved is made. The author does believe that as stories are told elements like anger, pain, hopelessness will come out. Wimberley stated that there is a need to remember that “transformation is a process of surrendering to a source of happiness and virtue that has its origin outside of the self. In reality when we connect our stories, with God’s story, surrender our tragic plot” (Wimberly, 2011, 59).

It is Wimberly again who reminds us that story telling triggers within an individual, marriage, families and villages, unconscious memories that provide imaginative resources for reconstructing our villages (Wimberly, 1991, X). The author was convinced therefore that without story telling in school palaver(s) we would fail to get to the depth of this virus and thus fail to develop a suitable programme of healing. Wimberly alludes to the fact that narrative story telling is a method that was already used and known in African context. This is one style of pastoral care and counseling that takes place in our churches and in the communities. It is a basic method used by pastors and lay people to care for one another (Wimberly, 1991, 2). It is surprising that some of these stories come from African people as they narrate their dreams and their ability to interpret them. Interpretations do at times bring healing in their lives.

The author also used a qualitative method of gathering data from all the stake holders mentioned above. This method is explained later in the chapter. Mucherera suggests a culture of telling our stories, what the author calls “turning on personal internal radio stations” and allowing our stories to play. Surely it would come out that not only do learners bully learners but they also bully their educators and in turn educators do bully learners as well.

The author would like to suggest that the holistic narrative pastoral counseling approach has to be applied or implemented being mindful of the power of language when the stories are narrated. Gadamer in Kögler’s book titled “The power of dialogue” states that, thinking is itself not possible outside language. It then follows that an object must ultimately be experienced as a linguistic being, because only experience that has been recovered in thinking and language can really qualify as experience (Kögler, 1960, 67).

This means that as long as the authorities, policy writers and interveners in our schools on the issue of bullying do not make an effort to understand the language of the learners (bullies in this case), no solutions will be reached. In all the palavers of the school, language will play a role as it will give meaning to the experiences of the stakeholders.

Kögler states that an analogue to the realist thesis is that, “Being first identifies itself in a language” (Kögler, 1960, 63). Mucherera also emphasizes that in his model when he mentions that the two elements of language and power are the key in the practice of narrative pastoral counseling today. He says that language is not only a representative of our thoughts, feelings and lives; it is part of a multi-layered interaction (Mucherera, 2009, 14).

Taking from the above statement, it is therefore imperative that the Western language cannot be the only appropriate language used to interpret bullying challenges in our African schools and hope to produce effective solutions. The language used must be understood by all who are stakeholders inclusive of policy makers and authors of methodology books.

The author submits to the notion that the cultural background of the schools and their communities from the African perspective needs to corporately be told in their own language. In the process of dealing with bullying of adults we let our children know what are the possible consequences of raising a hand to an adult both as an African and a religious child. Biblically, let the children be told that it is said “honour your mother and father, so your days on earth may be long” (Exodus 20:22).

As Africans we believe that children with no respect for their parents (all adults of the community) shall live a short and painful life on earth. The African culture also instills the same values of raising a hand over your parents as taboo. Mucherera says the narrative pastoral counselor or therapist has to understand some of these traditional religious cultural values before engaging in a helping relationship with people from the indigenous context (Mucherera, 2009, 19).

The researcher was reminded of a story of a young man called Katlego* who at the age of 22 started a tendency of beating up his single mother. After some months doing this he was referred to a psychologist. The psychologist’s report stated that the boy’s anger was mostly related to the missing father figure. The challenge was that Katlego* did not stop abusing his mother even after many therapy sessions with his psychologist. It was only one day when an old man who was a neighbour to Katlego’s* family witnessed him raising a hand to his mother. A day or two after this incident, the old man went to Katlego’s* home and asked the mother to call a family meeting whereby Katlego* would be told who his father was and be taken to his father’s family. The old man suggested that the father’s family must do a ritual for him and he must also be circumcised. This was done and after a year Katlego* came back home a different man who was responsible and loving. Today Katlego* is working and has started his own family.

The Western culture has to acknowledge that our African culture and its initiation schools have sound and therapeutic lessons that the initiates are taught and share in the palavers held on the mountain. Some of the best if not all, who have been there come back being better people. It is the Western, Eurocentric and Colonial influences that have brought botched

circumcision and death in our society that Rev. E. Myeko refers to in his MA dissertation paper he is busy writing (Myeko, 2015 - 2016).

Katlego's* story affirms that it takes a nation to raise a child. Poimer states that since church discipline is family discipline, we ought to impress upon the minds and hearts of our people that discipline is the responsibility of each member of God (Poimer, 2006, 251). Mucherera raises that change in the family structure influenced by the Western culture systems has contributed to many social problems even the spread of HIV/AIDS (Mucherera, 2009, 29). The authors view is that the spread of bullying of adults (educators) by children (learners) is also a result of broken families and changes in family structures hence the holistic narrative counselling approach is key as a methodology to addressing bullying. Poimer states that as pastors we do not enter into the middle of warring parties above or on our own. Our God has preceded us. Therefore, whatever mediation work we do, we do in and through Jesus our mediator (Poimer, 2006, 187).

Mucherera says as much in that there are many instances where pain, suffering, injustice and any other form of evil seem to have taken center stage. The Shona believe that God is still in loving control of that which He created. As people we should also understand that God being in control does not mean that evil or suffering will not touch humans as a community or as individuals. The study believes our schools need to hear this message and only Pastor or Priest as messengers of God should take this message to our schools. In this way hope is brought back to our victims of bullying. The school community should know that God cares about the affairs of all, the poor, the rich, the widows, the orphans, the bullied, the bullies and bystanders (Mucherera, 2009, 80).

The challenge with Mucherera's methodology is that the concept of bullying might have grown in our schools to such an extent that the most bullied educators are not willing victims who would share their experiences in a palaver (ref: chapter-1, Mr. Ndlovu's* letter) one of the reasons to refuse to tell their story was that they would be seen as denting the image of their schools or and getting themselves charged. The other challenge is that, the learners might be in solidarity with one another and don't budge to disclose one another's bully tendencies. The culture and mentality of "pass one pass all" "punish one punish all" could still be in existence as it started in the early 80's, also seen in recent protests by students calling "free education for all - **#fees must fall**". The parents and the community could also be so westernized and colonized to such an extent that they have turned their backs on African culture and now believe "my child is not a bully" but someone else's child is "not my

child”. This is a stage where no one is interested in meetings called, very few parents attended, all policies and positive measures to deal with bullying have come to a standstill. All kinds of motivations and negotiations are not producing results. Bullying goes on as if it’s in the time-table and in the programme of the school, it is accepted. No one is willing to deal with it, it is exactly at that stage that pastors need to introduce Pollard’s methodology of positive deconstruction to buttress and re-enforce the holistic narrative pastoral counselling approach of Mucherera.

2.3 Exploring Nick Pollard’s model of positive deconstruction

The author is sure that Pollard brings new vibrancy, charged energy and fit mental attitude in dealing with disinterested communities who have heard it all and not willing to face their challenges. The foreword of his book does not advocate a new method but an old method with all having an element of it taken away – excitement, what our South African born frees would call remix. To do this, one needs to have passion, honesty and to be contemporary. The main focus being on how to gain the attention of a large group, (note palaver(s) are large groups) of non-believers. Nick Pollard comes in not to make the implementation of holistic pastoral narrative approach be easy but to make it slightly less difficult in dealing with bullying of educators by learners.

Pollard reminds the pastors that in our schools not all stakeholders who are to attend palavers will be at the same level as it did happen to him when he met people who are not Christians. (Pollard, 1997, 11).

- There will be those who are ready to come but are in doubt.
- There will be those who are interested but don't know where to start.
- There will be those who want to be involved but lack knowledge on how to act.
- There will be those who are not interested very hostile and pathetic.

Pollard suggests we deal with the bullying of educators in our schools according to these four levels of stakeholders (Pollard, 1997, 12).

See the following table:

Pollard Levels	Alignment to Bullying
i. People who are ready to become	School stakeholders ready to attend palaver

Christians ...	and be counted in dealing with bullying
ii. People who are ready to be Christians but have holdbacks – have questions and doubt	School stakeholders ready to attend school palavers on bullying but have fears so they hold back and doubt if this approach will work positively because policies have failed and code of conducts are ineffective tools and there is fear of victimization
iii. People who are genuinely interested but lack knowledge	School stakeholders who are ready to attend palaver and deal with bullying but don't know how and where to start, language used not friendly.
iv. Last and in majority are those not interested – hostile others are pathetic about the subject	Stakeholders hostile and not interested, perhaps not even care. It's none of their business, they are not involved!

Pollard places love at the centre of his evangelism approach. He says it's not about saying certain things; it's about being a certain person and living in a certain way. The heart of the Gospel is love and love must be in the centre of our hearts as we seek to communicate it to others (Pollard, 1997, 21). Pastors who are to deal with bullying must hold on to that centre, it being love. Broken love is the source of bullying, Pollard says go out there to serve the people not to argue with them (Pollard, 1997, 23). Whilst Fr Joseph reminds pastors about the importance of compassion, he says compassion is the pastor's ability to be exceptionally empathetic to appreciate and honour another person's feelings and point of views; and to be forgiving of yourself and of others (Fr. Josephs, 2010, 52).

Now that the author has laid out some basic guidelines for our pastors the author now unpacks what is this "positive deconstruction model" that will back up the processes of palavers. Just before that the reader has to note that Pollard believes we live in a world where today's generation is emerging into a culture that is post-modern and post-Christian. It is a world that offers them more than one answer to a challenge, a world of range of all motives and attractive views they pick and choose or even re-mix (Pollard, 1997, 35).

Today we are in a post-modern and a post-Christian culture. We are not modern or post-modern. There are many world views to choose from with no clear prescriptive morality. Youth has a wide variety of beliefs on life. This at times makes them not to think clearly; perhaps the distinction between an adult and a child is not clear thus learners bully their adults. They see them as their peers. The learners no more think clearly, they hold a set of contradictory beliefs. Let me give an example.

According to South African law “Any woman of any age can get abortion by simply requesting with no reason given if she is less than 13 weeks pregnant” (South African Act 92 of 1996) a girl is allowed to have an abortion at an age of 12 without parents’ consent yet the very girl needs her parents’ consent to marry if she is under 18 years of age. Once above 18, the new children’s act declares 18 as the age of majority when you are an adult (South African government children Act 38 Of 2005). Whilst she has the right to have an identity document at 16 years old, the Identity Document that allows her to legally produce as a citizen. In and around this there are many beliefs and contradictions, Pollard says that pastors must encourage these learners, young people to step outside their world view, feedback loops and pose questions (Pollard, 1997, 21). The author would like to endorse what Pollard says, there is a wide gap between elders and youth in values, behaviour, fashion, music and other life aspects. Today’s young generation has rights, and a world view that was not in South Africa 20 years back.

Going back to positive deconstruction Pollard explains it using his story from an experience as a young graduate; he says he bought a car with a good body. The car’s engine was worn out, gear box crunched and suspension was broken, in short the engine had ceased (stand still). Later he heard of another car of the same make and model with new parts but the car was a rite off. He went to buy that car; he then had two broken cars. He took these cars apart piece by piece like a vandal. This was negative deconstruction! After he had broken the cars into pieces he then looked at each part carefully weighing its value and effectiveness as he began the process of rebuilding one car out of the two. Good parts were kept and the not so good were thrown away. This reminds the author of Matthew’s lesson in the bible that says “if your hand causes you to sin cut it off” (Matthew 5:30).

Pollard says he took all the good parts and reconstructed one car and that is positive deconstruction of a mechanic as he ended up with a better working car (Pollard, 1997, 47).

Yet, Pollard warns us that there could be serious mistakes in this approach. First mistake could be to assume that a particular part is not needed whilst it is. The second mistake could be to think positive deconstruction alone can solve all challenges. The author concurs with Pollard, not always is a new part a good part. It is possible that some of the parts that look new and better are not original parts and might not last for longer. The author in previous pages did allude to the fact that not one model is equipped to deal with bullying of our educators alone. A number of models need to be implemented. The bible teaches us that man cannot live by bread alone (Matthew 4:4). Bullying in our schools must be positively deconstructed so to begin to build a new atmosphere and a new world view within the school. Pollard then says it is important for us to note that prayer, love, clear word of God will make positive deconstruction work (Pollard, 1997, 46).

A company called Consol in USA wrote a report under The California Environmental Agency Integrated Waste Management Board where they stated that as many as 100 000 residential buildings were demolished. This leads to 8 million woods, plaster, metals and other building material in local land fields as waste and rubble. They suggested that buildings must be deconstructed and dismantled in such a way as one could set aside to get useful material for re-use rather than demolishing. The history of Matthew Field Town established in 1918 is a good experience and an example of deconstruction (Abdol & Schultmann, 2002). Going back to Pollard he says the process of positive deconstruction involves four elements which are:

2.3.1 Identifying the underlying worldview

Pollard says in this first element our task is to identify the particular world view of people we are dealing with. In some or many cases the very people won't be aware of their world view but it will be identified through their expression of beliefs, lifestyle or and behaviour (Pollard, 1997, 18). As pastors we need to be aware of the world view underlying the ideas of the people when we are trying to reach out (minister to). We should avoid working or reacting on a surface level based on individual statement or behaviour, instead to responding to an underlying philosophy. The first task of positive deconstruction is to identify the underlying world view, meaning that as pastors we need to have knowledge and understanding of a different range of world views "match a world view to the behavior or person's idea" (Pollard, 1997, 50).

World views can be mixed, can have a touch of culture and be vehicled or spread or transferred through academic institutions as it was in the past – Christian schools like Roman Catholic Christian schools, Anglican Schools, Afrikaner only schools, Marxist institutions, etc. World views also are developed and vehicled through television, newspapers, fashion and music. It is therefore possible that the learners who bully educators are not consciously aware of their world view. In some cases the environment and the life experiences that these learners are exposed to presents to them conflict and violence as being the only way to have your will and to solve problems the reader should note that there's are learners who are hardly aware of African approaches in dealing with challenges. The author believes that multi-approaches have to be implemented not excluding the views of the very learners, by allowing them to turn on their internal radio stations perhaps that will lead us to their would view and challenges .

2.3.2 Analysing the underlying worldview

Pollard says once the world view has been identified, the next step of the process is to analyse it. Using the three standard philosophical test of truth which is questions asked:

a. Does it cohere?

Simply means does it make sense? The theory here is that if a statement is true it will make sense and all elements will be logical. In this research it means when learners tell their stories stakeholders will analyze their stories to see if there is sense in them.

b. Does it correspond?

This means if a statement is true it will correspond with reality. Truth properly describes the real world. In a school palaver bullies stories will be tested to see if they correspond to reality.

c. Does it work?

This means if a statement is true it should work. Truth enables us to function. The bully and all other participants will search for truth that will lead to functioning of the school without zero tolerance to bullying especially of learners bullying their

educators. The above three questions and theories help us to analyze the world views, as they give us frame work. NB: World view must pass all three questions and tests (Pollard, 1997, 54). The author believes that stories told by all stakeholders of the schools must pass this test to.

2.3.3 Affirming the elements of truth of the underlying worldview

Any element of truth in any particular world view must be affirmed. The author is reminded of his grandfather who used to say to him “**Kwedini, phambi kokuba ndikohlwaye ,bobuphi ububuxoki kule nto uyithethayo kwenzela into yokuba imivimbo yakho izokwehla**” meaning “my boy, before I punish you take out lies in what you said so that your lashes could be lesser”. The author learnt then that in a lie there could be some truth and vice versa.

This was just evident in the recent South African case of Oscar Pistorius who shot his fiancé to death. One court believed in his version of the story whilst the other did not thus different judgments were given with the same evidence presented and applying the same law. Pollard says many times when you reject world views totally you end up making an error of rejecting truth as well, therefore all world views have an element of truth (Pollard,1997,56).The author advances that in the stories told by the learner bully ,the learner or educator bystander , the educator bullied and other stakeholders there could be some truth. That truth cannot be just dismissed and saying the learner is violent, naughty or possessed when he bullies educators.

2.3.4 Discovering the underlying worldview errors

When we use the three questions mentioned above we do so to discover truth but equally so the process will show some errors. It is when we know the errors of a particular world view that we may be able to help the people who hold onto it (Pollard, 1997, 56). The challenge with the above process is that it can expose one to his or her own world view and make him or her uncomfortable or leave him or her doubting the world view. Often as people our world views are based on biased re-told summaries of the source, or at times we use what we heard being said to criticize other world views. This is so true, and the author was a victim therefore when growing up under a Christian family like many learners in our schools.

The world view was that anyone who does not believe in Jesus Christ to the author was regarded as a sinner. All what was done by Christians is good, Godly, acceptable and was right. Those who saw things differently were wrong, bad, and unacceptable. It was only when the author began to study theology that he or she was exposed to the goodness that is in other religions and beliefs. That changed him or her from thinking that only Christianity is the correct faith.

The author had no doubt that both Mucherera and Pollard's approaches would be of help in dealing with bullying in our schools in particular the bullying of educators by learners. The two approaches will still need a process of finding data from all stakeholders within the school environment. The author intends to bring on the qualitative approach as a process of getting data and strengthening Mucherera and Pollard's models.

2.4 Oral traditional method

Story telling/Intsomi is historical well known oral tradition that has its roots from our early African generations. There are many books that were written which are a proof of this, books like:

- “Umkhonto katshiwo“ written by Ngani M.A.P - Xhosa story on witchcraft in a village
- “Ityala lama wele” written by Mqhayi S.E.K – Xhosa story based on the right to hierarchy.
- “Ingqumbo yeminyanya” written by Jordan A.C – based on the wrath of the ancestors
- “Hills of fools” written by Peteni R.L- based on a girl who falls in love with a boy from another village considered to be enemies.
- “Things fall apart” written by Chinua Achebe – a story about racism

The author does not doubt that oral tradition will play a major role in addressing the bullying of educators in our South African schools. The research will afford all the stakeholders an opportunity to tell their stories whilst at the same time their worldview is penetrated. The author is not oblivious of possible challenges of this method, which could be – reliability of the source, their ability to recall past experiences, intimidation and victimization by third forces. Many white people wanted to talk against the past regime when it bullied black people in their own land, but intimidation and victimization by police and military then, silenced them. The educators could suffer being bullied double should they tell their stories. They

might be called names like sisi's, and told **awuyondoda ubethwa ngamakhwenkwe, mfazidini** – meaning you are not a man for you are beaten by boys, you woman.

Not only Intsomi were told by our grandparents, they would also orally tell stories they read from a book, this would make one want to read that book as you grew older. The author believes there are stories to be told by bullies as they do so information of their life journey as bullies comes out so will it be with the bullied educators.

This research relies on the thinking, articulation and logic of the story tellers as they recall and relate their stories. The author is aware that western culture stresses that history must be written and documented. African culture is the opposite of that Eurocentric view.

2.5 Qualitative method

In this study the author used qualitative method to gather data as said before. This means that the author designed questionnaires to be answered by the different stakeholders without disclosing their identity. The author used unstructured interviews with the above mentioned stakeholders of the school. This methodology consisted of investigative questionnaires (see Appendices A to E for questionnaires) that would lead the participants to tell their stories and or give information. These questionnaires were systematically pre-designed so that when answered evidence was collected which may lead to findings that could not have been necessarily pre-determined.

This method is critical to this study as the fundamental reasons behind bullying lie with the bully him/herself. When the author poses questions not only the world views of the participant would be revealed but even their feelings and emotions that at times might affect directly or indirectly the author. This process would be supported by interviews that were done in palaver(s) in order to get more information to complete the study. Having explained all the methods and models that were used in this research there is still a question to be answered and that is “what is bullying”. It is important that where necessary figures will be stated.

2. 6 Preliminary conclusion

Pollard's positive deconstruction approach is very Western, it is founded on engineering and mechanics whilst Mucherera's method is more African in the sense that it is common to the approach used in our rural areas e.g. Imbizo.

The combination of the two gives a good balance noting that our schools are more Western and use Western systems yet most of them have more African stakeholders and serve more African societies. Both approaches bring a Godly element to enhance many interventions that are tried and implemented by the schools and education department who mostly depend on psychologists and sociologists.

Mucherera says, African people have always depended on God and their neighbours. He says re-villaging, re-religion and re-authoring are the main sign posts for future (Mucherera, 2009, X). It is said that one of the first things that our South African government did when they got into power was to scrap out religious education as a subject and a way of life in our schools. The school Act states that when religious observance in a school are conducted in attendance in them by learners and staff members is free and voluntary (School Act, 1996, 13). The truth must be said, our schools, our society lost its centre power. Our schools began to be engulfed by evil spirits, ill-discipline, bullying, violence, poor performance, etc. All these are reflected on the type of citizens and leaders we have.

The author is convinced that it's time we got into palaver(s) and positively began to de-reconstruct our schools and the society. Our schools must teach that the fear of the Lord is the beginning of wisdom (Proverbs 9:10). It is time for the students of 1976 and beyond to tell their stories of success, and also allow the born frees to tell theirs with the aim of throwing away bad elements. All the stories told let us pick up good elements and re-build a better culture of learning and teaching in our schools, when we produce caring, loving, loyal and committed citizens who will always uphold peace, justice and love. The bible teaches us to commit our work to the Lord and our plans will be established.

CHAPTER 3

BULLYING

3.1 Introduction

In this chapter the author looks at what is bullying in the real sense. The reader is invited to recall this following line from a letter written by Mr Ndlovu in chapter 1.

“I am a stammer that is the source of my miseries. I am bound by the Rights of learners and frustrated by my inability to fight back”.

The question that comes to the author’s mind is “What is bullying?” that could lead an adult to pen down such hurting words.

On the 20 of April 1999 in Columbia, a group of boys called the “French Coat” opened fire in a class room and amongst the group members there was Harrises and Klebond who were heard to saying as they were shooting “This is for all people who made fun of us all these years”. Groups like these are there in our schools with their bully tendencies, they breed other Harrises and Klebond’s.

In south Africa , in 1976 an apartheid regime decided to bully all black school children into using Afrikaans language as the medium of instruction and learning on daily basis and in all ; subject I guess if the regime could , even Zulu was to be taught and learned in Afrikaans .What is bullying ?

3.2 Definition of bullying

Bullying is a repeated aggressive behavior with the intention to hurt the recipient.

It is manifested by the use of oppressive power over those who are weaker or vulnerable. This behavior is commonly observed in institutions of learning whilst it is experienced in the wider society. Rigby in (Lee 2004.13) says, it is a repeated oppression of a less powerful person oppressed physically or psychologically with the one aim to hurt the victim.

The Department of Education in South Africa in one of its documents defines bullying as targeting of one particular person or a group repeatedly over a period of time .In the act there is in balance of power based on age; physical strength; status and popularity. The main aim being to hurt or harm (Basic Education, 2012, 2).

Key elements that are emphasized are:

- Power in balance
- Repeated Action

- Bulling intentional
- Action on unequal levels

The author believes that also the bullying of educators by learners has the above four key elements. It is important then that all events of bullying must be taken seriously and never ever be taken light, as jokes or be simply dismissed as school rituals or myths .The citizens of South Africa must respond to bullying in the same way they respond in all acts of racism.

3.3 Forms of bullying

It is very important to distinguish between forms of bullying of which there are two: The direct bullying and the indirect bullying.

Direct Form of bullying is more physical than the indirect, let the reader look at the following table:

DIRECT FORM	INDIRECT FORM
Physical: Hitting : Kicking : Spitting : Throwing stones	Getting another person to assault Another person.
Non-physical :Verbal assault :Name calling :Teasing	Persuading another person to insult other person. Spread negative rumors about another person. Tell others to tease or call names on another person
Non-verbal: Threatening	Hiding one belongings

<p>: Obscene gestures</p> <p>: Funny looks</p> <p>: Touting</p>	<p>Exclude one from a group of friends</p>
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These forms of bullying have a tendency to occur at the same time e.g. it may start with gestures, then verbal insults which end up to hitting (Rigby, 1996, 200)

The act or incident of bullying has three characters which are the bully; the bullied and the bystander unfortunately this is not an act but reality in our schools .Some children can be all: the bully, the bullied and the bystander .The pastors who enter into the space of these characters need to understand their roles. The tendency is that these characters carry their roles to their homes and society hence the church cannot distance itself on this issue. Our children need a new play and a new context. Pastors as adults can become active participants in a total rewrite (Coloroso, 2002, 5). All these three characters playing their different roles.

3.4 Types of bullying

3.4.1 Physical bullying (Hitting) -this is the most prevalent form of abuse to the extent that it extends to everybody to everyone. Almost everyone has experienced this abuse. It happens to people living, working, schooling, sporting etc. To each, it is visible. It leaves physical scars- as much as it also hurts inside. Again the pictures of the stories from print media Annexure C tell the bigger story and visuals of victims from our TV's. Thanks again though, that we all walk around with cameras in our cell phones. Abusers seem to forget this and everyday get caught unsuspecting during their abusive acts, hospitals are full of bullied victims and prisons

are as full of these bullies .Children shoot teachers .Fathers abuse mothers and children. This kind of abuse incorporates all kinds of abuse, as it at times accompanied by abusive language. In most cases the abusers are insanely angry and they visit their anger on victims with such beastly violence that it escapes imagination. A few months back in Etwatwa East of Ekurhuleni a young man axed almost the whole family. In another incident a woman has just given a young girl 100 lashes with sjambok. Hitting or beating is very common in our schools and has become acceptable to all, even hitting of Educators by Learners.

3.4.2 Teasing : when friends are having, fun teasing can be one of the pastimes where we remark on our behaviors, looks, dress code and other differences we have as friends, School mates, workmates and close congregants in various social gathering in our communities. These kinds of teasing may be embarrassing to the recipients but they results in laughter. They bond us and bringing out the humor in us .They are not insulting, dehumanizing or derogatory. This is what we call in black township language- ukugwera.

In a study done by Glover, Gough and Court Wright (2000, 144) the following were physical bullying activities:

Physical Bullying	Damage to property \ belongings
Threatening Violently	Food taken from me
Pushing	School bag taken from me

Pulled by hair	Hand books damaged
Slapped\hitting	Clothes taken \Damaged
Kicked	PE Kit taken \Damaged
Spot on	Money demanded\taken
Stamped on	Dinner ticket demanded \taken
	Forced\Made to Fight.

Glover, Gough, Johnson and Court Wright (2004; 144)

At the same time there are some who are so mean and use teasing to hurt. They tease people with their real true problems, deformities, nationalities, colour, religion and so forth. Forcing people to retreat into themselves and seek shelter in loneliness, drugs, alcohol, suicide and to some extent to be bullies to others of less power.

Xhosas are often teased about lying and stealing, said in the spirit of UBUNTU and we laugh. It is also said Sothos enjoy horse meat, common often remark is that how will they go back home to Lesotho because when they came to the city of Gold they had no food and decided to eat their transport (a horse) as Sothos came to Egoli on horseback. People laugh to all these remarks because from them we also learn our different cultures. On the bad side of teasing the author is deeply saddened by the remarks people throw at albinos. Calling them whites when we know they are black and we know it hurts them. It dehumanizes and others feel small rejected and aliens among their own. It is worse when we teas them with Inkawu actions as we associate them with.

3.4.3. Name calling: As South Africans, we have adopted this abusive and bullying tactic and have humiliated our black brothers from other countries. We bully them into secluded corners of our societies and lose the chance of learning. We call them amakwerekwere” Amatshangane” and all kind of names to derogate them as if they are a lesser people than us instead of calling them by their respective. We are proud to be South Africans respectively they will also feel proud and self-assured to be called Nigerians, Malawians, Somalis and so on. We alienate from us and deny them Ubuntu and miss the opportunity of learning their cultures and us teaching them about our cultures.

Even among us between our various nationalities we practice this abusive form of bullying that the apartheid system introduced as divide and rule philosophy and it has taken deep root in us. The massacres between the Xhosas and Zulus are serious testimony. We began to hate and kill each other because we had different names. Zulu's became inzule and in their language that is an insult.

The South African whites called black people kaffirs, heathens and bullied us into feeling inferior ungodly and of lesser species than them in our own land they bullied us to own it. They called us non-Europeans as if we are some kind of waste product after God made them. When later on we complained they reverted to natives, to non-whites and co-operatives. We were abused as Nation bullied into dry unproductive compartments called homelands. We still call people iziqhwala, iinkawu, Inyoli and izimfombo. We hurt, derogate humiliate and alienate people from us and ourselves causing untold pain.

3.4.4 Inappropriate sexual comment

Every human being is created in the image of God. Sexual orientation and preferences are all part of that creation. Our biological sexual differences are part of that creation. The way we look, tack dress is inherent in ourselves as willed by God. We are all different we attract each

other and are attracted to each based on the way we were created. Over the years the issues of gay or lesbian people have divided nations, religious formations and other faith movements we destroyed them, sent them to commit suicide. We raped them to prove that they were valueless. We killed them at birth because born different was a curse to our cultures and families. By treating them badly we were commenting on their social status. Recently in Orlando, Florida 49 gay people were shot to death just because the perpetrator believes they are not worthy of living.

Thanks that the majority of religions have changed their outlook and accepted that these are our brothers and sisters in God. Beside the issue of the gay community's there are other sexual comments made to women by men and to men by women. Sexual comments by students to other students. Students to educators and educators to students. School boys who think they have come of age, pass obscene comments and whistle at female educators.

The opposite is also true as girls do the same to male educators making them to blush and be laughed at. Much has been said about alcoholism and absence from school by educators. Little do we understand the trauma visited by learners upon the teaching fraternity through inappropriate sexual comments either verbally or in subtle or abusive actions? When learners fail to live up to the standard demanded by their educators they resort to abusive and bullying tactics. Recent scenes on our TV-screens, about learners chasing a teacher are stark reminders that pastoral intervention among others is crucial in abusive and bullying environments.

3.4.5 Taunting

In the days of apartheid when , being black and you walk in a shop and being the only black, you will notice that some white people would scratch their armpits, that meant a baboon has entered .Have you ever seen how cross a stammered gets when mimicked.

Most of the time taunting happens without the bystanders or onlookers being aware. The abuse or bully acts happens in such that it is not noticeable to the bystanders but elicits an angry and violent reaction from the victim. The reaction because of its open nature is now evident to the bystanders and the abused or bullied taunted becomes a victim of his/her reaction. Everything is blamed on the victim. He or she becomes hurt and feel let down. Now hatred takes over. The whole process is demeaning. He or she is regretting the manner of reaction, but there was abuse but no one saw or heard besides the abuser and the abused.

Who can forget Zinedine Zidane heard butting and opponent during soccer match. The world was watching and all everybody blamed Zidane for unsporting behavior. It was sad to see him red carded and we agreed that he was the bully boy on the field but after time we came to know that he was the one taunted by his mother, bullies like it . They know their weak victim will not retaliate or tell but will pain inside. Besides bad driving, taunting is among other contributors to road rage, lifting of the third finger to other drivers is indeed common and done repeatedly on our roads.

3.4.6 Threatening: Most of the time treating as a bully tactic is done to instill fear in the victim. Making the victim afraid but more so afraid of telling or reporting the threats. Bullies threaten other students to the extent that they bunk school and others are today illiterate because of bullying at school. Students invent lies and threaten their teachers with it. Extortions, bribes and ransoms are demanded by bullies with threats especially from the educators. The victims of threats are normally bullied through their own mistakes. How often do we hear of bosses threatening secretaries by threats of being fired, demoted or transferred

to remote branches? In most time of bullying threats are used most. They are an invisible and intangible weapons that kill the victim before dying. It strips the victim of power to say no because of fear to be punished. But the punishment is applied through threats. Inducement of perpetual fear by promising pain. It psychological drain the victim of his or her self-worth spiritual wellbeing inner, strength and all other humanly attributes without touching the victim. Some of our Educators are threatened by student who would say my mom is going to wait for you at the gate.

3.4.7 Social bullying

Social bullying unlike verbal bullying discussed in the previous pages is also as painful , hurtful and demeaning which can also lead ostracization by society, self-banishment and other escape mechanisms like alcohol abuse, drugs and in some cases to acts of murder and serial killing rape and other forms of revenging. We shut people out of our societal lives through lies spread by the abuser. Mr. Sithole* an educator, a decade back, was accused and convicted of rape he never committed. After serving his sentence his community rejected him, his education certificate which is a license to educate, was canceled. He went on a serial raping and killing school girls tarnishing his reputation and social standing. Student do it to their school mates by sending and spreading lies through social platforms like twitter, facebook and other platforms , They post lies ,gossips and negative remarks even about their educators. These platforms are fast and by the time the victims find out the lies, the story has reached thousands of readers. We accuse people of witchcraft till they look like ones to every one's eyes.

- That is bullying. The victim's house is burnt down chased away with his family to exile

How cruel social bullying can be?

3.5 Causes of bullying (Why learners are bullies)

From Tear report I quote Arch Bishop Makgoba T”Breaking the silence speaks to the core of who we are as a nation, a church seeking to reflect Jesus and community who have desires and dreams for different future. We have failed terribly as a community and as a nation in protecting our most vulnerable woman and girls who have suffered violence, not once but

many times over ;our collective silence has made the pain even more unbearable ,encouraging survivors to bury their pain and brokenness in silence” .(Johnson, 2013)

The above words of Arch Bishop Thabo Makgoba articulates precisely the main cause of bullying which is Silence\ our children grows being taught of phrases like the following:

- Don't tell
- It's our secret
- Keep it to yourself
- Keep quiet
- Be silent

They learn these from families who teach that family issues or matters must not be spoken of outside family box.

According to Ann- Bullies are produced in homes shaped by a combination of many factors .These factors are causes or reasons why learners become bullies. (Garrett, 2003, 10).

Some authors came up with reasons why there are bullies and some of these are:

Produced home; due to poor parental care and grooming which lacks warmth and love even attention .This could be also spiced with aggressive behavior modeled by parents. Some bullies are created in Schools. But it is quite often that abused children at home or children who witnesses abuse at home turn out to be abusers and bullies (Garrett, 2003, 10).

The author agrees that there are various factors .Some are called Inborn temperament whilst there are Environmental causes or factors. The fact stressed is that “bullies are taught to bully” (Coloroso, 2003, 18).

Bonds and Stake concur with Coloroso, they say the environment determines if a child will be a possible bully or not. They further argue that learners to turn to be bullies are those whose parents were absent physically and psychologically in their lives -Missing Fathers and Mothers life (Bonds & Stoker, 2000, 24).

The very Scholar state that those uncorrected thinking patterns at an early stage of life can be causes of bullying to some children (Bonds &Stoker, 2000, 25).

Repeated exposure to Media especially movies whereby violence is repeatedly used to get what. One watch movies like the Heist and Italian job. Children copy the characters and go out there to practice what they watched. Pulling in their wants in life (Bonds & Stoker, 2000, 25). It is clear then that bullies are made not born.

3.6 Effects of bullying

Bullying can cause physical and psychological effects on the victim and some of these are:

Physical	Psychological
S Cors	High level of stress
Headaches(migraines)	Bad functioning memory
Exhaustions	Anxiety
Sleeplessness	Anger out burst
Poor concentration	Irritable bowel syndrome
	Fear of loneliness
	Declining grades
	Withdrawal
	Suicidal

Psychological scars often last for years as these scars are inside not outside like physical ones to be seen. It is scary to observe that some are carried over marriage and family life .These become a parents who live with depression (Garrett, 2003, 68).

3.7 Myths around bullying

On arrival at college, the author noticed that he/she was not the only new student, they were many and from different parts of the country .After moving in to designated rooms they were told to assembly at the dining hall for a welcome speech by senior student.

Even today the author still remember *Fuzile's words as he said “As new comers you are to prove you are no more babies who depend on parents or any adult. In the next 14 days, your eyes must be dry without a single drop of tear. Prove that you are ready to be an adult and do adult things without crying, be strong and pass the test of the well-known old ritual of this college”. It is that very night after that speech the author’s friend Sukazi* was not forced but agreed to have repeated sex with five senior boys without dropping a tear. Sukazi* never told anyone, but fell pregnant, never told, but did abortion, never told. But pain and hate inside her was unbearable till she left college and hated it even today.

The last letter Sukazi* wrote to the author ended with this line” *I am alright my friend in this life of a prostitute at least I manage to feed my child, I guess that is what God prepared for my life*”.

- **3.7.1 First myth:** is that bullying is not a problem in schools as it’s known by educators and parents to be the culture of the school. Children experience being threatened, beaten, Educators too are taunted and called names. This has been considered to be inevitable part of the school life. So it is normal for one to be bullied at school or college.
- **3.7.2 Second myth:** The children who bully other kids are those from impoverished broken homes. Those who are from good rich families are never bullies. Parents would often say:” It can’t be my child who takes others lunchboxes for I give him money and lunchbox every morning”.

However this is not the case, bullies are from homes where bullying occurs be it rich or poor, black or white. (Garrett , 2003,37). This reminds the author of the fact that during apartheid when South African police were looking for a criminal who did house robbery or committed any crime ,they will stop all black man they see around but let white ones pass. They did that quiet often as if it was law. Blacks were bullied legally.

- **3.7.3 The third myth:** if the bullies are ignored they will stop as they just seek attention. This is not true as bullying has been going on and on in our schools to such that some Learners and Educators were forced to drop out and some are dead like Nomonde* see Annexure B for this research; When bullies start we must recognize them and respond. Every stakeholder at school must be involved (Garrett, 2003, 38).

The above are few of the myth that Garrett states, there are many of these by other authors, and myths like:

- Bullies are immature- don't harm any one
- Boys are bullies-not girls
- Bullying occurs at schools only
- Bullies are normal people
- Bullies are popular, liked and followed
- Bullies have low self-esteem
- No law against bullying –it's alright and fun
- Bullies are tough and strong
- Bullies are born like that-like leadership
- Bullying is not allowed in schools
- Bullying happens in white, black, overseas schools
- Bullying happens just when schools re-opens
- Bullied must stop crying, stand up and fight
- Bullying toughens you
- Being bullied is part of growing
- Bullied ones are victims might deserve to be bullied
- Television violence make children to be bullies (Garrett, 2003, 38-57).

3.8 Why do children bully?

Children bully for many reasons which re different from one learner to another and dependent on the influential factors of developing such behavior in a child.

- Lack of skills to deal with challenges or problems that they are faced with in their daily lives.
- Trying to show or portray themselves as strong against fears and insecurities that they encounter, thus express negative emotions.
- They want to be popular, known, felt to be present and existing or powerful. At times proving to be old enough.
- They seek attention.

CHAPTER 4

BULLYING OF EDUCATORS

4.1 Introduction

Earlier the author alluded to the fact that there are three characters in the act of bullying which are: the bully, the bullied and the bystander. The educator does not only play a role as a bully or bystander. He or she is sometimes the victim of the action. In that case being the one being bullied.

4.2 Who bullies the educator?

Children being children are aware of this thus they take advantage of the situation of bullying educators. They tease or bully the educator to the limit knowing very well he/she has limited options to defend him/herself as he/she is bound by the law. The South African schools Act states clearly that (1) No person may administer corporal punishment at school to a learner, any person who contravenes this (1) is guilty of an offence and liable on conviction to a sentence, which could be imposed for assault (South African Act 84 of 1996). The study notes that in the school Act **None is said** about anyone who inflicts corporal punishment to an educator.

Educators are faced with a challenge of overcrowded learners who have a potential of ruining their lives and reputation in a wink of an eye by using social media or spreading false rumours. Who does this? Years back when bullying was not an issue in our schools learners who misbehaved would go and clean toilets or clean offices. At times they would be given lashes on their backs. This was a punishment given to correct their out of way behavior. In today's schools any educator who thinks of doing that will not only be laughed out by learners but would find him/herself out of the Job and also in jail. Bullying can occur anywhere in a school and can be perpetrated by anyone in the school. Bullies be students (Learners) or adults (Educators) (Parsons, 2005, 38). Whilst an educator can be a bully he or she can also be bullied. An educator is easily bullied by the principal or other school managers like Head of Department. Since principals are now managers, educators become employees and subject to the same abuses found in other workplace (Parsons, 2005, 43). Another scenario is when an educator is bullied by another educator which Parsons calls adult

bullying another adult. Parsons states that both men and women are found to bully equally (Parsons, 2005, 45).

Educators are at times bullied by parents as individuals or parents school governing bodies. There is a rise of parental bullying in schools. Parents are accosting the secretary, the principal, and classroom educators, often in front of learners, to vent their rage at what they consider to be unfair marking or discipline (Parsons, 2005, 57). School Governing Bodies have recently being accused by educator's unions in South Africa as being bully of educators. Instances of unfair demands to educators and internal disciplinary hearings that demonstrates educators being bullied through the SGB structure are common. In a nationwide poll of school violence, the Canadian Teachers Federation discovered that 23% of principals in 2001 had witnessed a parent physical assault or intimidate a teacher (Parsons, 2005, 58).

“Head teachers suffer assault by parents”, news headlines like this one are common in our country. It is said this happens at a rate of more than two a week (Daily Mail, 2001, 29 May).

Just recently, South African media has been showing unfamiliar news headlines that confirm bullying of educators by their own learners. (See Annexure A of Chapter 2 Methodology). It is therefore happening in our schools that educators are not only bullies but victims too.

4.3 Possible causes of educators to be bullied by learners.

This can be caused by one factor or combination of factors that vary in levels. Other instances it is the society and environment that reinforces bully children (Anti bullying policy release, 2013).

4.3.1 Gender: A boy learner/child tends to grow muscular and want to demand respect from all females regardless of age. Female educators are often victims of this whereby boys would repeatedly whistle when they pass and even pass remarks that indicate that by being a male he is powerful than the lady educator. What the author call muscular remarks.

4.3.2 Power: In another school a female educator were bullied by a 20yrs old boy who happened to be a parent of a grade one learner and he was SGB vice chairperson. His position at school gave him power. NB. This boy was still a student at a college at the time.

4.3.3 Age gap: In the last three decades we have seen age gap closing between a parent and an adult. Boys and girls are mothers from ages of 15yrs. This means children who become

educators between 21-25 years end up teaching boys and girls who might be 5 to 7 years younger than them. Learners then see the younger educators as peers that they could easily bully.

Learners who experience bullying at home: Learners who experience violence, abuse and bullying at home from their parents turn to be bullies themselves. It is even said some are victims. These victims grow up to be bullies when they become adults (Rigby, 61, 1996).

Learners bully educators for their own failures:

The learners who don't work hard at school, who don't do homework, are bound to fail or perform badly. These learners easily become bullies. They do this as individuals or as a group. They will always bully that educator whom they believe is the cause of their poor performance and the one who never does favours for them.

4.3 Dress code

The era of c v's and casual days has brought ill-discipline at schools. School girls these days do hair styles and they compete with lady educators. This at times causes conflict between the girls and the lady educators to an extent that girls would go around bully the lady educator directly or indirectly, by using the boys to bully the educator(s). One educator was once gang raped because students believed she thinks she is better than them.

The reason this is done also via internet it's because this seems like a place where students can say what they want to say about their educators and they won't have to face same consequence that they would if they said it to the educator in person. They assume it is anonymous or the educator won't find out

Bullies have long tormented their targets with low – tech verbal, physical, or rational tools; now are also using high-tech tools to intimidate, threaten, stalk, ridicule, humiliate, taunt and spread rumours about their targets (Coloroso, 2002, 206).

4.3.5 Name calling: The learners are very fond of this. The study found that 80% of educators have been given one or more names during their teaching career. Some of these names are very derogative and turn to stick around for many years and get used by even the society, the educator may carry that pain for life.

There are a number of reasons why bully acts against educators happen in our schools. Some are bullied because of their colour, race, body weight, ethnicity, dress style, disabilities et cetera.

4.4 Types of bullying against educators

4.4.1 Cyber bullying: Technological development is said to be both good and bad for the world and for our future, in our schools, especially in Gauteng Province, learners have been given laptops to enhance teaching and learning.

Unfortunately some learners uses these gadgets to bully other learners especially their educators. Cyber bullying which is threatening, insulting and or posting and disclosing ones embarrassing photos or messages is common between educators and learners. Mass messaging, cyber stalking or negative postings about an educator on a personal website can be emotionally devastating.

Whatever is online is spread all over even through cell phones (Parsons, 2005, 22). Educators are common victims of this type of bullying. Disgruntled learners like this type of bullying: they storm out of the class go to the library and begin to write derogatory comments and insults on their pages about a particular educator. Fellow learners would then respond trying to be in good standing with their peer.

4.4.2 Sexual bullying: Boys as learners like to perpetrate this form of bullying against lady educators. They do this as individuals or as a group. When it's done by a group, the educator is not safe as she could be raped or be sexually harmed. At times they will spread rumours about educators in relation to sexual matters, it is said to note that some lady educators have been closed inside their classes after school and they were sexually abused but they are scared to turn on their internal radios, to tell or speak out.

4.4.3 Threats: on daily basis many educators are victims of this type of bullying. It is worse when educator has some skeletons known by bully learner. The learner would be pampered with gifts, money, lunch at times even good marks in tests or exams. All this is done because repeatedly the educator will be reminded that her skeletons will be released into public information. In other cases these threats are made to demand something from the educator.

Often these go with vulgar language and insults. Learners who do these are normally rude, loud and aggressive. They instill fear in educators.

Other learners would threaten educators by using their parents or old sisters and brothers, it is common to hear ‘‘ my mother will wait for you at the gate Friday’’. Unfortunately used by their learners to threaten educators and at some times those threats are carried out as learners announced. The author sees these four types as very common in an incident where educators have been bullied by learners.

4.5 The effects of bullying on an educator

4.5.1 Isolation: the educator may become self-isolating, feeling embarrassed or ashamed that learners bullied him or her. This loneliness is a sign of depression.

4.5.2 Dodging periods: the educator might start to dodge certain periods where he/she know his/her abusers are in. Even try by all means to be absent from school.

4.5.3 Drugs and alcohol: the educator might resort to abusing drugs and alcohol in thinking that, that will help to forget his/her encounter with the bully learners. This is done during isolation.

4.5.4 Being a bully: As psychologists say, one who is bullied can easily become a bully. At that stage the educator victim is revenging and out pouring his anger to innocent learners in other classes. Sometimes the revenge happens at home to his/her children or partner

4.5.5 Financial problems: the educator has to have money to maintain his/her new lifestyle of alcohol and drugs and this are often expensive and those who sell them don’t believe accounts systems.

There are many of these effects and at times one effect may lead to others such as marital problems, divorces, stealing, lying, being abusive to the family and being suicidal. All these might happen when already the educator has been expelled from work. More of these effects will come in the following chapter on interviews. Many educators who are humiliated, embarrassed, battered and shamed, wear a most of normality every day at school, but underneath the fake smiles and nervous laughter is crushing hurt. If the pain is not relieved, the learner/ educator may go into a tailspin, and the signs you will begin to see are far more alarming than those listed above. (Coloroso, 2002, 53).

4.5.6 Impact on family: The children of the educator who is bullied by learners also begin to hate school as they cannot take the rumours or gossip about their parent. The worse scenario is when the victim's children take upon themselves to deal with bullies. One boy who 17years old is told the court in KZN that he was tired of being bullied hence he shot the bully. It then goes without saying that some learners bully their educators as a result of them having been bullied by other educators- what this study calls a **cycle of bullies**. This very cycle does not only happen in school but also at our homes and in the society at large.

4.6. Spotlight on cyber bullying- rating high on educator bullying

With more and more South Africans having telephones and the internet, cyber bullying is rapidly becoming a key concern for educators and parents. A study by the centre of Justice and crime prevention (CJP) amongst 1726 young people between the age 12 and 24, for example, showed that almost half (46.8%) had experienced some kind of cyber bullying. In most of these cases, the victims did not know. (Basic Education, 2012, 6).

In most cases educators are on the receiving side of cyber bullying. A lady educator says for six months every Friday evening she received pictures of naked man she does not know, in other pictures it will be men private parts. This developed to be video clips of pornography that she received in the evenings.

She says she found it difficult to tell her husband about this. She then developed a habit of carry her phone at all times, which she was not used to before. Unfortunately the husband noticed her new behavior as she would be very nervous when her phone rings or beep indicating she had received a message. The husband raised his concern and tried to find out if there is a problem. The lady preferred to lie about it and said it is account issue. The husband being suspicious and curious, got hold of the phone one day when she was taking a bath as the beep for received messages went on. The husband opened the message and pictures of nude man and pornography.

The husband took her with her clothes back home and told her parents about the videos. The poor lady educator was depressed by the whole situation and signs were now showing out at work. A friend of her husband asked her if it's true what he heard from the husband. She told him the whole story and emphasized she does not have an affair. The gentleman advised him to open a case a police station, which she did. It was after 3months that the investigation officer finalized the matter as the perpetrator was using a cellphone. It was discovered that a

boy in her school who was very close to the lady educator and even known to the husband was the culprit of these messages, pictures and video's.

The boy assume the kindness and love he got from the educator was intimate, he fancied her and began to develop day and night dreams, which lead to this situation. The husband and the lady educator are back together, received pastoral counselling.

Cyber bullying has several features that make it particularly serious and damaging form of bullying. In addition to the anonymity provided by the internet, in particular these include:

- **Physical distance**

Cyber bullies are often bolder as they do not have to face their victim. While those involved in physical bullying often need to be bigger and stronger than their victim, anyone with access to a telephone or the internet can bully someone.

- **A lack of supervision**

It is difficult to monitor and censor hurtful offensive emails, phone calls messages on internet chats

- **Accessibility**

Because young people tend to keep their cell with them, cyber bullying can follow young people wherever they go and can occur at any time of the day.

- **The fear of punishment**

While traditional bullying and violence often goes unreported, young people may be even more reluctant to report cyber bullying for fear that they will lose their access to computer or cellphone might be taken away.

Cyber bullying can be very serious and can have serious consequences. Victims may experience psychological harm that can last for a lifetime. Once images and videos are uploaded to internet, there are almost impossible to remove and may affect learners or educator's future as in the case of the lady educator, who nearly lost her marriage and work.

Depending on the circumstances, those responsible could be prosecuted legally with crimes such as defamation or crime – injura.

The boy was lucky because the husband said he should not be arrested, as they as a family forgave him and took him for counselling. The study found many educators whose main fear, worry and challenge is cyber bullying.

4.7 Initiation law and bullied educators

In the first chapter proposal, the study mentioned the issue of bullying as something that was and maybe still is common in schools whereby learners are accommodated in hostels and stay there. In one instance of the study this is referred to as “ukuqumla umsila” cutting off the tail of a new comer who is a cow. If an investigation could be done all boarding schools did this or still do it. In other schools it will go as far as having a Miss and Mr. Fresher beauty contest right at the beginning of the year. This was compulsory for all new comers to participate. The poor new comers, in their mind thought it’s a way of a welcome. It is late in the year that they will know that senior boys got an opportunity to eye girls from the new comers.

The study also found that such events were organized by legal school bodies like prefects which are now called School Learners Representative councils. These SLRC have certain powers in the school.

Though the study highlighted the above as initiation or socialization of new learners into a boarding, the South Africans schools Act 88 of 1996 states the following: A person may not conduct or participate in any initiation practices against a learner at a school or in a boarding school or any accommodation like a hostel whereby learners of a school stay.

Any person who contravenes the above is guilty of misconduct and disciplinary action must be instituted against such a person with applicable conduct. It went further to state that a learner may institute civil action against a person or a group who manipulated and forced that learner to conduct or participate in any initiation practices for the purposes of this act “Initiation practices” means any act which in the process of initiation, admission into or affiliation with or a condition for continued membership of a school, a group intramural or extramural activities, interschool sports team or organizations:

- Endangering mentally or physically a person
- Undermining worth of the human being

- Undermining dignity of a person
- Undermining ones democratic right

It is clear that the South African school's act is very serious in protecting the learners from any possible harm or danger in our schools and that is acceptable.

The study went further to investigate the South African school's act with the hope that somewhere the very paragraphs or item would be found in relation to educators. The solid clear truth is that nothing is said about them. This right from the start it gives an imbalance or inequality to the relationship between a learner and an educator as one comes to the school grounds with a ready yellow or red card to waive to the other whilst the other has nothing to show.

The study wishes to point it out that the learners of today know that they are protected by the law. The learners of today know that teachers have no power and authority in our schools but their parents do have. These concrete facts already put an educator at a disadvantaged position which makes them to be vulnerable to false accusations by learners.

This reminds the author of a young girl who began to show signs of misbehaving at school, dogged class, came late to school and was performing very badly in Grade 7 class. The parents out of concern came to school to find out what could be the problem. The principal after consulting the class educator the grade 7 parents and educator learner welfare committee the learner's parents were requested their child to refer to social workers for counselling. Thinking perhaps the social workers could come up with a solution.

The girl attended the counselling for six months starting from March to August in 2008. On the seventh month when both parents and educators were seeing some signs of progress, the girl ran away to stay with her aunt in another township. It was indicated by the parents that the girl and the aunt are very close. Just towards the end of that seventh month parents came early in the morning to see the principal and this time they were very angry. On arrival the principal asked them to give a brief of their visit. It is then that they told the principal that the girl told the aunt that one male educator in the school raped her one day after school in 2006 whilst in grade 6, the class she repeated in 2007. According to South African Schools Act any assault on learners is a matter of the police not school management team, not the principal and not School Governing Body. The principal told parents that they should lay a charge. Indeed parents went, after three days police came and the educator was arrested.

The principal indicates that this was the most painful and sad day in the school as the educator was very young and he was, liked by all in the school, parents, educators and learners. The educator was eventually sentenced to 15 years in prison in 2010, he had no legal representation during the case due to he had no money as he was a newly employed person. Late in 2011 the same learner was in high school then, the principal heard that there is an educator arrested recently accused of raping a learner in the library after school hours. This was in a local principal meeting.

To the principal's surprise it was mentioned that the learner is a former learner from his school. The following day the principal followed the matter and only to find that it is the same girl who accused an educator in his school before. The principal informed the school inspector and with the SGB they called that learner's parents into the school but they never came. The matter was taken to the police who re opened the case.

During the process it was found that both educators were innocent. The girl told the court that she was first raped by two boys on her way from school in 2006 after attending a maths extra class of the same educator she accused. She was alone across the railway line, when boys raped her after scared her with knives and told her to tell her parents that it is the educator who raped her. Dare she tell the truth they will kill her. When she arrived at high school she met the very boys and they demanded to sleep with her once more. She says she was scared to die as they promised to burn her, so she did several times.

There is no doubt that our learners know they are better protected than educators. These days it is easy for a learner to accuse an educator of anything and that is normal. Learners have a way of ganging up on their educator victims. Some educators today pay maintenance grants of children they never fathered. Even when at the end the educator is found not guilty, what about the educator's image, career, family and parents? What about the period the educator was being called names "rapist" or the period when parent told the principal that their children are not safe at the school. Educators, due to the system and the laws that govern our schools are highly vulnerable to possibilities of being bullied severely especially emotionally and spiritually.

The study says so because the very 1st educator to be accused of the 1st rape case was a great youth leader in his church but it was learnt that the priest had to release him from that responsibility, as soon as he was accused and imprisoned for rape

4.8 Bullied educator and rights of learners

The South African constitution contains Bill of rights for our children and these are:

- A right to family care, love and protection
- A right to clean environment
- A right to food
- A right to good quality education'
- A right to quality medical care
- A right to protection from exploitation and neglect

Then the very bill states the children's responsibilities as follows:

- Responsibility to show love, respect to others especially the elderly
- Responsibility to take care of the environment by cleaning the space they live in
- Responsibility not to be wasteful
- Responsibility to learn and respect their teachers
- Responsibility to take care of themselves
- Responsibility to report abuse and exploitation

(SA constitution chapter 2)

These rights are actually more emphasized and known by these learners more than responsibilities. The author is again reminded of Zolile* who came to class having not done homework. As usual the educator asked him for homework. He told the educator he did not do it because the room (at his home) was very dirty. The educator asked him so why did he not do it at the library or go clean the room? Zolile then said no mam you are exploiting me it's not my responsibility to clean, it is sisi's (referring to the helper) responsibility.

Our children are quick and clever in applying these rights and one might think they are joking yet they mean it. Educators are psychologically, emotionally and spiritually bullied by learners who are like Zolile*, who repeatedly give them silly reasons and excuses for not doing their own work. Educators are drained and frustrated and that could be seen with the analyses of absenteeism of educators in our schools.

First 10 days of school re-opening, half replaced window pales if not all are broken again. Our learners have a culture of deliberately throwing stones and breaking windows of the

school windows at the end of the year exams. When confronted by educators they would say “we are saying goodbye to the school as we are leaving primary school going to high school next year”. That is the reason given. The very learners break toilets, class room furniture and other facilities. To them damaging and destroying school property is a right, just like bullying educators.

A system of education in a country that is so much aware of the above challenges and the risks that educators face daily, surely could do better than just putting up a document of children’s rights and responsibilities:

- What about consequences?
- What about clear sentences?

Our children know that nothing shall ever be done to them by any adult worse the educators. In the view of the study there is so much for improvement in these rights and responsibilities. First and foremost children are 8 hours and more with educators yet their rights and responsibilities only mention educators once. The other challenge that this study observed is that no consequences are clearly stated which children will face if they disrespect educators and elders.

If our learners were responsible enough to report abuse and exploitation surely violence, damaging of school property, abuse and bullying of educators in our school would not be at a high rate.

One old man who is a grounds man and care taker of a school reported that during holidays he would be tasked to replace all broken windows of the school close about 80 to 100 window panes. The study proposes that parallel to children’s rights especially for schools there should be educator’s rights or parent’s rights such as

- Educators have the right to chase a learner out of class if the learner disrupt the class.
- Educators have the right to lay charges against any learner who abuses him/her.
- Educators have the right to defend themselves when attacked by learners.

4.9 What is going on in schools per statistics?

The following are percentages of students aged 13-15 years who reported being bullied at least once a week at eight co-educational schools:

School	Boys%	Girls %
A	28.3	15.3
B	26.5	19.5
C	26.4	15.3
D	23.0	18.7
E	22.8	13.8
F	20.8	5.7
G	19.0	17.4
H	17.1	13,8

(Rigby, 1996, 41)

Much as the study was not done in South Africa, it does highlight the high rate of bullying. The reason for doing so is to give evidence on bullying. The above statistics is not a quantitative approach, yet it is important.

- The study firstly, raises the fact that it is educators who must deal with cases.
- Secondly, if the percentage is so high how many of these learners find themselves being bullies out of being bullied thus end up bullying educators.
- Thirdly, many of these learners are children of educators, and the educators now at home find themselves affected directly or indirectly.
- Fourthly, out of these, how many end up being educators as per career choice with the aim to come back and revenge, that revenge is then at times directed to a colleague who is an educator (Rigby, 1996, 41).

4.10 School anti – bullying policy

According to Department of Education in South Africa, the school anti – bully policy must include the following:

- A statement of the school’s stand against bullying with a salient definition of bullying with illustrations.
- A declaration of the rights of individuals in the school community – Learners, Educators, other workers and parents so to be free from bullying.
- A statement of the responsibilities of all those who see bullying going on to seek to stop it.
- A general description of what the school will do to deal with incidents of bullying.
- An undertaking to evaluate the policy in the near and specified future (Basic Education, 2012, 17).

The above is from the school safety framework of Basic Education, but the very anti – bullying policy is not very specific on what must be done especially on, the issue of bullying of educators, no school has an anti – bullying policy of educators.

“Bullying of educators is serious”

4.11 Preliminary conclusion

The author is of the view that bullying is unacceptable event not only in our schools but also in all our special Institutions like homes, churches, colleges, parks, offices etc. The lesson we have to learn is that we have to trust God, and know that he is present in our schools when bullying takes place. God is present in both the suffering and pain, recovery process and in the transition from life to death. Pastors and all stakeholders need to enter schools with that trust (Wimberly, 2003, 9) as Wimberley also states that he was taught both at home and at his church that all of us are persons of worth and value in the eyes of God. Our learners and all school stakeholders need to hear this affirmation (Wimberly, 2003, 12).

It’s now 20yrs after our democracy existed, up to now we don’t hear any rumours of Educators rights despite the rising number of educators being bullied in our schools.

Educators are left defenseless. The right to defend yourself when being attacked does not apply in a school environment where learners attack an educator.

Bullying of educators by learners is the worst abuse because it comes from those very educators came to help, build, care for, guide, groom, and nurture the learners.

CHAPTER 5

CASE STUDIES AND QUESTIONNAIRE REFLECTIONS

5.1 Introduction:

The depth of pain, the seriousness of bullying the effect and the journey traveled by a bullied educator can only be told perfectly by the Bully, the bullied and the bystander. In this chapter the author will bring into the study the stories participants of who were interviewed. Out of their experiences, some interesting facts were observed. There are those who were prepared to answer questionnaires that were availed to them. All these participants whose real names will not be used are people who were once exposed to bullying of educators directly or indirectly. These are bullied educators, learners who bullied educators, bystanders who witnessed an educator being bullied, and a local pastor. The author states that in analysis and reflection done on the case studies and questionnaires answered, helpful data was gathered.

The case studies confirmed that there are many educators who are bullied in our schools. Madala in his thesis states that families, communities and even church becomes heavily affected, the church being at the centre of community life. The church has therefore, to step up its leadership role in community life (Madala, 2016). The author is of the view that after participants have volunteered to participate, the church will offer a programme to heal the opened wounds,

Recommendations in the following chapter are a result of that data. This study was not intended to open healed wounds of the participants who have moved on with their lives after these experiences. The next the chapter of this study is on healing, which will begin with the very participants, should they be willing. The following poem is an entry to the pain, shame, hurt, uncomfortability and lack of confidence expressed by most victims of bullying. The case studies and questionnaires from participants who have finished schooling in case of

learners and educators who resigned or retired from school, it is a prerequisite that both these former learners and educators should give the researcher their consent letters.

5.2Poem

I am who I am

1. I am stammerer	2.I am who I am	3.I am who I am
I am Isifombo	I am a Kaffir	I am Isiqhwala
I am Inyori	I am a Nigger	I am Usandlana
Leave me alone	Leave me alone	Leave me alone
Alone in Gods image	Alone in Gods image	Alone in Gods image
4. I am who I am	5.I am who I am	6.I am who I am
I am Inkawu	I am Gay	I can no more be a bully
I am a baboon	I am Lesbian	I can no more be a bystander
Leave me alone	I am straight	I can no more be bullied
Alone in Gods image	Leave me alone	Leave me alone
	Alone in Gods image	Alone in Gods Image

The above poem illustrates some of the things that people are bullied for (Sonti, 2016).

5.3 Learner Bullying educators

5.3 .1 1st Case study Vivian*

Vivian 24yrs old says she started being a bully at age 7. She says generally she is a quiet and reserved child. When her mother passed on in 2011 she watched her aunts and uncles preparing for her mother's funeral without a word being said to her. During that week, she would wake up, take a chair, and sit opposite her home's gate watching her aunts and uncles drama as they go in and out the home planning the funeral.

The funeral Vivian* says on the final day when she asked what's going to happen, they told her to close her mouth the elders are the ones to plan the funeral. Actually Vivian*, the only child to her mom, does not remember being told officially that her mother had passed on except seeing family crying and neighbors coming to pass condolences .

After the funeral she went back to school, kept herself busy with sporting activities. She is well built yet cannot be easily noticed or observed among many learners. The manner in which her mother's funeral was conducted and the fact that she was repeatedly not allowed to feature in the plans by all elders, made her want to claim her identity, she felt it's time she is seen and known to be in existence. She says using her well physically built body she began to bully other learners by intimidating and threatening them.

At school all other learners started to notice her and that made her to be popular. Vivian* says, she always wished to carry this bully behaviour at home to her family, but she couldn't, as she knew her aunts and uncles would beat her and was scared of them. It is then that she started to substitute her aunts and uncles with two educators who were from Zimbabwe. Vivian* says she threatened these educators on daily basis, she would even take their lunch boxes and eat them. She says these were her victims, picked because of their different

English accent, looks and fear of the school authority. Most learners had fun when Vivian* bullied these educators. Vivian* says she bullied learners and educators till she completed her Matric and left school.

5.3.2 Reflection

It is clear that Vivian* in her frustration of being bullied by aunts and uncles during her mom's funeral, created anger and resentment in her. Barbara says parents must be careful of the message they give to their children directly or indirectly and must be aware of their emotional and physical environment they locate for them. (Coroloso, 2002, 77).

The study observes what Vivian* has become, it is a result of uncles and aunts who bully children. Vivian* also suffered emotional and psychological effects during her mother's funeral, this is the violence or wounds that leave one bruised inside. Such psychological scars often endure for years (Garrett, 2001, 19). Garrett also states that children who live with abusive parents teaches them that aggression and violence are effective and appropriate means to attain a goal. (Garrett, 2001, 11).

The study notes how Vivian* selected educators she intended to bully, she picked them for their weaknesses. Vivian's* 'worldview of resentment, anger and pain needs to be deconstructed as Pollard says but positively. Vivian* uses her physical well-built body for doing wrong. Children around her are amused by her behavior. The two educators are singled out by Vivian* as objects of scorn and be recipients of verbal or relational aggression (Coloroso, 2002, 42). Both these African educators were abused by their children and could not defend themselves. In African culture that is a sign of weakness. There is no doubt that this frustrated them and could lead to depression.

The learners who bully other learners often do it out of showing power over their victims. In most cases some also bully to seek attention or identity it is done as a joke or game .But when learners bully educators there are certain common elements that come out, such as anger, revenge, strong language and disrespect. A distinctive character of bullies is anger

shown towards fellow learners. These learners (bullies) are also aggressive to their educators, adults and they're violent (Olwens, 1993, 34).

As in Vivian*'s case who became a bully because of being bullied by her family and lost her self-identity. The input by LOGDE form also affirms that some of the learners who bully were once bullied, felt powerless and hopeless, now he/she in turn bullies other learners and teachers. This type strikes out those who have bullied them and as weak vulnerable victims (Coloroso, 2002, 18). It is difficult to deal with this type of bullying because it exhibit aggression and unacceptable behavior whilst they themselves are hurt over and over (Sullivan 2004, 16). Parsons says some of these bullies are born with what is called a behavioral central disorder (Parsons, 2005, 12). This research concurs with that as revealed in the case of Vivian* and Luyanda*referred to in chapter 2.who both seem to have behavioral control disorder in their families.

In Xhosa we say **‘Ligotywa lise manzi’** meaning a tree leaf must be bent while it's still small. The pastor mentioned the issue of lack of discipline in our school. This is reflected in some of the case studies in this research. Learners who bully justify their behavior because of their incorrect thinking patterns. Parents (schools/educators) do not correct this thinking at an early age and often believe and over protect their children, thereby enhancing these unhealthy thoughts processes. They unaware stimulate their children in becoming bullies (Bonds & Stoker, 2000, 25).

The researcher disagrees with Bonds & Stoker when they say that “ parents of children who develop bullying patterns are frequently unavailable both physically and psychologically” (Bonds & Stoker 2000,24).Many African children especially before 1994 were not with their parents .Most were taken care of by their aunts, uncles, some were in boarding schools and so on. Yet this bullying behavior was not experienced as it is today in our African lifestyle.

What is strange is that a Western Eurocentric system of apartheid separated and destroyed families in our South Africa former homelands as men were taken to work in mines. It is a system of Apartheid that originally caused absent fathers and unavailable parents. This therefore says bullies are made and produced by an evil system .Black women were stolen, shipped to overseas countries and sold in markets as slaves. Whilst working, their masters (whites) sexually abused them. The women were threatened (bullied) never to tell, then moved to another farm by being sold in auction markets to another master. The children who

were born were with absent unknown fathers. Western culture creates evil results and phrases like “absent fathers” and “unavailable parents”, “bullying” and all these concepts and phrases which are foreign in Africa.

5.4 Bullied educator

5.4.1 2nd Case study Mr. Siyoko*

Mr. Siyoko* a confirmation teacher at St Lukes Roman Catholic Church. He teaches 20 students who are to be confirmed end of this year. He is new to this responsibility as the previous teacher passed on recently. Mr. Siyoko* has a priest’s son and a church warden’s son in his class, who happen to attend normal schooling at the Roman Catholic Private High School. These two children intimidate Mr. Siyoko* by promising to tell their parents that he can’t interpret and spell English words properly. They pass jokes and make fun of him during classes, they also told him that, should he fail them their parents will stop him from teaching confirmation classes.

Mr. Siyoko* was born with his right hand shorter than the left one, so he struggles to write properly, they tease him with that too. He loved teaching confirmants, He said this keeps him busy as he is unemployed. He said he decided to give these two children marks so to try not to be on their wrong side. He even asked them to teach on some days in fear of them bullying him.

5.4.2 Reflections

The study is alarmed that society was not yet aware that bullying of educators was now transformed to bullying of parents in our homes. Also bullying of pastors and priests in our places of worship which we thought and believed are places of peace and need to be kept like that. This study observes that the two children have power advantage over the teacher due to being children of the priest and church warden. The language barrier was also an issue of power as the confirmation curriculum and teacher manual was in English. This was exactly

the case in our country, being clever or intelligent was associated with speaking English well. The two children were at an advantage as they attended at a private school. It was clear that they used the power of language over Mr. Siyoko*. It was clear that Mr. Siyoko's* status, identity and self was belittled during confirmation classes.

Kögler says, in truth, however, being is capable of presenting itself only through a historical language. (Kögler,1960, 38)Language is power, these children have power. Family status is also at play here, which if the parents were to come out and support their children it would be abuse of power, and the Sunday school teacher in the bullied double, and this is often with educators.

The role played by power was also noted, again this was exactly what was happening in our country, those in power bully the masses, and this was what is happening in Zimbabwe. In many cases a teacher is bullied by learners, parents, school management departmental official and by the system of education in general not excluding society that was no more respecting our educators.

The study's concern was that this virus of bullying had now spread to our churches.

There were following cases reported:

- Priest/pastors bullying congregants
- Congregants bullying Priest/Pastors
- Congregants bullying Priest/Pastor's family
- Church elders bullying Priest/pastors

In one instance in a classroom an educator asked learners "what would you like to change in your life?" a pastor's child when it was his turn to answer the question, stood up showing some emotions and anger and said "my father's job". The learner, apparently had been directly opposed to church elders abusing, bullying and victimizing his father at the church where his father is. Actually the boy stopped going to church anymore. In other churches this has made pastors not to stay long.

The other bullying is of pastors bullied by their Bishops, Archdeacons, Administrators, register and other senior officials of the church. This led this study to conclude that bullying was no more a school issue but a societal challenge.

5.5 Bullied educator

5.5.1 3rd Case study: Fezekile*

Fezekile* is a retired former educator 57years old, who left teaching due to changes in the education system, which he believed were lacking discipline, but giving learners rights. When he tells his story as a teacher, tears fell on his face. He keeps one of his hands on his chin. He begins by saying “**ndifunga umama umamfene engwabeni**” I regret the day I became a teacher.

Fezekile* said it was by accident that he lost his one eye, whilst trying to save a baby from a burning shack. After a year of sick leave he went back to school and that was when he was called names, like inyori. He said at first it was like a joke when a group of boys started, but they went on doing so even after he asked them to stop. Then they started rumors saying” he lost his eye when he was trying to wink at one of the beautiful born again lady teacher in the school”. So he was cursed. Other learners would close one eye when he asked them to read, then said to him they could not see the whole page. All these will be followed by laughter from the entire class.

Fezekile* said his last day at school was when he caught a boy smoking weed at school. When the School Governing Body held the hearing, the parents of the boy who was caught smoking argued that Fezekile* should state first if the boy who was smoking weed was the one on the right or left of his face. The School Governing Body and learners would then laugh at this as it implied with one eye he could not see both on the right and left of your sides.

He said before the School Governing Body could carry on, they would burst into laughter including the principal joining the parents and other boys who were witnesses. Fezekile* said he stood up, went to his class, wrote a very short letter to the School Governing Body and the principal.

The Principal

Phaphama* High School

Private Bag 20

Phumlani village

Kwa-Mhlanga*

1515

He said he handed the letter to the principal's secretary and left the school. He never went back to teaching after.

Then he stood up, slowly and pulled his left hand from the pocket. till one could see that he only had three fingers. He looked at his hands and said, I lost my fingers because of my learners, who threw a fire cracker to me shouting "dodge it sir, if you can see it".

I unfortunately caught it but it blasted. He ended his story by saying "a lot is happening in our schools and no one is willing to break the silence".

5.5.2 Reflection

The pain, hurt and anger could be easily observed, when Fezekile* told his story. He felt that educators were no safe in schools, since the new dispensation came into power. He further said most educators' respected and worshiped learners for survival purposes, their work environment was many challenges

Very few educators if not new educators who are still employed are bold and willing to tell their stories without feeling intimidated. They believe for bullying to stop in our schools a lot must be told, but anger, humiliation and disappointment is there inside all those who have been bullied. They might simply mask them by one phrase" I HATE SCHOOL" In reality it's growing anger, hurt, disappointed resentment to all stakeholders who did not sympathise with

them when bullied, the bystanders who stood and did nothing and society. All these feelings are masked with one word “hate” and they need to be unmasked (Coloroso, 2002, 152). When we do so we should not be judgmental to those who are angry. We need to remember that anger is something we feel, it is in us for a reason and needs our respect and attention. It is a right to feel the way we feel and certainly anger is one of the emotions (Learner, 1985).

The other element of commonality is that as men they could not defend themselves and that in African culture is interpreted as weakness and not being men enough yet the poor educators were bound by the rights that our South African constitution has given to learners and children.

These educators show signs of depression. The reason they feel depressed is because they see no way to regain their lives back hence they decide to leave school. The depression is furthered by the fact that labels, that emphasizes their powerlessness and stigmatize them as victims of bullies (Hozler, 1996, 48).

These educators feel hopeless and empty inside. Paul Tillichin quoted by Wimberly as he says. “This is an experience of loss of have Hope and meaning in life”. He refers to is a nihilism. (Wimberly, 2011, XVI).

5.6 Bullied Lady Educator

5.6.1 4th Case study Nozuko*

Nozuko* is a middle aged lady educator who was going through a divorce. Her husband’s family managed to influence her husband to divorce her because of she could not bear children and the blame was pointed at her. She taught in a high school, and learners like her very much, because of her beauty, kindness and softness towards learners. Due to challenges at home she was now staying in a flat alone. The school management is not happy with her recently as she often came late to school or did not come at all. She kept her problems to herself and never shared with anyone.

One day she was not at school a boy who stays in the same block of flats was asked by classmates to via her and see if she is ok. The boy found on arrival Nozuko* drunk and still drinking. This boy took an advantage of her sexually and unfortunately she played along.

Both of them agreed to keep this private and they repeated having sex whenever they got a chance.

It was one day when the boy's girlfriend followed her boyfriend home. She saw him going to Nozuko's* flat instead of his family one. Nozuko* was there and they began enjoying one another. The girlfriend came, slowly opened the door came in and began to record with her cellphone.

The following day the girl dropped a letter to the teacher's table stating the following:

- Make sure I don't fail this year and next year
- Make sure you give me R500 every month – rent for my boyfriend.
- I need your flat's keys for me and him also.
- NB: I have all action of both of you in my cell, ask him.

Nozuko* went along with this for six months without any choice. Her frustrations were more than before and she could not tell anyone. The boy out of embarrassment and fear left that school and went to another school in another village.

It was a month end Friday that the highly depressed Nozuko* was heard by neighbours screaming at midnight. When they ran to look, she was flying out of her flat window. 10th floor level hit the ground with her head and she was gone. No message. No word, no letter.

5.6.2 Reflection

It is true that many teachers were recipients of bully acts from children because learners blackmail them with their mistakes. The fear to be embarrassed makes educators believe playing along with the bully, was the right approach to their challenges or weaknesses, yet its time delay for worse. The uncaring environment in our schools that makes one not to be able to tell when she/he is undergoing challenges at home is a serious concern. The lack of confidentiality in our today's managers contributes to lack of disclosure from the subordinates.

Our school children were so sexually charged and ready to an extent that they saw no difference between girls and lady educators. It was also clear that once learners know your secrets you were doomed as an educator as these learners have potential to manipulate,

blackmail and to be very vindictive. In many cases of abuse drugs or alcohol always tend to come to the picture. Another issue here is that when people have challenges they like isolating themselves, in that silent space they become suicidal and results were fatal. It is evident that Nozuko* was now suffering body, mind and spirit.

5.7 Learner whose parent was bullied

5.7.1 5th Case study Sibongile*

Sibongile* is a 23 year old homeless girl who lives under the bridge in Benoni. She left school in grade 8 as she could not stand to watch learners bullying her mom who was a teacher in the same school. She said her mother was a victim of bully girls who felt her mom was too strict. Her mom who could do nothing to these girls as all cases reported on these girls at school, ended nowhere. Her mother started to shout and insult them at home and at times Sibongile* and her sister slept outside after being beaten. Her sister went to stay with a friend and she ran away to stay in the streets of Benoni.

5.7.2 Reflection

It is sad to note the frustration of educators as they could not act against bullies who abuse them.

The pain, anger and frustrations was transferred to innocent children at home- and this breaks families. Sibongile* and her sister were struggling and were homeless because of misbehaving learners at school.

5.8 Input of a Pastor

5.8.1 6th Case study Pastor Msibi*

I am Pastor Msibi*. I stay 3km away from Ngangelizwe* High School. This is an old school in our area and I was also a learner there in 1958. During our time the term bullying was hardly known, worse bullying of educators. As learners we would play games with one another. Pulling ones leg or teasing one another that was taken as a joke and never aimed to embarrass, shame or hurt other school mates. Everyday school started with assembly where teachers would read scriptures, after that we would sing wonderful church songs.

Immediately the principal or deputy principal would remind us of school rules and culture. Discipline was always emphasized. When we were dismissed to our classes we all knew that first the period of the day was Religious Education. We would learn biblical texts like psalm 23, and ten commandment by heart. Religious education instilled discipline in us and made us to respect our elders.

Yes I have heard many stories of learners bullying educators. Some of these learners and educators were my congregants and neighbors. It pains to see a young person of 32 years of age choosing to be a gangster with his teaching qualifications because he could not stand to be bullied by learners at school. There is anger and violence in our schools, we've become the kind of American schools portrayed on movies like '**Lean on me**'.

It really hurts to stay close to our schools, what we see is painful. Our Principal, educators and parents are powerless they can't deal with this as the learners of today have rights. (South African government et al 1996).

I know of a Sunday school teacher who was bullied in church by Sunday school children. I referred the author to get his story too. This shows that this behavior, unfamiliar to us was now in our churches. Today's children exercise their rights be it at school, church or at home. Actually some parents fear their children. I pray and hope the government will one day hear us, learn from our experiences as elders. Yes, our policies and methods were not written down and researched, but they worked. Our schools were orderly and children were well behaved at school, at home and in the community.

As from 1994, when democracy started, respect, morals, human dignity, values and discipline that was taught during religious education and during assembly was thrown out of our schools. Morning assembly where neatness, uniform, order, environment awareness were taught and emphasised were now optional to learners. It is then that weird, unknown and foreign terms became famous, e.g. Bullying and Satanism. No learner of the school wished to be called by the principal during assembly as an example of ill-disciplined child.

5.8.2 Reflection

The pastor raised concerns on the rights given to children by our government. He also complained on the absence of religious education in our schools. He said our schools lack of

discipline has now transferred itself to churches. He claimed that in the olden days this was not happening. There was lot of pain and sadness from the pastor. You could see that he felt helpless by this situation. This study suggested that a research needs to be done on” the impact of western education in the formation of an African child: A pastoral challenge”.

It is so obvious that elderly people were frustrated by what was happening in our schools but were helpless. They see the future of their grandchildren being destroyed by western, foreign teachings and values. The pain, hurt and despair seen in pastor Msibi*s eyes when he spoke was unexplainable. He would wipe his eyes and say “Ubuntu is gone with abelungu mtanam, basigqibile nya” (Ubuntu is gone with whites, we are finished). The study observed that during Pastor Msibi*s schooling ages, teachers (educators) were highly respected people not by only children (learners) but by parents and the whole society. **Nge sintu umtana obetha umzali uyahlola, ke umhlola uyakhuzwa uze ungaqhubeki** (in African culture a child who beats a parent bring a curse to the family and a curse must be stopped not to continue)– so to be called in western culture a repeated action called “bullying”. It shows that elders can see that westernization was not all good as it came with colonization that was always repeatedly perpetuated by whites on every African nation, they came across and bullied severely for a long number of years.

5.9 Reflection on Appendix A

Reading from the comments made the educator was really traumatized and being a woman and also suffering from asthma she complicated and lost power and strength. There is no doubt that she was in great fear and it is obvious that she got no help from other learners.

The other learners are observed standing in a circle with the educator and the bully girl inside. The other learners are not stopping or trying to bring positive amicable solution to the incident but they were standing also on top of desks, motivating the bully, others are even whistling out of joy and amusement.

The bully was empowered and motivated by peers, when the educator retreated backwardly the circle was closed so she could only go forward even if she was not fighting. The circle also cancelled her hope to escape or for anyone outside to see what was happening as the learners who were standing had blocked the windows. The noise learners were making was such that even if the educator screamed she could not be heard. Pain frustration, hurt and low self-esteem was all over the educator's face as she explained.

It was surprising that no one was standing up to intervene. The a school had many members of the staff such as, general employees, administration staff, gate keepers, school security personnel and other educators inclusive of managers, it can't be true that they all did not see what was happening. This suggested that in our schools bullying was really not taken serious especially if it was intimidation, verbal insults or threats as these were not physical injuries where there was blood, yet were unseen and unobservable internal injuries whereby even the victim counsel point directly and said "I was hurt here".

5.10 Reflection on Appendix B

It is clear that what is common from bystanders the researcher met is fear. Fear to report or take stand, yet they are interested parties to act as they stand and watch. They are said to be aiding and abetting the bully through their act of admission and commission (Bonds & Stoker, 2000, 43).

It is also common that a bystander can be an adult (educator) a child (learner) in any incident where bullying takes place. The case studies did show that educators and parents were at some stages amused when bully cases were dealt with. Learners were not willing to come out to testify against their peers. This reminded the researcher of a story told by Professor Masango in Alex Contact classes. He said a man who was abused by his wife came to him for counseling. After he noticed that the matter was involving violence and abuse. He took the man to the police to lay a charge.

On arrival at Alex Police Station the police joked and laughed at this man who claimed to be abused by his wife. This stopped when professor came from the back and demanded to see the station commander. The study was in agreement with Bonds & Stoker on that bystanders are in a most potential position to end bullying as in most cases they are silent witnesses who see all and hear all. Unfortunately are ignored or not made to tell their experiences. They know both victims and perpetrators who don't want to be known (Bonds & Stoker 2000, 43). Parsons states that an audience "empowers" a bully (Parsons, 2005, 63). In all case studies we note that there are bystanders, yet bullying of educators in our country was on the rise, it is common in all of them to keep quiet and claim it was not their business.

5.11 Reflection on Appendix C

Bystander are the third group of players in the story. They are the supporting cast who can stand idly by or look away, or they can actively encourage a bully. When learners observe the aggressive antisocial activities of a bully, they are more likely to imitate those activities if they see the bully as a popular, strong and daring role model. (Coloroso, 2006, 62).

In the questionnaire the study observed that the bully enjoyed the eyes watching the incident, much as the bystander did not say a word. This bystander claims he was just watching and was not involved.

Author William Burroughs is quoted by Coloroso saying “there are no innocent bystanders” this means by watching bully acts you are already in their circles. English phrase says “Birds of the same feathers flock together”. The study is of the view that when bystanders begin to speak, tell their stories, bully circles will be broken and this is very important in stopping bullying in our schools. (Coloroso, 2006)

The time it take for this incident is long enough to suggest that, the bully had enough time to do his act, meaning school stakeholders might have seen the incident but did not take note of it. The bystander seems not being scared of the bully, or threatened yet did not act. The study noted that he was also not sympathizing with the bullied educator.

In the African context there is a common belief that “Umntu akayo nkomo edla yodwa” this commonly means a person is not an island. In African culture once you touch one person from our group, clan, village and families you have touched, teased, threatened, intimidated the whole group, clan, village and family. It was therefore rare to have people like a bystander. “Bystander” It is once more a name that is not common in the African culture which is strongly founded on Ubuntu.

The study in its observance of these un-African behaviours also question the being silent of our victims especially our women. In our culture we know them being very noisy and tend to cry loud even at the passing of a mosquito if they feel that it threatens their life and has potential of causing harm, or of hurting them.

5.12 Reflection on Appendix D

The bystanders normally give four often reasons for not acting or intervening.

- The bystander does not know what to do. He hasn't been taught to intervene, report the bully, or help the target. Just as bullying is a learned behavior, so must children be taught ways to stop it.
- The bystander is afraid of doing something that will make the situation worse. They believe if they tell that Andy* is a bully, he will be expelled and in their worldview that is worse than bullying.
- The bystander is afraid to be new target of the bully. Even if the bystander knows he could intervene successfully, there is a chance he will be singled out as a later date for retribution
- The bystander is afraid of getting hurt himself. The bully has a reputation. (Coloroso, 2006, 67).

The parent here much as she is an adult fails to reprimand the learner. In a way saying it's not my business. The study notes that she seems not to know how serious was bullying in a school. Parent was happy that she did not interfere as this was a school matter for the principal. She even felt the educator was a coward, why did she not fight back.

Our parents have also been disempowered by our country laws. Children these days have a right to go to the police charge office to open a case of abuse or domestic violence against their parents who at that moment of punishing them or reprimanding them were intending to do good. This has made our parents not being able to reprimand children who have rights standing against parents who have no clear rights as parents. There are many stories of parents who were abused by their children but could not do anything in fear of the law.

5.13 Reflection on Appendix E

The following remarks were made in this instance: ‘he deserved to be bullied, asked for it, had it coming. Why stop something that was warranted? He did not even stand up for himself, so why should anyone else stand up for him?’ This excuse appears to get the bystander off the hook, but it fails to take into account the basic principle that bullying is about contempt. No one deserves to be stripped of his dignity and self-worth. Targeted victims cannot always act alone to successfully fend off a bully or bunch of bullies. (Coloroso, 2006, 68).

The general worker was observed by the study as he said “he was at the gate checking uniform on these learners, why he did he not let learners wear what they had. It is revenge time”. The general worker was aware that the group of bullies could not be punished as there was no policy at the school that is exactly why she did not report the matter to the office. He felt the educator did not deserve to be bullied.

The cycle of violence can be interrupted and circles of coming can grow bigger and stronger when even one person has the moral strength and courage to stand up and speak out. When a whole community is willing to say NO to the tyranny of bullies, the circle of violence can be broken (Coloroso, 2006, 76).

The study advances that some bystanders have bad relationships with the bullied targets so in a way it is said to be good because someone else is doing what they wanted to do- revenging on their behalf. That is why a pastoral approach is needed to plant the seed of let’s forgive and speak out.

5.14 Preliminary conclusion

There is no doubt that whilst in the Western culture brought means of dealing with social issues that were said to be civilized to Africa, but they also brought unfamiliar, weird and inhumane concepts like bullying in our beloved country. Many children of generations by generations have been to schools here in Africa. They have been to boarding schools that are well known such as Hill-Town in Eastern Cape, as children they left their homes to study. Never ever in these schools was such violence experienced by both learners and educators as today/nowadays.

Learners (children) respected their educators (parents/elders). It was clear that whilst Westernisation came with strengths and opportunities, it also came with weaknesses and threats into our schooling system and the country.

It is therefore critical to deconstruct both bullying as a concept and an act in our schools, perhaps this term “bullying” was masking acts of violence that should be dealt with as criminal acts. It is possible that the Eurocentric Western parents came with this term to protect and under-rate purposely their children’s violent acts in schools. It was known in South Africa that white parents are quick to run and defend their children at schools for misbehaving, being bulliness and being violent against educators or other learners.

Dr. G Maxwell and C Coroll are quoted as saying in their study. “The levels of bullying in New Zealand schools are high in both emotional and physical bullying within any particular year it is likely that at least half and perhaps as many as three quarters of children are bullied ,ten percent of them are bullied weekly” (Garrett,2003,18).This was not the case in South African schools yet. But if we don’t come up with a model to deal with this violence, we will find ourselves in a bigger problem.

This study argues why it should be repeated action,-first act of violence in our schools must be dealt with severely and be rooted out. Let it be correctly named/ labelled as violence right from the beginning and the perpetrator be told that he/she committed crime. The soft approach we have in this country wastoday the cause of the unending acts of racial discrimination, it’s good that now the government sees that racial discrimination should be treated as criminal offence, its perpetrators must be sent to jail.

Those who are violent in our schools must be sent to jail too. Bullying is unforgivable because it is cruel and it is oppression by the powerful over the powerless, without any justification at all. It is gratuitous violence, physical or psychological (Rigby, 1996, 11). Bullying is no different from the evil apartheid system perpetuated by white people for many years, repeatedly over black people. A system that was cruel, oppressive and violent, bullying is therefore the same. It is foreign in Africa so it must be dealt with accordingly – our schools must be freed from bullying. In schools everyone must be viewed as a child of God, pity that for some African people it's hard to believe on themselves to be equals to westerners (Mucherera, 2009, 11)

Bullying in a form of apartheid was ungodly and anti-Christ like system yet brought to this land through religion and bible by missionaries who took us our true culture, our black consciousness, our free African spirit of relating to God (religion) and African way of life. Arrogantly so they still believe they civilized us, and the truth is even if they did not come in 1652. By our God, who our forefathers worshiped and praised, we would have been civilized and developed in our own African way through God's grace. In that case we would not have these funny concepts such as bullying, abortion, abuse and divorce. They used Christianity to enslave us, today we are beggars and negotiators in our own land. It is their apartheid that produced bullying.

This study stands to remind them that, these bully tendencies seen in our schools were seeds they sow through their violent, cruel ungodly system of apartheid. There is no doubt that what was in our schools, its acts of violent crime **“ubundlobongela” not ukuqhula, ukugwera, ukuncokola, ukudlalisana, ukuqhelisa, ukunqumla umsila esinaleni**, that we knew and that was there in our schools.

The interviews and case studies have lead this study to perhaps rethink the topic as to have been: **“Un-African behavior of our children in our schools, a pastoral challenge”**. In some schools learners claimed to be seeing things that are satanic in the toilets, these are behaviours they copy from Western films called **horror movies**.

The following chapter is then going to lead us to try and look at a suitable methodology that will help the author to create therapeutic model of healing for bullies, bullied and bystanders not leaving out all school stakeholders, society and volunteers of our case studies and questionnaires.

Let me conclude by saying, it is also bullying at its best when one is forced to write in foreign language just to please Western professors and meet university standards that are also Western in practice yet in South Africa 80% citizens are Africans. We are bullied to accept Western standards and languages down our throats repeatedly.

Why can't I write in Xhosa? Western systems have tendencies of being bully in nature and discriminating to Africans who are their victims and targets. The former president of South Africa Mr. Thabo Mbeki once remarked that the G8 countries have a tendency of bullying developing countries, especially African states by applying sanctions and embargoes to force them to comply with their reform programmes or economic policies so as to exploit their resources.

How can this challenge of bullying of educators be dealt with is through healing and that is the next chapter of this study. As the author writes thinks in Xhosa, then translate into English and surely, Afrikaner students are allowed to write in Afrikaans in most South African universities. They are not expected to write in Zulu, even if their topic is a research on Zulu culture and customs. If my topic would be allowed in Xhosa it will be **“ukusweleka kobuntu kubantwana ezikolweni zase Mzantsi Africa, Ngumceli Mgeni kubelusi”**. Meaning: Lack of Ubuntu in our learners in South African schools is a pastoral challenge. There is no doubt that those who tell their stories in their vernacular, usually tell them better as that allows them to express themselves freely.

Wimberly's view is that our reality is founded or built on the language we use, the stories we use and which are heard. He says “beliefs and convictions that inform people's behavior, attitudes, feelings and relationships are fairly well formed”. (Wimberly, 1999, 15). Mucherera argues that narrative pastoral counselling has always been present in the indigenous context, since story telling is a way of life. Problems are shared in a family, community or group stings called “Palaver” (Mucherera, 2009, ix).

CHAPTER 6

HEALING

6.1 Introduction

It is imperative that after such structured and unstructured interviews immediately therapeutic healing must follow. The study disturbed lots of long forgotten memories and some scars become wounds again and begun bleeding thus healing is needed. The uncovered truth and reality about bullying of educators in our schools cannot be left unattended. The following is an attempt to deal with that situation in our schools through healing.

A number of case studies were done and a number of questionnaires, the ones in chapter 4 are samples. In all these the study noted pain, frustration, aggression and nihilism experienced in our schools. This chapters seeks to addresses that by begin to heal those affected directly and indirectly. The therapeutic healing approach will be based on Mucherera's narrative model of telling stories in a Palaver and Nick Pollards positive deconstructive model, these were explained thoroughly in chapter two of this study. The following are steps to be piloted at Latakisa High School* so to deal with and heal all the bullied, bullies, bystanders and other participants. The school Governing Body and management have agreed to this pilot Projected – (see Annexure B- Letter of agreement)

6.2 Selecting Pastor and team

The study proposes that a pastor who was willing to volunteer to journey with the school in an effort to heal the wounded victims of bullying must be found. He or she must have sound knowledge of practical theology, be well equipped with pastoral care skills. The pastor comes in as a mediator, as Moses did between the Israelites and the Egyptians. Step 1 proposed that a pastor should be found so to lead as one who knows the community not a psychologist from the Western Culture. It must be someone who respects and understands values, ethical moral and aesthetic by which people conceptualize or see themselves and their place in history (Mucherera, 2009, 19).

The above criteria of selecting a pastor to deal with bullying in this school goes also for the committee, we learn from the Apostle Paul that understanding the people, their history and context is very important before you begin to minister to them. That is why the bible teaches us that Paul, went around the city of Athenians before he introduced Christianity.

The pastor comes in as a wise counsellor, he or she will be a messenger of God informing the school of what God says to them. This is a role expected of a pastor or any religious leader in our society. He or she will pray for the school whilst he/ she begin to share with the school stakeholders especially learners good stories from the bible or from religious books that develop and or encourage respect, discipline and good values.

This study was recalling pastors not to sleep when the boat (schools) are facing a storm, but wake up and call upon God to intervene. We have seen different religious leaders of our country standing up to calm the storm of violence in our country during 1980's. Pastors who move into the space of the bullies, the bullied and bystanders knowing that they are evangelising. Evangelising is not just about saying certain things. It is about being certain person and living a certain way.

The centre of gospel is love, and love must be in the centre of the Pastor's heart. (Pollard, 1997, 21). The pastor as a care giver should focus on restoring lifestyles of the participants, their families and the school. The bible is his source of many stories to tell during Palavers at school. Like Jesus he/she should respond to his voice (John 10:14). In other words a relationship of trust be in existence between the pastor and the participants so to be able to open up, turn their internal radios on during school Palavers.

At all times the pastor should direct participants to the centre which is Christ, whom through him all things are possible. As a pillar and a guide the pastor is advised to take the school to learn and try to implement the principles echoed by St Francis in his prayer which says:

A prayer of St Francis

Lord make us instrument of your peace

Where there is Hatred let us sow Love

Where there is Injury, Pardon

Where there is Discord, union

Where there is Doubt, Faith

Where there is Despair, Hope

Where there is Sadness, Joy

Grant that we may not so much seek

To be consoled but to console

To be understood as to understand

To be loved as to love

For it is giving that we receive

For it is pardoning we are pardoned

And it is dying that we are born to eternal life.

(APB, 1989, 91). So prayer, worship is a key starting point to get strength.

6.3 Team work

The study proposes that pastoral counselling team should study the school thoroughly, investigate its context so as to be able to have information that is sound. Pollard says it is critical to understand the worldview of your participants because often we work at a surface level, reacting to individual statements or behaviour instead of endeavouring to respond to an underlying philosophy (Pollard, 1997, 49). Pollard reminds us that entering the school there are different levels. The pastor and his/her team must enter that space with the dignity and respect it deserve.

Enter the space with prayer, pray to God to give us that opportunity to bring healing to the wounded (Pollard, 1997, 17). Trusting in God all the time. When we evangelise against bullying our evangelism must centre around love and offer provision of loving relationship amongst educators and learners. (Pollard, 1997, 23)

The team has to have exciting ideas that will be attractive to all to want to come and tell their stories: Ideas are – school radio station during breaks

During this training session the team with the Pastor begin to establish Pastoral care practices that on the other hand emphasise discipline and authority of the pastoral leader to set and enforce behavioural boundaries for members. (Gerkin, 1997, 1930).

6.4 Tasks

Very clear tasks should be defined for the committee and these are:

- Establish palaver for bullied educators
- Establish palavers for bullies of educators
- Establish palavers for bystanders

At this stage pastor and team should remember that not everyone is at some level same or ready to tell their stories, perhaps these have:

- Been gathered by bullying in the school.
- Some are ready to confront bullying but doubt systems used before, so need some clarity and as certainty first.
- Some are ready to tell their stories but don't know where and how to start.
- Majority is anti-palavers, don't want to tell and are very hostile.

All these must allow individuals to narrate their experiences through any means of communications in a palaver. That people's pain and suffering is experienced within relationships and community, it is therefore in the context of relationship and community that healing must take place (Mucherera, 2009, 132).

The strategy will be that team members should be the first ones who are willing to tell their stories to narrate. All these must be allowed to narrate their experiences through any means of communication in a palaver. The different levels they are at reflect pain, suffering experienced within relationships and community, it is therefore in the context of relationship and community that healing must take place. (Mucherera, 2009, 132). The study agrees with this and fortunately the case study participants are willing to tell their past experiences first.

6.5 Palavers of the school: These are created as palaver for bullied educators, palaver for bullies and palaver for bystanders when educators are bullied. Once the pastors team has observed and listened, they begin to look at the data presented focusing at the **Body, Mind and Spirit** (Physical, psychological and spiritual need) of the storytellers. The trained team leaders begin to work on those.

As Africans, the team should never fail to remind victims that all is possible and dependant on God. Assure all stakeholders that with God we can all re-author the subjugated history of the past. The blending of our past pains and the present environment, where we now are able to bring the hopeful future. Pain, hurt, anger and shame should be addressed at this stage. Victims are taught that they then belong to the community. as African can saying says:” I am because we are” (Mucherera, 2009, 81).

There are three areas suggested by Mucherera on the affected and infected members. The emphasis is on a holistic approach as life is perceived a holistic manner, meaning that to have life is in broad understanding of community. It is therefore important on healing to look at Body, Mind and Spirit.



The physical refers to finding where would the bullied educator be tomorrow, will the come to school? So it is not enough to address emotions only or deal with psychological or mental wellbeing of a person. In an indigenous context, the mind and the body cannot be well if the spirit/ faith matters of one are not well. The three must be dealt with in the healing process.

6.6 Fear and intimidation

There is a possibility after the team has told their stories that no one else stands up to narrate his/her story. This is a stage where fear and intimidation plays in the minds of victims and bystanders. The whole healing process is at risk of falling apart. No one is willing to speak.

The pastor and the team apply Pollards deconstruction models explained in chapter two. All data from the past and present one is broken into pieces and re-analysed again all good information is recorded, saved and developed to a new story. Information is from all stakeholders, bullies, bullied and bystanders, policies, programmes and interventions. Data and information that is not worthy and valuable is thrown away, we stick to new stories, new policies, new programmes for future hope of the school, as the bible say ‘when salt has lost its saltiness it is no more worthy to be used. (Matthew 5:13, Holy bible). In this healing stage four steps are critical for the study to reach its goals and these are:

- **Identifying the worldview**

Count work on surface level, nothing must be taken for granted. Get to know the beliefs of all in the school, also their values and lifestyles.

- **Analysing the worldview**

Look at the worldview critically using the following questions:

- Does it cohere?
- Does it correspond?
- Does it work?
- Does it make sense?

In this way it will be found out.

- **Affirming the truth found**

Where worldviews of bullies or bystanders are correct one need to affirm them if it’s a different worldview.

- **Discover the error**

Where there are mistakes don’t shy away to point them be it they are bullies/bullied or bystanders.

Tool to use:

	AFFIRM	DISCOVER
Cohere	Educators are bullied	Their mistake or weakness make them vulnerable
Correspond	There is abuse in our school	Discipline is not there
Work	Bullying can be stopped	Policies and programmes not enough, pastoral intervention is needed.

Figure 3 positive deconstruction (Pollard, 1997, 57)

6.7 Commitment

The community, stakeholders (parents, staff, learners and educators), must recommit to uphold to new image of the school, a cleansing ritual may be done, as a symbol of change and new beginnings in the school. The school adopts a zero-tolerant stance school to bullying, that commitment is signed by all learners and educators. This process will assure the process if they meant it when they say away with bullying in our schools. It is the heart not the mouth that must respond. The people must understand the step they are taking because a new relationship or life style is agreed upon (Pollard, 1997, 181)

6.8 Change

The school must then introduce subjects like Ubuntu, African culture and physical education. English, Mathematics and Science should not be viewed as more important than Ubuntu, one's culture, one's religion, and physical education. African learners must be reformed so as to understand that our culture does not have or allow certain behaviours, one of them is that **“Umtwana akaphakamisi isandla kumtu omdala, kwanye a ka phikisani naye”** (a child does not lift a hand to an adult and also does not argue with him or her). The Department of Education must approve and support the school in this new programme. Yes, in western education learners (children are taught to look straight at the adult and ask questions. It is not so in our culture **“ngwana o dirang fa a dira jalo ga a tlhomphe bagolo”** a child who does so is disrespectful to adults. These facts must be told to our learners. In this step pastors play a major role pointing the stakeholders to Jesus, teaching the scripture related to peace, love,

respect and forgiveness. A prayer like the Lord's Prayer could be very powerful to introduce it.

6.9 Resources

The governing body has to make sure they besides a Pastor or Priest who is qualified to stay as the school chaplain. The school must have a social worker and a psychologist who service the school and assist on cases of ill-discipline. Let us remember Western culture has many foreign concepts that become a problem to us and especially to our learners. In most private school these service providers or special staff members are there to help the learners. Why are these not in our schools after 20years of democracy? Other resources are e.g. Classes, games, libraries and others.

6.10 Programme

The school's programme has to be adjusted so as to cater for school Palavers. This could be done during assembly periods early in the morning. Allow the learners or educators who are ready to tell their stories to do so. The Department must also consider religious education to be included in the curriculum. In the history learning area a lot should be covered on African culture rather than on Napoleon, Jan van Rebeeck and European history.

The school team on bullying will make sure there are Palavers in the afternoons and sometimes on weekends. The study emphasises that peers can play a major role in this programme as they can easily enter the space of their age group without being suspected of hidden agendas. Our children will learn that story telling is an old African skill of sharing our burdens as Christ taught us.

6.11 Briefing theory

Lee states that the following briefing therapy seeks to help pupils who are bullied to "re frame" their situation and to learn to deal with bullying by visualizing it differently and reacting in ways that are assertive, not aggressive. The victims are supported in developing techniques that help overcome the torment of the bully and which show bystander that they are capable of withstanding attempts to disempower them. (Lee, 2004, 84).

The study adopts Lee's table of briefing as part of the healing tool especially to monitor the progress made with the implementation of Mucherera's approach of narrative pastoral counselling and Pollards positive deconstructive reaction. Although Lee's table focuses on

learners the study is of the view it is applicable and could be useful to all incidents of abuse and violence especially bullying.

Instead of focusing on the problem the brief therapy after healing seeks solutions and invites victims to reframe their narrated experiences to provide solutions. It places less emphasis on examining past failures and looks to find past successes when things were good, less time is spent explaining problems, pinpointing weakness and failings and more time is spent on progress, pinpointing strengths and resources. It focuses less on blaming people perceived as responsible for bullying and focuses more on acknowledging people who have contributed to the solution. (Lee, 2004, 83)

The stages of brief therapy in a bullying

<u>Stages</u>	<u>Key questions or comment</u>
<p><u>1.Other peoples perspective</u></p> <p>How others would recognize change</p>	<ul style="list-style-type: none"> • How will other family members know about progress in revolving the bullying? • How will others know that bullying has stopped? • What will they see you doing that is different • How will your friend tell that you have reached your target?
<p><u>2.Exception finding</u></p> <p>When things were better or handled well</p>	<ul style="list-style-type: none"> • When was the last time that bullying did not happen? • When did you feel safer? • Which learners, educators, parents offered support? • Which adults dealt effectively with bullies?



<p><u>3. Scaling</u></p> <p>Attempts are made to quantify the problem</p>	<p>On a scale of 1 to 10</p> <p>1= worse</p> <p>10 =How things should be</p> <ul style="list-style-type: none"> • Where are you _____? • What tells you have moved from 1-3 to 7 to 8? • What would be a reasonable position to aim for _____?
<p><u>4. Locating resources</u></p> <p>An appraisal is made of skills and strengths and who was helpful</p>	<ul style="list-style-type: none"> • How has been dealt with in the past by learners, educator and parents? • What personal strengths were identified? • Who were the effective people that were supportive?
<p><u>5. Coping</u></p> <p>How are educators, Leaners and parents coping and supports</p>	<ul style="list-style-type: none"> • How do you deal with bullying? • Who helps you? • What approaches seem to work? • When are things okay?
<p><u>6. Stop things getting worse</u></p> <p>The need for additional support to provide an initial coping device</p>	<p>Who would you be happy with to help us?</p> <p>Who would you want to give support?</p> <p>Who would you feel safer with</p>
<p><u>7. Constructive feedback</u></p> <p>It is important to keep all in touch with what they are doing well, how their own attitude is helping, evidence of determination perseverance or creative thinking</p>	<p>You have been good at?</p> <p>You helped by being?</p> <p>You kept going very well by?</p> <p>That was great it worked well.</p>

<p>Ending</p> <p>Reminds learners, educators of indication progress and refers to goals stated at the start of sessions, palavers</p>	<p>We agreed that we need to look out for?</p> <p>We started saying that.....?</p> <p>We decided that things would be improving if?</p>
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6.12 Peers involvement in healing palavers

Listening and paying good attention to those who were interviewed, the study notes that peer involvement during the process of healing is very important, actually not on healing only, but peers were important in this whole study. It should be remembered that it is easy for one who faces challenges to disclose to those closer to him or her and finds herself comfortable with to open up his/her heart to. This is so true especially with learners. A comprehensive collection of data, on how children respond to bullying in a La fontaines 1991 analyses of childline telephone calls over a period of three months. Amongst the findings of all the data anonymously collected was that:

- Reporting in itself, did not always resolve bullying.
- Children were prepared to speak out against bullying
- Children wanted to be involved in dealing with bullying

Peer involvement in prevention and response to bullying forms a natural part of a school in which children are invited to contribute to decisions at a variety levels including in teaching and learning issues and policy formation. As well as possibility witnessing bullying and knowing participants, supposedly non-involved learners are essential to creating the social context that negates or nurtures it. As stated before ultimate responsibility for developing, permitting and supportive interventions and addressing the bully itself rest with staff i.e. pupils can only become active participants if they are allowed to do so. And what follows are techniques or methods involve that are reliant on adults for training, monitoring and probably their success or otherwise. (Lee, 2004, 84).

Much as Lee focused to peers as learner to learners. This was applicable to educator to another educator. As educator would also be comfortable to share with his or her peer group. What the study learned from Lee's emphasises on learner does show enough evindece that most researchers and studies done, their intent is bullying in relation to learners only, bullied

educator are neglected. The key element on peer involvement was that it bring in ownership of the healing programme as the wounded journeys with those he/she was familiar with or close and comfortable with. This was unlike the wounded or the educator victim referred to a psychologist whom was a stranger to him/her. The palavers have the potential of dealing with bullying as the sessions will be among people who know one another. Sharing their experiences.

- Palaver for bullied educators
- Palaver for bullied learners
- Palaver for bully educators
- Palaver for bully learners

6.13 Positive Deconstruction

During school Palavers, as participants tell their stories positive deconstruction takes place what was good was kept what was bad was put aside, the aim was to come up with new values that do not distort our identity and history (Mucherera, 2009, 19)

We apply positive deconstruction so to build new context and (environment). Then this step was followed by where new learning areas that were going to promote Ubuntu were introduced to the school. In our new values and standards we need to follow the three standard of philosophical tests of truth (Pollard, 1997, 53).

We should be building a new environment and context of the school. Based on the following findings and recommendations in chapter 6.

6.14 Preliminary conclusion

This is the most challenging and sensitive part of this study as it will be focusing on healing. The bullied, bullies and bystanders will also be brought along into the healing process. Fortunately the participants of case studies and questionnaires volunteered to be in the committee. One of the participants was a cousin of Nomonde see annexure B which she gave for the study.

We were in our schools because of our constitution that states that children has the right to be protected from maltreatment, neglect, abuse or degradation (Children's Rights Act 108 of 1996) in nowhere it reminded the very child that there are limits and responsibilities or should not adults have rights too.

The study proposes that our means to deal children related matters should not be too westernised but be African and religious oriented. The bible teaches us that the Lord disciplines those He loves and punishes everyone accepted as His child. (Hebrews 12:4). In the study's view, therefore children's rights need to be revisited so as to end bullying tendencies of learners on their educators. It should not surprise the reader that a lot is said in relation to God. African people have always depended on God and neighbours. (Mucherera, 2009).

Healing is that stage where the goals and the purpose of the study is being achieved. As we cannot leave the participants and our schools at the same worldview of being unworthy the study therefore through healing approach heal the bullied educator and bully learners.

Wimberley defines shame as feeling unlovable, that one's life has a bone flow in it. He tried to devise how we live in a shame prone society. In which fulfilment of our need to feel loved and cared for is rapidly disappearing (Wimberly, 1999, 11). Our schools are the very imitations where love is disappearing and pastors who are seen as ones who carry on with Christ legacy, they then can't sit and watch love disappear among parents (educators) and their children (learners).

Wimberley emphasized to the surprise of many, that, because we are human beings, forgiveness is not something within our power, and concluded that forgiveness is a gift of the spirit not God, as god lead us through the forgiveness process. To forgive premature. He says could lead us back into relationship that our shame and sense of self degradation. The spirit pushes us to forgive rather than our self-negation (Wimberly, 1999, 12).

The study concurs with Wimberly hence the palavers where experiences are shared, so that by the time we pray, people are prepared and willing to open up their hearts to forgive and to be forgiven.

Wimberly tell a story of a woman who gave a testimony and closed it by saying she needed to share what God had done in her life so she could set the record straight. She wanted others to know that things in her life were not always what they appeared to be. The key to her testimony was the phrase "I believe I have learned to feel about myself the way felt about himself". She meant that Jesus had a very positive attitude about himself, and she was developing the same mind about herself. (Wimberly, 1999, 12). This emphasise what Mucherera says that it is the mind, the body, the spirit that must be healed. Testimony is telling the story of your experiences.

CHAPTER 7

FINDINGS, RECOMMENDATIONS AND CONCLUSION

7.1 Introduction

The main question to be answered by this study is what has to be the findings of this research and what are recommendations given leading us to the solutions. This study is now at that stage. The hope is that somehow the recommendation will find a way to our education ministry department so to be taken and implemented in our schools as a way to cab bullying.

The case studies and questionnaires filled by participants present to us these findings and recommendations. The irony is that it is those who were directly or indirectly affected by bullying who now direct to us the way to go. In a way lead us to healing. Nouwen says maybe our fragmented life experiences combined with our sense of urgency do not allow for a “hand book for ministers”. However in the middle of all fragmentation one image slowly arose as focus of consideration. He further says that is why nothing can be written about ministry without a deeper understanding of the ways in which the minister can make his own wounds available as a source of healing. (Nouwen, 1979, xvi).

The study is in agreement with the above statement and believes in the fact that no matter how much a pastor could pray for someone who need forgiveness, but if the person is not self-praying there are great chances that pastor’s prayer does not get accepted by God. The one who is in pain, the one who knows what bullying is all about as a bully, bystander or the bullied is in a better position and has first-hand experience which could be medicine, cure, remedy, solutions and caution to others. The English phrase ‘set a thief to catch a thief’.

Motivating for this generation to be given an opportunity to narrate their stories, Nouwen says we might be inclined to dismiss this group’s behaviour as the sort of Peripheral oddity found in every modern society. But Jeffrey Hodden shows that this behaviour is a symptom of something much more general, much more basic and much more influential. It is the behaviour of people that there is nothing “out there” or “up there” on which they can get a solid grasp which pull them out of their uncertain confusion. (Nouwen, 1979, 28).

In a way the bullies, the bullied and the bystander are in a worldview of their own. With all policies and programmes we are not reducing incidents of educators being bullied in our schools but are increasing. Nouwen further on say no authority, no institution, and no outer reality, concrete reality has the power to relieve them of their anxiety and loneliness and

make them free of their behaviour. If there is nothing there “out there” or “up there” perhaps there is something meaningful, something solid “in there”. The study believes that change and ideas for change should come from the victims themselves, from inner there. In African culture when men are drinking sorghum beer it is the man of that home who must drink first before others could drink. Then after drinking he will comment about the taste of sorghum beer, His comment will be from experience because he tasted first. The bullied educators, the bullies of educators and the bystanders when educators are were bullied are our wounded healers and from them we could find sound experiences to cab bullying.

Though narrative pastoral counselling the victims of bullying will be like Jesus. Jesus has given this story a new fullness by making his own broken body, the way to health, to liberation and to new life. Like Jesus, he who proclaims liberation is called not only to care for his own wounds and the wounds of others but also to make his wounds into a major source of his healing power.

The research found that the bullied educators, have what are the wounds? “ alienation” “separation” ” isolation” “insults” “threats” “depression” “suicidal” and “loneliness” the words of their wounded condition (Nouwen, 1979, 83).

The findings are as follows:

7.2 Findings

7.2.1 Schools: Recently the study observed that police stations are rated or graded based on the number of cases they have daily, weekly, monthly and yearly. Absence or less number of cases registered in a particular police station is interpreted to mean that that police station is doing well to prevent crime in that community.

This seems to be the case of such reports with our schools. The less number of problems reported including bullying cases was interpreted as the school was running smooth and properly. The truth was that incidents were not reported, victims were threatened to speak so as to protect the school image.

There are many reasons for not reporting, some were fear to tell, lack of trusting procedures to deal with bully learner, fear of further or more being targeted. The bottom line cases were coming yet incidents are happening.

7.2.2 Parents: mostly parents if not all have developed a tendency to trust their children more than the educators. The possibility is that parents are doing this as an excuse to protect and defend their learner. It is a fact that no parent is happy to be called to school for his child misbehaviour or ill-discipline. That is why, for each parent it is easy to say or quick to say “it’s not my child, Tom* is a very sweet boy who never fights”.

7.2.3 Learners: Learners become bullies for many reasons that are sociological, Psychological and spiritual. Their day to day life environment has a great influence. The study found that bullied learners stand great chances to be bullies/ then their turn comes. Learners who are taught that forceful means are good for one to get what he wants also motivate bullies.

7.2.4 Policies: School policies are there but educators find it difficult to implement them for many reasons such as the educator who implements them is viewed strict and easily become the next target. Some educators they easily become targets and victims of both parents and learners. Then avoid being involved because these cases take a lot of their family time from them. In other cases they themselves don’t understand the very policies and procedures they are to apply in dealing with bullying cases.

7.2.5 Cases: the educators and parents who are to seat in disciplinary cases don’t have legal background. South African approach in dealing with issues has changed that it’s easy to find yourself sued in a court of law or being mentioned in parliament by one sport. South Africans are very sensitive these days. Our schools have no lawyers, the fear is what if it ends up involving lawyers, who defends the educator or pays for his/her defence.

7.2.6 Language gap: the study found that bullies are not addressed with the language they can easily understand. The policies and programmes implemented fail to reach them. The concepts used in explaining what the learners has done are not in their worldview. Definition of terms must be easily interpreted by them. In that way schools and society will hear there is no point books and books on a concept yet those you are writing for or trying to address cannot understand. We have a generation of music and game. We need to try apps on bullying in that way schools and society will be able to hear the voice of the bullies.

7.2.7 Behaviour: the study found that behaviour of an African child has changed drastically after 1994. The study is acknowledging that this might be due to the new environment that our learners find themselves in. their worldview is totally different from the one their parents had and still have. This also says the way to deal with their challenges cannot be the one used

in the early 80's and before. The study acknowledges that due to the western technological exposure, the motives, cell phones, computers and other communication items, our learners are to advance the strategies that we as parents are trying to implement.

7.2.8 Teaching and learning: bullying hinders effectiveness of teaching and learning in a school. This results in poor performance of the school. In a way bullying becomes a barrier to learning and teaching. How can students focus on their studies when they have to watch their backs? Bullying does not affect children's academic development but also their social and personal development. Victims of bullies be it young or old become socially isolated (Garrett, 2003, 69). When one who is bullied as an educator or at school as a learner does drop drastically. Most turn to being dishonest by submitting work of others as theirs, copying and cheating. The fact of the matter is they can't cope.

7.2.9 Failure to report: the study observed that there is a high rate of failure to report bully tendencies in our schools. Some educators say the learners gang up against the educator and fabricate facts to nail him/her as one who is in the wrong or one who is lying. Some educators are silenced by school management just to protect the image of the school. Another challenge is that it is the very educators, who are overwhelmed by teaching work and the very parents who are working during the day who must seat over these cases, time is not there for them so cases drag.

The fear to be seen as an educator who is weak and scared of children or one who has no classroom management skill is another cause of failure to report bullying amongst educators. Golberg says professor of educational psychology at the University of Illinois at Urbana Champaign, ran the 2011 study and found little research available regarding violence directed towards educators. (Golberg, 2013, 5). Educators who are bullied especially men end up with the following findings:

- High rate of absence from work
- Alcohol abuse
- Begin to use drugs
- Suicidal
- Very aggressive at home
- Depressed a lot

This is exactly what Garrett states in her book when she says experiences of being bullied have long term effects including low self-esteem. (Garrett, 2003, 70).

7.2.10 Anger: the study found that there is lot of anger in our children. Learners convert this anger to energy to cause destruction. That is why in most service delivery protests in our country you see children between ages of 14 and 20 being in front. This and anger need to be re-deconstructed to positive energy. Some children are learners during the day and criminals during the night, schooling is a hide-out from police.

7.2.11 Victims became bullies: This study found that a child who is bullied at home can become a bully too so it goes with an educator. The anger is transferred to innocent family members. The educator being unable to retaliate turns his hostile attention toward her/his children at home who are most vulnerable (Rigby, 1996, 61). Parents must begin to look at their practices. The examples set by so many people in supervisory position are not examples of leading and coaching but rather intimidating, bullying and threatening others. (Garrett, 2003, 91).

7.3.1 Recommendations

This study has found that there are many efforts done to deal with bullying in our schools. Some of these efforts are already mentioned in the previous chapters and recorded as references. Some of these are school codes of conducts and bullying policies in our schools. This study based on its investigation has the following to recommend.

7.3.2 Religious education

Re-introduction of religious studies, be adjusted to inter religions education. Such studies have great influence in one's lifestyles. Books like the bible, The Quran and others have excellent teachings on how must one live with another. This must include traditional religious and philosophical wisdom. (Mbiti, 2012, 5).

7.3.3 Ubuntu

African Schools shall never come correct until Ubuntu is taught as a subject in our schools. There are good values and principles in this concept of Ubuntu. Learners will be taught to respect, how to conduct themselves, care for others and be taught African ethics that will make them better persons and good citizens. Other religions and philosophies have to come

to terms with Africans cultural and religious heritage including its ontology, anthropology and religiosity (Mbiti, 2012, 1).

Our present education which is unfortunately imported from the west must be deconstructed so as to be re reconstruct and develop a system of education that will end the problems faced in our South African, especially black schools whilst our white schools are running smooth and in general performing better. In equality in our schools in very high and it promotes racism, discrimination and injustice.in as much as some black schools are trying to improve, but the system is still the same. Black educators are bullied to teach under conditions with less resources.

7.3.4 Chaplains

Our school must have chaplains trained and qualified pastors and priest who will work with educators, learners and parents. These pastors must be leaders who know pastoral care. We can't just grab anyone who calls himself a pastoral or priest and deploy him/her in our schools. This should also go with black schools having social workers and psychologist also. In equality must stop.

7.3.5 Unfamiliar concepts

Terms and concepts used in our school must be rooted out and sent back to the western culture. They have no positive effect in our schools and life. In African culture we don't have bullies. In African culture children have no rights. In African culture there is no my children, “**Abantwana baya qeqeshwa, bayohlwaywa**” and that is not corporal punishment in the African world view, western terms and interpretation are a dangerous virus that needs serious African counter confrontational antibiotic.

7.3.6 Space

It is important that grounds and space for the black child must be seriously reviewed if we want to win in our schools, this must go with creation of recreation centres and sporting facilities. Our children are congested, they fight for space, and we can't go on with 1:30 in white schools and 1:60 in black schools.

7.3.7 Peer counsellors

This study proposes the training of learners as peer counsellors and pastoral care facilitators. It is important to acknowledge that the space of the bullies need to be entered with respect and dignity it deserve s, peer workers system can be of help.

7.3.8 Prayer

Prayer time is very important in our school. African people are a praying nation. God is and was known to Africans before colonialists came to Africa. The belief in God is profoundly entrenched in African spiritual “blood” so to speak. (Mbiti, 2012, 15). We believe that prayer can change situations and people. Our forefathers use to pray for rain. We can still pray for the end of bullying in our schools.

7.3.9 Children’s rights

Every child has the right to be protected from maltreatment, neglect, abuse or degradation (South African government et al 1996). The study recommends that educators should have rights to protect themselves against bullying learners. The state must enforce implementation of these rights.

7.3.10 Department of education policies

It is not enough to have policy guides and programmes to prevent bullying in schools. The departments must have staff to implement these without abusing teachers to do that as there are already our workers under trying conditions. (See annexure G).Rigby in his book recommends the following which this study agrees with as part of this study recommendations.

- A statement about the school where it stands with bullying regardless
- A definition of bullying – bully behaviour
- A declaration of the right of all individuals not learners only
- A statement of responsibility for bystanders
- A clear statement of school Action to prevent bullying
- A section ensuring collaboration with parents and community
- A statement of commitment to evaluate effectiveness and upgrade policy for future (Rigby, 1996).

7.4 Final conclusion

Bullying is a serious challenge in South African schools and that is clearly seen from our newspaper article, but what is worse is the bullying of educators by learners. These are the very educators who to protect learners at school.

In our quest to deliver learners to the alter of being educated have neglected those ingredients are religion and culture are the core basis of human development, without this we might as well teach animals, they might do the job but will they be humanistic, loving, caring , understanding, moral and be able to know the difference from pain and joy.

Our government should not allow Western colonisation to carry on extinguish indigenous peoples stories, communities value systems and culture. As a country let us refuse to accept their strategies and theories as the only tools to use as to bring solutions to our problems and challenges of which most of them have been created by the very western, colonialist way of life. This is now spreading to our Universities (See Annexure C).

Families are left in severe pain by bullying, children die as in (Annexure E&D). The ANC youth league is also of the view that bullying does not exist in the African context (Annexure D). This is what this study proposes to be investigated bullying of educators is a serious challenge and it should be dealt with urgently (see Annexure F).

With the urgent Pastoral counselling approach the study will have counsellors to review the stories that have made dominant claims on their lives (Wimberly, 2003, 24). As palavers run, the study will be reclaiming God as the centre of our lives and schools, then transformation takes place as it does happen when a person learn to put conversation with God in the forefront (Wimberly, 2003,9).

According to United Nation charter of rights for children, students have the right to be safe and the right to an education. Governments enact laws and school boards develop policies to ensure rights. But just because the laws and policies are invoked in extreme situation doesn't mean they are working. When newspapers report a student suicide as a result of student bullying, the arrest and persecution of the bullies should set alarm bells ringing. If anti-bullying policies were being affectively implemented, why did it take death to trigger them? (Parsons, 2005, 7).

Parsons says all schools possess bully culture. Within these cultures, student and adult bullies mix and merge in complex and disturbing patterns. The entangled nature is as follows:

- Some students bully students, some of these student bullies are themselves bullied by other student bullies, some of these students bully educators.
- Some educators bully students, some educator bullies bully other educators, some educators bullies bully parents.
- Some office staff bully educators, educators , students and parents
- Some principals bully educators, office staff, students and parents.
- Some parents bully educators, office staff, principals and their own children

As these examples demonstrate, student-student bullying can't be resolved in isolation from other components of a school bullying culture. Anti-bullying programmes can solve the problem of student-student bullying only by simultaneously addressing the full nature, extent, and interrelationship of both student and adult bullying. (Parsons, 2005, 9).

The study has no doubt that facing the above we do need a pastoral approach to this challenge as suggested by this study. That pastoral approach cannot be Western but must be African so to promote "Ubuntu" Tutu says " the true meaning of Ubuntu cannot however, be translated into English or be described in a single definition, because it is a living culture" (Tutu D, 1997).

The church through its pastors is at an excellent position to play a major role in the challenge of educators being bullied by learners. The church can also create a safe space to listen to the bullied educators. "The church can be the anchor for the schools" one interviewee said during interviews. A church (Pastors, Priest) can journey with the bullied educators and deal with their fear and doubts as they think of reporting, tell the stories or breaking the silence on bullying. Pastors and priests have a duty to accompany bullied, bystanders as they go to report the cases or incidents. In doing so, pastors and priests ensure that the victims exercise their right because they know that someone is standing in solidarity with them throughout the process or hearing proceedings. Pastors and priests will ensure that the school hearings are not biased against educators and the very educators who are bullied are not multi-bullied during hearings or by the process and procedures applied by the school governing body and the school management.

The church should always be a place where all social attitudes can be challenged if they are causing any harm, hurt, pain to any one created in the image of God. Despite differences in scriptural interpretations all Christians, all children of God wherever they are should be united in believing that all human beings should be treated with love and respect. The church,

pastors and priests are called upon and expected to uphold biblical values rather than supporting cultural traditions such as initiations in our schools. It is the church that must stand up and challenge perpetrators of all forms of abuse including bullying of educators. The church is not only called to challenge but also to educate.

The church can no longer go on praying for those in prison, those in hospitals but don't pause and reflect why they are at there at the first place. It must ask deep questions such as:

- Who bullied this educator such that she lies here in hospital?
- Why was this educator bullied?
- Who is the bully, where does she/he stay with who and who and what environment?
- Where is the family of the bullied educator – wife – children and how are they coping with the situation?
- Is the bully in prison, if not, how is the bully's behaviour being corrected or addressed?

It is the church that can deal with the mind, spirit and body. The Western Eurocentric view has the tendency to undermine the African peoples understanding of who God is. Africans believe that God can handle and solve any situation on earth. They strongly believe that nothing is impossible with God. The view of many South African elders is that bullying and ill-discipline of learners in our schools is a result of scrapping off religious education in our schools. Mbiti says in names and short phrases, Africans describe God as the one whom complete wisdom, knowledge, or understanding belongs. (Mbiti, 1970, 3)



APPENDIX A

5.5 Bullied Educators Questionnaire

5.5.1 1st questionnaire Hlengiwe*

Question 1

Tick the most the most correct answer using the blocks

Gender FM M

Age 18-25 yrs. 26-35yrs 36-45yrs 46-45yrs 56-65yrs 66+

Highest grade passed: 12

Experienced bullying at: Pre-primary Primary High school Tertiary

Experienced bullying as a: Learner Educator School Employee Official

School manager Other

Experienced bullying as: Victim Perpetrator Bystanders

Question 2

Type of bullying experience:

Verbal Physical Sexual comments Name-calling Teasing Threatening

Social Cyber Other

What actually happened?

I was beaten and learners were standing
by watching and did nothing to help except
being happy



.....

How long did the bullying last?

*This took almost an hour and I was
 highly embarrassed.*

.....

Question 3 tick the most the most correct answer using the blocks

The impact of this experience to you (emotional/feeling)

Were you aware that this is bullying?	Yes <input checked="" type="checkbox"/>	No <input type="checkbox"/>
Were you scared or felt threatened?	Yes <input checked="" type="checkbox"/>	No <input type="checkbox"/>
Were you angry?	Yes <input checked="" type="checkbox"/>	No <input type="checkbox"/>
Did you feel powerless?	Yes <input checked="" type="checkbox"/>	No <input type="checkbox"/>
Did the bullying change your attitude towards yourself?	Yes <input checked="" type="checkbox"/>	No <input type="checkbox"/>



Share your experience:

I felt very humiliated and angry inside. I wanted to fight back, but was also worried that I will be expelled.

Question 4

Kindly answer the following questions by circling the most suitable answer for you:

Which means: 1=Always 2=Sometimes 3=Never

- I am very much alert and conscious of bullying. ① 2 3
- Being bullied developed hatred in me. 1 ② 3
- Being bullied made me to hate school. 1 2 ③
- Being bullied made me to hate myself. 1 ② 3
- I accepted being bullied as normal act of life or school. 1 2 ③

Question 5

Circle the most correct answer for you:

1=Not at all 2=Not sure 3=Strongly

- I felt I invited bullying on me. ① 2 3



I felt I should not tell anyone, (ashamed)	1	2	③
I felt lonely and unwanted and rejected.	1	2	③
I felt angry and hurt.	1	2	③

Question 6

Answer accordingly: 1=Yes, 2=No, 3= Don't know

Did the school have a policy on bullying?	1	2	③
Did the school have programme on bullying?	1	②	3
Were the bullies punished or held accountable	1	②	3
Would you say bullies were feared at your school?	①	2	3
Was the Community aware of your school bullies?	①	2	3

Question 7

Briefly say how you felt after being bullied:

I then started to leave school and pretended to be sick and will ask my doctor to falsely book me off-sick for a month - all this was because I avoided to see or come into contact with learners. Even my own children, at times imitated me.





APPENDIX B

5.6 Bystander on a bullied educator incident

5.6.1 2nd Questionnaire Tshepo*

Question 1 tick the most the most correct answer using the blocks

Gender F\M

Age 18-25 yrs. 26-35yrs 36-45yrs 46-45yrs 56-65yrs 66+

Highest grade passed: 12

Experienced bullying at: Pre-primary Primary High school Tertiary

Experienced bullying as a: Learner Educator School Employee Official

School manager Other

Experienced bullying as: Victim Perpetrator Bystanders

Question 2

Type of bullying experience: tick the most the most correct answer using the blocks

Verbal Physical Sexual comments Name-calling Teasing Threatening

Social Cyber Other

b. What actually happened?

A LEARNER BEATING AN EDUCATOR,
AFTER TEASING AND THREATENING
HER



c. How long did the bullying last?

IT HAPPENED ABOUT AN HOUR

Question 3 tick the correct answer

The impact of this experience to you (emotionally)

- Were you aware that this is bullying? Yes No
- Were you scared or felt threatened? Yes No
- Were you angry? Yes No
- Did you feel powerless? Yes No
- Did the bullying change your attitude towards yourself? Yes No

Share your experience

AS THE EDUCATOR WAS BEATEN, I
STOOD AND WATCHED BUT I WAS
SCARED OF THE BULLIES MYSELF



Question 4

Kindly answer the following questions by circling the corresponding number.

Which mean: 1=Always 2=Sometimes 3=Never

- I am very much alert and conscious of bullying. 1 2 (3)
- Watching one being bullied makes you to develop fear of self. (1) 2 3
- Watching one being bullied made me to sympathise with the victim. (1) 2 3
- Watching one being bullied and do nothing made me regret. 1 (2) 3
- Watching one being bullied it's fun to me 1 2 (3)

Question 5

Encircle the most Correct answer to you:

1=Not at all 2=Not sure 3=Strongly

- I felt the Educator invited this on self. (1) 2 3
- I felt I should report this 1 (2) 3
- I felt the educator must fight back 1 2 (3)
- I felt very scared of the bullies 1 2 (3)



I felt I won't tell because this is common in our school 1 2 3

Question 6

What I notice about the bullies was:

1=Not at all 2=Not sure 3=Strongly

Were under the influence	1	2	3
Were revenging	1	2	3
Were under peer pressure	1	2	3
Were conscious of their actions	1	2	3
Were joking and playing, not serious	1	2	3
Were angry or aggressive	1	2	3

Question 7

As a bystander answer Yes or No: tick the most the most correct answer using the blocks

Did this look normal at school?	Yes	<input checked="" type="checkbox"/>	No	<input type="checkbox"/>
Were you the only bystander?	Yes	<input type="checkbox"/>	No	<input checked="" type="checkbox"/>
Did you do anything to stop this?	Yes	<input type="checkbox"/>	No	<input checked="" type="checkbox"/>
Did you report this at home?	Yes	<input type="checkbox"/>	No	<input checked="" type="checkbox"/>
Did you see this as none of your business? Yes		<input checked="" type="checkbox"/>	No	<input type="checkbox"/>



Question 8

Encircle the most appropriate answer to you: 1=Yes, 2=No, 3=Don't know

- Did the school talk /share about bullying cases? 1 2 3
- Did the school have a policy or a programme on bullying? 1 2 3
- Were the bullies punished or held accountable 1 2 3
- Would you say bullies were feared at your school? 1 2 3
- Was the Community aware of your school bullies? 1 2 3

Question 9

What were you feeling and thinking

I DID FEEL ANGRY AND WANTED
TO ACT AGAINST BULLIES,
BUT I WAS SO SCARED
OF THEM AND WHAT OTHER
LEARNERS WILL DO OR SAY
TO ME IF I ACT

Question 10

How long did this incident last?

AN HOUR, THE EDUCATOR NOT
FIGHTING AT ALL AND CRYING





APPENDIX C

5.7 Bystander educator on a bullied educator incident

5.7.1 3rd Questionnaire Tlhompho *

Question 1 tick the most the most correct answer using the blocks

Gender F\M M

Age 18-25 yrs. 26-35yrs 36-45yrs 46-45yrs 56-65yrs 66+

Highest grade passed: 12

Experienced bullying at: Pre-primary Primary High school Tertiary

Experienced bullying as a: Learner Educator School Employee Official

School manager Other

Experienced bullying as: Victim Perpetrator Bystanders

Question 2

Type of bullying experience: tick the most the most correct answer using the blocks

Verbal Physical Sexual comments Name-calling Teasing Threatening

Social Cyber Other

b. What actually happened?

Learner was shouting
out an lady educator
calling her insultive



Names and wanted
to beat her after school

c. How long did the bullying last?

about 30 minutes

Question 3 tick the correct answer

The impact of this experience to you (emotionally)

- | | | |
|---|---|--|
| Were you aware that this is bullying? | Yes <input checked="" type="checkbox"/> | No <input type="checkbox"/> |
| Were you scared or felt threatened? | Yes <input type="checkbox"/> | No <input checked="" type="checkbox"/> |
| Were you angry? | Yes <input type="checkbox"/> | No <input checked="" type="checkbox"/> |
| Did you feel powerless? | Yes <input checked="" type="checkbox"/> | No <input type="checkbox"/> |
| Did the bullying change your attitude towards yourself? | Yes <input type="checkbox"/> | No <input checked="" type="checkbox"/> |

Share your experience

I just watched and
did nothing, I had
nothing to do with
me and did not
know where it started



The teacher was shouting too.

Question 4

Kindly answer the following questions by circling the corresponding number.

Which mean: 1=Always 2=Sometimes 3=Never

- I am very much alert and conscious of bullying. 1 2 3
- Watching one being bullied makes you to develop fear of self. 1 2 3
- Watching one being bullied made me to sympathise with the victim. 1 2 3
- Watching one being bullied and do nothing made me regret. 1 2 3
- Watching one being bullied it's fun to me 1 2 3

Question 5

Encircle the most Correct answer to you:

1=Not at all 2=Not sure 3=Strongly

- I felt the Educator invited this on self. 1 2 3
- I felt I should report this 1 2 3
- I felt the educator must fight back 1 2 3
- I felt very scared of the bullies 1 2 3
- I felt I won't tell because this is common in our school 1 2 3



Question 6

What I notice about the bullies was:

1=Not at all 2=Not sure 3=Strongly

Were under the influence	1	2	3
Were revenging	1	2	3
Were under pear pressure	1	2	3
Were conscious of their actions	1	2	3
Were joking and playing, not serious	1	2	3
Were angry or aggressive	1	2	3

Question 7

As a bystander answer Yes or No: tick the most the most correct answer using the blocks

Did this look normal at school?	Yes	<input checked="" type="checkbox"/>	No	<input type="checkbox"/>
Were you the only bystander?	Yes	<input type="checkbox"/>	No	<input checked="" type="checkbox"/>
Did you do anything to stop this?	Yes	<input type="checkbox"/>	No	<input checked="" type="checkbox"/>
Did you report this at home?	Yes	<input type="checkbox"/>	No	<input checked="" type="checkbox"/>
Did you see this as none of your business?	Yes	<input checked="" type="checkbox"/>	No	<input type="checkbox"/>



Question 8

Encircle the most appropriate answer to you: 1=Yes, 2=No, 3=Don't know

- Did the school talk /share about bullying cases? 1 2 3
- Did the school have a policy or a programme on bullying? 1 2 3
- Were the bullies punished or held accountable 1 2 3
- Would you say bullies were feared at your school? 1 2 3
- Was the Community aware of your school bullies? 1 2 3

Question 9

What were you feeling and thinking

I felt nothing and to
me this was not
my issue. learners
have power.
the teacher did not
also call me for
help



Question 10

How long did this incident last?

This took 30 min
of shouting, teacher
was scared at times
and about to cry.



APPENDIX D

5.8 Bystander parent on a bullied educator incident

5.8.1 4th Questionnaire Mrs. Mazibuko*

Question 1 tick the most the most correct answer using the blocks

Gender F/M

Age 18-25 yrs. 26-35yrs 36-45yrs 46-45yrs 56-65yrs 66+

Highest grade passed: 12

Experienced bullying at: Pre-primary Primary High school Tertiary

Experienced bullying as a: Learner Educator School Employee Official

School manager Other

Experienced bullying as: Victim Perpetrator Bystanders

Question 2

Type of bullying experience: tick the most the most correct answer using the blocks

Verbal Physical Sexual comments Name-calling Teasing Threatening

Social Cyber Other

b. What actually happened?

Whilst I was at my child's school attending to
other matters, I witnessed a boy mistreating her
teacher on the entrance of the office block. The boy
forcefully pushed the teacher and was very
shocked.



c. How long did the bullying last?

The whole incident took less than 5 minutes

Question 3 tick the correct answer

The impact of this experience to you (emotionally)

- | | | |
|---|---|--|
| Were you aware that this is bullying? | Yes <input type="checkbox"/> | No <input checked="" type="checkbox"/> |
| Were you scared or felt threatened? | Yes <input checked="" type="checkbox"/> | No <input type="checkbox"/> |
| Were you angry? | Yes <input checked="" type="checkbox"/> | No <input type="checkbox"/> |
| Did you feel powerless? | Yes <input checked="" type="checkbox"/> | No <input type="checkbox"/> |
| Did the bullying change your attitude towards yourself? | Yes <input checked="" type="checkbox"/> | No <input type="checkbox"/> |

Share your experience

After having witnessed this, I really felt
ashamed and frustrated of being a parent,
I even became scared as an adult
of being a parent, and thought that
my own children can assault me.



Question 4

Kindly answer the following questions by circling the corresponding number.

Which mean: 1=Always 2=Sometimes 3=Never

I am very much alert and conscious of bullying. 1 2 3

Watching one being bullied makes you to develop fear of self. 1 2 3

Watching one being bullied made me to sympathise with the victim. 1 2 3

Watching one being bullied and do nothing made me regret. 1 2 3

Watching one being bullied it's fun to me 1 2 3

Question 5

Encircle the most Correct answer to you:

1=Not at all 2=Not sure 3=Strongly

I felt the Educator invited this on self. 1 2 3

I felt I should report this 1 2 3

I felt the educator must fight back 1 2 3

I felt very scared of the bullies 1 2 3

I felt I won't tell because this is common in our school 1 2 3



Question 6

What I notice about the bullies was:

1=Not at all 2=Not sure 3=Strongly

Were under the influence	1	<input checked="" type="radio"/> 2	3
Were revenging	1	<input checked="" type="radio"/> 2	3
Were under peer pressure	1	<input checked="" type="radio"/> 2	3
Were conscious of their actions	1	<input checked="" type="radio"/> 2	3
Were joking and playing, not serious	<input checked="" type="radio"/> 1	2	3
Were angry or aggressive	<input checked="" type="radio"/> 1	2	3

Question 7

As a bystander answer Yes or No; tick the most the most correct answer using the blocks

Did this look normal at school?	Yes	<input type="checkbox"/>	No	<input checked="" type="checkbox"/>
Were you the only bystander?	Yes	<input type="checkbox"/>	No	<input checked="" type="checkbox"/>
Did you do anything to stop this?	Yes	<input type="checkbox"/>	No	<input checked="" type="checkbox"/>
Did you report this at home?	Yes	<input type="checkbox"/>	No	<input checked="" type="checkbox"/>
Did you see this as none of your business?	Yes	<input checked="" type="checkbox"/>	No	<input type="checkbox"/>



Question 8

Encircle the most appropriate answer to you: 1=Yes, 2=No, 3=Don't know

- | | | | |
|--|---|---|---|
| Did the school talk /share about bullying cases? | 1 | 2 | 3 |
| Did the school have a policy or a programme on bullying? | 1 | 2 | 3 |
| Were the bullies punished or held accountable | 1 | 2 | 3 |
| Would you say bullies were feared at your school? | 1 | 2 | 3 |
| Was the Community aware of your school bullies? | 1 | 2 | 3 |

Question 9

What were you feeling and thinking

I felt scared and angry because
of what I saw



Question 10

How long did this incident last?

about 5 minutes



APPENDIX E

5.9 Bullied general worker Questionnaire

5.9.1 5th questionnaire Mr. Mabe*

Question 1

tick the most the most correct answer using the blocks

Gender FM

Age 18-25 yrs. 26-35yrs 36-45yrs 46-45yrs 56-65yrs 66+

Highest grade passed: 8

Experienced bullying at: Pre-primary Primary High school Tertiary

Experienced bullying as a: Learner Educator School Employee Official

School manager Other *worked*

Experienced bullying as: Victim Perpetrator Bystanders

Question 2

Type of bullying experience:

Verbal Physical Sexual comments Name-calling Teasing Threatening

Social Cyber Other

What actually happened?

*learner fight with the
teacher out the gate*



I came late forced
 to come in - teacher
 said NO

How long did the bullying last?

From 8 to 10
 1 corner standing other
 watching laughing

Question 3 tick the most the most correct answer using the blocks

The impact of this experience to you (emotional/feeling)

- | | | |
|---|------------------------------|--|
| Were you aware that this is bullying? | Yes <input type="checkbox"/> | No <input checked="" type="checkbox"/> |
| Were you scared or felt threatened? | Yes <input type="checkbox"/> | No <input checked="" type="checkbox"/> |
| Were you angry? | Yes <input type="checkbox"/> | No <input checked="" type="checkbox"/> |
| Did you feel powerless? | Yes <input type="checkbox"/> | No <input checked="" type="checkbox"/> |
| Did the bullying change your attitude towards yourself? | Yes <input type="checkbox"/> | No <input checked="" type="checkbox"/> |



Share your experience:

This teacher every day at the gate checks uniform and late learners hairstyle black and white cat
 I close gates learners stand outside I help the teacher - they bullied me

Question 4

Kindly answer the following questions by circling the most suitable answer for you:

Which means: 1=Always 2=Sometimes 3=Never

- I am very much alert and conscious of bullying. ① 2 3
- Being bullied developed hatred in me. 1 2 ③
- Being bullied made me to hate school. 1 2 ③
- Being bullied made me to hate myself. 1 2 ③
- I accepted being bullied as normal act of life or school. 1 2 ③

Question 5

Circle the most correct answer for you:

1=Not at all 2=Not sure 3=Strongly

- I felt I invited bullying on me. ① 2 3



I felt I should not tell anyone, (ashamed)

1 2 3

I felt lonely and unwanted and rejected.

1 2 3

I felt angry and hurt.

1 2 3

Question 6

Answer accordingly: 1=Yes, 2=No, 3= Don't know

Did the school have a policy on bullying?

1 2 3

Did the school have programme on bullying?

1 2 3

Were the bullies punished or held accountable

1 2 3

Would you say bullies were feared at your school?

1 2 3

Was the Community aware of your school bullies?

1 2 3

Question 7

Briefly say how you felt after being bullied:

I said no more help
the teacher. I was feeling
bad and hurt. I was
angry inside.
I even went to
the doctor



did not tell my
wife at home
but angry.

ANNEXURE = A

'Unstable' 15-year-old learner puts a gun to deputy principal's head

Monday Times | September 22 2013



ire
Medi Thabi

Pupil attacks teacher

There are many like him who terrorise other children and their teachers



SHOCKING: A Grade 8 pupil from Glenvista High School seems to be attacking his teacher while his peers cheer him on and record the incident

Tuesday October 8 2013 Sowetan 5

Pupil with gun is 'sick'

Mogomotsi Selebi
Free State Correspondent

A SASOLBURG High School deputy principal escaped death, allegedly at the hands of a pupil, after a gun was put to his head but failed to fire.

TRUBLE: Grade 10 pupil is facing disciplinary action over the assault of two female teachers at G Mafaesa Secondary School in Agiso on the West Rand. The pupil says he was drunk. PHOTO: BAFANA MAHLANGU



a grade 8 Glenvista High School student attacking his teacher with a

TEACHERS' SAFETY IN SPOTLIGHT

hearing tomorrow.
● Last month, a Grade 8 boy at Glenvista High School in southern Johannesburg was filmed attacking a male teacher with a chair and a broom.
beat his female teacher last week after she insisted that the boy remove a jersey that was not part of the school's uniform. The boy will face a disciplinary
THE safety of teachers at schools is in the spotlight after a few incidents were reported.
● A 14-year-old boy at Jim Roche Primary School, Johannesburg, allegedly

Youth sorry for assault

GRADE 10 BOY 'WAS DRUNK WHEN HE HIT TWO TEACHERS'

Drunk 17-year-old punches female teacher

ANNEXURE B

DAILY

SUN

BUST BY
DAILY **SUN TV**



SEE PAGE 3

Friday 13 September 2013

OUR LIVES. OUR PAPER.

PRICE: R2,90 nationwide ●●

SA SOCCER STAR TO PLAY MAN U! SEE SUNSPORT

Nomonde forced to eat poisoned sandwich!

SCHOOL BULLY'S BREAD OF DEATH!



Nomonde Hlungwane (14), who was made to eat poisoned bread and died. INSET: Her grieving mother Sandra Malika.

By **HAPPY MNGUNI** and **CHRISTOPHER MDAZI**
THE BULLY GIRL gave Nomonde Hlungwane a sandwich and forced her to eat it.

But the bread was laced with rat poison!

NOMONDE DIED A HORRIBLE DEATH, WITH BLOOD COMING OUT OF HER EARS!

Later the bully ALSO took poison - but she survived.

The incident which happened last week has shocked parents and kids at Letshwari Secondary School in

Vosloorus, Ekurhuleni, where Nomonde (14) was a grade 8 pupil.

According to a source who doesn't wish to be named, the bully, who is 15, is a troubled child who in the past has forced young kids to steal.

"When kids were caught they confessed that the girl had sent them," the source told Daily Sun.

"She gave the sandwich to Nomonde last Tuesday, telling her she had to eat it because she couldn't go back home with bread left in her lunch box," said the source.

CONTINUED ON PAGE 2

MOURNING FOR STRANGERS! SEE SUNLIFE ON SUNDAY

ANNEXURE - B



'n Skermgreep van die video wat geneem is.

Studente rand prof aan

Reneilwe Dhludhi

'n Professor aan die Universiteit van Johannesburg is deur studente met bierbottels aangerand toe hy probeer uitvind het waaroor hulle baklei.

'n WhatsApp-boodskap is eergistermiddag op 'n straatgroep uitgestuur oor 'n groep studente van 'n kommune in Westdene, Johannesburg, wat baklei.

Prof. Reinout Meljboom van die chemie-departement het gaan kyk wat aan die gang is, maar die baklelery was toe al verby. Hy het wel foto's geneem van die groep studente, elk met 'n bierbottel in die hand.

"Ek het nie eens die groep genader nie," sê hy. "Net foto's geneem."

Hy sê die bure het ook gekla oor die harde musiek wat van Vrydagaand tot eergister in die vroeë oggendure gespeel het.

Daar was sowat 20 studente in die groep.

Drie studente wat Meljboom as dronk beskryf, het hom met bierbottels teen die kop gegooi. Hy moes vyf steke kry.

Die kommune se elenaar kon net een uit die groep identifiseer.

Niemand is nog vasgetrek nie en die polisie kon gister nie die voorval bevestig nie.

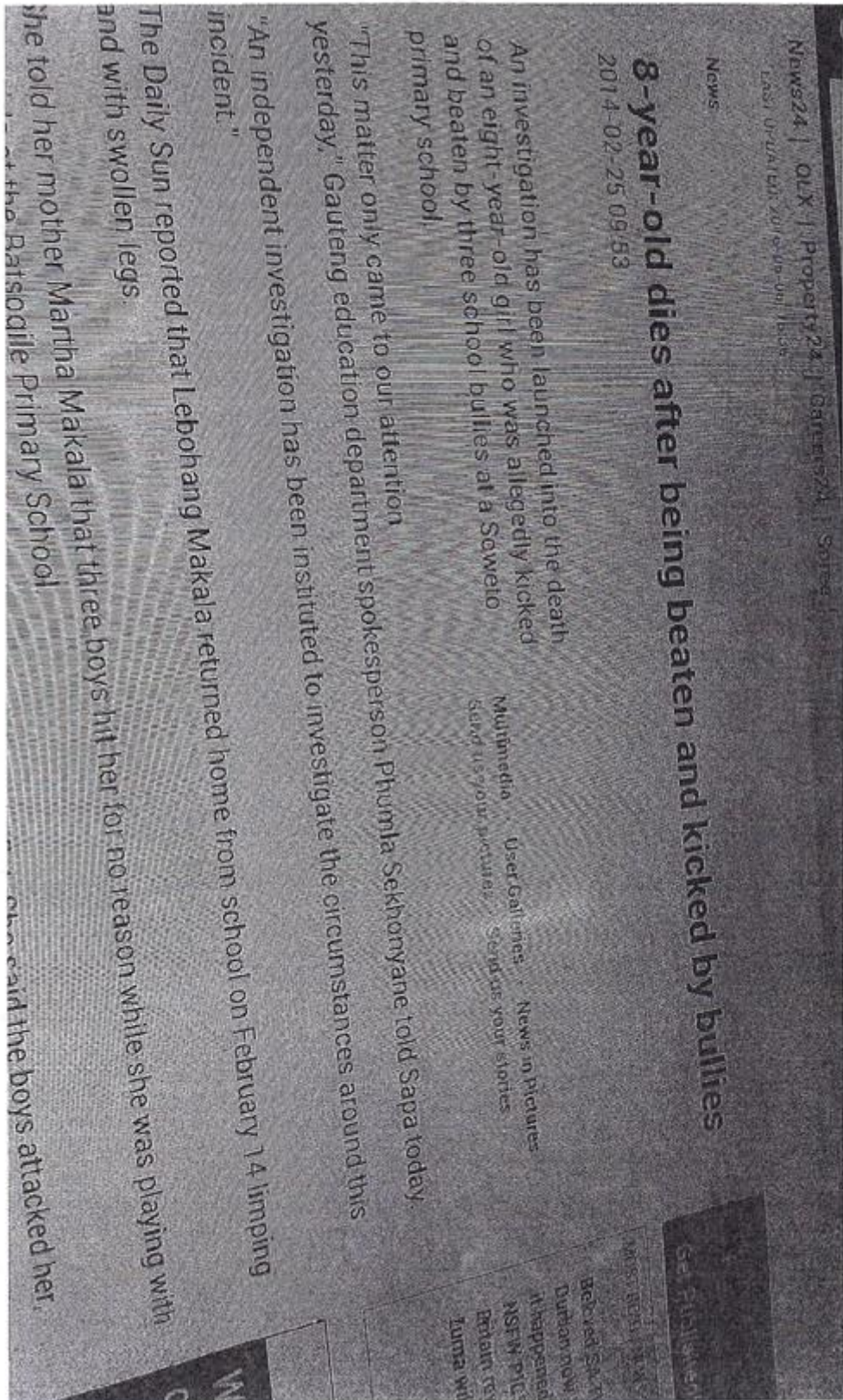
Beeld 16/05/2016. Page 2

ANNEXURE D

B1 Annexure D

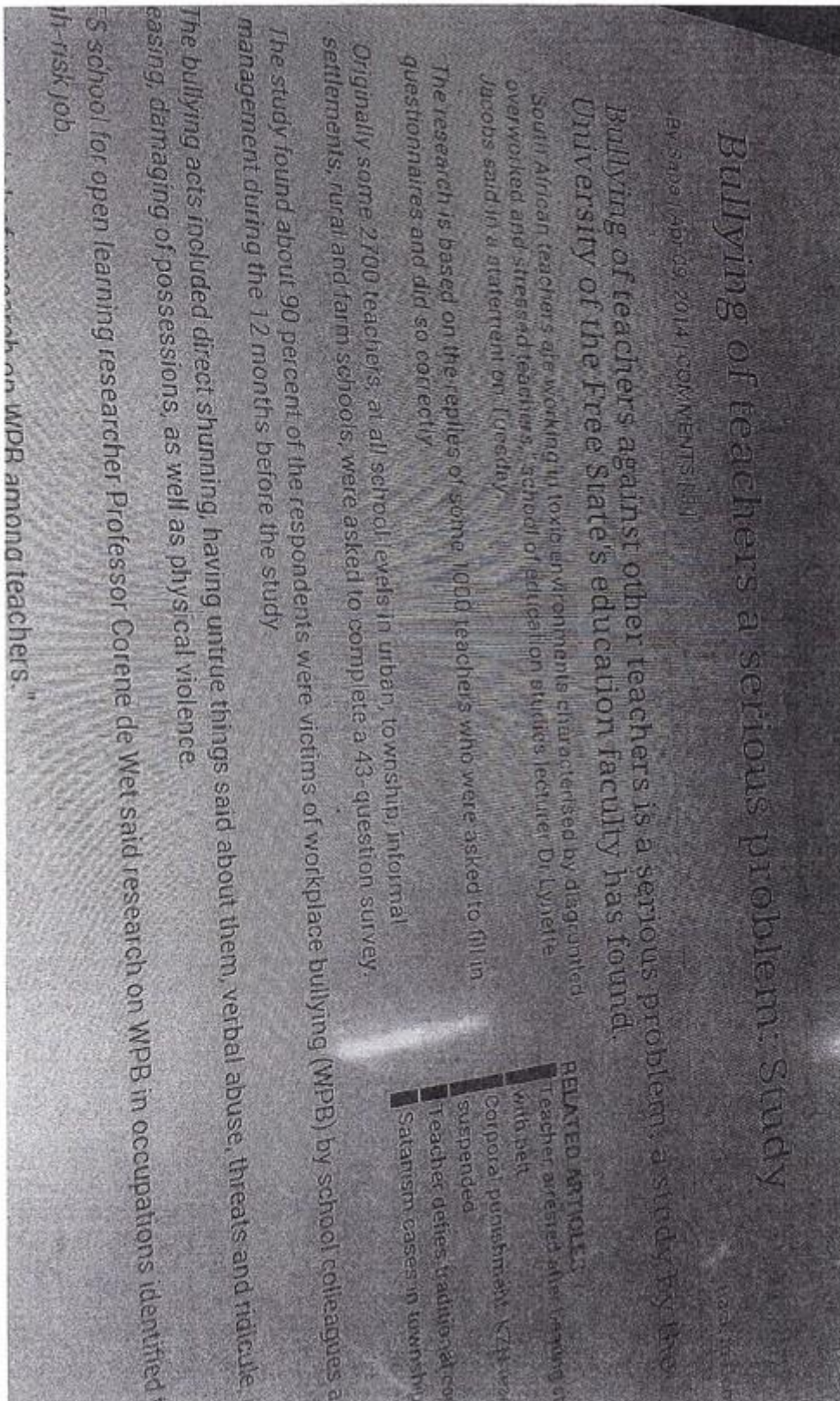


ANNEXURE E



ANNEXURE F

ANNEXURE-F





Consent Letter

Lakakisa High School*
P O Box 17321
Bono Bono
1515

Dear Rev Sonti

UP Student

Consent letter for a Pilot Project

It is with great excitement to inform you that our SGB and SMT have accepted your proposal to pilot your project cabbng bullying in our School especially bullying of Educators by Leaners.

We hope to see you after September Holidays so we can together launch the Project in early 2016.

Yours in Education

Mrs O Moja
Principal

Signature: _____

Date: _____

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