

Equipping pastors to give pastoral counselling to emotionally wounded children aged between six and twelve

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Toy Shed Nightmare

I still remember the dark dirty floor
of the toy shed in the backyard.
The pain as every piece of clothing I had on
was getting torn off in fast motions.
The hand covering my
mouth as I screamed for someone to help me.
The help never came.

As I screamed with the sweaty hand over my mouth
I thought that this was it,
I was going to die.
I was only six years old,
all my hopes and dreams were over,
nothing pursued.

The pain was something I'd never felt before,
it wasn't a cut nor a scrape.
This pain would never go away or heal.
Then as if time stood still
I lay there thinking what my parents would think
when I told them what had happened.
I tried so hard to get myself to safety,
but I was weak, every move I made
felt like the world was crashing down on me.

When really it was a fourteen-year old boy crushing me
as he forced his way into my innocence.
Taking away every purity I had
and leaving me with pain and suffering.

At that moment I prayed that I would die.
For to live a life with this pain and wound that would never heal was
unbearable.
As I stopped screaming I thought I had died.
The pain was still there but I felt a light shine on me.
As I looked up I realized the torture was over, he had fled
the toy shed and went back into his house.
I lay there naked in my own blood trying to figure out why this all
happened, and why it had happened to me.

To this day there isn't a moment that goes by that I
don't think about that day in the toy shed.
The pain and suffering still lurks in my head as I dream at night.
It isn't forgotten and never will be,
for that is how I learn and grow.
Sharing and preventing is something I strive for.

No one should feel that way.
No one should cause that pain.
For that pain lasts a lifetime.

(Ridgeland, 2009)

ABSTRACT

Children aged six to twelve years are experiencing emotional distress as they are affected by upsetting occurrences such as medical procedures, bullying, divorce of parents, death of a pet or grandparent, hijackings, domestic violence and sexual abuse, to name but a few.

As for adults experiencing emotional upsets, counselling these children is a necessity. Though different counselling methods and models are known and available to assist adults, few are freely available to help the emotional wounded children. Even more limited as counselling models, are Pastoral counselling models.

Through an empirical and literature study, the researcher found that often children are left to battle their fears, anxieties and upsets on their own and it is often said that children would outgrow these emotions. Another reason for limited counselling is that pastors feel inadequate to deal with these emotions of children as they are not trained to handle it. Children are emotional beings (as adults are), and methods needed to be established to help them.

The Primary question asked by the researcher, was: How could Pastors be equipped to pastorally counsel emotionally wounded children aged between six and twelve?

The following are addressed in this study:

- The primarily courses of emotional upset in children, aged six to twelve years old.
- Identified, studied and analysed some of the different counselling and Pastoral counselling methods available.
- Formulated an easy to use, counselling model by which children could be helped with their emotional upsets.
- With the completion of this study the researcher developed a Pastoral model that could help the counsellor (Pastor/Minister) to support the emotional and spiritual needs of the child in need. Some recommendations were made to Pastors and other counsellors assisting them in counselling children and equip the children with skills that could help them in the future.

Before any conclusions or recommendations could be made, the researcher needed to answer to some other important questions.

- What were the main causes of emotional distress in the life of an emotionally wounded child aged between six and twelve years? This question was answered in Osmer's descriptive empirical task.

- What were some of the methods in other disciplines that were being used to debrief trauma and counsel emotionally wounded children? This question was answered in Osmer's interpretive task.
- What pastoral models were being used in counselling the emotionally wounded child, aged between six and twelve? This question was answered in Osmer's interpretive task.
- What were the Biblical perspectives on pastoral counselling to emotionally wounded children? This question was answered in Osmer's normative task.
- How could Pastors be equipped to Pastorally counsel emotionally wounded children (emotionally and spiritually), aged between six and twelve? This question will answer to Osmer's pragmatic task.

Key terms

Child, emotionally wounded, emotionally wounded child, Pastoral counselling approach.

.

OPSOMMING

Kinders tussen die ouderdom van ses en twaalf kan emosionele verwonding beleef aangesien hulle deur ontstellende gebeurtenisse soos mediese prosedures, om geboelie te word, egskeiding van ouers, die dood van 'n troeteldier of grootouer, kapings, huishoudelike geweld en seksuele mishandeling geraak word.

Net soos wat volwassenes, nadat hulle emosionele wonde opgedoen het, berading nodig het, is berading vir hierdie kinders 'n noodsaaklikheid. Hoewel verskillende beradingsmodelle en metodes bekend en beskikbaar is om die volwassenes mee te help, is daar min sulke modelle geredelik beskikbaar om hierdie emosioneel verwonde kinders mee te help. Pastorale modelle is nog skaarser as ander modelle.

Deur 'n empiriese en literatuur studie, het die navorser gevind dat kinders dikwels aan hul eie genade oorgelaat word om hulle vrese, bekommernisse en dinge wat hulle ontstel het, te hanteer. Daar word dikwels gereken dat kinders hierdie emosies sal ontgroei. 'n Ander rede vir die gebrekkige berading aan kinders is dat die predikante nie bevoeg voel om met die emosies van kinders te werk nie, aangesien hulle nie daarin opgelei is nie. Kinders is emosionele wesens, soos volwassenes en beradingsmetodes/modelle moet ontwikkel word om hulle te help.

Die primêre vraag wat deur die navorser gevra is, was: "Hoe sou Leraars toegerus kon word om emosioneel verwonde kinders, tussen die ouderdom van ses tot twaalf, pastoraal te beraad.

Die volgende is in die studie aangespreek:

- Die primêre oorsake van emosionele ontsteltenis van kinders tussen die ouderdom van ses en twaalf jaar oud is bestudeer.
- Verskillende bestaande beradingsmodelle en pastorale beradingsmodelle is geïdentifiseer, bestudeer en geanaliseer.
- 'n Eenvoudige, maklik bruikbare, beradingsmodel is saamgestel. Hierdeur kan kinders gehelp word met hul emosionele ontsteltenisse.
- Met die voltooiing van die studie het die navorser 'n Pastorale model ontwikkel wat die predikant kan help om die emosionele en spirituele behoeftes van kinders aan te spreek. Daar is ook voorstelle gemaak wat die Leraars en ander beraders kan help wanneer hulle kinders beraad en ook die kinders kan toerus met vaardighede wat hul in die toekoms kan gebruik.

Alvorens enige gevolgtrekkings of aanbevelings gemaak kon word, moes die navorser eers aandag aan 'n paar sekondêre vraagstukke gee:

- Wat was die hoof oorsake van emosionele ontwigting in die lewens van emosioneel verwonde kinders tussen die ouderdom van ses en twaalf jaar?
- Watter metodes uit ander vakgroepe is gebruik om trauma te ontloot en emosioneel verwonde kinders te beraad?
- Watter Pastorale modelle is gebruik om die emosioneel verwonde kind tussen ses en twaalf jaar oud, te beraad?
- Wat was die Bybelse perspektiewe oor pastorale berading aan emosioneel verwonde kinders?

Sleutel terme

Kind, emosioneel ontwig, Emosioneel ontwigte kind, Pastorale berading benadering

ACKNOWLEDGEMENT

“We cannot save the whole world, we can only create little patches of normality in a very abnormal world.” (TIRA-SA, 2019)

These words had an enormous influence on Yvonne Retief up to the point that she became the founder of TIRA-SA where she used the same words as the slogan for this dynamic association. Since our first meeting, sharing this philosophy, she inspired me to make it my own life philosophy and it had a profound impact on my strive to “create little patches of normality in a very abnormal world” – especially for the emotionally wounded child.

This thesis is dedicated to every emotionally wounded child in our “abnormal world” and the caring individuals who attempt to “create little patches of normality” in their woundedness.

The study could not have been successfully completed without:

- the calling and guidance of my heavenly Father over many years of study and ministry,
- the support of my family, especially my husband and three children,
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- my colleagues at TIRA International and TIRA-SA,
- all the new friends, who opened their homes for me to stay during my numerous visits to Potchefstroom.

My heartfelt thanks.

LIST OF ABBREVIATIONS

ACE	Adverse Child Experiences
CBT	Cognitive Behaviour Therapy
CEF	Child Evangelism Fellowship
CNS	Central Nervous System
CSEFEL	Centre on the Social and Emotional Foundations for Early Learning
ESV	English Standard Version
NCTIC	National Centre for Trauma-Informed Care
NIV	New International Version Bible
PTSD	Post-Traumatic Stress Disorder
SAHRC	South African Human Rights Commission
TF-CBT	Trauma-focused Cognitive Behaviour Therapy
TIP	Trauma-Informed Practices
TIR	Traumatic Incident Reduction
TIRA-SA	Traumatic Incident Reduction Association of South Africa

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CHAPTER 1: INTRODUCTION AND PROBLEM STATEMENT

1.1 Background and problem statement

Children are members of church congregations, and their crises and emotional distress are a definitive part of the ministry of the church. In the experience of the researcher, most ministers and pastors are not sufficiently equipped to deal with the issues the children bring to them. Parents also seem to prefer bringing their children, with some crisis or emotional wound, to the church (minister or pastor) rather than taking them to a psychologist (cf. Wright, 2003:9). Because of the lack of training in this field, pastors often do not know how to handle the situation and has little skill in helping the child with his/her woundedness. According to Caron (2007:190), inadequate training is to blame for the little attention to spiritual care that emotionally wounded and upset children receive. Lester (1985:14) explains his initial feeling towards children as follows: "I did not know what they were thinking or how to talk to them. How I wished for a book about pastoral care with children in crisis!"

Children that experience emotional wounds are not a new occurrence in this day and age. Emotional wounds or trauma has many faces but concerning children may be defined as follows: "Trauma occurs when a child experiences an intense event that threatens or causes harm to his or her emotional and physical well-being", (NCTSN, 2003), or as paraphrased by Sweeny (1997:181) "an emotional shock that creates substantial, lasting damage to an individual's psychological development". Trauma could also refer to overwhelming and uncontrollable experiences that psychologically influence victims, resulting in feelings of helplessness, vulnerability, loss of safety and loss of control (Sweeny, 1997:182). "Traumatic events of any kind turn the life of a child upside-down. To a child, trauma is like an ongoing, festering splinter." (Wright, 2011:339) According to Foley (2007:17) children may experience some symptoms after a traumatic occurrence, such as: Intrusive re-experiencing, autonomic hyper-arousal, sleep disturbances, increased aggression, separation anxiety, avoidance of reminders of the event, foreshortened future, guilt, revenge fantasies, "Why me?" feelings, "What if?" feelings, "If only" feelings and the bigger family may also be affected by one member's traumatic experience.

A number of events may be experienced as traumatic or emotionally wounding. Natural and manmade disasters such as terrorism, witnessing or being the victim of violence, domestic violence, bullying, medical procedures, accidents and physical or sexual abuse may all lead to a child feeling emotionally distressed or upset (Hamblen, 2007:167; NCTSN, 2003).

Like adults, children need to deal with the personal impact of the traumatic event in order to be able to function emotionally intact in the long-term aftermath thereof. It is the researcher's opinion that assisting children to cope with their emotional wounds and/or eliminating the symptoms of

traumatic stress, could be a purely psychological approach, with a lot of research already being done on the subject. Pastorally working with children on a weekly basis, the researcher is however not convinced that children with emotional wounds could be adequately assisted with psychological intervention only. The researcher is of the opinion that within the context of Pastoral counselling, these children need to be spiritually nurtured and cared for as well. Sisemore and Moore (2003:323) believe that including children's faith as a resource in counselling produce more integrated, sustainable results than secular agencies that ignore this dimension. According to Van Zyl (2001:35), for someone to be guided through pastoral counselling, he/she should be receptive to the Word of God. To effectively guide a child pastorally, the child should firstly be guided towards certainty in a personal faith in God. Scott-Young (2011:304) claims that since wounding due to child sexual abuse encompasses the physical body, the psyche and the spirit, it inevitably compromises the image of God as Father, authority, and male figure, because the abuse normally involves a male predator within the family, destroying the crucial aspects of trust and secure attachment. In a direct link to this assumption of the importance of the pastoral engagement with the child's wounded nature, Gingrich (2011:223) furthermore claims that since children with complex traumatic stress disorder (CTSD) and dissociative identity disorder (DID) remain emotionally, spiritually and developmentally vulnerable into adulthood, the counselling therapist or pastor is uniquely positioned to become the face of Christ which assists the child in internalizing a sense of God's unconditional love as juxtaposed against the prolonged relational trauma of conditional parental affection promising discipline and manifold abuse. According to Cook (1999:16), children experience most of the problems that adults struggle with. Children can also be helped and changed by the Word of God when it is presented to them in a way appropriate to their age and development.

As from a very young age, some children are already confronted with emotional wounds. Because of moral decay, children living in postmodern society, households where both parents need to work for an income, children are exposed to incidents that could lead to emotional distress. According to Van Zyl (2001:34) as a result of moral decay children tend to experience crises earlier in their lives, both inside and outside the home, and it tends to escalate the amount of potential emotional distress today's children may experience.

1.2 Key terms

Child, emotionally wounded, emotionally wounded child, Pastoral counselling approach.

1.2.1 Defining key words

- **Child**

For the purpose of this study, the term *child* will refer to children aged between 6 and 12 years of age, known as *Middle childhood* or primary school age (Harwood *et al.* 2008:5; Louw & Louw, 2007:214; Van Zyl, 2007:50).

- **Emotionally wounded**

Very few people are able to proclaim towards the end of their lives that it had always been plain sailing and that nothing bad had ever happened to them. A great number of negative incidents (that can be quite upsetting), happening throughout a person's life can cause emotional scarring and if left untreated may result in emotional problems as depression, fear, aggression, etc. (Coetzer, 2013:3). Emotional woundedness is a universal reality. "People who have undergone a traumatic experience are psychologically wounded." (Retief, 2005:13) She explains traumatic experience (emotional wounds) as an unexpected event that could be life-threatening to the person or somebody close to the person. Trauma could relate to any situation in life where your normal coping mechanisms are overwhelmed (Retief, 2005:21).

McCullers (1951:13) writes the following in one of her renowned books:

But the hearts of small children are delicate organs. A cruel beginning in this world can twist them into curious shapes. The heart of a hurt child can shrink so that forever afterwards it is hard and pitted as the seed of a peach. Or again, the heart of such a child may fester and swell until it is a misery to carry within the body, easily chafed and hurt by the most ordinary things.

McCullers's quote is also used by Sweeny (1997:179) when he states the fact that children are today often victims of emotional wounds or trauma.

- **Emotionally wounded child**

Ignorance allows for the untruthful assumption to persist of children being able to remain insulated against being impacted by crises until they reach adolescence (Lester, 1985:29; Kroll, 2002:111-112). Often phrases like "Get a good night's sleep and things will be better in the morning" and "Tomorrow, they won't even remember", are heard (Lester, 1985:29).

It is important to distinguish between the levels of the impact of trauma on children. While some children may regard an incident as an unfortunate event, others may display much more traumatized features. Age also plays an important role, with the response to an event being indicative of a traumatic impact on the same child, who may not have experienced the incident as traumatic at an earlier or later age (Sweeny, 1997:181).

Unresolved crises in childhood can have long-lasting effects because it may make the child less capable of dealing with trauma in the future. The child copes

with crisis events in a different way than adults and is more limited in their coping skills (Wright, 2003:321).

- **Pastoral counselling**

Pastoral care, Pastoral counselling and Pastoral therapy according to Louw.

According to Louw (1998c:27), pastoral care refers to the comforting and helping effect of God through the Holy Spirit. Pastoral care embodies God's care and His love for people. Pastoral counselling may be regarded as the procedures, skills and counselling methods that are used to establish a relationship between the pastor and the church member. The desired outcome of Pastoral counselling is to help a person through therapy because of a crisis, problem or need (Louw, 1998c:28). Pastoral therapy encompasses a process within which the peace, grace, healing and salvation of God may be communicated, culminating in accompanying healing, change or growth by therapy known as promissiotherapy - the transforming effect of the Holy Spirit in the fulfilment of Christ's promise of salvation (Louw, 1998c:28).

Louw's argument corresponds with Brown (1990:1273) in concluding that Pastoral care and counselling presupposes an understanding of theory or theories with regard to the nature of the human being in a relationship with God, the distress of humans and the factors that are involved in helping people to move toward health and wholeness. In further support of the model developed by Louw, Brown surmises that a pastor utilizes knowledge or understanding of God, humankind, sin and salvation, along with the incorporation from behavioural sciences, to help people within their distress (cf. Asquith, 2010:246).

A pastoral conversation and counselling model would consist of a practical plan to guide a person through a crisis from a theological perspective. This process helps the person to go through self-discovery assisted by the pastor and guided by the Holy Spirit, to work through his/her difficulties (Louw 1998b:257).

The theological nature of a pastoral conversation/counselling model would be qualified by four factors (Louw 1998b:258):

- The Word of God and the Holy Spirit are the third factor in the conversation and that would make it not a dialogue but a triologue.
- In pastoral conversation, the hermeneutical process of interpretation stands central.
- People are guided in accepting their own responsibility for the communication process between man and God.
- The outcome of the pastoral conversation model should be personal spiritual growth.

On the question of what distinguishes pastoral conversation from psychological orientated counselling, Louw (1998b:259) summarizes as follow:

The content 'what' of pastoral counselling is determined by the notion of salvation and the dynamic influence of God's promises in Scripture.

The source of pastoral counselling is the Spirit, Who communicates the faithfulness of God.

The counselee 'who' of pastoral counselling: parishioners as well as all people in need and created in the image of God.

The reason and motivation 'why' for pastoral counselling: the compassion of God, the Father, the reconciliation of Christ, the Mediator and the consolation of the Holy Spirit provide the motive for the pastor's involvement in counselling.

The attitude 'how' of pastoral counselling: agapé love, as exercised through priestly compassion and real charity.

The 'objective' of pastoral counselling: a mature faith, a vital hope and the disclosure of significance and meaning.

The environment and context 'where' of pastoral counselling: the koinonia within the fellowship of believers (communion sanctorum) and the social and public context. Pastoral counselling should, therefore, manifest and represent in a very symbolic way the mutual care of believers as well as the compassion of God.

1.3 Literature study

With the help of the Ferdinand Postma library an extended bibliographical search was done, and information was found via the EbscoHost database and searches was done on the following databases: Academic Search Premier, Africa-Wide Information, ATLA Religion Database, eBook Collection, E-Journals, MasterFILE Premier, New Testament Abstracts, Old Testament Abstracts, SAePublications, ISAP, ProQuest and Nexus.

With the study, the current body of knowledge was identified and it needs to be analysed to guide the researcher in identifying the possible research gap.

1.3.1 Dissertations and thesis

- Steyn (2010) argued for Discipleship as a model for pastoral care, reaching teenagers between ages thirteen and eighteen. In his mini-dissertation, no thought was however given to pastoral counselling, only pastoral care.
- Basson (2010) developed a model where Biblical narratives may be applied to the pastoral care of primary school children between the ages of six and thirteen. Although there was

common ground, the researcher did not wish to focus on narrative therapy alone but included other models in her study as well.

- In his dissertation, Fick (1999) worked on the pastoral guidance of families who had experienced child abuse. He argued in favour of a narrative family therapy perspective. Even though some chapters do indicate common ground, the researcher did not wish to focus on narrative therapy.
- Play as an integrational tool in counselling children was motivated by Grobler (2013). In her thesis, she focused on the trauma of a child occurring at the death of a parent. Her thesis and especially the sections involving play per se as the communication method and trauma debriefing tool was helpful in this study.

1.3.2 Articles

- Gould (2006:263-273) explored in his article how spiritual resources can be used to name, interpret and resolve emotional wounds. He argued that people are multidimensional beings and that spiritual and emotional dysfunction and health are often intertwined. Therefore, pastoral and psychological resources must be integrated for the purpose of holistic healing to occur. According to him, God can use both tools to bring wholeness to hurting people. This article consisted of useful suggestions but could merely serve as an introduction to the rationale for this study.
- Oaks (2013:31-49) did a qualitative case study on childhood sexual abuse but only on female survivors of childhood sexual abuse. Thematically there were similarities, but the researcher's focus was on abused children and not on adult survivors.
- Although Malan's (2006:1057-1080) article is about a pastoral-narrative investigation into the stories of children that have survived sexual abuse, it did not include the younger child (6-12 years of age) and it was therefore not helpful in formulating a pastoral counselling model.
- In her work, Reynaert (2014:179-186) investigated the link between 'pastoral power' and the concept of 'nurturing children's spirituality.' Parents and caregivers have a certain power, which is embedded in everyday life, in developing children's spirituality. No thought was given to pastoral counselling.
- Children do experience emotional wounds or trauma because of situations that had a damaging psychological impact on them. Developmentally they do not have the emotional skills to handle these negative situations (cf. Carmody *et al.*, 2015:957-969; Drewes & Schaefer, 2010:237-240; Friedrich, 2008; Knight & Sullivan, 2008; Meiser-Stedman *et al.*,

2007; Wells *et al.*, 2015). All of these articles focused on emotional trauma, but it occurred in the absence of any theological perspective.

- In her article, Joy (1999) reflected on the authority of the abusive adult versus the vulnerability of the abused child. Even though her focus was on sexual abuse, her practical insight was valuable in working with all other emotionally wounded children.

1.3.3 Books

- Louw (1989a) primarily focused on marriages and the impact of divorce on the children concerned. He argued that the impact of the trauma of divorce on children is more intense than the loss as a result of death (Louw,1989a:176). Louw provided some thoughts on bereavement (death of a loved one) and the phases of the grieving process (Louw,1989a:183-186). As part of a chapter, Louw discussed some theory on crises and the handling of the featured crisis. This part deserved some thought later on in this field of research (Louw,1989a:186-190). Since the theory was the primary focus in this book, it was not practical and could not be used as a guide for pastoral care or counselling of the young child.
- Langberg (1999), a world-renowned, experienced counsellor, used a pastoral approach in her book which documented her body of work, and she had extensive explanations on all aspects of adult survivors of sexual abuse, which disqualified it for the purposes of this study.
- Simone (1993) suggested practical youth programs, but only to teenagers.
- In three chapters of his book, Wright (2003) focused on ministering to children at a time of loss, crisis or trauma; children's crises; and guidelines to help children in grief. This book was a very helpful resource in this study.
- Sweeny (1997) used play therapy as a counselling tool and his counselling through play methods were studied and integrated into this study.
- Louw (1998b) described that a pastoral conversation and counselling model would consist of a practical plan to guide a person through a crisis from a theological perspective. This process helps the person to go through self-discovery assisted by the pastor and guided by the Holy Spirit, to work through his/her difficulties (Louw 1998b:257). The theological nature of a pastoral conversation/counselling model would be qualified by four factors (Louw 1998b:258):

The Word of God and the Holy Spirit are the third factor in the conversation and that would make it not a dialogue but a trialogue.

In pastoral conversation, the hermeneutical process of interpretation stands central.

People are guided in accepting their own responsibility for the communication process between man and God.

The outcome of the pastoral conversation model should be personal spiritual growth.

This model of Louw played an integral part in the researcher development of a Pastoral counselling model that could effectively guide wounded children between the age of six and twelve.

1.3.4 Conferences

➤ Traumatic Incident Reduction

In this workshop, the researcher was introduced to Traumatic Incident Reduction (TIR) and after she started to incorporate the principles into her own pastoral work, she realized its worth. In this study, the researcher endeavoured to do more research on this subject, especially by exploring the possibility of applying the principles in the counselling of children (Feb 2013).

➤ Traumatic Incident Reduction - Expanded Application (29 Sep – 2 Oct 2014)

This was an expansion on TIR, with even more possibilities. It was worth considering.

➤ Life Stress Reduction (29 September – 2 October 2014)

Being the third part of TIR, it focused on life stress reduction. Although very interesting, it was too advanced to use with children.

➤ Traumatic Incident Reduction for Children (20-24 August 2018)

➤ The researcher applied TIR techniques in her own pastoral counselling. Limited research had however been done on the topic. In 2018 TIRC was born and the researcher could be part of the first TIRC workshop ever held in South Africa, which was presented by Raginhild Malnati, a certified TIR trainer from Washington, US, in August of 2018.

➤ Transactional Analysis workshop (9-10 September 2013)

The basics of Transactional Analysis were explained and the researcher has since used it as a tool to explain some emotions or feelings which adults and even children have. This was useful in this study.

➤ Adult survivors of childhood abuse workshop (11-12 September 2013)

The principles of Transactional Analysis were incorporated into a practical model to be used with adult survivors of childhood abuse. Even though the main focus of this program was on adults, there were useful techniques for working with children.

With the literature study being done on the keywords, it was the researcher's conclusion that little formal research had been done on this theme (equipping pastors to give pastoral counselling to emotionally wounded children aged between six and twelve). With the literature study done, some of the titles did cover some parts of the theme like pastoral counselling and emotional woundedness. Little relevant information was found that included the usability of these models for children aged six to twelve, and little literature was available to equip pastors in helping these wounded children. Various sources supported this conclusion since identification and description of the range of emotional wounds inflicted was not combined with appropriate models or approaches for pastoral intervention, including Clinton, Hart & Ohlschlager (2005), Tan (2011), and Clinton & Hawkins (2011).

1.4 Research question

1.4.1 Primary research question

How could Pastors be equipped to pastorally counsel emotionally wounded children aged between six and twelve?

1.4.2 Secondary research questions

- What and why were the main causes of emotional distress in the life of an emotionally wounded child between six and twelve years? This question would answer to Osmer's descriptive-empirical task.
- What were some of the methods in other disciplines that are being used to debrief trauma and counsel emotionally wounded children? This question would also answer to Osmer's interpretive task.
- What pastoral models were used in counselling the emotionally wounded child, aged between six and twelve? This question would also answer to Osmer's interpretive task.
- What were the Biblical perspectives on pastoral counselling to emotionally wounded children? This question would answer to Osmer's normative task.
- How could Pastors be equipped to pastorally counsel emotionally wounded children (emotionally and spiritually), aged between six and twelve? This question would answer to Osmer's pragmatic task.

1.5 Aim and Objectives

1.5.1 Aim

The aim of this research study is to develop an approach to equip Pastors to effectively pastorally counsel emotionally wounded children between six and twelve.

1.5.2 Objectives

- To identify the major causes of emotional distress in the lives of emotionally wounded children aged between six and twelve years. According to Osmer's descriptive-empirical task.
- To identify and evaluate some methods/models, from other disciplines, used for counselling emotionally wounded children aged between six and twelve years. According to Osmer's descriptive task.
- To identify known pastoral methods used in counselling emotionally wounded children aged between six and twelve years. According to Osmer's interpretive task.
- To study Biblical perspectives on pastoral counselling to emotionally wounded children aged between six and twelve. According to Osmer's normative task.
- To develop a Pastoral counselling approach to assist the Pastor in helping emotionally wounded children aged between six and twelve years old. According to Osmer's pragmatic task.

1.6 Central theoretical argument

The central theoretical argument of this study was that Pastors could and should be equipped with an appropriate pastoral model to be able to effectively pastorally counsel emotionally wounded children aged between six and twelve.

1.7 Methodology

With any research conducted in the past, a researcher holds a specific view on anthropology and a pre-developed theology. In this study per se, there was no difference, and according to Breed (2013:227), this had a crucial influence on the research. The researcher's meta-theoretical approach had an influence on the object and methodology of the research. The relation between the results of the primary research field and other overlapping research fields would thus be influenced. The researcher's view of reality determined his/her approach to the hermeneutical understanding and had a definite influence on the scientific approach of the research (Breed 2013:242). Therefore, it was important to take note of the researcher's metatheoretical approach.

For this research, the researcher chose a Reformed paradigm in asking the practical theological research questions and this approach paved the way for this research project. Since the researcher ministers and counsels in the Reformed paradigm, the researcher would not explore any other paradigms.

An empirical study was used to gather relevant information.

Methodological models are methods or approaches showing the interaction between praxis and theory. Different models have academically been introduced (Heyns & Pieterse, 1990: 35). A few will be mentioned:

1.7.1 Getz's model

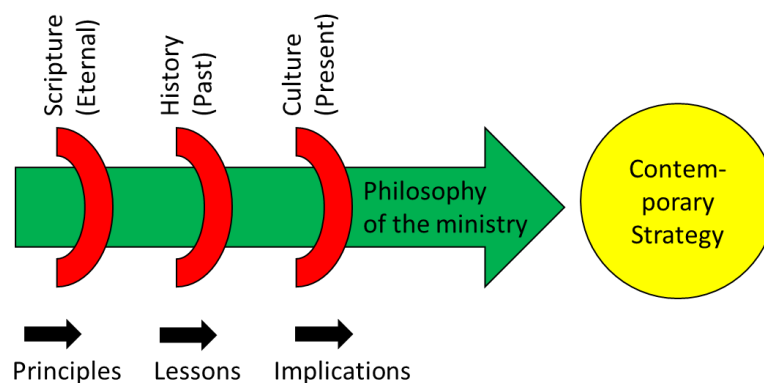


Figure 1-1: Getz's model (Getz, 1980:16)

Getz explained that researchers need to develop a strategy by looking through three lenses – the lens of Scripture (the eternal), the lens of history (the past) and the lens of contemporary culture (the present). Needs needed to be determined, objectives and goals had to be formulated, resources had to be used to achieve a Contemporary strategy (Getz, 1980:16).

1.7.2 Zeffass's model

Zeffass's model showed how a particular praxis could, through a new theory, lead to a new praxis.

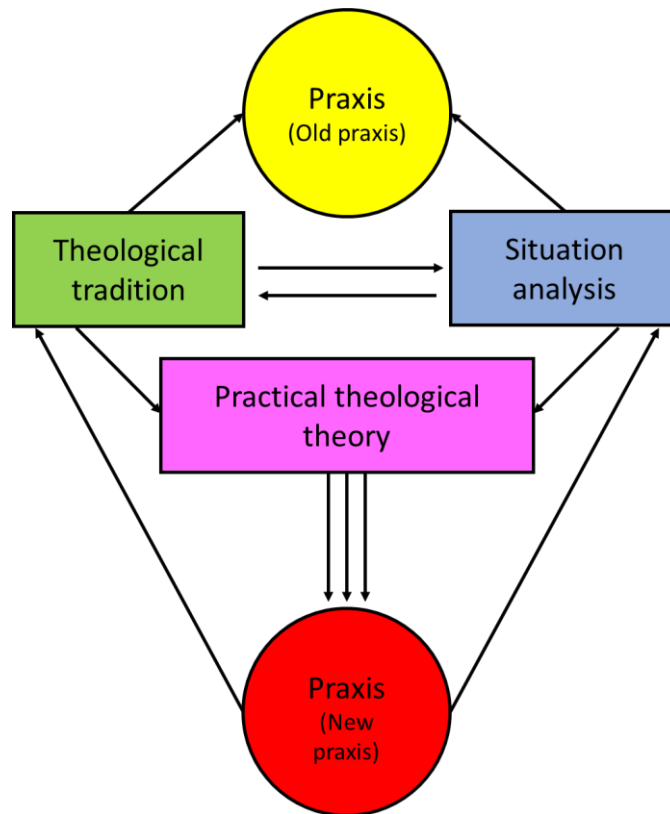


Figure 1-2: The model of Zerfass (Heyns & Pieterse, 1990: 35).

With his model, Zerfass indicated that a specific praxis was the result of a theological tradition. If the praxis lack satisfaction the situation needed to be analysed and other sciences could be used to get a better picture of the situation. In this process interaction between the theological tradition and the analysis was needed. This could lead to a new practical theological theory. This theory had to be applied in practice. The process did however not stop and the new praxis needed to be tested and could be modified as a result (Heyns & Pieterse, 1990: 35).

1.7.3 Heitink's model

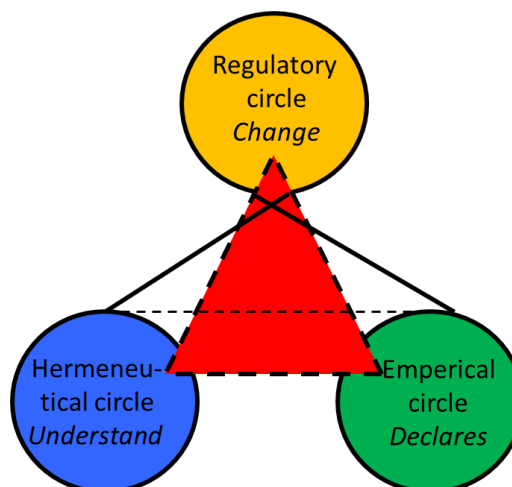


Figure 1-3: Heitink's model (Lotter, 2007:5)

Practical theology had the task to lead a process in a way that was responsible from the perspective of both theology and the social sciences. This required exploring the interpretation of human action in the light of the Christian tradition (the hermeneutical perspective) (Heitink 1999:165). However, reflecting on this situation solely based on church tradition did not lead to any real improvement. Praxis had first be examined with the use of a series of instruments from the social sciences (Heitink 1999:113).

1.7.4 Lotter's model

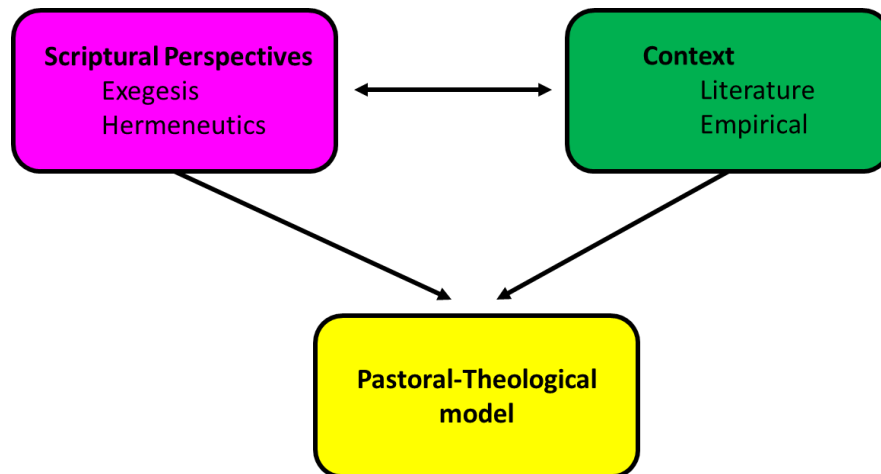


Figure 1-4: Lotter's model (Lotter, 2007:6)

After a critical evaluation of known methodological models, Lotter concluded that basic principles were found in all of them and he introduced his own model showing similarities (Lotter, 2007:3-6)

1.7.5 Osmer's approach

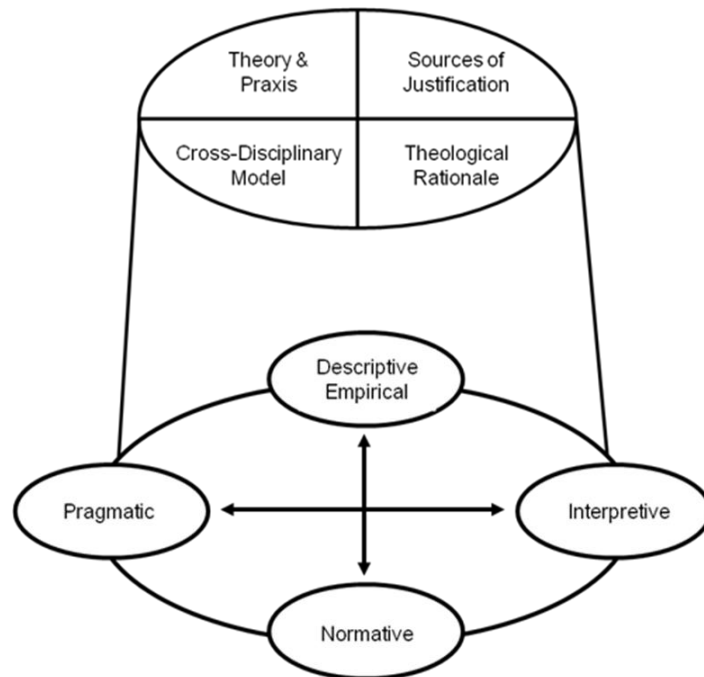


Figure 1-5: Osmer (Cited by De Klerk & De Wet, 2013: 283-312).

The practical use of a metatheoretical approach is described by Osmer in his book titled 'Practical Theology' (Osmer:2008). Osmer (2008:58) defined metatheoretical perspective as follows: "A metatheoretical perspective thus is composed of the assumptions about reality, knowledge and science that transcend particular research projects and theories."

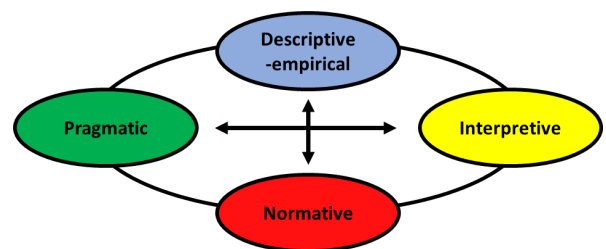
When using Osmer's model of Theological Interpretation, the study was conducted by answering the following four questions (Osmer, 2008:4; cf. De Klerk & De Wet, 2013: 283-312):

What is going on? (The descriptive-empirical task)

Why is it going on? (The interpretive task.)

What ought to be going on? (The normative task)

What should we do? (Pragmatic task)



Osmer's model of Theological Interpretation was the basis for this study because of its comprehensiveness as stated by De Klerk & De Wet (2013: 283-312). Osmer's model answered to all the aspects in a metatheoretical context. As Lotter argued, all the metatheoretical methods answered to all the basic components, though through other themes and perspectives (Lotter, 2007:3). Getz used lenses to demonstrate that the Scripture, History and Cultural aspects should be incorporated for a Contemporary strategy (Getz, 1980:16). Zerfass used a very logical method to indicate that an old praxis could lead to a new praxis with the necessary analysis, changes and

frequent testing of the results. Heitink used the interaction between hermeneutics and empirical studies to achieve new results and praxis.

The model of Osmer as indicated above was used as a metatheoretical method in this study.

1.7.5.1 Osmer's approach as the preferred method

- **What is going on?**

(The descriptive-empirical task of practical theological interpretation)

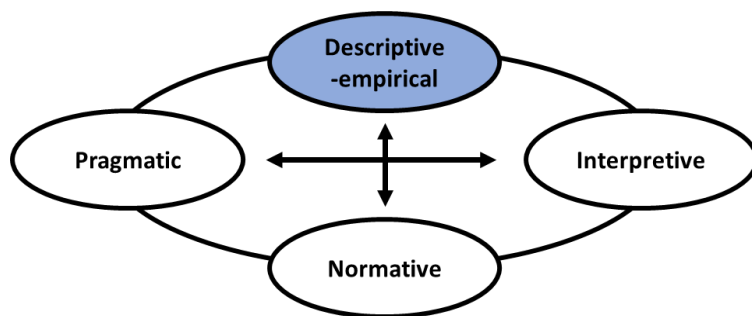


Figure 1-6 Osmer's descriptive-empirical task as part of his model

The gathering of information assisted the researcher during research to see or discern patterns and dynamics in certain episodes, situations or contexts (Osmer, 2008:4).

- For research purposes, the researcher needed to choose between three approaches, namely the Qualitative approach, the Quantitative approach and the Mixed Methods approach. Each approach has its own purpose, methods of conducting the study, strategies in collecting and analysing data (De Vos *et al.*, 2011:63).

Strydom (2015) explained at the conference the difference between the qualitative- and quantitative approach (cf. De Vos *et al.*, 2011:66). The mixed methods approach is a combination of the two.

Table 1-1: A comparison of the quantitative and qualitative approaches in social research. (De Vos et al., 2011:66)

Quantitative approach	Qualitative approach
Epistemological roots in positivism	Epistemological roots in phenomenology
The purpose is to test predictive and cause-effect hypotheses about social reality.	Its purpose is to construct detailed descriptions of social reality.
Methods utilize deductive logic	Methods utilise inductive logic
Suitable for a study of phenomena that are conceptually and theoretically well-developed it seeks to control phenomena	Suitable for a study of a relatively unknown terrain it seeks to understand phenomena
Concepts are converted into operational definitions; results appear in the numeric form and are eventually reported in statistical language	Participants' natural language is used to come to a genuine understanding of their world
The research design is standardized according to a fixed procedure and can be replicated.	The research design is flexible and unique and evolves throughout the research process; there are no fixed steps that should be followed, and the design cannot be exactly replicated.
Data are obtained systematically and in a standardized manner	Date sources are determined by the information richness of settings; types of observations are modified to enrich understanding
The unit of analysis is variables that are atomistic (i.e. elements that form part of the whole).	The unit of analysis is holistic, concentrating on the relationships between elements, contexts, etc.; the whole is always more than the sum.

In this research, a Quantitative-survey design was used. This required questionnaires as a data collection method. With the help of prof. Suria Ellis, from the North-West University's Statistical Consultation Services, the sampling method as well as the compilation of the questionnaire was finalized.

A well-structured questionnaire would answer to the question of different types and frequency of emotional woundedness that a Pastor is challenged with. With the relevant information gathered through a quantitative-survey, a method of pastoral counselling appropriate for the age group six to twelve can then be developed. The researcher chose for a structured, controllable quantitative design above that of a more opinion-based, undefined qualitative structure.

A questionnaire was sent to professionals and semi-professionals, dealing with the emotionally wounded or traumatized child (cf. Delport, 2005:166). The aim of this questionnaire was to gather information on the following:

- The researcher wanted to determine the main causes of emotional wounds of children aged between six and twelve by asking the respondents to identify the most common causes.
- It would determine if and what counselling methods were known and used by these professionals in counselling emotionally wounded children.
- Whether they used any known counselling models when assisting these children.
- The average number of children who were counselled per year.
- To rate their success when counselling children.
- The strengths/weaknesses of the counselling model(s) that they used.
- How often (on average) did they see the child?
- If they involved the child's parents with the counselling?
- The last question would be if they would find a practical Pastoral counselling model useful in the counselling of these children.

Although the aim of this study was to develop a Pastoral approach that could assist the Pastor in counselling emotionally wounded children, the Empirical study was functional to determine the causes of emotional wounds of children and to determine if and which pastoral models were used. Professionals, other than pastors, would also be included in this study. Even though some of these professionals dealt only with the emotional wounds or trauma of these children, and not their pastoral counselling, they had great insight regarding the woundedness these children needed to deal with. Thus, included in this group would be Pastors, Ministers, Sunday School teachers, Teachers, Social workers, Psychologists, etc. (cf. Basson, 2010:165). Impartial helpers were appointed to act as Gatekeepers in the process.

Identified participants were telephonically contacted. If they agreed to participate in the study, the questionnaires were delivered and collected by appointed gatekeepers as per appointment, from the identified participants. The participants had sufficient time to work through the questionnaire in their own time. The contact details of the study leader, co-study leader and the researcher were supplied in the document, should any help with the completion of the questionnaire be necessary. The gatekeepers were available to answer questions and assist the participants with the completion of the consent letters.

The completed questionnaires were sealed in an envelope and delivered to the researcher. Gatekeepers signed the confidentiality clause as prescribed by NWU. The researcher would, after receiving all the completed questionnaires, personally capture all data and interpret the results for statistical purposes.

The results of the Empirical study would show possible emotional wounds that the Pastor had to be able to deal with in a counselling situation.

(See annexures for Questionnaires)

- **Why is it going on?**

(This question answered to the interpretive task.)

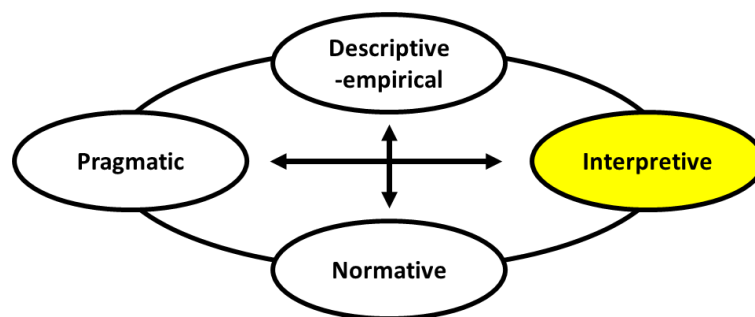


Figure 1-7: Osmer's interpretive task as part of his model

In research, for Practical Theology, it was important to use the theories of other sciences to better understand and be able to explain why these patterns and events are occurring (Osmer, 2008:4). According to Osmer (2008:8), theories from fields like anthropology and psychology played an important part in theological interpretation. According to Osmer (2008:83), we were fully aware that no one perspective can capture the whole truth and that we often needed many perspectives to understand complex multidimensional phenomena.

To reach the objective of this study, counselling methods (for counselling wounded children aged between six and twelve) from some other disciplines as well as methods on pastoral counselling, for the same age group, were identified, studied and evaluated.

- **What ought to be going on?**

(The normative task)

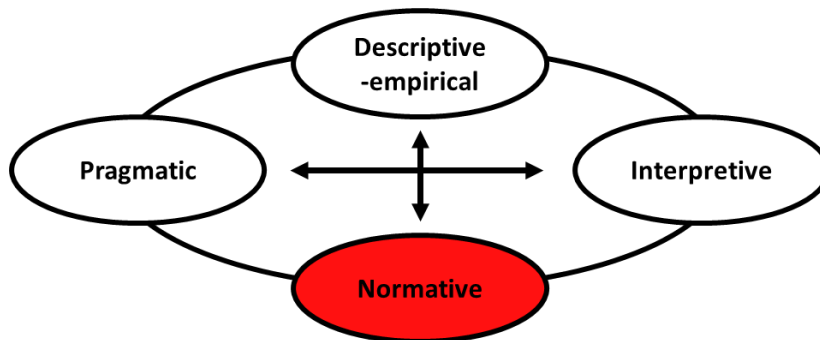


Figure 1-8: Osmer's normative task as part of his model

According to Osmer the particular episodes, situations or contexts that were identified, had to be interpreted by using theological concepts. Our responses need to be guided by ethical norms and we need to learn from “good practice¹” (Osmer, 2008:4; Osmer, 2008:161).

In this study, the researcher needed to go beyond Osmer's perspective on the normative task (cf. Smith 2010:112). Osmer relied on the theological concepts and on theories from other sciences to guide practical theological interpretation (Smith 2010:112). The researcher would make use of the grammatical-historical exegetical method as formulated in the book *“Preekgeboorte: Van Eksegese tot Preek”* (Van Rensburg et al.:2011).

Smith (2010:112) argued also that Osmer's perspective on “normative” as a method to better understand God and Christian-life or -values were not sufficient, “fallible human observation and evaluation of models of good practice is too shaky a foundation upon which to base new understandings about God”. A deeper understanding of God and his will and ways is only possible through extensive exegesis (Smith 2010:112).

Concepts and passages from Scripture would be identified at a later stage in the study, but could include some of the following:

➤ God's love for children

Mark 9:36-37

Matt. 18:1-3

¹ Good practice provides normative guidance in two ways: Firstly, it offers a model of good practice from the past or present that could be used to reform present actions. Secondly, it can lead to new understandings of God, Christian life and social values (Osmer, 2008:152).

Mark 10:13-14

➤ Emotionally wounded children in the Bible

In the Bible, there are also referrals to children or young adults who could have been emotionally upset.

Moses and Miriam at the Nile (Ex. 2:1-10)

The enslaved young girl guiding Naaman (2 Kings 5:1-5)

David and the giant Goliath (1 Sam. 17:1-58)

The rape of Tamar by her half-brother (2 Sam. 13:1-21)

Josef being sold by his brothers. (Gen. 37:12-36)

➤ Trauma in the Bible

The Greek word τραύμα (trauma) and its inflexions are only used a few times in the New Testament.

“τραύμα, τος η; μώλωψ, ωπος η; πληγή, ής f: the condition resulting from being severely hurt or wounded” (Greek-English Lexicon of the New Testament,1988:231).

Luk. 10:34

1 Pe. 2:24

Acts 16:33

Another Greek word, worth considering is σπλαγχνίζομαι (splangnizomai). Used in the New Testament, it is mostly to describe Jesus's feeling of compassion for people. He was moved by the needs of people.

σπλαγχνίζομαι; σπλαγχνα, ων η (only in the plural): to experience great affection and compassion for someone - to feel compassion for, to have great affection for, love, compassion (Greek-English Lexicon of the New Testament,1988:295).

Matt. 9:36

Matt. 14:14

Matt. 15:32

Mark 6:34

Luk. 7:13

➤ The responsibility of the church as the body of Christ

1 Cor. 12:12-26

1 Cor. 9:19-23

- **What should we do? (Pragmatic task)**

After answering the previous three questions, it becomes necessary to decide on strategies that will reroute the situation in a positive, faithful and effective way (Osmer 2008:10).

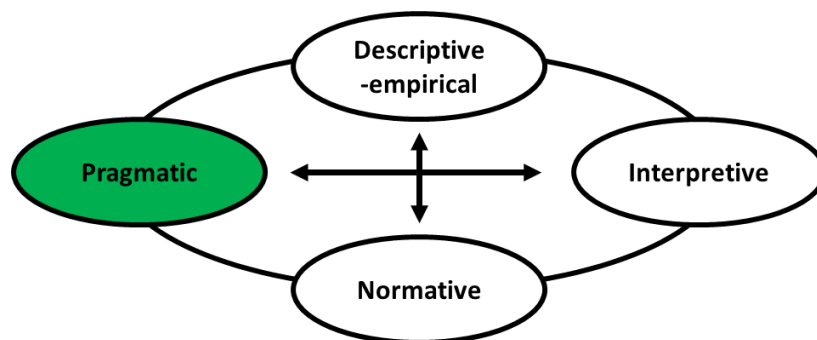


Figure 1-9: Osmer's pragmatic task as part of his model

In this study, a Pastoral counselling approach would be developed to assist the pastor to effectively counsel the emotionally wounded child.

1.7.5.2 Conclusion on Osmer's method

Osmer's method of Practical theological interpretation involved four important tasks: the descriptive-empirical-, the interpretive-, the normative-, and the pragmatic task. When these four tasks were considered according to an image of a hermeneutical circle, it helped us to understand that interpretation is reached with distinct but interrelated tasks. An exegetical hermeneutical approach was followed. Questions arising while busy with the pragmatic task needed to be

explored empirically. The study of theories from other fields like psychology or anthropology could raise questions that would need normative reflection.

Something of this interaction is described by Clinton and Ohlschlager (2005:16) as “a triadic healing encounter with the living Christ, facilitated by a helper who assists this redemptive, healing process, helping another get unstuck and moving forward on the path to spiritual maturity and psycho-social-emotional health.”

If one understood the four tasks of Practical Theological Interpretation, it would be wise to see the process as a spiral, rather than a circle. Constantly the process would take one back to tasks that have already been explored.

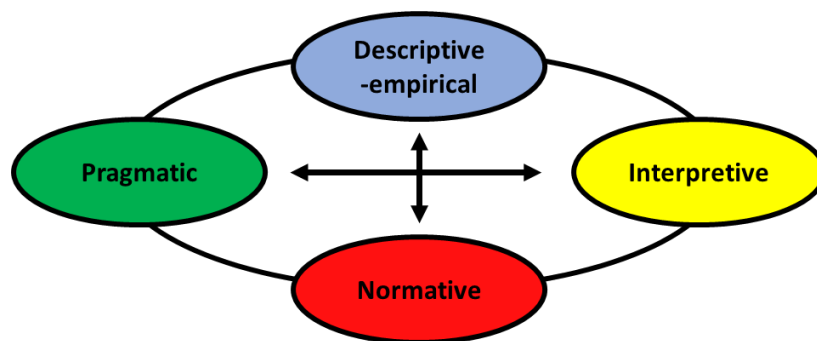


Figure 1-10 The descriptive-empirical-, the interpretive-, normative-, and the pragmatic task, as part of Osmer's method of Practical Theological

1.8 Ethical considerations

Since humans are the object of study in social sciences, it brought unique ethical problems to the fore. These problems were not relevant in the pure, clinical laboratory settings of the natural sciences (Strydom, 2005:56). Ethics was defined by Strydom (2005:57) as:

Ethics is a set of moral principles which is suggested by an individual or group, subsequently widely accepted, and which offers rules and behavioural expectations about the most correct conduct towards experimental subjects and respondents, employers, sponsors, other researchers, assistants and students.

1.8.1 Professional code of ethics

In his chapter Strydom (2005:67) included the guidelines for social work research:

- The consequences for the participants should be considered.
- Consent of participants had to be voluntary, without any penalty for refusal to participate.

- Participants should be protected from physical or mental discomfort, distress, harm, danger or deprivation.
- Discussion or evaluation of a case should only be done for professional purposes and only with people directly involved.
- Information obtained about participants should be treated confidentially.
- The Researcher should only take credit for his/her own work and should give credit to the contribution made by others.

1.8.2 Ethical considerations for this study

1.8.2.1 Avoidance of harm

No harm, specifically emotional harm, should be caused to participants (Strydom, 2005:58). With this study, there was no reason for any potential physical- or emotional harm, but responsibility had to be taken to honour this fundamental rule during the research process. It had to be clear that **no children would be involved** in this study. Participants would always be respected and if they wished to withdraw from the research, they would be able to do so with immediate effect.

1.8.2.2 Informed consent

Obtaining informed consent implies that all possible or adequate information on the goal of the investigation, the procedures which will be followed during the investigation, the possible advantages, disadvantages and dangers to which the respondents may be exposed; as well as the credibility of the researcher, be rendered to potential participants or their legal representatives (Strydom, 2005:59).

Participants knew that they would be able to withdraw from the investigation at any time. With the commencement of this study, a letter providing all the necessary information, as well as a letter of consent was handed to every potential participant, the gatekeeper would assist should any questions arise. Some direct benefits for participants were the possible equipment to better assist emotionally wounded children aged between six and twelve years.

Indirect benefits for society at large or for the researchers/institution included children aged between six and twelve were assisted more effectively and that could be beneficial for the community.

In this study, the possible benefits regarding the participant as well as the community were more significant than the possible risks. The study and responsibilities of the researcher and the respondent would be outlined in the letter of consent. Questions or information could include some of the following aspects:

- What was the research study all about?
- What were the objectives of the research?
- Why had you been invited to participate?
- What were your responsibilities?
- Would you benefit from taking part in the research?
- Were the direct and indirect benefits stated clearly?
- Were there risks involved in your taking part in the research?
- If any, were the risks and the benefits of the study clarified?
- Who had access to the data?
- Would you be paid to take part in this study and were there any other costs involved?
- Were you able to withdraw from the investigation at any time?
- Was the Gatekeeper able to assist with the completion of the informed consent letter?

(See annexures)

1.8.2.3 What was expected of participants during data gathering?

- Completion of a questionnaire on the participant's observation of children aged between six and twelve experiencing emotional upset (trauma). In the questionnaire, the participant would be asked the following:
- The capacity in which they complete the questionnaire.
- The respondent's age and gender.
- To rate the upset's occurrence in their daily work with children.
- If they use any known counselling models when assisting these children.
- The average number of children they do counsel per year.
- To rate their success when counselling.
- The strengths/weaknesses of the counselling model(s) that they use.

- How often (on average) do they see the child?
- If they involve the child's parents with the counselling?
- The last question would be to what extent they think they will benefit from a practical Pastoral counselling model useful in their counselling of these children.
- Completion of the questionnaire could be done in 20-25 minutes.

1.8.2.4 Risks and precautions

The researcher had to name and explain all the possible risks for all procedures that the participants might have experienced during the research and answered questions like: "Were there risks involved in a participant taking part in this research?"

A minimal risk was foreseen as the respondents were professionals and semi-professionals, equipped to work with emotionally wounded children on a daily basis. Completing the questionnaire should not cause more distress than what they experience on a daily basis.

Precaution was taken in the use of personal information. The study involved the collection of information. The personal details of the respondents or their clients were not required.

1.8.2.5 Benefits for participants

Possible direct benefits for the participants were that they could be better equipped to assist emotionally wounded children aged between six and twelve years.

Indirect benefits for society at large or for the researchers/institution: Children aged between six and twelve were assisted more effectively and that could be beneficial for the community.

In this study, the possible benefits regarding the participant as well as the community were more significant than the possible risks.

1.8.2.6 Facilities

The questionnaires were completed in the privacy of the participant's home, in the staff room of the school or the offices of the psychologists. The researcher does not foresee any potential dangers or emergencies to emerge in connection with the facilities.

1.8.2.7 Legal authorisation

The legal authorisation was obtained from:

- Church leaders and their respective Church Councils

- School principals and the Governing Bodies.
- Supervisors of social workers
- Psychologists themselves.

1.8.2.8 Criteria for participant selection and recruitment

Inclusive criteria that were used to select participants included the following:

- Church leaders such as Reverends and Pastors
- Primary school teachers
- Sunday school teachers
- Social workers
- Psychologists

The justification for these participants is:

All of these possible participants deal with the emotional wounds of the proposed age group of children between six and twelve years. Because of their profession, they were the people able to identify the factors of emotionally wounded children.

Exclusion criteria that were used to exclude participants include the following:

- Pre-primary teachers
- Psychologists, excluding those who do work with parents and children within other realms of intervention, such as Consumer-, Engineering-, Forensic-, Geropsychologist, Military Psychologist etc.
- Sunday school teachers who minister to children younger than six years of age, or older than 12 years of age.

1.8.2.9 Participant recruitment

Recruitment of human participants had to take place within a specified time frame/schedule and cannot continue indefinitely.

- E-mails were sent to the Reverends, Pastors, Sunday School teachers, Psychologists and Social Workers in the East Rand community.

- If any of the above couldn't be reached by email, the questionnaire was delivered in person.
- All teacher's questionnaires were dropped off and collected from the schools.
- Participation was voluntary, with minimal risk to the participants.
- A time frame of two weeks since the first contact with the respondent was implemented.

1.8.2.10 Incentives and/or remuneration of participants

Participation in this study was voluntary and no form of incentive and/or reimbursement was offered to the participants.

1.8.2.11 The announcement of the study results to participants

Participants were informed about the findings in an objective way, without too much information or impairing the principle of confidentiality. This created a way of recognition and expression of gratitude to the participants (Strydom, 2005:66). The results of the study were communicated via email to the respondents in the following way:

- What? A new Pastoral counselling model had been made available.
- How? A summary was sent via email to participants, who indicated their interest in the questionnaire.
- When? After completion of the study.
- To whom? All the participants, who indicated their interest in the questionnaire.

1.8.2.12 Privacy and Confidentiality

Privacy implies personal privacy, while confidentiality indicates the handling of information in a confidential manner (Strydom, 2005:61). During this research, the identity and privacy of respondents were kept confidential and the information was handled as such.

Privacy

(Privacy is concerned with who has access to personal information and records about the participant)

The identity of the participants was not disclosed in the documentation of the research. A numerical system was used to differentiate between the documentation.

All questionnaires were safeguarded by the researcher and supervisors.

Confidentiality

(Confidentiality ensured that appropriate measures would be implemented to prevent disclosure of information that might identify the participant either during the research or afterwards.)

The identity of the participants was not disclosed in the documentation of the research. A numerical system was used to differentiate between the documentation.

All questionnaires were safeguarded by the researcher and supervisors.

1.8.2.13 Management, storage and destruction of data

Data management

The completed questionnaires, if received by email, was printed and stored by the researcher in a locked cabinet. The hard copies collected from the participants was also stored in a locked cabinet. Only the researcher and the study leaders would have access to the data.

Storage and destruction of data

The hard copies of the questionnaires were stored by the researcher and will be destroyed according to NWU guidelines.

1.8.2.14 Monitoring of research

The research proposal, ethical considerations, data collection and response was constantly monitored by the study leader.

1.8.2.15 The justifiability of statistical procedures

- **Statistical consultation**

To ensure the suitability of the statistical procedures to be used in this study, questionnaires were only sent to qualifying respondents.

- **Justification of sample size**

The sample size was determined by a purposive non-probability sample.

The following people were asked to participate:

- Teachers of primary schools in the East Rand.
- Pastors and Ministers and Sunday school teachers in the East Rand.

- Social workers of Tutela family care in the East Rand.
- Psychologists in the East Rand.

1.8.2.16 Method of randomisation (if applicable)

An all-inclusive availability sample method was used.

1.8.2.17 Statistical methodology

Statistical analyses were conducted by descriptive statistics, factor analysis and reliability on causes of trauma. Cross-tabulations T-tests and Spearman rank order correlations.

CHAPTER 2: THE DESCRIPTIVE-EMPIRICAL TASK - IDENTIFYING THE EMOTIONALLY WOUNDED CHILD, AGED BETWEEN SIX AND TWELVE

2.1 Introduction

(The descriptive-empirical task of practical theological interpretation)

According to Osmer researchers need to answer to the question “What is going on?” With that question in mind, he leads researchers to do the first of four core tasks of practical theological interpretation (Osmer, 2008:4). The descriptive-empirical task includes the gathering of information that will help the researcher to discern patterns and dynamics in situations and contexts.

In order to answer to Osmer’s descriptive-empirical task, the researcher would start this chapter by describing the child and also the emotionally wounded child. The purpose of this chapter is not to provide a detailed description of all the developmental milestones of a child in the middle-aged group. The researcher rather opts for an overview to understand who these children are and how they seem to respond to life’s challenges.

In the second section of this chapter, attention would shift to the empirical part of the study. With the empirical study, the researcher will identify the most common causes of emotional woundedness by children aged six to twelve years, through the eyes of the respondents.

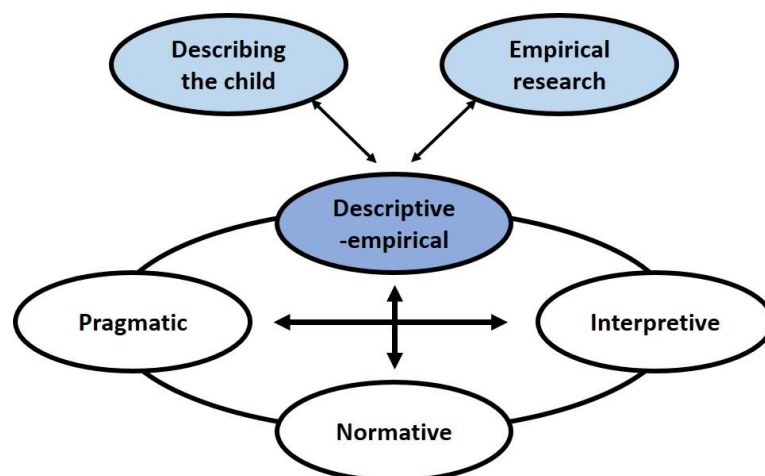


Figure 2-1: Osmer’s descriptive task as part of his model

2.2 Development of middle childhood

- Physical development

During the middle childhood phase (6-12 years), physical growth continues at a slow but steady pace. In height, they will grow between 5-8 cm per year and gain 2.5-3 kg per year (Arnett & Maynard, 2013:296; Leifer & Fleck, 2013:131). Boys and girls, in middle childhood phase are in a time of their lives where they are most likely to be slim. Boys have somewhat more muscle mass than the girls and the girls have somewhat more body fat than the boys. Between the age of six and twelve years, children will lose their primary teeth and permanent teeth will replace them (Arnett & Maynard, 2013:296).

The children are progressively more coordinated with regards to both gross and fine motor skills (Leifer & Fleck, 2013:133).

➤ Cognitive development

During the middle childhood phase, children develop a better grasp of what the physical world is about and what is and is not possible (Arnett & Maynard, 2013:304). Early in this phase children make an important cognitive advance toward becoming more systematic and logical thinkers, they also understand rules (Arnett & Maynard, 2013:304; Leifer & Fleck, 2013:138). Children's vocabulary increases to 3000 or more words (Leifer & Fleck, 2013:133).

➤ Emotional and social development

Children between six and eight years are still very dependent on their family members. From the age of eight to eleven years children are more involved in their school and peer context. They will also get engaged more with adults in their world.

One of the important developmental tasks of this age group is forming a positive self-esteem from internal sources rather than depending on feedback from adults for self-esteem (Leifer & Fleck, 2013:131).

During middle childhood phase children progress in their emotional self-regulation and experience relatively few emotional extremes (Arnett & Maynard, 2013:324). The Middle childhood phase is a time during which these children develop their self-understanding (self-concept and self-esteem) and gender roles become more differentiated (Arnett & Maynard, 2013:324-329). Emotional understanding usually develops during the middle childhood phase. Children develop in their understanding of their own and other's emotions.

They become aware that they can experience two conflicting emotions at the same time, an emotional state known as ambivalence. They could be ecstatic because their team won the game, and they could also be sad because their best friend was in the other team. They also learn to conceal their emotions intentionally (Arnett & Maynard, 2013:325).

The children want to be like their friends and they are competitive. They however move from egocentrism, they learn that they are not always right (Leifer & Fleck, 2013:133).

According to Leifer & Fleck (2013:133) progressive sex education is needed at this age. Children often ask questions related to sexuality and should be given honest and accurate answers. Even though the children won't admit it, interest in the opposite sex is often a sensitive topic. Children older than ten or eleven need their privacy and may be embarrassed to show their bodies. With the popularity of social media and pop music with sexually explicit lyrics, many nine- to eleven-year-old children are rushed through childhood and they accept adult types of activities (Leifer & Fleck, 2013:142).

Upon asking a question by Ms H.S. Boshoff of the Democratic Alliance to the Minister of Basic Education in parliament regarding the number of primary school pregnancies in South Africa, the Minister revealed the following national statistics from the 2014-16 Annual School Survey on the 23rd of March 2017 (Seeth, 2017; South Africa; 2017):

Table 2-1: Statistics revealed by Ms A.A.M. Motshekga, the Minister of Basic Education, on primary school pregnancies.

	Gr 3	Gr 4	Gr 5	Gr 6	Gr 7
2014	11	19	107	208	416
2015	7	4	27	78	332
2016	2	4	12	56	166

The Minister was also asked how many cases related to sexual offences were reported by schools to the South African Police Service annually. She couldn't answer the question since the police's reports do not differentiate between school-related cases and other statistical cases (Seeth, 2017; South Africa; 2017).

These statistics confirm the importance of sex education in the middle age group. Even though parents would prefer to keep the sex education and relevant information from their children for as long as possible, the researcher would strongly advise against it. Due to all the modern influences on the children and even the school curricula, the children are confronted with these types of information at a very young age, which are not always facts. The first type of information about sex and sexuality is likely to influence the child quite a bit, if this information comes from another child who thinks he/she knows the facts, but on the contrary, this could be more damaging to the child. Parents should rather give correct, relevant age-appropriate information.

2.3 The child and emotional woundedness

According to Farger and Dooly (2011:21):

Traumas always leave scars. After healing, the survivor does not return to being exactly as he/she was before the trauma. As with many obstacles in life, a survivor of some traumatic experiences will have a choice to use the event as a new compass – possibly a better one – for future decisions about how to live.

Farger and Dooly (2011:5) suggested that the mind should be thought of as a house with many rooms. In the same way that it is important for all the rooms of a physical house to be accessible for optimal functional usage, the accessibility of all our 'mind-rooms' is also equally important. All the rooms in the mind have valuable and different functions. When trauma occurs, a very large "brick wall" prohibits access to rooms. A person loses touch with the information in the blocked room because it is too dangerous to go there. Having access to all the information in all the rooms simultaneously would cause the person being confronted with all the negative thoughts during a time that he/she is at his/her weakest. Building these "brick walls" is a helpful defence mechanism and part of normal, necessary healthy development. From a very early stage, babies use these "walls" to differentiate between good and bad thoughts for protection. As the baby's mind develops, building "walls" become less necessary and are later on only erected in times of perceived or real danger or trauma.

Per Farger and Dooly (2011:5) the building of these "brick walls" could be a useful tool to recover from a traumatic event because it gives the person time to avoid that room until he/she feels safe enough to return there. At the right time and when the person is willing to break down the wall, the feelings and thoughts (good and bad), move from the unconscious to the conscious mind and when these thoughts are healthy in the conscious mind, the person can begin living a healthier life. A child will, for instance, deny that there was a firearm involved in the robbery, even if the parent saw the weapon. The child's mind is protecting him/her from possible fears, and he is probably not ready to enter that room. In time, when he/she start to heal, he/she can begin to move between the unconscious and the conscious mind and remember more detail of the robbery (Farger & Dooly, 2011:6).

For a person to be able to proceed in life as a whole person, he/she needs to enter that "room" at some stage in order to let the unconscious and conscious mind interact with each other in order to proceed from that event honestly and as an integrated person (Farger & Dooly, 2011:6).

According to Wright (2011:339), trauma sends four messages to children:

Your world is no longer safe.

Your world is no longer kind.

Your world is no longer predictable.

Your world is no longer trustworthy.

Gill (2010:3) supported Wright's statement, when she argued that children who have experienced abuse (or other trauma), can develop expectations of an unsafe world and the conclusion that interpersonal relationships could be dangerous.

The aftermath of childhood trauma is often worse than the initial traumatic event. The experience itself may have come to an end, but the effects will keep going on. The child ends up with nightmares where the trauma is either currently going on or is about to start all over again (Wright, 2011:339).

Van der Kolk, (2007:336-337) contributed to classifying children's traumatic experiences by discerning specific objective features of traumatic experiences. These include the following:

Exposure to direct life threat.

Injury to self, including the extent of physical pain.

Witnessing of mutilating injury or grotesque death (especially to family members or friends).

Perpetrating violent acts against others.

Hearing unanswered screams for help and cries of distress; smelling noxious odours.

Being trapped or without assistance.

Proximity to a violent threat.

Unexpectedness and duration of the experience(s).

The extent of violent force and the use of a weapon or injurious object.

Number and nature of threats during a violent episode.

Witnessing of atrocities.

The relationship to the assailant and other victims.

Use of physical coercion.

Violation of the physical integrity of the child.

The degree of brutality and malevolence.

All of these factors are strongly associated with the onset and persistence of PTSD in children (Van der Kolk, 2007:336-337).

2.4 The normal course of woundedness or trauma

The researcher has a great appreciation for the work of Yvonne Retief and it is due to her passion for wounded people that this study was born. She has thirty years' experience as a trauma counsellor. Her diagram on the normal course of trauma processing (see fig.2-1), helps to understand the processing process in all humans.

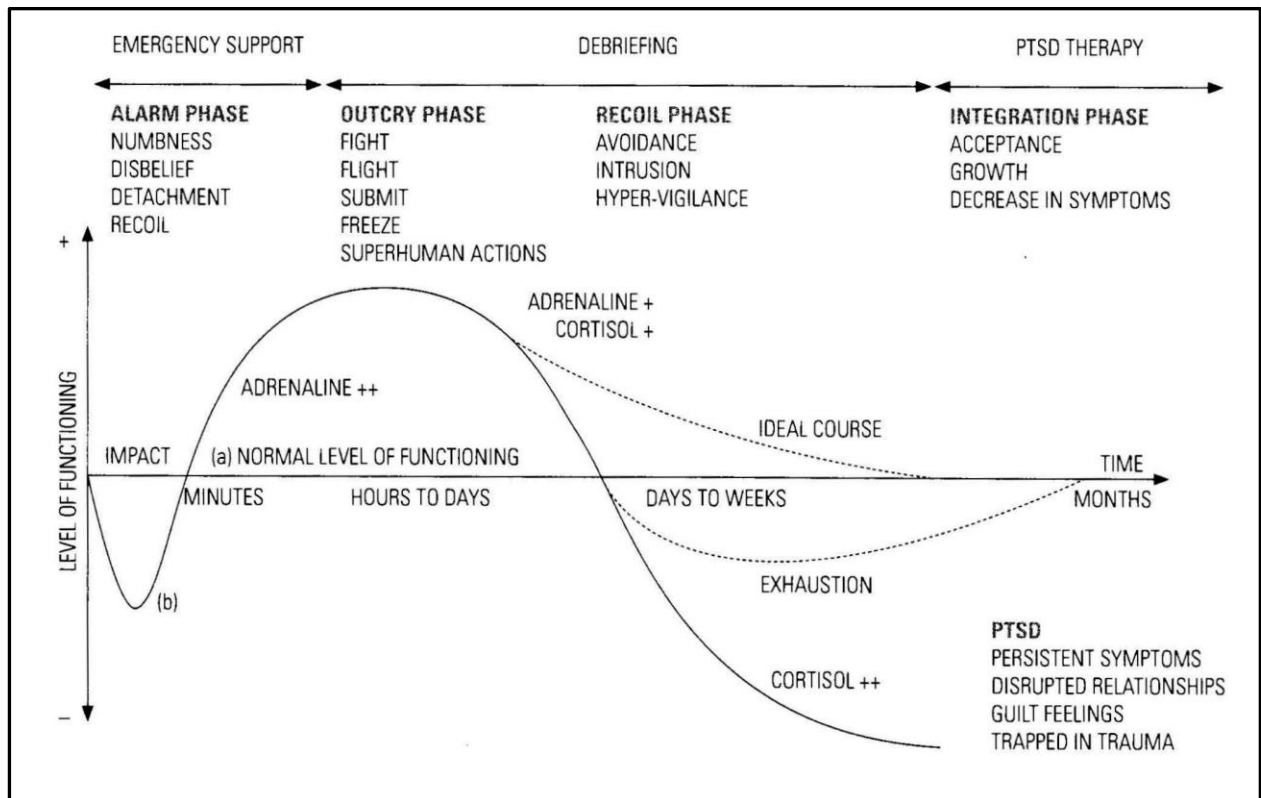


Figure 2-1: The normal course of processing a trauma. (Retief 2005:30)

According to Retief (2005:31) the diagram tracks your level of functioning after experiencing trauma. Line (a) represents a person's normal functionality. A person continues with his/her daily tasks and deals with circumstances as if nothing is wrong.

Line (b) represents the way in which a person reacts after a traumatic experience. The Alarm phase is the first phase and it explains the person's immediate reaction after the incident. The person's functioning level drops below (a) for a while. It is as if the situation is observed from a distance and the person finds it difficult to believe what he/she sees or hears. Sometimes it seems as if the situation that is being observed is taking place at a much lower rate than normal. Biologically, people may be cold, pale-faced and their blood moves to their muscles. People could also feel numbed by the event.

During this Alarm phase changes occur in the brain. The normal brainwave pattern changes from beta to theta. Beta waves read between the 14-30 Hz Band. When the brain functions in this state, the person is conscious and functions normally. However, when the brain pattern changes to theta, the brain waves function between 8-13Hz. The person is in a pre-conscious state and cannot function with full consciousness. Delta waves fall within the 4-7 Hz Band. Such a person would be in a subconscious state. If the brain waves measure below 4Hz, it would indicate that the person is in a coma.

When the brainwaves are functioning in the theta state, it is as if things are happening at a slower tempo. The person's observations are in slow motion. The capacity of the brain to categorise experiences and observations is also influenced. This could be the reason why people sometimes find it difficult to remember all the details shortly after the occurrence of a traumatic event and the exact logical order of the occurrence becomes difficult to recall. Confusion is also often experienced.

The Outcry phase is per Retief (2005:33) the second phase. This phase follows the previous one once the person's adrenal glands start to release large amounts of adrenaline and the person may experience a fight, flight, freeze or sometimes a submissive reaction. During this phase, the person may find that he/she can react in ways that would otherwise be physically impossible to do.

After a while (minutes, hours or even longer), the person will move into the third phase. Retief (2005:35) calls this the Recoil or Avoidance Phase. Cortisol, which is also a stress hormone, is released by the adrenal glands, together with the adrenaline. The person may have the urge to avoid places, people and situations that would remind them of the incident. To avoid these factors doesn't necessarily help the person to forget what had happened. If the person's trauma was a bank robbery, he/she would become intensely aware of every bank robbery. A hijacking victim is sure to recognize the culprit on various occasions. When people experience these everyday incidents, the horror of their trauma re-appears in the conscious mind and it is as if the traumatic incident is relived again. Flash-backs, hyper-vigilance and guilt feelings are common to this phase. Being in this phase for a long time can be very exhausting for people and would have a negative effect on their mind as well on their bodies because of the high concentration of stress hormones in their bodies.

Usually, people return to normality (line a), without going through a period of intense exhaustion. Individual's reaction to the traumatic event is usually influenced by the following factors (Retief, 2005:39):

- The person's previous experiences of trauma.

- The intensity of the experience.
- The duration of the experience.
- Who had been involved in the experience?
- Whether or not there were casualties.
- The extent of guilt feelings.
- The way in which society reacts to their experience. Are they positive and understanding or are their reactions negative and blaming?

The Integration Phase is the fourth phase in the normal course of processing trauma. The person's exaggerated reactions to the incident begin to fade. Gradually the person begins to function on a normal level (level a). The incident becomes part of his/her life's story and he/she is able to discuss it without it having an intense emotional experience. When the person is able to make sense of the experience in some or other way, he/she has probably integrated it (Retief, 2005:40).

Unfortunately, it sometimes happens that victims of a traumatic experience do not return to a normal functional level (level a). Even after subsequent period of time, they get stuck in Phase 3. They would avoid any reminder of the incident, they remain vigilant against any possible repetition of the event and their bodies remain full of stress hormones. As indicated in the diagram, a person in such a situation is simply unable to function properly and can according to Retief (2005:38) be described as suffering from Post-Traumatic Stress Disorder (PTSD). "PTSD dramatically interferes with basic coping mechanisms and impairs positive living." (Farger & Dooly, 2011:10)

2.5 The influence of trauma on the development of a child

Children of all ages are vulnerable to trauma. If the child experienced direct trauma (being held up in robbery, high jacking etc.) or was exposed to indirect trauma (witnessed a traumatic occurrence), he/she is going to experience trauma (Farger & Dooly, 2011:25). Children are still developing emotionally, physically and mentally, therefore the impact of trauma needs to be carefully assessed.

2.5.1 Physical and cognitive development

2.5.1.1 Influence on the brain

In normal childhood development, the child's thinking will gradually evolve from concrete, rigged thinking to symbolic, sophisticated and abstract thinking. As part of their development, children learn to link their body's sensations, thoughts, feelings and experiences. This helps them to have a better understanding of the world they are part of (Farger & Dooly, 2011:6). The child also develops the ability to differentiate between concrete and symbolic thinking, helping him/her to understand experiences (Farger & Dooly, 2011:7).

When confronted with trauma, there is an attack on the mind's ability to connect all the incoming information. Therefore people are unable to fully understand the impact of their experience (Farger & Dooly, 2011:7). When people can't think symbolically, their feelings, thoughts and sensations become concrete and they may experience physiological symptoms such as sweating or trembling (Farger & Dooly, 2011:7).

The more the brain develops and a person's ability to learn from experiences develops increasingly, the more effectively will experience be symbolised and incoming thoughts could be dealt with in a positive way (Farger & Dooly, 2011:7).

2.5.1.2 Information analysing and the human brain

The purpose of this section is not to provide a detailed scientific description of the human brain and the effect of trauma on the brain. The researcher opted for a basic overview as an introduction to the understanding of the effect of trauma on the child's brain.

The human brain consists of three interdependent analysing functions (Van der Kolk, 2007:214):

- The brainstem and hypothalamus are primarily associated with the regulation of internal body functions as reflexes, the cardiovascular system and arousal (Van der Kolk, 2007:214; Malchiodi 2008:7). The cerebellum is connected to the brainstem and coordinates motor, emotional and cognitive functioning (Malchiodi 2008:7).
- The limbic system exists of a group of structures that form a ring around the brainstem: the hypothalamus, amygdala and hippocampus and is often referred to as the "emotional brain" (Malchiodi 2008:7). According to Van der Kolk (2007:229) the limbic system maintains the balance between the internal world and external reality. The limbic system is part of the Central Nervous System (CNS) that evaluates, maintains and guides emotions and memories (Van der Kolk, 2007:229).

- The cortex and neocortex are responsible for analysing information and interacting with the external world (Van der Kolk, 2007:229). The cortex and neocortex are called the “thinking brain” (Malchiodi 2008:7) because of its ability to reason, plan and communicate. “They contain the capacity for language and consciousness and the ability not only to think thoughts, but also to think about thoughts, behaviour and emotions.” (Malchiodi 2008:7) Although this part of the brain is associated with higher functioning, the lower parts of the brain have a significant impact on its reactions and responses.

According to Van der Kolk (2007:294) the interrelationship among various brain structures involved in interpretation, storage and retrieval of information can schematically be proposed (see fig. 2-2).

The thalamus, amygdala, hippocampus and prefrontal cortex are all involved in the integration and interpretation of incoming sensory information. Sensory information enters the Central Nervous System (CNS) through the sensorial organs (eyes, nose, skin and ears). This sensorial information makes its path to the thalamus, where some of the information is integrated. The amygdala and the prefrontal cortex are the next receivers of the rest of the raw sensory information which is where the information is further being evaluated. In the amygdala, the incoming information’s emotional value is interpreted, and emotional significance is attached. The integration process can be disrupted by high levels of arousal in the amygdala. The hippocampus needs to organize and integrate the information with similar prior sensorial input. If the process is disrupted, the hippocampus cannot fulfil its task and memories are stored in sensory modalities and visual images (Van der Kolk, 2007:294; Malchiodi 2008:7). “These amygdala-mediated emotional memories are thought to be relatively indelible, but their expression can be modified by feedback from the prefrontal cortex.” (Van der Kolk, 2007:294)

It is important to understand that children’s brains differ from adult’s brains, it is still developing. “The frontal lobe, which is part of the brain dedicated to cognitive functions, planning and organization are apparently not fully developed until the individual reaches their mid-20’s (Descilo & Steiner, 2018:2).”

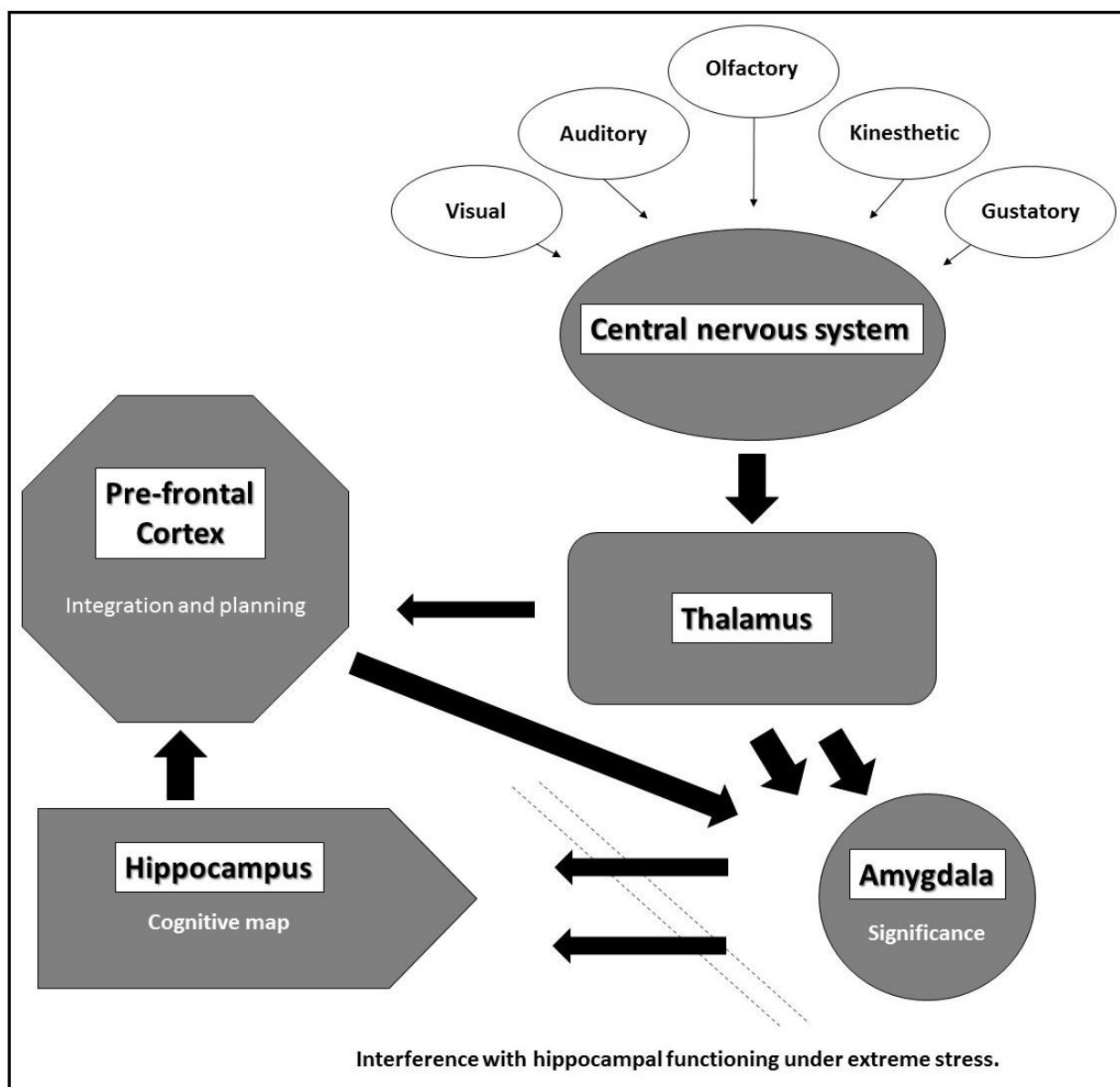


Figure 2-2: Schematic presentation of the interrelationship among various brain structures involved in interpretation, storage and retrieval of information (Van der Kolk, 2007:294)

2.5.1.3 Memory storage

The brain uses two methods to store memory. Proper perception of these storage methods is imperative in understanding the brain's storage function in traumatic events (Malchiodi 2008:9).

Two types of memory can be identified:

- **Explicit- or declarative memory:** Memory is conscious and is composed of facts, concepts and ideas. A person has access to language to describe what he/she is thinking or feeling. Explicit memory allows a person to process information, reasoning about and make meaning

of it (Malchiodi 2008:9). Explicit memory consists of social language and it can be adapted to the needs of both the narrator and the listener (Van der Kolk, 2007:296).

- Implicit memory is sensory and emotional. This type of memory is related to prior memories. Implicit memory has no language, the senses are the memory. What a person sensorial experiences (hear, taste, feel, see), becomes “the implicit containers of that experience (Malchiodi 2008:9)”. Language, that is a function of explicit memory, is not readily available to trauma survivors after a traumatic event. If the Broca’s area, a section of the brain that controls language (Van der Kolk, 2007:287) is affected or “turned off” (Van der Kolk, 2007:233), it is difficult to narratively relate to the trauma (Malchiodi 2008:10). Because trauma is stored in implicit memory as sensations and images, words may fall short in trying to communicate.

2.5.2 Emotional and social development

Van der Kolk (2007:332) proposed a critical link between traumatic stress and a child’s personality. Trauma-related experiences are expressed in the thoughts, emotions, behaviours and biology of children. These traumatic experiences can distort the child’s expectations of his/her world. These expectations shape the child’s concepts of him/herself as well as those of others, the way they would expect their world to be and have an influence on current and future behaviour.

2.6 Post-Traumatic Stress Disorder (PTSD)

Children are not excluded from PTSD. A child could relive the traumatic experience in numerous uncontrollable ways. Flashbacks, nightmares of the scene and intrusive bodily sensations are common (Farger & Dooly, 2011:10).

According to Wright (2011:340) children show unique PTSD symptoms after trauma:

- Most children younger than four years tend to forget their experience. Children older than four, tend to vividly remember the experience and adults would often deny or repress the experience.
- Although adults experience a psychic numbing, it is not common for children to experience it, except if it had been parental abuse.
- Intrusive and disruptive visual flashbacks are not experienced by most children.
- After acute trauma, the child’s schoolwork could be impacted, but it should return to normal quicker as the adult’s work performance would.

- Children re-enact through play more frequently.

2.7 The influence of childhood trauma on adulthood

Unresolved childhood trauma may have long-lasting effects into adulthood because it may cause the child to be less capable of dealing with future trauma (Wright, 2011:334). The way in which children learn to handle trauma as children, has a significant impact on their lives as adults. Wright (2011:334) stated that unresolved childhood trauma could interfere with “an adult’s ability to respond normally to life and relationships”. Childhood trauma may compromise an adult’s ability to recover from adulthood trauma (Bessel *et al.* 2007:333).

2.8 Empirical research

The empirical research was done according to the regulations of NWU. The process was explained in chapter 2 (See 2.8 **Error! Reference source not found.**).

2.8.1 Ethical considerations

The ethical considerations were taken into consideration and is fully explained in Chapter 1 (See 1.8 **Error! Reference source not found.**)

When humans are the object of study in social sciences, it brings unique ethical problems to the fore. These problems are not relevant in the pure, clinical laboratory settings of the natural sciences (Strydom, 2005:56). Ethics is defined by Strydom (2005:57) as:

Ethics is a set of moral principles which is suggested by an individual or group, subsequently widely accepted, and which offers rules and behavioural expectations about the most correct conduct towards experimental subjects and respondents, employers, sponsors, other researchers, assistants and students.

(See annexures for ethical considerations)

2.8.2 Ethical considerations for this study (See 1.8.2)

2.8.2.1 Avoidance of harm (See **Error! Reference source not found.**)

2.8.2.2 Informed consent (See **Error! Reference source not found.**)

2.8.2.3 What was expected of participants during data gathering? (See **Error! Reference source not found.**)

Completion of a questionnaire on the participant’s observation of children aged between six and twelve experiencing emotional upset (trauma).

2.8.2.4 Risks and precautions (See **Error! Reference source not found.**).

Minimal risk was foreseen as the respondents were professionals and semi-professionals, equipped to work with children on a daily basis. Completing the questionnaire should not cause more distress than what they experience on a daily basis

2.8.2.5 Benefits for participants (See **Error! Reference source not found.**).

In this study, the possible benefits regarding the participant as well as the community were more significant than the possible risks.

2.8.2.6 Facilities (See **Error! Reference source not found.**)

The questionnaires were completed in the privacy of the participant's home, in the staff room of the school or the offices of the psychologists. The researcher didn't foresee any potential dangers or emergencies to emerge in connection with the facilities.

2.8.2.7 Legal authorisation (See **Error! Reference source not found.**)

Authorisation was obtained from the necessary institutions.

2.8.3 Criteria for participant selection and recruitment (See **Error! Reference source not found.)**

2.8.4 Participant recruitment (See **Error! Reference source not found.)**

2.8.5 Incentives and/or remuneration of participants (See **Error! Reference source not found.)**

2.8.6 Announcement of study results to participants (See **Error! Reference source not found.)**

Participants were informed about the findings in an objective way.

2.8.6.1 Privacy and Confidentiality (See **Error! Reference source not found.**)

2.8.7 Monitoring of research (See 2.8.7)

The research proposal, ethical considerations, data collection and response were constantly monitored by the study leader.

2.8.8 Justifiability of statistical procedures (See Error! Reference source not found.)

2.8.9 Method of randomisation (if applicable) (See 2.8.9)

All-inclusive availability sample method was used.

2.8.10 Statistical methodology (See 2.8.10)

Statistical analyses were conducted by descriptive statistics, factor analysis and reliability on causes of trauma. Cross-tabulations T-tests and Spearman rank order collations.

(See annexures)

2.9 Results of the Empirical study (See 2.9

A total of 210 respondents took part in the empirical study.

• Question 1

The 210 respondents that took part in the study were each categorized according to his or her professional capacity, gender and age group.

The questionnaire differentiated between six categories of professionals, working with children in the age group of between six and twelve: pastors or ministers; youth workers; Sunday school teachers; teachers; social workers and psychologists.

The group was then further divided between male and female respondents.

The group's different age groups were also indicated.

Table 2-2: Question 1

Question 1	Count
Capacity	
Pastor or Minister	18
Youth worker	14
Sunday school teachers	24
Teacher	113
Social worker	24
Psychologist	17
	210
Gender	
Male	42
Female	168
	44

210

Age Group

20-30 years	46
30-40 years	29
40-50 years	39
50-60 years	83
70+ years	13
	210

Although the results of age and gender of the respondents are interesting, the data will most probably not influence the outcome of the study. The gender question leads to an interesting observation: 80% of the respondents were female and only 20% were male. Even though many questionnaires were handed out to men, they seemed to be reluctant or too busy to complete and return it.

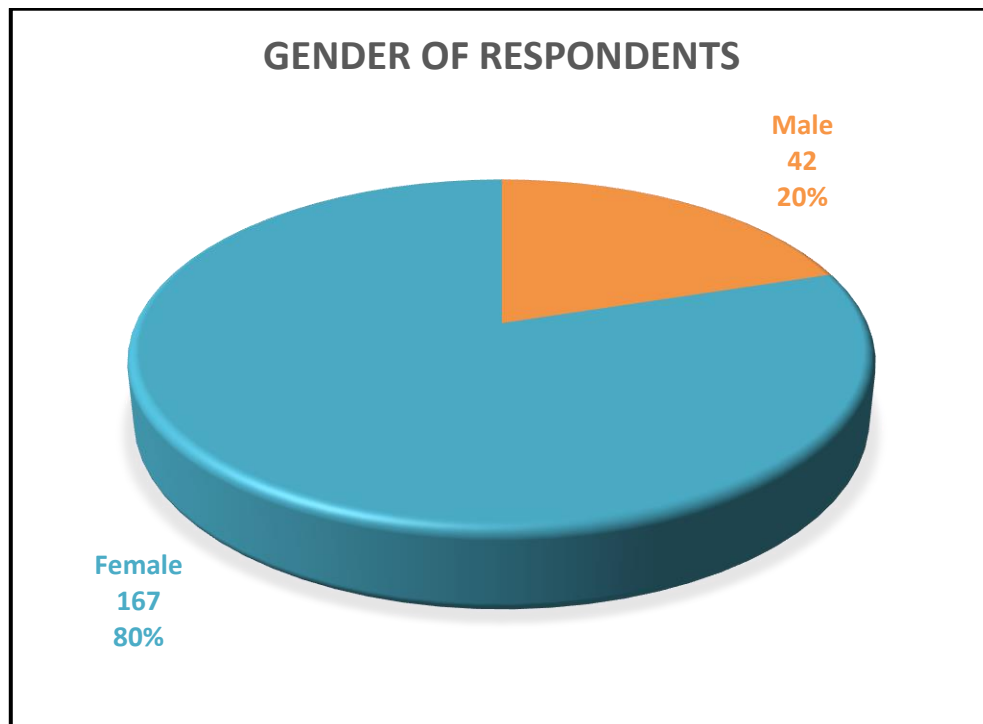


Figure 2-3: Gender of respondents

The researcher aimed to receive twenty completed questionnaires from each professional group. Getting the teachers to participate was the easiest group to work with. A gatekeeper was trained to distribute the questionnaires at primary schools, as planned. A total of 54% of the respondents were teachers, most of them were females.

The most difficult professional group to get to participate was the psychologists. Psychologists were mostly contacted by phone and email. Since they are in private practice, they personally

gave consent to partake in the study. To locate and contact the psychologists had been a challenge. Some psychologists specialize in certain aspects of psychology, and do not work with children aged between six and twelve years. About 17 (8%) psychologists took part in the study.

With the help of Tutela² the questionnaires were distributed to the social workers and the gatekeeper had a huge role to play in getting the completed questionnaires back to the researcher. Social workers of Tutela were very helpful in compiling this study. Twenty-four (11%) of the respondents were social workers.

Respondents linked to the church (reformed and charismatic churches), could be divided into three groups. Ministers or Pastors; Youth leaders and Sunday school teachers. The total group of 11% of respondents were comprised of 9% Pastors, 7% Youth workers and also 11% Sunday School teachers. Many of the pastors were just not interested in completing the questionnaire. Some of the reasons that they offered were that they do not work with children, they are not equipped to work pastorally with children, or they just didn't have the time to complete the questionnaire. Most of the reverends/pastors were male and have never worked pastorally with children and they fear the possibility of needing to do it in the future.

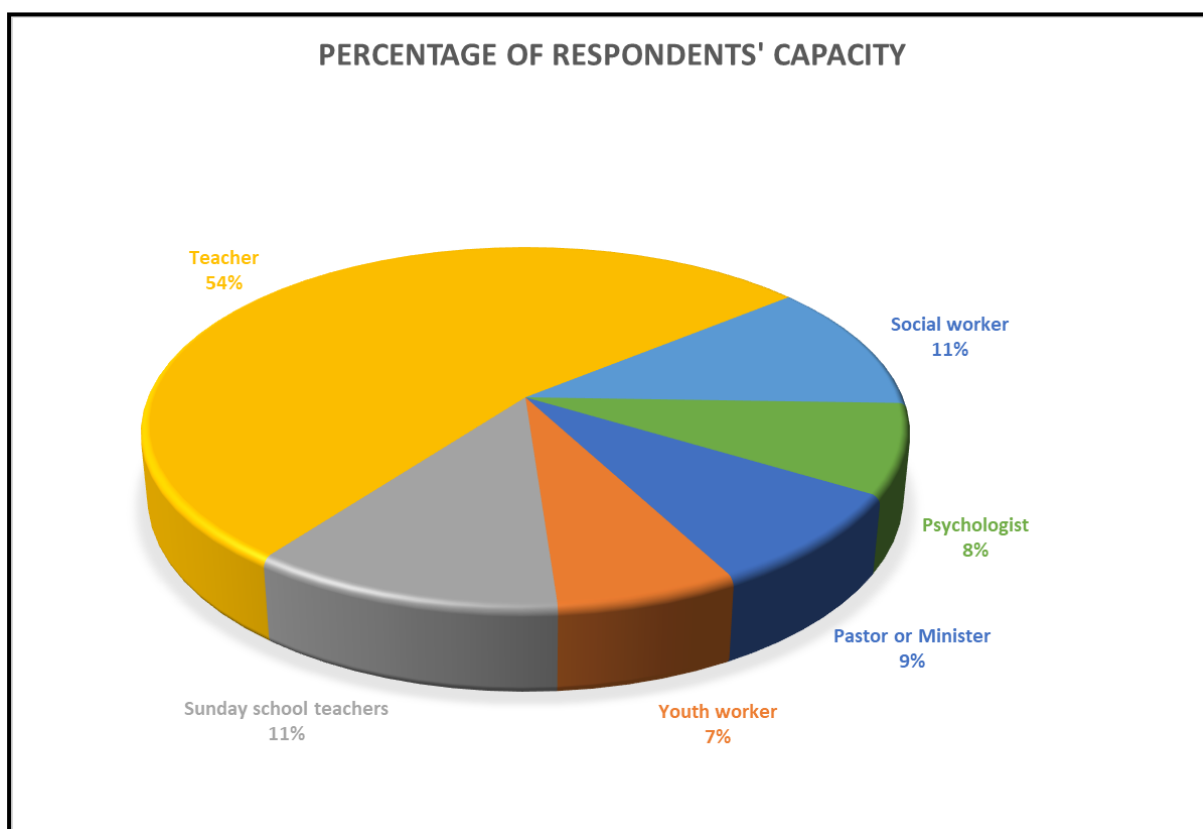


Figure 2-4: Percentage of respondents' capacity

² Tutela is the social services division of the Dutch Reformed Church's Highfield synod.

With 210 completed questionnaires received by the researcher, it was possible to come to some conclusions in the empirical research on the different professional/semi-professional groups.

- **Question 2**

In Question 2 the respondents were asked to identify possible causes of emotional wounds (trauma) listed below. They were asked to indicate the frequency of the traumas they have experienced in their work with children aged between six and twelve years.

The first set of results showed the answers of all the professional/semi-professionals.

Table 2-3: Question 2

Question 2		Never	Seldom	Often	Always
No.	Causes	1	2	3	4
2.1	Moving	31	98	72	9
2.2	Divorce of parents	9	21	117	63
2.3	Restructured families	10	42	121	37
2.4	Bullies	7	37	105	61
2.5	Negative group pressure	12	47	102	49
2.6	Substance abuse by parents	28	72	61	49
2.7	Death of a loved one	8	61	85	56
2.8	Sexual trauma	42	57	56	55
2.9	Hijackings or robbery	39	86	57	28
2.10	Motor car accidents	34	95	62	19
2.11	Suicide of a loved one	56	77	34	43
2.12	Unsatisfactory academic progress	17	61	92	40
2.13	Serious illness	28	89	66	27
2.14	Bad parent-child relationships	9	45	96	60
2.15	Abuse/domestic violence	32	55	61	62
2.16	Financial difficulty of parents/poverty	10	58	85	57
2.17	Uninvolved parents	9	31	110	60
2.18	Unrealistic expectations of parents	19	62	97	32
2.19	Hospitalization	37	87	72	14
2.20	Neglect	27	49	75	59
2.21	Child-headed households	71	66	42	31
2.22	Other	191	2	13	4

The next graph shows the results from all the respondents, and the traumas they get to deal with in counselling.

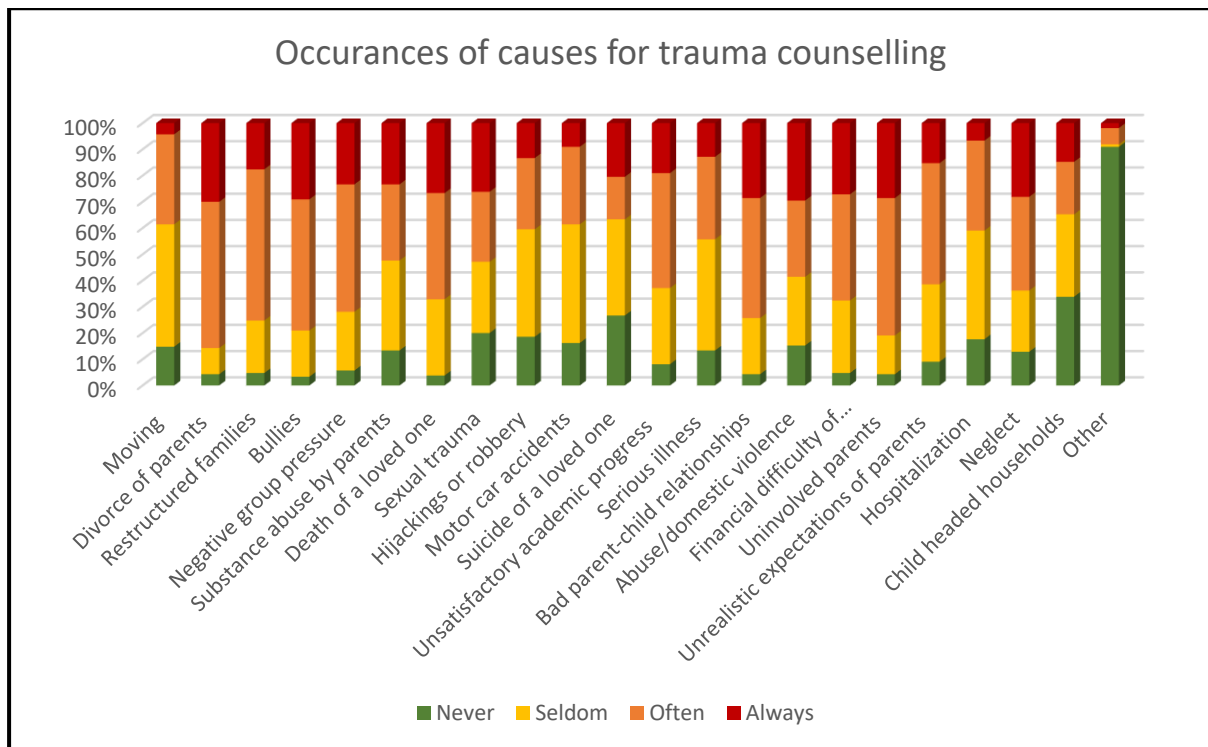


Figure 2-5: Occurrences of causes for trauma counselling

The five most common traumas (sum of 'often' and 'always' from respondents) that were identified, are:

Divorce, uninvolved parents, bullies, restructured families and bad parent-child relationships.

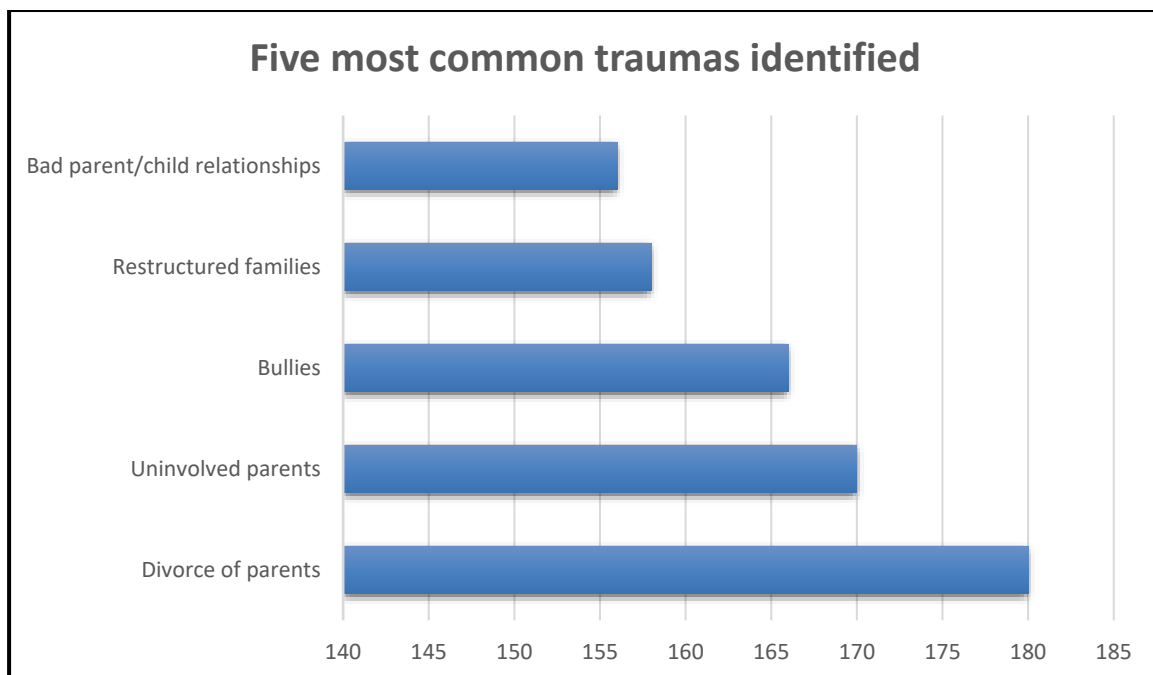


Figure 2-6: Five most common traumas identified

When only the results of the Pastors/Ministers are taken into consideration, a slightly different result can be seen:

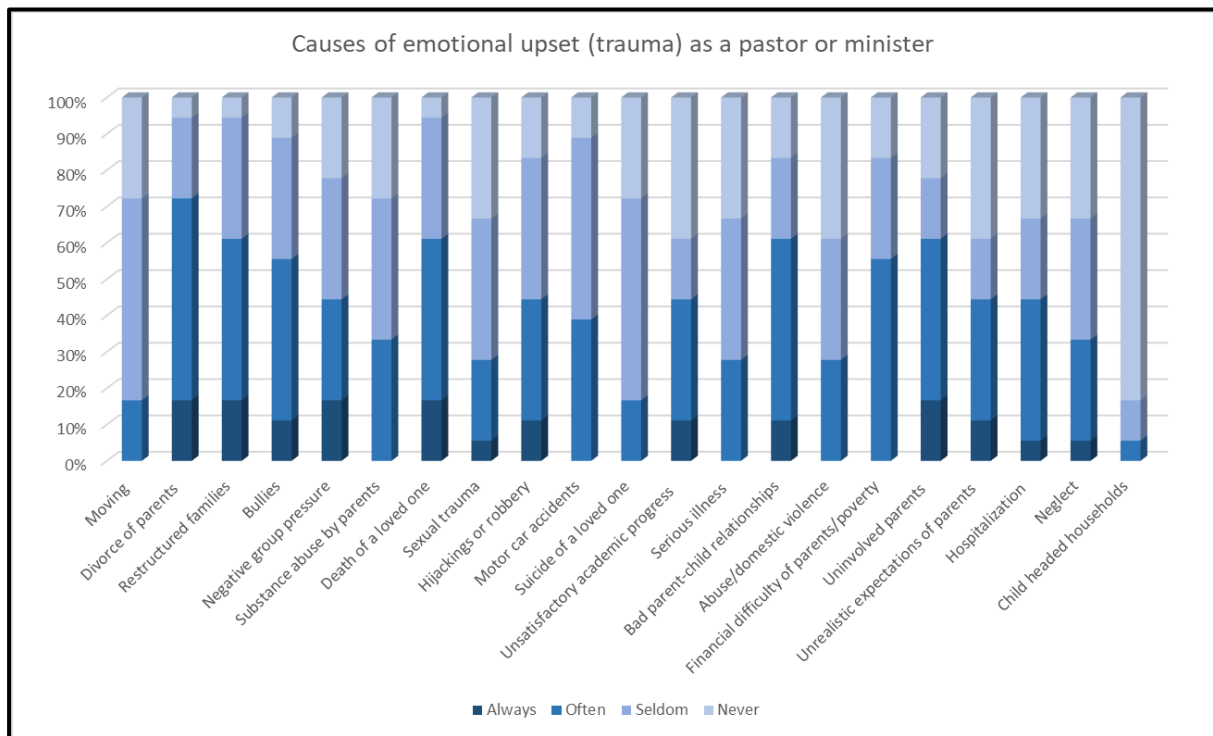


Figure 2-7: Causes of emotional upsets

The five most common traumas that were identified by the religious leaders are:

Divorce, restructured families, the death of a loved one, bad parent-child relationships and uninvolved parents, shown as a percentage of Pastors/Ministers responses.

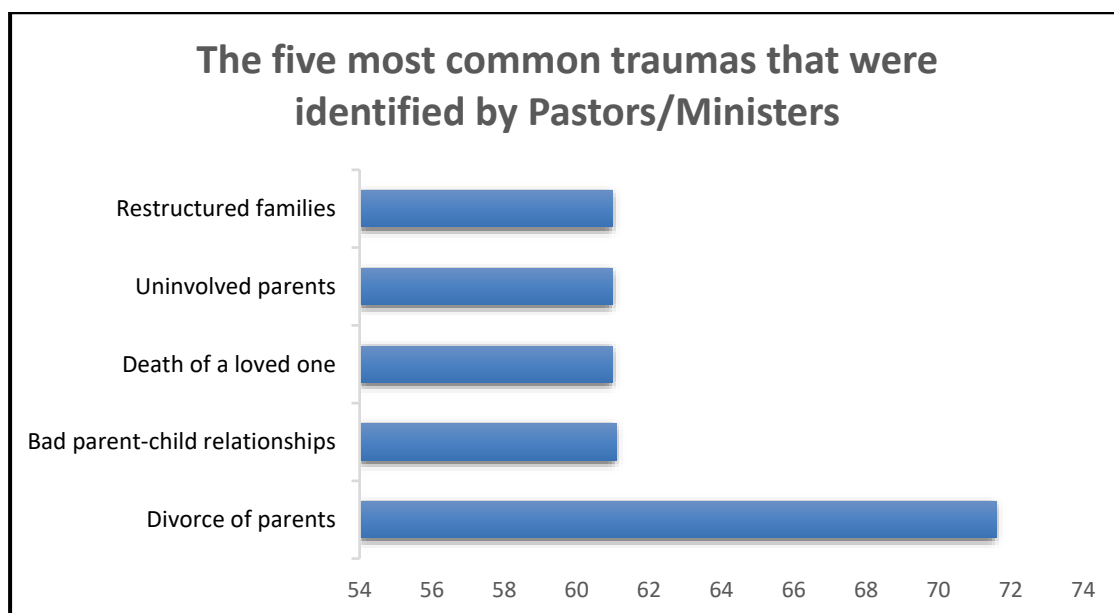


Figure 2-8: The five most common traumas

- **Question 3**

Question 3 asked from the respondents their opinion on the importance of counselling after the different traumas. Figure 2.9 and Table 2.4 show the results of all the respondents.

Table 2-4: Question 3

Question 3		Not important	Minor	Important	Critical
No.	Causes	1	2	3	4
3.1	Moving	14	105	82	9
3.2	Divorce of parents	0	2	75	132
3.3	Restructured families	1	18	100	91
3.4	Bullies	0	4	71	135
3.5	Negative group pressure	0	23	107	80
3.6	Substance abuse by parents	0	11	57	142
3.7	Death of a loved one	0	3	56	151
3.8	Sexual trauma	0	2	13	195
3.9	Hijackings or robbery	0	10	77	123
3.10	Motor car accidents	0	25	113	72
3.11	Suicide of a loved one	0	2	38	170
3.12	Unsatisfactory academic progress	2	58	107	43
3.13	Serious illness	0	25	120	65
3.14	Bad parent-child relationships	0	10	98	102
3.15	Abuse/domestic violence	0	3	37	170
3.16	Financial difficulty of parents/poverty	2	67	113	28
3.17	Uninvolved parents	2	28	113	67
3.18	Unrealistic expectations of parents	2	55	95	58
3.19	Hospitalization	3	70	99	38
3.20	Neglect	0	18	70	122
3.21	Child-headed households	4	33	83	90
3.22	Other	187	2	7	14

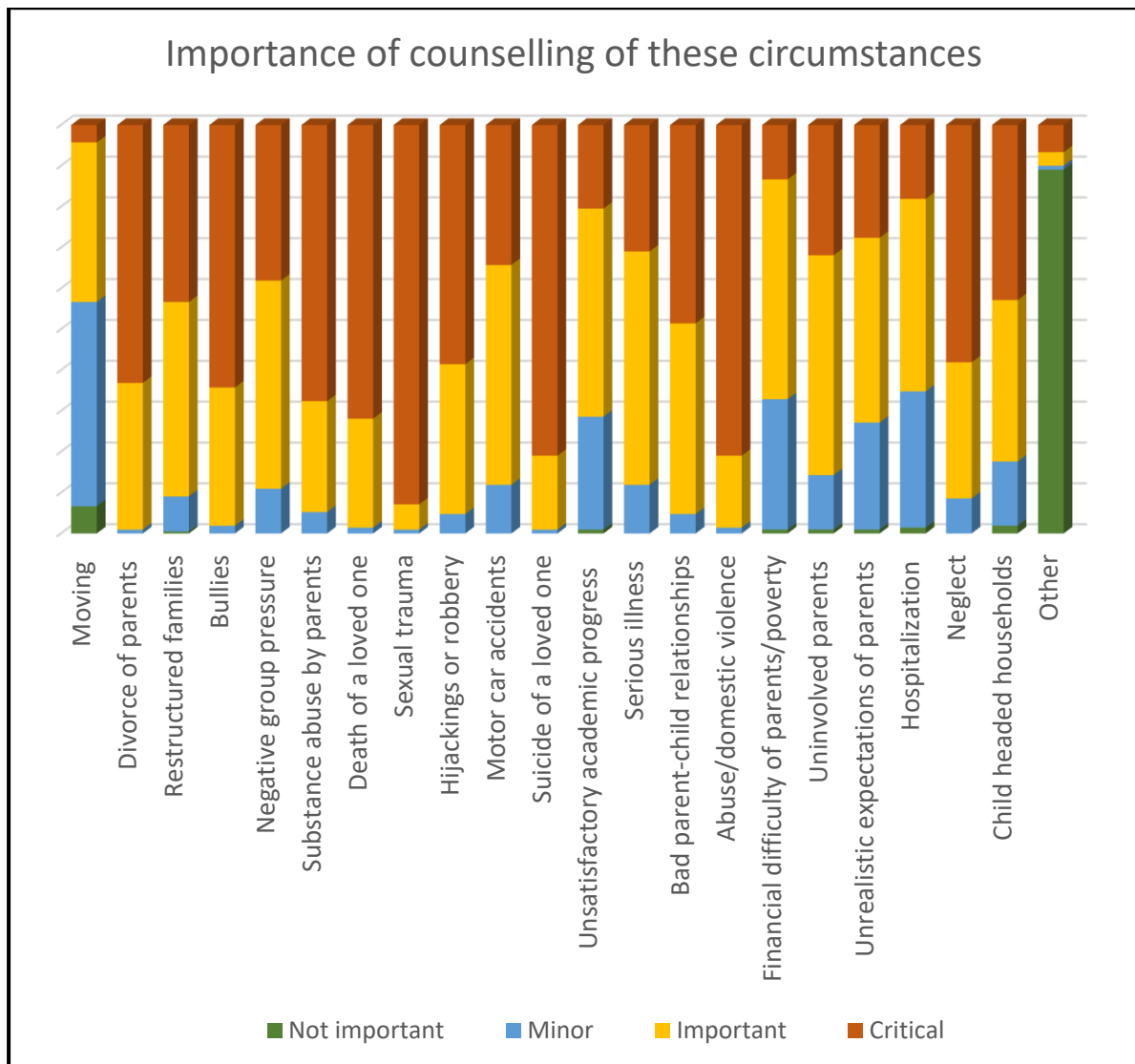


Figure 2-9: Importance of counselling

According to the study, the top 5 traumas that were identified to be in need of counselling are:

- Sexual Trauma (24%)
- Abuse and domestic violence (21%)
- Suicide of a loved one (20%)
- Death of a loved one (18%)
- Substance abuse by parents (17%)

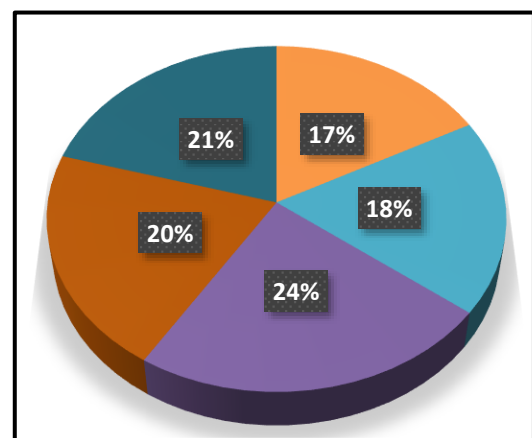


Figure 2-10: The top 5 traumas the groups that were identified to be in need of counselling

The pastors'/reverends' view on traumas that would need counselling differs a bit from the combined view. Judging from the questionnaires there could be a few reasons:

- They address the needs of families and their children in their specific congregations. Depending on the location of the congregation, they are not always involved with all the social problems and traumas the social workers, teachers and psychologists are. Since parents will take their children to the religious leader (pastor/reverend), usually religious matters will be addressed. Issues as moving, negative group pressure, unsatisfactory academic progress, financial difficulty, unrealistic expectations of parents and uninvolved parents will most likely not end up in the consultation room of a religious leader (Pastor/Minister). Uninvolved parents will not likely bring their children to the church, looking for help, but social workers, teachers and psychologists will be more likely asked to address these issues, sometimes revered by a third party.
- Most of the pastors/reverends are male, and very few male religious leaders have the skill, training or self-confidence to address the traumas of young children. In the case of older male pastors/reverends, they often have lost touch with the traumas young children are confronted with.
- Often it is not the child that is revered to the religious leader. The child will be part of a family that suffered some traumatic experience, and a child's emotional woundedness will be addressed as part of the family's emotional woundedness.

Table 2-5: Reverends/pastors identified the following five possible traumas as those they believe, need counselling:

The trauma	Seen as important	Seen as critical
Sexual trauma	0%	100%
Suicide of a loved one	16.6%	83.3%
Divorce	22.2%	77.8%
High jackings	22.2%	77.8%
Abuse and domestic violence	33.3%	66.7%

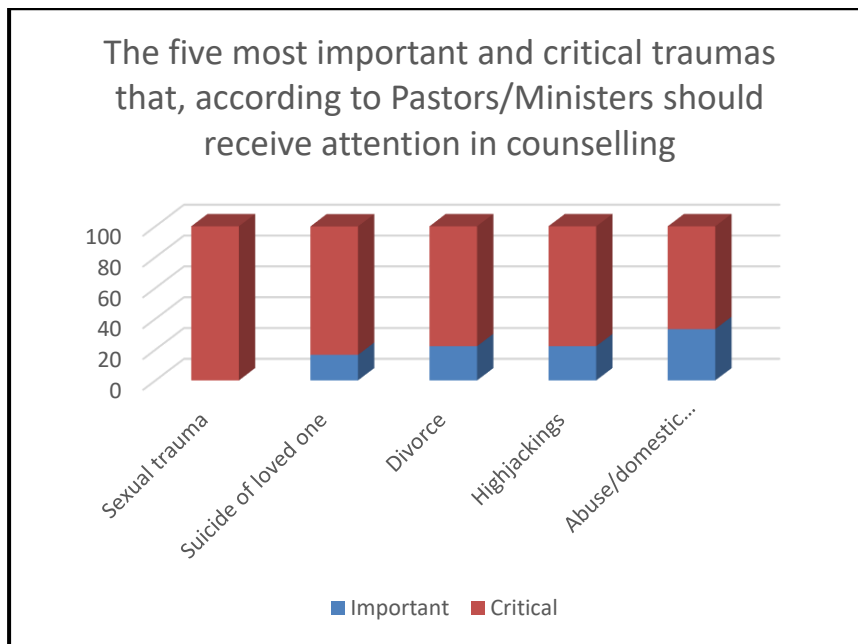


Figure 2-11: The five most important and critical traumas that, according to Pastors/Ministers should receive attention in counselling

- **Question 4**

This question asked from the respondents was if there were any specific counselling models or a combination of models that they would prefer and make use of? The follow-up question asked them to identify the model/s they already use and prefer.

A large group, 76% of all respondents indicated that they do not use a specific model. Only 24% of them indicated that they do make use of a specific counselling model.

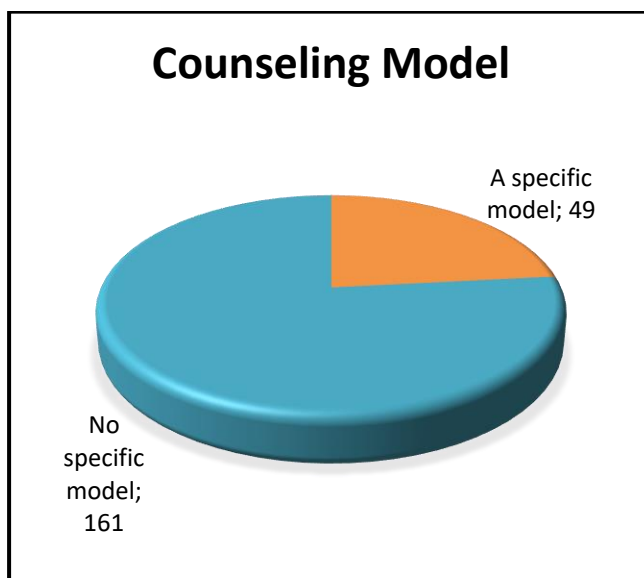


Figure 2-12: Counselling Model

Some of the counselling models that are being used by the professional groups are:

- TPM (Theophostic Prayer Ministry)
- Behaviouristic therapy
- Play therapy
- Art therapy
- Family therapy
- Eclectic approaches (definition: In an eclectic counselling approach, the counsellor would be using different approaches and models to “...effective and truly therapeutic encounter between *this* therapist and *this* client, in *this* situation” (Woolfe *et al.*, 2003:277).
- Group therapy
- Family therapy
- Cognitive Behavioural Therapy (CBT)
- Client centred approaches
- Narrative therapy
- Sequentially planned integrative counselling of children model (SPICC model), (definition: The SPICC model integrates psychotherapeutic approaches with its associated theory of change. These approaches include Client-Centred Psychotherapy, Gestalt Therapy, Narrative Therapy, Cognitive Behaviour Therapy, and Behaviour Therapy (Nortje, 2016:v).
- Traumatic Incident Reduction (TIR).
- Eye Movement Desensitization and Reprocessing (EMDR).

Of the 18 Pastors/Ministers that have completed the questionnaire, 11 do not use any model at all. Four of the Pastors/Ministers use Narrative therapy and 3 make use of Traumatic Incident Reduction (TIR). (See fig 2-13)

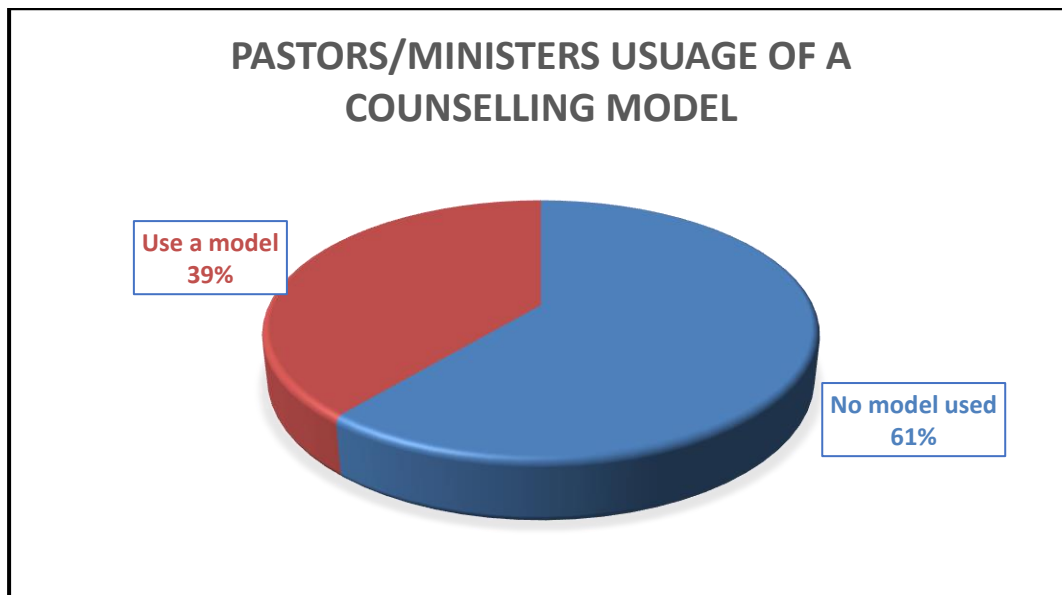


Figure 2-13: Pastors/Ministers usage of a counselling model

- Question 5**

Table 2-6: Question 5

Question 5 / Vraag 5		Count <i>Aantal</i>
	How many p/a	
0	Not applicable	4
1	0-10 children	122
2	10-20 children	39
3	20-30 children	18
4	30-40 children	7
5	50+ children	20

The fifth question tried to establish the number of children, aged between 6-12 years, they would on average counsel per annum?

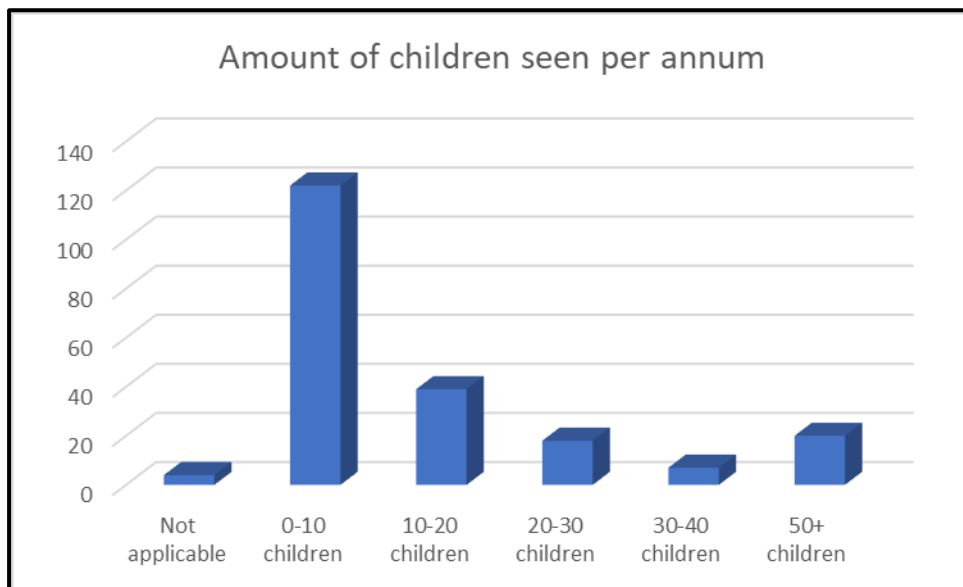


Figure 2-14: Amount of children seen per annum

Few respondents (1.9%) indicated that this question was not applicable to them. A huge group of respondents (58 %) indicated that they see between 0 and 10 children per annum. Of the respondents, 18.5% do see between 10 and 20 children per annum, 8.5% see 20 to 30 children per annum and 3% of respondents see between 30 and 40 children per annum. Most of the respondents that indicated that they only see 1 to 10 children per annum, belong to the teacher group, they see the same group of children during the year which does not leave room for counselling other children. Interestingly 9.5 % of respondents do see more than 50 children per annum. Of this group of 20, 9 were social workers, 5 were teachers, 6 were psychologists.

Of the 18 Pastors/Ministers that have completed the questionnaire, 13 of them counsel only 1 to 10 children per annum, 4 of them counsel 10-20 children and only 1 indicated that he/she counsels between 20 and 30 children per annum. According to this study, most Pastors/Ministers counsel only between 1 and 10 children per annum. Reasons indicated are: a lack of knowledge, or training and sadly some report that young children are not viewed as a focus group for counselling in their congregations.

- **Question 6**

This question asked from the respondent to rate, according to their opinion the success rate of counselling children aged between six and twelve?

Table 2-7: Question 6

Question 6: Success Rate		Count	Percentage
0	Not applicable	11	5%

1	Always satisfactory	20	10%
2	Sometimes satisfactory	79	39%
3	Partially satisfactory	54	25%
4	No success	2	0.9%
5	Not sure	43	20%

The biggest group (79 or 39%) indicated that they would rate counselling success as “Sometimes satisfactory”. Fifty-four (25%) said that they feel partially successful. Only 0.9% had no success regarding counselling, but 20% indicated that they were not sure if they had achieved any success. Some respondents said that they find their counselling to always be successful.

When only the statistics of the Pastors/Ministers are considered, the results look a lot different:

- 50% indicated that they sometimes feel satisfactory.
- 16.7 % indicated partial success.
- 16.7 % are not sure of their success.
- 11.1 % indicate that they always have satisfactory results.
- 5.6 % feel that they have no success at all.



Figure 2-15: Counselling success rates

An alarming 39% of Pastors/Ministers have partial, no success; or are not sure of their success.

The second part of question 6 asked how success is qualified and over what period of time.

Almost all respondents that answered the question, would qualify success by the change in the behaviour of the child, the way in which the child is coping with the trauma or a scale model 0-10 after six months. However, few gave a time-frame indication: 6 months; 1-3 weeks; 6-8 weeks. Because of the fact that the models that are being used differ in time-frame, the results will also differ. The respondents mostly indicate that there is no time frame and that it all depends on the child.

- **Question 7**

The purpose of Question 7 was to establish the strengths or weaknesses of the respondents own or other counselling model(s) that they use?

Table 2-8: Question 7

Model	Strengths	Weaknesses
TPM	Successful	
Play therapy	Build a relationship. Child-friendly Easy to interact with the child. Could involve parents	Take time Get emotionally involved Focus more on positive aspects, not balanced. Parents not patient enough, don't bring them back. Time consuming
Narrative therapy	Emotions are always present. Have the means to be relevant in specific contexts. Grow self-awareness. Work well.	Not child-friendly Trouble with trust because of age and gender. Do not necessarily give advice to children. Not enough illustrations. Children cannot express emotions.
CBT	Help normalizing psychic functioning Evidence-based	The specific model does not work with any patient. Suitable for normal to high intellectual functioning.
SPICC model	Short-term therapy. Do not need resources. Enriches personal experiences.	
TIR	Age appropriate. Person-centred, child self gets to the solution.	Lack of short-term solutions. The model has a strict protocol, not all are comfortable with it.

Model	Strengths	Weaknesses
TPM	Successful	
	Emotional healing more permanent. Resolve trauma in one session. Results are permanent.	
Eclectic approach	Adaptable	Time restrains

Some respondents indicated strengths and weaknesses that are not linked to a specific model:

Strengths:

- Gain trust
- Good listening skills.
- Using multiple approaches.

Weaknesses:

- Not enough experience.
- Getting too involved emotionally.
- Unavailability of resources.
- Workload escalates, no time for follow up.
- Language barriers.
- Functioning level of children is very low.
- A child cannot express himself in language.

They were also asked to identify aspects they would want a counselling model to address (taken directly from answer sheets):

- Assistance to therapeutic approaches i.e. Family therapy.
- Bullying, sexual trauma.
- After trauma counselling I would like to give the child more practical aids to help them cope.

- Rejected children, sexual misconduct, parents murdered in front of children, suicide.
- To identify emotional needs & to give support.
- How not to get emotionally involved?
- Molestation and divorce counselling.
- Basic counselling skills for a variety of traumas.
- How to help without getting too involved or manipulated.
- Death in the family, divorce, suicide, bullying.
- Steps to follow.
- How to create calmness and trust within a child.
- Specific models for low-level functioning children.
- All models must give practical help.
- Therapy for children that experienced trauma, have PTSD symptoms and cannot remember the incident.

- **Question 8**

Question 8 asked the participant to indicate how often, on average, they would consult a child, the number of sessions they would have with the child and if and, according to their opinion, how often the parents should be involved in the child's counselling.

A total of 148 Respondents answered the question. Upon asking how often they consult a child for counselling, the biggest group (60.6%), indicated that they would see the child on a weekly basis, 17.7% see their clients every second week and 21.7% see their clients only once a month.

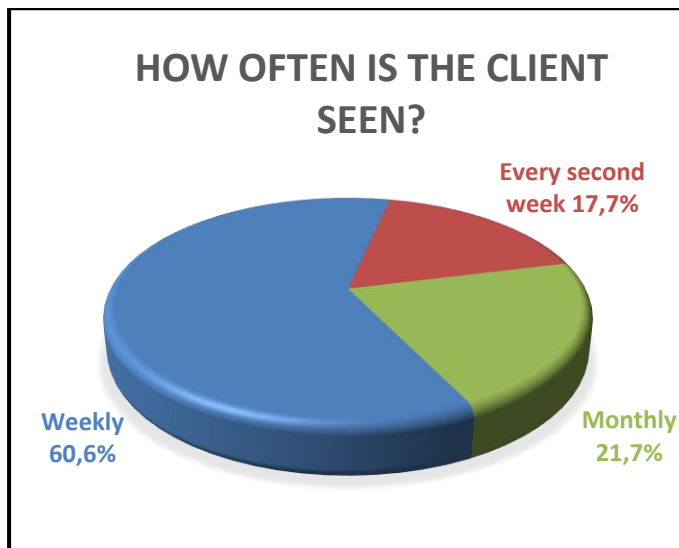


Figure 2-16: How often is the client seen

When the same question was asked to the Pastors/Ministers, 2 indicated that they do not see the child on a frequent basis, 8 Pastors/Ministers will see the child weekly, 5 indicated that they would see them every two weeks and 3 said that they would see the child on a monthly basis.

The respondents were asked to indicate the average amount of sessions that they would see a client (all the participants).

Judging by the results, clients/children are on average seen between 3 and 5 times.

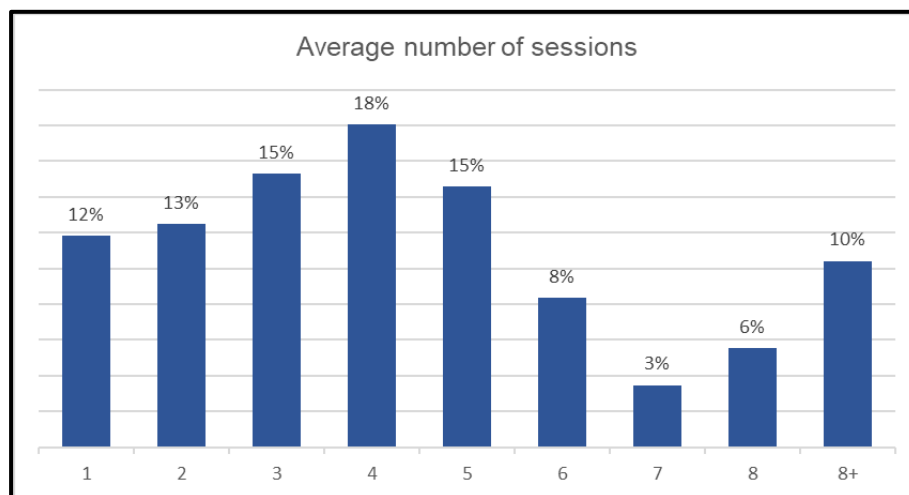


Figure 2-17: Average number of sessions

A relatively big group of respondents see their clients more than 8 times.

The same question for the Pastors/Ministers, did not show big differences, though their average sessions are between 2 and 4.

The respondents were also asked how often they see the need to involve the parents of the children.

A small group of 5.7 % indicated that they never involve the parents. Teachers were mostly the group that indicated that they would never involve the parents, it is mostly the teachers that do not have access to the parents. Some of the children stay far from schools and uses taxi's as transport. These children's parents seldom have contact with the teachers of the children. This could also be the case with social workers and psychologists that work at the schools.

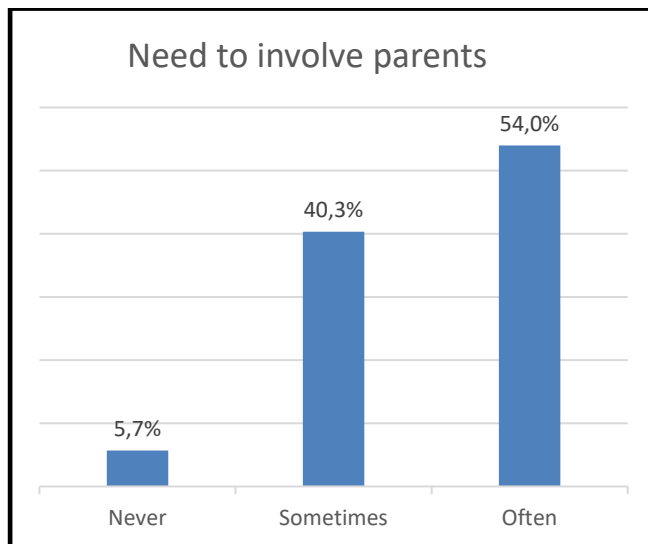


Figure 2-18: Need to involve parent

A relatively large group said that they do feel that it is sometimes necessary to involve the parents. It does however happen that the parents do not want to commit and work with the counsellor to better the emotional health of their child. The biggest group (54%) said that they often see it fit to involve the parents in the counselling process. Some respondents even see it as an opportunity to do some family bonding- and counselling.

When the 18 Pastors/Ministers were asked how often they feel it necessary to involve the parents in the counselling, 1 did not reply, 1 said never, 8 indicated that it would sometimes be necessary and 8 would often involve the parents.

- **Question 9**

Question 9 tried to establish the need for a user-friendly Pastoral (Christian) counselling model.

Table 2-9: Question 9

Question 9		Count
Benefit from pastoral model		
1	Definitely Not	11
2	Maybe	59
3	Definitely	133

Of the respondents 65.5% indicated that that they would benefit from the development of a Pastoral (Christian) counselling model. A further 29% indicated that they would maybe be interested in such a model. Only 5.4% will definitely not benefit from such a model. When this group of respondents were studied, it seems to be the group of people that do not associate themselves with the Christian religion.

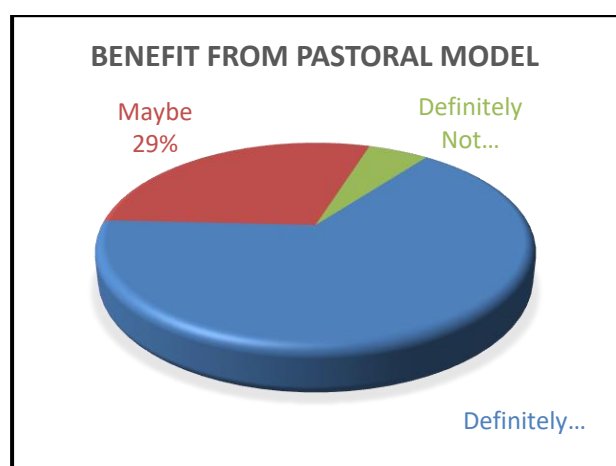


Figure 2-19: Benefit from pastoral model

Some of the Pastors/Ministers (4) answered that they would maybe benefit from such model and 14 of the 18 indicated that they would definitely benefit from a user-friendly Pastoral counselling model.

- Question 10**

The last question simply asked if they would be interested in the outcome of the study, and if so, to provide an email address so that the researcher should send the results to them.

79% of all respondents indicated that they would be interested in the outcome of the study.

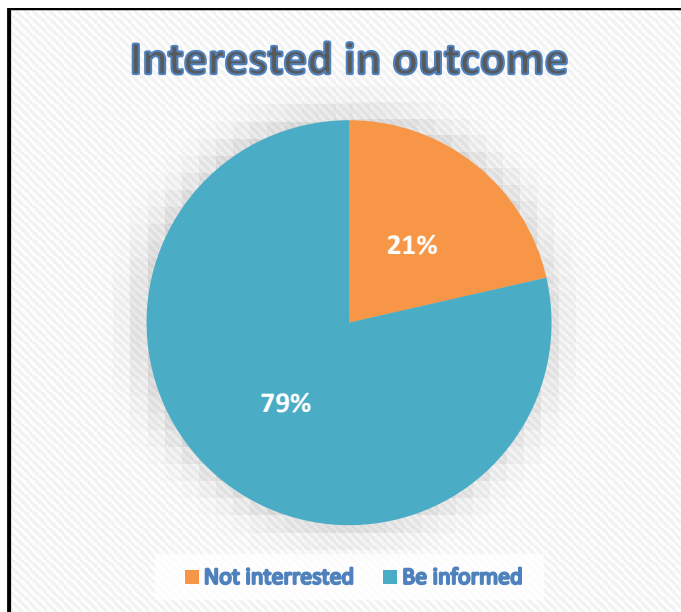


Figure 2-20: Interested in outcome

2.10 Conclusion on Chapter 2

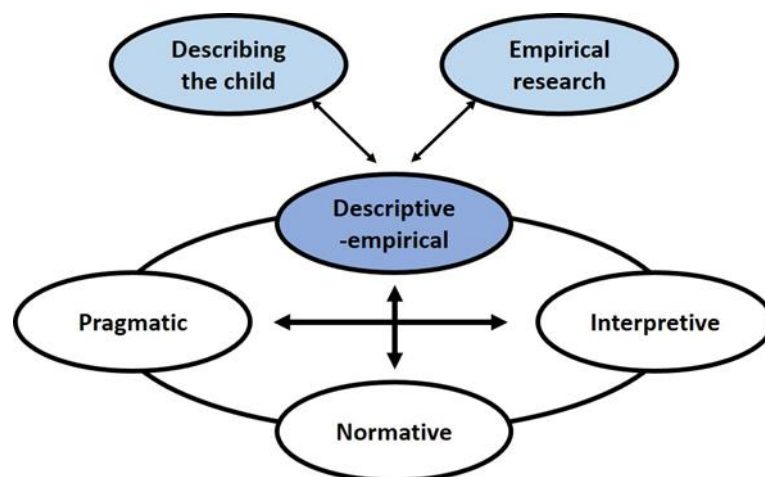


Figure 2-21: Descriptive-empirical

Chapter 2 answers to the descriptive-empirical (what is going on?) task of Osmer (Osmer, 2008:4). The researcher divided the chapter into two parts. The first part described the child and then specifically the wounded child. For the researcher to be able to develop a model, equipping pastors to give pastoral counselling to emotionally wounded children aged between six and twelve, the researcher should have sufficient information on the development (emotional-, cognitive- and physical development) of the child aged six to twelve years. It is also important to study the impact of trauma/emotional woundedness on the child's development.

The second part analyses the results of the empirical study. With the empirical study, the researcher tried to identify the most common causes of emotional woundedness in children aged six to twelve years. If the researcher could with the help of an empirical study, establish the most common traumas/emotional wounds that the Pastor/Minister has to deal with, a model could be developed to assist the Pastor/Minister counselling these children.

2.10.1 Describing the child (Development of middle childhood phase) (See 2.2)

In the process of developing a model that could help the Pastor/Minister to give pastoral counselling to the emotionally wounded child between the ages of six- and twelve years, it is very important to understand the level of functioning of the child. A child in this age group reaches specific milestones in connection to physical-, cognitive-, emotional- and social development. Age appropriate counselling methods, trauma counselling facilitation, play therapy, age appropriate games etc. would be decisive in developing the model.

2.10.2 The child and emotional woundedness (See 2.3)

According to Farger and Dooly (2011:21) "Traumas always leave scars. After healing, the survivor does not return to being exactly as they were before the trauma. As with many obstacles in life, a survivor of some traumatic experiences will have a choice to use the event as a new compass – possibly a better one – for future decisions about how to live."

For a person/child to be able to proceed in life as a whole person, he/she needs at some time to let the unconscious and conscious mind interact with each other in order to proceed from that event honestly and as an integrated person (Farger & Dooly, 2011:6).

The after-effects of childhood trauma are often worse than the initial traumatic event. The experience itself may come to an end, but the effects will keep going on. The child ends up with nightmares where the trauma is either currently going on or is about to start all over again (Wright, 2011:339).

For a Pastor/Minister to be able to assist an emotionally wounded child, he/she should have some knowledge and understanding of woundedness/trauma. Without knowledge, actions of an emotionally wounded child could sadly be mistaken as misbehaviour. A model to assist Pastors/Ministers should at the very least educate the readers of some of the classic actions or reactions traumatized children could have or project.

2.10.3 Normal course of woundedness or trauma (see 2.4)

The work of Yvonne Retief had been studied and discussed, especially her diagram on the normal course of processing trauma (Retief 2005:30). She divides the process into four phases: the

alarm phase, the outcry phase, the recoil phase and the integration phase. In each phase the body reacts differently, and the person is experiencing different sensations. When the person and his/her body don't go through the normal course of trauma, they get "stuck" and that could result in PTSD symptoms.

The researcher is known with the work of Retief and would incorporate her work into the developing model.

2.10.4 The influence of trauma on the development of a child. (see 2.5)

All people, as well as children, are vulnerable to trauma. If the child experienced direct trauma or was exposed to indirect trauma, he/she is going to experience some form of trauma (Farger & Dooly, 2011:25). Children are still developing emotionally, physically and mentally, therefore the impact of trauma needs to be carefully assessed.

2.10.4.1 Physical and cognitive development (see 2.5.1)

- **Influence on the brain (see 2.5.1.1)**

A child develops the ability to differentiate between concrete and symbolic thinking, helping them to understand experiences (Farger & Dooly, 2011:7).

When confronted with trauma the person is unable to fully understand the impact of his/her experience (Farger & Dooly, 2011:7). When a person cannot think symbolically, his/her feelings, thoughts and sensations become concrete and he/she may experience physiological symptoms as sweating or trembling (Farger & Dooly, 2011:7).

The more the brain develops and a person's ability to learn from experiences progresses, the more effectively will experience be symbolised and incoming thoughts could be positively dealt with (Farger & Dooly, 2011:7). In developing a pastoral model, this is very important to understand and to take into consideration. A child's brain is not as developed as an adult's brain. "The frontal lobe, which is part of the brain dedicated to cognitive functions, planning and organization are apparently not fully developed until the individual reaches their mid-20's (Descilo & Steiner, 2018:2)." Because of the child's brain still developing still developing, the brain is not yet able to connect all the incoming information.

- **Memory storage (see 2.5.1.3)**

The brain stores memory in two ways: the explicit (declarative) memory; and the implicit memory, which is sensory and emotional. The implicit memory has no language. When confronted with trauma, it is stored in the implicit memory and it could be difficult to communicate in words. In

developing this model, the researcher needs to attend to ways to access the implicit memory. Play and Play therapy should be incorporated.

2.11 Post-Traumatic Stress Disorder (PTSD) (see 2.6)

Children are not excluded from PTSD. A Child could relive the traumatic experience in numerous uncontrollable ways. Flashbacks, nightmares of the scene and intrusive bodily sensations are common (Farger & Dooly, 2011:10). The researcher should give attention to the emotional, physical and cognitive effects that PTSD could have on a child and should point that out in the proposed model in order for the Pastor/Minister to recognize the effects.

2.12 The influence of childhood trauma on adulthood (see 2.7)

Childhood trauma may compromise an adult's ability to recover from adulthood trauma (Bessel *et al.* 2007:333). With this proposed model, the researcher would attempt to equip and mobilize more people to be able to help emotionally wounded children/traumatized children to reduce the long-term effects of trauma.

2.12.1 Empirical research (see 2.8)

The aim of the empirical research was to point out different types and frequency of emotional woundedness that a Pastor/Minister is challenged with. With the relevant information gathered, a method of pastoral counselling, appropriate for the age group six to twelve, can then be developed.

The aim of this questionnaire was to gather information on the following:

- The researcher wanted to determine the main causes of emotional wounds of children, by asking the respondents to identify the most common causes.
- It aimed to determine if and what type of counselling methods were known and used by these professionals in counselling emotionally wounded children.
- If they used any known counselling models when assisting these children.
- The average number of children they do counsel per year.
- To rate their success when counselling.
- The strengths/weaknesses of the counselling model(s) that they use.
- How often (on average) do they see the child?

- If they involve the child's parents with the counselling?
- The last question asked if they would find a practical Pastoral counselling model useful in their counselling of these children.

2.13 Results of Empirical study (see 2.9)

- **Question 1**

The 210 respondents that did partake in the study, were each categorized according to in his or her professional capacity, gender and age group.

Much more females than males participated in the study. And of the professional/semi-professional groups that included Pastors/Ministers; Youth workers; Sunday school teachers; Teachers; Social workers and Psychologists, teachers were the groups that took part the most.

- **Question 2**

In Question 2 the respondents were asked to identify possible causes of emotional wounds (traumas), listed. They were asked to indicate the frequency of the traumas that they experienced their work with children aged between six and twelve.

Since this study is on developing a Pastoral model for Pastors and Ministers, the researcher will at this stage only point out results concerning them as a group.

The five most critical traumas that the Pastor/Minister get to deal with are: divorce, restructured families, the death of a loved one, bad parent-child relationships and uninvolved parents.

If a practical Pastoral counselling model should be developed for Pastors/Ministers, counselling the emotionally wounded child, the model should be able to help them, helping the child. Such a model should be able to address these traumas that they experience in their congregations.

- **Question 3**

Question 3 asked from the respondents their opinion on the importance of counselling after the occurrence of different traumas. Again, in this conclusion, only the results of the Pastors/Ministers are reported. They indicated that the five most important and critical traumas that should receive attention in counselling is: sexual trauma, suicide of a loved one, divorce, highjackings and abuse/domestic violence.

Even though all the Pastors/Ministers indicated that counselling after sexual trauma with children is critically important, few are confronted with that. Pastors/Ministers indicated that these five

traumas are those which are of critical or high importance when counselling is considered. They are however more confronted with less violent traumas, considering children aged between six and twelve.

The results of questions 2 and 3 are interesting and some food for thought. The developing of a pastoral counselling model that could assist the Pastors/Ministers, counselling wounded children, should not be influenced by the trauma at hand. The model should be able to assist them in counselling the child irrespective of the trauma involved.

- **Question 4**

This question was asked from the respondents if there were any specific counselling models or a combination of models that they would prefer and use? The follow-up question asked them to identify the model/s they use and prefer.

76% of all respondents indicated that they do not use a specific model. Only 24% of them indicated that they do make use of a specific counselling model.

Some of the models identified were: TPM (Theophostic Prayer Ministry); Play therapy; Narrative therapy; Cognitive Behavioural Therapy (CBT) and Traumatic Incident Reduction (TIR).

Of the 18 Pastors/Ministers that completed the questionnaire, 11 do not use any model at all. 4 of the Pastors/Ministers uses Narrative therapy and 3 Uses Traumatic Incident Reduction (TIR).

Most of the Pastors/Ministers indicated that they have no knowledge of counselling children. Only a few have some sort of counselling training. With the proposed model the researcher intends to develop a user-friendly counselling model, that could help more Pastors/Ministers to counsel traumatized children.

- **Question 5**

The fifth question tried to establish the number of children, aged between 6-12 years, they would on average counsel per year?

Of the 18 Pastors/Ministers that completed the questionnaire, 13 of them see only 1 to 10 children per annum, 4 of them see 10-20 children and only 1 indicated that he/she sees between 20 and 30 children per annum. According to this study, most Pastors/Ministers see only between 1 and 10 children per annum. Reasons indicated are: a lack of knowledge, or training and sadly some report that young children are not seen as a focus group for counselling in their congregations.

If lack of knowledge or training should be the reason why Pastors/Ministers do not see children for counselling, the researcher intends to, through the intended model empower more Pastors/Ministers to help traumatized children.

- **Question 6**

This question asked the respondent to rate, according to their opinion the success rate of counselling children aged between six and twelve?

When only the statistics of the Pastors/Ministers are considered, the results look a lot different than those of the bigger group (see 1.9.6):

- 50% indicated that they sometimes feel satisfactory.
- 16.7 % indicated partial success.
- 16.7 % are not sure of their success.
- 11.1 % indicate that they always have satisfactory results.
- 5.6 % feel that they have no success at all.

The respondents that indicated success all use TIR (Traumatic Incident Reduction) in their dealing with children's traumatic experiences. The researcher would include TIR in the proposed model as it is a relatively easy and successful way of dealing with trauma (See chapter 3.2.4).

- **Question 7**

Question 7 was asked to establish the strengths or weaknesses of the respondents own or another counselling model (s) that they use?

Most respondents indicated that a strong point of a counselling model is that it should be child-friendly, build relationships, should be age appropriate and should be successful within minimum sessions.

Some of the models' weaknesses include that it is not child-friendly, especially when tried with handicapped children, trust issues, time restraints and that children do not really get advice.

These strengths and weaknesses should be taken into consideration in the development of the proposed model.

- **Question 8**

Question 8 asked the participant to indicate how often, on average, they would see a child, the number of sessions they would have with the child and if and, according to their opinion, how often the parents should be involved in the child's counselling.

Of the 18 Pastors/Ministers, 2 indicated that they do not see the child on a frequent basis. 8 Pastors/Ministers will see the child weekly, 5 indicated that they would see them every two weeks and 3 said that they would see the child monthly.

Pastors/Ministers see children on average sessions are between 2 and 4 times.

When the 18 Pastors/Ministers were asked how often they feel it necessary to involve the parents in the counselling, 1 did not answer, 1 said never, 8 indicated that it would sometimes be necessary and 8 would often involve the parents.

Taking into consideration that only 18 of the 210 participants were Pastors/Minsters, it should be mentioned their statistics differ from the rest of the respondents. Taking the rest of the results into consideration, the researcher would in the proposed model suggest a minimum of six sessions with a child. The parents should also be involved in the counselling process.

- **Question 9**

Some of the Pastors/Ministers (4) answered that they would maybe benefit from such model and 14 of the 18 indicated that they would definitely benefit from a user-friendly Pastoral counselling model.

- **Question 10**

The last question simply asked if they would be interested in the outcome of the study, and if so, to provide an email address so that the researcher should send the results to them.

79% of all respondents indicated that they would be interested in the outcome of the study. 100% of the Pastors/ Ministers would be interested in the outcome of the study.

The results and aspects studied as part of Osmer's first question (The descriptive-empirical task) will be incorporated into the proposed model by the researcher.

CHAPTER 3: THE INTERPRETIVE TASK - IDENTIFYING SOME OF THE DIFFERENT COUNSELLING MODELS FOR THE EMOTIONALLY WOUNDED CHILD FROM OTHER DISCIPLINES

3.1 Introduction

“Why is this going on? Osmer asks the question to guide the researcher to answer the second of four core tasks of practical theological interpretation (Osmer, 2008:4). The interpretive task aims at including theories of the arts and sciences to get a better understanding of the occurrence of patterns and dynamics (Osmer, 2008:4).

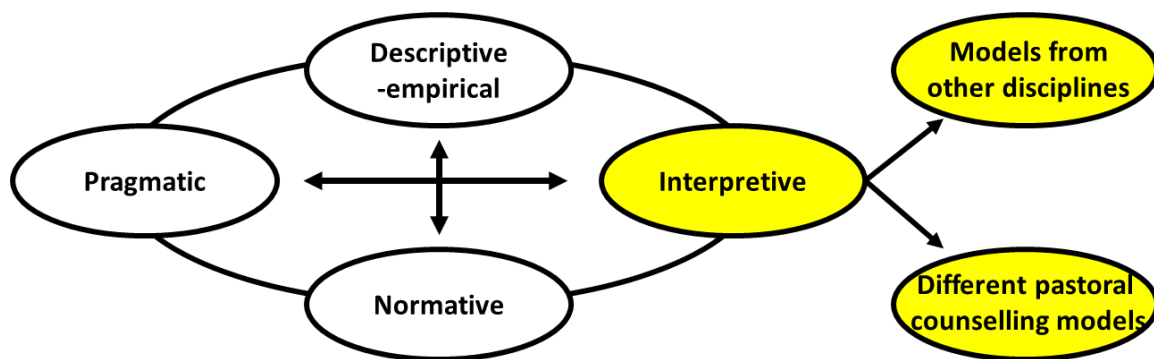


Figure 3-1: Osmer's interpretive task as part of this model with the two sub-divisions.

In order to answer to Osmer's interpretive task, the researcher would in this chapter, identify some of the different counselling models for the emotionally wounded child from other disciplines.

Per Coetzer (2013:4-15) trauma and its effects have for years been misinterpreted and misdiagnosed. During World War 1 and 2, numerous psychiatric cases were reported where soldiers were not able to function on the battlefield. Some psychologists have attributed the symptoms to physical causes, others said that the soldiers were lazy and cowardly. After the war, these soldiers that have struggled with long-term psychiatric symptoms were seen as an embarrassment to the community (Coetzer, 2013:5-12). Intensive research on the long-term psychological effect of war was only started during the Vietnam war. In 1970, two psychiatrists, Robert Jay Lifton and Chaim Shatan played an important role in this research. Only in 1980 did the American Psychiatric Association name these symptoms as Post Traumatic Stress Disorder (Coetzer, 2013:15). Trauma and the effects on mankind is thus a relatively young research area although much has been published since 1980.

The question, if psychology and theology could both be used to address issues of people, there are different opinions.

Psychotherapist Plante (2009:12) claims that psychology in the 20th century prided itself as being a serious science and tended to move away from all things religious, in an effort to emphasize the scientific approach to research and clinical practice. “The rigorous empirical science of psychology offered no place for religion.” (Plante, 2009:13). Plante (2009:13) also alleges that psychologists who were religious-spiritual and who would want to integrate their faith and spirituality into their work would do it in the quiet.

In the 21st century, much did change, and these two academic fields did in some cases move closer together. According to Sue *et al.*, (1999:1065) did the National Multicultural Conference and Summit of 1999 concluded that “psychology must break away from being a unidimensional science, that spirituality is important and that psychology must balance its reductionistic tendencies with the knowledge that the whole is greater than the sum of its parts.” “Understanding that people are ... spiritual beings are a necessary condition for a psychology of human existence.”

Coetzer (2014:29) also advocates the approach that body, spirit and emotions can't be separated, and this is his belief and grounds for writing his book “*Trauma – die meedoënlose vyand: praktiese riglyne vir Pastorale begeleiding*” (2014).

3.2 Some of the different counselling models for the emotionally wounded child from other disciplines.

3.2.1 Cognitive Behaviour Therapy (CBT)

3.2.1.1 Origins

The theoretical basis for CBT evolved through significant research influences. Pavlov and his classical conditioning were one of the earliest influences on Cognitive behaviour therapy (CBT). In his research, Pavlov demonstrated that emotional responses, like fear, could become conditioned by specific events and situations (Stallard, 2002:2). Classical conditioning was extended to human behaviour and clinical problems by Wolpe (1958), who developed systematic desensitization. Skinner (1974) also had an influence as he highlighted that behaviour is affected by antecedents (setting conditions) and consequences. Positive consequences act as reinforcers. And by altering antecedents and consequences, behaviour could change (Stallard, 2002:2). According to Allis (1962), emotional affect is influenced by cognitions. Aaron Beck studied distorted cognitions and its effect on depression. He documented the relationship between cognitive processes, emotional states and psychological problems (Stallard, 2002:2).

3.2.1.2 Rationale

Cognitive behaviour therapy focuses on the relationship between (1) cognitions - what we think, (2) affect/emotions – how we feel, and (3) behaviour – what we do (Stallard, 2002:1).

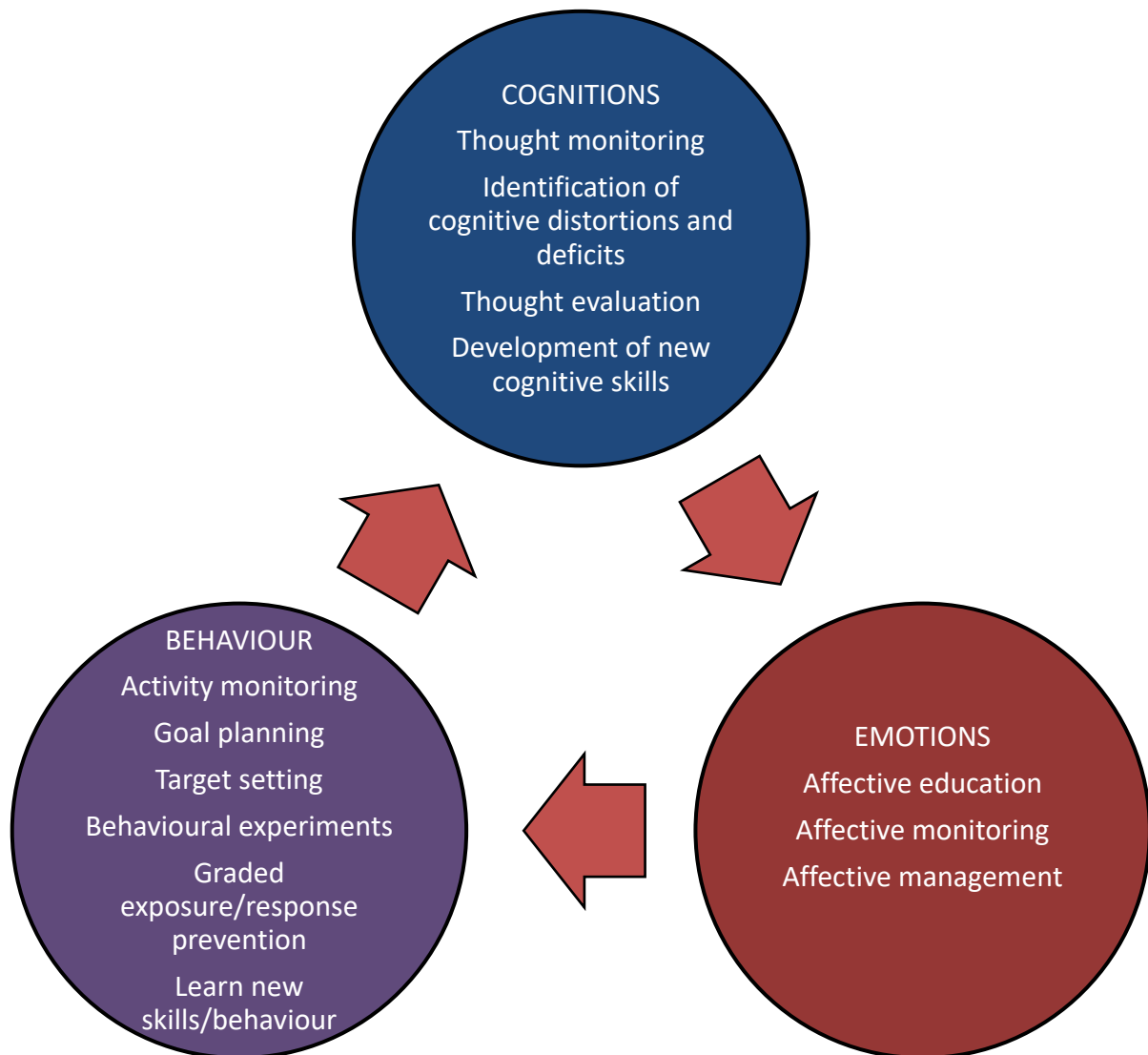


Figure 3-2: The cognitive model (Stallard, 2002:4)

Cognitive behaviour therapy addresses cognitive deficits with the teaching of new cognitive and behavioural skills (Stallard, 2002:5).

Core characteristics of cognitive behaviour therapy include (Stallard, 2002:7):

- CBT is theoretically determined.
- It is based on a model of active collaboration.

- It is brief and time-limited.
- It is objective and structured.
- It focuses on current problems.
- It encourages self-discovery and experimentation.
- It advocates a skills-based learning approach.

The purpose of CBT is to “increase self-awareness, facilitate better self-understanding, and improve self-control by developing more appropriate cognitive and behavioural skills (Stallard, 2002:7).”

The core components of CBT programmes include the following (Stallard, 2002:7):

- monitoring of thoughts, feelings and/or behaviour
- psycho-education and problem formulation
- identification, challenging and testing of cognitions
- developing new cognitive skills
- learning alternative ways to manage anxiety or unpleasant emotions
- learning new behaviours
- target setting and home-based practice assignments
- positive reinforcement

3.2.1.3 Adapting CBT for children

The cognitive capacity of children raised questions on the effectiveness of CBT on young children. Children need to be able to (Stallard, 2005:105):

Monitor affective states

Reflect on automatic thoughts

Distinguish between and understand the link between thoughts and feelings

Engage in thought appraisal and cognitive restructuring

These tasks could be challenging for young children, but Stallard (2005:106) is of opinion that children have the ability to interact with many of the tasks required in CBT. There are various ways to implement the ideas and methods of CBT on a child’s developmental level like (Stallard, 2005:107-111):

- Games

- Puppets
- Story-telling
- Storybooks
- Visualization

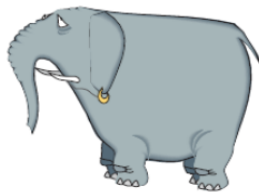
All of the above can be used to identify cognitions, emotions/feelings and behaviours. These could also be helpful in therapeutically help the child to deal with new information or learn helpful skills (Stallard, 2005:112).

THINK GOOD – FEEL GOOD

What is Cognitive Behaviour Therapy (CBT)?

Hassles and problems are part of everyday life. Parents, friends, school, work; in fact everything can cause problems.

Luckily, we are quite good at sorting out many of these problems but there are some that seem very **big and difficult**. They:



- ▶ happen fairly often
- ▶ never seem to get any better
- ▶ feel too big to sort out
- ▶ affect everything you do.

Problems like these can take over and you may end up feeling unhappy or worried. At times like this you need to discover more helpful ways of dealing with your problems and **Cognitive Behaviour Therapy (CBT)** may be able to help.

What is CBT?

CBT is a way of coping with problems that look at the link between:



- ▶ the way you think
- ▶ how you feel and
- ▶ what you do.

Why is this link important?

People with problems often think in unhelpful ways. They are more likely to:

- ▶ Expect things to go wrong.
- ▶ Worry about what has happened or what might happen.
- ▶ Seem to notice more of the things that aren't right.
- ▶ Are very critical of what they do.
- ▶ Blow small things up into big problems.

These ways of thinking are unhelpful and can make you feel **rotten**.



If you expect things to go wrong, then you might end up feeling **stressed or anxious**



If you think you always get things wrong, you might end up feeling **sad or unhappy**



If you think that other people don't like you or say unkind things, you may end up feeling **cross or angry**

People don't like to feel like this and so try to find ways of making themselves feel better. Unfortunately some of the things they end up doing actually make them feel worse. They **stop doing things**. They:



Avoid things they find difficult
Give up trying to do things
Stop going out and spend more time at home on their own.

How will CBT help?

CBT will help you find:

- ▶ the thoughts and feelings you have
- ▶ the link between what you think, how you feel and what you do
- ▶ more helpful ways of thinking
- ▶ how to control unpleasant feelings
- ▶ how to face and overcome your problems.

What happens?

We will work **together** with you. You have lots of useful ideas and important things to say and so we want to hear them.

We will **experiment** and test new ideas to find out what helps you. You will:



- ▶ check out the thoughts you have and find helpful ways of thinking
- ▶ discover ways of controlling your unpleasant feelings
- ▶ learn to solve and overcome your problem.

So let's have a go and see if it helps!!

Figure 3-3: What is cognitive behaviour therapy? (Stallard, 2005:85-86)

3.2.2 Trauma-focused cognitive behavioural therapy (TF-CBT)

Trauma-focused cognitive behavioural therapy (TF-CBT) was developed as an extra technique to address the negative impact of stressful or traumatic events for children aged between 3 to 17 years, their parents and caregivers (Holtzhausen *et al.*, (2016:512).

TF-CBT provides psycho-education and helps children in developing coping mechanisms for when they are confronted with traumatic memories or feelings. Part of the therapy would address feelings of shame, emotional wounding and depression.

According to Holtzhausen *et al.*, (2016:516), this TF-CBT treatment was developed to help both the child (aged 3-18 years), parents and caregivers and include:

(1) psycho-education; (2) relaxation; (3) affective modulation; (4) cognitive processing; (5) trauma narrative (gradual exposure) and cognitive restructuring of the trauma; (6) in vivo desensitization; (7) conjoint parent/child session; and (8) enhancing safety skills. Although the treatment is designed with specific components, each with a set of goals, TF-CBT is highly flexible in addressing the individual presentation of symptoms and the needs of different children and families.

3.2.2.1 Techniques

In the books ***A Clinician's guide to Think Good – Feel Good: using CBT with children and young people*** (Stallard, 2005) and ***Think Good – Feel Good - A Cognitive Behaviour Therapy Workbook for Children and Young People*** (Stallard 2002), numerous worksheets are provided and are even electronically available for use in therapeutic sessions. A wide spectrum of emotional issues, concerning the child, such as the following, are provided:

- 4-part Negative Trap
- Balanced thinking
- Beating Anxiety
- Chain of Events
- Controlling Worries and Habits
- Coping with Trauma
- Core beliefs
- Fighting Back Depression
- Learn to relax
- Responsibility Pies

- Sharing Our Thoughts
- The Negative Trap
- The Scales of Change
- Thought Tracker Quiz
- Thoughts, feelings and what you do
- When I Feel Angry
- When I Feel Sad
- When I Feel Worried

3.2.2.2 Conclusion on CBT

CBT and TF-CBT are cognitive therapy methods to help children and adolescents develop coping skills, teach relaxation skills, affective modulation skills and cognitive coping skills. This is a well-studied and documented model of therapeutic intervention. Some of the techniques such as the emotion scale and relaxation techniques could play a part in the researcher's planned model.

3.2.3 Trauma-Informed Practices (TIP)

3.2.3.1 Origins

The researchers used what has been learned from neuro-developmental findings and sensory-based, somatic, cognitive-behavioural and expressive therapies to develop a trauma-informed approach to work with children and adolescents (Steele & Malchiodi, 2012:16). The development of the National Centre for Trauma-Informed Care (NCTIC) in 2005 was the beginning of a new understanding of trauma's impact on children and adolescents (Steele & Malchiodi, 2012:16).

3.2.3.2 Rationale

The Adverse Child Experiences (ACE) initiated a study in 1995 with more than 17000 participants whose exposure to traumatic experiences had been tracked with their current health status and behaviour. The outcome of this study was that childhood traumas could lead to health and social problems, heart and liver disease, alcoholism, drug abuse, fatal death and interpersonal violence (Steele & Malchiodi, 2012:3).

TIP focusses on interventions that communicate and connect the trauma of the emotionally wounded individuals, with regards to themselves, others and the world around them. They are helped to move from "victim-thinking to survivor-thinking and eventually "thrivers" status (Steele & Malchiodi, 2012:xx)."

The principles of trauma-informed care include (Steele & Malchiodi, 2012:17):

- Understanding trauma and its impact.
- Promoting Safety
- Ensuring cultural competence
- Supporting consumer control, choice and autonomy
- Sharing Power and Governance
- Integrating care
- Healing happens in relationships
- Recovery is possible

Trauma-specific interventions are used to address the consequences of trauma. Treatment programs “recognize that survivors need to be respected, informed, connected and empowered; helped to reinforce hope in the recovery process (Steele & Malchiodi, 2012:17)”.

The development of TIP is a response to the shortfalls of CBT for children, where the cognitive approach could be too difficult for the child to understand. TIP would include body awareness, sensory-based interventions and other therapies as art-, music-, dance- and play therapy (Steele & Malchiodi, 2012:13)

Larimore (2013) presented a lecture at the NACSW Convention in 2013. As the lecture is a comprehensive summary of TIP, the researcher includes the lecture as an Annexure and will highlight some of the lecturer’s content.

Larimore (2013) presented this lecture to educate welfare professionals on the impact of trauma on the development and behaviour of children. These professionals need to know how to intervene in a trauma-sensitive manner.

The workers should achieve a sense of **safety**, **permanency** and **well-being** with the children. These are “essential elements of Trauma-Informed Child Welfare Practice” (Larimore:2013):

Traumatic stress overwhelms a child’s sense of safety and can lead to a variety of survival strategies for coping.

Safety implies both physical safety and psychological safety.

A sense of safety is critical for functioning as well as physical and emotional growth.

Children should be assisted in dealing with overwhelming emotions caused by trauma:

- Feelings of fear, anger, shame and helplessness.
- Age-appropriate self-regulation might be delayed.
- The emotions and other feelings are very real to the child, but it could be difficult for the child to communicate them.
- “Stored” trauma could result in physical tension or health complaints.

Children need assistance to make new meaning of their new reality. They need to understand what is happening emotionally and personally with them. The memories can return uninvited or be repressed, they might feel unsafe and lack confidence. They might experience difficulties regarding school and relationships. The children need optimal social support.

Support and promote positive and stable relationships in the life of the child (Larimore:2013):

Separation from an attachment figure, particularly under traumatic and uncertain circumstances, is highly stressful for children.

Familiar and positive figures — teachers, neighbors, siblings, relatives — play an important role in supporting children who have been exposed to trauma.

Minimizing disruptions in relationships and placements and establishing permanency are critical in helping children to form and maintain positive attachments.

Trauma-Informed Child Welfare Practice (TIP) assist to help the child experience a sense of safety, permanency and well-being (Larimore:2013).

Even though this lecture of (Larimore:2013) concerned the child who is in the welfare system, it can almost directly be used for all problems or worries of the emotionally wounded child.

3.2.3.3 Techniques

- **Show and tell**

Show and tell is one of the techniques used in TIP. The therapist uses a paper with three different size blocks on it. He/she would ask the child which box show the size of the child’s problem, fear, anger, sadness etc. The child would rate the problem on a scale from 1 to 5, with 5 being the biggest problem. The child is then motivated to draw his/her worry/fear/anger etc. in the chosen box. Children might even draw in more than one box since they could have more than one problem. Some additional questions that could be asked are:

- What happens to you when you worry about this problem?

- What makes it go away, even for a short time?
- Did you tell anyone else about your problem/worry?

This activity can be used in various situations or traumatic incidents. This hands-on approach helps the child to show and tell about his/her fear/anger/worry or problem. "...it meets the trauma-informed goal of empowering the individual to be active in intervention and gives young clients a developmentally appropriate means to do so (Steele & Malchiodi, 2012:2000)".

- **Signs of recovery and trauma integration would include (Steele & Malchiodi, 2012:201):**

Development of a sense of self and the ability to appropriately express oneself.

Ability to show appropriate reactions, solving problems and making good choices.

Ability to form appropriate relationships with adults and peers.

Ability to take responsibility which is appropriate to a developmental level.

No longer physically or emotionally hurting self or others.

Development of insight and conscience.

Development of cause-and-effect thinking

Improvement in motor skills and cognition appropriate to a developmental level.

Development of suitable sleeping patterns, personal hygiene and eating behaviour.

Ability to make positive contributions.

3.2.3.4 Conclusion on TIP

Essential Elements of TIP according to Larimore (2013) is:

- Increases the child's sense of safety.
- Helps the child to reduce the intense emotion.
- Helps the child to reach a new meaning of their trauma and current experiences.
- Addresses the impact of trauma and the changes in the child's behaviour, development, and relationships.
- Supports and promotes positive and stable relationships in the life of the child.
- Supports and guides the child's family and caregivers.

This model is less cognitive than CBT and can be used for all age groups.

3.2.4 Play Therapy

Paediatric occupational therapists, Stagnitti and Cooper (2009:16-17) compiled their book “Play as therapy: assessment and therapeutic interventions.” as a guideline for paediatric professionals, working in health and therapeutic settings or early intervention. In their book, they focus on the therapeutic use of play. Play is used as a medium for children in order for their health and well-being to be enhanced. Play is a powerful medium for children. Play involves all the abilities of the child, such as motor, sensory, cognitive, social and emotional abilities (Stagnitti and Cooper, 2009:16-17)

3.2.4.1 Origins

What is play? Sturges (2009:20-21) defines play as follow:

Play can be conceptualized as activities that are chosen by the child, that are identified by the child as play and the child engages in them playfully.

Every episode of play has some or all of these characteristics: spontaneous, non-literal, pleasurable, flexible, means oriented, intrinsically motivated, meaningful, active and rule-governed (Sturges, 2009:22).

3.2.4.2 Rationale

3.2.4.2.1 A Sandcastle model of child-initiated play

In an article Sturges (2003:105) describes play as a child-chosen activity. According to her play is an essential occupation for children and young adults. She designed a diagrammatic sandcastle model that explains children’s play episodes. This Sandcastle model, was modified by Sturges (2009:24-28) to explain child-initiated play.



Figure 3-4: A sandcastle model of child-initiated play (Sturges, 2009:25)

The figure illustrates a child-chosen play. From the child's perspective, this is a joyful episode.

The metaphor of a sandcastle being constructed on a beach was chosen to represent play, play on a beach is considered complex but temporary (essential characteristics of play). The elements of a sandcastle relate to both symbolical and the contextual features of play:

"Sandcastles can be built alone or in a group, spontaneously or at a planned gathering or because the location inspired it. Furthermore, sandcastles evolve and change while being built and although they require some persistence, they generate pride and can be left behind or joyfully destroyed in an expression of physical and sensory play." (Sturges, 2009:25)

The figure illustrates the components of a sandcastle (Sturges, 2003:105-106; Sturges, 2009:25-8).

1. The drawbridge - the stimulus that a child would recognize in him/herself to choose to play.
2. The moat emphasizes the circumstances that support a playful episode. Play is also protected or isolated from intrusion (conceptual isolation).

3. Proper reinforcing the castle - symbolizes the need for a secure base of other skills on which the skills of play rely on.
4. The towers symbolize the adequate development of skills necessary to play, e.g. social skills, communication-, cognitive-, symbolic-, physical-, organisational-, adaptive- and self-conceptual skills
5. The body of the castle - represents the specific play skills that a child develops with time, in favourable environments and experience. Each sandcastle is unique, each child's skills will be different according to their age, gender, personality and life experiences.
6. The pinnacle - it is a decorative feature and represents the personal style of play, which differs from child to child. Children may choose to play alone, or in groups; with different kind of toys; imaginative or constructive; challenging games or compliant games.
7. The flag - represents the child's ownership of the play. The child decides if the episode is play or not. If the child decides that the episode is forced, it could result in the child not enjoying it, and therefore the episode would not be seen by the child as play.
8. The sky - The circumstances and environment in which the child functions, lives, interacts and feels safe or threatened.
9. The ocean that flows into the moat - environment and personality are equally important influences on the child's abilities with regards to the development of skills regarding play.
10. The beach - represents the context in which children play.

The sandcastle model (Sturgess, 2009:28), provides useful insight for therapists in considering the many factors in a child's world which may affect their play choices.

3.2.4.2.2 Threats to healthy play

According to Sturgess (2003:106) there are several threats to healthy play:

- The ongoing debate regarding the value of spontaneous play as preparation for life versus the increasing amount of dedicated learning activities. Play is often seen as a waste of time.
- Parents are at work and have less time to play with their children.
- The safe space that children have access to play in, is reduced by urban growth.
- Children can't play outside, unsupervised.

- Children have less time available for play.
- Children must develop their skills in a controlled environment instead of walking on a fence outside or climbing a tree.

Children need an unrestricted, safe space to play, where they can develop their skills in a childish way, rather than in an adult world, where they are told what to play and how to play (Sturgess, 2003:106).

3.2.4.3 Techniques

Schoeman & Van Der Merwe (1996) names and discusses five forms of play and the techniques that can be used for each form:

- **Relaxation play**

Relaxation play can be used to prepare the child for the helping process. This play helps the child to feel safe and release some tension. Some techniques include the use of music, puzzles, games, outings and animals (Van Der Merwe, 1996e: 77).

- **Assessment play**

Before treatment with change as objective can begin, children have to be assessed. Relevant information is needed in order for the therapist to start treatment. The child's feelings, behaviour, skills, perception, communication skills and body language are some of the child's abilities that need to be assessed. Some techniques include board games, line drawings, incomplete pictures and evaluation forms (Van Der Merwe, 1996a: 98-107).

- **Biblio-play**

Biblio-play is a form of play where books, reading and writing and audio-visual media are used. With Biblio-play the child is helped to bring his/her feelings forward and the process helps with growth and insight. A variety of items can be used, such as books, magazines, letters, maps, diaries and pictures (Van Der Merwe, 1996b: 108-127).

- **Dramatic play**

In dramatic play, the child is invited to act out situations in a safe, non-threatening environment. The child can remodel family life, traumatic situations and even anger, at someone or something. Apparatus may include dolls, plastic animals, dolls' houses, puppets, telephones and masks. Most children are attracted to dramatic play (Van Der Merwe, 1996d: 12; 128-137).

- **Creative play**

Creative play takes place when the child does some kind of art or handcraft. It includes the child's drawings or paintings, clay or any arts and craft the child is interested in. Young children's verbal skills may not be properly developed, creative play can fulfil a very important role in communication between the child and the therapist. Creative play is enjoyed by lots of children (Van Der Merwe, 1996c:138-149).

One interesting example of handicraft is when children are taught how to make "warm fuzzies". In the story "The warm Fuzzy tale" by Claude. M. Steiner (Steiner:1969), children are given "warm fuzzies" to hand out to all that needed a warm fuzzy (some comforting). The warm Fuzzy would make that person feel better and everybody was eager to hand out the fuzzies. They would also get fuzzies from their friends to brighten up a dull day. Warm Fuzzies can be made from pom-poms or wool, googly eyes and smiling faces. When a child feels sad or alone, he/she could make themselves a Warm Fuzzy. They can also be encouraged to make some for someone else. (Van Der Merwe, 1996c:147).

3.2.4.4 Conclusion on Play Therapy

"Play is first and foremost a powerful medium for children. To the untrained eye, play appears simplistic and certainly doesn't have a lot of 'street cred'. Ironically, play is one of the most complex of human behaviours because it encompasses all abilities of the child: motor, sensory, cognitive, social, and emotional." (Stagnitti & Cooper, 2009:16)

Play is a natural activity for most children. To play is as part of their day as going to school and going to bed. In attempting to help an emotionally wounded child it just makes good sense to use models and techniques that speak to the child in his/her own world. Play therapy is part of most models concerning child therapy and especially models that focus on the emotional wounds of the child.

3.2.5 Traumatic Incident Reduction (TIR)

3.2.5.1 Introduction

➤ Researcher's experience on TIR

The researcher was introduced to Traumatic Incident Reduction (TIR) in 2013, and after she started to incorporate the principles into her own pastoral work, she realized its worth. In 2014 she studied this model even further by attending two other TIR-related conferences. The researcher started to explore the possibility of applying these principles in the counselling of children. Limited research has however been done on the topic. The researcher was

overwhelmed with joy when TIRC was born at last and the researcher could be part of the first TIRC workshop ever held in South Africa, which was presented by Raginhild Malnati, a certified TIR trainer from Washington, US, in August of 2018.

- **TIR as model**

Early in the 1990's Post Traumatic Stress Disorder (PTSD) received a lot of attention when the post-war problems of the Vietnam War veterans were studied. They have experienced 'nervous' symptoms as sleep disturbances, hypervigilance, paranoia, panic attacks and explosive rages. These symptoms were then known as "battle fatigue, shell shock and war neurosis" (Volkman, 2008:5). It was then discovered that war is not the only reason for people to be diagnosed with PTSD. Rape, mugging, abuse, abortions, burns, surgery and accident victims may also show signs of PTSD, and it appears in adults as well as in children (Volkman, 2008:5). "It manifests as a wide range of anxieties, insecurities, phobias, panic disorders, anger and rage reactions, guilt complexes, mood and personality anomalies, depressive reactions, self-esteem problems, somatic complaints, and compulsions." (Volkman, 2008:5) Trauma that might cause PTSD can be a single- or a series of events and the PTSD reaction is distinguished from emotional problems by its signature and/or flashbacks. Flashbacks can be triggered by a variety of cognitive and perceptual cues and it comes as an involuntary response (Volkman, 2008:6)

3.2.5.2 Origins

Applied Metapsychology and one of its techniques, TIR (Traumatic Incident Reduction) is the brainchild of Frank A. Gerbode and it was introduced to the academic world in 1988 with the publication of *Beyond Psychology: An Introduction to Metapsychology* (Volkman, 2008:1).

Dr Gerbode's purpose in developing TIR was to put into the hands of any caring and competent helper a structured technique for completely resolving PTSD, its sequelae and other trauma-related disorders. The technique had to be easy to teach, easy to learn, as well as highly effective in a short period of time. And he succeeded beyond all reasonable expectations. TIR's integrative and thoroughly client- or person-centered protocol fulfils the promise and is uniquely appropriate for use by lay practitioners as well as by mental health professionals. (Nancy, 2007:1-2)

3.2.5.3 Rationale

With adults, the use of the TIR (Traumatic Incident Reduction) technique, has proven to be effective in addressing and resolving most of the symptoms of Post-Traumatic Stress Disorder (PTSD) and other unwanted after-effects of trauma (The Traumatic Incident Reduction Workshop. 2010:5). According to Volkman (2007:VIII) TIR addresses traumatic incidents to relieve any traumatic stress that the client is experiencing.

TIR has been successfully used as a technique to help children deal with emotional upsets. Published results and other examples show that this technique is not limited to be used with adults only (Foley, 2007:3-19).

However, limited research had been done in this field thus far. According to Volkman's book (Volkman, 2008) "Traumatic Incident Reduction: research and results.", research on the successful use of TIR on adults, in effectively addressing and resolving most of the symptoms of Post-Traumatic Stress Disorder (PTSD) and other unwanted after-effects of trauma has been done (Volkman, 2008). Regarding the use of TIR and Children, less research has been done. The only published work is Children and Traumatic Incident Reduction: creative and cognitive approaches edited by Volkman, M.K. (2007). Traumatic Incident Reduction for Children (TIRC) first training manual was compiled in 2016 and revised in March 2018 (Descilo & Steiner, 2018).

Traumatic Incident Reduction (TIR) is a deceptively easy technique which - when used by a trained facilitator, is effective in addressing and resolving most of the symptoms of PTSD and other unwanted effects of trauma. People suffering from major losses, accidents and other painful experiences, could also benefit from TIR (AMIDEC, 2010:5).

TIR is a technique designed to examine the cognitive (thinking), emotional (feeling), perceptual (sensing), behavioural (acting), or other content of traumatic events in a person's life. It reduces or eliminates the emotional charge contained in traumatic events, and thus to relieve the person of their negative consequences, whether or not a diagnosis of PTSD applies to this person. (AMIDEC, 2010:11)

3.2.5.4 Techniques

It is not possible to explain TIR as a model since it is a process that needs formal training. The researcher, who is a qualified facilitator, will enlighten certain aspects of TIR for clarification. It will firstly be necessary to discuss Traumatic Incident Reduction (TIR) before Traumatic Incident Reduction for Children (TIRC) can be discussed.

TIR is one of a variety of techniques that is used by facilitators working with clients (viewers) within the comprehensive subject of Applied Metapsychology (AMIDEC, 2010:7).

TIR is a client-centred, facilitator-directed intervention. The perception that will be worked with involves the client's perception of the traumatic incident. The facilitator would undisputedly work with the perception as offered by the client. If the client experienced an event as traumatic, it will be dealt with as traumatic. The client and not the facilitator, is considered as the expert with regards to the client's life and the impact that the traumatic situation has on his/her life (Valentine, 1997:96).

3.2.5.5 A few TIR terms that need clarification:

➤ A Viewer

A viewer is someone who, with the help of a facilitator is “systematically examining the contents of his/her own mind and mental environment, in such a way as to gain insight and ability by undoing repression (the unconscious avoidance of painful or uncomfortable material) (AMIDEC, 2010:5)”.

➤ A Facilitator

“A facilitator is someone working within the protocol of TIR and related techniques to assist a client (viewer) to resolve unwanted conditions (AMIDEC, 2010:5)”.

The term facilitator, rather than counsellor or therapist is used, because “counselling” can be understood as giving advice or interpretations, and “therapist” as someone that offers therapy, suggesting that something is done by a therapist to a patient to cure the patient’s illness – these are not the roles of a facilitator. A facilitator is a person who helps another person to perform actions of viewing, inspecting the private world of the viewer, the viewer’s own mental environment and thereby alleviating the charge (AMIDEC, 2010:6). The facilitator is not a guide, an interpreter, evaluator or problem solver (Valentine, 1997:96).

➤ A Primary traumatic incident

A primary traumatic incident is an incident where the client experienced the actual pain (emotional and/or physical) that caused the loss or injury. A primary traumatic incident might or might not be the earliest incident (root) of a sequence (AMIDEC, 2010:18).

➤ Secondary traumatic incident

A secondary traumatic incident is an incident in which all pain is caused by reactivation of earlier traumatic incident\’s. A secondary traumatic incident can’t be the earliest (root) of sequence (AMIDEC, 2010:18).

➤ The root

The root of a sequence is the earliest traumatic incident in the sequence, on which the entire sequence is built. A root is always a primary incident, never a secondary traumatic incident (AMIDEC, 2010:18).

➤ A sequent

A sequent is a traumatic incident that is not the root for a sequence but reactivate the root or another sequent. A sequent may be a primary or secondary traumatic incident (AMIDEC, 2010:18).

➤ The traumatic incident network (Net)

The traumatic incident network (Net), is the network composed of all the traumas that a person has experienced, together with its interconnections. Connections are formed by similar events, a common feeling or emotion that was present in a number of incidents, a common perception (such as a smell), the same person or similar person who was involved in two or more traumatic incidents and the same or similar location of two or more traumatic incidents (AMIDEC, 2010:11).

➤ End-point

An end-point happens when a viewer visually brightens up, likely because of a realization of some kind and then feels relief, resolution. This would complete the viewing activity and the viewer attention will be in the present and not stuck in the past (AMIDEC, 2010:18).

3.2.5.6 Basics of TIR

The basic technique of TIR consists of a trained facilitator repeating a set of consistently worded instructions designed to get the viewer to (AMIDEC, 2010:6):

- contact a traumatic incident and examine it to determine certain things about it, and
- review it repeatedly from the beginning to the end, until it resolves and no longer have the power to disturb the viewer,
- to review it in an open-ended timeframe, until an end-point is reached, not interrupted or cut off by an hour's consultation time (Valentine, 1997:97).

It sounds easy, but the facilitator needs to:

- Expertly control the communication in the session;
- Stick to the set of guidelines, the Rules of Facilitation;
- Apply TIR without adding anything to it or subtracting anything from it.

3.2.5.7 Two forms of TIR

- Basic TIR (AMIDEC, 2010:9).

Basic TIR is a form of the TIR technique aimed at the painful and persistent effects of known traumatic incidents.

- Thematic TIR (AMIDEC, 2010:9).

Thematic TIR addresses themes that occur in a person's life. It could be unwanted feelings, emotions, sensations, attitudes and pains. Themes are often connected to more than one traumatic incident.

3.2.5.8 Rules of Facilitation

For a facilitator to facilitate a TIR session/viewing it is of the utmost importance that the facilitator creates a suitable and safe environment where viewing in its various techniques can take place. For the facilitator to achieve this, it is important that he/she keep to the Rules of Facilitation (AMIDEC, 2010:21-26):

- Do not interpret on behalf of the viewer.
- Do not judge the viewer.
- Do not reveal or use anything the viewer says to you in a session for any purpose except to enhance the process of viewing.
- Guide the session and take complete responsibility for it without dominating or overwhelming the viewer.
- Make sure that you comprehend what the viewer is saying.
- Be interested in the words and person of the viewer, instead of being interesting to him/her.
- Have a firm and primary intention to help the viewer.
- Make sure that the viewer is in optimum physical condition for the viewing session.
- Make sure that the session takes place at a suitable space and at a suitable time.
- Act in a predictable way so as not to surprise the viewer.
- Work with a viewer's willing engagement to ensure success.
- Keep everything in a session directly conducive to the viewing process.
- Never interrupt a viewer who is viewing.

- Carry each viewing action to a success for the viewer.

A session is not supposed to end before the viewer has reached appropriate end-point. If the viewing gets too emotional or difficult for the viewer and he/she wants to end the session because of embarrassment, or emotional pain, the facilitator should encourage the viewer to go on, to handle the difficulty to a good point of resolution. It is important to show the viewer that you have the “courage, patience and confidence to face the difficult material you are hearing” (AMIDEC, 2010:26). In doing that, the facilitator models the qualities the viewer needs to confront traumatic, confusing or upsetting material. This will help the viewer to reach an appropriate end-point. The researcher found that it had a calming effect on the viewer if they are told that nothing that they are going to tell the facilitator, will shock them, or make the facilitator make think less of them, since terrible situations and experiences has previously been discussed in “this” (place creates a place of safety) room.

3.2.5.9 Communication skills

The facilitator needs to learn specific communication skills, as taught in the TIR workshop, in order to allow the process of viewing the best results (Gerbode, 2007:139):

- Being present: be comfortably present, in front of the viewer, with all your attention in present time, without having to do anything.
- Confronting: to be able to face people or things without flinching or avoidance. Being fully aware of them, paying attention, being present, and not necessarily having to do anything to or about them.
- Interest: Directed attention
- Delivery: to deliver a specific viewing question or instruction in a clear manner.
- Acknowledgements: Could be to encourage further communication, or to end communication.
- Encouraging communication: elicits further communication.
- Getting your questions answered: when a client's concern is unrelated to what is being addressed, the facilitator has to bring the client back to complete what was started.

3.2.5.10 Addressing a traumatic incident or sequence of incidents and PTSD

Repress or not to repress

When a difficult situation or incident happens, one has a choice:

- You can choose to allow yourself to experience and resolve the event. You could work through the emotional charge resulted from the traumatic incident or experience and then get relieve and the incident becomes a past incident. This is the choice to not repress.

Or

- You can choose to repress it either wholly or partially. This would result in not being aware of the intentions you made in the incident, or why it was made. Because you are not aware of them, you can't change them. That incident remains charged and continues as part of your present charge.

By choosing to repress the traumatic incident, it could cause it to be part of your charge indefinitely (Volkman, 2008:6).

Dr Frank Gerbode explains it as follows (Gerbode, 2012:225-227)

External Reactivators	Icons of Stimuli	Theme (Response)
1. Helicopter Sound 2. Children 3. Taste of Chewing Gum 4. Loud Noise 5. Tree Line		 Blinding rage
1. Sound of Barking Dog 2. Children 3. Taste of Chewing Gum 4. Barbeque Scent 5. Tree Line		 Blinding rage
1. Sound of Barking Dog 2. Children 3. Traffic Sight/Sound 4. Wife 5. Scent of Cigarette Smoke		 Blinding rage
1. Sensation of Intoxication 2. Children 3. Taste of Beer 4. Loud Noise 5. Scent of Cigarette Smoke		 Blinding rage
1. Sensation of Intoxication 2. Bottles 3. Taste of Beer 4. Television 5. Scent of Cigarette Smoke		 Blinding rage

Figure 3-5: Sequence of Traumatic Incidents (Gerbode, 2012:225)

A Sequence of Traumatic Incidents (Gerbode, 2012:225-226)

For example (See Fig. 3-5), consider a Vietnam combat veteran who has a past traumatic incident of being in a combat situation in which a close friend was killed. Contained in this incident is for example the sound of a helicopter, a loud noise, the taste of chewing gum (assuming he was chewing gum at the time), and, perhaps, children (if he was in a Vietnam village) as well as a tree line. Since this incident is extremely traumatic, the soldier represses it, at least partially. He "doesn't want to think about it". Later, some years after leaving Vietnam, he goes to a barbeque in the park. There, he is, for example, chewing gum and sees some children. He also sees a tree line. He starts to be reminded of the original incident and feels the rage contained in it. This becomes uncomfortable, so he represses the incident in the park, wholly or partly. In this scene could also be the smell of a barbeque and a dog barking.

During an incident later on, he is talking with his wife and chewing gum, and they have a barbeque on the back porch together with the kids, the dog barks, and the veteran suddenly experiences a feeling of rage, because the earlier incident, the one in the park, is re-stimulated by the common elements: the dog barking, the barbeque smell, and the chewing gum. This is uncomfortable, so he represses this one also, and it becomes another secondary trauma. This incident also contains some additional elements: the sound of traffic, and the person's wife.

Later on, he is drinking beer on the back porch with his baby and his wife and smoking a cigarette, and he is trying to talk to his wife but there is also traffic noise. Again, he flies into a rage because of the reminders, although, because the past trauma is repressed, he will attribute the rage to something else, e.g., to the fact that his wife forgot the salt shaker (for the third time). This incident contains a sensation of being intoxicated, the taste of beer, the smell of cigarette smoke, and his baby. It, too, is repressed.

Later still, he is smoking, drinking beer, and watching TV. The sensation of intoxication and of smoking reminds him of the earlier incident and he feels rage. Now whenever he gets drunk or watches television, he is prone to fly into a rage. Random dream elements re-stimulate the same sequence of traumas, resulting in recurrent nightmares. Finally, he goes to a therapist and is found to be a full-blown PTSD case.

This is a sequence of traumatic incidents, starting with a "root" incident and encompassing, probably, a large number of subsequent incidents in which the root incident or one of its sequences got re-stimulated. The only thing in common to all these incidents is the feeling of rage that he experiences each time. He attributes this rage to something in present time, but it actually stems from the original rage he felt in the root incident.

A person might have many such root incidents in his/her past and many sequences might form because of that. This could result in a lot of unwanted negative feelings, attitudes and behaviour in the present (AMIDEC, 2010:13).

3.2.5.11 TIR and Unblocking

Unblocking is a simple and light viewing technique that can be used to reduce charge. Unblocking can also help the viewer to get used to the more intense procedure of TIR (AMIDEC, 2010:63).

“Unblocking helps to open up areas of charge for some viewers that they might otherwise not look at.” (AMIDEC, 2010:63)

Unblocking is a viewing technique that consists of a list of questions that are each repeatedly asked to the viewer until they have nothing more to say on that question or reach an end-point. All the questions start with: “Concerning..... (the topic the viewer choose to address)”. If the viewer would choose his/her divorce as a topic, some of the Unblocking questions could be:

- Concerning your divorce, is there anything that had been suppressed? (prevented from being seen/heard/felt or put down)
- Concerning your divorce, is there anything that had been invalidated? (negated; criticized or belittled)
- Concerning your divorce, is there anything that had been resisted? (fought against)
- Concerning your divorce, is there anything that has been ignored? (disregarded; dismissed or neglected)

A client who is not ready for TIR yet, could be prepared by means of unblocking. It removes charge and helps the viewer to gain insight regarding people, relationships, locations or conditions (such as low self-esteem). It is also an option to turn to if you run into trouble with the TIR session (AMIDEC, 2010:67).

3.2.5.12 Conclusion on TIR

Traumatic Incident Reduction is a relative easy and quick approach to help people who have experienced trauma.

It is not possible to discuss all the aspects of TIR without giving too much information. TIR has different aspects and can be used in many circumstances. It is a tool worth looking into if you get confronted with people who experienced trauma such as high-jacking, rape or other sexual traumas, abortions, murders, farm attacks, vehicle accidents, medical trauma, divorces, survivors of natural disasters.

For the purpose of this study the information that is given about TIR is sufficient and TIR for Children will be the next important topic in this study concerning wounded children aged from six to twelve years.

3.2.6 Traumatic Incident Reduction for Children (TIRC)

Most of the information on TIRC that will be discussed and explained in this section of the study was obtained at the Traumatic Incident Reduction for Children (TIRC) workshop held in Pretoria, SA, 29-30 August 2018. The TIRC workbook (Descilo & Steiner, 2018) and the PowerPoint presentation, presented by Raginhild Malnati, a certified TIR trainer from Washington, US, was used as the training material for the first TIRC workshop ever to be held in South Africa.

3.2.6.1 Why TIR for Children?

If childhood traumas and other difficult situations are not addressed while the children are still young, these adverse experiences will continue influencing them throughout their adult lives. “Contrary to some beliefs, traumas do not just go away, and children do not just forget about what has happened.” (Descilo & Steiner, 2018:1) These children adapt to their circumstances. If they were beaten, they may beat their children, because they see it as acceptable parenting. For them, it is how we learn the difference between right and wrong. If such a child could have resolved the emotion/fear through TIR, it is quite possible that as an adult he won’t hit his children and could have a healthier family life (Descilo & Steiner, 2018:1). (See fig 3-6)

Often adults that have experienced trauma, can trace it back to early childhood trauma (Descilo & Steiner, 2018:1). The ACE study (Adverse Childhood Experiences Study) played an important role in the developing of TIRC. The ACE study was done at Kaiser Permanente’s San Diego Health Appraisal Clinic between August and November of 1995, and between January and March of 1996. The study was done through distributing questionnaires to patients that visited the clinic in the given time-frame. The ACE study, showed that untreated childhood emotional wounds, could haunt a person into adulthood and are sometimes the reason for bad choices being made by adults (Felitti *et al.*, 1998:245-247).

Why TIR For Children?



- ☐ To stop the continuing cycle of abuse and help the next generation
- ☐ Many adults have had traumas that only resolved after locating the earliest trauma that resided in childhood
- ☐ The ACE study by Felitti shows how adverse childhood experiences affect people across the lifespan and even affect longevity . “There was a direct link between childhood trauma and adult onset of chronic disease, as well as depression, suicide, being violent and a victim of violence.”
- ☐ Childhood abuse and emotional trauma affect adults in regards to illness and behavior and also shorter life span.

Figure 3-6: Why TIR for children (Malnati, 2018c)

- **The Adverse Childhood Experiences (ACE) study**

The Adverse Childhood Experiences (ACE) study that was done by Felitti and Anda shows that adverse childhood experiences influence people across and through their lifespan and even affect longevity (Felitti *et al.*, 1998:245-246).

Seven categories of adverse childhood experiences were studied: psychological, physical, or sexual abuse; violence against mother; or living with household members who were substance abusers, mentally ill or suicidal, or formerly imprisoned. The number of categories of these adverse childhood experiences was then compared to measures of adult risk behaviour, health status, and disease. Logistic regression was used to adjust for effects of demographic factors on the association between the cumulative number of categories of childhood exposures ... and risk factors for the leading causes of death in adult life. (Felitti *et al.*, 1998:246).

There are, of course, many other types of childhood traumas, the ACE Study included only those 10 childhood traumas which had been studied thoroughly and individually in the research literature.

The most important thing to remember is that the purpose of the ACE score is merely meant a guideline: If you experienced other types of toxic stress over months or years, then those would likely increase your risk of health consequences.

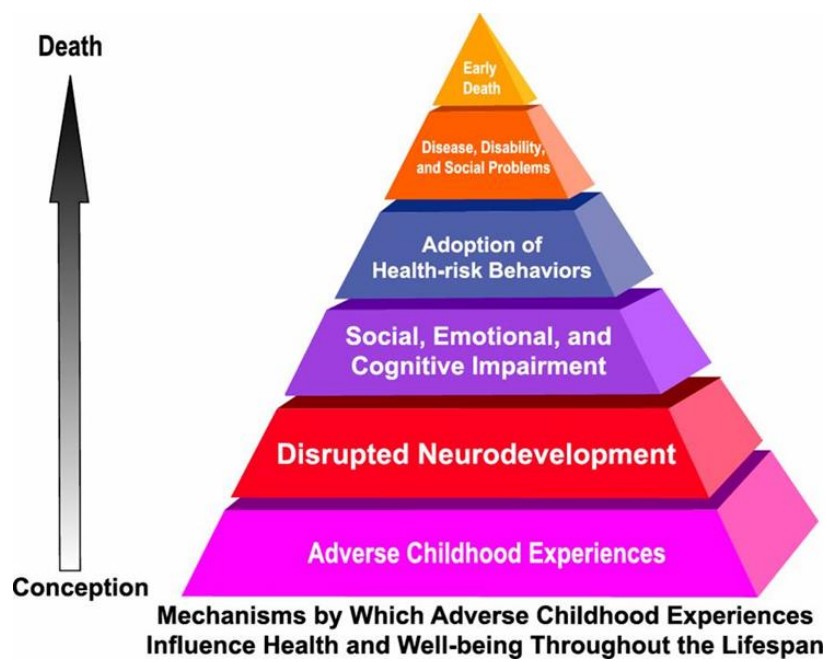


Figure 3-7: ACE study (Malnati, 2018:a,b)

Felitti *et al.* (1998:246) came to the conclusion: “We found a strong graded relationship between the breadth of exposure to abuse or household dysfunction during childhood and multiple risk factors for several of the leading causes of death in adults.” (see figure 3-7)

The questionnaire was given to people older than eighteen years of age only (figure 3-8).

Adverse Childhood Experience (ACE) Questionnaire

Finding your ACE Score ra hbr 10 24 06

While you were growing up, during your first 18 years of life:

1. Did a parent or other adult in the household **often** ...
Swear at you, insult you, put you down, or humiliate you?
or
Act in a way that made you afraid that you might be physically hurt?
Yes No If yes enter 1 _____
2. Did a parent or other adult in the household **often** ...
Push, grab, slap, or throw something at you?
or
Ever hit you so hard that you had marks or were injured?
Yes No If yes enter 1 _____
3. Did an adult or person at least 5 years older than you **ever**...
Touch or fondle you or have you touch their body in a sexual way?
or
Try to or actually have oral, anal, or vaginal sex with you?
Yes No If yes enter 1 _____
4. Did you **often** feel that ...
No one in your family loved you or thought you were important or special?
or
Your family didn't look out for each other, feel close to each other, or support each other?
Yes No If yes enter 1 _____
5. Did you **often** feel that ...
You didn't have enough to eat, had to wear dirty clothes, and had no one to protect you?
or
Your parents were too drunk or high to take care of you or take you to the doctor if you needed it?
Yes No If yes enter 1 _____
6. Were your parents **ever** separated or divorced?
Yes No If yes enter 1 _____
7. Was your mother or stepmother:
Often pushed, grabbed, slapped, or had something thrown at her?
or
Sometimes or often kicked, bitten, hit with a fist, or hit with something hard?
or
Ever repeatedly hit over at least a few minutes or threatened with a gun or knife?
Yes No If yes enter 1 _____
8. Did you live with anyone who was a problem drinker or alcoholic or who used street drugs?
Yes No If yes enter 1 _____
9. Was a household member depressed or mentally ill or did a household member attempt suicide?
Yes No If yes enter 1 _____
10. Did a household member go to prison?
Yes No If yes enter 1 _____

Now add up your "Yes" answers: _____ This is your ACE Score

Figure 3-8: ACE questionnaire. (Malnati, 2018a)

- **Malnati's interpretation of the ACE score**

Raginhild Malnati's interpretation of the ACE score (Malnati, 2018b): There is a correlation that the more you score on the ACE questionnaire (said yes more than once), the more physical and mental difficulty you have. Out of the 17000 people that took part in the study, one in four was exposed to two of the ACE categories. One in 16 was exposed to four categories; 22% were sexually exposed as children; 42% of girls were sexually abused before age 18; 66% of the woman experiences abuse, violence or family strains in childhood. Women were 50% more likely to experience 5 ACE scores. Higher ACE scores will most probably increase the likelihood of possible appearances of severe emotional problems, health risk behaviour (more smoking and drug use, the higher ACE score, the higher chance of alcoholism), social problems, disease and disability, medical and behavioural costs, and poor life expectancy. Childhood experiences underline chronic depression. ACE studies found that adults with a ACE score of 4 or more were 460% more likely to be suffering from depression. Suicide increased by 3000 % with an ACE score of 7 or more. A male child with a score of 6 has a 4600% increased likelihood for using serious drugs. According to Malnati, if we help the children with their traumas, by doing TIRC, we will have healthier and balanced adults. These are the reasons to adapt TIR to TIRC (Traumatic Incident Reduction for Children).

In the next few PowerPoint slides, Malnati explained the results of studying the ACE scores (Malnati, 2018c). (see Figures 3-9; 3-10; 3.11)

In figure 3-9, Malnati (2018:a,b,c) summarizes the subsequent childhood traumas that would have a negative influence into adulthood.

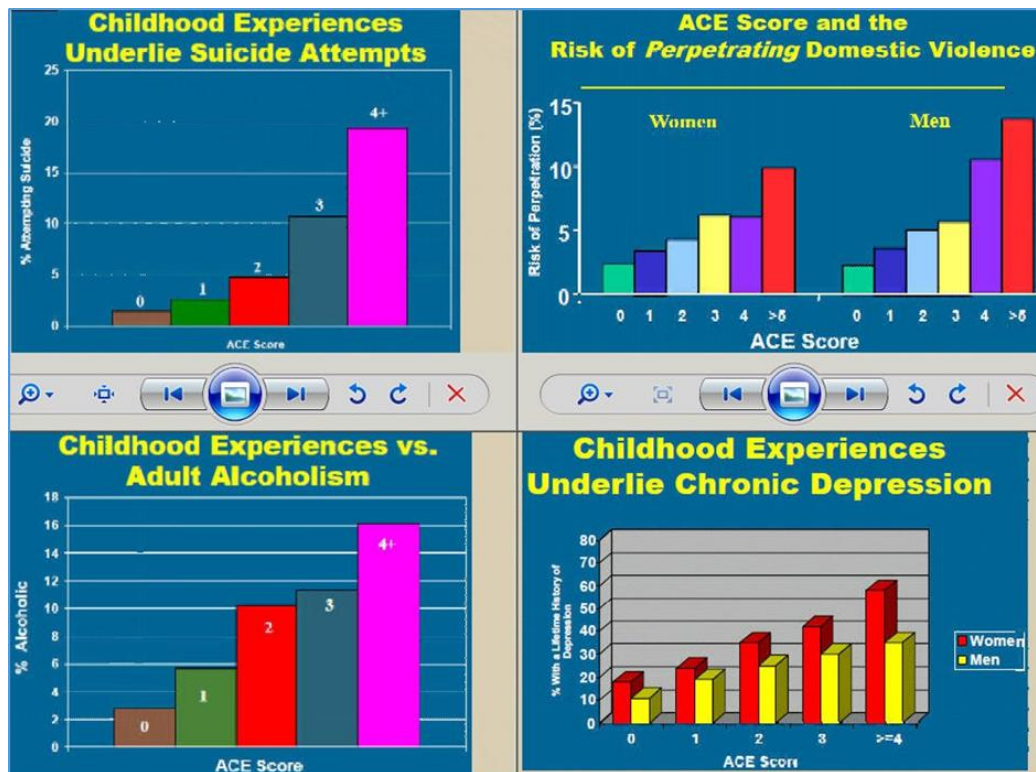


Figure 3-9: ACE study (Malnati, 2018: a,b)

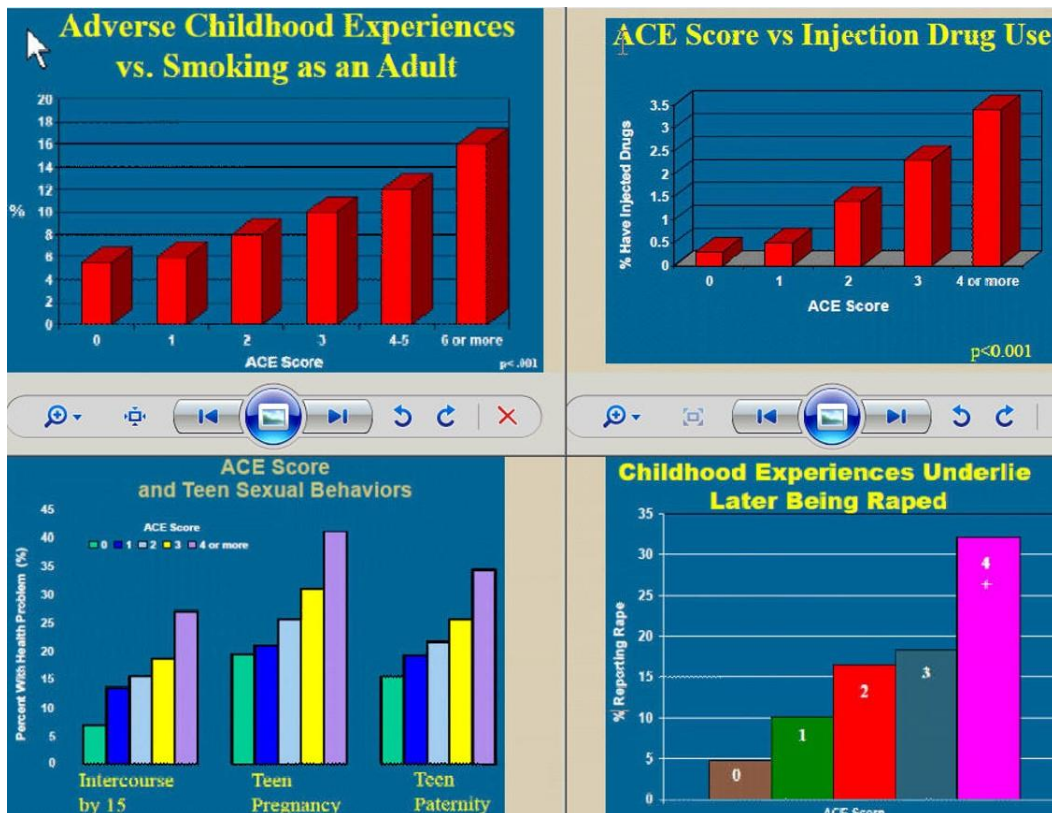


Figure 3-10: ACE study (Malnati, 2018:c)

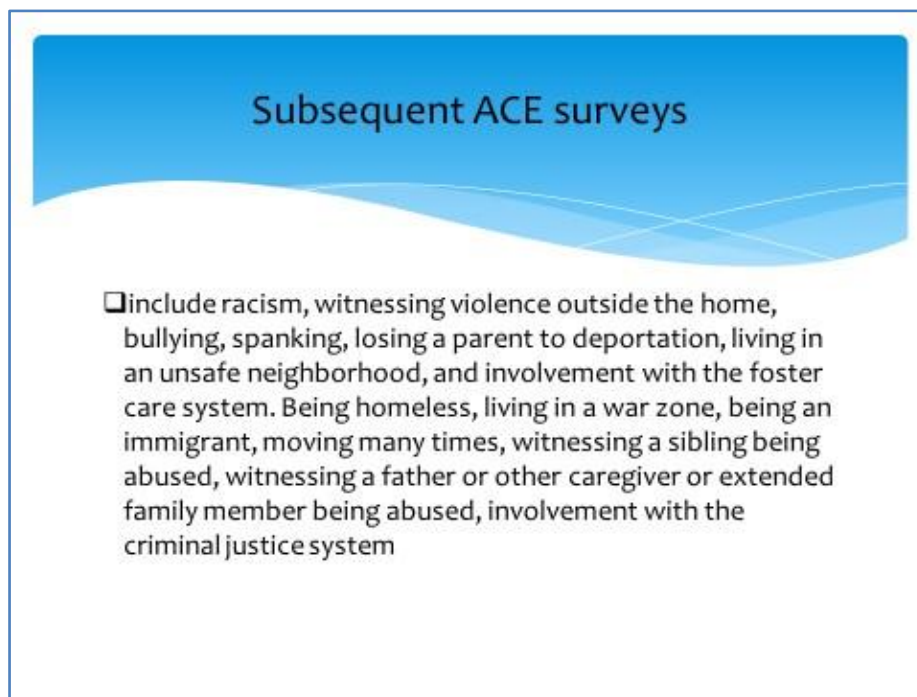


Figure 3-11: ACE study: subsequent ACE surveys (Malnati, 2018c).

3.2.6.2 Children are different

According to Descilo & Steiner (2018:1) “children are not just little adults”. They can’t think or process in the same way that adults do. They have shorter attention spans and their brains are not fully developed. (See 2.5.1 Physical and cognitive development). Children’s ability to think are still developing and they tend to think more concrete than verbally. A Child’s frontal brain lobe, which is the part of the brain associated with cognitive functions, planning and organization, is not yet fully developed until the age of approximately twenty-two and twenty-five (Descilo & Steiner, 2018:2).

With all that said, it is important to realize that it doesn’t mean that children can’t communicate. They are able to perceive, communicate, emote, resolve issues and come to trauma resolution. The age of the child does however gives the facilitator an indication of the child’s attention span (Descilo & Steiner, 2018:2) and age-appropriate language (Researchers own contribution).

- **Toxic stress and trauma can alter a child’s brain chemistry**

Research shows that chronic stress, associated with trauma, shrinks the hippocampus and slows down the growth of new neurons. Complex chemical-neurological reactivity impacts the part of the brain associated with learning and memory. Children who are experiencing PTSD symptoms may find it difficult to study after the traumatic exposure (Descilo & Steiner, 2018:3). A video “Brain Builders”, based on the research of dr. Jack P. Shonkoff, gives a clear indication on the

brain of a developing child and the influence of trauma thereon. (www.youtube.com/watch?v=OQTfmnYB7I0) Malnati's PowerPoint slide, figure 3-12 (2018c), stresses the negative influence of trauma on the child's brain, but on a positive side, she states that a child's brain is more "plastic" (pliable, impressionable and amenable) than that of an adult, which poses a positive implication regarding trauma resolution.

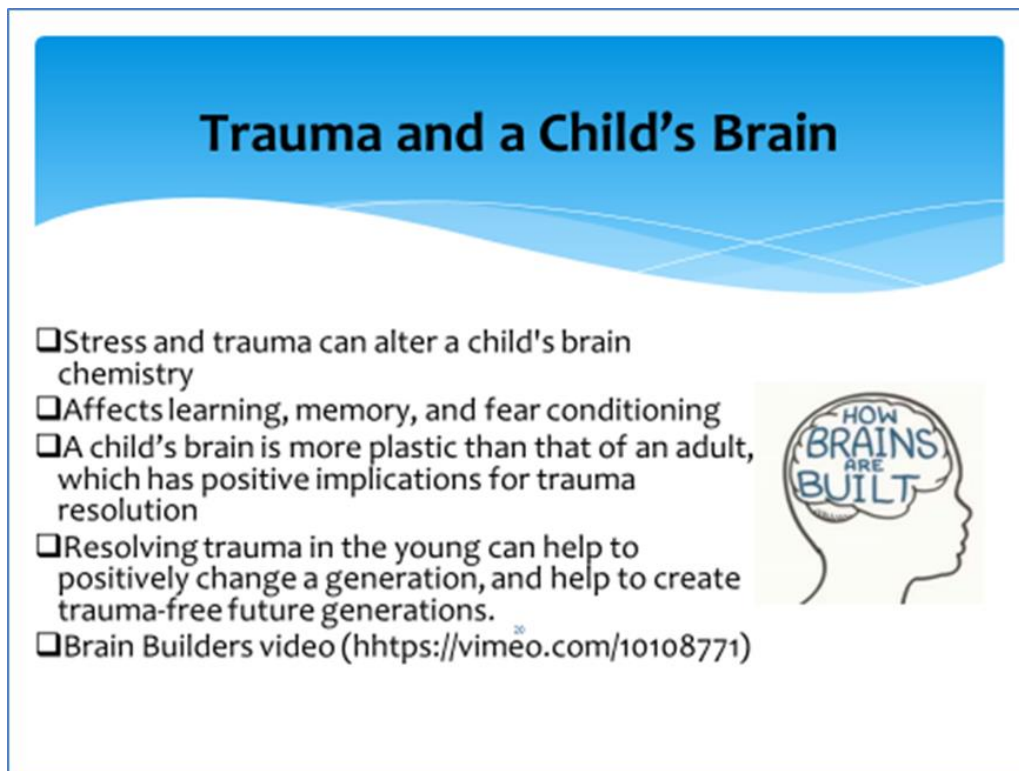


Figure 3-12: Trauma and a child's brain (Malnati, 2018c).

- **The threatened child**

"When traumatized children are in a state of alarm (because they are reminded about the trauma, for example) they will be less capable of concentrating, they will be more anxious and they will pay more attention to 'non-verbal' cues such as tone of voice, body posture and facial expressions." (Descilo & Steiner, 2018:5)

This has important implications for understanding the way a child is processing, learning and reacting in a given situation (Descilo & Steiner, 2018:5). The way in which a facilitator approaches the child will have a significant influence on how the child will react.

- **Working with traumatized children: creating safety**

Millions of children are living in terrifying circumstances of domestic violence, natural disasters, car accidents, life-threatening medical conditions, painful procedures etc. All these and more can

have traumatic impact on children. “By the time a child reaches the age of eighteen, the probability that any child will have been touched directly by interpersonal or community violence is approximately one in four.” (Perry, 2002) Traumatic experiences could have disastrous impacts on children’s lives, altering their physical, emotional, cognitive and social development. (see 2.5.1 Physical and cognitive development; 2.5.2 Emotional and social development)

A traumatic incident could be an overwhelming experience for the child. A traumatic incident like a car accident, flood or abuse might challenge the child’s sense of safety and stability in his/her world (Perry, 2002).

According to Wright (2011:339), trauma sends four messages to children (see 2.3 The child and emotional woundedness):

- Your world is no longer safe.
- Your world is no longer kind.
- Your world is no longer predictable.
- Your world is no longer trustworthy.

Perry (2002) provides clinicians and caretakers of traumatized children with the following guidelines:

1. Don’t be afraid to talk about the traumatic event. Children do not benefit from ‘not thinking about it’ or ‘putting it out of their minds’.
2. Provide a consistent, predictable pattern for the day.
3. Be nurturing, comforting and affectionate, but be sure that this happens in an appropriate ‘context.’ For children traumatized by physical or sexual abuse, intimacy is often associated with confusion, pain, fear and abandonment.

A good working principle for this is to be physically affectionate when the child seeks it.

4. Discuss your expectations for behaviour and your style of ‘discipline’ with the child. Make sure that there are clear ‘rules’ and consequences for breaking the rules.

Utilize positive reinforcement and rewards. Avoid physical discipline.

5. Talk with the child. Give him/her age-appropriate information.
6. Watch closely for signs of re-enactment (e.g., in play, drawing, behaviours), avoidance (e.g., being withdrawn, daydreaming, avoiding other children) and physiological hyper-reactivity (e.g., anxiety, sleep problems, behavioural impulsivity).

7. Protect the child. Do not hesitate to cut short or stop activities that are upsetting or re-traumatizing the child.

8. Give the child 'choices' and some sense of control. When a child, particularly a traumatized child, feels that he/she do not have control of a situation, he/she will predictably get more symptomatic. If a child is given some choice or some element of control in an activity or in an interaction with an adult, he/she will feel safer,

9. If you have questions, ask for help.

3.2.6.3 Children, Mindfulness and TIR

Mindfulness is described as instilling presence (in the here and now), concentration, wellness and sense of peace for the traumatized child (Descilo & Steiner, 2018:7).

(Malnati, 2018c) suggests that different relaxation techniques can be used to help the child to reach a state of mindfulness. Such as breathing exercises or repeating a phrase such as “I am safe, I am loved, I love, I am here”.

For TIRC to be an effective viewing session, the child’s mind needs to be in the present, relaxed and eager to be able to work on his/her trauma (Malnati, 2018c).

Communication skills with children

The TIR communication skills as discussed in 3.2.4.4.4 (communication skills), are almost same as in TIRC. Some of the words have been simplified. Malnati (2018c) explains it as follows (fig 3-13):

8 TIRC Communication Skills

1. Being Present
2. Eye Contact / Confronting / Facing Someone
3. Maintaining confront despite distractions
4. Delivery of question or instruction
5. Full Acknowledgement
6. Partial Acknowledgement / Encouraging Communication
7. Getting your questions answered
8. Handling (unrelated) concerns



Figure 3-13: TIRC communication skills (Malnati, 2018c)

Limits of confidentiality (Malnati, 2018c)

It is important that the parents as well as the child are informed about the limits of confidentiality. It is especially important for the child to realize what secrets can be kept and which not. The parents also have to realize that some issues that will be discussed in a viewing, is personal for that child. If it is not something that by law, the facilitator is obligated to reveal, or is damaging to the child, not all discussions will be revealed to the parents. This is necessary to be able to build a relationship with the child and the child must not experience that the facilitator is betraying him/her (Descilo & Steiner, 2018:7).

Some rules about confidentiality are (Malnati, 2018b):

- Inform the child of the limits of confidentiality.
- What can be kept secret and what can't be kept a secret.
- Report any suspected or real abuse - Hurting self or others - Involve the parent.
- Ensure they understand your obligation to report as well as your perceived obligation to not disclose any other confidential issues the child may have presented to you.
- Ask the parent, in front of the child, if they will be able and willing to respect the privacy of the sessions. If they agree, then the child will hold them to their agreement and will feel empowered to share all of their experiences with you.

3.2.6.4 The process of TIRC

• Introductions

The facilitator needs the child to be “at present” and relaxed.

It is important that the child understands that he/she is at the therapist to feel better about the difficulties in their lives. If there was sexual abuse, it is important that the child knows that it wasn't his/her fault.

The facilitator must inform the child with regards to the process that they are going to follow: You are going to ask a lot of questions and together you will create a list of difficult things that happened to the child.

It is also the time to talk to the child about his/her hobbies or interests. The child could be interested in drawing, beadwork, playing with clay etc. This will at a later stage help the facilitator to identify some toys for the child to play with (Descilo & Steiner, 2018:16).

- **Intake interview**

An intake interview is recommended. This would help the facilitator to understand the child's world, cognitive and emotional skills. Descilo & Steiner (2018:33) give some examples:

- How are you doing?
- Who lives with you at home?
- Who takes care of you?
- How is it going at school?
- Do you sleep well, or do you wake up a lot?
- Is there anyone who makes you feel bad, or who teases you, or who calls you names or maybe hurt you in any way?
- Is there anything else you would like me to know?

3.2.6.5 Explaining TIRC

Explaining TIR to the Child

- ☐ Explain in an age-appropriate manner
- ☐ It's like watching movie, and then watching it again
- ☐ Tell the story "over and over and over and over and over" until it stops hurting
- ☐ Prepare them to feel everything they felt during the traumatic experience
- ☐ Understand what to expect - they will engage in the process



Figure 3-14: Explaining TIR to the child (Malnati, 2018c).

The following is a verbatim of TIRC being explained to a child (Descilo & Steiner, 2018:16):

“You are here because some bad things have happened to you. What we’re going to do together is to make a list of those bad things a then work on them, one at a time. After we have made the list, you get to pick what you want to work on first. Then, I am going to ask you to make a movie in your head of what has happened. You see, our brain can’t tell the difference between imagination and reality. So, when you look at the movie, you might feel like it’s really happening again, but it’s not. You’ll be here in the office with me, and this is a safe place. I’m here to help guide you through your story and listen. I’m not going to tell you what I think you should think, or what I think happened – I’m not you. I just need you to watch the movie and tell me what happened. Then I’m going to ask you to watch again and tell me what happened, and you’re going to keep doing this over and over and over, until you can watch the whole movie without it bothering you anymore.

The things I also need you to remember is that if you got a stomach ache when the incident happened, then it’s possible you might get a stomach ache again, but it won’t last long. If we quit there, you might leave here with the stomach ache, but if we keep going over the movie, then that stomachache will go away.”

The child needs to understand that the facilitator will not get bored with the story. The child has to tell the story repeatedly, and even add on as he/she remembers new information (fig 3-14).

3.2.6.6 Starting TIR with a child

Starting TIR for Children

- ☐ Facilitator addresses what the child/client chooses
- ☐ Practice TIR with a benign incident, such as breakfast, or teddy bear’s incident when he fell and hurt his knee
- ☐ As the child goes through the incident s/he can
 - Play with toys
 - Use beads, stones, shells etc.
 - Silly putty
 - Draw
 - Use play dough
- ☐ It is important that he/she plays as he/she tells



Figure 3-15: Starting TIR for Children (Malnati, 2018c).

- Be prepared to use any necessary technique when an issue arises.
- A practical way of starting a TIRC session with a hesitant child, is to talk about a non-threatening incident, such as breakfast. You could also make up a story of how Teddy hurt his leg. The child must be engaged in the story; you might even have a plaster ready to put on teddy's leg.
- The child needs to be playing.
- The facilitator can teach the child about feelings, so that he/she can identify his/her own feelings/emotions. He/she should also be able to tell you where in his/her body he/she has a sensation, even if he/she is not able to name it. Emotion games, charts and pamphlets are easily available (fig 3-15).

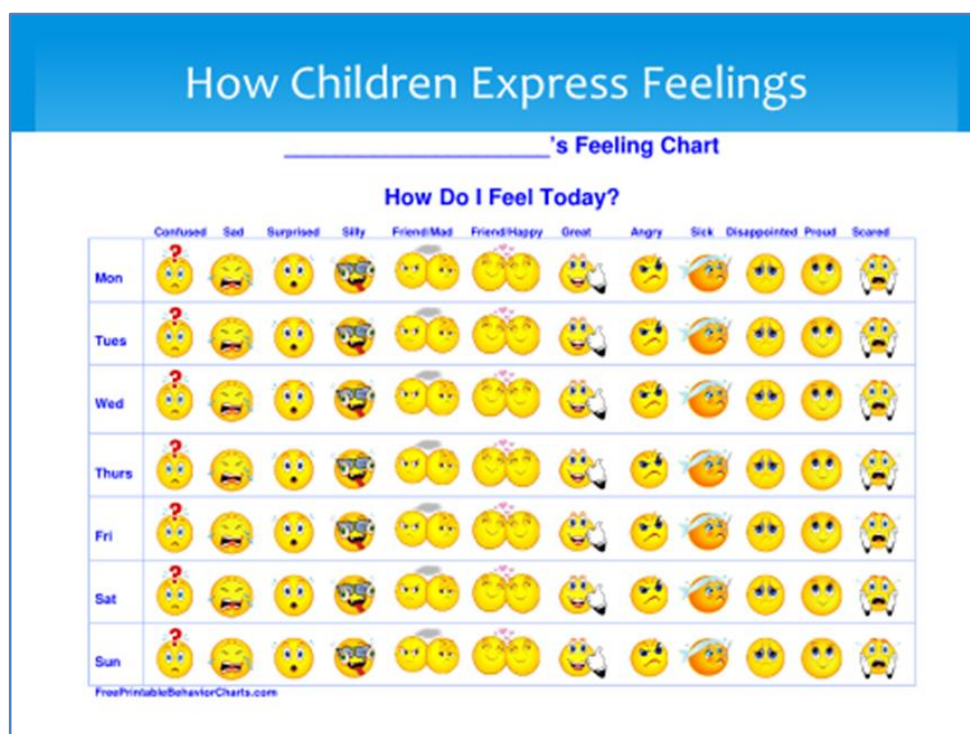


Figure 3-16: How children express feelings (Malnati, 2018c).

3.2.6.6.1 Steps for basic TIRC

These steps are suitable for children aged six to twelve. (Descilo & Steiner, 2018:16):

First remind the child that you won't tell on him/her, unless necessary.

Tell the child again that you are going to ask a series of questions about bad thing(s) that has happened. It will be like watching a DVD over and over again.

Ask the child to indicate how bad he/she feels now. Using scale of 1-10, or emoji faces. (See figure 16)

Go over and over until the child feels good (fig 3-16).

The Basic TIRC steps:

- “When did it happen?”
- “Where were you?”
- (Introduce some play and art material to the child)
- “Go to the start of the incident.” or, “Show me the start of the incident.”
- Ask about sensory experience
- “What do you see or hear at the start?” or “Tell me/show me what is happening at the start.”
- Now the child will go through the incident from the beginning until the end, silently at first. Children often use toys or other mediums to help them going through the incident. Instead of asking “Tell me what happened?” the facilitator may ask “Show me what happened?” or “Show and tell me what happened?”
- Some children might need help from the facilitator to progress through an incident silently. The facilitator can assist by integrating toys to help the child. The facilitator needs to make sure that the child stays focussed on that incident.
- The child continues to repeat the steps of going to the start of the incident and going through to the end until an end-point is achieved

If after going through the process several times and there is no change, ask the child if “it’s getting lighter or heavier?” or “Easier or harder?”. (See figure 3-16) If it’s getting harder, it is possible that the incident could have an earlier starting point. Ask or show the child about the starting point and ask if it could have started earlier. If so, take the child to the new beginning and continue with step 5.

Rating Scales for Children

- ❑ Rating on a scale of 1 to 10. How bad is incident or issue?
- ❑ Rating by a feelings chart
- ❑ With very young children you can spread your arms apart or have them spread their arms apart and ask them to show you, "How much does it bother you now?"
- ❑ Young children may have a better understanding of

"It's easier" or "It's harder"

rather than

"lighter/ heavier"



55

Figure 3-17: Rating scales for children (Malnati, 2018c).

If there is no earlier starting point, it is possible that this incident may not have been the only one. The facilitator could then ask the child "Did something like this ever happen before?". Then you start again at step 1 (fig 3-17).

3.2.6.7 Other TIRC techniques

Flows (Descilo & Steiner, 2018:32)

- There are four directions in which an incident can flow (can influence different people):
- Inflow: Somebody did something to the child.
- Outflow: The child could have done something to somebody else.
- Crossflow: Someone did something to somebody else and the child was the spectator.
- Reflexive flow: From self to self.
- These flows are described in the TIR workshop manual (AMIDEC, 2010:84) (Descilo & Steiner, 2018:36). The normal sequence in handling flows is: Inflow→ Outflow→ Crossflow → Reflexive flow. Flows, or the order thereof should however not be forced upon the client. Flows can be used to discharge feelings or incidents. In a session Flows could be used as:
- Inflow: Is there an incident where someone hurt you?
- Outflow: Is there an incident when you have hurt someone else?

- Crossflow: Is there an incident when you saw someone being hurt by someone else?
- Reflexive flow: Is there an incident where you have hurt yourself?
- With children, it could be helpful to use dolls, puppets or drawings to demonstrate the technique to them (Descilo & Steiner, 2018:32).

Thematic TIRC (Descilo & Steiner, 2018:32)

- Thematic TIR is possible with children but the facilitator's choice of language will be crucial. (See 3.2.4.4.2.2 on Thematic TIR)

- Exploration (Descilo & Steiner, 2018:23)

Explore previous sessions that had a good, positive end-point.

Explore light topics such as hobbies, pets, interests or happy times.

Unblocking regarding children (See 3.2.4.4.6. TIR & Unblocking) (Descilo & Steiner, 2018:36)

It is possible for children to respond to unblocking, depending on how verbal they are. The unblocking questions must be adapted to the appropriate age. If the child finds it too difficult to answer the unblocking questions, a puppet could be a good choice to answer on behalf of the child.

The idea of the unblocking questions is that the facilitator keeps on asking the same question until the child has nothing more to say, or he/she gets to an end-point.

Some of the questions in the unblocking list are:

Concerning or about (the incident)

- Is there something you haven't heard?
- Is there something someone else hasn't heard?
- Is there something you haven't seen?
- Have you been put down?
- Has someone else been put down?

A complete list of unblocking questions can be found on page 37-38 of Descilo & Steiner (2018).

The questions use Flows as earlier indicated

Shame and blame list (Descilo & Steiner, 2018:40-41; Malnati, 2018a).

The shame and blame list can be used when a child has behavioural problems or when a child is blaming everybody but him/herself.

The child needs to be reassured that you won't tell on him/her.

It could help the child that all of us sometimes do or say things that we are not proud of. If the child indicates that he/she has done some of the things on the list, explore by asking what, when, how, how many times, with whom, who doesn't know etc.

Some of the questions in the shame and blame list are:

- Are there things you have to keep a secret?
- Have you ever skipped school?
- Have you ever hurt your own body?
- Have you ever cheated in a test?

A complete shame and blame list can be found on page 41 of Descilo & Steiner (2018).

Positive recall list for children (Descilo & Steiner, 2018:42)

This list could help to get some positive reaction from a child when he/she gets at a negative point. It could help the child to end the session on a positive note and to strengthen the child's self-image. It balances negative discharge with positive memories.

If the child answers "Yes" or "OK", ask them to tell you more about it.

"Remember_____":

- A time that you felt happy.
- A time when you liked someone.
- A time when someone liked you.
- A time when someone understood you.
- A time when someone wanted to be with you.

A complete Positive recall list can be found on page 42 of Descilo & Steiner (2018).

Grounding techniques (Descilo & Steiner, 2018:43)

The facilitator needs the viewer to be in the here-and-now. Sometimes it is difficult to get the child's attention at present. A few simple instructions could help to ground the child (fig 3-18):

- Touch that ___ (object)
- Feel that ___ (object)
- Look at that ___ (object)
- Notice that ___ (object)

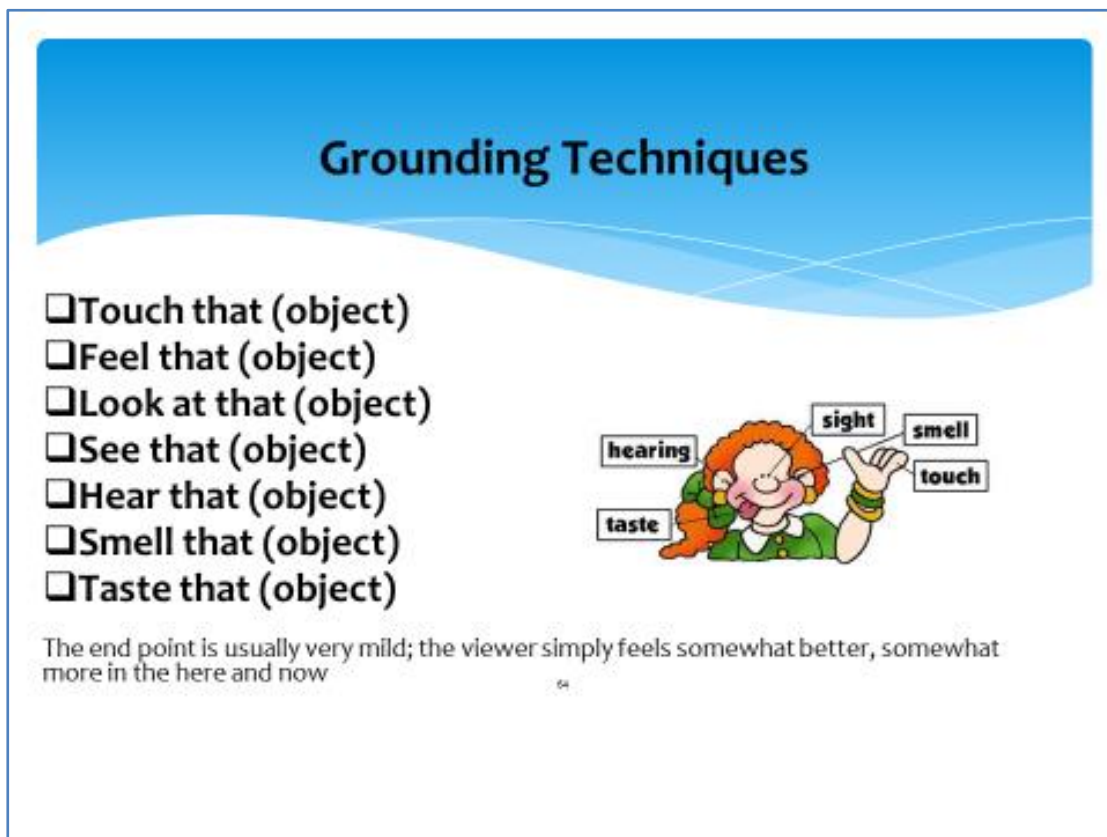


Figure 3-18: Grounding techniques (Malnati, 2018c).

This could also be done by walking around in the playroom or outside.

3.2.6.8 Viewing and talking about the trauma

In contrast with the strict keeping of protocol during the viewing process with adults, a TIRC session is much more relaxed. The child will indicate the pace of processing. The facilitator just needs to keep to the basic TIR process and use child-friendly accessories. Even if the child can't verbalize the traumatic event, they can play it out, draw it, make use of a sandbox and figures or

any other method that they are comfortable with. As long as viewing takes place, the process will bring release. Keep on viewing and telling. It is also important to keep to the rules of facilitation.

- **Rules of Facilitation (As seen in 3.2.4.4.3.)**

For a facilitator to facilitate a TIR session/viewing it is of the utmost importance that the facilitator creates a suitable and safe environment where viewing in its various techniques can take place. For the facilitator to achieve this, it is important that he/she keeps to the Rules of Facilitation (AMIDEC, 2010:21-26) (See 3.2.4.4.3).

A session is not supposed to end before the viewer has reached an appropriate end point. If the viewing gets too emotional or difficult for the viewer and he/she wants to end the session because of embarrassment, or emotional pain, the facilitator should encourage the viewer to go on, to handle the difficulty to a good point of resolution. It is important to show the viewer that you have the “courage, patience and confidence to face the difficult material you are hearing (AMIDEC, 2010:26)”. In doing that, the facilitator models the qualities the viewer needs in order to confront traumatic, confusing or upsetting material. This will help the viewer to reach an appropriate end-point. The researcher found that it had a calming effect on the viewer if they are told that they can tell the facilitator anything. The facilitator won't be shocked, angry or scared by what the viewer are going to tell the facilitator.

If reaching an end-point is not possible in a specific session, make sure to use Grounding techniques and then use some of the lighter TIR techniques as: Flows, Exploration, Unblocking for children, Positive recall list for children or discuss emotion charts (Starting TIR with children).

- **End-points for children**

Many TIRC sessions will resolve and reach an end-point in one session, as it would with normal TIR. Children tend to reach end-points faster than adults (Descilo & Steiner, 2018:43). Sometimes it can be difficult to reach an endpoint with a child (Malnati 2018b); (Malnati, 2018c). Due to the child's short attention span and cognitive abilities, a session may end at a flat point, the child shows no interest to work on that topic for now, the specific topic can then be continued at another session. Facilitators that are used to end-points in TIR, must realize that end-points in TIRC can look a lot different. According to Malnati, different factors could be the cause: (See figure 18)

Factors Influencing Children

- ☐ Traumatic bonding is a possibility
- ☐ Some children are told not to tell
- ☐ Children are more concrete
- ☐ Cognitive functioning is not fully developed
- ☐ Children have shorter attention spans
- ☐ Attention span for learning = chronological age + 1 in minutes

<http://readwriteact.org>



Figure 3-19: Different factors influencing children (Malnati, 2018c)

TIR facilitators are person-centred, and children are not mini-adults. With adults we are almost always able to take the incident to full resolution in one session. However, it is important to continue with a child until a full endpoint is reached, whether it is completed in one or after several sessions. (Descilo & Steiner, 2018:43)

An end-point will have the child processed the incident. He/she can talk about it, without the incident posing an emotional loading. Children reaching end-points are often eager to come back and talk about another painful incident (fig 3-19).

3.2.6.9 Conclusion on TIRC

The researcher is a facilitator of TIR and fruitfully implemented the techniques with people that have been raped, high-jacked, spectators of suicide, had a miscarriage or an abortion, children that have been raped or sexually abused, etc. Quickly after starting to implement TIR to help people with trauma-related problems, the researcher realizes that something like TIR should be developed for children. At that stage little information had been available on TIR with children. The only published work was *Children and Traumatic Incident Reduction: creative and cognitive approaches* edited by Volkman, M.K. (2007). The researcher studied all available material and started to develop her own techniques together with her TIR background.

A testimony

For the purpose of this testimony the researcher will refer to herself in the first person.

One of my first TIR on children, made me realize that this topic was very important and should be developed. The session was arranged by the mother of a sixteen-year-old girl, let's name her Lisa (pseudonym). The mother heard from a colleague about the TIR that I had done with an adult viewer and decided that she was going to try it as she had no other means to help her daughter. The mother knew something was terribly wrong, but Lisa couldn't tell exactly what had happened. They knew the incident happened when she was five years old.

We made an appointment and I asked Lisa to bring along a photo of herself when she was five years old. She came alone, and we started the session as an ordinary TIR session.

With the intake interview two incidents came up. Firstly, she was ashamed of getting drunk, and secondly, she was raped as a child. I soon realized that these two incidents were related and had to be dealt with as one incident even though there was quite some time between the incidents.

When asked to go to the beginning of the incident, view and tell, she told me that on the Thursday evening she was watching some television, the storyline involved a girl that had been raped. This triggered some emotion within her, but she did not know why.

The next night she went to a party, and for the first time in her life, she got drunk. While being a bit intoxicated, more flashbacks occur. She phoned her mother to pick her up and told her mother that something happened to her when she was younger. She was very emotional as some of the memories started to reveal themselves.

Her mother tried to help her to remember the incident, without success. Even a trip to a psychologist, did not help. That was why they came to me.

We decided to do thematic TIR, because of the heavy emotional load. She identified fear and shame as the most intense emotions.

I asked her to look at the photo of her being five years old and to think of a time she felt that emotions. She started to cry even before we did an initial viewing. I reassured her of the safety of the consultation room, and that I will be with her right through the viewing.

When I asked her about smells, noises and what she saw around her, she mentioned that she could hear children playing next door. She remembered the smell of baking fish fingers and she was in a room that looked like an office at the pre-school she was attending.

On the question *“When did it happen?”*, she answered: *“On a Friday morning.”* She knew the day because fish fingers were on the menu on Fridays. (Remember that she was only five at that time)

“Where were you at the time?” She was in the office of the pre-school and the teacher’s husband was in the room and she remembered a bed standing in the corner for the sick children.

“How long did it last or go on?” Initially she said that it lasted hours.

“Go to the start of the incident and tell me when you have done so?” After she acknowledged it, I asked her to go through the incident silently, to the end”. She did it and it was quite a brief viewing.

“Tell me what happened?” She started telling me that she was in the office. The teacher’s husband was there. He asked her to come and sit on his lap. She did so, because she liked this man.

Her next viewing took more time and when she told me what happened, the story unraveled more. She sat on his lap, he started touching her breasts and one of his hands were between her legs.

After the next viewing she told me that he took her panties off and made her lay down on the bed. She got very emotional at that stage. I again showed her the photo of her being five years old.

We went through the process of viewing and telling a few more times. Something happened that I have never experienced in my life. She started talking in the voice of a five-year old and had the vocabulary of a five-year old. With this limited vocabulary she told me of a horrific rape (she didn’t call it that). This man, her loving teacher’s husband tied her with “cello tape” (later identified as a broad black tape), to the bed. She was not allowed to make a noise because then she wouldn’t be allowed back in the school. He laid on top of her, he was heavy. He kissed her and told her that no one must know of their game, it was their secret. He then put something into her (Penis was a word that she as teenager knew but did not know at age five!), it hurt a lot. She felt how the bed was moving, he was also moving, and she thought she was going to tear in half. She was crying. He told her not to cry, that she was a good girl. She felt the thing going out of her. He cleaned them up, untied her, gave her panties back and sends her off to go and have lunch. When she received her plate, he winked at her and gave her an extra fish finger.

Her incident ended with him giving her an extra fish finger.

This five-year old pre-school girl was raped by her favourite teacher’s husband and because she wanted to come back to school (believing his threat), she never spoke of that incident again. She totally suppressed it and it was not part of her active memories. Programs on television, triggered

some emotions, the intoxication of the alcohol made her brain drop its protection. The rape was the root and other incidents just triggers.

After this session Lisa could tell her mother that she was raped (a word that she as teenager knew but did not know at age five). Lisa could at last put this incident behind her, part of her history, but not overflowing her whole existence (signs of PTSD).

Even though I did a viewing with a teenager, who was cognitively and emotionally able to do a basic TIR session, a great deal of the session I had a five-year-old girl in front of me. I quickly had to improvise with supplying clay, paper, crayons and a big comforting teddy bear.

3.2.6.10 The incorporation of TIR/C in a pastoral modal

Traumatic Incident Reduction for Children (TIRC) is a welcome addition to TIR and related techniques. Having something printed and workshops being developed surely will have a great impact on dealing with emotionally traumatized children, aged six to twelve.

Even though TIR, TIRC and other techniques related with TIR, do not have a religious tone. The researcher found that it is a very useful tool to help the viewer (adult/child) with a traumatic incident. When the trauma is identified and dealt with the reverend or pastor could help the child pastorally even using some of the lighter techniques of TIRC. He/she could combine God's love for children with the techniques of TIR. At the end of this study the researcher will attempt to develop a pastoral model, with aspects of TIRC, for religious leaders.

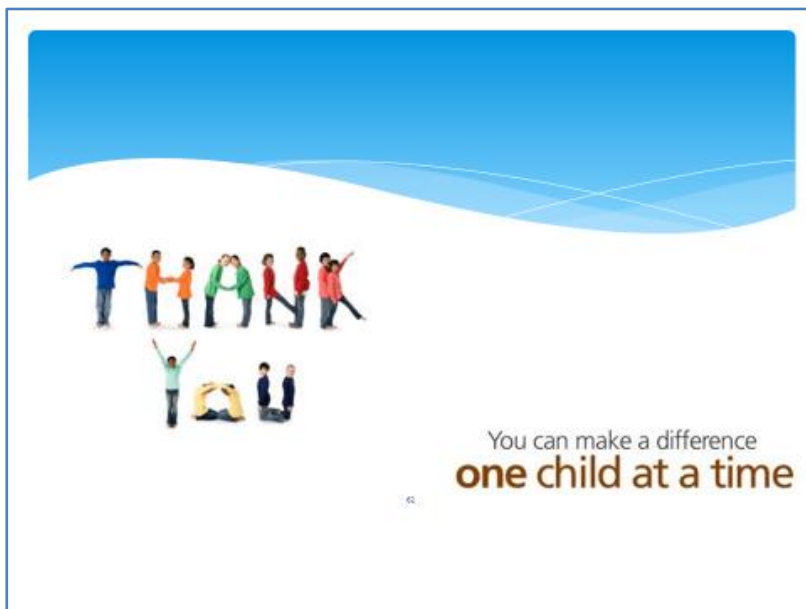


Figure 3-20: TIR/C One child at a time

3.3 Conclusion and incorporation of models from other disciplines with pastoral counselling models

3.3.1 Cognitive Behaviour Therapy (CBT)

CBT is a well-studied and successful model to use on emotionally wounded children. Cognitive behaviour therapy focuses on the relationship between (1) cognitions - what we think, (2) affect/emotions – how we feel, and (3) behaviour – what we do (Stallard, 2002:1).

The purpose of CBT is to “increase self-awareness, facilitate better self-understanding, and improving self-control by developing more appropriate cognitive and behavioural skills (Stallard, 2002:7).”

Trauma-focused cognitive behavioural therapy (TF-CBT) was developed as an extra technique to address the negative impact of stressful or traumatic events for children aged three to seventeen-years (Holtzhausen *et al.* (2016:512).

In CBT and TF-CBT attention is given to feelings that could result from difficult or traumatic incidents. These feelings are universal to children who’ve experienced these incidents. In a pastoral model for counselling emotionally wounded children, aged between six and twelve, these feelings should also be addressed. The worksheets of CBT, found in “A Clinician’s guide to Think Good – Feel Good: using CBT with children and young people” (Stallard, 2005) and “Think Good – Feel Good - A Cognitive Behaviour Therapy Workbook for Children and Young People” (Stallard 2002) could be adapted to meet the pastoral model’s purpose. Some of the techniques give a lot of attention to develop more appropriate cognitive and behavioural skills. In a Pastoral model, the focus would be on how God influences our “thinking” and “feeling” less on how as human’s we change ourselves.

3.3.2 Trauma-Informed Practices (TIP)

TIP was developed by studying neurodevelopmental findings and sensory-based, somatic, cognitive-behavioural and expressive therapies. A trauma-informed approach to work with children and adolescents was developed and used with good results (Steele & Malchiodi, 2012:16).

TIP focusses on interventions that communicate and connect the trauma of the emotionally wounded individuals, with themselves, others and the world around them. They are helped to move from “victim-thinking to survivor-thinking and eventually “thrivers” status (Steele & Malchiodi, 2012:17).”

Some of the principles of TIP that could be incorporated into a Pastoral model, include (Steele & Malchiodi, 2012:17):

- Understanding trauma and its impact.
- Promoting safety
- Integrating care
- Healing happens in relationships
- Recovery is possible

The “show and tell” technique explained in 3.2.2.3.1 (Show and tell), is quite possible to use in a Pastoral model.

3.3.3 Play Therapy

Play is used as a medium for children in order for their health and well-being to be enhanced. It is a powerful medium for children. Play involves all the abilities of the child, such as motor, sensory, cognitive, social and emotional abilities (Stagnitti and Cooper, 2009:16-17).

Schoeman & Van Der Merwe (1996) names and discusses five forms of play and the techniques that can be used for each form:

- Relaxation play
- Assessment play
- Biblio-play
- Dramatic play
- Creative play

Play therapy is a very pliable method of helping children. Any counselling model, concerning children, would most probably make use of at least some of the principles of Play Therapy. The researcher will also incorporate Play Therapy in the Pastoral model.

3.3.4 Traumatic Incident Reduction (TIR) and Traumatic Incident Reduction for Children (TIRC)

TIR is a technique designed to examine the cognitive (thinking), emotional (feeling), perceptual (sensing), behavioural (acting), or other content of

traumatic events in a person's life. It reduces or eliminates the emotional charge contained in traumatic events, and thus to relieve the person of their negative consequences (AMIDEC, 2010:11).

A traumatic incident could be an overwhelming experience for the child. A traumatic incident like a car accident, flood or abuse might challenge the child's sense of safety and stability in his/her world (Perry, 2002). TIRC has been successfully used as a technique to help children deal with emotional upsets.

TIR/C is a person-centred approach to help the viewer to face upsetting incidents. A facilitator will guide the viewer through a process of viewing by "looking" repeatedly at the incident, until an end-point is reached, and the emotional rage is desensitized.

TIR and TIRC are well studied by the researcher and would form part of a Pastoral counselling model to help emotionally wounded children aged between six and twelve.

3.3.4.1 Implication for this study

Some research had to be done on models from other disciplines, as well as other Pastoral models for the researcher to be able to develop a practical pastoral counselling model that Pastors/Ministers would be able to fruitfully use.

Chapter 3 is dedicated to counselling models from other disciplines. Quite a number of counselling models from other disciplines are very good and are used with great success. There are not many Pastoral models at this stage that focus on a child between six and twelve years.

However, the models as discussed in this study, definitely had an influence on the thoughts of the researcher and will surely have an influence on the pastoral counselling model:

The use of visual aspects as seen in CBT especially, makes the material child-friendly and invites the child to take part.

All of the models that were used, are child-friendly, which is very important to keep in mind in the pastoral model.

Play is included in all models in some or other way.

Traumatic Incident Reduction (TIR) and Traumatic Incident Reduction for Children are models with which the researcher is very well informed of and schooled in. TIR and TIRC will play a significant role in debriefing the child's trauma in the proposed pastoral counselling model.

CHAPTER 4: IDENTIFYING DIFFERENT PASTORAL COUNSELLING MODELS FOR THE EMOTIONALLY WOUNDED CHILD AGED SIX TO TWELVE

4.1 Introduction

Identifying different pastoral counselling models for the emotionally wounded child, aged six to twelve years, would partially answer to Osmer's interpretive task. In an attempt to answer the question: "Why is it going on?" the researcher aims to reach the objective of this study. Counselling methods (for counselling wounded children aged between six and twelve years) from some other disciplines as well as methods on pastoral counselling, for the same age group, will also be identified, studied and evaluated.

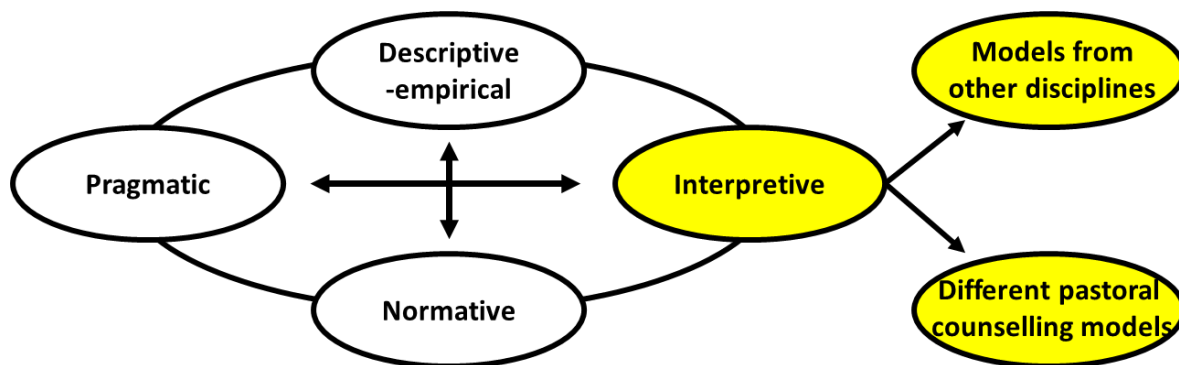


Figure 4-1: Osmer's interpretive task as part of his model, with the two sub-divisions.

In order for the researcher to develop a practical pastoral model, that could equip pastors to give pastoral counselling to emotionally wounded children, the researcher needs to search for and evaluate other pastoral models. In this chapter the following pastoral models will be briefly described:

- Play therapy as a pastoral counselling model (Two models will be discussed)
- Breed's Biblical pastoral model.
- Basson's model: The pastoral use of Biblical Narrative for children aged between six and thirteen.
- Petra Institute for Children's ministry - Walking with wounded children.

4.2 Play therapy as a pastoral counselling model

4.2.1 Marx's (2014) pastoral play therapy model.

In his Thesis "*Die waarde van speltherapie: 'n Pastorale benadering*" (Marx, 2014), Marx studied the possible use of Play therapy in conjunction with pastoral care for children. He developed a model named Pastoral Counselling play.

Marx explains Pastoral Counselling play as follows:

Beradingspel begin wanneer daar 'n vertrouensverhouding met die kind gevestig is. In hierdie veilige ruimte kan die kind weer pynlike ervarings besoek. Selfregulering vind plaas deur die ou ervarings met nuwe ervarings deur spel te vervang. Sodra daar in die proses 'n soeke na God en die waarheid omtrent die Skrif op die kind se voorgrond kom, sal die pastorale berader net die waarheid oordra, hetsy deur spel, kreatiwiteit of sosiale interaksie. (Marx, 2014:139)

(Counselling play begins with a trust relationship between the child and the counsellor. The child will revisit painful experiences in this safe environment. The process of self-regulating takes place when the child replaces the old experiences with new experiences through play. When the child begins to long for God and the truth of His Word, the counsellor will communicate the Truth through play, creative- or social interaction.)

4.2.1.1 This model, Pastoral Counselling play, consists of seven elements:

- **The counsellor (Marx, 2014:128)**

For a counsellor to be able to guide a child, he/she needs to have the ability to move into the child's world with the ability to observe carefully. The child's perception of himself and his place in the world, has to be understood by the counsellor.

The counsellor needs to have a spiritually mature attitude, solidly grounded in the Christian faith.

The counsellor needs to have the following background in order to perform Pastoral Counselling play:

- Properly trained in Practical Theology, including Child theology.
- Knowledge of and proper training regarding counselling and play therapy.
- Insight in the child's physical-, emotional-, psychological-, cognitive- and spiritual growth is important.
- Experience in assessing and working with children.

Marx concludes that counsellors of children need to have a specific calling, sufficient training and the ability to guide the children on their own age-appropriate level (Marx, 2014:129).

- **The child (Marx, 2014:129)**

The Messiah came to live among the people. He was and remained God but also became fully human. If the Son of God could become human to identify with humanity, adults working with children should learn how to interact with the children on their level of understanding. Pastoral Children Counsellors should:

- Study the child's world.
- Learn to see things through the eyes of a child.
- Learn to understand the children's feelings.
- Have the ability to know what a child will understand and what not.

- **Prayer (Marx, 2014:132)**

Parents often neglect their responsibility to teach their children to pray. The counsellor should therefore encourage the family to talk about prayer and even pray together.

The counsellor needs to take personal prayer seriously and pray to ask for guidance, insight and wisdom. The counsellor needs to intercede:

- Before the child and parents' first visit.
- While the child is busy with play.
- For the way in which the parents handle the child.

It is important for the child to learn that prayer is just talking to the Lord. The counsellor could teach the child regarding this important issue in the playroom.

- **Planning and guidance through the Holy Spirit**

According to Marx (2014:130) the counsellor cannot rely on his/her own insights. In her research and model Marx underlines the perspective that wisdom is Godly. Through prayer, the counsellor relies on the Holy Spirit for wisdom.

The child will recognise or feel the working of the Spirit through the counsellor and that could help the child to feel safe.

After a play session, the counsellor should ask the Lord through prayer for guidance and wisdom before the next session is planned.

- **Equipment**

Marx (2014:133) recommends some playroom equipment, but each counsellor may have his/her own preferences:

- Office and playroom: The office and the playroom are not the same places. The office is used for administrative work and to interview the parents. The playroom is off-limits for the parents during a play session.
- Toys: Toys should be universal. Figures and objects need to represent any person, building, car, animal etc. Important toys according to Marx (2014:84) is a dollhouse, sand table, mirror, appropriate furniture for children etc. Monsters, dragons and magical characters are not used. Construction materials could also help.
- Music: The use of music plays an important role in the playroom. Soft music also helps to eliminate other sounds from outside the playroom.
- Art activities: A whole range of art equipment could be used: cardboard, coloured paper, glue, clay, magazines, pictures, paint (water-colour or pre-mixed), felt pens, pastels and coloured pencils.
- Additional toys: Sometimes a child might have the need for a specific colour car, or an extra doll, something the counsellor does not have in the playroom. If something could not be improvised, the counsellor needs to find something that the child could relate to.

- **Handling of the parents (Marx, 2014:134)**

According to Marx the cooperation of the parents makes this counselling play activity unique. Marx (2014:54-61) argues that according to the Bible the education and the upbringing of the children was a joint task between the parents and the community, and that children were equally important (Ps 127:35; Ex 12:24-27; Gen 27:48; Josh 4-6; Mal 4:6; Mark 10:14-16; Mark 5:41-42; Matt 17:18 etc.).

The involvement of the parents is crucial because their involvement can help the child to deal with their stressors.

The counsellor needs to give regular feedback, advice or support to the parents. If it happens that the parents are still not involved, the counsellor should be able to, without the involvement of the parents, help the child to work through his situation.

- **Play itself**

The course of the Counselling Play sessions:

First interaction

The goal of this session is to:

- Collect as much general information as possible regarding the child as well as to establish the reason for him/her being there. This information will be obtained from the parents as well as from the child.
- Build relationships with the parents and the child. The counsellor would also try to determine the relationship between the child and the parents.
- Introduce the child to the playroom.

When the child and his parents arrive, the counsellor will put them at ease. The parents will give written permission for the counselling. The counsellor will complete an intake questionnaire while the child is kept busy with some toys. The questionnaire will consist of questions regarding the child's physical features, his medical background, the child's preferences and general information on the child's daily program, discipline and functioning. Specific questions will also be asked to the child. The counsellor will also ask the child faith-related questions.

The counsellor will inform the parents of her approach and what the parents may expect. They need to be introduced to the concept of Counselling Play.

Confidentiality should be guaranteed to both the parents and the child.

First Counselling Play session (Marx, 2014:136)

The child is welcomed and taken to the playroom. The counsellor communicates certain aspects with the parents in writing by giving them a clipboard with relevant information and questions. This is also the method to explain any concerns or questions the parents might have.

Marx uses music in different ways in the playroom. Music can be used without a negative influence on what happens in the playroom. Music can help to create a peaceful surrounding and might avoid sudden noises to interrupt the session.

It is important that the counsellor explains the duration of a session, which is one hour. With the help of a wall clock, she explains how much time they have to play and at 5 minutes to the hour, the child is reminded that playtime is almost over.

Children usually remember the layout of the playroom. They need to be reminded that they could play with anything they want. In this way, structure is given to the child and they know what to expect. After the child's choice of toys, he/she can be invited to play a game with the counsellor.

While playing the counsellor takes note of the following (Marx, 2014:136)

- The first toy the child chooses.
- His likes and dislikes.
- Questions the child might ask.
- Facial expressions and body language.
- Emotions that are visible.

The counsellor makes sure that the child feels emotionally safe before the session is ended.

More sessions (Marx, 2014:137")

The difference between Pastoral Counselling Play and other techniques will now become more observable. When the child is ready, the counsellor begins to work with him directly. The counsellor will deal directly with the situation of the child. The child is challenged to deal with his situation by means of other activities.

Counselling Play monitors the child's progress and will then gradually proceed. Some issues that might hinder the progress are:

- The troubled child lives in a counterfeited world.
- The child, even without realizing it, lives in denial
- The child might show dysfunctional behaviour such as, keep forgetting things, being overactive, being anxious, stop talking or can be emotionally unstable.
- The child could fear change. It is easier and safer to continue with the behaviour.
- The child should be challenged to change.

From this stage on, the counsellor will plan the session. However, when a child is not ready or is heavily traumatised, the counsellor will still encourage the child to take the lead in the activities. In her model, Marx does not explain why certain activities are done. The child will sometimes try to avoid the activities which remind him of his situation. The counsellor needs to be aware of these signs. If the child continues to get distracted, the counsellor should be sensitive enough to put the child at ease and to indicate that they will work on that situation later on.

While planning the session, the counsellor will research the Biblical passages that would be applicable to the situation. The way in which it will be presented would depend on the child's age.

Three aspects of a session (Marx, 2014:137)

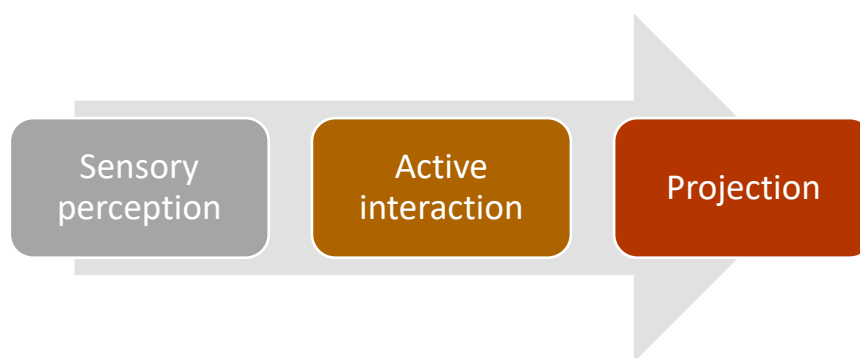


Figure 4-2 Three aspects of a session, according to Marx.

➤ First part: Stimulating sensory perception

It would involve games or activities where the child will use his senses, like hearing, touching, listening, tasting or smelling. Stimulating the senses plays an important part in Counselling Play.

➤ Second part: Active interaction

There would be an active interaction between the counsellor and the child. If the counsellor plans specific activities, the child will be informed thereof. Interaction can be established through board games, time games, and games that involve emotions.

➤ Third part: Projection

➤ Marx (2014:91) uses a projection that is well-known of in Gestalt therapy.

The child won't be forced to play with some specific toys. The counsellor could suggest a theme, as she would probably already have identified the child's problem. Because of children's love for sand especially if there is water involved, a sand play story is a definite option. Other possibilities would involve playing with plastic animals, dolls, puppets, doctor's toys, small kitchen, telephone, aggression toys or the dollhouse. They could also paint or draw. The counsellor gives the child

the opportunity to explore the playroom. When the child shows interest in something, the counsellor would support his choice and play together with the child. The child is not guided in any direction, he is supported.

When the child indicates that the game is over, the counsellor would use techniques such as “I am” and the Gestalt technique or “reality play” (Marx, 2014:138) to bring the situation of the child into the open. When sand play or drawings were used the counsellor could ask the child to tell her the story. If the child does not want to talk, the counsellor could make some suggestions. They could decide together on a name for the story. The counsellor uses methods to guide the child to recognize his problem and thereby helping the child to make some choices considering his/her own challenges. The challenges Jesus had to endure could be used to explain that even He had to face some challenges. John 8:32 tells us “...you will know the truth, and the truth will set you free.”

Counsellors know how to look for physical markers that could show defence mechanisms. Through paying attention to the child’s body language, the tone of voice, movement of the eyes and gestures, the counsellor will recognize the child’s resistance and deal with it.

The counsellor will at this stage, with the permission of the child, reflect on the child’s emotions. The child will be comforted that it is acceptable to experience the emotion. The prominent emotion will be worked through with the child. According to the Bible, we learn that “*the truth sets us free*” (John 8:32). The child will be allowed to relive the emotion and he would be helped to find a way to handle that emotion in a new way.

The abovementioned process could result in a few sessions.

According to Marx (2014,139), the children do not have to clean up after a session, as they would have to do at home. The counsellor allows the child to have some free play time. When the counsellor tidies up after the Counselling play session, she would sometimes find out more about the child’s situation. A baby was perhaps under the sand, or the bad guy could be in the crocodile’s jaws.

4.2.2 Grobler’s (2013) play therapy model of pastoral care of the child as a result of the death of a parent.

With this model, Grobler (2013: v) developed a pastoral play therapy model, that could help to guide a child after a parent’s death. “This model is simply a framework through which play, the unique language of children, can be combined with a pastoral approach to significantly guide emotionally wounded and traumatized children.”

4.2.2.1 The practice-oriented model

- **Session 1: Build a relationship (Grobler, 2013:152).**

According to Van der Merwe and Schoeman (1996:9) the individualisation and attention that a child receives through therapy, is therapeutic, even without any other inputs from the therapist.

Adults tend to forget their childhood days, which leads to under-estimating children and their feelings. Children have the need to understand their world as well as the people and situations that happen around them. Because adults forgot how they functioned at that stage, they do not know what and how to tell the children.

During the first session, it is normal for the child to feel anxious. The counsellor will make use of creative play and drawing to help with relationship building. While busy playing or drawing the counsellor gets information on the child's world and about the child's perception of death and dying. The counsellor could help with misconceptions on the topic.

- **Session 2: The expansion of the relationship and the gathering of information (Grobler, 2013:152).**

The building of the relationship between the counsellor and the child remains very important. Grobler uses relaxation games to achieve that. Relaxation games also prepare the child for counselling. Different games can be used such as puzzles, music, board games, outings and pets. When a game requires some rules, the child should be able to keep to the rules, this would create a safe place where the child can play (Grobler, 2013:149). The age and developmental phase of the child should always be taken into consideration.

Another goal of this session is to gather information about the child's mindset and information about death, that might have been given to him by other adults and to help to rectify misconceptions.

Information about the child's concept and relationship with God is also important. Grobler developed an easy board game to use during this session to obtain the relevant information.

Her game has 24 questions:

Table 4-1: The 24 questions to Grobler's board game.

Grobler's relationship building board game (2013:153)		
1	Ken jy vir Jesus en wat weet jy van Hom?	Do you know Jesus and what do you know about Him?
2	Wat is die snaaksste ding wat al ooit met/in jou familie gebeur het?	What was the weirdest experience that ever happened to your family?
3	Wat laat mense doodgaan?	Why do people die?
4	Is jy bang dat ander mense vir wie jy lief is, sal doodgaan?	Are you afraid that some of the other people you love, might die?
5	Wat maak jou bang?	What scares you?
6	Het jy 'n troeteldier en wat is sy naam?	Do you have a pet and what is his name?
7	Wat/hoe speel jy en jou maats?	What/how do you and your friends play?
8	Het jy al ooit gehuil? Waar en wanneer?	Have you ever cried? Where and when?
9	Wat doen jy en jou (oorlewende) ouer wat lekker is?	What activities do you and your remaining parent get involved in?
10	Kan jy keer dat iemand doodgaan?	Can you stop people from dying?
11	Wat is jou beste maat se naam?	What is your best friend's name?
12	Wat is jou grootste droom/wens?	What is your biggest dream/wish?
13	Waar is die hemel en hoe is dit daar?	Where do you think is heaven and what do you think is it like there?
14	Het jy ander familie?	Do you have other family as well?
15	Vertel vir my iets wat jy van jou pa of ma kan onthou.	Tell me something about your mother or father (deceased) that you can remember?
16	Kry jy soms hoofpyn of maagpyn of is jy soms naar?	Do you sometimes get headaches or tummy ache or feel nauseous?
17	Praat jy ooit met iemand oor jou hartseer of verlange?	Do you ever talk to someone about what makes you sad? Or how you miss your parent?
18	Wat mis jy die meeste van jou ma of pa?	What do you miss the most about your mother or father?
19	Wat is vir jou nou nog lekker.	What do you still enjoy?
20	Vertel my van 'n vakansie waar julle almal saam was.	Tell me about a holiday where all of you were together?
21	Slaap jy lekker in die aand of kry jy soms nagmerries?	Do you get a good night's sleep, or do you sometimes get nightmares?
22	Dink jy jou pa of ma kon keer of dit verhelp om nie dood te gaan nie?	Do you think that your mother or father could have prevented his or her death?
23	Glo jy dat jy eendag weer jou pa of ma sal sien?	Do you believe that someday, you will see your mother or father again?

Grobler's relationship building board game (2013:153)		
24	Wat sou jy nog graag vir jou pa of ma wou sê?	What would you have liked to still tell your mother or father?

(Translated by the researcher)

A simple board game is made, and the child makes use of a dice to move forward. Question 1 and 23 are compulsory.

- **Session 3: Deal with the storms of life and emotions (Grobler, 2014:154).**

In this session, Biblio-play (stories) and creative play (drawings) are used in the counselling process with the child. The story and drawing are used together to facilitate emotional expression. Helping the child to recognize suppressed emotions and how to express them are important in this session.

Stories are very important to children because they are able to identify easily with the characters.

In this session, Grobler uses Scripture as in Mark 4:35-41. In this story, Jesus calms the storm.

During this session, the Bible story is firstly read and then it will be dramatically told. The counsellor will explain to the children that there are storms in nature, but sometimes, there are heart storms. The child will be asked to draw his storm after the death of a loved one. After the child finished his drawing, emotions and the acceptability of feeling the emotions, he should turn his paper/picture and indicate in colour the emotions he felt during the loss and the amount/severity he experienced during his storm.

Grobler (2013:155) is of the opinion that the child needs to be confronted with the intensity of what had happened. The story helps the child to integrate some of the emotions into his own situation. The use of drawing helps the child to accept his feelings and emotions as his own.

- **Session 4: Participation of the funeral (Grobler, 2013:157).**

This session's goal is to give the child the opportunity to make some sense and take control, in his own way, of the funeral. Sand as a medium is used in this session. The child must plan his sand story and use figures, flowers, water etc. The child could easily change his picture, as sand play is not a static process.

In this session, the child gets the opportunity to relive his parent's funeral. In this case, he is in command, (he was not in command at the funeral) and the counsellor is with him to help him cope with the outcome of the scene.

The child's brain is not able to work concretely with big traumatic experiences. Often the child cannot physically, emotionally and sensory function optimally. The brain first needs to *remember* the incident before it could be dealing with it. Trauma is a partially sensory experience and the sensory experience in the sand could help with this.

When the child plays with the sand, he can construct his own funeral scene, in his own way and according to his developmental stage. He can spend as much time at the sandbox funeral as he needs to. It also creates the opportunity to talk about death and funerals.

- **Session 5: Discussion of changes (Grobler, 2013:157).**

One of the needs that children have after the loss of a parent, is that things that will change, are very important to them, they want this to be addressed. This will be discussed further in Session 5.

Grobler developed a game to encourage conversation about this topic (Grobler, 2013:157-160). Parental death will change the life of the child tremendously. All aspects of the child's life would be influenced by the loss. It is important to pay attention to things that have changed already, but also to the changes that would certainly happen. Thus, the topic of change and loss get attention in this game

The game exists of statements that are put on paper. Each statement has a coloured dot on it, blue, yellow, green or orange. The statements are placed in a box and the child and counsellor take turns to take a card and they would have a conversation about the statement. The person who has collected four of each colour, is the winner.

Table 4-2: Grobler's change game

Grobler's change game	
Yellow cards	Bad things happen to good people.
	The special person won't be with us on Christmas.
	I do sleep in another place and I get nightmares.
	Nobody speaks to one another.
	When things go wrong, it feels as if I am being punished.
	We eat different food
	I am afraid that I could die in the same way
	I have difficulty to fall asleep
	Sometimes I wet my pants
	Sometimes it feels as if the deceased is with me. I can feel his/her presence.

Grobler's change game	
	When someone dies, he/she look after you and protect you.
	We had to move after my mother/father passed away.
Blue	I do not receive hugs.
	Our income is smaller
	Sometimes I talk to the deceased
	Dying is contagious
	My family do not have any fun
	Nobody talks at the table.
	I am afraid of white/black people.
	I eat less food
	When a special person dies, the friends and family stand together to help each other.
	I am now afraid of the dark.
	Sometimes I think my special person/mother/father could have avoided his/her death.
Orange	One day I will "see" my special person again.
	Somebody else is bathing me now.
	Everything happens with a reason, even bad things.
	I need to go to after-school now.
	We do not eat out/ or order takeaways so often.
	When a special person dies, they know what you think and do the whole time.
	I watch TV more often.
	My special person does not put me to bed anymore.
Green	I can recover from this and I will be happy and healthy again.
	We do not play as a family outside.
	I miss my special person on my birthday.
	Most people do not want to talk about death and dying.
	We do not eat at the table anymore, and there is an empty chair.
	When somebody dies, someone else will be born to replace them.
	There are more fights now.
	We stay at home more often.
	I cannot see my special person anymore.

- Session 6: Making of a memory box (Grobler, 2013:160).

Grobler's experience taught her that the children fear that they would forget the deceased. The child needs some form of a tangible object to help them to keep the memories alive.

Silverman *et al.* (1992:495) explain that a child, who lost a parent, will try to maintain some form of connection with the parent. With their research, five categories were identified which reflect a child's efforts to maintain a connection with the deceased parent (Silverman *et al.*,1992:497):

- Making an effort to locate the deceased. Knowing that the deceased parent is in heaven, helps the child to locate the parent (Silverman *et al.*,1992:498).
- Experiencing the deceased in some way. Believing that the parent is able to see them from heaven, helps the child to connect with the parent (Silverman *et al.*,1992:498).
- Reaching out to initiate a connection. Children try to keep a connection with the parent by visiting the cemetery, talking or writing letters to the parent (Silverman *et al.*,1992:500).
- Remembering. Children would keep the memories alive by remembering things that they did with the deceased parent (Silverman *et al.*,1992:500).
- Keeping something that belonged to the deceased. The child keeps the connection with the deceased parent by keeping objects that belonged to the parent. They would keep photos, a shirt, key ring, or anything that would remind them of their parent (Silverman *et al.*,1992:501).

Grobler (2013:133) concluded that the five categories of Silverman *et al.* re-occurred during different children's bereavement processes. These categories play an important role in the pastoral care that a child should receive after the death of a parent. Making a "Memory Box" with the child could help them get in contact with their emotions. Another benefit of making a "Memory Box", is that it is a sensory project. That in itself may help with the feelings that are stored in the subconscious mind.

- **Session 7: Give hope to the child (Grobler, 2013:161).**

Grobler (2013:161) states that from a Christian perspective, it is important that both themes of death should be handled: the sadness of death, but also the joy associated with death. It is important that the child should receive the hope of Eternal life.

In the Bible, we receive promises that God will be with his children, in good and bad times:

- 2 Cor 6:10 "...sorrowful, yet always rejoicing; poor, yet making many rich; having nothing, and yet possessing everything."

- 2 Cor 1:6-7 “If we are distressed, it is for your comfort and salvation; if we are comforted, it is for your comfort, which produces in your patient endurance of the same sufferings we suffer. And our hope for you is firm, because we know that just as you share in our sufferings, so also you share in our comfort.”
- Romans 8: 38-39 “For I am convinced that neither death nor life, neither angels nor demons, neither the present nor the future, nor any powers, neither height nor depth, nor anything else in all creation, will be able to separate us from the love of God that is in Christ Jesus our Lord.”

Christians believe that Jesus died but arose from the dead. This brings hope that other people do not have. The reality of eternal life as a gift from God, brings hope to sad Christians (and children) (Grobler, 2013:162).

During this session, the “Memory Box” will be completed and a cross as a sign of hope will be decorated. While the child is busy being creative, the counsellor can spend time with the child to answer any other questions the child might have.

4.3 Breed’s Biblical pastoral model

Pretorius (2017:192), a student of Gert Breed studied his proposed Biblical pastoral model for pastoral counselling. According to her this model centres around believers’ relationships (and conversations) with God and convictions believers have formed from past experiences in their lives. These convictions need to be identified as either true or false; after which false convictions (lies) are then addressed with God’s eternal truths as found in His Word. This model is appropriate for diverse pastoral situations, including marital counselling, trauma counselling, addiction counselling etc.

The researcher is of the opinion that the model could be adapted to the age-appropriate need of the wounded child.

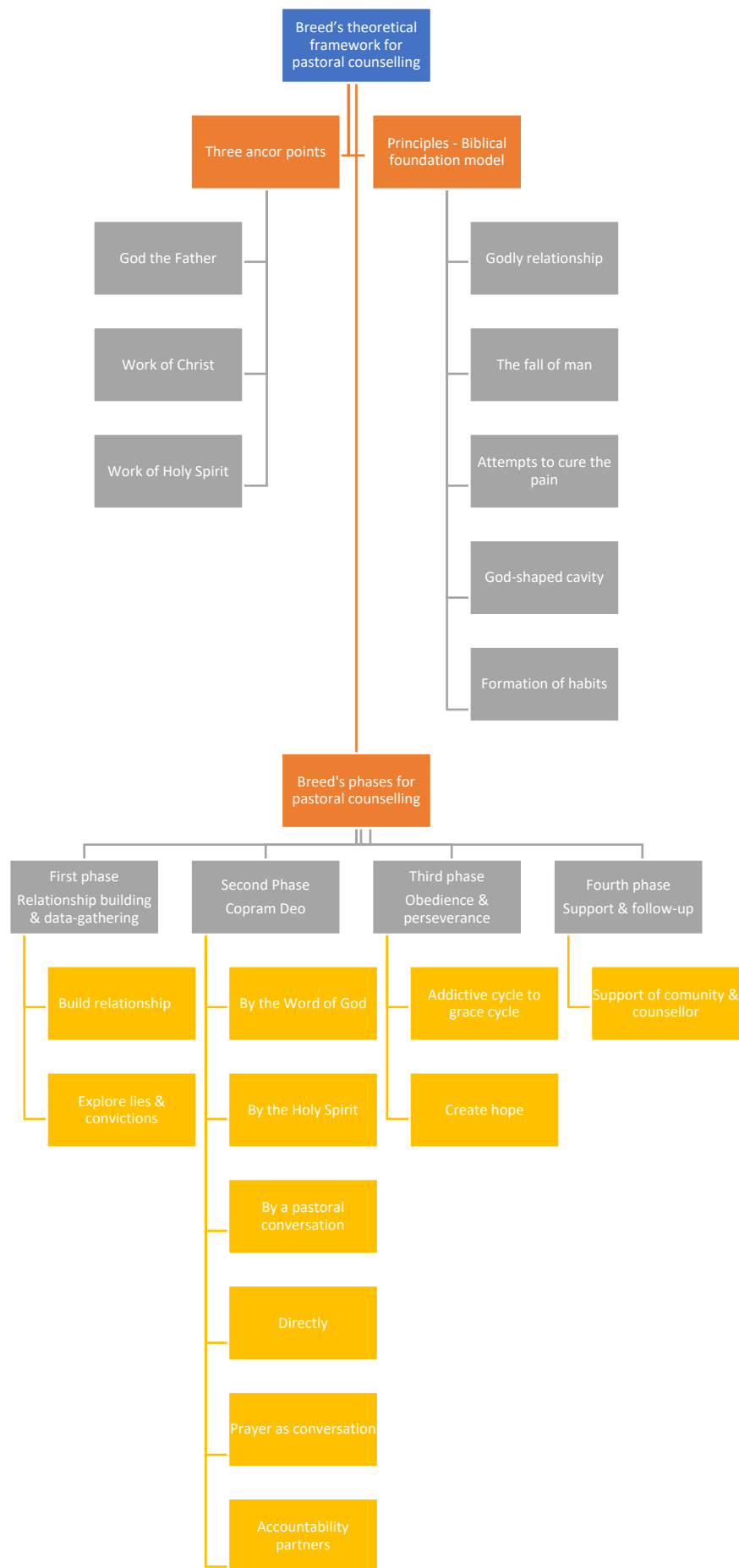


Figure 4-3: Breed's theoretical framework for pastoral counselling

4.3.1 The principles of Breed's Biblical pastoral model (Breed, 2014[4]; Pretorius, 2017:197)

- **Godly relationship**

God created humans to live in a relationship with Him, their fellow humans and with creation. All relationships were intended by God to be good, characterised by trust, honesty, love and respect (Breed, 2014[4]; Pretorius, 2017:197).

- **The fall of man**

Because of the fall of man, these relationships have the characteristics of distrust, pain and bitterness. God intended an intimate relationship between Him and man, but now man experiences an emptiness and cannot experience God's love. Man does not live out of the grace of God but try to care and provide for himself, knowing deep down that it is impossible to do that all the time, knowing his vulnerability. Man cannot trust and obey God and that brings guilt and shame into his life. Man cannot trust his fellow men, the legitimate need for a close, open and loving relationship with his fellow men is not satisfied. In his relationship to the world man sometimes experiences failure, which can bring disappointment, self-doubt and pain into his life (Breed, 2014[4]; Pretorius, 2017:197).

- **Attempts to cure the pain**

Man attempts to cure the pain and emptiness and fill the void on the inside himself. Man wants to get away from his hurt and he wants his needs to be satisfied. If a person is in some way relatively successful in numbing the pain, he/she will repetitively use the methods to numb the pain. Convictions are formed as to what help to numb certain pain. Each time he encounters a certain problem in his life, he goes to the conviction he had formed about the solution for that problem. If the conviction is based on a lie (say if people think badly about me, I am worthless) it will create more problems.

When a man uses a certain solution repeatedly and the solution works in some way, habits can be formed. When a certain problem occurs (e.g. aggression towards him) he acts without really thinking about the solution, the solution (e.g. violence) comes as if of itself, flowing from the habit. Wrong habits cause problems which ask for new solutions from which more convictions and more habits may follow.

- **Convictions are based on either lies and/or truths.**

Convictions based on lies may provide temporary relief, but in the long run, it causes more problems and can enslave man (Breed 2018; (Breed, 2014[4]; Pretorius, 2017:197). God-shaped cavity.

Breed concludes that in terms of the emptiness of man (because of man's fall) solutions based on false convictions may bring temporary relief, but nothing else than the Triune God can provide permanent relief (Pretorius, 2017:197). God's solution is that the truth sets you free. God gave us His Word to teach us the basic truths. The problem that arises is that people sometimes ignore these Godly truths, which leads to further problems in their lives (Breed, 2014[4].

- **The formation of habits**

Breed explains that man has a God-given ability to form habits, this enables man to store repeated solutions/convictions and that recalling and acting on them becomes semi-automatic. The solutions (true and/false) are stored in man's brain and it becomes part of and determines behaviour. Different convictions, true or false are stored in the brain and become part of the believer's life. To pastorally assist such a person, it is not enough to just break the habit, but true convictions need to be repetitively and consciously chosen up to a point where the believer commits to the new truth and a new habit is formed based on the truth of the Word (Breed 2018; Pretorius, 2017:197).

4.3.2 Breed's theoretical framework for pastoral counselling: three anchor points

According to Pretorius (2017:198), Breed emphasises the absolute necessity of pastoral practitioners to have a strong theoretical framework from where they can assist people through pastoral care and counselling. "Only in a living relationship with God can a person discover the meaning of his/her life, joy in life and the fulfilment of his/her life in a manner that glorifies God." (Breed, 2017[6]) The three persons of the Trinity form theological anchor points which frame the life of the believer as well as the pastoral model (Breed, 2017[6]).

- **Knowledge of God the Father and our creation**

Pastorate is always from out of the context of God's plan with, and His relationship with man (Breed, 2017[6]. Pretorius (2017:198) uses Breed's model to underline the importance of a living relationship with the Father. Man has a legitimate need for somebody who wants to care for him and have the power to care for him. In the pastorate, the question should be asked what God the Father wants to and can give to the counselee in her current problem. The counselee should understand the grace of the Father that is revealed in Scripture and how it is applicable to the problem she is struggling with at the moment. A child who had been abused by her father or mother should meet the Father who loves her unconditionally during the counselling session, a Father who will never reject her or use her for his own satisfaction. A Father who loves her and

wants to care for her so much that he sent his Son to buy her to be his child. Knowledge of who the Father is, is therefore essential in the counselling process, leading the counselee to receive God's grace, through Scripture, teaching and prayer, as the solution for her every need.

The instructions in the Word should be taught and applied to the counselee as instructions from a Father who loves them and do not want them to fall prey to the hurt that wrong decisions bring into their lives (Breed 2018; Pretorius, 2017:197).

- **The comfort of the work of the Son, Jesus Christ**

Because of earlier acts or a lifestyle based on false convictions, the believers are faced with shame and discouragement. Sin and even addiction bring about guilt and shame into people's lives. The shame and guilt cause them to feel very far from God as if they are not worthy to come before him. This leads to withdrawal and loneliness in people's relationship with God. When Christians try to break with sin and fail repeatedly they may begin to think that they are losers who would never be able to be victorious over sin. Christians can begin to believe that their identity resides in their brokenness.

In the counselling process, they should be led to understand their identity in Christ. In Christ, they are already forgiven for what they have sinned, what they are sinning now and what they will sin in future. That is called their righteousness before God. The moment they believed the perfect sinless life of Christ became theirs, the payment he made on the cross paid for all their sins. In Christ they are already holy in the eyes of God and nothing can change that. They now must become more and more what they already are in Christ (Breed, 2018; Pretorius, 2017:201). Their brokenness and sins are part of the old man in them that should die more and more, so that the new man can come to the fore in them (Breed, 2018).

Therefore, counselling is not merely a motivational session to help the counselee to improve himself, in that way trying to please God. Counselling starts from the completed work of Christ which became the inheritance of the believer through faith. The counselee is led to understand who he is in Christ and what he received from Christ without any merit, and then to strive to live that identity out because of the grace he received for free (Breed, 2018).

Guilt and shame can be overcome by the counselee when he understands all of this. This should bring the love for God in his heart. Out of that love and thankfulness grows the desire to live according to God's Word. When he falls, he can stand up and try again in the assurance that nothing can separate him from God's love in Christ Jesus (Breed, 2018).

- **The work of the Holy Spirit**

- The Holy Spirit as Helper / Comforter.
- Jesus, before His crucifixion promised the disciples that he will send them a helper (Paraclete)- the Holy Spirit (John 14:16) (Pretorius, 2017:201).
- The Holy Spirit as Guide in truth and understanding.
- The Holy Spirit guides and helps the believers not to be afraid (John 14:26-27). The Spirit helps the believers to understand the meaning of Scripture. Through the dwelling of the Spirit in the believer's life, He helps the believer to experience and learn more of who God is (Pretorius, 2017:201).
- The Holy Spirit empowers to love (Romans 5:1-5)

God's love has been poured into the hearts of the believers by the Holy Spirit (Rom. 5:1-5). When believers accept God's love, their faith is strengthened even if they should go through tough times. Because of the Holy Spirit's work in the believers, they are also able to love others (Pretorius, 2017:202).

- The Holy Spirit and the pastor

According to Breed (2017) "The pastor/counsellor is pneumatologically directed in his/her pastoral conduct, from beginning to end." Pastoral work is done in humble dependence on the Holy Spirit. No progress in pastoral counselling is possible without focusing on prayer and guidance through the Holy Spirit (Breed,2017).

4.3.3 God's armour (As a practical explanation of the work of God the Father, Son and Holy Spirit by Pretorius, (2017:202).

The believers are provided with the armour of God by accepting the love of God through surrendering growing knowledge of the Trinity's acts of salvation, which enable them to stand firm in this earthly battle fig4.1 (Eph. 6). Pretorius introduces a practical explanation on the work of Breed (Pretorius, 2017:202):

- The belt of truth (Eph. 6:14).
- The chest plate of righteousness (Eph. 6:14)
- Protective shoes (readiness given by the gospel of peace) (Eph. 6:15).
- Shield of faith (Eph. 6:16).
- The helmet of salvation symbolises the victory of Christ.
- Sword of the Spirit, which is the Word of God.

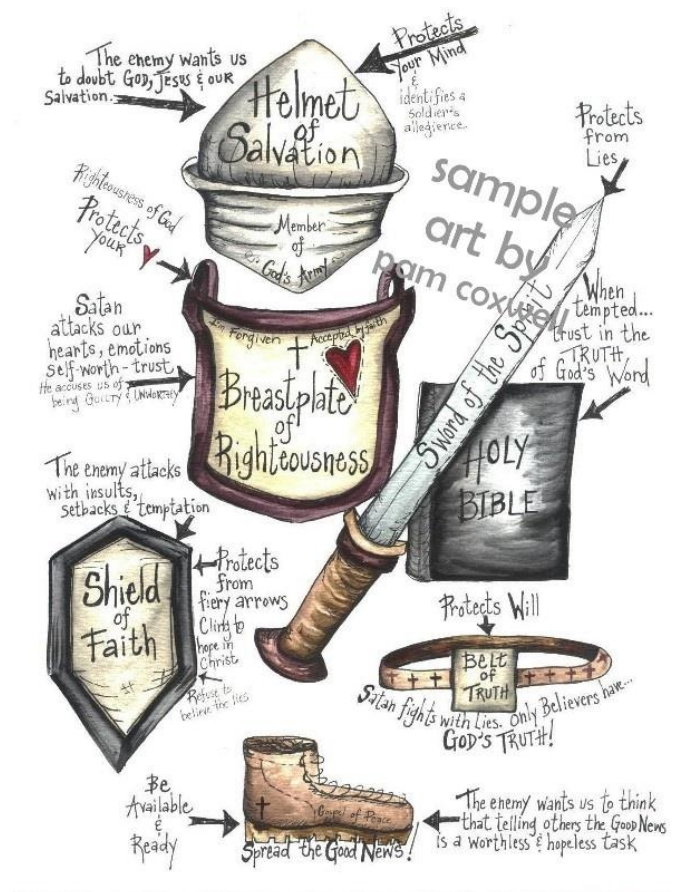


Figure 4.1 Armour of God (Coxwell, 2017)

These are the weapons that Jesus bought for us with his life, death and resurrection (Breed, 2017:SU 7pptx). "In counselling, we teach/guide the counselee to understand, adopt and use these weapons." (Breed, 2017:SU 7pptx)

"In conclusion, believers are guided to understand and believe what the comfort in Christ means to them in their situation - that they are acceptable to the Father, because of the work of Christ." (Pretorius, 2017:203).

4.3.4 The phases of Breed's model for pastoral counselling

The phases of Breed's model correspond with the four tasks of Osmer's model for application of Practical Theological interpretation as follows:

4.3.4.1 The first phase of relationship building and data-gathering

With pastoral counselling it is a given fact that some sort of partnership will develop between the counsellor and the counselee. With Breed's model, there is a certain dynamic between the pastoral practitioner and the counselee. Together they will move through the four phases of the model (Pretorius, 2017:204).

- Building relationship –The pastoral counsellor has to temporarily enter the mind of the counselee to become part of the counselee’s conversation with God and himself (Pretorius, 2017:204). Building a relationship is crucial in order to understand these conversations. The counselee should trust the counsellor enough to open the most inner pain, doubts, struggles and sins to the counsellor (Breed, 2018; Breed,2017[9]). “In building a relationship, empathy, compassion, acceptance, community, credibility, authoritativeness and servitude are important elements. Any word that is uttered by the pastor/counsellor, which guides the counselee in the right direction, is spoken in this space of the trusting relationship.” (Breed, 2017[9]).
- Explore and discover (data gathering) – Once a relationship is established, the pastoral counsellor can begin to discover and explore the truths, lies or invalid convictions upon which the counselee’s life is built. This false information has emotional effects and leads to convictions that could lead to habits and influence man’s behaviour (Pretorius, 2017:206). The counsellor needs to help the counselee in a process where truths could replace the lies. The counsellor needs to confirm with the counselee that he/she believes the truth and that they practise and repeat it until it becomes a new conviction and habit, based on truth (Breed, 2017(pp 2017 SU-1).
- Relationship-building and data-gathering prepare the counsellor and counselee for the next phase, that of Coram Deo.

4.3.4.2 The second phase of Coram Deo

Breed refers to this phase as the “Coram Deo” phase. “Coram Deo” is Latin for living one’s entire life in the presence of and trust in the Lord. Thus, man’s relationship with God is as important as his relationship with his fellow men (Pretorius, 2017:206).

When the counsellor ministers the Lord’s law, love and grace to the counselee, the counselee is confronted by the law but also by the Lord’s love and grace. With the help of the counsellor, the counselee is led to an encounter with God to show his life to God and to see his life through the love and grace of God (Pretorius, 2017:206).

God is brought into this conversation:

➤ By the word of God

The Word of God is the most important instrument employed by the pastor/counsellor in a pastoral counselling event (Breed, 2017[10]). The counselee is guided through the Word of God to compare the false convictions, with truths from Word of God (Pretorius, 2017:206).

Through the ministry of the Word can the full truth and full implications, namely:

- That we were created by God;
- that only through Christ can we be saved from the misery of being lost in sin; and
- that we can only continue on the road to sanctification that leads to glorification, through the powerful working of the Spirit. (Breed, 2017[10])

➤ By the Holy Spirit

The Holy Spirit opens the Word of God to the people. He guides them and confirms that the Word of God is the truth. Only through the Holy Spirit false convictions can be replaced with the truth. Under the guidance of the Spirit, new habits can be formed (Pretorius, 2017:207).

➤ By the pastoral conversation

The Holy Spirit guides the counsellor in counselling the counselee. Additionally, if the counsellor is living by what he teaches it may serve as a means of bringing God into the conversation (Pretorius, 2017:207).

➤ Directly

Even though God can work through the Word and Holy Spirit in the pastoral conversation, God can work also directly through the Holy Spirit (Pretorius, 2017:207).

➤ Prayer as conversation with God

Prayer as conversation with God is of utmost importance, not only to the counselee, but also to the counsellor. The counsellor will not only pray that God would guide him through the session, but he will also through prayer assist the counselee to bring the old and new habits before God. The counselee needs to believe that only God can help him to change his circumstances. Through prayer he will ask God to help him in committing and staying committed to the newly-discovered insights (Pretorius, 2017:207).

➤ Accountability partners

The counselee should be convinced that the lies he believed will always lead to problematic emotions and destructive acts in his life. He must also be convinced that the truths will lead him to freedom from destructive habits and that these truths come from God the creator who knows what the best is (the truth) for his creation. The counselee is thus led to a commitment to God, to trust him and obey him. This includes a commitment to the truth that he now believes comes from God himself and is intended to bring him to a life of peace and joy (Breed, 2018).

After going through the transformation and he has committed to the truths, he will need an accountability partner. An accountable partner is someone whom he could turn to when he falls or experiences the lure to go back to the false convictions or problematic habits. The accountability partner is the significant person who frequently reminds the person of both the grace and will of God. The accountable person should assist the counselee to fall less deeply than he previously did (Pretorius, 2017:208).

In the Coram Deo phase, the counselee is confronted with both the law and the grace of God. The counsellor guides the counselee to understand the work of God through the three anchor points. In this, he/she will gain a better understanding of God's grace and love for them in their circumstances.

4.3.4.3 The Third phase: obedience and perseverance

In the previous phases, the focus was firstly on relationship-building and data-gathering and secondly on discovering and replacing false convictions with truths from Scripture. In the third phase of Breed's pastoral model, the focus shifts to helping the person to break the habit of living according to the false convictions and to implement the truths into their lives. They also make their decisions part of their life in order to establish new habits based on the truths. (Breed, 2015).

- **The addictive cycle (Breed, 2017:SU 10 pptx)**

Breed uses the term "Addictive cycle", to illustrate the processes at work in the life of a person that is addicted and the different ways that freedom from addiction can be pursued.

"The addict stays in the addiction cycle as long as he/she tries to overcome the addiction alone or only with external motivation. When the addiction stems from prior wounding in the life of the addict, his cycle can be described as follows" (Breed, 2017):

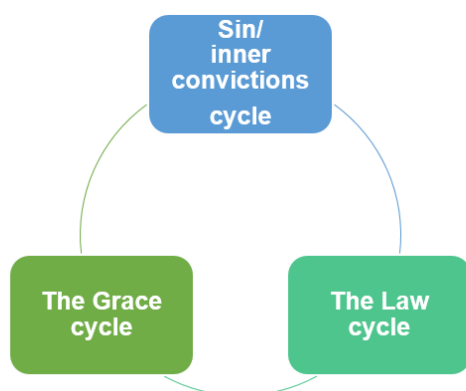


Figure 4-4: The addictive cycle (Breed, 2017:SU 10 pptx)

Because of some prior experience (sin or addiction), the person formed some convictions about himself. These convictions flow from painful experiences and wounds and are built on the persons own false convictions.

With any sin or addiction, the person has an urge to continue with the wrongdoing. Because of the person's Christian faith, he knows that the action is wrong, and he tries to resist it. Man, by himself can only resist temptation for so long. In time certain triggers set off the conditioned response (reflex) in the brain, seeking detachment from pain. The person begins to think obsessively about the sin/addiction, and eventually give in to temptation. After giving in the Christian sinner/addict is left with emptiness, guilt and shame.

The cycle seeks comfort in sin or addiction and can start all over again, bringing more guilt and shame and isolation all with devastating results.

- **The Law cycle**

The law cycle corresponds to the addiction cycle in that the real pain of the person/addict is not addressed. The motivation for change comes from outside the person. The law of God can play a primary role. Then the motivations can be fear of God and fear of punishment or resentment. A person may withstand the urge to sin for a longer period of time, but in the end, he might continue to live a double life.

- **The grace cycle**

In the grace cycle the person should not only say "no" to sin/addiction but should also say "yes" to the grace of God in Jesus Christ. The person's entire life should be under the guidance of the Holy Spirit. In this cycle the unconditional love, forgiveness and acceptance of other believers play a significant role. A principle of the grace cycle is that the grace of God is embodied by other believers. The person is guided to commit himself to find his comfort with God in the place of finding comfort with sin.

"The wounds of the past and the false convictions should be addressed and should be replaced by the truth of the Word of God that sets you free and brings healing." (Breed, 2017)

The principle of the grace cycle is that healing does not result from forcing a counselee or by denouncing him (the law and sin cycle); rather, healing comes through bringing the person to the grace of the Lord (the grace cycle) and in this way showing and teaching love and gratitude. Love and gratitude then become the driving force for obedience. This helps him to go to the Lord repeatedly, even when he has fallen again. In this way, the cycle of falling and getting back is shortened over time (Pretorius, 2017:209).

- **Create Hope**

Going through the grace cycle successfully creates hope, which is an important part of the pastoral process. The person then experiences how perseverance creates hope. The person/addict will probably go through this process a few times, and fall every now and then, but the goal is to fall less deeply each time, and to always return to the Lord who is the only solution and answer to the emptiness and pain in the counselee's life (Pretorius, 2017:209).

4.3.4.4 The fourth phase of support and follow-up

This phase is a continuation on phase 3 "Obedience and perseverance". The pastoral counsellor cannot and must not work intensively with the counselee indefinitely. Counselling cannot be the sole responsibility of the pastor (Goode, 1994:302), the pastor needs to equip others to carry on with the work. According to Goode (1994:303) Paul explains in Eph. 4:16 to the church that each member should use his/her godly given gifts to meet the needs of others. Taking that into consideration the focus shifts more to the community of believers in which the person is involved for continued support and spiritual growth (Breed, 2015; Goode, 1994:306).

Breed (2015) bases this phase on the texts in the Bible which serve to indicate the emphasis God places on the role believers have in each other's lives and in support of each other.

- James 5:16: "Therefore confess your sins to each other and pray for each other so that you may be healed. The prayer of a righteous person is powerful and effective."
- Ephesians 4:32: "Be kind and compassionate to one another, forgiving each other, just as in Christ God forgave you."
- 1 Thessalonians 5:14: "And we urge you, brothers and sisters, warn those who are idle and disruptive, encourage the disheartened, help the weak, be patient with everyone."

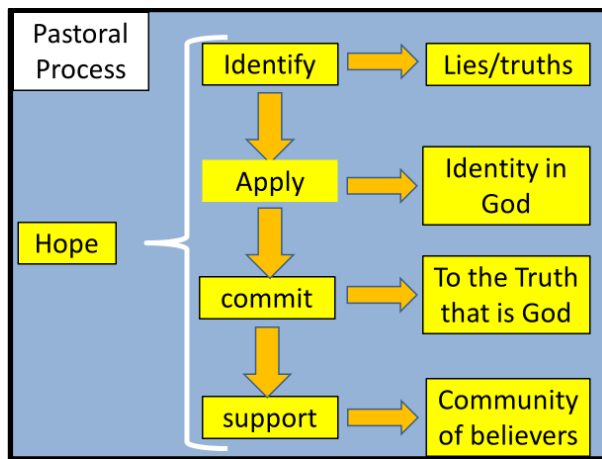


Figure 4-5: Pastoral process (Breed, 2017:SU 7 pptx)

As a conclusion of Breed's Biblical pastoral model, he uses this diagram to show that pastorally the counsellor wants to give hope to the counselee, fig 4-5. Together they would identify the lies and truths, replace them with the truths of God. The counsellor guides the counselee to commit to the Lord and a new beginning. The counselee will need tremendous support, and this is where the community of believers has a very big role to play.

4.4 Basson's model: The Pastoral use of Biblical Narrative for children aged between six and thirteen

Basson (2010) developed a model by using Biblical narratives in pastoral care for children aged between six and thirteen years old in his thesis.

According to Basson (2010:211), in the pastoral process, the Biblical narrative and the narrative of the person should be interdependently used, in order for healing to be accomplished. In this process, the work of the Holy Spirit is essential, fig 4-6..

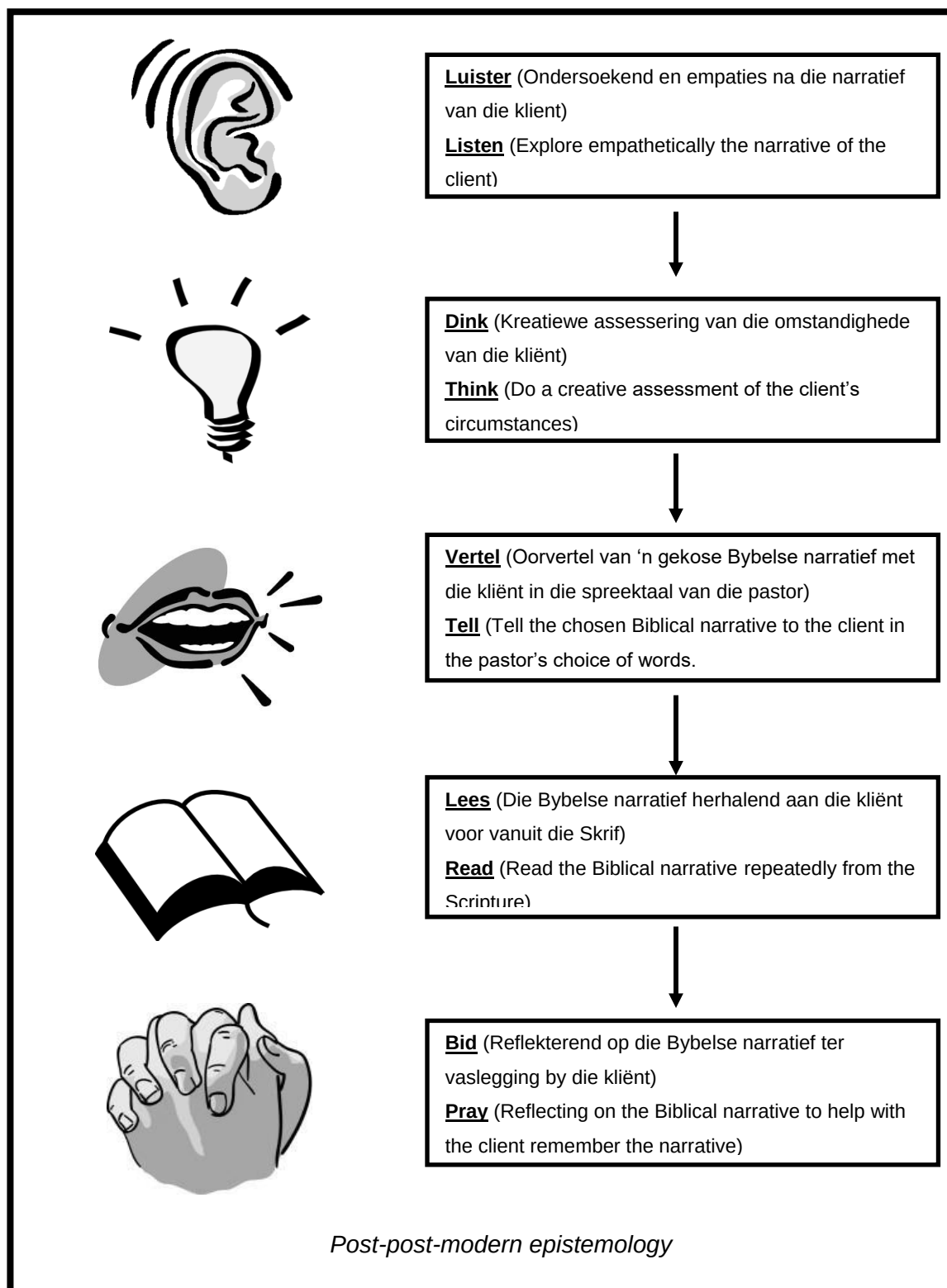


Figure 4-6: A schematic presentation of a Pastoral Biblical Narrative model to pastorally care for the child aged six to thirteen years' old (Basson, 2010:268). (The researcher did the translation.)

4.4.1 Basson's five stations (Basson, 2010:269).

4.4.1.1 Listen (Basson, 2010:271)



Luister (Ondersoekend en empaties na die narratief van die klient)

Listen (Explore empathetically the narrative of the client)

The first step/station in the model is to "Listen". "Listen" implies that the client gets sufficient time to tell his/her story/narrative within the safe and appropriate environment of the pastoral setting.

In his research, he showed how important it is to actively hear the child's story and to give the child enough time to build his whole story. Basson also emphasizes the importance of a loving, peaceful surrounding that should be created in order for healing to take place.

The work of Muller (1996;97-105) had a great influence on Basson's work, especially Muller's work on his "gespreksagenda". The first three aspects namely (a)The story of need, (b)the story of the past and (c)the darkened future story, underlined the importance of "Listening".

4.4.1.2 Think (Basson,2010:273)



Dink (Kreatiewe assessering van die omstandighede van die kliënt)

Think (Do a creative assessment of the client's circumstances)

The second step/station in Basson's model is "Think". This step represents the assessment and processing of the information that came from the client/child's narrative. The choice of a Biblical narrative is also part of this step.

In the research of Basson he highlighted some important aspects that need to be taken into consideration while processing and assessing the client/child's story/narrative:

- Hermeneutics: The hermeneutical choices made in the pastoral process are important. It is important that different perspectives on the hermeneutical process would be taken into consideration.
- Deconstruction: In the "Think" -step of this model, deconstruction of the client/child's narrative is important. Deconstruction is an important part of a Narrative conversation model. The goal is to help the client to see his/her narrative from a neutral perspective. Primary school children often find it difficult to understand their pastoral problems on a cognitive level. By using narrative conversation, asking relevant questions to the child/client, the child/client has the

opportunity to see his/her narrative from an age-appropriate perspective. This could help the child/client to understand his/her situation better (Basson, 2010:149).

- The uniqueness of children's pastorate: Basson highlights the importance of the unique aspects of children's pastorate. The developmental phases of the children, the unique situations in which children find themselves and the unique relationship that is expected in child pastorate, are very important.
- The influence of the postmodern era: Care needs to be taken in the "Think" step to approach the client/child with the influence of the postmodern era in mind.
- Pastoral needs of primary school children: In the empirical study that Basson undertook, he got an overview of the children's pastoral needs. When in the "Think" step of this model, it is very important that the pastor familiarizes him/herself with the pastoral needs of the children.

- **Using specific biblical narratives in pastoral care for children six to thirteen years**

Basson identifies six Biblical texts that could be used as narrative examples and applied in a pastoral session. He also identifies some of the needs of these children that could be addressed by the specific narrative (Basson, 2010:216-229).

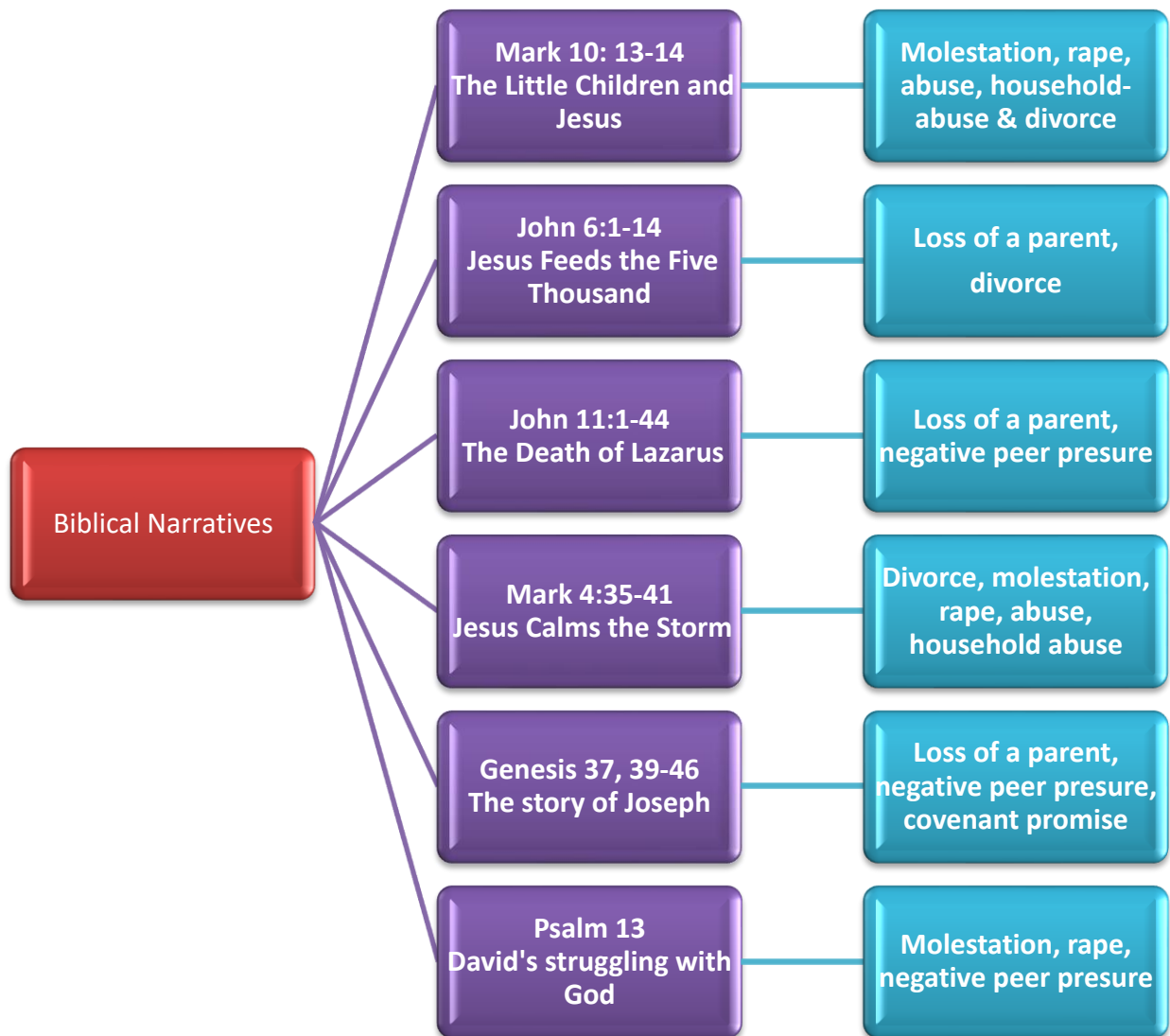
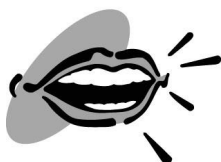


Figure 4-7: Using specific biblical narratives in pastoral care for children six to thirteen years

The chosen Biblical narrative should be compatible with the narrative of the child/client. The child/client needs to be able to identify with some of the aspects of the Biblical narrative (Basson, 2010:213).

4.4.1.3 Tell



Vertel (Oorvertel van 'n gekose Bybelse narratief met die kliënt in die spreektaal van die pastor)

Tell (Tell the chosen Biblical narrative to the client in the pastor's choice of words.)

The third step/station in Basson's model is "Tell" (Basson, 2010:275). In his own words, the narrative from the Scripture should be told and interpreted to the child, by the pastor. The pastor uses his own words (in order to help with the relevance of the Biblical narrative in the therapeutic process). By using his own words, the pastor gets the attention of the child and the story is told and interpreted in a way that the child can understand and relate to the narrative. Telling the story gets the child's attention and helps the child to interpret his narrative with those of the Biblical narrative. Telling a story to a child helps with the building of a pastoral relationship (Basson, 2010:213).

After telling the Biblical narrative, the pastor could begin to identify some of the connections between the Biblical narrative and the child's own narrative/situation (Basson, 2010:216). (*The emotional wounds of the child, according to the researcher*)

As with Narrative models for adults, Basson's Biblical narrative model for children strives to help the child/client to reconstruct their own narrative. The use of Biblical narratives as an external narrative, plays an important role in the reconstructing of the personal narrative (Basson, 2010:276).

4.4.1.4 Read



Lees (Die Bybelse narratief herhalend aan die kliënt voor vanuit die Skrif)

Read (Read the Biblical narrative repeatedly from the Scripture)

The fourth step/station in Basson's model is "Read" (Basson, 2010:276). The pastor told and interpreted the Biblical narrative to the child/client. Next, the Narrative should be read directly from the Bible. The narrative is read from the Bible to stimulate the child/client to study the passage further. The narrative could repeatedly be read by making use of different translations or other methods of repetitive reading (Basson, 2010:214). The purpose of repetitive reading is to help the child/client to capture the Biblical truths of the Biblical narrative in order to assist the child/client pastorally (Basson, 2010:276).

4.4.1.5 Pray



Bid (Reflekerend op die Bybelse narratief ter vaslegging by die kliënt)

Pray (Reflecting on the Biblical narrative to help with the client remember the narrative)

The fifth (last) step/station in Basson's model is "Pray" (Basson, 2010:278). The Biblical narrative has been told and interpreted in the pastor's own words. The pastor used the Bible to read the narrative to the child/client. The session should be concluded with reflective prayer. In this prayer, the Biblical truths and interpretations, which correlate with the narrative of the child/client, is highlighted. The child/client is personally involved in the prayer and that strengthens the impact of the Biblical narrative in the narrative of the child/client (Basson, 2010:114).

Since "Prayer" is the last step/station of this model, the Lord is given glory, honour and praise for His grace during the pastoral process (Basson, 2010:278).

Various aspects of reflecting prayer need to be taken into consideration (Breed, 2010:278):

- The spirituality of the pastor plays a significant role.
- Prayer forms part of the reconstruction of the child/client's narrative.
- Prayer helps with the building of a relationship between the pastor and the child/client. When mutual prayer takes place the child/client might feel that there is a team effort in working through his/her pastoral need.

4.4.2 An example of Basson's use of a Biblical Narrative model for the pastoral care of primary school children (Basson, 2010:216).

In this example the focus will only be on the "Tell" and "Read" steps of the model, to illustrate the interpretation possibilities of the chosen narrative.

Mark 10: 13-14 The Little Children and Jesus

➤ **Tell the story**

The people heard of all the miracles that Jesus did. They brought their children to Jesus because they believed that if the children could touch Jesus, He would bless them. The disciples did not want the children to interrupt the work of Jesus and they sent the mothers and children away. When Jesus saw that, he was angry with the disciples and said *"Let the little children come to me, and do not hinder them, for the kingdom of God belongs to such as these. Truly I tell you, anyone who will not receive the kingdom of God like a little child will never enter it (NIV)*. Jesus then took the children in his arms, he placed his hands on them and he gave them a special blessing

➤ **The application of "The Little Children and Jesus":**

- Molestation, rape, abuse and household-abuse: According to Basson this narrative can be meaningful to children who experienced these kinds of abuse. A child could find

comfort in the fact that Jesus wanted the children near him, and that He wanted to bless them even though the adults wanted to prohibit it. This could carry the message that Jesus cares in spite of the fact that adults do wrong things.

- Divorce: Children who feel that they had a role to play in their parent's divorce, may be guided through this narrative that adults also make mistakes, just as the disciples did to keep the children away from Jesus. But Jesus was very happy to see the children and it was not the children's fault that the disciples made the wrong choice.

➤ **Read the story**

Mark 10:14-15 The Little Children and Jesus

¹³ People were bringing little children to Jesus for him to place his hands on them, but the disciples rebuked them. ¹⁴ When Jesus saw this, he was indignant. He said to them, "Let the little children come to me, and do not hinder them, for the kingdom of God belongs to such as these. ¹⁵ Truly I tell you, anyone who will not receive the kingdom of God like a little child will never enter it." ¹⁶ And he took the children in his arms, placed his hands on them and blessed them (NIV).

Basson developed a model by using Biblical narratives in pastoral care for children aged between six and thirteen years old. According to Basson (2010:211), in the pastoral process, the Biblical narrative and the narrative of the person should be interdependently used, in order for healing to be accomplished. This model contributed to the field of Practical Theology, especially in the field of pastorally assisting children aged between six and thirteen years.

4.5 Petra Institute for Children's ministry - Walking with wounded children

Petra College developed a counselling model "Walking with wounded Children" (Coetsee, 2010:6) Petra Institute for Children's Ministry (Coetsee, 2010:23), explains the model "Walking with wounded Children" through the following diagram, fig 4-8:

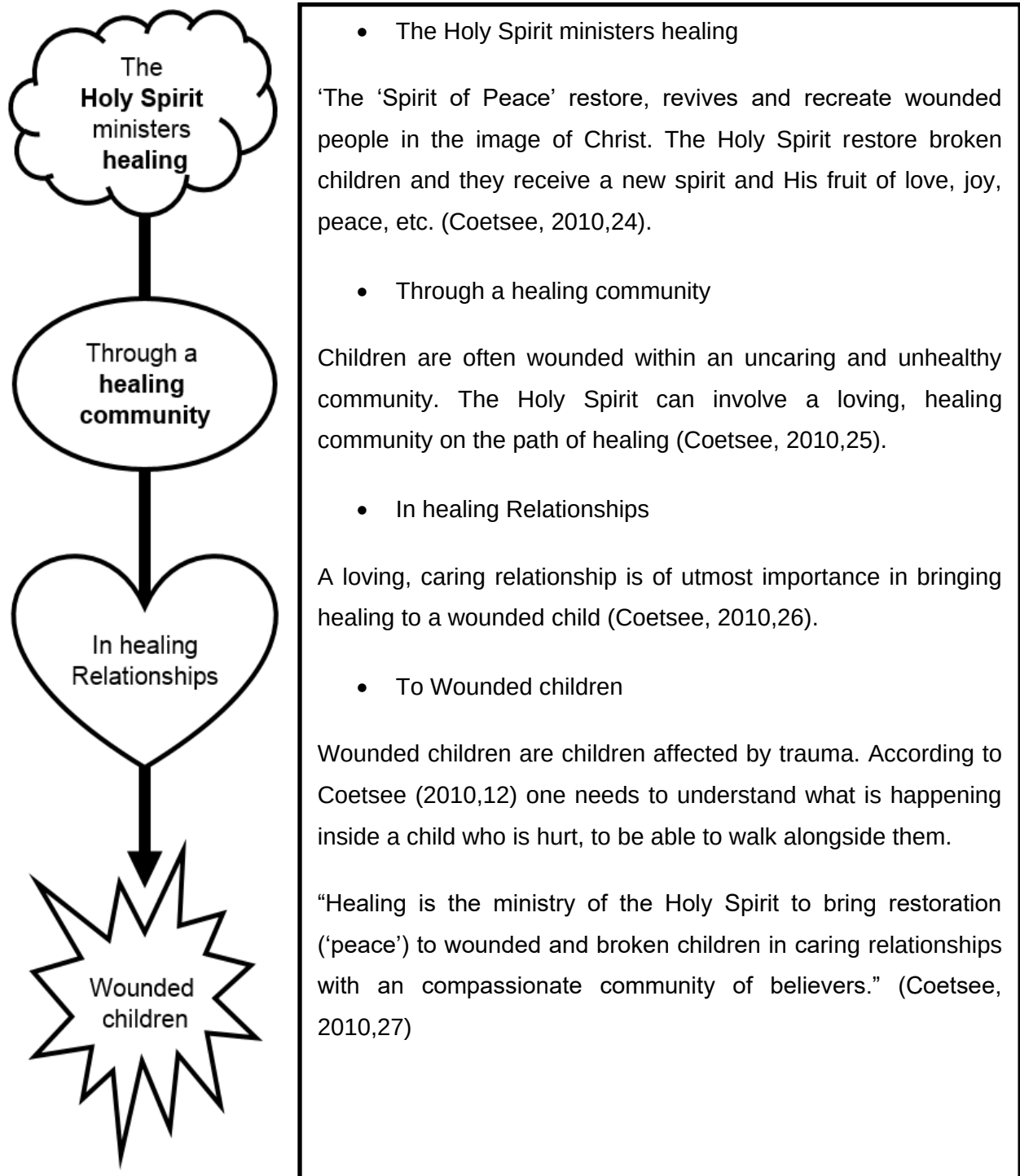


Figure 4-8: Walking with wounded Children diagram (Coetzee, 2010:27)

According to Coetsee (2010:16), God wants *peace* for all of creation. He promised a new covenant with His people, a covenant of *peace*. Through His death, Jesus Christ secured this *peace* for the world. The Holy Spirit is the one that brings restoration and revival in broken humans. He brings the peace to wounded and broken humans.

Most of the trauma experienced by children, is a direct result of the acts of human beings Coetsee (2010:25). The Holy Spirit could involve a caring, loving, healing community to minister healing to wounded children. “There is only one community where this process can be taken to its fullest, and that is the community of believers. Therefore, we are thinking of a healing counsellor, family, fellowship, nation in Christ.” (Coetsee, 2010:26)

4.5.1 STOP- sign model

As part of Petra College’s program “Walking with wounded children” and their emphasis on the importance of healing relationships, Coetsee (2010:71). Kilbourn (1995:147) intrudes the “STOP-sign model” in her book “Healing the children of war”.

Four letters **S-T-O-P**, represents the four principles involved in this process.

4.5.1.1 S – Structure

The need for order and predictability in a safe, disciplined – but not rigid – environment is essential not only for children who have been deeply traumatised by war, but also for those children who show some degree of resilience in handling their trauma. A structured environment promotes healing. (Kilbourn, 1995:148)

According to Coetsee (2010:74), confused children (*wounded*) have a need for structure. Children find it difficult to cope with inner confusion while external surroundings are in chaos. The structure includes the following:

- Reliable adults: adults who lead the child and take care of basic responsibilities.
- Belonging in a family or home: even though it is a broken or substitute family.
- Having a fixed daily routine: mealtimes, devotions, bedtimes, duties, recreation and school time.
- A recognisable community: community structures like church, shop, school, town council and rules. (“Even if it is in a refugee camp” Coetsee (2010:74)
- Participation in community projects: tasks or duties give the children a sense of worth and belonging.

4.5.1.2 T – Time and Talk

The STOP-model values **Time** and **Talk** as of the utmost importance. According to the program, emotional healing involves a person talking to others about his/her pain. This listener or counsellor needs to be a person in a relationship of trust and understanding. Children, however, do not always communicate with words. Special listening skills are important and “the main task of the counsellor is to listen – not to give advice” (Coetsee, 2010:76). Some conditions for such a trust relationship is:

- Time: Rapid results and magic formulas are not in the scopus here. Plenty of time needs to be allocated and the child needs to move at his or her own pace. The building of the relationship is important.
- A safe place: The place needs to be both physically and emotionally safe. The child will indicate if he or she feels safe.
- A safe space: Traumatized children, especially if they have been hurt by adults, are hesitant about sharing their inner feelings with adults. It is essential that the child see the counsellor as “safe”. An emotionally “safe” adult is someone who:
 - a. Is able to keep the child’s confidence.
 - b. Is emotionally healthy.
 - c. Unconditionally accept the child and his or her pain
- Dependability: A responsible, reliable counsellor is needed to help the child to regain control of his or her feelings.
- A clear role: The counsellor’s role is to love unconditionally and create a safe place and safe space for the child to be intensely listened to. The counsellor and other people, should understand the counsellor’s role and not confuse the child by taking on another role.
- Respect: The relationship between the counsellor and the child should be based on non-judgemental respect. It must be understood clearly that the child’s actions, which might be at times unacceptable, have to be distinguished from the child himself.
- Trust: “A healthy relationship is characterised by trust. This cannot be bought – it has to be cultivated.” (Coetsee, 2010:77)
- The counsellor’s knowledge of the trauma: The counsellor needs background information to understand the child’s reactions and to avoid mistakes.

- Support systems: The child must have other reliable people with whom he or she feels confident to talk to. There must be a support system apart from that of the counsellor.
- A listening ear: Listening is the counsellor's most important key role. The child sets the pace of the process. The listener must remain the listener the entire time, he or she must avoid giving solutions, advice or trying to solve problems.
- Create a loving atmosphere: Creating a loving atmosphere is created by body language, the tone of voice, eye contact, physical contact and even the preparation of the setting or room.

4.5.1.3 O – Organised play

Child-centred play therapy is one of the most powerful ways to help children recapture what was so violently taken from them: control, power, safety and hope.

When we honour and value the play of children, their play will tell us a thing about them that we could not know otherwise. (Coetsee, 2010:79)

Children practise for life through play. Play is the primary language of a child. Children communicate through their experiences, and they use play to act out their circumstances or pain.

“Organised play and playground games are not the same things. Organised play is specifically involved with the healing process of the traumatised child.” (Coetsee, 2010:79)

- According to the STOP-model the features of therapeutic play are (Coetsee, 2010:79):
- The child takes the lead: Organised play could give the impression that the therapist structures a specific game to help the child. This could be true in some situations, but play therapy is usually non-directed. The child is in charge of what he or she wants to play and even whether or not they want to include the therapist in the play.
- The therapist does not really “play with” the child: The therapist has the role of observer and a sounding-board. He or she needs to focus on the child's feelings and behaviour.
- Therapeutic relationship: the purpose of organised play is to build a relationship and allow the child to communicate, gain insight and eventually to gain control over his or her emotions. Then healing can begin. The therapist mirrors the child's emotions during the play and makes sure that the child is understood correctly.

What is needed for play therapy?

According to the STOP-model (Coetsee, 2010:79), a safe room or playground should have a variety of toys, such as: balls, plastic- and stuffed animals, cars, clay, doctor's set, foam blocks,

dolls and a doll house, human figures, guns, rubber knife, crayons, paint paper, toy telephone, puppets etc.

What should the therapist take note of?

- How does the child enter the room? Is he or she cautious? Does he or she head for the same toys or corner every time?
- Does the child show repetitive behaviour?
- How does the child approach the toys? Does the child consistently avoid specific toys?
- Does the child alternate between toys?
- Does the child use sounds or words when playing?
- How does the child handle the toys? Aggressively? Creatively? Passively?
- Does the child actually play with the toys or does the child just look at them?

Outcome

It is not easy to get to the correct conclusion, from watching a child play. Often more than one session will be needed and even then, a correct conclusion is difficult. It is of the utmost importance that the therapist mirrors the child's feelings by saying what they see or hear and to make sure that the child is understood correctly.

It is not the game that brings about healing, but the relationship with someone who understands and accepts him or her unconditionally. However, organised play is a valuable key in this relationship.

4.5.1.4 P – Parental Support

A parent or a substitute parent, who is compassionate and caring, is very important in the wounded child's life. It is very important that the child finds security in a close long-term relationship with at least one adult.

What is paternal support (according to the STOP-model)?

- Providing basic needs like clothes and food.
- Providing a home, a place where the child is unconditionally accepted and loved.
- Listening with undivided attention.

- Encouraging and supporting.
- Playing with children and telling stories.
- Creating structure and routine.
- Providing discipline.
- Including the child in the community.
- Preparing the child for the future.
- Guiding and training the child in a living relationship with God.

4.5.2 Conclusion

The STOP-model is only an outline (Coetsee, 2010:83). Counsellors could find it helpful if they understand their role and join others to work honestly on a relationship with the traumatised child. "...they can make a difference between a devastated child who traumatises others, and a healthy child who helps to heal others (Coetsee, 2010:83)".

4.5.3 Conclusion and evaluation of relevant pastoral models

Different pastoral counselling models were studied. The researcher will evaluate the models according to corresponding themes with the researcher's own planned model.

4.5.4 Play therapy as a pastoral counselling model (Two models are discussed)

According to Stagnitti and Cooper (2009:16) "Play is first and foremost a powerful medium for children... when a child can't or doesn't play something has gone terribly wrong for that child." Play is a complex human behaviour as it includes all the abilities of the child, such as motor, sensory, cognitive, social and emotional abilities.

Play therapy is a well-known technique to help children through trauma. It is widely used by social workers and psychologists etc. To use Play therapy as a Christian, the pastoral counselling method is also not a new initiative.

Both Marx's and Grobler's models, they developed a practical approach to use Play therapy as a pastoral counselling method. Both use the universal play therapy aspects in their counselling, but because they combine play therapy and pastoral counselling, their models are not just academic principles. They use play therapy to create a Godly appointment for the child in need.

In both these models, the researcher found valuable insights that could help the researcher in developing a model that could help to equip pastors in counselling emotionally wounded children.

4.5.5 Breed's Biblical Pastoral model

Pretorius (2017:192), a student of Gert Breed, studied his proposed Biblical Pastoral model for pastoral counselling. According to her this model centres on believers' relationships (and conversations) with God and convictions believers have formed from past experiences in their lives. These convictions need to be identified as either true or false; after which false convictions (lies) are then addressed with God's eternal truths as found in His Word. This model is appropriate for diverse pastoral situations, including marital counselling, trauma counselling, addiction counselling etc.

The researcher is of opinion that the model could be adapted to the age-appropriate need of the wounded child.

4.5.6 Basson's model: The pastoral use of Biblical Narrative for children aged between six and thirteen years.

Basson (2010) developed a model by using Biblical narratives in pastoral care for children aged between six and thirteen years old.

According to Basson (2010:211), in the pastoral process, the Biblical narrative and the narrative of the person should be interdependently used, in order for healing to be accomplished. In this process, the work of the Holy Spirit is essential.

He uses a very practical method and even though his studies are based on a Pastoral Biblical Narrative approach, the researcher would be able to identify and use certain aspects of his work.

4.5.7 Petra Institute for Children's ministry - Walking with wounded children

Petra College developed a counselling model "Walking with wounded Children" (Coetsee, 2010:6). As part of this model, the STOP-sign model was introduced. Kilbourn (1995:147-198) documented this model in the book: "Healing the children of war". The STOP-sign model is a practical, well-considered model that could be of great help in counselling children.

4.5.8 Themes studied that could be incorporated into the researcher's model

- The role of play

In all the models that the researcher has studied, play was one of the key elements of the model. The researcher is of opinion that when counselling a child between the age of six to twelve years, play should play an integral part.

➤ The role of convictions

Each person or child that would come to see the counsellor, would have prior convictions, ideas or experiences regarding God and their relationship with God. Some of these convictions could be based on false information or negative experiences. The counsellor would have the role of identifying these convictions and helping the child to form new relationships with God-based truths and not lies.

➤ The role of the Word

The process of pastorally counselling any person, children as well, cannot take place without good use and knowledge of the Bible. The main difference between secular counselling models and pastoral models, is the use of the Bible and counselling by making use of the good news of the gospel.

➤ The role of the Holy Spirit

The Holy Spirit is working in the counsellor as well as the counselee. The counsellor is relying on the guidance of the Holy Spirit with each counselee and in each session. When the counsellor is asking the Holy Spirit for guidance, he/she will constantly be praying to the Holy Spirit to work through the child as well.

➤ The role of the counsellor

The counsellor is but an instrument of the Holy Spirit and the counsellor should embrace that. With all the knowledge and know-how of counselling, it would still just be counselling, if the Holy Spirit is not the glue that keeps the counsellor, the counselee and the proposed model together.

➤ The role of ongoing support

Ongoing support for the counselee is of the utmost importance. The counselee (child) will need people that can help him/her on his/her journey of emotional healing. The counsellor won't and cannot be always available to see the child. Other adults or parents should be equipped to really listen to the child and support the child. If the parents are not willing, available or capable to support the child, some adults of the community should be involved.

Not many Pastoral counselling models focusses on the child, aged between six and twelve. Those discussed in this study, definitely had an influence on the thoughts of the researcher. Some

of the counselling models do have useful methods and ideas that can be adapted for the younger child.

CHAPTER 5: THE NORMATIVE TASK - BIBLICAL PERSPECTIVES ON PASTORAL CARE FOR CHILDREN

5.1 Introduction

In the previous two chapters, the researcher answered to Osmer's second task namely the interpretive task. The researcher distinguished between identifying some of the different counselling models from other disciplines and identifying different pastoral counselling models.

In this chapter Osmer's third task, the normative task will be paid attention to. The question "What ought to be going on?" urges the researcher to seek answers regarding the normative and ethical perspectives that the Scripture provides for equipping pastors to give pastoral counselling to emotionally wounded children aged between six and twelve years.

According to Osmer (2008:161) the researcher has to consider the following three approaches with regards to Normativity:

- **Theological interpretation**

Makes use of theological concepts to interpreted contexts, situations, events and an episode of divine and human action.

- **Ethical reflection**

Constructs ethical norms, rules or guidelines to influence our action toward moral ends.

- **Good practice**

Deriving norms from good practice, by investigating past or present pastoral models, to learn from them and investigate transforming existing practice (Osmer, 2008:161).

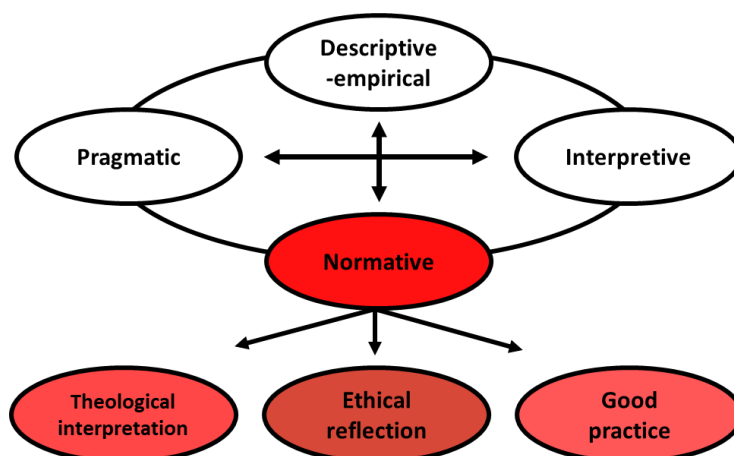


Figure 5-1: Osmer's normative task, a schematic presentation.

The Normative task of Osmer, involves exegetical studies of applicable Scripture passages. The method of exegesis that will be used in this study is the grammatical-historical approach by De Klerk & J Van Rensburg (2005a:3-94) as well as *Eksegese, 'n Praktiese Handleiding'* by the Old Testament exegesis of Douglas Stuart (Krüger, 2018).

With any research as had been conducted in the past, the researcher holds a specific view on anthropology and a pre-developed theology. In this study per se, there is no difference, and according to Breed (2013:227) the researcher's view has a crucial influence on the research process. The researcher's meta-theoretical approach has an influence on the objective and methodology of the research. The relation between the results of the primary research field and other overlapping research fields will thus be influenced. The researcher's view of reality determines his/her approach to the hermeneutical understanding and has a definite influence on the scientific approach of the research (Breed 2013:242). Therefore, it is important to take note of the researcher's meta-theoretical approach.

For the purposes of this research, the researcher chooses to follow a Reformed paradigm in asking practical theological research questions, and this approach will subsequently pave the way for this research project.

5.2 An Exegetical Journey

Duvall and Hays (2012:41) approaches the exegetical studies as a journey and named it ***The Interpretive Journey***. They describe each aspect of exegesis as part of this journey and use five steps to get from studying the text and its interpretation for the first audience; through the difficulties that might arise because of language, cultural and social differences; to how the text influences the modern audience and how Christians today should live out the theological principles (across the "*principlizing bridge*")³.

The researcher will attempt to use this ***Interpretive Journey*** as a map for the texts that need to be exegeted for the purposes of this study. However, as with any journey or map, it is sometimes necessary to interpret the given information and to adapt to the circumstances.

Firstly, the researcher would include a discussion and the value of it before Step 1 of the Interpretive Journey comes under discussion.

³ "The Interpretive Journey" as per Duvall and Hays (2012:41-46) correlates with the work of De Klerk & J Van Rensburg (2005:3-94) in leading the exegete in the exegetical process. Both of these works will be used in this study.

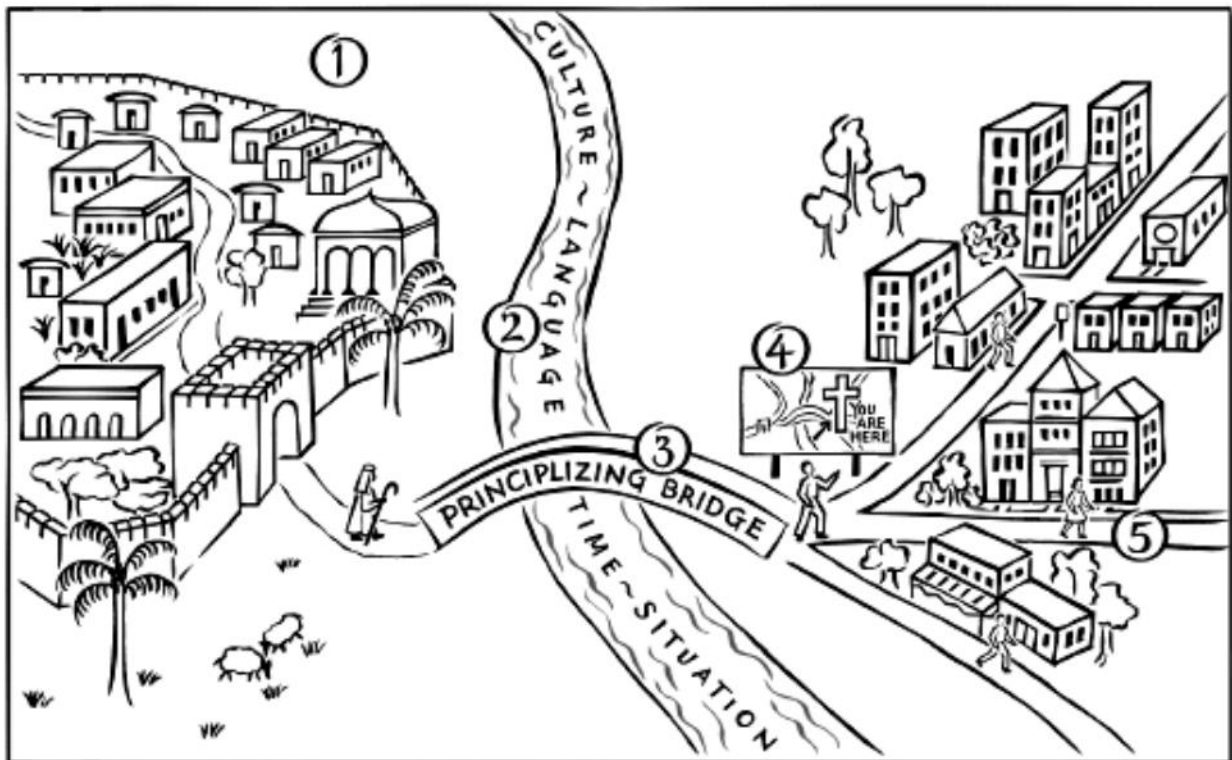


Figure 5-2: The Interpretive Journey (Duvall & Hays, 2012: 46)

5.2.1 Getting ready - Prayer for the guidance and reminding word of the Holy Spirit

The exegete needs to be filled with the Holy Spirit. The Holy Spirit equips the exegete not only for the task of preaching, but also through the whole exegetical and homiletic process. The Spirit needs to open up the Scripture to the exegete and He does that through the exegete's exegesis, study, reflection, prayer etc. (De Klerk & J van Rensburg, 2005b:12-13).

Prayer before the preacher starts with exegesis is of utmost importance, as well as constant prayer for the guidance and reminding work of the Holy Spirit.

Being filled with the Holy Spirit makes the preacher eager to witness (De Klerk & J van Rensburg, 2005a:9):

The Spirit gives a deeper insight into the knowledge of God.

He is the One who leads the preachers in the preparation of sermons, because it is through his work that the preachers are made aware of the greatness of the salvation of the Lord (Eph. 1:17-20; 3:18).

He is the Spirit of revelation; He leads the preacher to accept the salvation by Christ.

He is also the Spirit of Wisdom: He gives a deeper insight into the revelation of God and the drive to testify, under the security of his wisdom.

It is He who enables us to powerfully preach and sympathetically counsel from the Bible without fear and with all trust and humility (Acts 4:29,31).

5.2.2 Step 1: Grasping the text in their town (Duvall & Hays, 2012: 42)

In the first step the question of what the text meant to the biblical audience is asked. The text is read and analyzed, and as much information as possible regarding the content of the text is obtained. The significant words are grammatically analysed. The historical and literary contexts are studied. The significance of the text for its first audience, is determined as far as possible (cf. De Klerk & J Van Rensburg 2005b:34-40).

As in all forms of exegesis, the researcher has to answer to some exegetic questions. The first few have to do with the Bible as the authentic Word of God and how a pericope is determined. The place of the pericope in the Bible itself, as well as the book and chapter, have to be studied. Studying the structures of the Book and the specific pericope, will help the researcher to identify the theological perspective of the text. The genre, historical and literary contexts are also important, as is the studying of significant words. All of these will assist the researcher to establish the significance of the text for its first audience as far as possible (cf. De Klerk & J Van Rensburg 2005:34-40).

5.2.2.1 Scripture as a source of revelation

God gave a precious gift to the church, the Scripture. The Scripture is God's official voice to His people and it was written down over a period of time. The Scripture is also God's Word in human language. It can be explained and assigned with the promise of the Holy Spirit to enlighten it for us (J van Rensburg *et al.*, 2011:5). Interpretation of Scripture and recognizing the authority of Scripture is hard work. Christians are continually dependent on the guidance of the Holy Spirit, as the one who opens and clarifies God's Word for His children (De Klerk & J van Rensburg, 2005:3).

Paul's statement in 2 Tim 3:16-17 provides us with an answer to the authoritative books of the Bible (De Klerk & J van Rensburg, 2005a:4):

All Scripture is God-breathed and is useful for teaching, rebuking, correcting and training in righteousness, so that the servant of God may be thoroughly equipped for every good work. (2 Tim. 3:16-17)

Paul addresses the nature of the Scripture. He says that all Scripture is God-breathed. He also explains the usefulness of the Scripture by naming the four uses of the Scripture:

- Teaching
- Rebuking

- Correcting and
- Training in righteousness

Paul also addresses this issue in 2 Tim. 3:10-4:8. He explains the significance of the Scripture for a leader in the church (De Klerk & J van Rensburg, 2005b:4).

When the researcher wants to recognize the authority of the Scripture, it is strongly advised by De Klerk & Van Rensburg (2005a:9) to make the following resolutions:

I will try my level best to clearly and, logically establish and state my own presuppositions regarding the authority of Scripture.

I will acknowledge that I stand in a particular theological tradition, and that my interpretation is influenced by this tradition.

I will consciously take into consideration that a particular portion of Scripture was written in a particular time, and that there were concrete factors which on human level necessitated and influenced its writing.

I will constantly recognize the fact that our own time with its problems tends to influence my reading of the Bible, that portions of Scripture used for specific problems in earlier times, can now also shed light on other problems – often in a completely different way.

I will keep on professing that God uses the Bible to reveal himself and his will to me.

I will be as open as possible to the contexts of other interpreters, and I will be willing to mutually share contexts.

5.2.2.2 Pericope for exegesis

According to De Klerk & J van Rensburg (2005b:14) a specific pericope needs to be exegeted. Such a pericope should be seen as a self-standing unit, communicating an independent message, relative to the message of the rest of the book (Kruger, 2018:6).

This research project will focus on the theme of emotional woundedness of young children. Various Scripture passages will be identified. In-depth exegesis of all the texts will not be done, they will only be named. An in-depth exegesis of the text of 1 Corinthians 12:12-26 will be done, since this part of Paul's letter focusses on the different parts of the body, the body of Christ, that is. The researcher will show through exegesis that 1 Corinthians 12:12-26 is a text that helps the reader to understand Jesus's compassion for the needy, and in the context of this study, especially the children.

5.2.2.3 The place of the pericope (1 Corinthians 12:12-26) in the Book and in the Bible

- **The place of the pericope in the book**

According to De Klerk & J Van Rensburg (2005b:15) a pericope should be a single thought unit in which a theme or part of a theme is discussed. Markers in the Greek text helps with the demarcation of the pericope, such as like (οὖν and γάρ), or the addressee (such as ἀδελφοί μου). The content of the part should however cohere with the interpretation of the markers. A definite move to another theme, can also be interpreted as a start of a new pericope (Kruger, 2018:8).

- The text in 1 Corinthians 12:11 serves as a conclusion to verse 1-10 with the argument being the spiritual gifts that the Spirit gave to members. Verse 11 states that “πάντα δὲ ταῦτα ἐνεργεῖ τὸ ἓν καὶ τὸ αὐτὸ πνεῦμα, διαιροῦν ἰδίᾳ ἐκάστῳ καθὼς βούλεται.” (All these are the work of one and the same Spirit, and he distributes them to each one, just as he determines (NIV).
- In 1 Corinthians 12:12-26 there is a definite new theme around the word σῶμα (body). This is an indication that a new pericope starts (Kruger, 2018:8)
- The sentence of 1 Corinthians 12:12 Starts with the phrase “Καθάπερ γὰρ”, translated as ‘for just as’ and can thus be seen as the start of a new pericope.

A conclusion is a valid marker to indicate the end to a pericope:

- Garland (2003:597) states that 1 Cor. 12:25-26 acts as a conclusion in expressing “the purpose of the ordering of the body”. In the words of Gordan (2014:681) “Paul rounds off the application by elaborating the positive side of the preceding sentence.”
- In 1 Cor. 13:27-30 Paul returns to the affirmation about the body of Christ, and who he is referring to (Garland, 2003:598). This serves as an indication of a change in argument.

In taking all these markers into consideration, it is possible to narrow down the theme of the body, to the following pericope: 1 Cor. 12:12-26.

- **The place of the book in the Bible**

1 Corinthians is a New Testament book and forms part of Paul's epistles.

5.2.2.4 The genre of the pericope and of the book

When studying the Scripture, it is important to identify the genre of the text since different genres should be interpreted in different ways (De Klerk & J van Rensburg, 2005a:19).

1 Corinthians, as well as 1 Corinthians 12, were written in the typical epistle genre of the Paul's Epistles. Paul uses his epistles to teach, not only to the congregation he is writing to, but also as Apostle to other congregations (Goede, 2004:184).

The apostle Paul was born in Tarsus (Acts 9:11, 22:3), a city on the Southeast Coast of Asia Minor. He was fluent in Greek (Acts 21:37), but he also knew Hebrew and spoke Aramaic⁴ (Acts 21:40; Schenck, 2006:15).

5.2.2.5 The structure of the book of 1 Corinthians

It is important to understand the overall structure of the book in order to understand the text that would be discussed. A mini-exegesis of the book 1 Corinthians should be done, then only can maxi-exegesis on 1 Corinthians 12 be done (De Klerk & Janse van Rensburg, 2005a:34-40; Goede, 2004,182-186).

1 Corinthians is a response to situations that developed in the church between the time Paul left the city and the time this letter was written approximately three years later. To determine a central theme for the letter is made difficult by the fact that Paul addresses at least eleven different concerns (Fee, 2014:5), (see figure 3 on the structure of 1 Corinthians indicating these different concerns).

Thiselton (2000:900) argues that the central theme of the first letter to the Corinthians is that you may not raise yourself up above others. You cannot say that you will never need the help of others and those who are stronger should accommodate and help the weaker ones. "The church of God ceases to be the church if it remains no longer characterized by an inclusive mutuality and reciprocity. (Thiselton, 2000:900)".

The Corinthian community was made up of people in need. Some of them were saved, but others were still prisoners of sin. Sin is a part of any community, with the problem in this community being a mutual rivalry. Congregation members argued about the leaders, who were better than the others; and they argued about the gifts, and who had the most important gifts (1 Cor. 1:10-13). Immorality was allowed in the congregation (1 Cor. 5:1). Some thought they were more important than others and treated the poor bad especially during communal meals (1 Cor. 11:20-22). Some were disrespectful towards Paul and doubted his apostleship (1 Cor. 4:1-21) (Breed, 2016:277).

Some of the congregation members wrote to Paul and asked him some questions in connection with the problems in the community. 1 Corinthians consists mainly of Paul's answers to these

⁴ The language primarily used by Jews in Jerusalem

questions (Kok 2012:1-3). According to Kok (2012:1) Paul is not only addressing inter-group relations (1 Cor. 12:13), but also intra-group relations (1 Cor. 8,11). Intra-group tension existed about the ethos of everyday life (1 Cor 5-10) and extra-everyday life (1 Cor. 11-14).

5.2.2.5.1 Mini-exegesis of the book 1 Corinthians

Part of the mini-exegesis of the book, involves the studying of the structure of the book that is involved in the study.

The structure of 1 Corinthians can be illustrated as follows (Goede, 2004:183; Breed, 2016:279). The place of 1 Corinthians 12:12-26, in the chapter, is also indicated:

LETTER INTRODUCTION

1:1-3 Sender, addressee and greeting

LETTER OPENING

1:4-9 Thanksgiving for the gifts of the Spirit and unity in Christ

→ Paul deals with certain problems in the congregation based on the gifts of the Spirit and unity in Christ.

1:10-6:20	Problems according to Chloe's household
1:10-4:21	Divisions in the congregation
5:1-13	Sexual sins
6:1-11	Court disputes between fellow believers
6:12-20	Again on sexual sins
7:1-10:33	Ethical issues mentioned in a letter from Corinth
	7:1-40 Marriage
	8:1-13 Eating of meat offered to the idolatrous gods
	9:1-27 Financial remuneration for apostles
	10:1-33 Position on active idolatry in the city
11:1-16:4	Problems regarding the good order and doctrine in the congregation
	11:1-16 Place and function of a woman
	11:17-34 The Holy Communion
	12:1-14:40 Rivalry with regard to spiritual gifts
	15:1-58 The resurrection of the body
	16:1-4 Collection for the poor congregations in Judaea

LETTER CONCLUSION

16:5-24 Paul's travel plans, last requests and greetings

Figure 5-3: Structure of 1 Corinthians (Goede, 2004:183; Breed, 2016:279)

The Corinthian congregation had different opinions on the practical, day to day aspects of their faith. The congregation's values and norms, based on their freedom in Christ, differed radically

from the other residents of Corinth. The unity of the congregation is undermined by the permissiveness and spiritual immaturity of some of its members (Goede, 2004:190).

The congregation's views on the Spiritual Gifts and how it should function is a definite theme in 1 Corinthians 12:1-31 (Goede, 2004:190). Paul defines this theme in the first verse of the chapter "Now about the gifts of the Spirit, brothers and sisters, I do not want you to be uninformed." (NIV)

Both of these words are found in 1 Corinthians 12. *Pneumatikos* in the first verse, and *charisma* in verses 4, 9, 28, 30 and 31.

Studying the structure of a book, assists the researcher in obtaining a bigger idea regarding the themes in the whole book. It also shows the place of the chosen periscope in the book.

5.2.2.5.2 Maxi exegesis on 1 Corinthians 12

- **Structure of 1 Corinthians 12**

1 Corinthians 12 forms part of a smaller unit in 1 Corinthians 11-14 where the focus is placed on the worship service. It also forms part of an even smaller unit made up of 1 Corinthians 12-14 where Paul focusses on the use of spiritual gifts (Breed, 2016:278).

Goede (2004:184) presents the composition of 1 Corinthians 12:1-31 as part of 1 Corinthians 12:1-14:40:

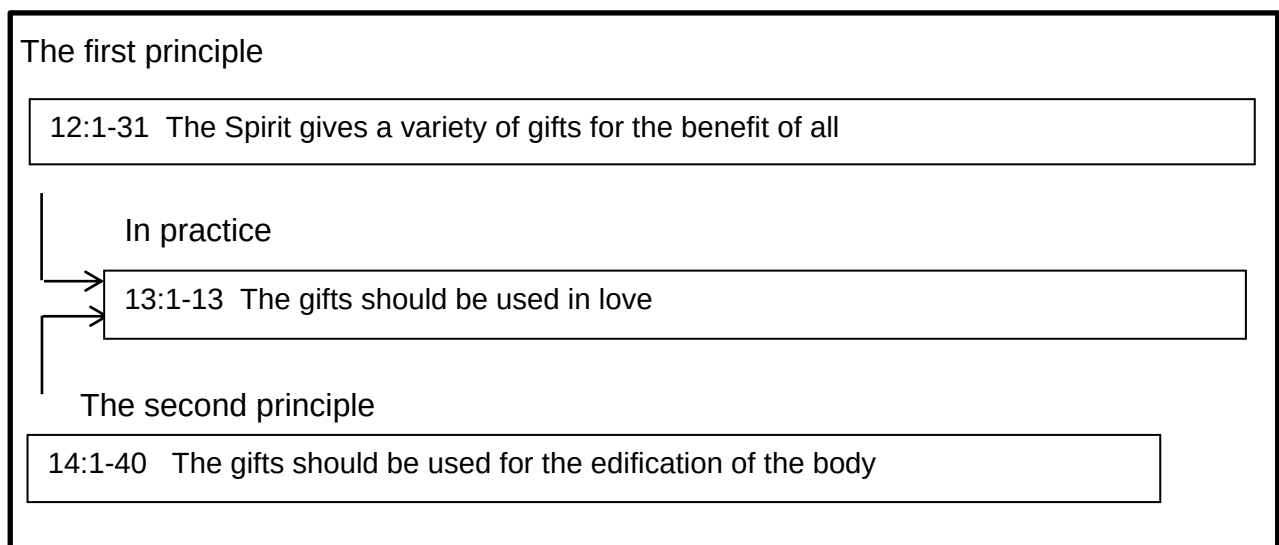


Figure 5-4: Structure of 1 Corinthians 12-14 (Goede, 2004:184)

By studying the smaller parts as part of the bigger book, brings insight into the sub-theme of Spiritual gifts, as seen in Corinthians 12:1-14:40.

- **Pericope for exegesis - The responsibility of the church as the body of Christ**
1 Corinthians 12:12-26

One Body with Many Members

¹² For just as the body is one and has many members, and all the members of the body, though many, are one body, so it is with Christ. ¹³ For in one Spirit we were all baptized into one body—Jews or Greeks, slaves or free—and all were made to drink of one Spirit.

¹⁴ For the body does not consist of one member but of many. ¹⁵ If the foot should say, "Because I am not a hand, I do not belong to the body," that would not make it any less a part of the body. ¹⁶ And if the ear should say, "Because I am not an eye, I do not belong to the body," that would not make it any less a part of the body. ¹⁷ If the whole body were an eye, where would be the sense of hearing? If the whole body were an ear, where would be the sense of smell? ¹⁸ But as it is, God arranged the members in the body, each one of them, as he chose. ¹⁹ If all were a single member, where would the body be? ²⁰ As it is, there are many parts, yet one body.

²¹ The eye cannot say to the hand, "I have no need of you," nor again the head to the feet, "I have no need of you." ²² On the contrary, the parts of the body that seem to be weaker are indispensable, ²³ and on those parts of the body that we think less honorable we bestow the greater honor, and our unrepresentable parts are treated with greater modesty, ²⁴ which our more presentable parts do not require. But God has so composed the body, giving greater honor to the part that lacked it, ²⁵ that there may be no division in the body, but that the members may have the same care for one another. ²⁶ If one member suffers, all suffer together; if one member is honored, all rejoice together. (Bible, 2016)

5.2.2.6 Structure of 1 Corinthians 12:12-26

The church of Christ is like a body

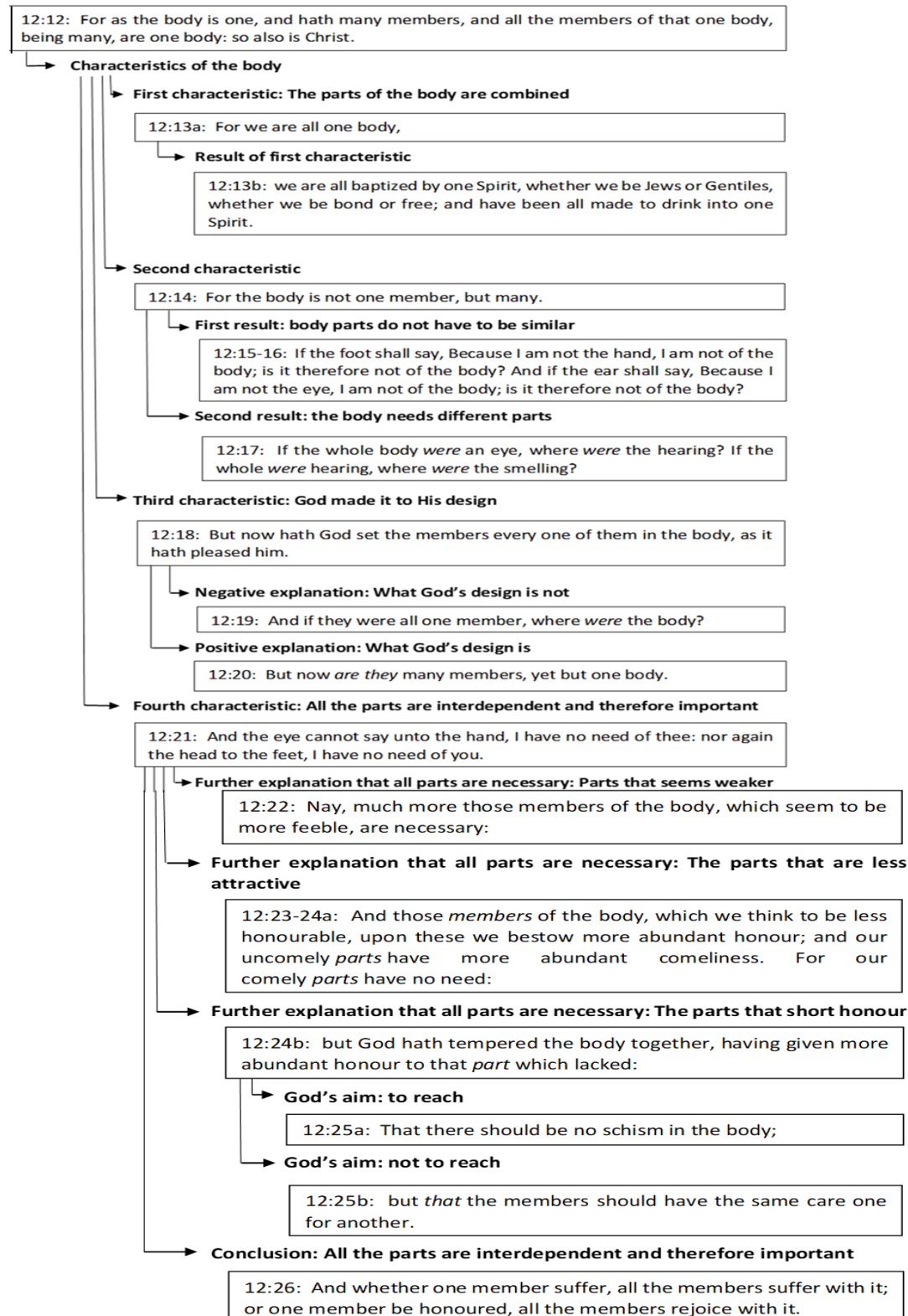


Figure 5-5: Structure of 1 Corinthians 12:12-26 (adapted from Goede, 2004:188)

- **Analyzing the thought structure of 1 Corinthians 12:12-26.**

Paul uses the “body” as a metaphor to show the church/congregation’s communion to Christ by calling it the body of Christ (Anderson, 2008:187; Thiselton, 2000:996). A Metaphor is an implicit comparison (Krüger, 2018:145). “A Metaphor describes a person or object by referring to something that is considered to have similar characteristics to that person or object.” (Cambridge Dictionary, 2018). As every part of the human body, is part of the complete body, each member of the congregation, is part of the congregation, thus part of the body of Christ. In the congregation, those that need more care, or are more vulnerable, should get that from the congregation (Anderson, 2008:187). “De gemeenschappelijke zorg die de verschillende leden voor elkaar behoren te hebben, past Paulus wel concrete toe door te wijzen op het gemeenschappelijk delen in het lijden of de vreugde van een enkel lid.” (Anderson, 2008:189).

Breed (2016:275) asks if children should be part of the *diakonia*⁵ of the congregation? What place does a child have in the *diakonia* of a congregation? And how can a child be welcomed into the *diakonia* of a congregation? He did an exegesis of 1 Corinthians 12, to indicate that children should be part of the *diakonia* of the congregation. Breed (2016:299) concludes in his study that welcoming and including children to the diakonia of the church, implies that they are welcomed to the ministry of God. Breed’s question and study is relative to this study as the importance of the child as part of the congregation needs to be established.

5.2.2.7 Word study of important concepts in the key verses

The aim of the word study is to establish the most important and used words and to seek for patterns in chosen words that might enlighten the researcher in this study especially with regards to connection to the young child.

- **σῶμα,(,n)**

“σῶμα, τος n: the physical body of persons, animals, or plants, either dead or alive - ‘body.’ πάντα δὲ τὰ μέλη τοῦ σώματος πολλά ὄντα ἓν ἐστὶν σῶμα ‘though all the parts of the body are many, it is still one body’ (Louw & Nida, 1996:(1)92-93)”.

The word σῶμα (body) is used no less than fifteen times in this pericope. Paul uses the “Body” metaphor to explain to his audience that as a body is only one body, with different parts (μέλος), it stays one body. As the body of man is one body, so is the body of Christ also one, with different parts (μέλος, see 5.2.3.2.2).

⁵ διακονία (diakonia=service): “diakonia is the use of the gifts of the Spirit that activates the power of God in people’s lives (Breed, 2016:288).”

- **μέλος,(,η)**

“μέλος, ους η: a part of the body - ‘body part, member.’ καθάπερ γὰρ ἐν ἐνὶ σώματι πολλὰ μέλη ἔχομεν ‘as we have many members in one body’ Ro 12:4 (Louw & Nida,1996:(1)93)”.

Μέλος (body part) is also used numerous times in the pericope. In Paul’s metaphor of the body, it is important for the audience to realize that each body is made up of different body parts. Paul uses this same metaphor in Rom. 12. According to Paul no body part in the human body, or in the Body of Christ, is more important than another. Even those that would be seen as weak (ἀσθενής, see 5.2.7.2.3) or of less value (ἄτιμος, see 5.2.3.2.4) are equally important.

- **ἀσθενής^d, ἐς**

ἀσθενής^d, ἐς: pertaining to a state of helplessness in view of circumstances—‘helpless, helpless condition.’ (Louw & Nida,1996:(1)242).

In the human body, as well as in the Body of Christ, there are body parts that are seen as helpless or of less value.

- **ἄτιμος, (ον)**

ἄτιμος, ον: ‘pertaining to being of low status on the basis of not having honor or respect - ‘lacking in honor, dishonored.’ (Louw & Nida,1996:(1)740).

Some body parts could be seen by some as “having a low status” or “lack of honor”, they should be given more (περισσότερος, see 5.2.3.2.6) honour (τιμή, see 5.2.3.2.5).

- **τιμή^c, ἥς**

τιμή^c, ἥς *f*: the amount of money or property regarded as representing the value or price of something—‘amount, price, cost.’ In 1 Cor.7:23, the implication is that a price was set, and that the payment has been made. If the passive expression in 1 Cor. 7:23 must be made active, one may translate as ‘Christ bought you with a price’ or ‘Christ paid for you.’ (Louw & Nida, 1996: (1) 575).

Except for the fact that τιμή has a financial meaning, it has a value meaning as well, as seen in verse 23.

- **περισσότερος,a**

“περισσεΐα, ας *f*; ἐκπερισσῶς; περισσῶς; περισσεύω; περισσότερος, α, ον; περισσοτέρως: a degree which is considerably in excess of some point on an implied or explicit scale of extent -

‘very great, excessive, extremely, emphatic, surpassing, all the more, much greater.’ (Louw & Nida,1996:(1) 687-688).

God, who has put this Body together, gave more (περισσότερος) honour (τιμή, see 5.2.3.2.5) to those who were less honoured or less respected. He did so that there won’t be division and they would take care (μεριμνάω, see 5.2.3.1.7) of their body parts (μέλος, see 5.2.3.2.2).

- **μεριμνάω,(ν)**

μεριμνάω: (derivative of μέριμνα ‘worry’) to have an anxious concern, based on apprehension about possible danger or misfortune - ‘to be worried about, to be anxious about.’ (Louw & Nida,1996:(1)312).

So that they would take care of their body parts (μέλος, see 5.2.3.2.2).

Verse 26 concludes this pericope by stating that if one body part (μέλος, see 5.2.3.2.2) is suffering, suffer (πάσχω, see 5.2.3.1.8), all the body parts (μέλος, see 5.2.3.2.2) suffer (συγχαίρω, see 5.2.3.1.9) together. If one body part is honoured (δοξάζω, see 5.2.3.1.10), all the body parts rejoice (συγχαίρω, see 5.2.3.1.11).

- **πάσχω,(ν)**

“πάσχω; πάθημα, τος n: to suffer pain - ‘pain, suffering, to suffer, to be in pain.’ (Louw & Nida,1996:(1)284)”.

- **συμπάσχω,(ν)**

συμπάσχω; συγκακουχέομαι; συγκακοπαθέω: to undergo the same type of suffering that others do - ‘to join in suffering, to assume one’s share of suffering, to suffer together.’ συμπάσχω: συμπάσχει πάντα τὰ μέλη ‘all the parts of the body suffer together’ 1 Cor. 12:26 (Louw & Nida,1996:(1)285).

- **δοξάζω,(ν)**

δοξάζω; δόξα, ης f: to speak of something as being unusually fine and deserving honor—‘to praise, to glorify, praise.’ (Louw & Nida,1996:(1)429).

- **συγχαίρω,(ν)**

συγχαίρω: to enjoy a state of happiness or well-being together with someone else—‘to enjoy with, to rejoice with.’ συγχαίρει πάντα τὰ μέλη ‘if one part is honored, every part rejoices with it’ 1 Cor 12:26 (Louw & Nida,1996:(1)302).

5.2.2.8 Conclusion

The word study of important concepts in the key verses has shone the relevant meaning and relation of the words to one another. Σῶμα and its inflections are important words throughout the pericope. Different words are then used to build the body metaphor. The value of each body part is described and it is then concluded that each part is important and has its own function, even the “less valuable” parts. If a single body part suffers, it causes all the other parts to suffer as well, but if one part is honoured, all rejoice.

5.2.2.8.1 The church as the body of Christ (Ridderbos, 1971:438-441)

According to Ridderbos (1971:438-441) this metaphor sketches an important picture of the church in relation to God. He identifies a few:

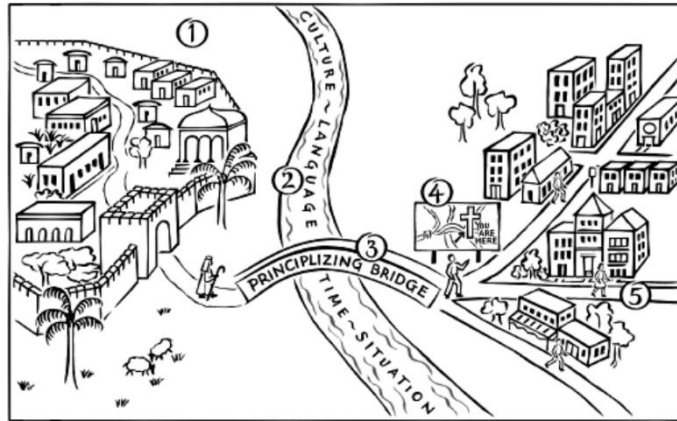
- By qualifying the church as the body of Christ it identifies the church as one with God in Christ through their unity and being.
- A greater image of unity in Christ is emphasized. The church needs to understand that their relationships with members of the church, should reflect their unity because Christ cannot be divided (1 Cor. 1:13).
- The parts of the body differ from each other. Members cannot discriminate other members because of their nationality, gender or being a slave or not. All parts are equally important.
- The most important meaning through this metaphor is that the church is “als lichaam van Christus licht echter in de eenheid van de gemeente met Christus Zelf.”

The arguments of Ridderbos correlates with the above conclusion (5.2.5.4.11.1).

5.2.2.9 Children as part of the body of Christ

Like a human body exists of different parts, so does the church. Regarding the human body, we may think that some parts are more important or precious or beautiful than others. Some we clothe with greater care to protect them. The fact is that if one part of the body gets hurt or suffers, the whole body feels sick. In the church, there might be a tendency to think that some members are more important than others. Some members might be demeaned because of their status in the body. Paul emphasizes that the church is like the Body of Christ. No person plays a more important role than the others. Even the parts that we want to cover (hide) are important to God. If one part of this body suffers, the whole church/congregation will suffer.

In the time of Paul and even in present times, children are often seen as less important or of lesser value. The researcher is of the opinion that children are equally important members of the church. The church put a lot of effort into pastorally counselling the adult members of the church, but the children are often left to battle on their own because not enough research had been done to develop models that could assist the emotionally wounded children.



5.2.3 Step 2: Measuring the width of the river to cross (Duvall & Hays, 2012: 42)

In step 2, the question about the differences between the biblical and the present – audience, is asked. The differences in culture, language, situation, time and even covenant is often described as a river that prevents us from going straight from the meaning in the context to the meaning in the present context. These differences (illustrated as the width of the river) differ from passage to passage. Sometimes the river is extremely wide, and when the differences are quite substantial, a wide “bridge” is needed to cross the river. In other passages, the differences are less drastic, and the river is a narrow creek that is easily hopped over. The important challenge is to know how wide the river is before trying to build a bridge to cross it.

The unique situation, culture, language, message, time, etc. should be identified and studied before a “bridge” can be built.

5.2.3.1 Determining the socio-historic context of 1 Corinthians 12:12-26.

- **Historical placing and significance of 1 Corinthians 12 in the first Epistle of Corinthians**

1 Corinthians 12 is part of Paul’s teaching to the congregation with regards to the connection between good practice and order. The congregation had plenty of spiritual gifts (1 Cor 1:5,7), but they had some difficulty on the hierarchy of spiritual gifts (Goede, 2004:183). Paul immediately begins his teaching in 1 Corinthians 12:1 with the theme that he will be addressing, namely spiritual gifts (Breed, 2016:278).

- **Place and time**

Paul wrote the first Corinthians letter, in Greek (Fotopoulos, 2010:415), from Ephesus between the time Paul left Corinth in A.D. 51-52 and the following three years to the spring of A.D. 55 (Hawthorne & Martin, 1993:177; Schenck, 2006:20).

- **The socio-historical context of the book of 1 Corinthians¹²**

Factors that influenced Corinth

Fee (2014:1) states that various sociological, economic and religious factors influenced the people of the city of Corinth and that would influence a person's understanding of Paul's letters to the church there (Kruger, 2018:24).

- **Location of Corinth**

Corinth was located on a terrace south of the Isthmus, about two miles from the Gulf of Corinth, at the foot of the 575 meter-high Acrocorinth. Isthmus bridged the Peloponnese and the mainland and separated the Saronic and Corinthian gulfs. Its location insured a long and colourful history. Corinth controlled both the overland traffic, between Italy and Asia and the sea route around the Peloponnese (Barret, 1968:1-9; Fee, 2014:1; Schenck, 2006:18). Corinth's location was both militarily and commercially important (Hawthorne & Martin, 1993:172). The city walls of Corinth covered an area of about three miles wide and two and a half miles north and south. Eighty thousand people stayed in Corinth, with twenty thousand more in the surrounding area (Schenck, 2006:19).

The region of Corinth was not very fertile, but its economic advantages made up for that (Barret, 1968:1-9).

- **Sociological and religious factors**

- Corinth was becoming one of the most important cities in the Roman empire. The city's commercial, imperial, athletic and social importance led to Corinth becoming more renowned as Athens (Fotopoulos, 2010:416-417).
- Corinth was known for its sexual corruption and its numerous religious temples and rites. The city had a reputation for their prostitutes and temple prostitutes. Different communities called Corinth their home (Hawthorne & Martin, 1993:172-173; Barret, 1968:1-9). "By Paul's day, Corinth had thus become a pluralistic melting pot of cultures, philosophies, and lifestyles and religions, and had the feel of an economic boom-town." (Hawthorne & Martin, 1993:173)

- Corinth in Paul's day had numerous pagan religious sites. Some of the temples included: temple of Fortune, temples or shrines to Neptune, Appolo, Aphrodite, Venus, Octavia, Asclepius, Demeter, Core and Poseidon (Hawthorne & Martin, 1993:173).
- Roman law, culture and religion dominated in Corinth and the city's official language was Latin, though the Greek traditions and philosophies were also strongly represented (Hawthorne & Martin, 1993:173). The Roman law and Hellenic context had an influence on the way children were treated. Although New Testament, Jewish children were loved, children were not seen as very important in the ancient times and they were often abused and disregarded (Grobbelaar, 2008:292).
- Family structures

In the 21st century families are very differently structured from the Mediterranean families (Jewish families, would be discussed in this part of the study) of the 1st century. Modern families are small, with a father, mother and two or three children or other smaller variations (Stander, 1990:55). In studying the situation of the Jewish families, it is noted that ancient families were big extended families. When the sons got married, the new family would be seen as part of the son's father's family (Stander, 1990:55).

➤ The fathers

The father was the most important figure in the 1st-century family. The family structure was essentially patriarchal, the father had all the authority in the family. He ruled the family, wife and children, even the slaves and property of that extended family (Grobbelaar, 2016:137). In the Roman world, the father had lifelong power over his children. These fathers had the right to accept or deny a child at birth. If denied, they would be thrown on the dumpster. He could also sell his children as slaves. This was not part of the Jewish culture, but still, the father was the head of the family and absolute obedience of the children was expected (Malina *et al.*, 1995:7).

➤ The mothers

Mothers were the caregivers and were responsible for the household. Women were not allowed to move freely outside their homes and only left the house when they would go to the temple or to the market, they would then be veiled not to attract attention (Malina *et al.*, 1995:8).

➤ The children

According to “Bybelse ensiklopedie” (Bunge, 2016:102; Gispén *et al.*, 1977a:383) children, often lots of children, were seen as a blessing to the family (see Ps. 127:3, 128:3, JB. 5:25). The mother nursed the child for the first three years and was responsible for the upbringing of the young child. The law stated that the father was responsible for the religious upbringing of his children. The father had to explain the Passover to his family every year (see Ex. 12:25-27) (Malina *et al.*, 1995:7-8).

However, the birth of children brought parents great joy, it was especially the male babies that was seen as a great blessing. The boys, would as men, marry, have children and be part of the bigger extended family. The eldest son had special privileges. Daughters were only valuable as they could perform household duties when they were young and because her parents received the dowry as compensation when she got married and became part of a new family (Stander, 1990:62). The biggest virtue of a female child was her virginity. Only girls who had their virginity would be able to marry a good husband. For this reason, daughters were kept inside the home to protect them from temptations (Malina *et al.*, 1995:8).

In the 1st century, children were not very important. They were often disregarded and even abused (Grobbelaar, 2016:137). Children were often seen as the property of the father, and he could do with them as he saw fit (Grobbelaar, 2016:138).

Most of the population struggled financially and families lived below the breadline. Children had to contribute to the family's income, and child labour was generally accepted (Grobbelaar, 2016:139).

➤ Family religion

According to Malina (1995:71) New Testament ‘*Christian*’ (own interpretation) children were seen as part of the congregation. They took part in religious activities such as baptism, teaching, community meals and worship services.

Jesus could be seen as the Equalizer as he changed the way people categorized and labelled each other, as he, in front of the disciples, blessed and empowered the marginalized children (Matt. 18:1-9; Matt. 19:13-15; Mark 10:13-16) (Bunge, 2016:102-103; Grobbelaar, 2016:148, 168; Pienaar, 2008:596).

➤ Conclusion: Families of the New Testament

Boys had more value than daughters in the patriarchal family structure. Boys were taught in religion, trade and family values by the fathers. Daughters stayed at home and were taught

household duties by the mothers. Children were expected to honour, respect and obey their parents. Parents could discipline their children but could not kill them if they misbehaved or dump them if they did not want them, like the Romans did (Malina *et al.*, 1995:71).

The church in Corinth

According to Hawthorne & Martin (1993:173) the church members consisted mostly of Gentiles, explaining their background in pagan idolatry and their issues on the temple feasts.

The church of Corinth met in members' houses, because there were no public meeting places for them and the new religious movement was not yet recognized by the government. Excavation of houses in Corinth estimates the base figure of the church to be fifty members. Gathering of the whole church was unusual since they came together in smaller groups at members' homes (Hawthorne & Martin, 1993:174; Schenck, 2006:23).

Where were the children during these gatherings? Not much is documented on the children's role in the "church gatherings" of the New Testament church. But since these gatherings took place in the homes of the members, it could be accepted that at least some children would be present, even if it would only be the children of the home where the gathering took place. Many Christians were people that worked long hours and the only time they would have available for religious gathering, would be at night. Taking into consideration the collective nature of families, it could be quite possible that the parents would bring their children along to these gatherings (Grobbelaar, 2008:390).

5.2.3.2 The social context of modern congregations and families

- **Biblical principles for modern families**

According to Pienaar (2008:596) three Biblical principles apply to human-, and children's rights:

- human dignity (Gen. 1:27-28)
- human equality (Deut. 10:10:17; 16:18-19)
- human responsibility

Although this may be Biblical principles, the rights of children in the modern community and the church differ quite often from these principles. (See 5.2.5.5 Children as part of the body of Christ)

- **Children's rights**

In South Africa, the Government has the best interest of the child at heart. The rights of children get a lot of attention and different child protection mechanisms are in place to protect the rights of children (SAHRC, 2018:1):

- The Children's Act 38 of 2005 (as amended). This is the primary law aimed at giving effect to children's constitutional rights.
- The Sexual Offences Act 32 of 2007
- The Child Justice Act
- The Convention on the Rights of the Child, 1989
- The African Charter on the Rights and Welfare of the Child, 1999

In the South African Human Rights Commission (SAHRC) leaflet (2018) it is stated that "Section 28 in the Constitution of South Africa is devoted to children and outlines the rights that they are entitled to." Section 28 is specifically for South African citizens under the age of 18.

Chapter 2 of the Constitution of South Africa: The Bill of Rights, section 28 (2005) states that:

(1) Every child has the right—

(a) to a name and a nationality from birth;

(b) to family care or parental care, or to appropriate alternative care when removed from the family environment;

(c) to basic nutrition, shelter, basic health care services and social services;

(d) to be protected from maltreatment, neglect, abuse or degradation;

(e) to be protected from exploitative labour practices;

(f) not to be required or permitted to perform work or provide services that—

(i) are inappropriate for a person of that child's age; or

(ii) place at risk the child's well-being, education, physical or mental health or spiritual, moral or social development;

(g) not to be detained except as a measure of last resort, in which case, in addition to the rights a child enjoys under sections 12 and 35, the child may be detained only for the shortest appropriate period of time, and has the right to be—

(i) kept separately from detained persons over the age of 18 years; and

(ii) treated in a manner, and kept in conditions, that take account of the child's age;

(h) to have a legal practitioner assigned to the child by the state, and at state expense, in civil proceedings affecting the child, if substantial injustice would otherwise result; and

(i) not to be used directly in armed conflict, and to be protected in times of armed conflict.

(2) A child's best interests are of paramount importance in every matter concerning the child.

(3) In this section "child" means a person under the age of 18 years.

As with the Biblical principles for the rights of children, South Africa has sound laws that should protect the rights of our children, however application of these laws remains a challenge.

- **The social context of children in 21st Century**

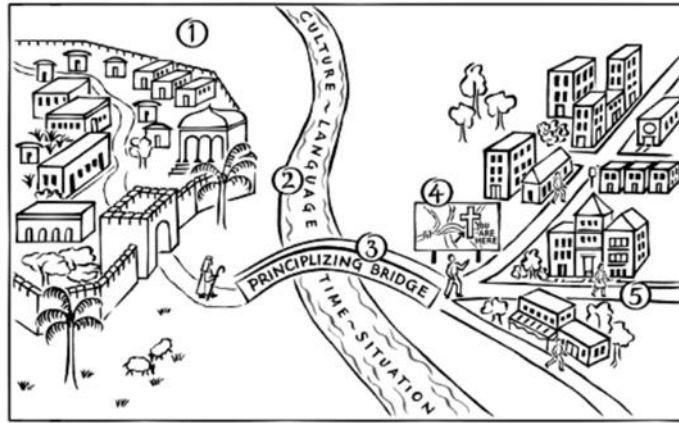
The world in which children grow up in the 21st Century is unique and cannot be compared to any other (Grobbelaar, 2008:48). Children grow up in a society that have enormous amounts of information at their fingertips with the evolution of electronic-based-information- technologies. The availability of social networks and global networking connects the child anywhere in the world. They live in a virtual world that influences their ability to communicate and relationships work very differently. Children communicate electronically, and family relationships tend to suffer under these circumstances and the number of divorces rise subsequently (Grobbelaar, 2008:48-55; 62-67).

Because of globalization children and adults tend to lose their identity. One becomes like the other, like-minded people join each other to have a significant voice (Grobbelaar, 2008:56-60).

- **The church**

The church is losing its influence due to the increase of individualism, the historical traditions, authority and collectiveness. People begin to see religion as an individualistic choice and tend to move around to meet their individualistic needs. Children form part of this individualistic world and grow up with religious diversity and plurality (Grobbelaar, 2008:80-81).

The challenge that the church is facing is to take all the changes in the children's context, the changes in religious context and changes in communities and families into consideration to reconstruct the picture the church had of religious people and –communities. To be relevant in the 21st century the church will need to adapt to the changing world, without changing the message of the Scripture.



5.2.4 Step 3: Crossing the Principizing bridge (Duvall & Hays, 2012: 43)

The question to be answered in step 3, deals with the theological principle in the text. The theological principle, as studied in Step 1, is part of the meaning of the text. The intended meaning, by the author of the text needs to be discovered. "As God gives specific expressions to specific biblical audiences, he is also giving universal theological teachings for all of his people through these same texts." (Duvall & Hays, 2012: 44)

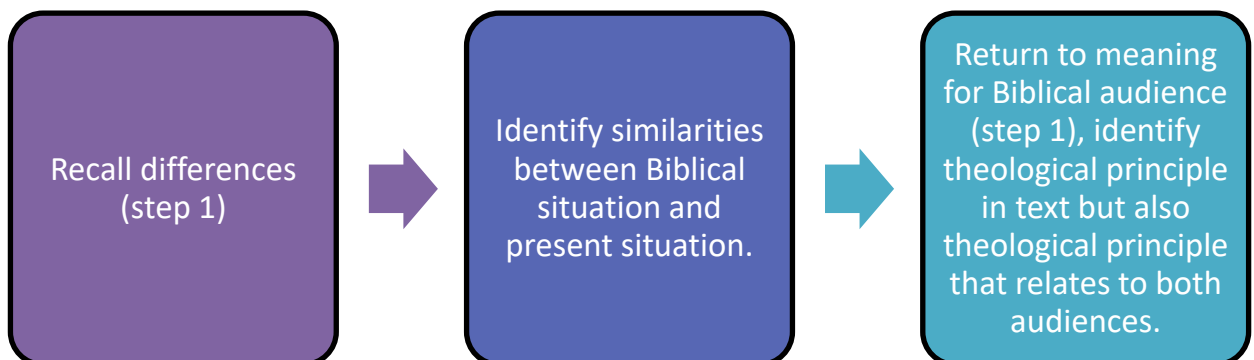


Figure 5-6: Criteria for formulating the theological principle (Duvall & Hays, 2012: 45)

To determine the theological principle (Duvall & Hays, 2012: 262):

The principle should be reflected in the text.

The principle should be timeless and not tied to a specific situation.

The principle should not be culturally bound.

The principle should correspond to the teaching of the rest of Scripture.

The principle should be relevant to both the biblical and the contemporary audience.

The theological principle(s) will then be used as the principizing bridge to cross over the river of differences.

5.2.4.1 Paul's argument

Paul's arguments on 1 Corinthians 12:12-26 can be summarized as follow (Goede, 2004,189).

The Holy Spirit gives gifts to all Christians based on three principles:

- The work of the Holy Spirit can be distinguished from the work of Satan.
- The Holy Spirit is the source of the gifts
- The gifts are given to individuals, but to the benefit of all

Paul illustrates this principle by using the body metaphor. The body consists of a lot of different body parts, which are combined into one. God made the body and each part of it is interdependent and valuable. In 1 Corinthians 12, Paul makes the body-metaphor applicable to the church, with the conclusion that the church and its members carry the same characteristics as the body (Goede, 2004,189).

5.2.4.2 Four characteristics of the body of Christ as found in 1 Corinthians 12:12-27

Breed (2016:294) and Goede (2004:183-184) distinguishes between four characteristics in the pericope:

1 Corinthians 12	The characteristic of the boy of Christ
12:12-13	Christ is like a whole body, made up of different body parts. All His children have been baptized by the Spirit, into the one body, even though there are different kinds of people
12:14-18	Being different parts of the same body is very important. The body has been created with a variety of parts, so that different parts can complement each other.
12:19-24	Since all the parts are different, it means that they need each other and are interdependent.
12:25-26	The united way in which the body is conserved and cared for, show their interdependent love and care. When one suffers, all suffer, but when one rejoices, all rejoice.

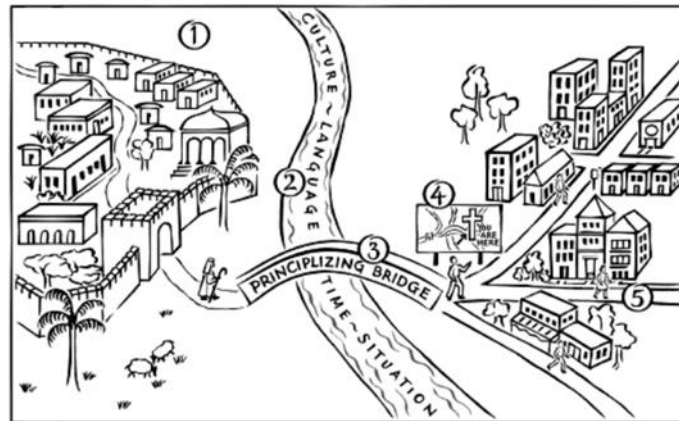
Figure 5-7: Four characteristics in the periscope (Breed, 2016:294; Goede, 2004:183-184)

5.2.4.3 The theological principle according to 1 Corinthians 12:12-26

The theological principle according to 1 Corinthians 12:12-26 is that all Christ's children are different from each other but baptized by the same Spirit. God gave more value to those parts that seem less important or honourable. All Christ's children are equally important and they are interdependent on each other.

This principle is reflected in the text. It is timeless and not tied to a specific situation. The principle is not culturally bound, and it corresponds to the teaching of the rest of Scripture. The principle is relevant to both the biblical and the contemporary audience.

This theological principle will now be used as the *principizing bridge* to cross over the river of differences.



5.2.5 Step 4: Consulting the Biblical map (Duvall & Hays, 2012: 45)

“How does our theological principle fit in with the rest of the Bible?”, is the question that needs to be asked in Step 4. In Step 4 the exegete needs to reflect back and forth between the text and the message of the rest of the Scripture. Consistency between the theological principle and other portions of the Scripture needs to be determined. When studying an Old Testament text, the theological principle should be seen through the understanding of the New Testament to get a New Testament perspective.

5.2.5.1 Thematic texts

This research is focussing on the theme of emotional woundedness of young children and as stated in 5.2.2.2 (Step 1) various Scriptural passages will be identified. Through in-depth exegesis of 1 Corinthians 12:12-26 the researcher identified the message for the authentic audience. This specific part of Paul’s letter is focussed on the different parts of the body, the body of Christ, that is. Through exegesis it became evident that 1 Corinthians 12:12-26 is a text that may help the reader to understand Jesus’s compassion for the needy, and in the context of this study, the children.

Step 4 verifies the consistency of the text (1 Corinthians 12:12-26) with the message of the rest of the Scripture, some texts will be identified to show consistency with the argument. Since Trauma of children is not a very familiar topic in the Scripture, some texts where we can identify

some possible signs of trauma, will also be named, with the intention of showing even though it is not a favourite topic in the Biblical time, does not mean that it did not happen.

- **God's love for children**

There should be no doubt as to God's love for children. Though children had little social status, we often read about children in the Bible. Parents often bring their children or problems with their children, to Jesus and "Jesus took them in his arms and blessed them (Breed, 2017:356)". (cf. Breed, 2018)

➤ Mark 9:36-37

³⁶ He took a little child whom he placed among them. Taking the child in his arms, he said to them, ³⁷ "Whoever welcomes one of these little children in my name welcomes me; and whoever welcomes me does not welcome me but the one who sent me." (NIV)

Jesus is teaching His disciples about a life of sacrifice and service after their argument regarding who the most important is. He uses a child as an active parable, an illustration to teach the disciples about "a new status". "Children were at the bottom of the status ladder of their society, the least important of everyone, on par with slaves and often overlooked by adults (Grobbelaar 2016:48)." Jesus wants them to realize that they must change from desiring power, to people without any power, like this child. This change would totally transform their whole lifestyle.

➤ Matt. 18:1-5

¹At that time the disciples came to Jesus and asked, "Who, then, is the greatest in the kingdom of heaven?"

² He called a little child to him and placed the child among them. ³ And he said: "Truly I tell you, unless you change and become like little children, you will never enter the kingdom of heaven. ⁴ Therefore, whoever takes the lowly position of this child is the greatest in the kingdom of heaven. ⁵ And whoever welcomes one such child in my name welcomes me. (NIV)

By calling a child, Jesus started with an important teaching to his disciples. The disciples, were struggling for "power, position, greatness, and reward amongst the disciples (Grobbelaar 2016:42)." Jesus uses a child to teach his disciples that they should change, be transformed, become powerless, become like a child, if they wanted to enter God's Kingdom. Jesus wants the disciples to turn their attention away from themselves, and rather identify themselves with the marginalized people of society, like this child, and serve them. In the first-century children had very little value. That is why Jesus uses a child, a person without power, to teach the disciples on the Kingdom of God (Grobbelaar 2016:47-48).

- Mark 10:13-16

¹³ People were bringing little children to Jesus for him to place his hands on them, but the disciples rebuked them. ¹⁴ When Jesus saw this, he was indignant. He said to them, “Let the little children come to me, and do not hinder them, for the kingdom of God belongs to such as these. ¹⁵ Truly I tell you, anyone who will not receive the kingdom of God like a little child will never enter it.” ¹⁶ And he took the children in his arms, placed his hands on them and blessed them. (NIV)

According to Garland (2002:264), infant mortality was very high during the first century. Six out of ten children died before age 16. When these peasant women brought their children to Jesus to touch, they hoped that His touch would protect them from evil. Jesus embraces these children, including them in the new community.

The disciples rebuke them, but Jesus commands them to bring them closer saying that “the Kingdom of God belongs to such people as children” (Evans, 2001:94).

5.2.5.2 Conclusion

All of the abovementioned texts testify of God’s love and compassion for children. They, the children, that had the less value of all people, are seen by Jesus as the most important for the Kingdom of God.

In 1 Corinthians 12:12-26 Paul uses the “body” metaphor to show how the church/congregation’s communion to Christ is structured, by calling it the body of Christ (Anderson, 2008:187; Thiselton, 2000:996). As every part of the human body, is part of the body, each member of the congregation, is part of the congregation, thus part of the body of Christ. In the congregation, those that need more care, or are more vulnerable, should get that from the congregation (Anderson, 2008:187). Paul refers to people in the congregation whose role or temperament present them as “less endowed with power or status than others” (Thiselton, 2000:1005) “De gemeenschappelijke zorg die de verschillende leden voor elkaar behoren te hebben, past Paulus wel concrete toe door te wijzen op het gemeenschappelijk delen in het lijden of de vreugde van een enkel lid.” (Anderson, 2008:189).

In the Gospels, Jesus uses a child to teach that those without power, the marginalized could receive God’s Kingdom above those who have the power amongst people. “He wants to liberate his disciples from their own power surge which could sabotage the very reason for his life commitment: to liberate the powerless and marginalized people.” (Grobbelaar 2016:47)

Breed (2016:275) concludes that according to 1 Corinthians 12, that children should be seen as part of the congregation.

- **Emotionally wounded children in the Bible**

In the Bible, there are also referrals to children or young adults (even though their age cannot always be determined), who could have been emotionally upset or traumatized.

- Moses and Miriam at the Nile (Ex. 2:1-10)
- The enslaved young girl guiding Naaman (2 Kings 5:1-5)
- David and the giant Goliath (1 Sam. 17:1-58)
- The rape of Tamar by her half-brother (2 Sam. 13:1-21)
- Josef being sold by his brothers. (Gen. 37:12-36)

By studying these cases, looking for pastoral counselling guidelines wouldn't be possible. The Scripture does not lead us to make counselling conclusions on these instances.

- **Trauma and compassion in the Bible**

Although pastoral guidelines concerning the counselling of children aged between six and twelve cannot distinctly be found in these Scriptures, some words in other texts, used in the original language of the text, might shed some light on the meaning and intention of the texts.

- The Greek word τραύμα (trauma) and its inflections are only used a few times in the New Testament.

“τραύμα, τος n; μώλωψ, ωπος m; πληγή, ής f: the condition resulting from being severely hurt or wounded” (Greek-English lexicon of the New Testament, 1988:231; Louw & Nida, 1996:230).

- Luke 10:34 προσελθὼν κατέδησεν τὰ **τραύματα** αὐτοῦ - he went to him and bandaged his wounds (Louw & Nida, 1996:230).
- 1 Pet. 2:24 οὗ τῷ **μώλωπι** ἰάθητε – because he was wounded, you were healed (Louw & Nida, 1996:230).
- Acts 16:33 παραλαβὼν αὐτοὺς ἐν ἐκείνῃ τῇ ὥρᾳ τῆς νυκτὸς ἔλουσεν ἀπὸ τῶν **πληγῶν** – at that very hour of the night he took them and washed off their wounds (Louw & Nida, 1996:230).

The word τραύμα (trauma) and its inflections are used only a few times in the New Testament, but it still is as an important word as our English word trauma, has its etymological origin in the ground Greek text. By studying the word in its ground text, it helps the researcher to understand the origin of the word and the context in which it is presently used.

➤ Another Greek word, worth looking into is σπλαγχνίζομαι (splanchnizomai).

Used in the New Testament (first three gospels), it is mostly to describe Jesus's feeling of compassion for people. He was moved by the needs of people.

“σπλαγχνίζομαι; σπλαγχνα, ων η (only in the plural): to experience great affection and compassion for someone - 'to feel compassion for, to have great affection for, love, compassion" (Greek-English lexicon of the New Testament, 1988:295; Louw & Nida, 1996:295).

It is used in some parables Jesus himself told:

- Matt. 18:27 **σπλαγχνισθεῖς** δὲ ὁ κύριος τοῦ δούλου ἐκείνου ἀπέλυσεν αὐτόν, καὶ τὸ δάνειον ἀφῆκεν αὐτῷ. - Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt.
- Luk. 10:33 ἦλθεν κατ' αὐτόν καὶ ἰδὼν **ἐσπλαγχνίσθη**, - and when he saw him, he had compassion on him (KJV).
- Luk. 15:20 αὐτόν ὁ πατὴρ αὐτοῦ καὶ **ἐσπλαγχνίσθη**, - his father saw him, and had compassion (KJV).

Σπλαγχνίζομαι is used to describe Jesus's intense compassion for the hungry, the sick and lost through death:

- Matt. 9:36 ἰδὼν δὲ τοὺς ὄχλους **ἐσπλαγχνίσθη** περὶ αὐτῶν ὅτι ἦσαν ἐσκυλμένοι καὶ ἔρριμμένοι ὥσει πρόβατα μὴ ἔχοντα ποιμένα - he was moved with compassion for them (KJV).
- Matt. 14:14 -ἐσπλαγχνίσθη- καὶ ἔξελθὼν εἶδεν πολὺν ὄχλον, καὶ **ἐσπλαγχνίσθη** ἐπ' αὐτοῖς - And Jesus went forth, and saw a great multitude, and was moved with compassion toward them (KJV).
- Matt. 15:32 αὐτοῦ εἶπεν **Σπλαγχνίζομαι** ἐπὶ τὸν - I have compassion on the multitude (KJV).
- Matt. 20:34 σπλαγχνισθεῖς δὲ ὁ Ἰησοῦς ἥψατο τῶν ὀμμάτων αὐτῶν - So Jesus had compassion on them and touched their eyes.

- Mark 1:41 καὶ **σπλαγχνισθεὶς** ἐκτείνας τὴν χεῖρα αὐτοῦ - And Jesus, moved with compassion, put forth his hand, and touched him (KJV).
- Mark 8:2 **Σπλαγχνίζομαι** ἐπὶ τὸν ὄχλον - I have compassion on the multitude.
- Luke 7:13 καὶ ἰδὼν αὐτὴν ὁ κύριος **ἐσπλαγχνίσθη** ἐπ' αὐτῇ - And when the Lord saw her, he had compassion on her (KJV).

The only place outside of the first three gospels, the word Σπλαγχνίζομαι is used is in Phil. 1:8. Here Paul is telling the congregation that he misses them with the love of Christ Jesus. The KJV New Testament Greek lexicon (2018) defines splanchnizomai as follow: Phil. 1:8 μάρτυς γάρ μου ὁ θεός, ὡς ἐπιποθῶ πάντας ὑμᾶς ἐν **σπλάγχνοις** Χριστοῦ Ἰησοῦ. - For God is my record, how greatly I long after you all in the bowels of Jesus Christ (KJV).

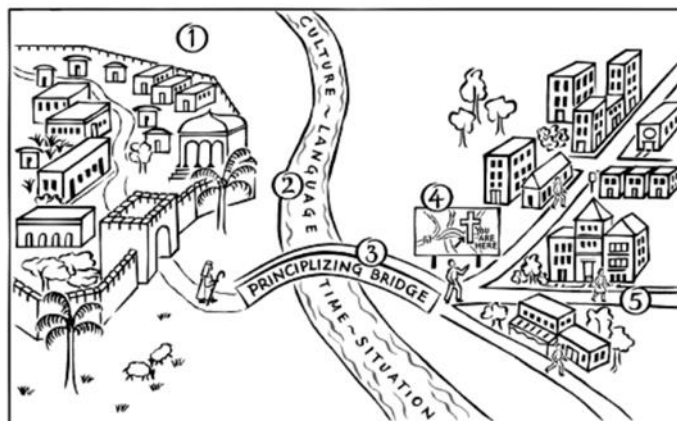
5.2.5.3 Conclusion: information to be used in model

- There should be no doubt as to God's love for children. Though children had little social status, we often read about children in the Bible. Parents often bring their children or problems with their children, to Jesus (Breed, 2018).
- In the Bible, there are also referrals to children or young adults (even though their age cannot always be determined), who could have been emotionally upset or traumatized. The Bible does not tell the reader how and if the trauma was addressed.
- The word τραύμα (trauma) describes the condition resulting from being severely hurt or wounded. The word is only used a few times in the New Testament, but still, it is an important word as it gives us a better understanding of woundedness and the context in which the word trauma is used today.
- The word σπλαγχνίζομαι (splanchnizomai) is used to describe the intense feeling Jesus expressed to the people in need. The phrase "to be moved as to one's bowels" intensify the love and passion that Jesus felt towards his people.
- The two Greek words τραύμα (trauma) and σπλαγχνίζομαι (splanchnizomai) and their use in the Scripture help the reader of the scripture to see that it forms definite themes of trauma or woundedness and Jesus's compassion for those in need, pain or suffering.
- According to Sweeney (1997:6) the Bible does not discuss the counselling of children. However, this should not hinder the pastoral care of children. Per Coles (1990:108) "The whole range of children's mental life can and does connect with their religious and spiritual thinking."

- “How does our theological principle fit in with the rest of the Bible?”, was the question that was asked in Step 4. In Step 4 the exegetist needed to reflect between the text and the message of the rest of the Scripture. Consistency between the theological principle and other portions of the Scripture was determined.

This research is focussing on the theme of emotional woundedness of young children and as stated in 5.2.2.2 (Step1) various Scripture passages were identified. Through in-depth exegesis of 1 Corinthians 12:12-26 the researcher identified the message for the authentic audience as that, that part of Paul’s letter focussed on the different parts of the body, the body of Christ, that is. Through exegesis it became evident that 1 Corinthians 12:12-26 is a text that might help the reader to understand Jesus’s compassion for the needy, in the context of this study, the children.

As Step 4 test the consistency of the text (1 Corinthians 12:12-26) with the message of the rest of the Scripture, different texts were identified to show consistency with the argument. Even though trauma of children, is not a well-known topic in the Scripture, some texts where we could identify some possible signs of trauma, were identified, with the intention of showing even though it is not a favourite topic in the Biblical time, does not mean that it did not happen.



5.2.6 Step 5: Grasping the text in our town (Duvall & Hays, 2012: 46)

The last question in this journey is asked in Step 5. The exegete has to answer to the question of how individual Christians should live out the theological principles today. The theological principle has to be applied to the specific situation of the individual Christians in the present time. The exegete has to integrate the theological principle with the practical question of how it applies to real-life situations in “our own town” today.

Each text usually has only one theological principle that is relevant to all Christians today on the one hand, but numerous applicable possibilities on the other hand. Christians find themselves in

different situations and even while they could get to the same theological principle, it could have different applications to each of them, depending on their own situation.

Through the process of exegesis, the text of 1 Corinthians 12:12-26 is clear in its message for the authentic audience as well as the modern audience: The theological principle according to 1 Corinthians 12:12-26 is that all Christ's children are different from each other but baptized by the same Spirit. God gave more worth to those parts that seem less important or honourable. All Christ's children are equally important, and they are interdependent on each other.

Taking the theological principle into consideration, children should be seen as part of the Body of Christ and therefore be part of the church's missionary task. Emotionally wounded children are part of the church and need the same attention as adults that go through a difficult emotional time.

5.2.6.1 Children, part of the congregation

The question of whether children should form part of the church is not a new question. Through the years, different opinions were given. Grobbelaar (2008:396-400) lists a few perspectives to indicate that ministry to children should be part of the modern church's ministry. His perspectives are also a good summary of the outcome of the exegeses done on the texts :

- Children are gifts from God and a sign of God's blessing to parents.
- Each child is made in the image of God, they are therefore precious and valuable. Children don't become human when they are adults, they need the same respect and dignity that adults receive.
- Children are part of God's covenant from the beginning as they are the promise of progeny. God commits Himself to the children of the covenant nation.
- Children do not only belong to God, but to the next generations as well. God gave the next generations the command to teach the children of Him and later in the New Testament, the teachings and life of Christ.
- Children are vulnerable and need protection and care. God had commanded adults to care for and protect the children.
- Due to the unique relationship between parents and children, the parents and family play an important role in the upbringing and religious upbringing of the children.
- Children seem to always have been part of the religious community. Jesus's actions and comments seem to put children as part of the religious community.

- Relationships between adults and children should be characterized by unconditional love and compassion and not by exploitative power.
- The interaction between children, adults and families are important in the religious community, as it is important for religious growth in all the age groups.
- Children should receive specific religious education from adults. Religion has a knowledge basis and stories were passed over from generation to generation. Children should however not only be told about the stories, but they should be encouraged to have a relationship with God.
- Through the Bible, God is seen as especially passionate about the widows, orphans and children that was marginalized in some way. Jesus was also compassionate about marginalized people, including children.
- Those who harm children or mislead them, will stand under the judgment of God.
- God doesn't want any child to be lost because that is exactly what Christ died for on the cross. Jesus gave the instruction that the Good news should be spread to the world, including children.

5.2.6.2 The responsibility to the wounded child according to 1 Corinthians 12:12-26

Through the study of Osmer's normative task on the Biblical perspectives on pastoral care for children and the resulting exegesis that was done on 1 Corinthians 12:12-26 and some other New Testament text's, it is not negotiable – The church has a responsibility to children.

- The theological principle according to 1 Corinthians 12:12-26 is that all Christ's children are, although different from each other, baptized by the same Spirit. God himself gave more value to those parts (could be children) that seemed less important or honourable. All Christ's children are equally important, and they are interdependent on each other. This includes the children, even although they did not have high social status.
- There should be no doubt as to the extent of God's love for children. Parents often bring their children or problems with their children, to Jesus and "Jesus took them in his arms and blessed them" (Breed, 2017:356; cf. also Breed, 2018).
- In the Bible, there are referrals to children or young adults (even though their age cannot always be determined), who could have been emotionally upset or traumatized. The Bible does however not tell the reader how and if the trauma was addressed.

- The word τραύμα (trauma) describes the condition resulting from being severely hurt or wounded. The word is only used a few times in the New Testament, but still, it is an important word as it gives us a better understanding of woundedness and the context in which the word trauma is used today.
- The word σπλαγχνίζομαι (splanchnizomai) is used to describe the intense feeling Jesus expressed to the people in need. The phrase “to be moved as to one’s bowels” intensifies the love and passion that Jesus felt towards his people.
- The two Greek words τραύμα (trauma) and σπλαγχνίζομαι (splanchnizomai) and their use in the Scripture help the reader of the scripture to realize that it forms definite themes of trauma or woundedness and Jesus’s compassion for those in need, pain or suffering.
- According to Sweeney (1997:6) the Bible does not discuss the counselling of children. However, this should not hinder the pastoral care of children. Per Coles (1990:108) “The whole range of children’s mental life can and does connect with their religious and spiritual thinking.”

This research is focussing on the theme of emotional woundedness of young children and through the in-depth exegesis of 1 Corinthians 12:12-26 and various other Scripture passages, it is possible to conclude to God’s utmost love for children and their wellbeing.

With the exegesis taken into consideration, the church definitely has an obligation and responsibility to the wounded children in our own communities/congregations. However, with the increase of individualism, the historical traditions, authority and collectiveness of youth, the church is starting to lose its influence. People are beginning to see religion as an individualistic choice and tend to move around to meet their individualistic needs. Children form part of this individualistic world and grow up with religious diversity and plurality (Grobbelaar, 2008:80-81). However, this does not relieve the church from its responsibility. Pastors or Reverends that feel that they are not equipped to pastorally deal with wounded children aged between six and twelve, need to be equipped so that they could reinforce the churches’ calling to include children in the *diakonia* of the church.

5.2.6.3 Conclusion

In this chapter the normative task (Osmer’s third task), was answered. The question: “What ought to be going on?”, led the researcher to seek answers to the normative and ethical perspectives that the Scripture provides for equipping pastors to give pastoral counselling to emotionally wounded children aged between six and twelve.

According to Osmer (2008:161) the researcher had to consider the following three approaches to Normativity:

- **Theological interpretation**

Makes use of theological concepts to interpreted contexts, situations events and episodes of divine and human action.

- **Ethical reflection**

Constructing ethical norms, rules or guidelines to influence our action toward moral ends.

- **Good practice**

Deriving norms from good practice, by investigating past or present pastoral models, to learn from them and investigate transforming practice in the present (Osmer, 2008:161).

All of the abovementioned information was focused on in this chapter.

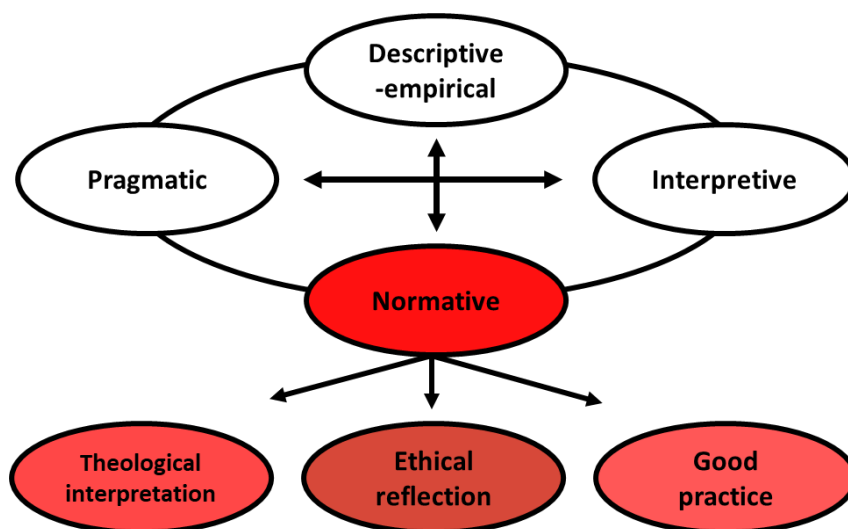
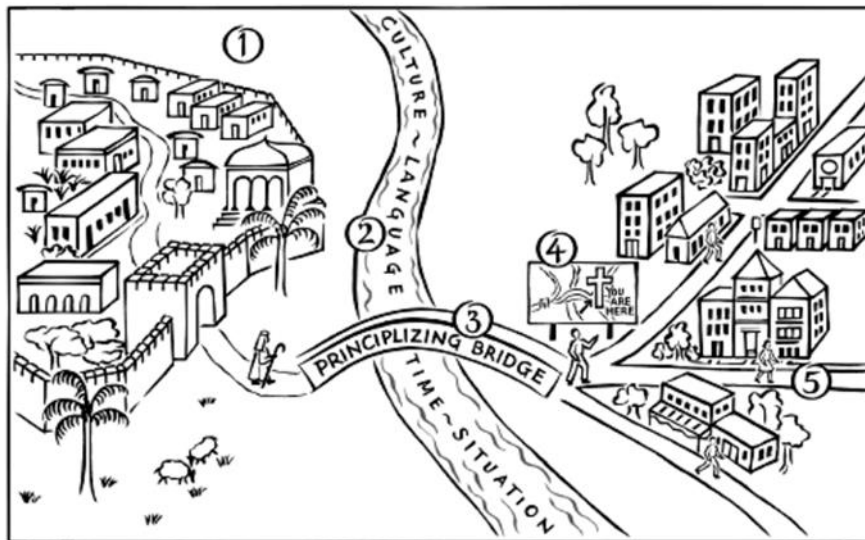


Figure 5-8: Osmer's normative task, a schematic presentation.



Duvall and Hays (2012:41) approach the exegetical studies as a journey, naming it ***The Interpretive Journey***. They describe each aspect of exegesis as part of this journey and use five steps to get from studying the text and its interpretation for the first audience; through the difficulties that might arise because of language, cultural and social differences; to how the text influences the modern audience and how Christians today should live out the theological principles (across the “*principlizing bridge*”). The researcher found this journey a systematic way of doing exegesis on the texts involved and it helped with the practical choices that the church needs to give attention to.

Getting ready - Prayer for the guidance and reminding word of the Holy Spirit

- This is not one of the original steps but was included by the researcher as it would form an important part of the proposed model.
- Prayer before the preacher starts with exegesis is of utmost importance, as well as constant prayer for the guidance and reminding work of the Holy Spirit.

Step 1: Grasping the text in their town (Duvall & Hays, 2012:42)

In the first step, the question of what the text meant to the biblical audience is asked. The text is read and analyzed, and as much information as possible regarding the content of the text is obtained. The significant words are grammatically analysed. The historical and literary contexts are studied. The significance of the text for its first audience, is determined as far as possible (cf. De Klerk & J Van Rensburg 2005a:34-40).

The researcher identified aspects that could help the reader to understand the text as it was written for its original audience:

Pericope for exegesis

All relevant and important aspects of the exegesis process were done in Chapter 5 and the researcher will in this conclusion focus on information that played an important role in the proposed model

An in-depth exegesis (Mini- and Maxi exegesis) of the text of 1 Corinthians 12:12-26 was done, since this part of Paul's letter focusses on the different parts of the body, the body of Christ, that is. The researcher showed through exegesis that 1 Corinthians 12:12-26 is a text that helps the reader to understand Jesus's compassion for the needy, and in the context of this study, especially the children.

The researcher cannot other than to agree with Breed (2016:299) in his study that welcoming and including children to the diakonia of the church (according to 1 Corinthians 12), implies that they are welcomed to the ministry of God.

Like a human body exists of different parts, so does the church. Regarding the human body, we may think that some parts are more important or precious or beautiful than others. Some we clothe with greater care to protect them. The fact is that if one part of the body gets hurt or suffers, the whole body feels sick. In the church, there might be a tendency to think that some members are more important than others. Some members might be demeaned because of their status in the body. Paul emphasizes that the church is like the Body of Christ. No person plays a more important role than the others. Even the parts that we want to cover (hide) are important to God. If one part of this body suffers, the whole church/congregation will suffer.

In the time of Paul and even in present times, children are often seen as less important or of lesser value. The researcher is of the opinion that children are equally important members of the church. The church put a lot of effort into pastorally counselling the adult members of the church, but the children are often left to battle on their own because not enough research had been done to develop models that could assist the emotionally wounded children.

Step 2: Measuring the width of the river to cross (Duvall & Hays, 2012:42)

In step 2, the question about the differences between the biblical and the present – audience, is asked. The differences in culture, language, situation, time and even covenant is often described as a river that prevents us from going straight from the meaning in the context to the meaning in the present context. These differences (illustrated as the width of the river) differ from passage to passage. Sometimes the river is extremely wide, and when the differences are quite substantial, a wide "bridge" is needed to cross the river. In other passages, the differences are

less drastic, and the river is a narrow creek that is easily hopped over. The important challenge is to know how wide the river is before trying to build a bridge to cross it.

The unique situation, culture, language, message, time, etc. should be identified and studied before a “bridge” can be built.

The researcher concluded that children’s value and rights were and unfortunately, still are not as important as it should be. As with the Biblical principles for the rights of children, South Africa has sound laws that should protect the rights of our children, however application of these laws remains a challenge

Step 3: Crossing the Principizing bridge (Duvall & Hays, 2012:43)

The question to be answered in step 3, deals with the theological principle in the text. The theological principle, as studied in Step 1, is part of the meaning of the text. The intended meaning, by the author of the text needs to be discovered. “As God gives specific expressions to specific biblical audiences, he is also giving universal theological teachings for all of his people through these same texts.” (Duvall & Hays, 2012:44)

Paul’s arguments on 1Corinthians 12:12-26 can be summarized as follow (Goede, 2004,189).

The Holy Spirit gives gifts to all Christians based on three principles:

- The work of the Holy Spirit can be distinguished from the work of Satan.
- The Holy Spirit is the source of the gifts
- The gifts are given to individuals, but to the benefit of all

Paul illustrates this principle by using the body metaphor. The body consists of a lot of different body parts, which are combined into one. God made the body and each part of it is interdependent and valuable. In 1 Corinthians 12, Paul makes the body-metaphor applicable to the church, with the conclusion that the church and its members carry the same characteristics as the body (Goede, 2004,189).

Step 4: Consulting the Biblical map (Duvall & Hays, 2012:45)

“How does our theological principle fit in with the rest of the Bible. In Step 4 the exegete needs to reflect back and forth between the text and the message of the rest of the Scripture. Consistency between the theological principle and other portions of the Scripture needs to be determined. When studying an Old Testament text, the theological principle should be seen through the understanding of the New Testament to get a New Testament perspective.

Some important themes, that would be incorporated in the proposed model is:

There should be no doubt as to **God's love for children**. Though children had little social status, we often read about children in the Bible. Parents often bring their children or problems with their children, to Jesus (Breed, 2018).

In the Bible, there are also referrals to **children** or young adults (even though their age cannot always be determined), **who could have been emotionally upset or traumatized**. The Bible does not tell the reader how and if the trauma was addressed.

The two Greek words **τραύμα** (trauma) and **σπλαγχνίζομαι** (splanchnizomai) and their use in the Scripture help the reader of the scripture to see that it forms **definite themes of trauma or woundedness and Jesus's compassion for those in need, pain or suffering**.

According to Sweeney (1997:6) the Bible does not discuss the counselling of children. However, this should not hinder the pastoral care of children. Per Coles (1990:108) "The whole range of children's mental life can and does connect with their religious and spiritual thinking."

"How does our theological principle fit in with the rest of the Bible?", was the question that was asked in Step 4. Consistency between the theological principle and other portions of the Scripture was determined.

Step 5: Grasping the text in our town (Duvall & Hays, 2012: 46)

The exegete had to answer to the question of how individual Christians should live out the theological principles today. The theological principle has to be applied to the specific situation of the individual Christians in the present time. The exegete has to integrate the theological principle with the practical question of how it applies to real-life situations in "our own town" today.

Through the process of exegesis, the text of 1 Corinthians 12:12-26 is clear in its message for the authentic audience as well as the modern audience: The theological principle according to 1 Corinthians 12:12-26 is that all Christ's children are different from each other but baptized by the same Spirit. God gave more worth to those parts that seem less important or honourable. All Christ's children are equally important, and they are interdependent on each other.

Taking the theological principle into consideration, children should be part of the Body of Christ and therefore be part of the church's missionary task. Emotionally wounded children are part of the church and need the same attention as adults that go through a difficult emotional time.

With this limited literature study been done, it is my conclusion that there are enough Biblical references to the suffering and trauma of God's children, the Lord's compassion for those in need and also the responsibility of the church, as Body of Christ to intervene with the suffering of others.

CHAPTER 6: PRAGMATIC TASK - FORMULATION OF A PASTORAL COUNSELLING MODEL.

The researcher will begin chapter 6 with a summary of the first five chapters of the study. By doing so, the reader could easily follow the researcher's arguments according to Osmer's model. Osmer's model was used as the metatheoretical method in this study (see **Error! Reference source not found.** methodology).

Osmer's fourth and final task guide the researcher to answer to the pragmatic task. In this study it leads to the formulation of a pastoral counselling model that could assist Ministers/Pastors in counselling emotionally wounded children.

The researcher will propose a two-part model:

- First the trauma facilitation will be discussed.
- and secondly, the pastoral model will receive attention.

For the reader to fully understand the researcher's proposed model, six sessions will be explained. This proposed model aims to assist the Minister/Pastor in counselling various traumatic experiences. Thus, for each section of the proposed model a 'Toolbox' will be provided. With the help of these toolboxes the counsellor will be able to plan his/her own sessions by choosing appropriate material from the toolboxes at the end of the chapter.

- The general toolbox contains materials, examples and guides to help the counsellor with basic needs in the model (See 6.2.5.1)
- The pastoral toolbox consists among other Biblical narratives that could be used for specific traumas. Ideas for prayer and methods to help children pray are included (See 6.2.5.2).
- The TIR toolbox will help the counsellor to pick TIR related techniques and ideas (See 6.2.5.3).

With the understanding of the two-part model and the three toolboxes the counsellor should be able to compile his/her own sessions relatively easy by using this practical model.

6.1 Introduction

The practical use of a metatheoretical approach is described by Osmer in his book titled 'Practical Theology' (Osmer:2008). Osmer (2008:58) defines a metatheoretical perspective as follows: "A metatheoretical perspective thus is composed of the assumptions about reality, knowledge and science that transcend particular research projects and theories."

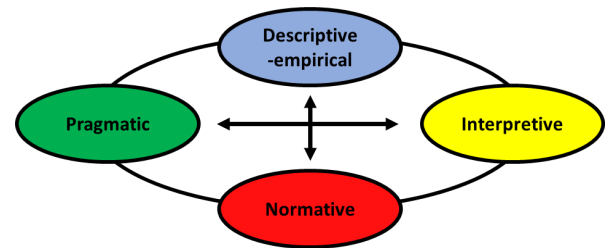
When using Osmer's model of Theological Interpretation, the study is directed by answering the following four questions (Osmer, 2008:4; cf. De Klerk & De Wet, 2013: 283-312):

What is going on? (The descriptive-empirical task)

Why is it going on? (The interpretive task.)

What ought to be going on? (The normative task)

What should we do? (The Pragmatic task)



Osmer's model of Theological Interpretation was the basis for this study because of its comprehensiveness as stated by De Klerk & De Wet (2013: 283-312). Osmer's model answers to all the aspects of the metatheoretical context.

In Chapter 6, the researcher will use Osmer's fourth and final task, the pragmatic task, to answer to the question "How might we respond?" The researcher needs to determine a strategy that will influence the situation or context in a desirable way (Osmer, 2008:10). This would serve as a conclusion to the study "Equipping pastors to give pastoral counselling to emotionally wounded children aged between six and twelve".

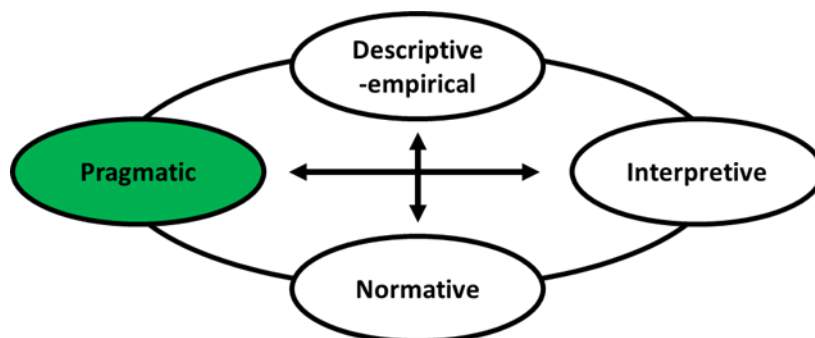


Figure 6-1: The fourth question of Osmer.

6.1.1 A Summary of Osmer's model of Theological Interpretation

6.1.1.1 The central theoretical argument

With the commencement of this study (Chapter 1) the central theoretical argument that was formulated was that Pastors could and should be equipped with an appropriate pastoral model to be able to effectively pastorally counsel emotionally wounded children aged between six and twelve.

6.1.1.2 Osmer's descriptive-empirical task

Chapter 2 paid attention to the first of Osmer's questions on the descriptive-empirical task of the researcher. Answers to the question "What is going on?" were researched.

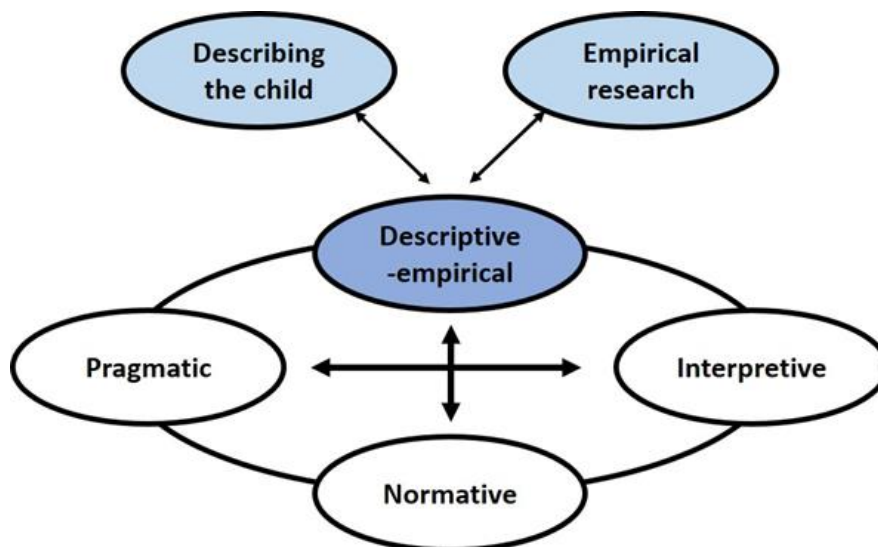


Figure 6-2: In answering Osmer's first question on the Descriptive-empirical task, the researcher addressed it in two sections i.e. Describing the child and the Empirical research.

This task involved the gathering of information to be able to assist during research to see or discern patterns and dynamics in certain episodes, situations or contexts (Osmer, 2008:4).

This was done in two parts. Firstly, the attention was given to describe the child, aged between six and twelve years.

- The development of middle childhood was studied with regards to the following headers: Physical development; Cognitive development; Emotional- and social development.
- The child and emotional woundedness, were studied.
- The normal course of woundedness or trauma was studied, and
- The influence of trauma on the development of a child.

In this research, a Quantitative-survey design was used.

A questionnaire, dealing with the emotionally wounded or traumatized child, was sent to professionals as well as semi-professionals (cf. Delport, 2005:166). The aim of this questionnaire was to gather information regarding the following:

- The researcher wants to determine the main causes of emotional wounds of children aged between six and twelve years by asking the respondents to identify the most common causes.
- It would determine if and what type of counselling methods are known and used by these professionals when counselling emotionally wounded children.
- If they use any well-known counselling models when assisting these children.
- The average number of children they counsel per year.
- To rate their success when counselling.
- The strengths/weaknesses of the counselling model(s) that they use.
- How often (on average) do they see the child?
- Whether they involve the child's parents with the counselling.
- The last question was whether they would find a practical Pastoral counselling model useful in their counselling of these children.

Although the aim of this study is to develop a Pastoral approach that could assist the Pastor in counselling emotionally wounded children, the empirical study is functional to determine the causes of emotional wounds of children and to determine if and what type of pastoral models are used, professionals other than pastors were also included in this study. Even though some of these professionals only dealt with the emotional wounds or trauma of these children, and not their pastoral counselling, they had great insight regarding the woundedness these children had to cope with. Thus, included in this group were Pastors, Ministers, Sunday school teachers, Teachers, Social workers, Psychologists, etc. (cf. Basson, 2010:165).

Results and application to a model

The questionnaires were captured, analysed and the results were interpreted by the researcher.

An empirical study of this nature only has value if it attributes to the formulation of a counselling model. With the results of this empirical study taken into consideration, the researcher would have to develop a pastoral counselling model that could help in equipping Pastors/Ministers to assist emotionally wounded children between six and twelve years old.

A number of 210 participants completed and returned the questionnaire to the researcher. Most of the participants were female (80%). Different professionals and semi-professionals took part in the study, 54% were teachers, 11% were social workers, 11% were Sunday school teachers,

Pastors/Ministers made up 9% of the respondents, 8 % were psychologists and 7% were youth workers.

Participants were requested to identify the kind of trauma cases they encountered within their profession. Though all the mentioned traumas in the questionnaire, were identified by some, the top five traumatic situations these professionals experience were: (1) Divorce; (2) Uninvolved parents, (3) Bullying, (4) Restructured families and lastly (5) Bad parent-child relationships.

When the researcher analysed the Pastors's/Ministers's results apart from the other professionals, the top 5 traumatic situations they had to deal with were: (1) Divorce, (2) Restructured families, (3) Death of a loved one, (4) Bad parent-child relationships and (5) Uninvolved parents

Since this study is primarily about equipping Pastors/Ministers to counsel the emotionally wounded child between the ages of six and twelve, the researcher would focus on the results obtained from the Pastors and Ministers.

Being a Pastor/Minister still seems to be a male-dominated career. Male Pastors/Ministers made up 83.3 % of the Pastors/Ministers that took part in this study. Only 16.6% were women.

Male ministers are the ones who said that they are not equipped to work with the younger child, or that they do not see the child as part of the family that needs counselling.

Even though Pastors/Ministers do not have sufficient knowledge or dealing with children's trauma, most indicated that at some stage they had to deal with children who experienced some traumatic incidents. Thirty-nine percent of Pastors/Ministers have either partial, no success; or are not sure of their success when counselling a child. This makes it absolutely important to equip the Pastors/Ministers so that they could have the right counselling tools when it becomes necessary to counsel a younger child.

All the Pastors/Ministers that indicated that they in fact use a specific model, had some formal training in using that model (Narrative therapy; Traumatic Incident Reduction (TIR); TPM (Theophostic Prayer Ministry). All Pastors/Ministers that took part in the study indicated that they would benefit from a user-friendly pastoral counselling model. The researcher is of the opinion that by developing a user-friendly pastoral counselling model may assist Pastors/Ministers in counselling children. Participants from the other professional or semi-professional groups, also indicated that they could benefit from such a model.

Through the results of the empirical study and the study of various other counselling models, the researcher would take the following into consideration in developing a model:

- It needs to be childfriendly
- It needs to be userfriendly
- Play should perform an important role.
- It should be a universal model, that is not successful for some traumatic situations only.
- It should be practical and give the counsellor some kind of satisfaction. He/she should feel that they are really helping the child.
- The average amount of sessions that a child should attend counselling is four to five sessions although more could be necessary. Most children are seen on a weekly basis, which is good, if possible.
- Parents could be involved.

The researcher will use the empirical results in developing her model.

6.1.1.3 Osmer's interpretive task

Chapter 3 and 4 focused on the question "Why is it going on?"

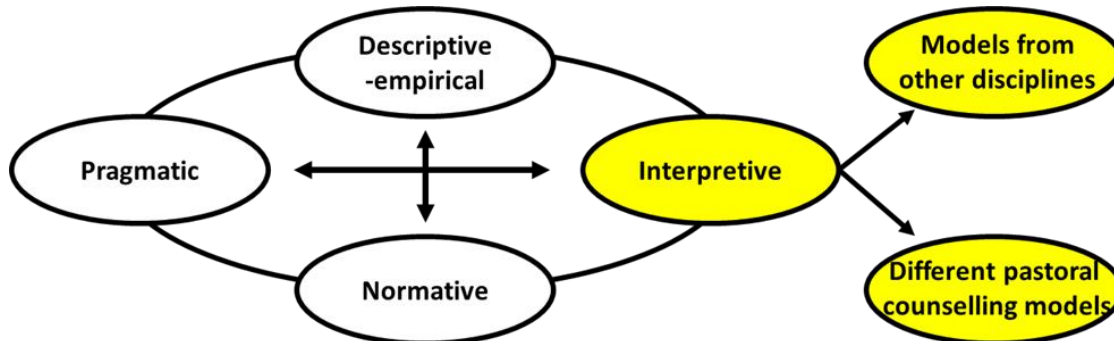


Figure 6-3: The interpretive task attempts to answer to Osmer's second question. Again the researcher addressed it in two sections i.e. Models from other disciplines and Different pastoral counselling models.

6.1.1.3.1 Models from other disciplines

During the process of research regarding Practical Theology it is important to use the theories of other sciences for a better understanding and to be able to explain why these patterns and events are occurring (Osmer, 2008:4). According to Osmer (2008:8) theories from fields like anthropology and psychology play an important part in theological interpretation. According to Osmer (2008:83) we are fully aware that not only one perspective can capture the whole truth and that we often need many perspectives to understand complex, multidimensional phenomena.

Some of the counselling models that had been researched were:

- Cognitive Behaviour Therapy (CBT)
- Trauma-Informed Practices (TIP)
- Play Therapy
- Traumatic Incident Reduction (TIR)
- Traumatic Incident Reduction for Children (TIRC)

6.1.1.3.2 Different pastoral counselling models

To reach the objective of this study, counselling methods (for counselling wounded children aged between six and twelve years) from some other disciplines as well as methods on pastoral counselling, for the same age group, were identified, studied and evaluated:

- Play Therapy as pastoral counselling model
 - Marx's (2014) pastoral Play Therapy model.
 - Grobler's (2013) Play Therapy model of pastoral care of the child as a result of the death of a parent.
- Breed's Biblical pastoral model.
- Basson's model: The Pastoral use of Biblical Narrative for children aged between six and thirteen years.
- Petra Institute for Children's ministry - Walking with wounded children.

6.1.1.3.3 Evaluation of the different models

The different models were evaluated and the themes that could be incorporated with the researcher's model were identified:

- Cognitive Behaviour Therapy (CBT)

CBT helps the child to identify thoughts and feelings he/she might have. In the researcher's model, it would also be important for the child to identify negative thoughts and feelings especially when trauma was experienced.

CBT give much thought on emotions and how emotions influence deeds (See 3.2.1 Cognitive Behaviour Therapy (CBT)). Some of the ideas on the worksheets developed by Stallard (2002; 2005) could be used in a pastoral model when focusing on emotions.

The usage of an emotional thermometer is a great tool (cf. Stallard, 2002:87)

Aspects of Play Therapy e.g. games, puppets and stories are successfully applied used in CBT and the use of play would be an important part in the researcher's model.

➤ Trauma-Informed Practices (3.2.3)

The "Show and tell" technique could be very helpful in identifying the child's trauma and the emotional load it might have.

TIP addresses the impact of trauma and the changes in the child's behaviour, development, and relationships. These are very important issues that will be addressed in the researcher's model.

➤ Play therapy

Play is the language of the child. In this study, Play Therapy was discussed in Chapter 3, as part of models from other disciplines, as well in Chapter 4, where it was discussed as part of Pastoral models. Including Play Therapy in the researcher's model will be important. Especially the Sandcastle model is a universal manner to explain Play Therapy (see 3.2.4 Play Therapy). Play would include games; puppets; storytelling; using of clay; sand-play etc.

Using Counselling Play as a pastoral model, would also imply the usage of prayer and relying on the guidance of the Holy Spirit. The researcher would include Counselling Play in a pastoral model.

Marx's pastoral Play Therapy model asks for the cooperation of the parents and community in counselling a child. The involvement of the parents and the community will play an important role in the researcher's model.

In Grobler's Play Therapy model, the building of a relationship with the child is crucial. The researcher agrees with Grobler on this aspect and will surely include it in the counselling model.

Both Marx and Grobler use practical counselling play in their models and the researcher will also give attention to that.

➤ Traumatic Incident Reduction (TIR) and Traumatic Incident Reduction for Children (TIRC)

TIRC's communication skills (see 3.2.5.9) are worth looking into when the researcher develops the pastoral model.

Having an intake interview with the child, helps the viewer to understand the child's needs and assists with relationship building. Such an interview should be part of the researcher's model.

Play is an important part of TIRC and will also be part of the researcher's model.

TIRC emphasizes the understanding and usage of emotions. The researcher agrees on the importance of understanding and making use of emotions, when counselling a child.

Basic TIRC (see 3.2.5.6), Thematic TIRC (see 3.2.5.7), Exploration, Unblocking and some other lighter techniques take the "sting" out of the traumatic incident. These techniques will be incorporated in the model of the researcher.

➤ Breed's Biblical pastoral model

Pretorius introduces a practical way in explaining Breed's model, by using "God's armour" (Eph.6). "In counselling, we teach/guide the counselee to understand, adopt and use these weapons." (Breed, 2017:SU 7pptx) The researcher recognizes the practical manner in which God's commitment and relationship is explained and might use some of it in the counselling model.

Relationship building is important in Breed's model, and also proves to be an important factor in the researcher's model as was indicated earlier on.

God is brought into the conversation by means of various ways. The researcher is of the opinion that a pastoral model has to, per se, include the voice of God.

The counsellor and counselee would together identify the lies and truths and replace them with the truths of God. The counsellor guides the counselee to commit to the Lord and a new beginning. The counselee will need tremendous support, and this is where the community of believers has a very big role to play. The researcher agrees with the above and will incorporate it into the model.

➤ Basson's model: The Pastoral use of Biblical Narrative for children aged between six and thirteen years (See 4.4).

Basson's model is practical and his use of icons to mark each step, makes the model inviting to use.

Basson identifies six Biblical texts that could be used as narrative examples to be applied in a pastoral session. He also identifies some of the needs of these children that could be addressed by the specific narrative (see 4.4). These texts can be integrated.

➤ Petra Institute for Children's ministry - Walking with wounded children (see 4.5).

The STOP model is a practical way of explaining the steps of counselling.

The model emphasizes the role of the Holy Spirit, the community and healing relationships. The researcher agrees with the Author and these topics will form part of the researcher's model.

6.1.1.3.4 Universal to counselling models

Getting to know the child and gain his/her trust is unnegotiable.

All of the mentioned models made use of play as a therapeutic method.

Models are practical and easy to understand and use.

6.1.1.3.5 Important aspects of Pastoral models.

- God's unconditional love for all His children
- The guidance of the counsellor by the Holy Spirit.
- Usage of the Bible and reading from the Bible itself.
- Involving the child in prayer.

6.1.1.4 Osmer's third task, the normative task

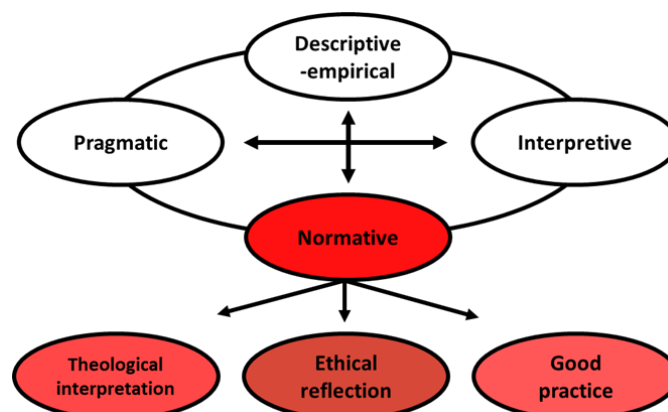


Figure 6-4 In attempting to answer to Osmer's Normative question, the researcher gave attention to the Theological interpretation, the Ethical reflection and Good practice.

The normative task focusses on the question “What ought to be going on? “

According to Osmer the particular episodes, situations or contexts that were identified, must be interpreted by using theological concepts. Our responses need to be guided by ethical norms and we need to learn from “good practice⁶” (Osmer, 2008:4; Osmer, 2008:161).

In this study, the researcher needed to go beyond Osmer’s perspective on the normative task (cf. Smith 2010:112). Osmer relies on the theological concepts and on theories from other sciences to guide practical theological interpretation (Smith 2010:112). The researcher made use of the grammatical-historical exegetical method as formulated in the book “*Preekgeboorte: Van Eksegese tot Preek*” (Van Rensburg et al.:2011) as well as “Eksegese, ‘n Praktiese handleiding by Douglas Stuart’s Old Testament exegesis” (Krüger, 2018).

For this research, the researcher chose a Reformed paradigm in asking the practical theological research questions and this approach paved the way for this research project.

6.1.1.4.1 An Exegetical Journey

Duvall and Hays (2012:41) approach the exegetical studies as a journey, naming it “The Interpretive Journey”. They describe each aspect of exegesis as part of this journey and use five steps to get from studying the text and its interpretation for the first audience through the difficulties that might arise because of language, cultural and social differences to how the text influences the modern audience and how Christians should presently live out the theological principles (across the “principlizing bridge”).

The researcher used this “Interpretive Journey” as a map for the texts that need to be exegeted for the use of this study, fig 6-5:

⁶ Good practice provides normative guidance in two ways: Firstly, it offers a model of good practice from the past or present that could be used to reform present actions. Secondly, it can lead to new understandings of God, Christian life and social values (Osmer, 2008:152).

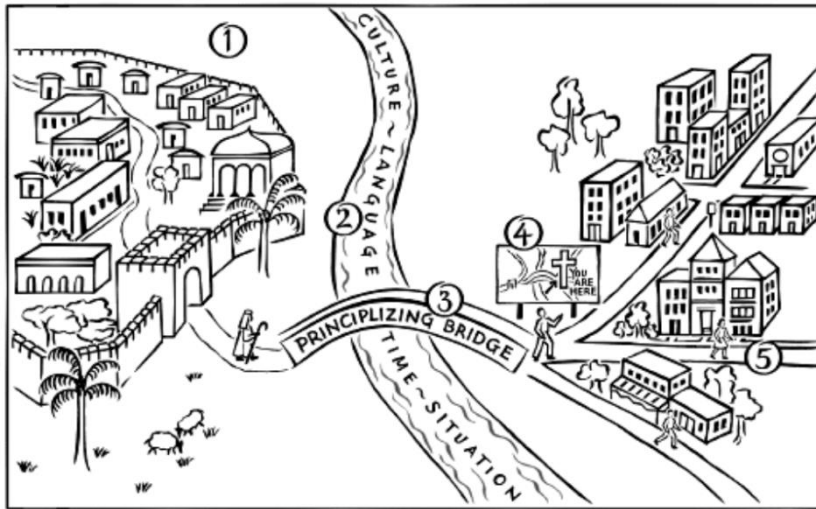


Figure 6-5: The Interpretive Journey (Duvall & Hays, 2012:46)

- Getting ready - Prayer for the guidance and reminding word of the Holy Spirit.
- Step 1 Grasping the text in their town.
- Step 2 Measuring the width of the river to cross.
- Step 3 Crossing the Principlizing bridge.
- Step 4 Consulting the Biblical map.
- Step 5 Grasping the text in our town.

6.1.1.4.2 Results

Duvall and Hays (2012:41) approach the exegetical studies as a journey, naming it ***The Interpretive Journey***. They describe each aspect of exegesis as part of this journey and use five steps to get from studying the text and its interpretation for the first audience; through the difficulties that might arise because of language, cultural and social differences; to how the text influences the modern audience and how Christians today should live out the theological principles (across the “*principlizing bridge*”). The researcher found this journey a systematic way of doing exegesis on the texts involved and it helped with the practical choices that the church needs to give attention to.

The theological principle (Step 2 according to *The Interpretive Journey*), is that according to 1 Corinthians 12:12-26, all Christ’s children are different from each other, but baptized by the same Spirit. God gave more value to those parts that seem less important or honourable. All of Christ’s

children are equally important, and they are interdependent on each other. This includes the children.

With this limited literature study been done, it is my conclusion that there are enough Biblical references with regards to the suffering and trauma of God's children, the Lord's compassion for those in need and also the responsibility of the church, as Body of Christ to intervene with the suffering of others.

The Bible does not explicitly tell us how God feels about children, but especially through the work of Jesus, we get a glimpse of Jesus' love for children.

6.1.1.4.3 Application to the model

The researcher, preferring practical ways of doing things, definitely made the way Duval and Hays (2012:41) plan and explain exegesis her own. The researcher will never again view the process of exegesis in a different way.

The exegesis assisted the researcher in concluding that God loves children, as He loves all His children. He doesn't make a distinction between His children. If it was however still possible to believe that children cannot be seen as part of the *diakonia* of the church, the exegesis showed the contrary.

In this section the normative part of the study, the question: "What ought to be going on?", led the researcher to seek answers to the normative and ethical perspectives that the Scripture provides for equipping pastors to give pastoral counselling to emotionally wounded children aged between six and twelve years.

Different Biblical texts will be used in the model. These "stories" will help the child realizing that some answers could come from the Bible. Biblical narratives, suitable for the child between six and twelve years, will be used in the model.

The Pastor/Minister will need to do their own exegesis on the texts. "The Interpretive Journey" could be used for his/her exegesis.

6.1.1.5 The pragmatic task

The primary research question of this study was "How can Pastors be equipped to pastorally counsel emotionally wounded children aged between six and twelve years?" (see **Error! Reference source not found.**). To answer to this question, an aim and objectives were formulated (see **Error! Reference source not found.**). The aim of this research study was to develop an approach to equip Pastors to effectively pastorally counsel emotionally wounded

children between six and twelve years. Objectives were formulated according to Osmer's model of theological interpretation (see **Error! Reference source not found.**):

- To identify the major causes of emotional distress in the lives of emotionally wounded children aged between six and twelve years. According to Osmer's descriptive-empirical task.
- To identify and evaluate some methods/models, from other disciplines, used for counselling emotionally wounded children aged between six and twelve years. According to Osmer's descriptive task.
- To identify known pastoral methods used in counselling emotionally wounded children aged between six and twelve years. According to Osmer's interpretive task.
- To study Biblical perspectives on pastoral counselling to emotionally wounded children aged between six and twelve years. According to Osmer's normative task.
- To develop a Pastoral counselling approach to assist the Pastor in helping emotionally wounded children aged between six and twelve years old. According to Osmer's pragmatic task.

Above-mentioned lead to the central theoretical argument of this study where it was identified that Pastors needed to be equipped to effectively pastorally counsel emotionally wounded children aged between six and twelve years.

6.2 Proposed model

The following pastoral model will now be presented as the result of the research done in the previous chapters.

A life-changing quote by Ortberg (2010:58-59):

...many approaches to spiritual growth or counselling assume that the same methods will produce the same growth in different people — but they don't. Because you have been created by God as a unique person, his [sic] plan to grow you will not look the same as his plan to grow anyone else. What would grow an orchid would drown a cactus. What would feed a mouse would starve an elephant. All of those entities need light, food, air, and water — but in different amounts and conditions. The key is not treating every creature alike; it is finding the unique conditions that help each creature grow...

Imagine a store that sells only one kind of shirt — one color [sic], style, fabric, and size — and makes the same deal on pants. There are no "one-size-fits-all" stores, because God made people in different sizes.

Imagine a parent who thinks, 'No matter how many kids I have, I will treat them each exactly the same way. Each kid will be a blank slate for me to write on,

pliable clay for me to mold [sic]. They will all be motivated by the same rewards, impacted by punishment the same way, and attracted by the same activities.' What obliterates these ideas?

Reality, such as actually having children and becoming quickly aware that every human being is different. If we really want to help someone grow, we will have to help them in a way that fits their wiring.

Our great model for this is God himself, for he always knows just what each person needs. He had Abraham take a walk, Elijah take a nap, Joshua take a lap, and Adam take the rap. He gave Moses a forty-year time out, he gave David a harp and a dance, and he gave Paul a pen and a scroll. He wrestled with Jacob, argued with Job, whispered to Elijah, warned Cain, and comforted Hagar. He gave Aaron an altar, Miriam a song, Gideon a fleece, Peter a name, and Elisha a mantle.

Jesus was stern with the rich young ruler, tender with the woman caught in adultery, patient with the disciples, blistering with the scribes, gentle with the children, and gracious with the thief on the cross.

God never grows two people the same way. God is a hand-crafter, not a mass-producer.

The researcher agrees with Ortberg (2010:58), that no model/approach for spiritual growth or *counselling* should have a 'one size fits all' approach. In the context of this study, no child could/should be counselled or pastorally attended to in the same way. Children are special individuals and counsellors should take special care that the counselling method and pastoral service meet the need of that child. Taking this into consideration, the researcher opts for individually planned sessions.

No model could however be so universal that it could be/do all the above, but the researcher hopes to trigger the counsellor's curiosity into finding more ways to pastorally counsel children.

This study focusses on only one part of pastoral counselling, namely emotionally wounded or traumatized children aged between six and twelve years.

Malchiodi (2008:4) defines trauma as:

an experience that creates a lasting, substantial psychological impact on a child. Traumatizing events may be single occurrences such as an accident or witnessing an injury to another or several experiences that become traumatic in their totality. Extensive exposure to neglect or abuse, experience of terrorism or war, or survival of a disaster and subsequent loss of home, possessions, and/or family members are examples of repeated or chronic trauma experiences.

6.2.1 Introduction to the proposed pastoral-trauma counselling model

This proposed model was born when the researcher, through this study (refer to chapters one to four), identified a shortage in counselling models for traumatized children, in this case, children aged between six and twelve years. The researcher proposes the following:

- a model/method that could help relieve the symptoms associated with trauma, and
- a model that could pastorally help the child accepting Christ as his/her saviour or that would help him/her grow stronger in their faith.

The researcher was introduced to Traumatic Incident Reduction (TIR) and Traumatic Incident reduction for children (TIRC) (see 3.2.5). These techniques are key components of effective tools taught within Applied Metapsychology⁷ and developed by Dr Frank A. Gerbode (AMIDEC, 2010:5). These techniques meet the researcher's first requirement of a method/model that could be used to relieve the symptoms associated with trauma. TIR and TIRC are however not religious or Christian orientated, the researcher would describe it as a non-religious therapeutical method.

In order to meet the second requirement, a pastoral counselling model was needed. The researcher studied a few pastoral counselling models and suggests a pastoral counselling model that could be used to pastorally counsel children that were exposed to trauma. A "Menu-style" pastoral model will be introduced to the reader. By 'Menu-style pastoral model' the researcher implies that she will provide some guidelines. Topics, making use of Scripture, activities and trauma facilitation will be suggested and the user of the model should pick the most appropriate tools from the different Toolboxes.

The following schematic presentation aims to describe the suggested model.

⁷ The term "metapsychology" was first used by Freud to indicate the study of what lies beyond psychology, "an understanding of how individuals relate to their world and to each other, a study of the nature of being and consciousness (AMIDEC, 2010:5)."

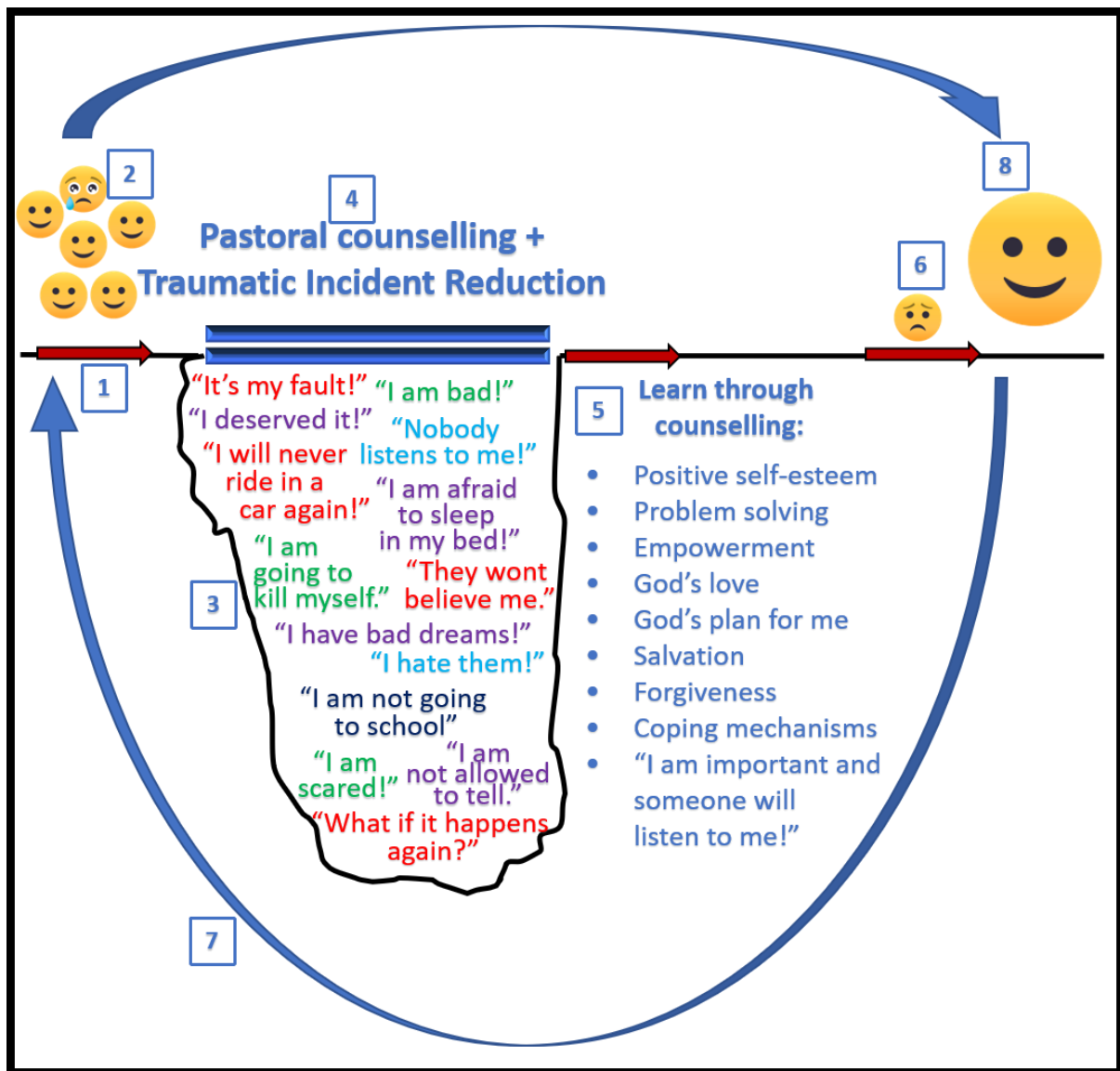


Figure 6-6: Schematic presentation of the proposed pastoral-trauma model

6.2.2 Explanation of Schematic presentation

11. The line indicated by the red arrows (horizontal arrows) represents the route of life. Everybody must follow this path in life.
12. Within a group of children, playing outside, attending Sunday school/church or attending class at school, there could be a child suffering because of the effects of a traumatic experience/cess.
13. For the traumatized child, it could feel as if there is a chasm on their route. This chasm could be filled with emotions, reactions, fear and untrue beliefs.

Wright, (2011:339) describes a traumatic event as follows “Traumatic events of any kind turn the life of a child upside-down. To a child, trauma is like an ongoing, festering splinter.”

Gill (2010:3) argued that children who have experienced abuse (or other trauma), can develop expectations of an unsafe world and come to the conclusion that interpersonal relationships could be dangerous.

The aftermath of childhood trauma is often worse than the initial traumatic event. The experience itself may have come to an end, but the effects will keep going on. The child ends up with nightmares where the trauma is either currently going on or is about to start all over again (Wright, 2011:339).

Retief (2005:35) calls this the Avoidance Phase. The person may have the urge to avoid places, people and situations that would remind them of the incident. To avoid these factors doesn't necessarily help the person to forget what had happened. In everyday incidents, the horror of their trauma re-appears in the conscious mind and it is as if the traumatic incident is relived again. Flash-backs, hyper-vigilance and guilt feelings are common to this phase.

A child could relive the traumatic experience in numerous uncontrollable ways. Flashbacks, nightmares of the scene and intrusive bodily sensations are common (Farger & Dooly, 2011:10).

14. For the Minister/Pastor to effectively guide the child across this chasm, a strong bridge is needed. This bridge could be described as a railway bridge, consisting of two tracks. One of the tracks represents the Pastoral counselling and the other, the trauma counselling (TIR/C). Both these tracks are necessary to help the child to get over the chasm.
15. During the counselling process attention should be given to developing the child's emotional and religious character by addressing issues as:
 - Positive self-esteem
 - Problemsolving
 - Empowerment
 - God's love
 - God's plan for me
 - Salvation
 - Forgiveness

➤ Coping mechanisms

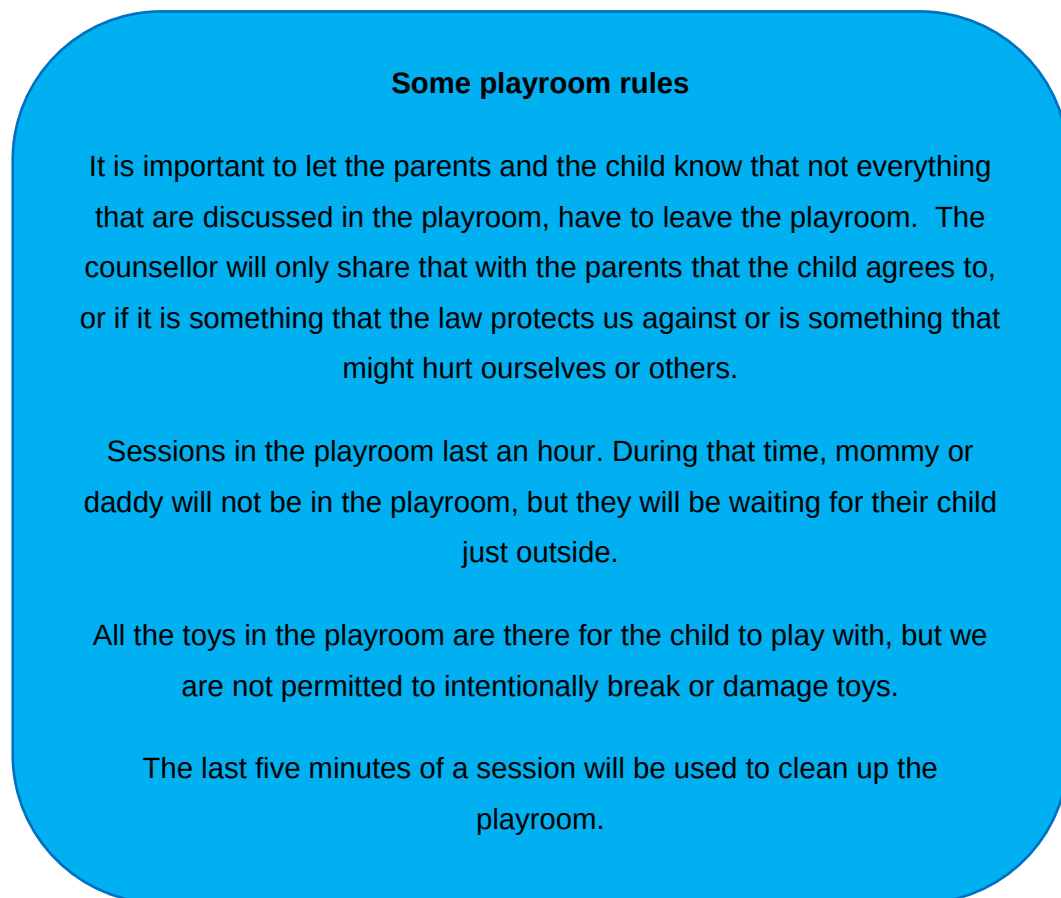
➤ I am important, and someone will listen to me!

16. The child could be helped and be back on his/her route. However, it does not mean that something bad is not going to happen again. It is quite possible that the child could experience another traumatic incident or an emotional wound.
17. In the occurrence of another incident, it would then be necessary for the child to be guided over this new chasm of emotional woundedness/trauma again until it bears no emotional effect on him/her any more. This new incident could also have other roots (TIR).
18. If the counsellor could effectively guide the emotionally wounded/traumatized child through the process indicated by numbers 1 to 8 (not steps), the child would understand and interpret trauma in a different way. He/she will have learned some practical values to help them through their lives' route. The child's behaviour, relationships, mood, self-confidence and ability to cope with difficult situations should improve

6.2.3 General information on the proposed pastoral-trauma counselling model

- It is important for the counsellor to remember and for the parents and the child to realize that these sessions are Pastoral. Implicating that believing in Christ as our Saviour and prayer will play a big role, the counsellor will be relying on the guidance from the Holy Spirit, The Bible and the Biblical stories will be used and the child will be guided by the counsellor, to also answers to the Lord plan for him/her. Refer to **Pastoral Toolbox**.
- An adult counselling a child aged between six and twelve years, needs to put his/her adulthood aside when in the counselling/playroom.
- The first important aspect to realize, is that good communication cannot commence from a position where the adult is standing or sitting on an adult chair, down to the child, sitting or playing on the ground. The counsellor has to sit on the floor together with the child. This implies that the counsellor should be dressed accordingly. Bare feet are good.
- The appropriate use of language is important. The counsellor should speak in a child-friendly language. Use short sentences and don't use big words. However, be careful not to use baby language when talking to a child aged between six and twelve years.
- The researcher suggests a minimum of five to six sessions. If the child was exposed to more complex trauma or more than one traumatic experience, more sessions might be necessary.

- Some basic rules are necessary to make the counselling experience a positive experience for all.



Some playroom rules

It is important to let the parents and the child know that not everything that are discussed in the playroom, have to leave the playroom. The counsellor will only share that with the parents that the child agrees to, or if it is something that the law protects us against or is something that might hurt ourselves or others.

Sessions in the playroom last an hour. During that time, mommy or daddy will not be in the playroom, but they will be waiting for their child just outside.

All the toys in the playroom are there for the child to play with, but we are not permitted to intentionally break or damage toys.

The last five minutes of a session will be used to clean up the playroom.

Figure 6-7: Some playroom rules.

6.2.4 The suggested model would consist of interaction between TIR/TIRC and a pastoral counselling model. (see Schematic presentation) Henceforth both will be discussed in 6.2.4.1 Traumatic Incident Reduction for children, and 6.2.4.2 Pastoral model.

According to Descilo & Steiner (2018:1) “children are not just little adults”. They can’t think or process in the same way that adults do. They have shorter attention spans and their brains are not fully developed. (See 2.5.1 Physical and cognitive development). Children’s ability to think are still developing and they tend to think more concrete than verbally (Descilo & Steiner, 2018:2) (see 3.2.5.2). By taking this into consideration, it is not always possible to know how a child is going to react, or if something might trigger a traumatic symptom. The counsellor might have planned to address certain aspects with the child, and then something happened on the way to the counsellor that needs immediate attention. Because the attention span of a child is much shorter than that of an adult, some of the issues that the child may bring to the playroom need to receive immediate attention. The next time the child comes for a session, he/she might have forgotten what it was that they wanted to tell the counsellor the previous time. Therefore, each time the child comes for a session, the counsellor needs to be able to either talk about the child’s

feelings/emotions; or the traumatic incident that the parents think need some attention; or even a totally different traumatic experience. For these reasons the researcher will address the neutralizing of the trauma, by using TIR/TIRC, as a prerequisite before the counsellor commences sessions with a child, so that the counsellor could be ready to address any situation that might arise.

6.2.4.1 Traumatic Incident Reduction for children (see 3.2.6)

TIR/C as a process will be incorporated as a whole in the one part (Trauma counselling) of the proposed model.

- TIR and TIRC are described in Chapter 3.
- For background information, see 3.2.5 Traumatic Incident Reduction and 3.2.6 Traumatic Incident Reduction for Children.
- Also see 3.2.5 for important information concerning the child and TIRC: Children, Mindfulness and TIR (3.2.6.3); Communication skills; Limits of confidentiality; Other TIRC techniques; viewing and talking about the trauma; Rules of Facilitation and End-points for children.
- The information on TIR and TIRC that will follow, is a very basic introduction to the technique. The researcher would encourage formal TIR/C training to enable any counsellor to use the full spectrum of techniques as a facilitator.

6.2.4.1.1 The process of TIRC

6.2.4.1.1.1 Introductions

The facilitator needs the child to be “at present” and relaxed.

It is important that the child understands that he/she is with the therapist to feel better about the difficulties in their lives. If there was sexual abuse, it is important that the child knows that it wasn't his/her fault.

The facilitator must inform the child with regards to the process that they are going to follow: You are going to ask a lot of questions and together you will create a list of difficult things that happened to the child.

It is also the time to talk to the child about his/her hobbies or interests. The child could be interested in drawing, beadwork, playing with clay etc. At a later stage this will help the facilitator to identify some toys for the child to play with (Descilo & Steiner, 2018:16).

6.2.4.1.1.2 Intake interview

An intake interview is recommended. This would help the facilitator to understand the child's world, cognitive and emotional skills. Descilo & Steiner (2018:33) give some examples:

- How are you doing?
- Who lives with you at home?
- Who takes care of you?
- How is it going at school?
- Do you sleep well, or do you wake up a lot?
- Is there anyone who makes you feel bad, or who teases you, or who calls you names or maybe hurt you in any way?
- Is there anything else you would like me to know?

6.2.4.1.1.3 Explaining TIRC to the child

The following is a verbatim of TIRC being explained to a child (Descilo & Steiner, 2018:16):

You are here because some bad things have happened to you. What we're going to do together is to make a list of those bad things and then work through them, one at a time. After we have made the list, you get to pick what you want to work on first. Then, I am going to ask you to make a movie in your head of what has happened. You see, our brain can't tell the difference between imagination and reality. So, when you look at the movie, you might feel like it's really happening again, but it's not. You'll be here in the office with me, and this is a safe place. I'm here to help guiding you through your story and to listen to you. I'm not going to tell you what I think you should think, or what I think happened – I'm not you. I just need you to watch the movie and tell me what happened. Then I'm going to ask you to watch again and tell me what happened, and you're going to keep doing this over and over and over, until you can watch the whole movie without it bothering you anymore.

The things I also need you to remember is that if you got a stomach ache when the incident happened, then it's possible you might get a stomach ache again, but it won't last long. If we quit there, you might leave here with the stomach ache, but if we keep going over the movie, then that stomach ache will go away.

The child needs to understand that the facilitator will not get bored with the story. The child has to tell the story repeatedly, and even add on as he/she remembers new information.

6.2.4.1.1.3.1 Steps for basic TIRC

These steps are suitable for children aged six to twelve. (Descilo & Steiner, 2018:16):

First remind the child that you won't tell on him/her, unless it is necessary.

Tell the child again that you are going to ask a series of questions about the bad thing(s) that has/have happened. It will be like watching a DVD over and over again.

Ask the child to indicate how bad he/she feels now. Using a scale of 1-10, or emoji faces.

Go over and over it until the child feels comfortable.

The Basic TIRC steps:

1. "When did it happen?"

2. "Where were you?"

3. (Introduce some play and art material to the child)

"Go to the start/beginning of the incident." or, "Show me the start/beginning of the incident."

4. Ask about sensory experience.

"What do you see or hear at the start/beginning?" or "Tell me/show me what is happening at the start/beginning."

5. Now the child will go through the incident from the beginning until the end, silently at first. Children often use toys or other mediums to help them going through the incident. Instead of asking "Tell me what happened?" the facilitator may ask "Show me what happened?" or "Show and tell me what happened?"

Some children might need help from the facilitator to progress through an incident silently. The facilitator can assist by integrating toys to help the child. The facilitator needs to make sure that the child stays focussed on that incident.

6. The child continues to repeat the steps of going to the start/beginning of the incident and going through to the end until an end-point is achieved

If after going through the process several times and there is no change, ask the child if "it's getting lighter or heavier?" or "Easier or harder?". (See figure 16) If it's getting harder, it is possible that the incident could have an earlier starting point. Ask or show the child about the starting point and ask if it could have started earlier. If so, take the child to the new beginning and continue with step 5.

If there is no earlier starting point, it is possible that this incident may not have been the only one. The facilitator could then ask the child “Did something like this ever happen before?”. Then you start again at step 1.

If reaching an end-point is not possible in a specific session, make sure to use Grounding techniques and then use some of the lighter TIR techniques (3.2.6.7 Other TIRC techniques) as: Flows, Exploration, Unblocking for children, Positive recall list for children, or discuss emotion charts.

TIR/C is not a rote technique, it needs to be flexible.

There are many variables concerning children and the way they process and heal, such as age, emotional maturity, mental maturity, ability to process and the support system they have in their current life situations. What is essential is that the child finds an incident that qualifies for TIR as described in the TIR Workshop manual. The child needs to be able to tell when it was, which could be, “When I ate a big ice cream cone!”. As with any viewer, accept any answer that shows the viewer has found that incident on the timeline of their mind. Don’t expect to get a calendar date since young children do not have a concept of time or the calendar. Accept what the child gives you as long as it is an answer to the question. (Descilo & Steiner, 2018:30)

Children often need more help to tell the facilitator where the incident happened. Different toys such as paint, clay, dolls, stuffed animals and crayons might be necessary to help the child to tell or show the facilitator where the incident happened. Once this is established, the facilitator may ask about the smells or noises even emotions they can remember from that incident. As they go through the incident they will show or tell you what happened. Do not use a lot of words especially with young children, just talk with them on their level and play a lot. Make sure that the child is engaged in the moment (Descilo & Steiner, 2018:30)

6.2.4.1.2 Conclusion on TIR/C

In this study, explaining the basics of TIR/C are at no means a quick course to make of the reader a TIR/C facilitator. Some of the techniques can however be used to neutralize the feelings/emotions associated with trauma. For this reason, the researcher included TIR/C in the suggested model.

6.2.4.2 Pastoral model

In this study, the researcher chooses to follow a six-element approach. The different elements are shown in a circle, representing a continuing sequence of elements in a circular flow. Each first line of shapes has the same level of importance. No direction is indicated, because one element does not necessarily follow the previous one. In the counselling process, all elements will feature, though not all in every session.

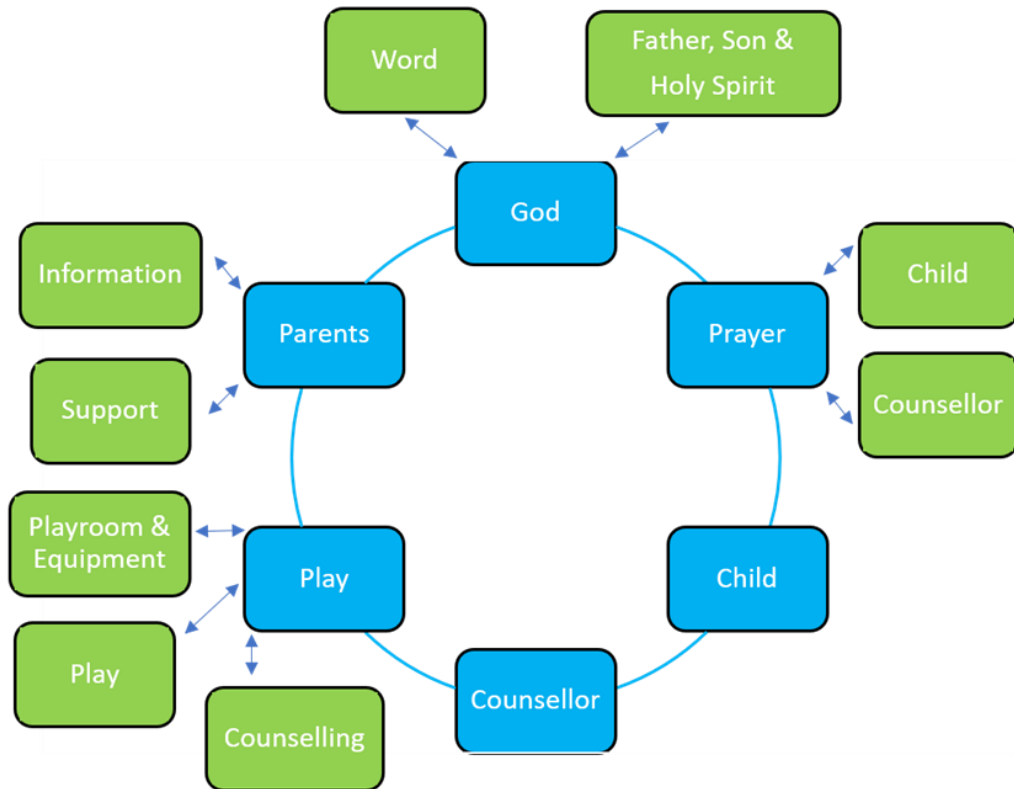


Figure 6-8: Different elements of the pastoral model.

6.2.4.2.1 God

- God created humans to live in a relationship with Him, their fellow humans and with creation. All relationships were intended by God to be good, characterised by trust, honesty, love and respect (Breed, 2014[4]; Pretorius, 2017:197). Because of the fall of man, these relationships now have the characteristics of distrust, pain and bitterness. God intended an intimate relationship between Him and humans, but now humans experience an emptiness and cannot experience God's love. People do not live out of the grace of God but try to care and provide for themselves, knowing that it is impossible to do that all the time. Because of people's own doing and decisions, they find it difficult to have meaningful relationships with God, other people and even the creation (Breed, 2014[4]; Pretorius, 2017:197). Although the researcher agrees with the theology of the **Pastoral toolbox** the researcher proposes the use of "The Wordless-Book" or other childfriendly material to help the child to "see" God as Creator, the effects of sin in the world, the plan that God made and to help the child to understand salvation.
- Each person or child that might visit a counsellor, might have prior convictions, ideas or experiences regarding God and their relationship with God. Some of these convictions could be based on false information or negative experiences. The counsellor would have the role

of identifying these convictions and helping the child to form new relationships with God-based truths and not lies.

6.2.4.2.1.1 Word

The process of pastorally counselling any person, as well as children, cannot take place without good use and knowledge of the Bible. The main difference between secular counselling models and pastoral models, is the use of the Bible and counselling by making use of the good news of the gospel.

Different Biblical texts will be used in the model. These “stories” will help the child to realize that some answers could come from the Bible. Biblical narratives, suitable for the child between six and twelve years, will be used in the model. (See 6.1.1.1.8 Application to the model)

Refer to the **Pastoral Toolbox**.

6.2.4.2.1.2 Father, Son and Holy Spirit

Breed's Biblical pastoral model, as studied by Pretorius (2017:198) is the only model that includes a knowledge and understanding of God's Trinity as part of the pastoral model.

The researcher agrees with Pretorius (2017:198) and Breed when he (Breed) emphasises the absolute necessity of pastoral practitioners to have a strong theoretical framework from where they can assist people through pastoral care and counselling. “Only in a living relationship with God can a person discover the meaning of his/her life, joy in life and the fulfilment of his/her life in a manner that glorifies God.” (Breed, 2017(6) The three persons of the Trinity form theological anchor points which frame the life of the believer as well as the pastoral model (Breed, 2017(6)).

When counselling children aged between six and twelve years, the counsellor has to make sure that he/she uses the correct name (of Trinity) when talking to the child. In the researcher's experience children often only use “Jesus” when they refer to God. The counsellor should help the child to learn more about the Trinity and the work of each of the Persons.

6.2.4.2.1.2.1 God the Father

The child should be guided to understand that God the Father wants to be in a relationship with the child. An emotionally wounded child is in need of love, care and comfort. The child could get all of that from the father. The child needs to understand or learn about the grace of the Father. He will never reject him/her. He who gave his only Son to buy this child to be His own (Breed 2018: Pretorius, 2017:197).

The child should learn about God's grace, through the Bible and prayer. The instructions in the Word should be taught and applied to the counselee as instructions from a Father who loves them and who does not want them to fall prey to the hurt that wrong decisions bring into their lives (Breed 2018: Pretorius, 2017:197).

6.2.4.2.1.2.2 The Son, Jesus Christ

In counselling, children should learn 'who they are in Jesus Christ'. Because Jesus, who has never sinned, paid for all our sins. The sins that we've committed, are doing now and will be doing in the future, has been paid for by Jesus when He died on the cross. When God looks at us, He doesn't see the sin, He sees Jesus who paid for it. We as Christians have to become more and more of what we already are, in Christ (Breed, 2018; Pretorius, 2017:201).

6.2.4.2.1.2.3 The Holy Spirit

The Holy Spirit is working in the counsellor as well as the counselee. The counsellor relies on the guidance of the Holy Spirit with each counselee and in each session. When the counsellor asks the Holy Spirit for guidance, he/she will constantly pray to the Holy Spirit to work through the child as well.

Truths about the Holy Spirit that the child should know are:

- According to 1 Cor. 3:16 we are the temples of the Holy Spirit. The Holy Spirit is closer to us than we would imagine, He is within us. He will never leave us.
- The Holy Spirit as Helper / Comforter.
- Jesus promised the disciples that he will send them a helper (Paraclete)- the Holy Spirit (John 14:16) (Pretorius, 2017:201).
- The Holy Spirit guides and helps us not to be afraid (John 14:26-27). The Spirit helps the believers to understand the meaning of the Bible. By being in and with us, the Holy Spirit helps us to "see" God in our lives and to learn more of who God is (Pretorius, 2017:201).
- The Holy Spirit as Guide in truth and understanding.
- The Holy Spirit empowers believers to love (Romans 5:1-5). God's love has been poured into the hearts of the believers by the Holy Spirit (Rom. 5:1-5). When believers accept God's love, their faith is strengthened even if they might have to go through tough times. Because of the Holy Spirit's work in the believers, they are also able to love others (Pretorius, 2017:202).

Breed (2017) and Pretorius (2017:202) conclude the Trinity's acts of salvation as the various parts of the armour provided by God, which enable man to stand firm in this wrestling/battle (Eph. 6):

- The belt of truth (Eph. 6:14).
- The chest plate of righteousness (Eph. 6:14)
- Protective shoes (readiness given by the gospel of peace) (Eph. 6:15).
- Shield of faith (Eph. 6:16).
- The helmet of salvation symbolises the victory of Christ.
- Sword of the Spirit, which is the Word of God.



Figure 6-9: Armour of God (Coxwell, 2017)

These are the weapons that Jesus bought for us with his life, death and resurrection (Breed, 2017:SU 7pptx). "In counselling, we teach/guide the counselee to understand, adopt and use these weapons." (Breed, 2017:SU 7pptx)

Refer to the **Pastoral Toolbox** for a full description of practical usage for children.

In conclusion, believers are guided to understand and believe what the comfort in Christ means to them in their situation - that they are acceptable to the Father, because of the work of Christ.

6.2.4.2.2 Prayer

6.2.4.2.2.1 Child

A child's ability and willingness to pray as well as Spiritual growth increases with age. Prayer should be included as part of the counselling. A child should know that he/she could always talk to God, even in a silent or very short prayer. God is always there to listen and He wants to listen to the child, even if other adults do not want to listen.

Children could be guided in prayer until they have more self-confidence to do it on their own. Prayer guidelines are included in the **Pastoral toolbox**.

6.2.4.2.2 Counsellor

No pastoral counsellor, Minister or Pastor should attempt counselling a child without praying about and for the child.

The counsellor needs to take personal prayer seriously and pray to ask for guidance, insight and wisdom. The counsellor needs to intercede (Marx, 2014:132):

- Before the child and parents' first visit.
- While the child is busy with play.
- For the way in which the parents handle the child.

6.2.4.2.3 Child

The counsellor must keep in mind that he/she is working with a child. Children are not small adults. Their attention span is shorter, different children are at different stages of development and a method that worked well with a six-year-old, could be quite boring to a twelve-year-old. Children could be the same age, but their emotional development could be very different from each other. Children are not as predictable. You as a counsellor think that you are efficiently helping with one incident of trauma and the child would suddenly talk about his cat that died. While you are working with children you should be prepared for any situation that might come up. An incident, that wouldn't be as upsetting for an adult, could turn a child's whole world upside down.

Children aged between six and twelve-years still like to play with toys, even if they won't admit it. Play is the language of children and all the different techniques of play as relaxation play, assessment play, biblio-play, dramatic play and creative play could effectively be used with children to communicate, learn, counsel and be pastorally guided.

Refer to **General Toolbox, Pastoral Toolbox and TIR/C Toolbox**.

6.2.4.2.4 Counsellor

The counsellor is but an instrument of the Holy Spirit and the counsellor should embrace it as such. With all the knowledge and know-how of counselling, it would still just be counselling, if the Holy Spirit is not the glue that keeps the counsellor, the counselee and the proposed model together.

6.2.4.2.5 Play

Child-centred play therapy is one of [sic] the most powerful ways to help children recapture what was so violently taken from them: control, power, safety and hope.

When we honour and value the play of children, their play will tell us a thing about them that we could not know otherwise. (Coetsee, 2010:79)

Children practise for life through play. Play is the primary language of a child. Children communicate through their experiences, and they use play to act out their circumstances or pain (Coetsee, 2010:79).

In all the models that the researcher has studied, play was one of the key elements of the model. The researcher is of the opinion that when counselling a child between the age of six to twelve years, play should play an integral part.

Refer to **General Toolbox, Pastoral Toolbox and TIR/C Toolbox**.

6.2.4.2.5.1 Playroom and equipment

The playroom is the space where all play equipment is within a child's reach. The playroom should be childfriendly and inviting to the child. The child should feel safe in the playroom and he/she should feel comfortable to share their story with the counsellor.

The playroom should have a variety of toys available, both for boys and girls. Toys could include figures and objects that could represent any person, building, car, animal etc. (Marx, 2014:133). Dollhouses with small dolls and furniture; bigger, baby-like dolls; stuffed animals; musical instruments; board games; sand and sand-toys; and emergency toy cars, are all useful in the playroom. Some counsellors don't include toy guns in their playrooms, but if the child witnessed a violent incident, where guns were used, it should be included.

The playroom should also have a variety of arts-and-craft materials. Different coloured paper and cardboard; colouring pencils; crayons and felt-tip pens; glue and even glitter glue; clay; paint; magazines etc. should all be in the playroom.

Storybooks and themed storybooks are important. A story where a child's parents got divorced or killed, could help a child that is going through the same kind of trauma and it brings a bit of distance between the counselee and the child in the book.

6.2.4.2.5.2 Play

- Emotional woundedness/trauma usually involves sensory memories to be formed. Something that the child saw, heard, felt, smelled or tasted. When an emotionally wounded child or

traumatized child is observed in the playroom, the counsellor wants to activate the child's sensory memory in order to help the child dealing with his/her trauma and to pastorally guide the child to healing.

- When a child engages in play he/she could be very focussed and certain parts of the brain could be activated. (See 2.5.1.2 Information analysing and the human brain). Play includes sensory actions. If a child plays with sand, blocks, dolls, do some drawings or play with clay, it is a sensory activity and the brain reacts to the sensory input.

The thalamus, amygdala, hippocampus and prefrontal cortex are all involved in the integration and interpretation of incoming sensory information. Sensory information enters the Central Nervous System (CNS) through the sensorial organs (eyes, nose, skin and ears). This sensorial information makes its path to the thalamus, where some of the information is integrated. The amygdala and the prefrontal cortex are the next receivers of the rest of the raw sensory information which is where the information is further being evaluated. The incoming information's emotional value is interpreted in the amygdala, and emotional significance is attached. The integration process can be disrupted by high levels of arousal in the amygdala. The hippocampus needs to organize and integrate the information with similar prior sensorial input. If the process is disrupted, the hippocampus cannot fulfil its task and memories are stored in sensory modalities and visual images (Van der Kolk, 2007:294; Malchiodi 2008:7). "These amygdala-mediated emotional memories are thought to be relatively indelible, but their expression can be modified by feedback from the prefrontal cortex." (Van der Kolk, 2007:294)

It is important to understand that children's brains differ from adult's brains because it is still developing. "The frontal lobe, which is part of the brain dedicated to cognitive functions, planning and organization are apparently not fully developed until the individual reaches their mid-20's (Descilo & Steiner, 2018:2)." (See 2.5.1. Information analysing and the human brain).

- Traumatized children's memory of traumatic incidents is stored in the implicit memory storage of the brain. (see 2.5.1.3) Implicit memory is sensory and emotional. This type of memory is related to prior memories. Implicit memory has no language, the senses are the memory. What a person experiences sensorially (hear, taste, feel, see), becomes "the implicit containers of that experience (Malchiodi 2008:9)". Language, which is a function of explicit memory, is not readily available to trauma survivors after a traumatic event. If the Broca's area, a section of the brain that controls language (Van der Kolk, 2007:287) is affected or "turned off" (Van der Kolk, 2007:233), it is difficult to narratively relate to the trauma (Malchiodi 2008:10). Because trauma is stored in implicit memory as sensations and images, words may fall short in trying to communicate.

Play, which is a sensory action, could be the only way for the child to communicate his/her emotional pain.

Sturges's sandcastle model (Sturges, 2009:25) gives a very headon description of the essence of child-intended play (See 3.2.4.2.1 A Sandcastle model of child-intended play).

Play techniques are discussed in Chapter 3 (See 3.2.4.3 Techniques)

Refer to the **Toolboxes** for different ideas on play.

6.2.4.2.5.3 Pastoral counselling

Play as a pastoral counselling tool, differs in its objective. Play is now not only used as emotional counselling method. Play can also be used in Pastoral counselling.

Play remains the most important language for the child. The Minister/Pastor should remember this important fact during counselling. By merely reading a passage from the Bible and even help the child to identify with the circumstances of the characters, will not have a lasting impact on the child. Play needs to happen before the child can benefit effectively from the counselling.

6.2.4.2.6 Parents

6.2.4.2.6.1 Information

Having background information on the child; family life; school activities or situations; and traumatic incidents is very important for the counsellor. It saves a lot of time and helps the counsellor to effectively assist the child. An intake interview questionnaire could be very helpful. Refer to **General Toolbox** for Intake interview.

6.2.4.2.6.2 Support

The counsellor should give parents feedback on the child's progress and the parents in turn should give feedback to the counsellor. They are together with the child a lot more than the counsellor, they should be partners with the counsellor in the healing of the child.

Ongoing support for the counselee is of the utmost importance. The counselee (child) will need people that can help him/her on his/her journey of emotional healing. The counsellor won't and cannot always be available to see the child. Other adults or parents should be equipped to really listen to the child and support the child. If the parents are not willing, available or capable to support the child, other adults of the community should be involved.

6.2.4.3 Practical application of the proposed model

A minimum of six sessions is recommended. If the child was exposed to complex trauma or multiple traumas, more sessions could be necessary.

6.2.4.3.1 Important aspects that should be included in the sessions:

- It is very important to take sufficient time to get acquainted to the child, build a trust relationship and understand the child's preferences according to toys, games, books and arts and craft. This could take more than one session.

Some of the introductory game ideas could be found in the **General Toolbox**.

- The parents of the child need to be involved. The counsellor and the parents will be partners in this journey. You will need information from them and you will receive feedbacks from both sides.

Refer to **General toolbox** for an intake interview.

- The child is coming to you as a counsellor as a result of a traumatic incident/s. The counsellor should be able to get the information about the incident/s from the child. After identifying the trauma with the most emotional charge, the counsellor should be able to facilitate the TIR/C process. The counsellor should be aware that numerous kinds of trauma or woundedness could be brought to him/her by a traumatized child (see Chapter 2.9 on the results on the empirical study, to familiarize yourself with some of the most common, but also less common traumas). If there is complex trauma, or more than one trauma, the sessions will increase accordingly.

The **TIR/C Toolbox** should be able to assist the counsellor in all trauma-related questions.

- Since this is essentially a Pastoral model, God, the Scripture and Spiritual growth should receive equally as much attention as the trauma counselling. Other issues that might arise are salvation, forgiveness, low self-esteem (not even God can love me), problem-solving, understanding God's love, believing that God has a plan for me, I am special! (accepting his/her place in the Kingdom of God).

Use the **Pastoral Toolbox** to identify the most appropriate Scripture and other pastoral tools.

- Children are not adults and play is used to counsel traumatic experiences as well as in pastoral counselling. Being creative; draw, play with clay, building blocks, painting, decorating, making a keepsake are all creative activities and part of play.

Refer to the **Toolboxes** for different ideas on play and creative ideas.

- Different emotional feelings will surface, be prepared for that.

Refer to **TIR/C Toolbox** for help.

Although these aspects are all important in the model, not everyone will feature in every session. The Counsellor/Minister/Pastor needs to plan his/her sessions individually for the child, including all of the above through the proses.

6.2.4.3.2 The researcher included some icons to make the usage of the model more user-friendly:



The goal of the session

The counsellor needs to determine the goal of the session.



Start of session

The start of the session should make the child feel safe, loved and listened to.



Playtime

This could imply any sort of play. Free-play, where the child himself/herself decide what to play with, or some form of play suggested by the counsellor. This would help the child to engage in his/her story.



Lesson

The lesson would mostly consist of pastorally guiding and explaining some aspects of God, salvation, forgiveness, spiritual growth etc.



Creative activity

Creative activities are sensory-based activities. This would help the child to engage in his/her story. It is also a wonderful way to see what they are thinking and processing.



End of session

The end of the session is not merely a “Goodbye”. The time is used to teach the child to pray if he/she hasn’t done it before. It could also help more experienced children to learn more about prayer.

The sessions that follow are meant to be examples of what a pastoral counsellor could include in sessions. In the planning of the sessions, the counsellor should make sure that all elements of the model receive the necessary attention, though all of it does not have to be included in each session. The child’s age, emotional development and preferences should be taken into consideration when planning the sessions.

6.2.4.4 Practical example sessions

6.2.4.4.1 Session 1 Getting to know the child and get relevant information from the child, parents/guardian.



The goal of the session

The goal is to get to know the child and his/her background. It is very important to build a good relationship with the child. It is of the utmost importance to get all information of previous traumatic experiences from the parents irrespective of how big or small it may seem. All previous experiences might have an influence on the child’s trauma-coping mechanisms.

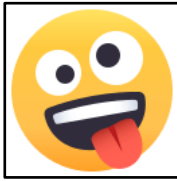


Start of session

The parents and the child will be welcomed to the playroom. Everybody present will be introduced to each other. The counsellor has to make sure to physically get on the child’s level (length), when greeting the child. The counsellor has to make sure that the child knows that you are glad to see him or her. The counsellor may ask the parents and the child if he/she might pray for all of them, before counselling with this precious child can begin.

The parents will be asked to complete the intake interview in another room. After completing that, they will wait outside for the session to end. No parents are allowed in the playroom during a session.

Refer to General Toolbox for Intake interview



Playtime

When the child and the counsellor are alone in the playroom, take time to let the child wander through the playroom. The chance is good that he/ she would be interested in a few toys or games.

Sit on the carpet and tell the child that there will be enough time to play with the toys, first you want to get to know him/her better.

Different games are available to help the counsellor and the child get to know each other better (Refer to toolbox). The researcher developed the game “Know you better” and some good results were achieved from using/playing it.



Creative activity

After playing the game, give the child some drawing materials and paper and ask him/her to draw you a picture of his/her family. Do not provide suggestions. If he/she asks questions about who to include, just motivate them to draw whoever they want. Some children would want to include a deceased family member. Do not stop them from doing it. You can even make your own drawing. Take time to firstly discuss his/her picture. Who is who, who stays with who? How many siblings are there (restructured families)? Who is not in the picture and why? Who in the picture is nice to him/her? Who loves him/her? Who does he/she think might not like him or her? If deceased is included, ask the child to tell you about them. Lots of information is supplied by the child by drawing a picture and then talking about it. The counsellor will get to know the child and his/her family better through the child's drawing. Relationships will be clarified, especially relationships with step-parents and -siblings. The counsellor needs to listen attentively. The counsellor might ask the child if he/she might write the figures' names on the picture (for the counsellor to remember when he/she wants to refer to them in the future). The counsellor might put the children's pictures on the wall, by doing this it makes them feel important. Do not forget to discuss your picture as well.



End of session

The Counsellor discusses prayer with the child. Does the child know what prayer is? Does he/she pray regularly? Do his/her parents pray? Does the family go to church where he/she see people pray? If the child has no knowledge of prayer, explain prayer in easy understandable terms to the child.

- The counsellor could ask the child if he/she would want to pray for anyone on his/her picture? (make some suggestions if the child does not know what to pray. If the child does not want to pray him/herself, pray a few short sentences on behalf of the child.

Refer to Pastoral Toolbox for ideas on helping children to pray

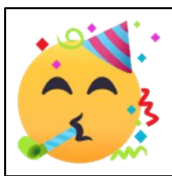
If time permits, the child can play with toys of his/her liking until the time is up.

6.2.4.4.2 Session 2 Building the relationship with the child and explore the woundedness/trauma of the child.



The goal of the session

The goal is to get to know the child better, build a relationship and to let the child tell you about his/her trauma. Sometimes the parents bring the children to work on a specific trauma, but the child him/herself identifies some other form of trauma that needs attention first (Descilo & Steiner, 2018:22).



Start of session

Welcome the child to the playroom and tell him/her how excited you are to see him/her again. The counsellor could ask the child if something good or bad happened since the last time they have met. This should be just a brief discussion. The counsellor may begin by telling the child about something that happened to him/her, bumped the car, lost a cell phone or you had a nice visit from someone, someone gave you a gift that you liked etc.

This should help the child to understand what is expected of him/her. Ask the child if you could pray for them before they start playing.



Creative activity

Ask the child to make a drawing of him/herself on a paper. They should try to use the whole paper, not just a small picture, a nice **big** picture of themselves.

Discuss the drawing. What is there about him/her that he/she likes/dislikes? Does he/she look a bit like someone else in the family? What kind of clothes does he/she like to wear? If it is a girl, how would she like her hair to be? Ask questions that could help the counsellor to get the child to talk about him/herself, hobbies, sport, movies, music, school, likes and dislikes etc. The goal of this session is to build the relationship with the child.



Lesson

The counsellor tells the child that there are times that bad things happen to good people. Did anything bad happen to the child? How did it make the child feel? Use some sort of emotion cards, balls, faces etc. to help the child identify how he/she felt (which emotion did he/she experience). In the example in fig 6-10 the page is laminated and the child uses a whiteboard marker to draw his/her own emotion. (The chart was developed by the researcher with licenced material.) “Tell me about it?” Let the child explain how he/she felt. Where in his/her body did he/she experience the feeling/emotion? Let them show you on the picture that he/she has drawn.

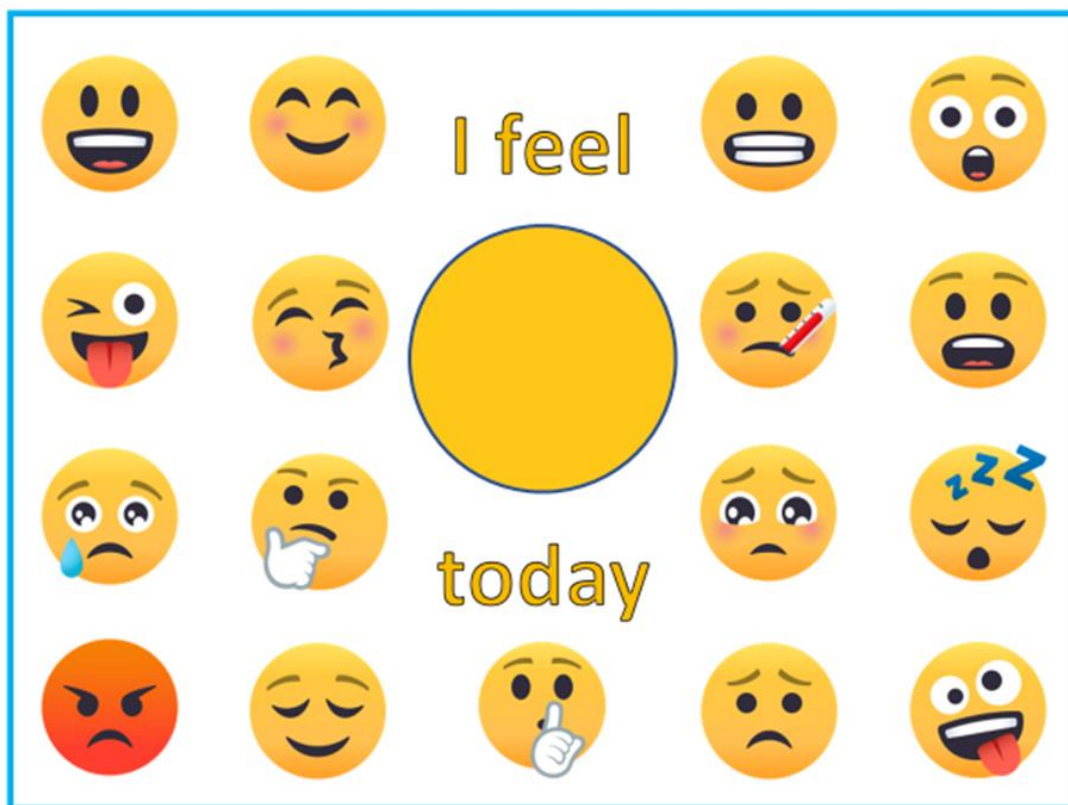


Figure 6-10: Emotion chart (The chart was developed by the researcher with licenced material.)

Explain to the child that good and bad things happen to all people. In this playroom, “...we are here to help children to feel better about difficulties they have had in life” (Descilo & Steiner, 2018:16).

The counsellor could tell the child that during the visits, you are going to ask a lot of questions and together you are going to create a list of all the difficult things that had happened to him/her in session 3 (Called Charge area list in TIR). Understanding this, helps the child to understand that there is nothing wrong with him/her (Descilo & Steiner, 2018:16).

Today, I would like to tell you a story that tells us about good and bad things. When the counsellor takes out the book, the child should be surprised to see that there are no words or pictures in the book. The book is known as “The Wordless Book”⁸. The researcher chooses to use the Bible’s version of the Wordless Book, with some comments from the researcher (Bible,1993: xxvii-xxx). The complete story is in the **Pastoral Toolbox**, under Wordless Book. This is not the only way to talk about salvation with a child, but it is one of the good starting points.

After the story has been told, the counsellor could ask the child if he/she knows about Jesus? If he/she ever asked Him if he/she could be His child? A conversation about the book/story can help the child to understand truths about God, Jesus’s sacrifice for all His children and how the Holy Spirit guides us every day.



End of session

A powerful way to end this session is by helping the child making this whirligig (CEF, 2018). By folding this whirligig and colouring the correct blocks, the story is reviewed, and the child has something he/she could take home and retell the story to his/her family. (Practice this a few times on your own, fig 6-11)

Full instructions in Pastoral Toolbox, under Whirligig template.

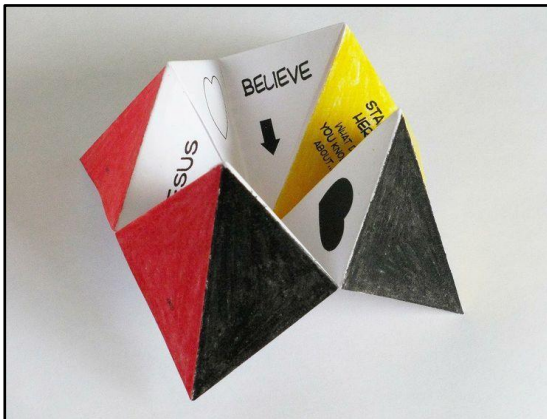


Figure 6-11: Whirligig (CEF, 2018)

⁸ The wordless Book was first introduced by Charles Spurgeon in 1866 consisting of three colours. Nine years later D.L. Moody changed it a bit by adding the colour gold. Amy Carmichael took the book to India in 1895 and in 1924 it was published as the Wordless Book in London. CEF (Child Evangelism Fellowship) added the last colour in 1939. The Wordless Book had already been taken to over 120 countries around the world. “Through the universal language of colour, God has used this effective means to communicate His wonderful message of salvation, perhaps more than any other tool in history.” (Bible, 1993 :xxv)



End of session

After re-telling every section, assist the child in prayer according to that colour and truth. First, pray about God and what He has done. Secondly, sin and its dangers and consequences and thanking God for what Jesus had done, could be the next prayer etc.

Remember to put the child's picture of him/herself on the wall.

Allow the child some time to play with some of the playroom's toys, before the session's time is up.

Greet the child with the promise of seeing and playing again next time.

6.2.4.4.3 Session 3 Explore the woundedness/trauma of the child.



The goal of the session

“Unresolved crises in childhood can have long-lasting effects because it may make the child less capable of dealing with trauma in the future. The child copes with crises events in a different way than adults and is more limited in their coping skills (Wright, 2003:321).”

The counsellor needs to involve all the abilities of the child: motor, sensory, cognitive, social, and emotional to help the child to make sense of the trauma that erupted in his/her life (cf. Stagnitti & Cooper, 2009:16). The goal of this session is to explain trauma/woundedness to the child and to help the child to face (reface) this trauma.



Start of session

Welcome the child to the playroom and tell him/her how excited you are to see him/her again. Use a prayer method (in the toolbox) and ask the child if he/she would like to pray for the two of you. If the child is reluctant, let he/she choose from the prayer ideas and pray on behalf of the two of you.



Playtime

The counsellor suggests that he/she picks a game for them to play and then the child could pick a game later on. Play a game of “Snakes and Ladders” but make a joyful scene when going up the ladder, and sad emotion, when going down the snake.

Encourage the child to do the same. After completing the game talk about how nice things that happen to us, make us happy, glad, excited and positive, and when bad things happen to us, we feel sad, agitated, angry and negative. “It is not only true in games, but also in real life. We are going to draw a picture to see which bad thing happened to you.” The counsellor might refer to the previous session where you talked about bad things that happen to good and bad people/children.



Creative activity

6.2.4.4.3.1 Show and tell (Refer to General Toolbox)

Show and tell is one of the techniques used in Trauma-Informed Practices (TIP) (see 3.2.3). The therapist uses a worksheet with different sized blocks on it. He/she would ask the child which box shows the size of the child's problem, fear, anger, sadness etc. The child would rate the problem on a scale from 1 to 5, with 5 being the biggest problem. The child is then motivated to draw his/her worry/fear/anger etc. in the chosen box. Children might even draw in more than one box since they could have more than one problem. Some additional questions that could be asked are:

- What happens to you when you worry about this problem?
- What makes it go away, even for a short time?
- Did you tell anyone else about your problem/worry?
- Which of these ‘problems’ would you like to tell me about first?

This activity can be used in various situations or traumatic incidents. This hands-on approach helps the child to show and tell about his/her fear/anger/worry or problem (Steele & Malchiodi, 2012:2000).

Refer to Create Charge area list in TIR/C Toolbox for another idea to help the child rate his/her traumas, difficulties, problems, etc.

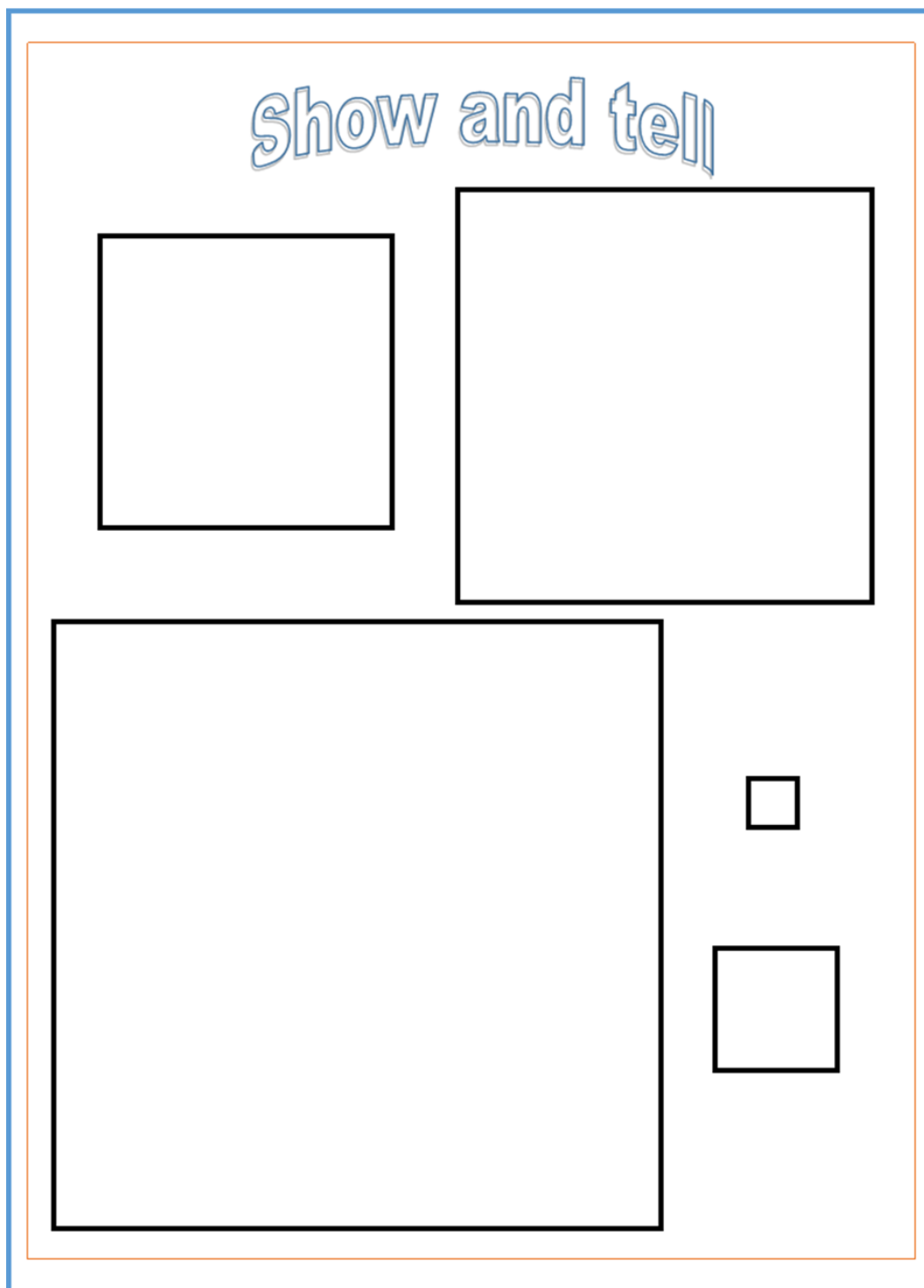


Figure 6-12: Show and tell (Steele & Malchiodi, 2012:2000).



Lesson

Engaging children in trauma treatment is primarily about helping them to talk about trauma, its symptoms and its effects. Communicating information about stress reactions and the concept of mental/emotional treatment in an age-appropriate manner is crucial in showing that one can contain the horrors of trauma (Foley, 2007:3).

6.2.4.4.3.2 The Head Picture (Refer to TIR/C Toolbox)

Foley (2007:3) introduced the “Head Picture” to TIR. The researcher has used it with great success. The last part of the picture was adapted at some stage (by the researcher) to help the children to understand what is happening to them.

If children understand trauma, what had happened to them and why they react in the way that they do, they tend to respond well in counselling. Using a concrete example like the “Head Picture” helps the child to understand that the traumatic incident happened to them and that it might spark some negative emotions, but the counsellor is going to help him to let those bad feelings/emotions go away Foley (2007:4). If post trauma reaction is left untreated, children blame themselves for their “inability to recover” and that has an influence on their self-esteem (Foley, 2007:4).



Foley (2007:6) starts her session with the child picking a felt-tip pen. She will then draw a simple picture of a sad face head. She would say something like “let’s say this is you, but it doesn’t look like you. I am not very good at drawing!” According to her, most children will smile at that and they are focussed on what is happening on the paper (Foley, 2007:4) (see fig 6-13). The researcher would also use drawings in counselling, but for the sake of the study, computer-generated pictures are used.

Figure 6-13: Simple picture of a sad face head

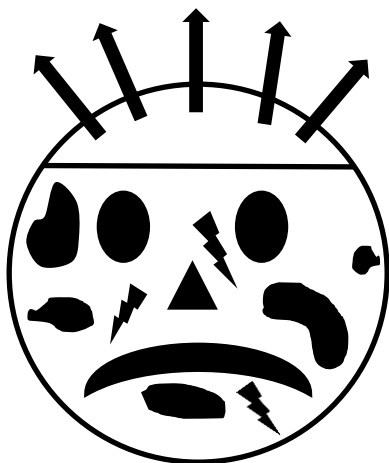


The counsellor could tell the child that when something like “XXX” (the trauma) happened, one can have a lot of feelings/emotions that seem to be running around in your head or body.

On the picture the counsellor makes some shapes or “squiggly bits” that differ in shape and size to indicate the different feelings/emotions (see fig 6-14).

Figure 6-14: Simple picture of different feelings/emotions

According to Foley (2007:8) most children and parents will nod, indicating that they recognize the feelings. The counsellor should give them time to talk about that, the big and the small emotions.



When a traumatized child/person's head (and body) is busy trying to work out all that has happened, there is only a small space in the picture (and the child), that isn't affected by the feelings/emotions. When the child is confronted with a simple task, challenge or chore, the small available space "gets full" and the child may react vigorously or in anger (see fig 6-15). Anger is usually the first reaction (Foley, 2007:8). An opportunity is created to talk about the reactions that the child might have. A child might even be recognizing some of his/her reactions.

Figure 6-15: Simple picture of Anger



With counselling, the aim is to enlarge the available space, so that the space available for everyday tasks and challenges, gets bigger (see fig 6-16). "We can flip the 'Head picture' over so that the big space is for you and the small space is for the memories (fig 6-17) (*of the traumatic event*, researcher's own words)." (Foley, 2007:8)

Figure 6-16: Simple picture of enlarging the available space



The researcher added another aspect to the "Head Picture" and its explanation. The smaller top part is not just for the memories of the trauma, it also serves as a "filing system". During counselling, the feelings/emotions are dealt with, and it is filed and put away. When the child/person and the counsellor are satisfied that all feelings are dealt with, you end up with a view "files" on the shelf. We cannot make the files go away, but we could file them, put them away, take them out to look at, if

Figure 6-17: Simple picture of filing system

necessary, and put them away again. They are not gone, they still are memories, but they do not control the child's being (see fig 6-18).

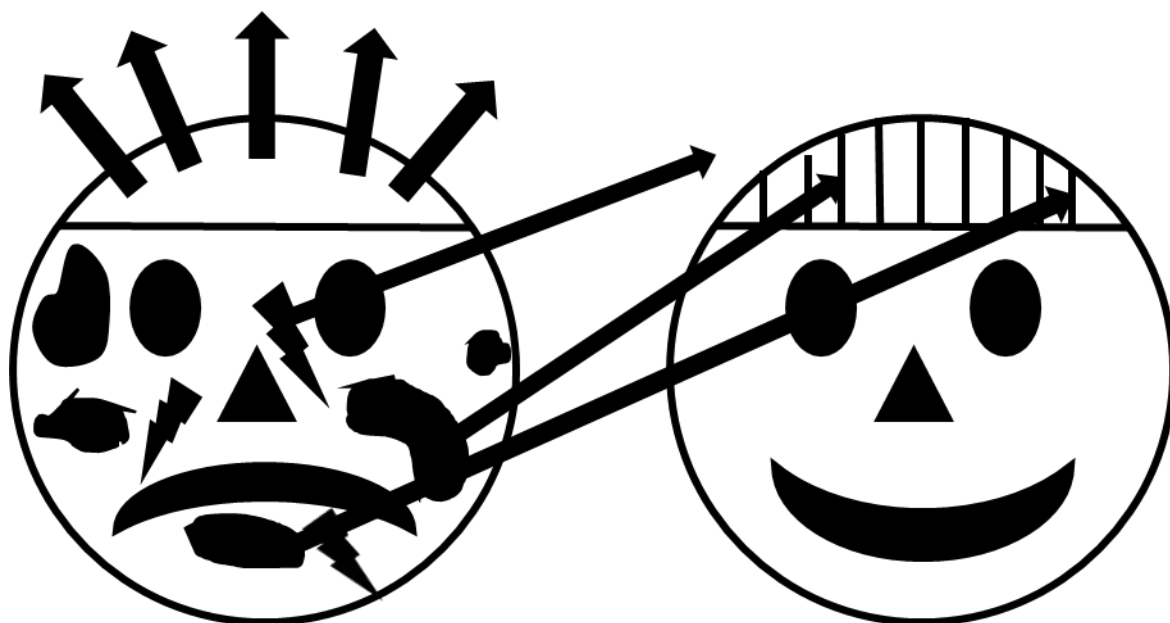


Figure 6-18: Simple picture of Tell me about it

If the child understands what the effect of trauma is and how he/she and you are going to work on it together, it gives the child some assurance that he/she is not alone with all these feelings and emotions. The child should be able to recognize some of his/her actions or emotions during the explanation. The golden rule is “Tell me about it?”



End of session

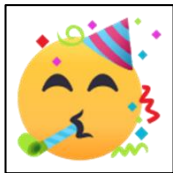
The counsellor made a promise that the child could pick something to play with. Allow the child to choose, engage with the play, until a few minutes before the end of the session. Before the child leaves, suggests that he/she prays by using one of the praying methods **(Refer to Pastoral Toolbox)**.

6.2.4.4.4 Session 4 Address the woundedness/trauma of the child.



The goal of the session

In this session the child will identify and work with some of his/her trauma-related feelings/emotions.



Start of session

Prepare your playroom with sensory-based toys. A sandbox is suggested in this case. By this time the counsellor should have good insight into the child's traumatic experience and the feelings/emotions related to the experience/s.

When the counsellor has prepared the sandbox, put it in the middle of the playroom to attract the child's attention. Make sure that toys that could represent the traumatic experience are available. This could include figures (adults and children), cars (ambulance/ police car/ trucks and ordinary cars), animals, weapons (especially if the trauma is connected to a violent incident) and other toys suitable for the sandbox.

When the child enters, enthusiastically greet the child and make sure that the child is comfortable, and he/she feels safe. If the child indicates that he/she is interested in the sandbox, tell him/her that you would get to that next.

Play is a natural activity for most children. To play is as part of their day as going to school and going to bed. In attempting to help an emotionally wounded child it just makes good sense to use models and techniques that speak to the child in his/her own world. Play Therapy is part of most models concerning child therapy and especially models that focus on the emotional wounds of the child.

Remind the child of the '**Charge area list**' or the '**Show and tell**' picture that the child drew in session 3. Show him/her the picture or list.

Refer to **General toolbox, Creative activities for 'Show and tell' and TIR/C toolbox for 'Charge area list'**.



Playtime



and Lesson

Discuss the problem that has the highest emotional charge. Move to the sandbox and ask the child to tell or show you about it. Follow the steps of Basic TIR for children (3.2.5.6 Starting TIR with a child; and 3.2.6.6.1 Steps for basic TIRC).

6.2.4.4.1 Steps for basic TIRC

In this session, the sandbox will be used to help the child show or tell the counsellor what happened.

These steps are suitable for children aged six to twelve, older children should be able to do normal TIR (Descilo & Steiner, 2018:16):

First remind the child that you won't tell on him/her, unless necessary.

Tell the child again that you are going to ask a series of questions about the bad thing(s) that has/have happened. It will be like watching a DVD repeatedly.

Ask the child to indicate how bad he/she feels now. Using a scale of 1-10, or emoji faces. (See figure 6 10 -Emotion chart)

Go over and over until the child feels good.

The Basic TIRC steps:

1. "When did it happen?"
2. "Where were you?"
3. (Introduce some play and art material to the child)

"Go to the start of the incident." or, "Show me the start of the incident."
4. Ask about sensory experience

"What do you see or hear at the start?" or "Tell me/show me what is happening at the start."
5. Now the child will go through the incident from the beginning until the end, silently at first. Children often use toys or other mediums to help them going through the incident. Instead of asking "Tell me what happened?" the facilitator may ask "Show me what happened?" or "Show and tell me what happened?"

Some children might need help from the facilitator to progress through an incident silently. The facilitator can assist by integrating toys to help the child. The facilitator needs to make sure that the child stays focussed on that incident.

6. The child continues to repeat the steps of going to the start of the incident and going through to the end until an end-point is achieved

If after going through the process several times and there is no change, ask the child if "it's getting lighter or heavier?" or "Easier or harder?". (See figure 6-13) If it's getting harder, it is possible that the incident could have an earlier starting point. Ask or show the child about

the starting point and ask if it could have started earlier. If so, take the child to the new beginning and continue with step 5.

If there is no earlier starting point, it is possible that this incident may not have been the only one. The facilitator could then ask the child “Did something like this ever happen before?”. Then you start again at step 1

If reaching an end-point is not possible in a specific session, make sure to use Grounding techniques and then use some of the lighter TIR techniques as: Flows, Exploration , Unblocking for children, Positive recall list for children or discuss emotion charts (See. 3.2.6.7Other TIRC techniques).

Rating Scales for Children

- ☐ Rating on a scale of 1 to 10. How bad is incident or issue?
- ☐ Rating by a feelings chart
- ☐ With very young children you can spread your arms apart or have them spread their arms apart and ask them to show you, “How much does it bother you now?”
- ☐ Young children may have a better understanding of
"It's easier" or "It's harder"
rather than
"lighter/ heavier"

 Excited	 Sad	 Angry	 Sick
 Surprised	 Happy	 Unhappy	 Bored

Figure 6-19: Scales for Children

TIR/C is not a rote technique, it needs to be flexible.

There are many variables concerning children and the way they process and heal, such as age, emotional maturity, mental maturity, ability to process and the support system they have in their current life situations. What is essential is that the child finds an incident that qualifies for TIR as described in the TIR Workshop manual. The child needs to be able to tell when it was, which could be, “When I ate a big ice cream cone!”. As with any viewer, accept any answer that shows the viewer has found that incident on the timeline of their mind. Don’t expect to get a calendar date since young children do not have a concept of time or the calendar. Accept what the child gives you as long as it is an answer to the question. (Descilo & Steiner, 2018:30)

Children often need more help to tell the facilitator where the incident happened. Different toys such as paint, clay, dolls, stuffed animals and crayons might be necessary to help the child to tell or show the facilitator where the incident happened. Once established, the facilitator may ask about the smells or noises even emotions they remember from that incident. As they go through the incident they will show or tell you what happened. Do not use a lot of words especially with young children, just talk with them on their level and play a lot. Make sure that the child is engaged until the end of the session (Descilo & Steiner, 2018:30).



End of session

This could probably be a difficult and emotionally draining session. The researcher would advise the counsellor to end the session with a scripture like Heb. 13:5-6 (NIV).

God has said,

“Never will I leave you; never will I forsake you.”

So we say with confidence,

“The Lord is my helper; I will not be afraid. What can mere mortals do to me?”

Without going into too much detail about the text, just help the child to remember that God will never leave him/her.

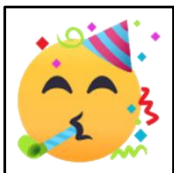
For a variation on prayer ideas, let the child choose a few prayer rocks/pictures etc. and you do the praying accordingly.

6.2.4.4.5 Session 5 addresses the personal growth aspect of the child.



The goal of the session

In this session the child will work towards a better self-esteem through the pastoral model.



Start of session

Welcome the child very enthusiastically. Today we are going to play a game that you are good at!



Playtime

Allow the child to pick any game he/she feels that they are good in. Play the game and make sure that he/she wins, without them realizing that you might have let

them win! Play another game in which he/she is good and make it a joyous occasion for them. Discuss feeling good about yourself. You can even let them make a list of things they are good at. The counsellor may also name a few things which he/she is good at. Tell the child that God thinks that we are all special and He tells us that in the Scripture.



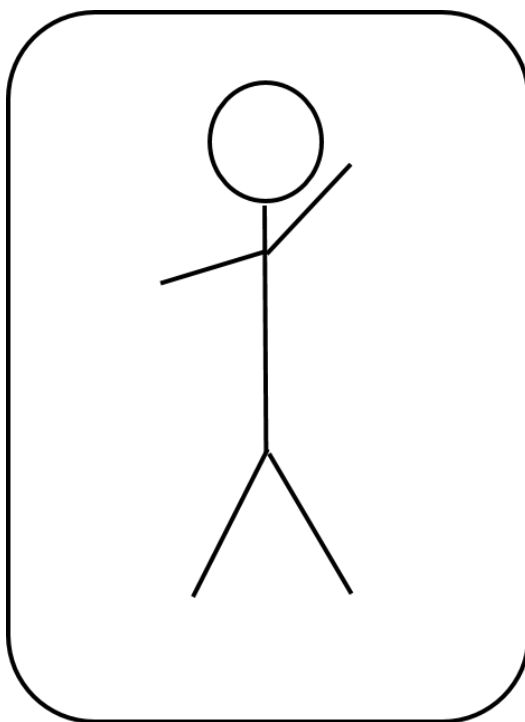
Creative activity and



Lesson

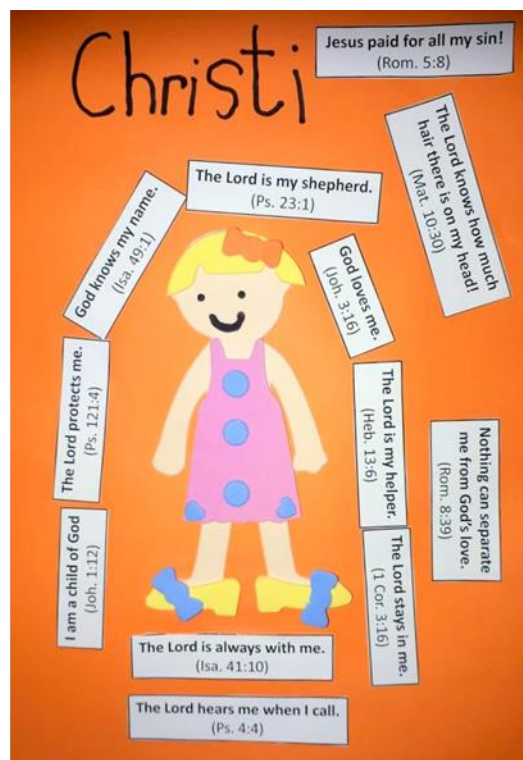
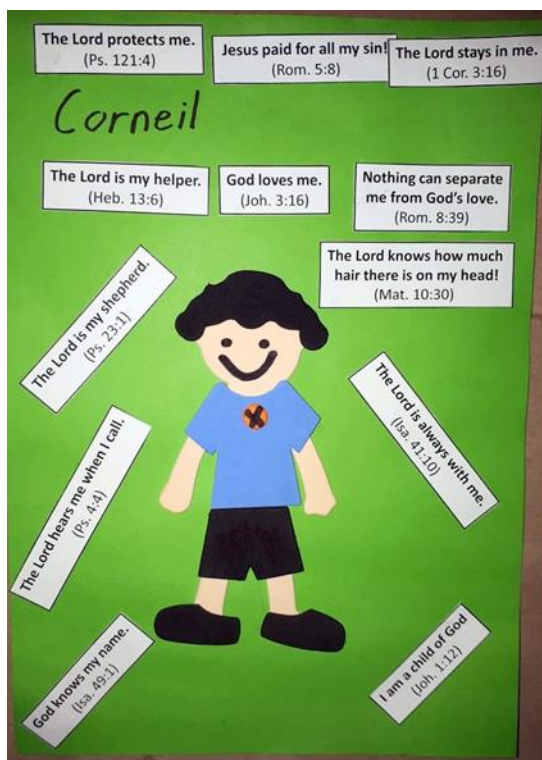
Self-esteem development

Supply the child with some paper and let him/her draw/make a picture of themselves in the middle of the page. Help the child to discover what God thinks of him/her by looking up the scriptures used in fig 6-14. Let him/her paste the Scriptures that you showed to him/her in the Bible, around their pictures. Help the child to understand that God loves him/her even if it feels like nobody loves them.



God loves me. (Joh. 3:16)	Jesus paid for all my sin! (Rom. 5:8)
The Lord protects me. (Ps. 121:4)	The Lord is my helper. (Heb. 13:6)
The Lord knows how much hair there is on my head! (Mat. 10:30)	Nothing can separate me from God's love. (Rom. 8:39)
The Lord is always with me. (Isa. 41:10)	The Lord stays in me. (1 Cor. 3:16)
God knows my name. (Isa. 49:1)	The Lord is my shepherd. (Ps. 23:1)
The Lord hears me when I call. (Ps. 4:4)	I am a child of God (Joh. 1:12)

Figure 6-20: An example of a picture



In these pictures the researcher gave stickers to her own children to compile a picture of themselves.



Creative activity

If time permits, let the child make a drawing of something he/she is really good at.



End of session

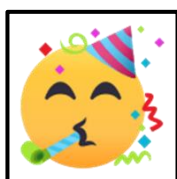
Ask the child to use the picture with the Biblical verses that he/she made, to pray to the Lord and thank Him for being all of that to him or her.

6.2.4.4.6 Session 6 Final session.



The goal of the session

In this session the child, together with the counsellor will make sure that all the emotional charge from the traumatic incident is neutralized and that the child is ready to finish counselling at this stage.



Start of session

Welcome the child and make sure that the child knows that this will be your last session together. Since this is the last session, the child is invited to choose a game or toys of his/her liking to play with. Allow about 15 minutes.



Lesson

It is a good idea to end off this last counselling session (of six sessions) by making sure that the child knows that his/her deliverance, inner peace and hope comes from God. Different Bible stories could be used here to accentuate that, but the researcher opts for a combination of the Old Testament narrative, Psalm 23 and the New Testament narrative of John 10:1-15.

Psalm 23 (NIV)

A Psalm of David.

1 The Lord is	my	shepherd,	I	lack	nothing.
2 He makes	me	lie down	in	green	pastures,
he leads	me	beside		quiet	waters,
3 he	refreshes		my		soul.
He guides	me	along	the	right	paths

for his name's sake.
 4 Even though I walk
 through the darkest valley,
 I will fear no evil,
 for you are with me;
 your rod and your staff,
 they comfort me.

5 You prepare a table before me
 in the presence of my enemies.
 You anoint my head with oil;
 my cup overflows.
 6 Surely your goodness and love will follow me
 all the days of my life,
 and I will dwell in the house of the Lord forever.

The researcher agrees with Grobler (2014:154) that the Bible story should firstly be read from the Bible and then dramatized to the child. Some creative play could be involved, for example a sand tray with a male figure, sheep, wild animals, some bushes and even some toy-food could be used to help the child understand the story of David and thus through the guidance of the counsellor to identify with the character. The counsellor should link the child's trauma with the story of David. The child could even express some emotion (hopefully at this stage it will have changed from the earlier emotions in session 1 and 2 and will it mostly be memories of emotions).

With the story of David, and "the Lord as his Shepherd", fully explained and acted out, the counsellor should move to the narrative of Jesus in John 10:1-15.

John 10

The Good Shepherd and His Sheep (NIV)

¹"Very truly I tell you Pharisees, anyone who does not enter the sheep pen by the gate, but climbs in by some other way, is a thief and a robber. ²The one who enters by the gate is the shepherd of the sheep. ³The gatekeeper opens the gate for him, and the sheep listen to his voice. He calls his own sheep by name and leads them out. ⁴When he has brought out all his own, he goes on ahead of them, and his sheep follow him because they know his voice. ⁵But they will never follow a stranger; in fact, they will run away from him because they do not recognize a stranger's voice." ⁶Jesus used this figure of speech, but the Pharisees did not understand what he was telling them.

⁷Therefore Jesus said again, "Very truly I tell you, I am the gate for the sheep. ⁸All who have come before me are thieves and robbers, but the sheep have not listened to them. ⁹I am the gate; whoever enters through me will be saved. They will come in and go out and find pasture. ¹⁰The thief comes only to steal and kill and destroy; I have come that they may have life and have it to the full.

¹¹"I am the good shepherd. The good shepherd lays down his life for the sheep. ¹²The hired hand is not the shepherd and does not own the sheep. So, when he sees the wolf coming, he abandons the sheep and runs away. Then

the wolf attacks the flock and scatters it. ¹³ The man runs away because he is a hired hand and cares nothing for the sheep.

¹⁴ “I am the good shepherd; I know my sheep and my sheep know me— ¹⁵ just as the Father knows me and I know the Father—and I lay down my life for the sheep.

Again, this narrative should be explored by the counsellor and the child. Play could help with the confirmation of the love of Jesus that is described as the Good Shepherd, the one who knows his flock and who will protect His sheep. The Good Shepherd gave His life for His flock (sheep) “and I lay down my life for the sheep” verse 15. That happened when He died on the cross for us. The counsellor can creatively expand on this theological theme, even refers to the Wordless Book (Pastoral Toolbox).



Creative activity

Since this is the last session, it is a good idea to let the child make something that he/she could take home for a keepsake. The researcher recommends something that would remind the child of the Hope there is in Christ. Depending on the age of the child, he/she could make a sheep by pasting cotton wool balls on a picture of a sheep, and writing a verse on the back, Ps 23:1 for instance. Bigger children could be provided with a wooden cross (available at craft shops) to decorate to their liking, also with a verse visible on the front or at the back of the cross. This would remind children of the counselling they received and help them to remember that “The Lord is my Shepherd”.

Refer to Pastoral Toolbox

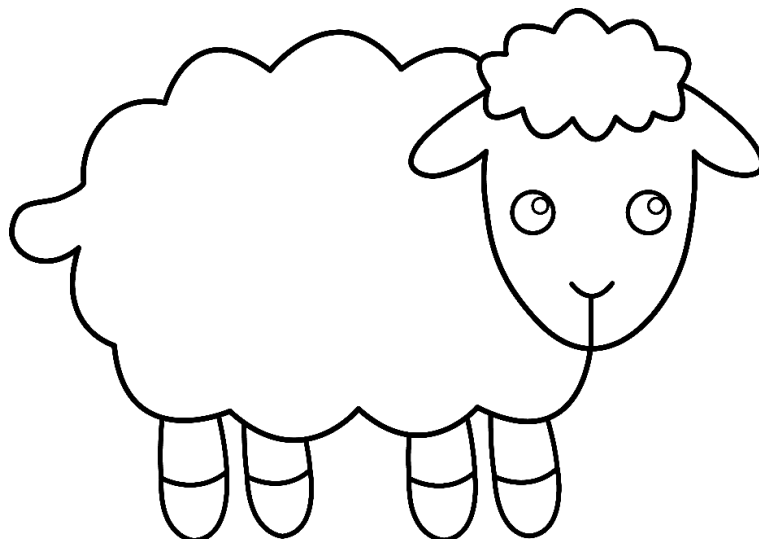


Figure 6-21: Sheep (Clipartmax;2019)

End of session



To conclude this session, let the child pick one of the Prayer tools from **the Pastoral toolbox** and help him/her if they need help with praying.

6.2.5 The Toolboxes

6.2.5.1 General toolbox



Information and tools to help the parents and the child

Intake interview

Dear Parent, you have the privilege of knowing your child his/her whole life. I really want to help your child, but first I need to get to know your child a lot better. Counselling children differ from counselling adults. Here our progress is built on trust and a good relationship. This takes time. You can help me by completing this intake interview, as thoroughly/accurately as possible. Do not leave out any information. Even if it might seem irrelevant or unimportant to you, but it could help me to understand your child better. Please feel free to contact me afterwards if you remember something that you did not implicate on the form. In the long run we will be partners in helping your child, your family and yourself.

Thank you

Table 6-1: Family's information

Family's information:		
Child's name:	Surname:	
Child's age:	Mother's name:	
Home telephone no:	Father's name:	
Parent's Marital status:	Mother's cell phone no:	
If divorced, who has custody?	Father's cell phone no:	
Please list information about your child's siblings (please include stepsiblings if applicable)		
Name:	Age:	Relationship:

School and other interests					
Current school:			Grade of child:		
Did your child ever have to repeat a grade? If so, which grade?					
Subjects your child enjoys: (name them, please)					
Subjects your child does not like: (name them, please)					
Does your child have favourite hobbies/toys/interests?					
Does your child have friends?					
Behaviour patterns:					
Does your child have problems with eating?		Yes		No	
If yes, please explain:					
Does your child have problems with sleeping?		Yes		No	
If yes, please explain:					
Does your child have separation issues?		Yes		No	
If yes, please explain:					
Does your child not want to go to school?		Yes		No	
If yes, please explain:					
Are there any adult friends/family your child seems reluctant to visit?		Yes		No	
If yes, please explain:					
Has your child ever been a primary (something traumatic happened to themselves) victim to a traumatic incident?					
		Yes		No	
If yes, please explain:					
Has your child ever been a secondary (something traumatic happened to somebody else, and they have witnessed it or heard about it) victim to a traumatic incident?					
		Yes		No	
If yes, please explain:					
In general, how would you describe your child's behaviour? (please mark all applicable)		Not at all	A little	A lot	N/A
Shy					
Energetic					
Plays well with others					
Plays well alone					
Sad					
Worries					
Outgoing					

Anxious				
Uncooperative				
Angry				
Aggressive				
Distractible				
Loving				
Happy				
Imaginative				
Controlling				
Flexible				
Independent				
Counselling experience				
Has your child ever consulted a counsellor or therapist?			Yes	No
What were the reasons for consulting a counsellor/therapist?				
Was it a positive or negative experience?			positive	negative
Please explain:				
Was it helpful?			Yes	No
Please explain:				
In general, how would your child relax/calm down/deal with stress (please mark all applicable)	Not at all	A little	A lot	N/A
Physical activity				
Rocking/holding				
Jog/walk				
Crying				
Playing				
Reading				
Relaxation exercises				
Talk to someone				
Watch TV				
Prayer				
Other?				
Nothing				
Values/Belief system				
Does your family have a religious affiliation?		Yes		No
If yes, what religion?				
Is your religion a source of support for your child?		Yes		No

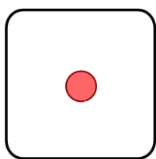
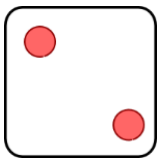
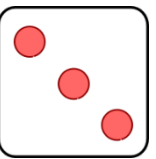
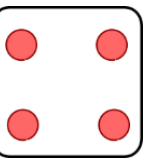
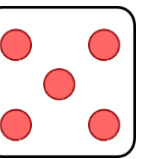
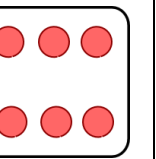
Anything else you would like to bring under the counsellor's attention?	

Intake interview (cf APA, 2018)

Getting to know each other.

- Getting to know you

Table 6-2: Getting to know you (cf Delmundo, 2018)

						
	Start	Start	Start	Start	Start	Start
1	What is your favourite animal?	Name your favourite movie.	What is your favourite song?	Who is your favourite movie star?	What is your favourite sport?	Name your favourite food.
2	Who would you like to meet?	Where would you like to go on holiday?	Would you choose a cat or a dog as a pet?	If you could be anybody, who would you choose to be?	Who is your role model?	Would you choose a rabbit or a spider as a pet?
3	Name your favourite Bible story.	Name your favourite Bible character.	Name your favourite Bible verse.	Which character in the Bible don't you like?	Which Bible story don't you like?	Do you believe that Jesus died for your sin?
4	What makes you special?	What do others like about you?	What talent do you have?	If you could be anywhere, where would you choose to be?	What super power do you wish you had?	What is your dream?
	Finish	Finish	Finish	Finish	Finish	Finish

Rules:

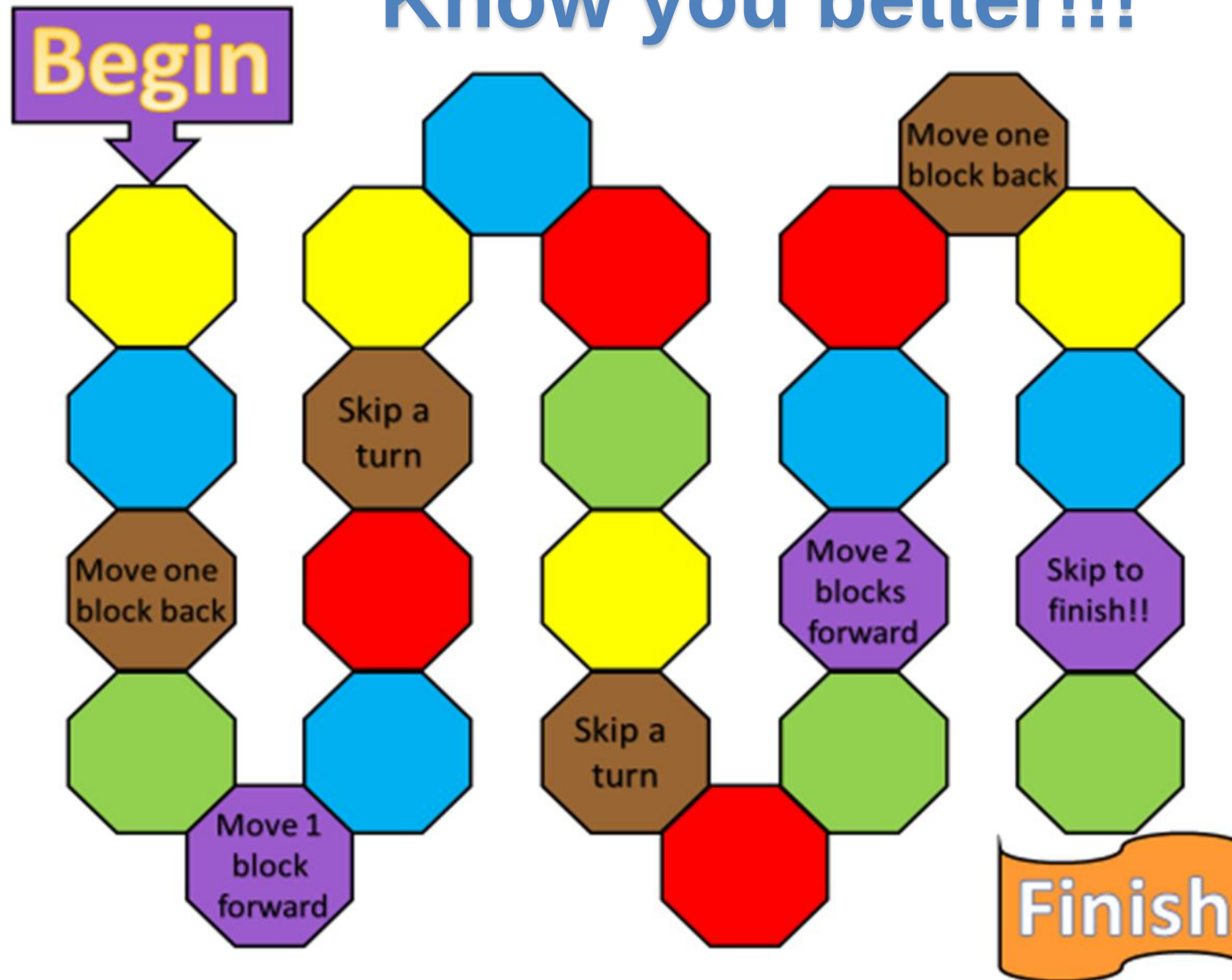
- Each player gets six markers, one to be placed on the picture of each numbered dice (start).
- Players take a turn to roll the dice.
- To determine which marker to move, the first player must roll the dice and move the marker in the corresponding column one space down.

- The player must answer the question on which the marker landed before the next player can take his/her turn to roll the dice.
- The winner is the first player to have moved all six his/her markers all the way down to the "Finish"-line.

This game could work well even if the family come along and the counsellor first needs to see how they react to each other and to get to know them better.

Free to download of a similar game at: https://en.islcollective.com/resources/printables/worksheets_doc_docx/getting_to_know_each_other_dice_game/questions-and-short/108579

Know you better!!!



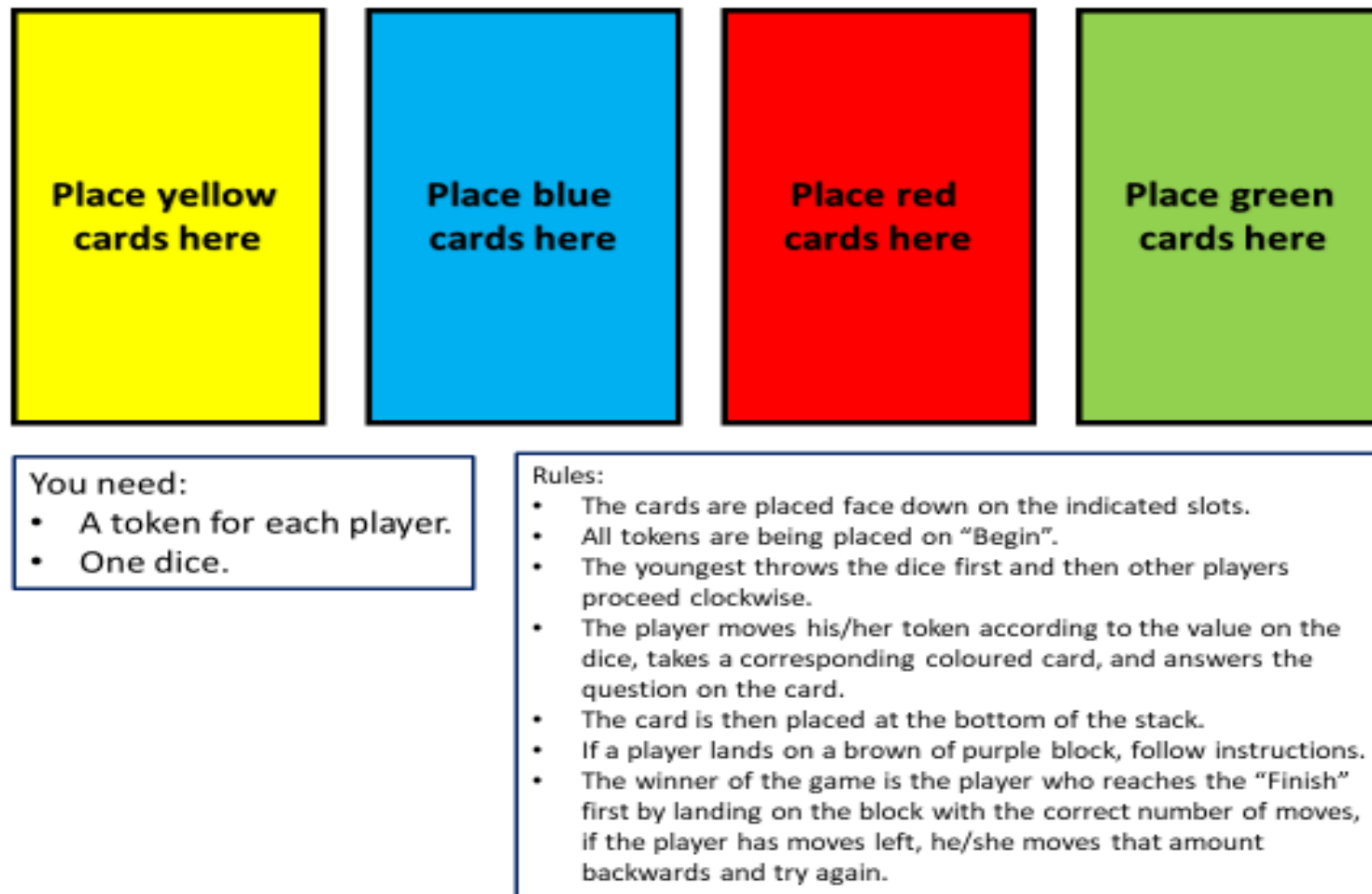


Figure 6-22: Know You Better (Developed by researcher.)

- **Playing of the “Know you better” game** (developed by the researcher)

Introduce the child to the game.

The next set of questions should be printed (one question per card) on the correct colour card and placed face down on the game board.

Would you rather: (Yellow cards)

...have a cat or a dog as a pet?

...swim in the sea or in a swimming pool?

...have a chocolate or a packet of chips?

...study for a History exam or Geography exam?

take a shower or a bath?

...read a book or play outside?

...watch a DVD with a friend or play a board game?

...spend money on sweets or toys?

...drink a soda or a milkshake?

...eat a pizza or a burger?

My favourite....(Blue cards)

snack is...

kind of pet is...

time of the day is....

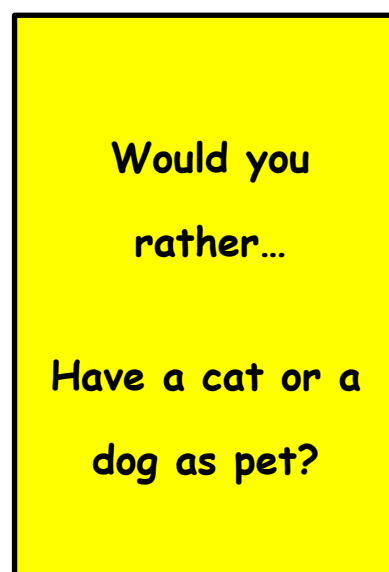
subject is...

Sport to participate in is...

TV show is....

wild animal is...

movie is...



(Example of the card)



(Example of the card)

hobby is...

colour is...

What I like least...(Red cards)

...eat broccoli or pumpkin?

...mathematics or science?

...spiders or snakes?

... jam or peanut butter on my sandwich?

...to clean my room or to clean the bath?

...babysit my brother/sister or to clean up after the dog?

...to do homework or wash the dishes?

...dark places or small spaces?

... talking to strangers or walk to school alone?

...to be called names or to be gossiped about?

If I could.....I would...(Green cards)

*The card states the "could",
the child should decide on the "would".*

... win a million rand?

...choose a holiday destination ?

... choose what to eat for supper ?

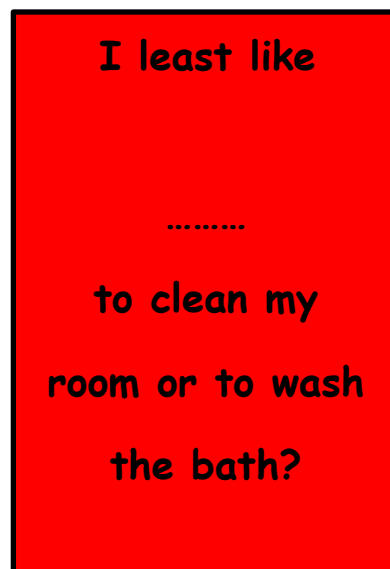
(Example of the card)

...meet a famous person ?

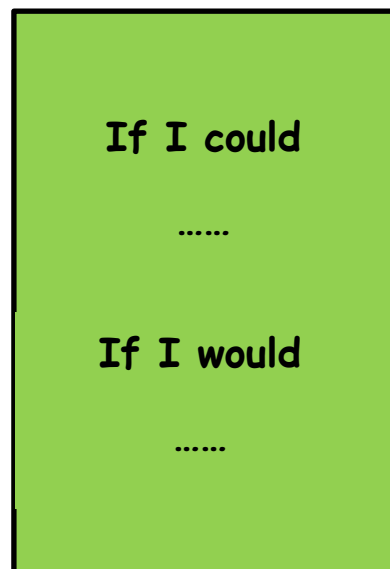
...be (a person) ...?

... invite a friend for a sleepover...?

... be a wizard...?



(Example of the card)



...be an animal...?

...skip school...?

...be anywhere I choose...?

- Grobler's relationship board game

Table 6-3: The 24 questions to Grobler's board game– translated by the researcher.

Grobler's relationship building board game (2013:153)		
1	Ken jy vir Jesus en wat weet jy van Hom?	Do you know Jesus and what do you know about Him?
2	Wat is die snaaksste ding wat al ooit met/in jou familie gebeur het?	What was the weirdest experience that ever happened to your family?
3	Wat laat mense doodgaan?	Why do people die?
4	Is jy bang dat ander mense vir wie jy lief is, sal doodgaan?	Are you afraid that some of the other people you love, might die?
5	Wat maak jou bang?	What scares you?
6	Het jy 'n troeteldier en wat is sy naam?	Do you have a pet and what is his name?
7	Wat/hoe speel jy en jou maats?	What/how do you and your friends play?
8	Het jy al ooit gehuil? Waar en wanneer?	Have you ever cried? Where and when?
9	Wat doen jy en jou (oorlewende) ouer wat lekker is?	What activities do you and your remaining parent get involved in?
10	Kan jy keer dat iemand doodgaan?	Can you stop people from dying?
11	Wat is jou beste maat se naam?	What is your best friend's name?
12	Wat is jou grootste droom/wens?	What is your biggest dream/wish?
13	Waar is die hemel en hoe is dit daar?	Where do you think is heaven and what do you think is it like there?
14	Het jy ander familie?	Do you have other family as well?
15	Vertel vir my iets wat jy van jou pa of ma kan onthou.	Tell me something about your mother or father (deceased) that you can remember?
16	Kry jy soms hoofpyn of maagpyn of is jy soms naar?	Do you sometimes get headaches or tummy ache or feel nauseous?

Grobler's relationship building board game (2013:153)		
17	Praat jy ooit met iemand oor jou hartseer of verlange?	Do you ever talk to someone about what makes you sad? Or how you miss your parent?
18	Wat mis jy die meeste van jou ma of pa?	What do you miss the most about your mother or father?
19	Wat is vir jou nou nog lekker.	What do you still enjoy?
20	Vertel my van 'n vakansie waar julle almal saam was.	Tell me about a holiday where all of you were together?
21	Slaap jy lekker in die aand of kry jy soms nagmerries?	Do you get a good night's sleep, or do you sometimes get nightmares?
22	Dink jy jou pa of ma kon keer of dit verhelp om nie dood te gaan nie?	Do you think that your mother or father could have prevented his or her death?
23	Glo jy dat jy eendag weer jou pa of ma sal sien?	Do you believe that someday, you will see your mother or father again?
24	Wat sou jy nog graag vir jou pa of ma wou sê?	What would you have liked to still tell your mother or father?

A simple board game is made, and the child makes use of a dice to move forward. Question 1 and 23 are compulsory.

Creative activities

- **Arts-and-craft supplies**

The counsellor could use any kind of craft supplies. Important materials are: glue, glitter, pipe-cleaners, googly eyes, crayons, paints, coloured paper, coloured ink and stamps, wool etc.

- **Show and tell**

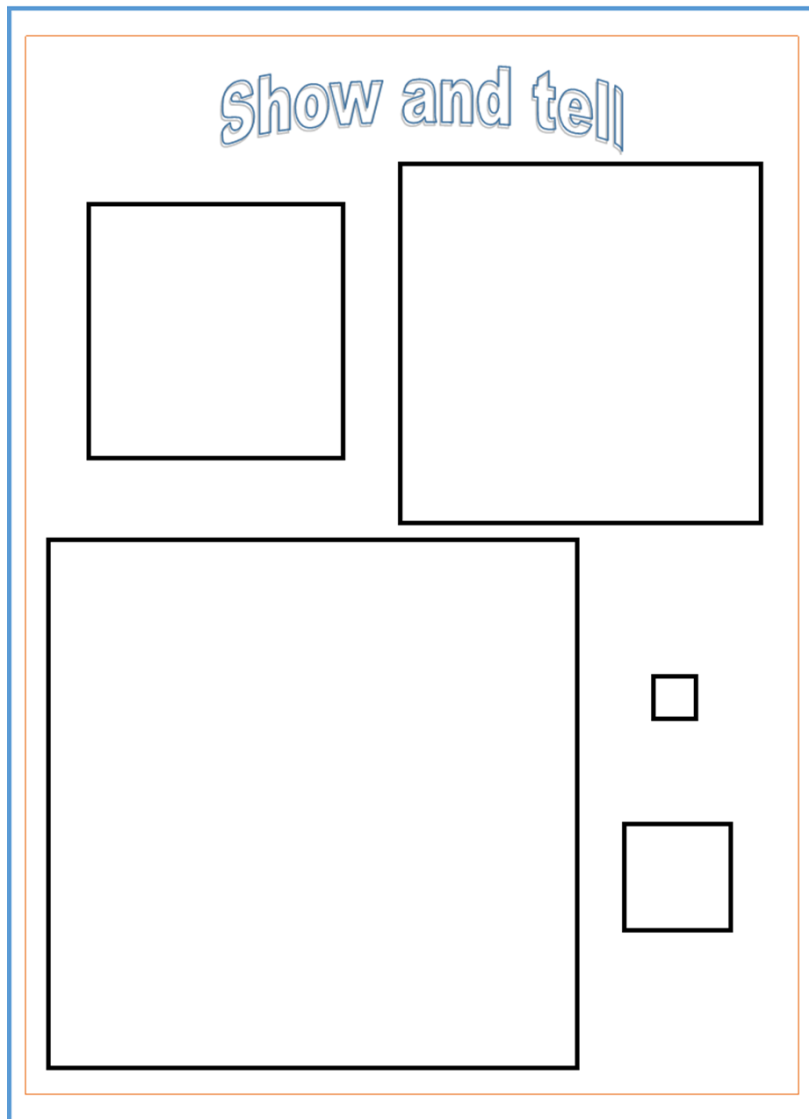


Show and tell is one of the techniques used in Trauma-Informed Practices (TIP) (see 3.2.2.3.1). The therapist uses a worksheet with different sizes of blocks on it. He/she would ask the child which box indicates the size of the child's problem, fear, anger, sadness etc. The child would rate the problem on a scale from 1 to 5, with 5 being the biggest problem. The child is then motivated to draw his/her worry/fear/anger etc. in the chosen box. Children might even draw in more than one box since they could have more than one problem. Some additional questions that could be asked are:

- What happens to you when you worry about this problem?

- What makes it go away, even for a short time?
- Did you tell anyone else about your problem/worry?

This activity can be used in various situations or traumatic incidents. This hands-on approach helps the child to show and tell about his/her fear/anger/worry or problem (Steele & Malchiodi, 2012:2000).



Toys

Toys do not have to be expensive. Most of the researcher's toys showed in this chapter were either 'hand-me-downs' or bought at cheap stores. You need to look out for bargain tables in stores. You could also ask your family and friends for toys as a birthday gift! Pastors and Ministers have congregation members that they could ask for toys. They still will need to be sifted for usefulness but building blocks for example stay building blocks.

- **General toys**

- Dough or clay playing

Easy and cheap recipes can be found on the internet, making it possible to always have some in the playroom.

By giving the child a ball of clay, he/she would soon start playing with the clay. They will start talking to the facilitator/counsellor without really realizing it. They will be engaged, and their minds will be occupied with playing of the clay.

Clay could also be used to make figures for instance after a story or Biblical story has been told.

- Sandbox and sand-play



No special tools are necessary to have a sandbox in the playroom. A cat litter box will work. I prefer a plastic container with a lid that can be stored when not in use. Any toys can be used in the sandbox. Because of its sensory value, a sandbox is very important in the playroom.

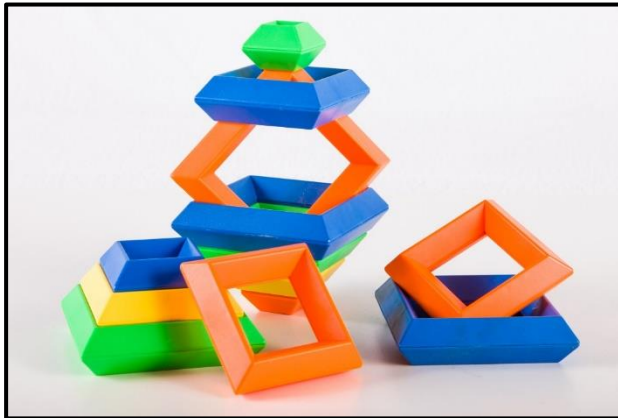
- Colourful interlinkable blocks



The colours will interest the child and by just putting it within reach, the child might show interest in them and start experimenting different ways they could fit in to each other. As soon as the child do that, it is possible for the counsellor to start asking questions about the child's story/trauma.

- Building blocks

Building blocks are as important as the interlinking blocks. It gets the child engaged and ready to talk about the things that trouble him/her.



➤ Animals

Animal toys may include farm animals, wild animals or domesticated animals. They can be used in the sandbox, or on their own. Especially the younger children would build a whole scene in the sandbox.

Animals can also be used to identify people



The counsellor can ask the child to pick one animal for each of his/her family members, including the child. The child then has to explain his/her choice for each member. Children can be very creative, and the counsellor should not make his/her own conclusions. The child needs to tell the counsellor the connection. A snake could be seen as an intelligent animal and a lion as one who protects his family. A pig could in the child's mind be someone who loves to eat and a lizard, someone who loves sunbathing.

➤ Cork board



With this board, the child could be challenged to follow the steps to create a picture, or he/she could make his/her own. The children like to play with the hammer and nails.

➤ Magnetic toys and felt boards



Magnetic toys are readily available. As with felt boards the children quickly start building a story. Both of these sensory values are important and the children see and feel different textures. Their pictures are also not static, they can change it as many times they want to.



These toys can be found at cheap toy stores and the counsellor could expand his/her collection easily and would even enjoy joining the children with these toys on the carpet.

➤ Doll houses



Doll houses are of great use. It is not only the girls that like to play with them, boys sometime also show interest in these houses. As adults, we want all the elements of a scene to fit together (the size of the house, the dolls and furniture). Most children do not even see the difference in size or colour. They will fit a long-legged doll in a tiny bed and that will be perfect for them.

➤ Toy cars

A wide variety of cars is necessary. It is a good idea to include police or rescue vehicles as well as the counsellor might get to see a child who was in an accident, or who has witnessed an accident, murder, fire, etc.



➤ A doctor's bag



Children are often afraid of doctors or hospitals, especially if they had a prior negative experience. Playing with a doctor's bag, listening to the child's (and soft toy's) heart, taking blood pressure and even giving an injection, can prepare a child for a medical procedure. It can also help a child that was traumatized in a medical scenario. Playing out the scene according to the TIR/C guidelines could assist the child with traumatic markers and it will also serve as a preparation tool for future doctor's or hospital's

visits.

➤ Realistic toy stations



These kind of toy stations are available for different scenarios. A Workbench, with tools included, a kitchen with cutlery, utensils, pots and play food, bathing facilities for toy babies and supermarkets with cash registers, supplies and toy money are readily available. These are the kind of toys that children outgrow and by asking around the counsellor should be able to get some of these toys without having to pay for it.

Children like to play at these stations. Counsellors should not focus on gender specific toys as all children might relate to these toys.

- **Toys have more than one purpose.**

➤ Human figures



Human figures are very important in the playroom. They will be used in the sand-box, in accident-, robbery-, domestic violence-, molestation/ rape-, bullying-, divorce- and reconstructed families' scenes. Almost every scene/situation that a child could have experienced as traumatic, has a human factor. If humans were not responsible for the traumatic situation, they were bystanders, or

they helped at the scene.

Having these figures are very important, but it is difficult to find. The only toys the researcher ever had to import, were these figures. No South African manufacturers could be found.

➤ Soft toys



Soft toys could be comforting in the toy-room. A child that is emotionally charged could choose a soft toy of his/her liking to hold in a session.

Soft toys can also be used as puppets, to tell the story. On the other hand, they can be used as a non-threatening listener.

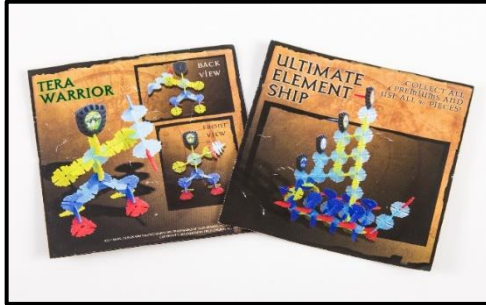
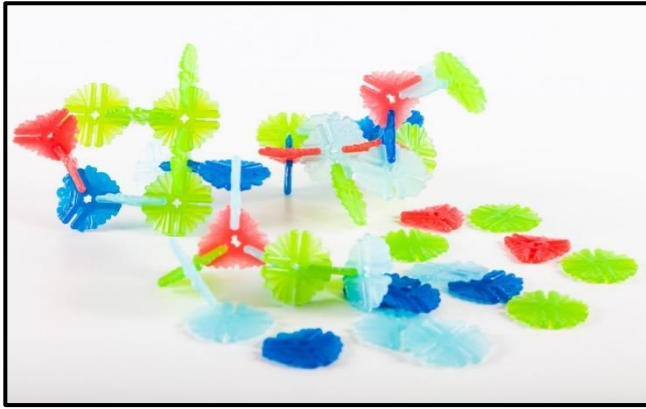
➤ Pillar blocks

For babies, these blocks would simply be building blocks (some of the six to eight-year-olds' sometimes think so too). But by giving the child the blocks and ask him/her to build the height of their fear or problem, it becomes a measuring tool. If it is built all the way upwards, the problem or fear is very big. If only a few blocks are used, the intensity is lower.



• **Fast-food restaurant toys**

These toys are used in my playroom with great success. It came from a fast-food restaurant. I would just put it within the child's reach, and they will begin building something, get engaged and tell their story without even realizing it.



These puppets also came from a family restaurant and work wonderfully in the playroom.



Often figures from fast-food restaurant end up just lying around. Personally, I prefer not to use action figures, but even they sometimes help the child to identify with an ugly or very strong attacker.

6.2.5.2 Pastoral toolbox



- **Prayer**

- Use a prayer box to help the child identifying things which he/she can pray for. Make cards by printing different pictures on cardboard and laminating it for durability. Make sure to include nature pictures, food, clothes, school, families, sport etc. Use a plastic holder to keep the prayer cards save in. The child can choose some topics to pray for, the counsellor can choose a few as well and also pray according to it. This could motivate the child to pray. Spiritual themes as Passover, Easter and the birth of Jesus could also be added.

- Prayer rocks is also a helpful way to get the children to pray. Use white pebbles and draw specific items, that the child could pray for, on them. The child could later make his/her own prayer rock-bag by drawing pictures or writing names of people on the rocks and keeping them in a rock-bag. Spiritual themes could also be added.



- **Scriptural passages to be used for specific traumas**

Look for the trauma that you would like to address in the left column, find the text in the next column and a brief description of an application in the last column.

In column 3, the applications are alphabetically numbered, since they are used for more than one incident. Look for an application with the same alphabet number to compare the notes or to see which incident it was also used for.

Table 6-4: Table of possible incidents

Possible incidents	Scripture	Application
Molestation	Mark 10:13-14	(a) Children who experienced molestation, rape, abuse or domestic violence abuse, could find peace in knowing that Jesus was glad to see the children and wanted to bless them even while some adults wanted to interfere. Jesus cares, even if some adults do not care (Basson, 2010:213).
Molestation	Mark 4: 35 – 41	See (g) replace divorce with molestation (Basson, 2010:213).
Molestation	Psalms 13	(k) Children who had been molested may feel that they have been let down. The perpetrator is most likely known to the victim and this is when a relationship is broken. In this Psalm, David feels that even God let him down. He talks to God through his brokenness. He yearns for God, he feels alone and that everybody, even God has left him. But through his tussle, he realizes that God already saved him, that God loves him and that he could put his trust in the Lord. Children that have been molested might have the same feelings and David's testimony could help them to remember like David did (Basson, 2010:225).
Rape	Mark 10:13-14	See (a) (Basson, 2010:213).
Rape	Mark 4: 35 – 41	See (g) replace divorce with rape (Basson, 2010:213).
Rape	Psalms 13	See (k) replace molestation with rape (Basson, 2010:225).
Abuse	Mark 10:13-14	See (a) (Basson, 2010:213).
Abuse	Mark 4: 35 – 41	See (g) replace divorce with abuse (Basson, 2010:213).
Household abuse	Mark 10:13-14	See (a) (Basson, 2010:213).
Household abuse	Mark 4: 35 – 41	See (g) replace divorce with household abuse (Basson, 2010:213).
Divorce	Mark 10:13-14	(b) Children who believe that they played a part/role in the parent's divorce, can be helped to realize that adults do sometimes make mistakes. The disciples wanted to keep the children away from Jesus, but Jesus was glad to see them and wanted to bless the children. It was not the children's fault that the disciples handled the situation negatively (Basson, 2010:214).
Divorce	Johannes 6: 1 – 14	(c) Children might feel that they are a burden to parents, when they have to rotate between parents. The fact that Jesus used a child, could help the children feel "important" instead of a burden or in the way (Basson, 2010:215).

Possible incidents	Scripture	Application
Divorce	Mark 4: 35 – 41	(g) Children of divorced parents might feel if they have lost control of their lives. They have to adapt to new surroundings and situations. In this narrative, Jesus calms the storm that seemed to be “out of control” (Basson, 2010:220).
Loss of a parent	Johannes 6: 1 – 14	(d) Children who lost their parents through death or who went through a divorce, often don't know who is going to provide for them. Children could identify with the disciples who didn't have a plan to feed the crowd of people. Jesus provided through a miracle (Basson, 2010:215).
Loss of a parent	Genesis 37, 39 to 46	(h) When a child loses a parent/parents, he/she might feel hopeless. All future plans suddenly changed. Joseph didn't lose his parents but was separated. He's “lost” his father who loved him very much. In this narrative, the reader can see how God has been with Joseph. Everything that Joseph did was blessed and a success and he didn't remain a slave. A child could relate to Joseph in that God is with him/her as He was with Joseph (Basson, 2010:223).
Loss of a parent/ someone close	Johannes 11:1 – 44	(e) A child might feel that he/she is the only one to mourn. In the narrative of Lazarus, the child could see that Jesus also mourned the death of His friend even though He was to do a miracle. The fact that Jesus was with His friends and family, and that they were crying, could comfort the child (Basson, 2010:218).
Negative peer pressure	Johannes 11:1 – 44	(f) Peer pressure influences the way children react. In this narrative the two sisters react differently to the death of their brother. Children could identify with the difference. Martha mourns on her own, while Maria is part of a group. This narrative could be used to warn children against negative peer pressure (Basson, 2010:218).
Negative peer pressure	Genesis 37, 39 to 46	(i) Children influenced by peer pressure could feel that the group is unfair to them. The needs of the group are more important than the individual. Joseph was treated unfairly by his brothers and Potiphar's wife, He ended up in jail. Through the guidance and presence of God, the unfairness ended in some positive experiences. Children who suffer through negative peer pressure, who are treated unfairly, could find comfort in Joseph's story. He processed the unfair doings and achieved success (Basson, 2010:224).
Negative peer pressure	Psalms 13	See (k) at ‘molestation’. A child could feel captive by negative peer pressure. They could feel as if they have nobody to go to, they might feel very alone. In the end David realized that God loves him and that he could put his trust in the Lord, even though negative peer pressure was present (Basson, 2010:226).

Possible incidents	Scripture	Application
All trauma	Genesis 37, 39 to 46	(j) According to Basson (2010:224) Joseph's story is one, many children can relate to although under different circumstances and it could make a difference in their lives. This narrative could re-assure the child that God will never leave them, even if they are in very difficult circumstances.
All trauma	Jud. 6-7	(l) Gideon's people were oppressed by the Midianites. God chose Gideon to do the unthinkable, to save his people. Gideon told the Lord that he was not the right person. "My clan is the weakest in Manasseh, and I am the least in my family." (NIV) But God made him bold. God even told him to make the soldiers fewer. In the end God and Gideon won the battle because Gideon trusted the Lord. Trauma can cause children's self-esteem to be low, they are not good enough. Gideon had to obey the Lord and to allow the Lord to use him in a very important way. God is with the traumatized child and God has a plan for all His children.
Humiliation	Mat. 27:28-30	(m) Jesus was humiliated when the soldiers stripped Him of His clothes and put a scarlet robe on Him, with the purpose of humiliating him. They made a crown of thorns and put it on His head. In His right hand they put a staff, then they knelt in front of him and mocked him. "Hail, king of the Jews!" they said. They spat on him and took the staff and struck him on the head again and again." NIV His humiliation continued on the cross. Being crucified was the most humiliating way to die. The child could find peace in the fact that even Jesus, the Lord of Lords, had been humiliated.
Uninvolved parents	1 Sam. 16:10-12	(n) David's father did not acknowledge him as one of his sons when the prophet Samuel came to their house for an offering. Samuel had to ask Jesse if the sons in front of him, were the only sons. Only then did Jesse admit that he had a younger son tending the sheep. Samuel had him called and when David came, the Lord told Samuel to anoint him as the new king of Israel. "...and from that day on the Spirit of the Lord came powerfully upon David." NIV God does not need involved parents to have a specific plan for you. Even if your parents are uninvolved in your life, God can make big things happen.

The children's ministry resource Bible (Bible:1993) provides numerous Lessons/Stories that can be used. This Bible can be of great help, especially if the Counsellor/Pastor/Minister are not used to tell Bible stories in an age appropriate manner. The researcher included a few of the Bible's Lessons/Stories (Bible:1993).

Lesson: JESUS IS PUT ON TRIAL AND CRUCIFIED (John 18; 19)

Teacher's Objective: The unsaved child will believe in the Lord Jesus Christ as his personal Savior, trusting in Christ's death on the cross as payment for his sins.

Child-Related Truth: Trust in Jesus to save you from sin's punishment.

I. INTRODUCTION

When was the last time you were punished for doing something wrong? Perhaps you were punished because you failed to clean your room or because you didn't pay attention to your parents' curfew. Perhaps you were punished because you got into a fight at school or because you were talking when you were supposed to be listening to your teacher. Often we are punished because we do something wrong. The Bible tells us of One who was severely punished although He was innocent—He had done nothing to deserve His punishment. He had gathered with His closest friends in a quiet garden when suddenly the silence of the night was broken by the sound of approaching soldiers.

II. PROGRESSION OF EVENTS

- A. Judas, accompanied by a crowd of Roman soldiers carrying swords and clubs, found Jesus with His disciples and betrayed Him with a kiss (18:1–3; Matthew 26:49).**

[Judas, one of the twelve disciples, had agreed to betray Jesus for thirty pieces of silver. The agreed signal was a kiss, which the Jews customarily used to express affection and reverence.]

- B. As Jesus willingly submitted to the soldiers, Peter impetuously cut off the ear of Malchus—the high priest's servant, but Jesus restored it, commanding Peter to put away his sword (18:4–11; Luke 22:50, 51).**

- C. The soldiers bound Jesus and brought Him to Annas, the former Jewish high priest, and then to Caiphas, the reigning high priest, for questioning and trial (18:12–14, 19–24).**

- D. After false witnesses testified against Jesus, Caiphas denounced Jesus' claim to being God's Son and allowed the members of the court to blindfold, beat, and spit on Him (Mark 15:16, 20; Luke 22:63–65).**

Why would Jesus allow men to accuse Him of lying and treat Him so cruelly? He did it because of His love for you and me. When the Bible says that "God so loved the world" (John 3:16), it's referring to all the people in the world. God is the One who made each of us. He wants you and me to be with Him in heaven someday. But because God is holy, no sin can be where He is. So God made a plan for our sin to be taken away. Jesus' suffering and cruel treatment was part of this plan which He willingly allowed because of His love for you (Luke 24:46).

- E. The soldiers then brought Jesus to Pilate, who asked Jesus if He was a king. Jesus replied that He was, but "not of this world" (18:28–37).**

[Pilate was concerned that Jesus posed a political threat to Rome. Jesus assured him that His kingdom did not rival Rome: it was of another place—heaven.]

- F. Although Governor Pilate found no fault in Jesus, he sent Him to Herod, another Roman ruler, who mocked and ridiculed Jesus and then returned Him to Pilate's court (Luke 23:6–12).**

- G. When Governor Pilate asked the Jews if he should release to them Jesus or Barabbas, a well-known rebel and murderer, they responded by shouting for Barabbas's release and Jesus' crucifixion (John 18:39, 40).**



How sad that the people apparently didn't realize who they were condemning to death. Jesus was God, the Son. He had no sin—His thoughts, words, and actions always pleased God, the Father. How unlike you and me. We are born wanting our own sinful way (Ecclesiastes 7:20). Think of times when you have not pleased God. Perhaps you have wished something bad would happen to someone who hurt you. Maybe you have lied to your teacher at school. Perhaps you have selfishly refused to share something with your brother or sister. The Bible says that our sin deserves punishment—separation from God forever (read Romans 6:23). But because Jesus was perfect, He suffered for our sin so that we would not have to. You can **trust in Jesus to save you from sin's punishment**. Being God's perfect Son, Jesus had no hatred for the crowd even as they cried out for His death. If only they would have realized who He really was.

H. To satisfy the Jews, Pilate had Jesus whipped and a purple robe placed on His shoulders and a crown of thorns on His head, but still the Jews demanded His death (19:1–15).

[The whipping was done using strips of leather embedded with pieces of metal and bone. The purple robe, suggesting royalty, and the crown of thorns were used to mock Christ's declaration of kingship.]

I. Jesus was crucified along with two criminals—one on His left and one on His right (19:17–22).

J. As Jesus looked down from the cross upon the soldiers who had crucified Him, He asked God to forgive them (19:23, 24; Luke 23:34).

Although the soldiers nailed Jesus to the cross and mocked Him as the blood flowed from His hands and feet, Jesus still loved the soldiers and had compassion on them. Because Jesus was dying for their sins, He could ask God to forgive them. Christ's payment for sin applies to our lives as well. The Bible says that we have "redemption through His blood, the forgiveness of sins" (Colossians 1:14). Jesus had promised that His suffering on the cross and resurrection from the dead would pay for all sin. You can **trust in Jesus to save you from sin's punishment**. As He suffered and died, Jesus still had compassion on the soldiers who mocked Him.



III. CLIMAX...

Jesus cried out, "It is finished!" and died on the cross, taking the punishment for all sin forever (19:30).

IV. ENDING...

A. Conclusion

1. Joseph of Arimathea, a wealthy follower of Jesus, obtained permission to take Jesus' body and then buried Him in a new tomb (19:38–42).
2. Concerned that Jesus' disciples might steal His body and claim that He had risen from the dead, Governor Pilate sealed the tomb and placed a guard outside (Matthew 27:62–66).

B. Invitation (Unsaved)

Although Pilate did not believe that Jesus would rise from the dead, he was wrong. Jesus, the powerful Son of God, conquered death by rising from the grave in three days—just as He had promised. Jesus has also promised to forgive your sins and to give you eternal life if you will believe in Him. The Bible says, (John 5:24). To believe in Jesus means to admit to God that you are a sinner, and to **trust in Jesus to save you from sin's punishment**. Have you ever told God that you want forgiveness of your sins and eternal life? If not, you can do so right now. [See invitation helps, page 1145.]



Bible says, (read Isaiah 59:2). Jesus is the only One who can rescue you from your sin that separates you from Him. Jesus had rescued Mary from the guilt and shame of her sinful life. But now as she gazed into the empty tomb, she was very sad.

- F. When Mary looked inside the tomb once again, she saw two angels dressed in white, sitting where Jesus' body had been (20:11, 12; Luke 24:4, 5).**

[Mary was not aware that it was these angels who had come from heaven to roll the heavy stone away from the tomb (Matthew 28:2, 3).]

- G. The angels, telling Mary not to fear, proclaimed that Jesus was not there because He had risen from the dead (Matthew 28:5, 6).**

- H. Not understanding the angels' message, Mary turned around and saw a man she assumed to be the gardener (John 20:14, 15b).**

- I. The man asked Mary why she was crying, and she told him that she wanted to find Jesus (20:15).**

- J. When the man called Mary by name, she realized that He was Jesus and immediately cried out, "my Teacher!" (20:16).**

Through her tears Mary suddenly recognized that the man speaking to her was indeed her teacher and her Lord. He truly was God's perfect Son who came to earth to die for her sins, providing a way to know Him as her Savior. But Jesus didn't only die for Mary's sins; He also died for your sins and mine. The Bible says, (read 1 Corinthians 15:3, 4). When the Lord Jesus died on the cross He was taking the punishment that you and I deserve for our sins. He willingly suffered, giving His life's blood, and then came alive again so you can live forever with Him. **You can be saved because Jesus died and rose again for you.** When Jesus called Mary by name, she recognized His voice, realizing that He was her Lord who had truly come back to life!



III. CLIMAX...

Mary was no longer sad, but rejoiced knowing that the Lord Jesus had died and risen for her!

IV. ENDING...

A. Conclusion

1. Jesus instructed Mary to tell the disciples that she had seen Him (20:17).
2. Mary immediately obeyed Jesus, sharing with others all that had occurred (20:18).

B. Invitation (Unsaved)

Mary wanted to share the good news of Jesus' resurrection with the disciples and others. All who believe in the Lord Jesus could be saved from their sin. **You can be saved because Jesus died and rose again for you.** You must be willing to admit to God that you have sinned. You must believe that Jesus died to pay for your sins and to give you eternal life. The Bible says, (John 5:24). If you believe that Jesus died and rose again for you, you can live forever with Him. Will you believe on the Lord Jesus right now? [See invitation helps, page 1145.]



Lesson: JESUS RISES FROM THE DEAD (John 20:1–18)

Teacher's Objective: The unsaved child will trust in Jesus' death and resurrection for salvation.

Child-Related Truth: You can be saved because Jesus died and rose again for you.

I. INTRODUCTION ...

John was very sad when his nextdoor neighbor, Tim, had to move away. They had played together after school nearly everyday, but now John was sad because he missed his friend very much. Becky was sad when her Grandmother Taylor died. Grandmother Taylor had been sick for a long time. Becky was glad that her grandmother was now in heaven without pain, but she was sad because she missed her grandmother very much. Have you ever been sad because someone you loved had gone away? (Have children discuss.) Our Bible lesson today tells of a woman who was very sad because someone she greatly loved had been taken away.

II. PROGRESSION OF EVENTS

- A. On the Sunday morning after Jesus' death and burial, Mary Magdalene arrived at Jesus' tomb, bringing spices and perfumed oils to pour over His body (20:1; Mark 16:1).**



Mary wanted to pour spices and oils over Jesus' body to perfume it and to express her love and devotion to Him. Mary loved Jesus very much for, as God's perfect Son, He had freed her from Satan's power and had given her a new life (Mark 16:9; Luke 8:2). By caring about Mary and meeting her needs, Jesus showed God's great love for her. God cares about you and loves you with a love that will never end (Jeremiah 31:3). Although He is completely pure and He knows about your sin, you can still be part of His forever family. What an amazing love! Mary accepted God's love and wanted to express her love for Him by bringing spices and oils to Jesus' tomb.

- B. Mary was suddenly alarmed when she saw that the heavy stone which sealed Jesus' tomb had been rolled away (20:1).**

[Pilate had placed a special seal on the tomb and had ordered a guard to prevent the disciples from stealing His body and claiming that He had risen from the dead.]

- C. When Mary realized that the tomb was empty, she ran to tell Peter and John that someone had stolen Jesus' body (20:2).**

[Since Mary knew that the disciples would not have taken Jesus' body, she believed that grave robbers had stolen it.]

- D. Peter and John ran to the tomb and found it empty except for the linen burial cloths in which Jesus had been wrapped (20:3–7).**

[The fact that the grave clothes were all neatly folded was the first sign that a robbery had not taken place.]

- E. The disciples returned home, but Mary remained outside the tomb crying (20:10, 11a).**



Had someone stolen Jesus' body from the tomb? Mary was very sad because her Savior was dead and now she couldn't even find His body to lovingly care for Him. Jesus had been the only One who could rescue her from the guilt and shame of her sinful life. Eventually our sin will cause us to feel guilty and ashamed inside. The Bible says that each one of us has sinned. Sin is any action or thought that does not please God. (Discuss—being selfish with toys, being cruel to animals, sneaking into theatres or sporting events without paying, cheating on an exam in school, and so on.) Sin not only causes guilt and shame, but it keeps you apart from God forever. The

Lesson: THE RISEN LORD ASCENDS TO HEAVEN (Acts 1:3–12)

Teacher's Objective: The saved child will prepare for Christ's return by using the questions taught in the lesson to make right choices about his life-style.

Child-Related Truth: Jesus is coming back again.

I. INTRODUCTION

Janelle and Christopher were so excited they could hardly stand still as they watched for a glimpse of their dad. The few months he had been gone seemed like forever. Then suddenly he was there and they were in his arms! After everyone calmed down a little, Dad said, "I'm pleased you both behaved well while I was away. I am proud to be your dad." Because of their good behavior the children were happy, not ashamed, to see their dad. For them it was an exciting day!

II. PROGRESSION OF EVENTS

- A. The past forty days had been the most exciting of the disciples' lives (v. 3).**
[Their beloved Master, the Lord Jesus, had risen from the dead!]



The Lord Jesus had been nailed to a cross to die a painful death. He gave His life because He was taking the punishment for your sin. God says everyone has sinned—including you and me—and the wages of sin is death (Romans 3:23; 6:23a). Jesus was sinless in every way; He did not deserve to die. In His great love for you, Jesus suffered so that you can be forgiven of your sin. (Read 1 Corinthians 15:3b, 4.) Jesus is alive! When the disciples realized Jesus had risen from the dead, they were excited!

- B. The disciples saw Jesus alive during those forty days (v. 3).**
[The disciples talked with Him, ate with Him, and saw in His hands and feet the scars where nails had held Him on the cross (Luke 24:38–43).]

- C. When the disciples asked the Lord, "Will you set up Your kingdom at this time?" He told them, "It is not for you to know" (vv. 6, 7).**
[Perhaps the disciples had forgotten that the Lord had told them He had to go away to prepare a place for them and come back again (John 14:1–3). Instead of answering them, Jesus told them what they needed to know.]

- D. Jesus promised to send God the Holy Spirit to be with them (vv. 4, 5, 8).**
[By telling the disciples again that He would send the Holy Spirit to live in them to help and to teach them (John 14:17, 26; 16:7), the Lord was reminding His followers that He must go away for a time.]

- E. As He finished speaking, Jesus went up into the air, before their eyes! (v. 9)**
Imagine the disciples' amazement when Jesus disappeared into the sky! He was gone! Even though He had told them He was going, they didn't feel ready to see Him leave. Perhaps they had forgotten that He'd promised to come back again. But **Jesus is coming back again**. Suddenly, without warning, He will be here! It could be during your lifetime. It could be anytime. If you have received Jesus to become a child of God, you will live with Him forever in heaven; but will you be glad to see Him when He returns? God instructs us to "abide in [live close to] Him, that when He appears, we may have confidence and not be ashamed before Him at His coming" (1 John 2:28). If you are living close to Jesus, doing what pleases Him, you will not be ashamed to see Him. When He comes, will He find you *doing* things you shouldn't? (for example, skipping school, vandalizing cars, cheating on your homework, stealing a bike). Will you be *going* to a place you would not want Him to find you? (for example, smoking in the restroom at school or playing on someone else's property). Will you be reading or *looking*



at things you would not want Jesus to see? (for example, watching adult videos or looking at dirty magazines). Jesus could return at any time. When He does, will you be ready for His return? The disciples were amazed when they saw Jesus go, perhaps forgetting He had promised to come back.

F. After a cloud took Him from sight, the disciples stared at the sky (vv. 9–11).

G. Two angels appeared, standing right there beside them (v. 10).

H. The angels said Jesus would return in the same way He had gone (v. 11).

Jesus is coming back again from heaven in a cloud. Although no one except God knows when this will take place, we do know God promises a reward called the crown of righteousness to everyone who loves His appearing (2 Timothy 4:8). How can you love His appearing? First of all, you must receive Jesus as your Savior from sin to become God's child. Then look forward to the time Jesus will return by living in such a way that you will be happy rather than ashamed to see him. Each day remind yourself that Jesus could come—"Perhaps today!" In everything you do, ask yourself, "Is this what I want Jesus to find me *doing* when He comes back?" When you plan to go somewhere, first think, "Is this a place I would want Jesus to find me *going* if He returns right now?" When you are tempted to look at or read something that may not be right for you to see, ask yourself, "Is this something I would be ashamed for Jesus to find me *looking at*?" Jesus can give you the strength to say "No" to anything that would make you ashamed when He returns. We have the sure promise that Jesus will come again. He wants His followers to be ready so they will be happy to see Him.



I. The disciples left for Jerusalem to wait for the Holy Spirit (vv. 4, 12).

[The Holy Spirit would enable the disciples to live so that they would not be ashamed to see Jesus come again.]

III. CLIMAX...

The disciples were filled with joy over the promise that Jesus is coming back again! (v. 12; Luke 24:52).

IV. ENDING...

A. Conclusion

The disciples began to proclaim that Jesus is alive and coming back again.

B. Challenge (Saved)

Are you filled with joy to think that **Jesus is coming back again**? If you are a child of God, are you living in a way that would please Jesus if He were to return today? Do you love His appearing? (Read 1 John 2:28.) Each morning tell yourself, "Perhaps today!" Live each day in a way that will please Jesus so you will be happy, not ashamed, to see Him. (Review questions: "Is this what I want Jesus to find me *doing* when He comes back?" "Is this a place I would want to be *going* if Jesus returns right now?" "Is this something I would be ashamed for Jesus to find me *looking at*?") Remember, Jesus could come back any moment. Will you be happy to see Him?



C. Invitation (Unsaved)

To become God's child and be ready to live with Him in heaven, you must believe Jesus died for your sin and receive Him as your Savior (John 1:12). [See invitation helps, page 1145.]

Carry-Over Activity: Prepare a cloud-shaped card for each student. On it print in large letters: "Perhaps today!" Add 1 John 2:28 in smaller print below the two words. Include small sketches of hands (for doing), feet (for going), and eyes (for seeing). This card could be small enough to be set up "tent style" on a table or large enough to hang on the wall. Encourage the children to use it each day as a reminder of Christ's return so they will choose behavior that would please Him.

Self-esteem development

➤ God loves me!!

Supply the child with some paper and let him/her draw/make a picture of him/herselves in the middle of the page. Help the child to discover what God thinks of him/her by looking up the scriptures used in fig 6.23. Let him/her paste the Scriptures that you showed him/her in the Bible around their pictures. Help the child to understand that God loves him/her even if it feels like nobody loves them.

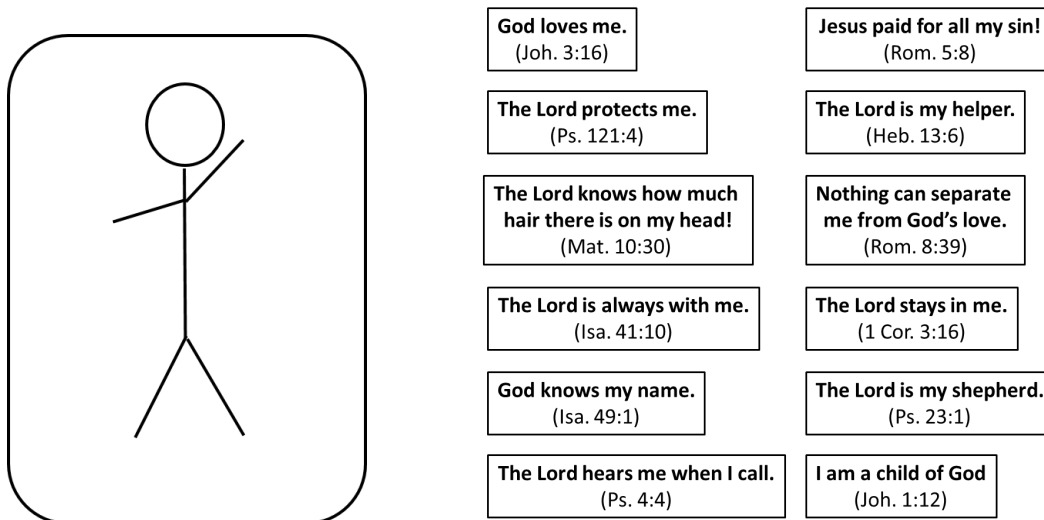


Figure 6-23: An example of a picture

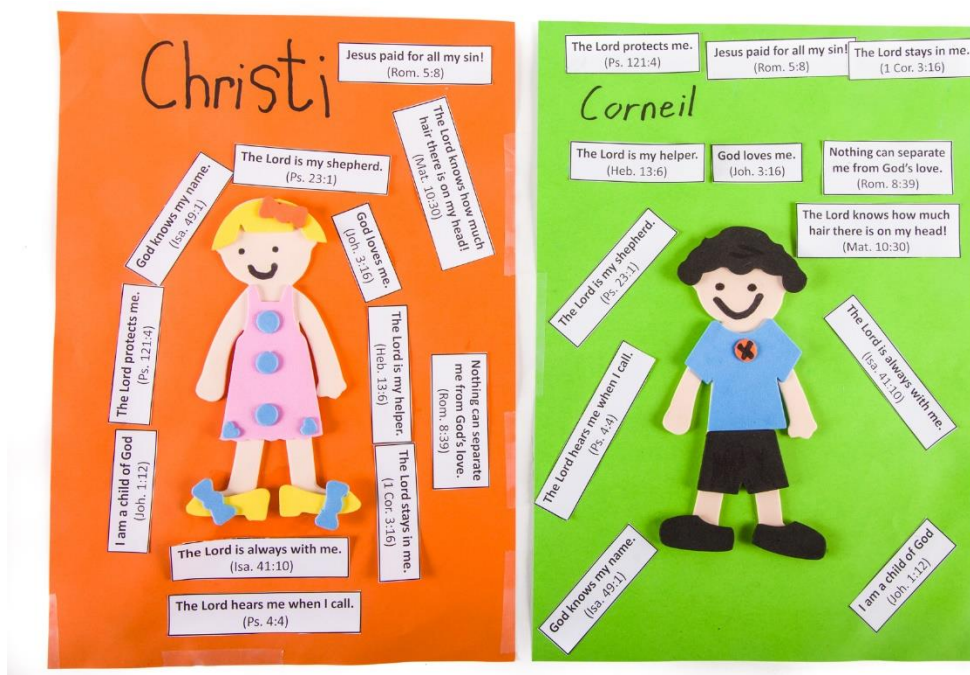


Figure 6-24: Example of picture

- **“I am wonderfully made – self-portrait”**

Supply the child with an empty page.

Ask the child to make a drawing of him/herself.

It is a nice idea to paste the paper in the middle of a bigger paper (A3 size).

Ask the child to identify things he/she is good at. If the child is reluctant, ask about things he/she loves to do. Or mention something that you saw they are good at.

Give the child coloured strips of paper and let him/her write the things he/she is good at, on the paper.

Let them paste the strips all around their picture and let them connect the strips with yarn/ribbon/string to their picture.

Remind them to make a heading “I am wonderfully made!” according to Psalm 8.

This picture can be put up against the wall of the playroom and if at a later visit, the child wants to add to that, he/she must be supported.

Teaching Biblical stories and Biblical truths

Psalm 23 (NIV)

A Psalm of David.

¹ The LORD is my shepherd, I lack nothing.
² He makes me lie down in green pastures,
 he leads me beside quiet waters,
³ he refreshes my soul.
 He guides me along the right paths
 for his name's sake.
⁴ Even though I walk
 through the darkest valley,
 I will not fear, for you are with me;
 your rod and staff,
 they comfort me.

⁵ You prepare a table before me
 in the presence of my enemies.
 You anoint my head with oil;
 my cup overflows.
⁶ Surely your goodness and love
 will follow me all the days of my life,
 and I will dwell in the house of the LORD forever.

The researcher agrees with Grobler (2014:154) that the Bible story should firstly be read from the Bible and then dramatized to the child. Some creative play could be involved, for example a sand tray with a male figure, sheep, wild animals, some bushes and even some toy-food could be used to help the child understand the story of David and thus through the guidance of the counsellor to identify with the character. The counsellor should link the child's trauma

The child could make something that he/she could take home for a keepsake. The researcher recommends something that would remind the child of the Hope there is in Christ. Depending on the age of the child, he/she could make a sheep by pasting cotton wool balls on a picture of a sheep, and writing a verse on the back, Ps 23:1 for instance. Bigger children could be provided with a wooden cross (available at craft shops) to decorate to their liking, also with a verse visible on the front or at the back of the cross. This would remind children of the counselling they received and help them to remember that "The Lord is my Shepherd".

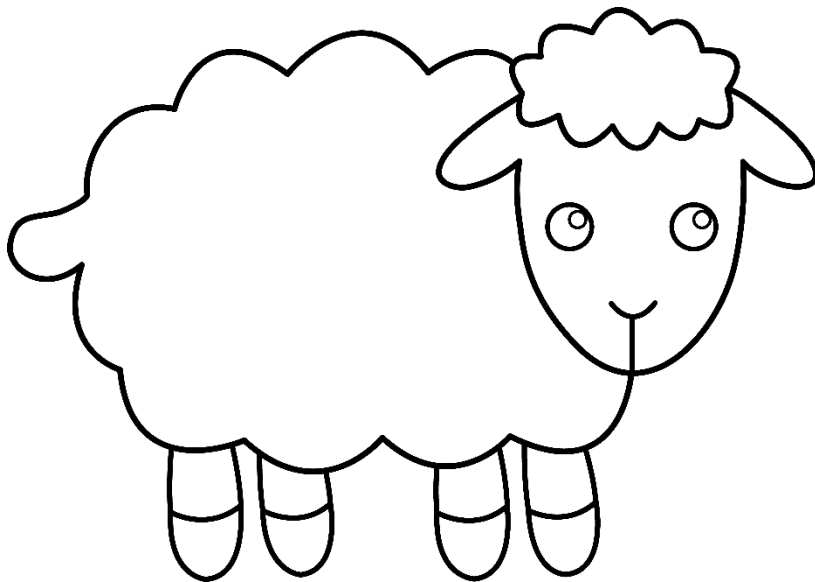


Figure 6-25: Sheep (Clipartmax;2019)



This game was discovered by the researcher a long time ago. Children love it. They learn about Bible characters, Bible stories and Biblical truths. The middle block of the bingo card is a free card for all, because heaven is for free!

The Wordless Book

A very helpful resource for helping children understand Biblical narrative is the Children's ministry resource Bible (Bible:1993). The researcher will show copies of the way in which they describe the Wordless Book.

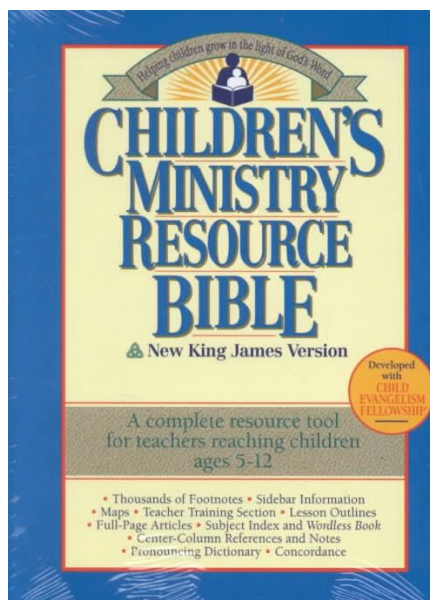


Figure 6-26: Bible 1993

The researcher makes her own copies of the Wordless Book by glueing together the different coloured pages.

Start by folding the following colours in half to make 2 A5 size pages on each colour.

- Yellow
- Black
- Red
- White
- Green
- Blue

On the left, inside side of the yellow page, paste the half of the black page. Fold the black page over and paste the half of the red page to the black page. Fold the red page over and paste the half of the white page to the red page. Fold over, paste the half of the green page to the white page. Fold over, paste the half of the blue page to the green page. Paste the other half of the blue page to the open side of the yellow page. You now will have a perfect coloured book, with all the necessary colours and it will fold open flat when you need to talk about a certain colour.

The following is the example (copy) of Children's ministry resource Bible (Bible:1993) version of the Wordless Book.



HOW TO USE THE *WORDLESS BOOK*: SAMPLE DIALOGUE

Presenting the Message of Salvation using the *Wordless Book*

INTRODUCTION

- Teacher:** Hello. How are you?
- John:** Fine, thank you.
- Teacher:** What is your name?
- John:** John Reed.
- Teacher:** I'm glad to meet you, John. My name is (). I have a book I'd like to show you. This book doesn't have any words. It just has colors, but the colors tell the most marvelous true story you have ever heard. This story comes from the Bible, God's book. He gave it to us so we could learn more about Him. Would you like to hear it?
- John:** Sure! Sounds interesting.
- Teacher:** The gold page tells the most exciting part of the story.

GOLD PAGE

- Teacher:** What does this gold color remind you of?
- John:** Jewelry or money.
- Teacher:** Yes, those things are very valuable and very special. But this gold page reminds me of a special place called heaven. Heaven is where God lives. The Bible tells us that in heaven, the street of the city is pure, clear gold—like glass. God tells us many other things about His home. No one is ever sick there. No one ever dies. There is no night there. Every person in heaven will be perfectly happy—always. The most wonderful thing about heaven is that God the Father and His Son, the Lord Jesus are there. Do you know who God is?
- John:** He made everything.
- Teacher:** That's right. God made heaven and also the stars, the flowers, the ocean—everything in the universe. He made you, too, and He loves you very much (show child John 3:16a). The Bible says, "For God so loved the world. . . ." This means God loves every person—that includes you and me, too. Because God made you and loves you, He wants you to be a part of His family and be with Him in heaven someday. What a special place that is! It is perfect. God is also perfect or holy. He has never thought or said or done anything wrong. That is why His home, heaven, is perfect, too.
- LINK:** **But there is one thing that can never be in heaven. That is sin.**

DARK PAGE

- Teacher:** Do you know what sin is?
- John:** The bad things we do?

Figure 6-27: How to use the Wordless Book (Bible, 1993).

- Teacher:** Yes, sin is anything we think, say, or do which does not please God. Sin has caused sorrow and sadness in our world. Can you think of some things people do that are sin?
- John:** Stealing, lying, disobeying mom, saying bad or mean words.
- Teacher:** Yes, those things are sin. The Bible says, "For all have sinned . . ." (show him Romans 3:23). **All** means every one of us. It means me, and it also means you. We sin because we were born with a "want to" to do wrong things. God has said sin must be punished. The punishment for sin is death—to be separated from God forever. God knew there was nothing you could do to get rid of your sin. He knew you could not be good enough to please Him. So, He made a way for your sin to be forgiven.
- LINK:** **God has a wonderful plan so you and I don't have to be punished for our sins.**

RED PAGE

- Teacher:** God loves us so much He sent His only Son, the Lord Jesus Christ, to this world. Jesus was born as a baby. He grew up and became a man. He never did anything wrong—He is perfect. But one day wicked men put a crown of thorns on His head and nailed the Lord Jesus to a cross. When they nailed Him to the cross, what came from His hands and feet? (Blood) The Bible says that without giving of blood there is no forgiveness (Hebrews 9:22b). The Lord Jesus took the punishment you and I deserved for our sins. The Bible says that while He hung there, God laid on the Lord Jesus the sin of all of us. All our lies, our meanness, our bad temper. All our sin was put on the sinless Son of God. He suffered so much. The Lord Jesus died and was buried (show him 1 Corinthians 15:3, 4). The Bible says "that Christ died for our sins according to the Scriptures; and that He was buried, and that He rose again the third day according to the Scriptures." This was the work the Lord Jesus had come to do to be able to save us from sin. But after three days, the most wonderful thing happened. God gave Him life again. He raised Him up from the dead! The Lord Jesus came back to life! He walked on the earth and many people saw Him. Many even talked with Him. Then the Lord Jesus went back to heaven and is there right now with His Father, God.
- LINK:** **And now because of what the Lord Jesus did for you, you can have your sins forgiven.**

CLEAN PAGE

Invitation

- Teacher:** He wants to forgive your sins, take them away, and make you His child. Would you like to read what He says to you?
- John:** (Reads John 1:12.)
- Teacher:** Let's take it one part at a time. "Received Him . . . to those who believe in His name." Receiving Him means you believe with all your heart Jesus died on the cross for your sins and rose again. You need to be willing to turn from your sin and believe that only the Lord

Figure 6-28: How to use the Wordless Book (Bible, 1993).

Jesus can forgive you. He'll put His life in you and make you His own child —God's child. That's what the rest of the verse means when it says, "to them He gave the right to become children of God, to those who believe in His name." You can tell the Lord Jesus right now you have sinned and you believe He died for you. Would you like to receive Him right now?

John: Yes!

Teacher: Why do you need to receive the Lord Jesus?

John: I have done wrong things.

Teacher: What has the Lord Jesus done for you?

John: He died on the cross and took my punishment. He rose again.

Teacher: What do you want to tell God right now?

John: That I have sinned, and I want to receive the Lord Jesus as my Savior.

Teacher: Let's bow our heads, and you can tell the Lord Jesus that in your own words.

John: "Lord Jesus, I know I'm a sinner, and I've done wrong things. I believe You died for me. Right now, I receive You as my Savior and ask You to forgive my sins. Thank You. Amen."

Assurance of Salvation

Teacher: Whose child are you now?

John: God's child.

Teacher: How do you know?

John: I just prayed to receive Jesus like the verse said.

Teacher: Let's read here again (John 1:12), but we are going to put your name in the verse. *But to John, who received Him, to John He gave the right to become a child of God, to John who believed in His name.* When you believe on the Lord Jesus Christ and receive Him, you become a child of God. Isn't that wonderful, John?

John: Yes, it is.

Teacher: Let's read another verse. (Read Hebrews 13:5b with the child.) The Lord Jesus Christ will never leave you, John. You can talk to Him anytime and anyplace. He is there to give you power to do what is right. John, will the Lord Jesus Christ ever leave you?

John: No, the Bible says He will never leave me.

Teacher: You can put that promise on your fingers and always carry it with you. Jesus . . . will . . . never . . . leave . . . John. The Lord Jesus Christ is always there to help you and give you strength to do what is right (Hebrews 13:6).

LINK: **When you become God's child, He wants you to get to know Him better.**

GREEN PAGE

Confession of Sin

Teacher: The color green reminds me of things which are growing, like leaves, grass, flowers, and trees. This page reminds me of the new life, the

Figure 6-29: How to use the Wordless Book (Bible, 1993).

everlasting life, you have received from God. When you receive the Lord Jesus as your Savior from sin, you are like a newborn baby in God's family. God wants you to grow by learning more about Him. As you learn more about the Lord Jesus, you will learn how to please Him. You have His power and strength to do what is right. But when you do something that is sin, what can you do? Let's read here in 1 John 1:9.

John: (Reads the verse.)

Teacher: God knows when you sin, but He wants you to confess your sin. *Confess means to tell on yourself to God or to admit the wrong you have done.* As soon as you realize you have done wrong, tell the Lord right away. He will cleanse you from that sin, because that is what He promised to do. Ask Him to help you not to do it again. Remember, because you are God's child now, you can ask Him to give you the power and strength to obey Him and do what is right. Isn't He a wonderful Savior and friend?

Teacher: Let's think about four things you can do as God's child so you can learn more about the Lord Jesus.

1. **Pray** or talk to God every day. You can talk with Him anytime and anyplace. He is your Heavenly Father, and He wants you to tell Him everything.
2. **Read and obey the Bible**, the book He has given us. That is another way you can get to know Him better. You can begin in the Book of Mark and read about five verses each day. (Teacher locates Book of Mark or gives him a Gospel of Mark.)
3. **Witness**
Tell others about what the Lord Jesus has done for you. They need to have their sins forgiven, too. (Encourage the child to share his testimony first with a person who would be sympathetic to his decision, for example, with another teacher or with a saved child.)
4. **Go to church and Sunday school**
You can learn more about God by attending church and/or Sunday school each week.

Before the child leaves:

- Give him a tract or correspondence course.
Examples: "Heaven . . . How to Get There"¹
"First Steps"¹
Mailbox Club²
- Have the child say a "thank-You" prayer for what the Lord Jesus has done for him.
- Pray out loud for him before you leave.

¹ Tracts available from Child Evangelism Fellowship Inc., P.O. Box 348, Warrenton, MO 63383

² Correspondence courses available from The Mailbox Club, 404 Eager Road, Valdosta, GA 31602

Figure 6-30: How to use the Wordless Book (Bible, 1993).

During years of using the Wordless Book, the researcher heard about the Blue page. The blue page reminds us of the blue sky and in Acts 1:3-12 we read that Jesus ascended into the sky, later on a cloud made it impossible to see Him anymore. But in verse 11 the angels told the disciples that Jesus would come back the same way He had gone.



F. After a cloud took Him from sight, the disciples stared at the sky (vv. 9–11).

G. Two angels appeared, standing right there beside them (v. 10).

H. The angels said Jesus would return in the same way He had gone (v. 11).
Jesus is coming back again from heaven in a cloud. Although no one except God knows when this will take place, we do know God promises a reward called the crown of righteousness to everyone who loves His appearing (2 Timothy 4:8). How can you love His appearing? First of all, you must receive Jesus as your Savior from sin to become God's child. Then look forward to the time Jesus will return by living in such a way that you will be happy rather than ashamed to see him. Each day remind yourself that Jesus could come—"Perhaps today!" In everything you do, ask yourself, "Is this what I want Jesus to find me *doing* when He comes back?" When you plan to go somewhere, first think, "Is this a place I would want Jesus to find me *going* if He returns right now?" When you are tempted to look at or read something that may not be right for you to see, ask yourself, "Is this something I would be ashamed for Jesus to find me *looking at*?" Jesus can give you the strength to say "No" to anything that would make you ashamed when He returns. We have the sure promise that Jesus will come again. He wants His followers to be ready so they will be happy to see Him.

I. The disciples left for Jerusalem to wait for the Holy Spirit (vv. 4, 12).
 [The Holy Spirit would enable the disciples to live so that they would not be ashamed to see Jesus come again.]

III. CLIMAX.....

The disciples were filled with joy over the promise that Jesus is coming back again! (v. 12; Luke 24:52).

Figure 6-31: Jesus ascending to heaven (Bible, 1993:1372).

The blue page helps the child to think about the day that Jesus will come back and if he/she will be ready. If no invitation was made earlier, an invitation to become God's child can be made at this stage (Bible, 1993:1372)

WORDLESS BOOK CHART

	GOLD	DARK	RED	CLEAN	GREEN
WHAT THIS PAGE TEACHES	WHO GOD IS. 1. Creator – He made you 2. Love – He loves you 3. Heaven 4. Holy	PROBLEM/NEED 1. Definition of sin 2. Examples of sin 3. Born in sin 4. Separated from God	SOLUTION/WAY 1. Perfect Son of God 2. Took your punishment 3. Gave His blood 4. Died and rose again 5. Now in heaven	APPROPRIATION 1. Invitation- To turn from sin and self-effort To trust Christ by faith alone 2. Assurance of salvation	SPIRITUAL GROWTH 1. Confession of sin 2. Growing in Christ Pray Read and obey the Bible Witness Go to church and Sunday school
BIBLE VERSES	John 3:16a	Romans 3:23	Hebrew 9:22 1 Corinthians 15:3-4	John 1:12 Hebrews 13:5b	1 John 1:9
HOW TO EXPLAIN TRUTHS	Explain who God is: He made everything - the trees, the mountains. He made you. God loves you and is preparing a place in heaven for His children. He is holy and pure as is His home in heaven.	Sin is anything that does not please God. Examples: lying, bad attitude, stealing. We are born with, a “want to” to do wrong things. The Bible says sin must be punished. That means that to be separated from God forever and ever.	Christ, the Son of God, never did anything wrong. He willingly took your punishment on the cross. God put your sin on Him. Christ gave His blood for us. He died but He didn’t stay dead. He rose again. Now He is in heaven.	Read and explain verse. Review the message of salvation by asking questions. Child prays, admitting that he sinned and desires to turn from that sin, trusting in Christ alone. Re-assure him. Whose child are you? How do you know? Read and explain Hebrews 13:5b,6. Will the Lord Jesus ever leave you?	Green reminds us of things that grow. Now that you believe in the Lord Jesus Christ, you should grow in Him. 1. Confession of sin 2. Growing in Christ Explain that he should: Pray Read and obey Bible Go to church and Sunday school.
SUGGESTED LINKS	“But there is one thing that can never be in heaven. That is sin.”	“But God has a wonderful plan so you and I do not have to be punished for our sins.”	“And now because of what the Lord Jesus did for you, your sins are be forgiven.”	“When you became God’s child, He wants you to get to know Him better.”	Give literature “Thank-You” prayer Pray for the child.

The Gospel Whirligig

JESUS

GOD SENT HIS OWN SON, JESUS CHRIST, TO EARTH! JESUS NEVER SINNED, BUT HE LET HIMSELF BE PUT TO DEATH LIKE A CRIMINAL! HE TOOK ALL YOUR SIN ON HIMSELF AND TOOK ALL THE PUNISHMENT FOR IT WHEN HE GAVE HIS BLOOD ON THE CROSS! THE BIBLE SAYS:

CHRIST DIED FOR OUR SINS... HE WAS BURIED... HE ROSE AGAIN...
(1 CORINTHIANS 15:3-4)

HE CAME BACK TO LIFE AND HE LIVES FOREVER! JESUS DID ALL THIS TO TAKE AWAY YOUR SIN! NOW YOU NEED TO...

BELIEVE

THE BIBLE SAYS: BELIEVE ON THE LORD JESUS CHRIST, AND YOU WILL BE SAVED.
(ACTS 16:31)

TO BE SAVED MEANS TO HAVE A CLEAN HEART! YOUR SINS ARE FORGIVEN, YOU ARE GOD'S CHILD, AND YOU'LL LIVE FOREVER WITH HIM! BEING SAVED IS GOD'S GIFT THAT YOU DON'T DESERVE AND CAN'T GET BY TRYING TO BE GOOD! IT'S YOURS AS SOON AS YOU BELIEVE IN JESUS -- WHO HE IS AND WHAT HE DID FOR YOU! IT'S LIKE SAYING "YES!" TO GOD. WILL YOU SAY YES TO HIM RIGHT NOW?

GOD?

THE BIBLE TELLS US ALL ABOUT HIM: 1. HE MADE THE WHOLE UNIVERSE OUT OF NOTHING! 2. HE IS PERFECT AND GOOD IN EVERYTHING HE DOES! 3. HE LOVES EVERYBODY, INCLUDING YOU! THE BIBLE SAYS:

SIN

SIN IS LIKE DARKNESS IN OUR HEARTS. IT'S THE WRONG THINGS WE DO, LIKE LYING, DISOBEYING, BEING SELFISH, OR SAYING MEAN THINGS. THE BIBLE SAYS:

ALL HAVE SINNED... (ROMANS 3:23)

YOU AND I HAVE SINNED! AND SIN CAN'T COME NEAR GOD. HE SAYS WE DESERVE TO BE SENT AWAY FROM HIM TO BE PUNISHED FOREVER. TRYING HARD TO BE GOOD CAN'T GET RID OF YOUR SIN. BUT GOD LOVES YOU AND HAS SENT SOMEONE TO TAKE AWAY YOUR SIN!

FOR GOD SO LOVED THE WORLD... (JOHN 3:16)

HE WANTS YOU TO KNOW HIM AS YOUR FATHER, LOVE HIM, AND LIVE WITH HIM FOREVER! BUT WE HAVE A PROBLEM THAT CAN KEEP US AWAY FROM GOD. IT'S CALLED...

START HERE: WHAT DO YOU KNOW ABOUT...

Gospel Whirligig - INSTRUCTIONS

1. Print the pattern on white paper, being sure on the Adobe print options to choose "ACTUAL SIZE" (or set "Page Scaling" to "None"). Otherwise the margins will not print correctly and the piece will not fold correctly!
2. Lay page print side down, horizontally, with the corner nearest to the white heart outline at lower left.
3. Bring that corner up, aligning the edges perfectly at top and creasing diagonally. Trim off the extra paper at right (where these directions are printed) to make a perfect square.
4. Open the fold and bring the other two corners together, again making a diagonal crease, corner to corner.

5. Open the paper out, print side down, and fold each of the four corners up accurately into the center.
6. Turn the paper over and again fold each corner up into the center.
7. Turn it over and note the colors indicated for the triangles on top. Use pencils, crayons, or markers to carefully color the triangles (note that two remain white). It may be easier to unfold the paper to color it. Also color the two triangles gold on the other side that are marked "Start Here" and "GOD?". You may color the cross red and the tomb gray or tan. Do not color the "clean" heart!
8. Refold after coloring.
9. With the colored side up, bend down at the center line, align corners, and crease in half, then open it up, turn 90

- degrees and crease in half again.
10. Insert the thumb and first 3 fingers under the gaps between the top colored flaps, and from below gently poke forefinger of other hand into center while squeezing it into a 4-segmented pyramidal shape. Use the thumbs and forefingers of both hands from below to open and close the segments.

Child Evangelism Fellowship of North San Diego County
cefkids.com
760-410-8484
cefnorth@hotmail.com

Figure 6-32: Gospel Whirligig (CEF, 2018)

➤ The armour of God (Eph. 6:10-18)

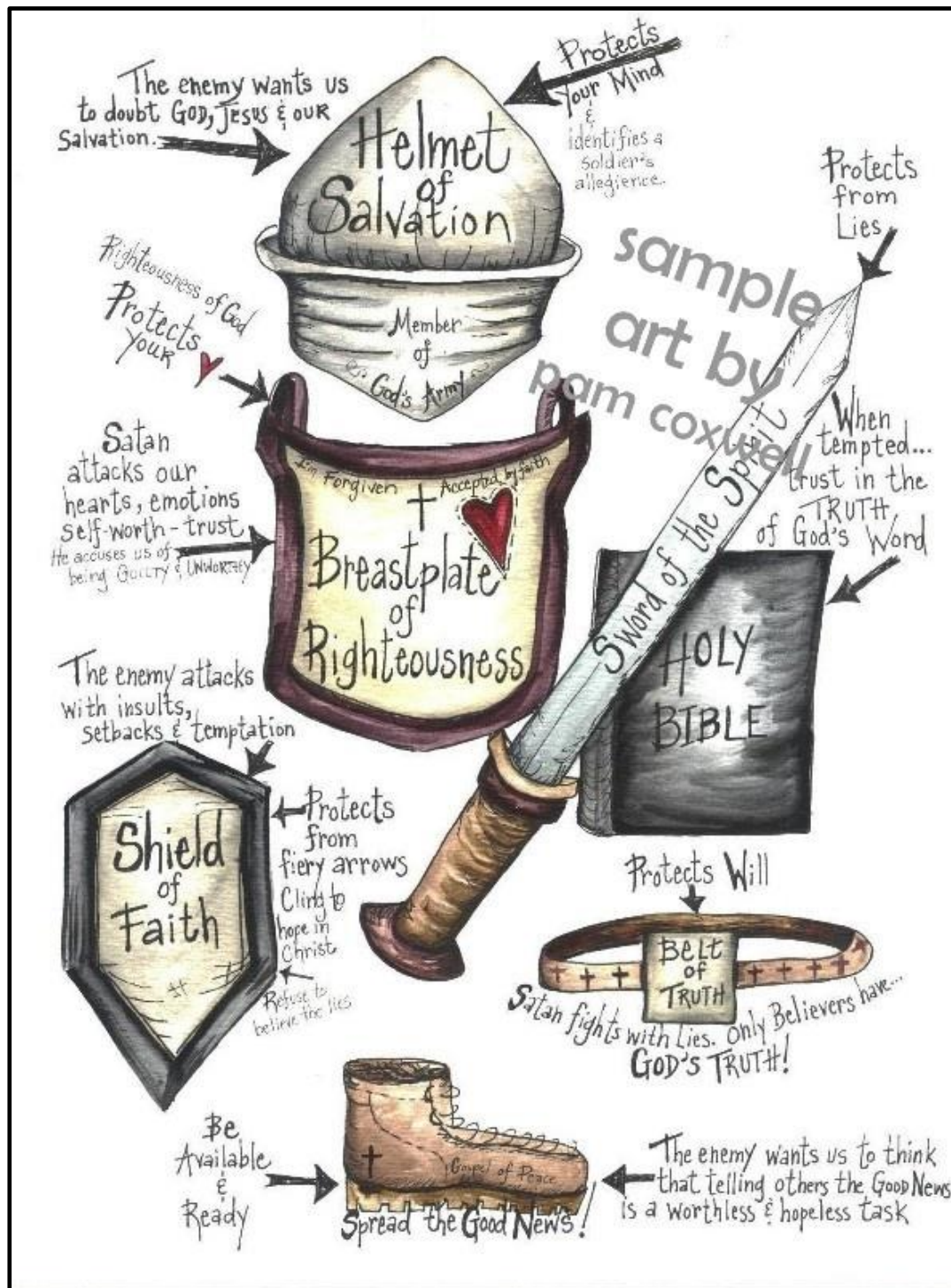


Figure 6-33: Armour of God (Coxwell, 2017)

The armour of God is a practical way of explaining the basic truths of faith to children. The children's ministry resource Bible (Bible:1993) includes a lesson on the Armour of God. The whole lesson is included (copied) in the next five pages (Bible,1993:1490-1495).



THE ARMOR OF GOD

(Ephesians 6:10–18)

What is Armor?

Do you know what armor is? (Print the word for the class to see. Give an opportunity for response. If possible, build on children's answers.) Armor is a special kind of suit worn for protection. Today deep-sea divers wear a kind of "armor." Spacesuits can be considered armor. Even football players wear a type of armor.

During the time the New Testament was written, Roman soldiers wore armor to protect themselves in battle. In Ephesians 6, the pieces of a Roman soldier's armor are used as an object lesson to help you and me understand the protection God offers us in our battle against Satan.

Where to Find Out About the Armor of God

Ephesians 6:10–18 tells us about it. As Christians we are to be "strong in the Lord and in the power of His might" by putting on "the whole armor of God" (6:10, 11). We need to do this to "stand against the wiles [all the tricky schemes] of the devil" (v. 11).

Why Christians Need Armor

The Devil is God's enemy. And ours! He's not eternal—as God is. He doesn't know everything—but he knows a lot! He can't be in more than one place at a time; but Satan has a whole army of demons, and they can be many places at many times. They are always active in fighting against God and His children.

Satan is not as powerful as God, but he is a strong enemy. He is more powerful than you and I. The only way we can defeat him is to fight God's way. We are soldiers in God's army—an army that isn't fighting against other soldiers—that's what "flesh and blood" means. Rather, we fight against Satan and his armies—"spiritual *hosts* [armies] of wickedness in the heavenly *places*" (v. 12).

How can we ever protect ourselves against Satan and his armies? How can we win the battle? God, our Commander-in-Chief, tells us exactly what to do, and that is where the armor of God comes in. God has provided this "suit of armor"—wonderful protection to defend us (v. 13) and an offensive weapon which, if used correctly, will defeat Satan in every battle.

What to Do with the Armor

There's a command in verse 13. Can you find it? "Take up the whole armor of God." God has provided the armor we need, but it's up to us to take it up. "To take it up" means to put it on—and use it. Learn to put your armor on each day. Your quiet time with God is a good time to do it. (See "Teaching Children to Have a Quiet Time," page 1528.)

God makes us a promise: He says that if we will take up His armor—the special protection He's provided for us—we will "be able to withstand in the evil day." When Satan attacks us with temptations, we will not give in and sin. We will be able to stand and not fall before the enemy.

What God's Armor Is Like

If God gives us the command to take up His armor, we need to know what that armor is. Spiritual armor can't be seen with the human eye. So to help us

understand what this armor is like, the apostle Paul compared each piece of God's armor to a piece of the armor a Roman soldier wore in his day.

The first thing Paul mentioned was . . .

The Belt of Truth

"Stand therefore, having girded your waist with truth" (Ephesians 6:14a).

The Roman soldier wore a strong, wide piece of armor around the middle of his body like a belt. It not only protected his vital organs, but it held all the other pieces of the armor together. With his belt on, the soldier could move around with confidence, knowing his other pieces would not slip out of place.

As Christians, we are to put on the "belt of truth." How do we do that? There are two ways.

First, we put on the belt of truth by learning as much as we can of the Bible's truths. How can you learn God's truths? (By going to church, Sunday school, Good News Club™; by having your quiet time; by memorizing Bible verses and thinking about them.)

What are some things you know about God that make you confident in your battle with Satan? (God's love and salvation, John 3:16; God's presence always, Hebrews 13:5; God's promise of victory, 1 Corinthians 15:57.) If you are learning God's Word and putting on the belt of truth each morning, then you will be ready to face Satan. When he tempts you to doubt God's goodness, the belt of truth will help protect you because you can remember what you have learned about God and His promises.

Another way to put on the belt of truth is to be sure that you are always truthful in everything you do. The Lord Jesus called Satan the "father of lies" (John 8:44). Satan is happy when you tell even a small lie. Jesus said, "I am the . . . truth" (John 14:6). Jesus is your protection against Satan's temptations to lie. Ask Him to help you to tell the truth (Psalm 19:14; 119:29). When you have a clear conscience because you've put on the belt of truth, you can face the enemy without fear and be confident of victory.

The next piece of armor God has for us is . . .

The Breastplate of Righteousness

"Stand . . . having put on the breastplate of righteousness" (6:14).

In human armor a breastplate covered the soldier's body from his neck to his waist—in the front and back. It was made of metal plates or chains so that no sword or arrow could go through it. What is the most important part of your body that the breastplate covers? Your heart.

As Christians, you and I need protection for our hearts. And that protection comes from our righteousness.

It's true that not one of us is righteous (Romans 3:10). We are all sinners (Romans 3:23). But when you accept Jesus as your Savior, God stops seeing you as a sinner and sees you as one who has never sinned. Your sins are forgiven (Ephesians 4:32). God credits you with the righteousness of the Lord Jesus Christ (1 Corinthians 1:30; 2 Corinthians 5:21). From the moment you are saved, you are accepted by God the Father; for when He looks at you, He sees the righteousness of his Son (Ephesians 1:6).

That doesn't mean you don't ever sin again. You and I will fight sin as long as we live on this earth. The battle against sin is one of the hardest for Christians to win. We must always be alert and watching for Satan. He is always trying to tempt us and trick us into sinning. In our fight against sin, God wants us to wear the breastplate of righteousness. When Satan tries to make us think that God rejects us, we can resist him by remembering that God accepts us—even when we fail—because we have Christ's righteousness.

We can also put on the breastplate of righteousness by living our lives as "rightly" as we know how. Choosing to tell the truth instead of lying. Choosing to be kind instead of hateful. Choosing to obey instead of disobeying. God gives us power to choose right and do it. That's righteous living. By choosing right instead of wrong, you will be protecting your heart with the breastplate of

righteousness. The kind of life you live is important. It will either make it easier for Satan to attack you or harder for him to defeat you. Ask God to help you choose right each day.

The next part of armor is for the feet. Have your . . .

Feet Shod with the Preparation of the Gospel of Peace

"And having shod your feet with the preparation of the gospel of peace" (6:15).

It's important to have your feet in good condition if you're going into battle, isn't it? If your feet hurt, it's hard to stand, much less walk or run into battle. Then, too, if you have slippery soles on your shoes, you'll easily fall down and be trampled. Roman soldiers wore heavy protective footgear. Their sandals had hobnails in the soles. Their shoes made them sure-footed and stable in the battle with the enemy.

God says our feet should be covered with the gospel of peace. The Bible says that "He [Jesus] is our peace" (Ephesians 2:14). We strap on the shoes of peace when we gain peace with God by accepting His gift of salvation (Romans 5:1) and begin to live in a way that is pleasing to Him. Then as we walk through each day, our lives can show the good news of God's peace.

First, we can have peace with ourselves by seeing ourselves as God sees us—loved by Him (Jeremiah 31:3), forgiven (Ephesians 4:32), and accepted forever as a member of His family (John 1:12). Then we can have peace with others—being kind to them, forgiving them (Ephesians 4:32), doing our best to build them up and not tear them down (Ephesians 4:29). And we show that we are walking through life with the shoes of peace when we share God's love with those who do not know the Lord Jesus (Matthew 28:19; 2 Corinthians 5:20).

Then we need . . .

The Shield of Faith

"Above all, taking the shield of faith with which you will be able to quench all the fiery darts of the wicked one" (6:16).

The Roman soldier's armor also included a large shield made of wood. It was about 2½ feet across and 4 feet long, so it offered double protection for almost every part of the soldier's body. To get to him, the enemy's arrows had to get past the shield first and then pierce through the armor that was worn on the soldier's body. The sides of the shield were made to hook together with the shields of other soldiers so that an army could use them to form a wall of protection.

The enemy used everything they could think of to defeat the soldiers. Knowing the soldiers' shields were made of wood, the enemy often set their arrows on fire before they shot them. Roman soldiers covered their wooden shields with cloth and tough leather, then soaked them in water so that when a flaming arrow landed on the wet shield, the fire would immediately go out.

Satan, our enemy, shoots flaming arrows, or "fiery darts," at us, too. Some of the darts Satan shoots are lies, hateful thoughts about people or the desire to sin. We don't know when Satan will shoot one of his darts. He's like a sniper who shoots when we least expect it. We must always have our shield of faith in hand and be ready to use it.

Satan wants you and me to doubt God. He wants us to doubt God's promises, His faithfulness, His goodness, and His power.

We need to surround ourselves with Christian friends so that when we are tempted to give up our faith, we can "hook on" to their shields and let them encourage us (Hebrews 10:23–25). Hold your shield of faith high by trusting the truths you know about God. Even when things seem to be going wrong, believe that God is your always present, all-powerful, loving Father, working in your life for your good—even when your feelings tell you something different. Faith is acting on what you believe even when you have doubts.

No matter how much armor you have for your body, it will do you no good unless you protect your head. The armor God has provided for your head is . . .

The Helmet of Salvation

"And take the helmet of salvation" (17a).

Whom do you know who wears a helmet? Football players, skateboarders, bicycle and motorcycle riders, soldiers . . .

They all wear helmets for one reason—to protect their heads. If your head gets hit, your brain gets hurt and you lose the battle.

Satan wants to attack the mind of the Christian. We need to let God control our minds so Satan can't lead us astray. That means we have to be careful what enters our mind. We have to be careful what we think about, what we read, what we watch on TV or what we listen to in music.

We need to concentrate always on (think often about) the salvation, or deliverance, that Jesus offers to us as Christians. When He died on the cross, Jesus saved us from the punishment for our sins (Romans 8:1a). Now Jesus is with us every day to deliver us from the power of sin (2 Corinthians 12:9; Philippians 4:13). And when we die, Jesus has a place prepared for us in heaven where we will be delivered forever from the presence of sin (John 14:1–4; Revelation 21:27).

A soldier's helmet protected his head and gave him confidence that he was safe from the enemy's attack. You put on the helmet of salvation when you believe the Lord's promises of salvation—past, present, and future—and confidently expect Him to deliver you (1 Thessalonians 5:8). In the New Testament the word *hope* (see also Romans 8:24, 25) means to wait for something with confidence.

Remember, the Lord Jesus is more powerful than Satan (1 John 4:4). Satan cannot possibly win when you put on the helmet of salvation and guard your thoughts.

Finally, we are completely covered. From head to foot. If we put all of God's armor on, Satan cannot harm us.

However, we now need something with which to fight back when Satan attacks. So we have . . .

The Sword of the Spirit

"Take . . . the sword of the Spirit, which is the word of God" (17b).

With our armor on, we're ready to pick up our swords and go into battle. Our sword isn't made out of sharp steel because we're not fighting against flesh and blood. We're fighting a spiritual battle—one that can only be won in God's power.

Our sword is the Word of God. (See "Teaching Children to Have a Quiet Time," page 1528.) This sword is different from metal swords. The more you use a steel sword, the duller it gets. But the more you use God's Word in the battle of life, the sharper and more effective it becomes.

That means we should be learning verses from God's Word so the Holy Spirit can bring them back to our memory when we are tempted to do wrong. Each verse that you put into practice is a powerful weapon that God can use to attack Satan and put him on the run.

There is one more thing we need and that is . . .

Prayer . . . Watchfulness

"Praying always . . . being watchful to this end with all perseverance" (6:18).

A good soldier is always in touch with his commander. He doesn't act on his own. As good soldiers in God's army, you and I need to be in constant communication with the Lord. We need to ask for His direction and follow His orders. Prayer is something that should come naturally to us.

And we need to be ever alert—watching for an attack by the enemy. We must put on each piece of our armor every day so that we are not caught with a weak place exposed for Satan to wound us.

We are soldiers in God's army. God has given us everything we need to be victorious. But we must take up the whole armor, stay in touch with our commander, and be ever alert for the enemy's attacks! "But thanks *be* to God, who gives us the victory through our Lord Jesus Christ" (1 Corinthians 15:57).

How One Boy Used the Armor of God

Brian had just received his allowance, so he ran over to Doug's house. "Hi, Doug," he called. "I have enough money to buy that knife now. Do you want to come with me?"

Both boys hurried to the store where they'd seen the special knife Brian thought he needed for camp. It was Saturday; camp started on Monday. He could get it just in time.

They walked over to the counter where the knife was displayed. "There it is!" Brian exclaimed. Then he stopped. "Doug, how much was that knife last week?" he asked.

"Two dollars and fifty cents," Doug answered.

"I know that's what it was," Brian agreed. "But look, now it's three dollars. And I don't have three dollars. I have only two dollars and fifty cents."

"Listen Brian," Doug whispered, "There's no one else in this part of the shop. Nobody will see you. Take it, and we'll leave. No one will ever know."

Brian looked around to make sure. Then, without thinking, he picked up the knife, slipped it into his pocket, and both boys left the store. They walked to the park, but Brian felt miserable. "Doug, I shouldn't have done that," he said.

"Why not?" Doug asked. "Nobody knows."

"God knows," Brian answered. Brian was a Christian, but Doug was not. Brian had hoped his friend would become a Christian, but now he was sure he had ruined everything. Christians should not steal. How could he witness to Doug now?

The next week at camp Brian learned how he could have had victory over that temptation by using the "armor of God." Since he was a Christian, he had the "helmet of salvation," the promise that the Lord Jesus Himself would deliver him from temptation. Instead of thinking, "I just have to have that knife *right now*," he could have thought, "I want that knife for camp, but I don't have enough money, so I can't buy it now."

It was dishonest to steal the knife. It was a way of lying, so Brian did not use the "belt of truth" or the "breastplate of righteousness" (right doing). The way he could use the belt and the breastplate now would be to take the knife back to the store and admit what he had done. He hadn't even used the knife.

When Brian learned how the Lord Jesus had defeated Satan by using God's Word, "the sword of the Spirit," he knew that he, too, could have defeated Satan if he had remembered, "You shall not steal."

And if Brian had thought to pray, he never would have taken the knife.

Brian was miserable. Every time he looked at the knife he felt sick inside. He could not witness to Doug when he was so mixed up. To have peace, he would make things right at the store. Then Doug would see the difference in Brian's life, and then Brian could share the "good news of peace" with him. That's just what Brian did when he got home from camp.

Instead of giving up because he had not used the "shield of faith" to stop Satan's fiery darts, Brian could now believe God for forgiveness as he confessed his sin (1 John 1:9).

If you sometimes forget to use the armor of God, as Brian did, there is still victory for you. Confess your sin and believe God for the forgiveness He has promised. Then be sure to ask Him to help you to use the armor when Satan comes with his tricks the next time.

6.2.5.3 TIR/C toolbox



The Head Picture

(good explanation for the impact of trauma and how TIR/C can help with the effects of the traumatic experience)

Foley (2007:3) introduced the “Head Picture” to TIR. The researcher has used it with great success. The last part of the picture was adapted at some stage (by the researcher) to help the children to understand what is happening to them.

If children understand trauma, what had happened to them and why they react in the way that they do, they tend to respond well in counselling. Using a concrete example like the “Head Picture” helps the child to understand that the traumatic incident happened to them and that it might spark some negative emotions, but the counsellor is going to help him to let those bad feelings/emotions go away Foley (2007:4). If post trauma reaction is left untreated, children blame themselves for their “inability to recover” and that has an influence on their self-esteem (Foley, 2007:4).



Foley (2007:6) starts her session with the child picking a felt-tip pen. She will then draw a simple picture of a sad face head. She would say something like “let’s say this is you, but it doesn’t look like you. I am not very good at drawing!” According to her, most children will smile at that and they are focussed on what is happening on the paper (Foley, 2007:4) (see fig 6-13). The researcher would also use drawings in counselling, but for the sake of the study, computer-generated pictures are used.

Figure 6-34: Simple picture of a sad face head

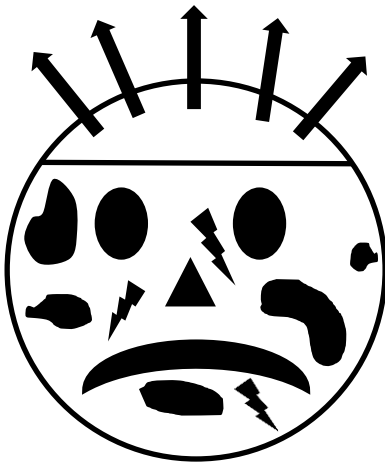


The counsellor could tell the child that when something like “XXX” (the trauma) happened, one can have a lot of feelings/emotions that seem to be running around in your head or body.

On the picture the counsellor makes some shapes or “squiggly bits” that differ in shape and size to indicate the different feelings/emotions (see fig 6-14).

Figure 6-35: Simple picture of different feelings/emotions

According to Foley (2007:8) most children and parents will nod, indicating that they recognize the feelings. The counsellor should give them time to talk about that, the big and the small emotions.



When a traumatized child/person's head (and body) is busy trying to work out all that has happened, there is only a small space in the picture (and the child), that isn't affected by the feelings/emotions. When the child is confronted with a simple task, challenge or chore, the small available space "gets full" and the child may react vigorously or in anger (see fig 6-15). Anger is usually the first reaction (Foley, 2007:8). An opportunity is created to talk about the reactions that the child might have. A child might even be recognizing some of his/her reactions.

Figure 6-36: Simple picture of Anger



With counselling, the aim is to enlarge the available space, so that the space available for everyday tasks and challenges, gets bigger (see fig 6-16). "We can flip the 'Head picture' over so that the big space is for you and the small space is for the memories (fig 6-17) (*of the traumatic event*, researcher's own words)." (Foley, 2007:8)

Figure 6-37: Simple picture of enlarging the available space



The researcher added another aspect to the "Head Picture" and its explanation. The smaller top part is not just for the memories of the trauma, it also serves as a "filing system". During counselling, the feelings/emotions are dealt with, and it is filed and put away. When the child/person and the counsellor are satisfied that all feelings are dealt with, you end up with a view "files" on the shelf. We cannot make the files go away, but we

Figure 6-38: Simple picture of filing system

could file them, put them away, take them out to look at, if necessary, and put them away again. They are not gone, they still are memories, but they do not control the child's being (see fig 6-18).

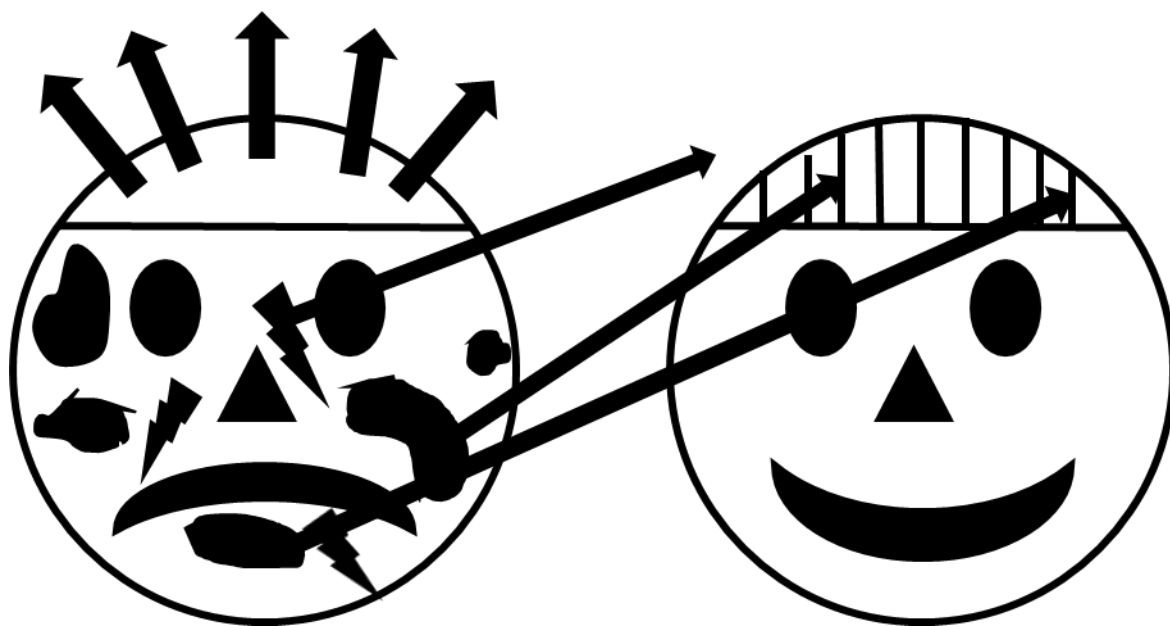


Figure 6-39: Simple picture of Tell me about it

If the child understands what the effect of trauma is and how he/she and you are going to work on it together, it gives the child some assurance that he/she is not alone with all these feelings and emotions. The child should be able to recognize some of his/her actions or emotions during the explanation. The golden rule is “Tell me about it?”

Charge area list

The child needs to understand that he/she is visiting you to feel better about the difficulties they have had in life.

In the process, you (the counsellor) are going to ask a lot of questions. Together the two of you will create a list of all the difficult things that have happened (Charge area list).

In the example below (Fig. 6-34) the child could write or draw some of the things that he/she experienced as difficult. He/she does not have to put something in each block. At a later stage in the process, he/she might remember something he/she would like to include.

“Allowing the child to engage in a right brain activity throughout the process seems to lower the level of anxiety the child may feel while taking the history, building the Charged Area List, and throughout the TIR process.” (Descilo & Steiner, 2018:16).

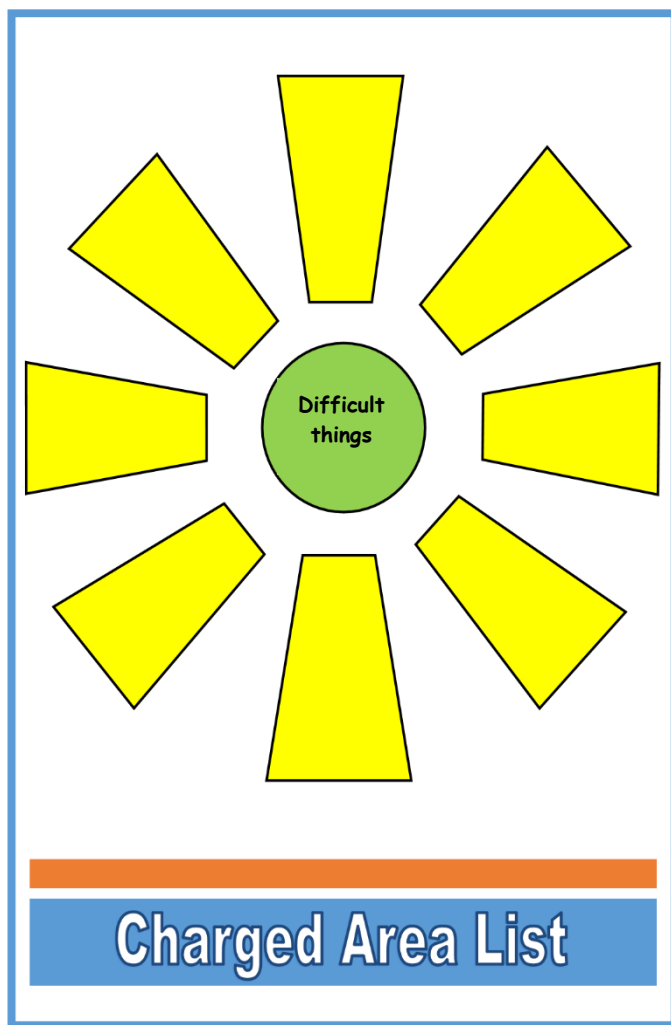


Figure 6-40: Charge Area List

Drawing as viewing technique

Van Schalkwyk (2014;6) uses TIR in her practise as private social worker. One of her viewing techniques include drawings. She asks the child to draw the experience frame by frame, each on a new page. The child will be asked "Wat were you feeling in this picture?". She would then ask the child to draw a face with the feeling in the corner of the page. When the child view, depending on the age of the child, she would put the pictures on the floor, chronologically and walk with the child to each picture. After the child viewed the experience silently, she would repeat the proses, but then ask the child to tell her what happened.

The researcher adapted her technicque by supplying the child with a clean page, the circle of the face already in the corner. The researcher would also number the pages so that, when the child wants to view at another session, it would be easier to put the pictures out in sequence. The researcher has also used smaller versions of the example and intrudused it to the child, the older

ones, as a set of pictures (almost as a comic strip, the child however should not get the idea that the counsellor think his/her story is like a comic strip!)

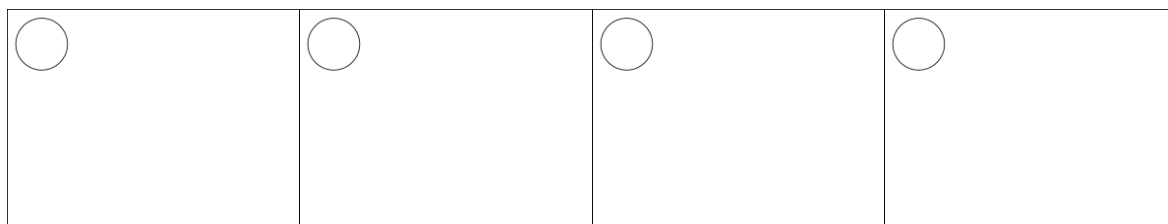


Figure 6-41: A sequence of pictures with an open circle for the child's emotions

Emotion development

Different resources regarding emotions can be used to help the child identify the feelings/emotions that he/she has.

To develop their emotional capacity, the researcher could play a game by asking questions and the child can demonstrate what somebody would look like if he/she experienced that emotion. In the game you and the child could speculate "What happened to the child to feel like that?"

"Can you remember a time that you felt like that?" Tell me about it?

➤ Emotion workbox

Help the child to make an emotion workbox. Supply a box (shoebox works well), let the child decorate the box with emotionlike pictures or drawings. Inside the box, put a book and some crayons.

On the first page of the book the counsellor could give some guidelines on how to use the book.

- Every time the child visits you, pick a random emotion and ask the child to draw him/herself having that emotion. Or if the child is at home, he/she could pick an emotion of their own.
- What would cause such an emotion?
- What would the child's reaction to the emotion be?
- How would it make the child feel?
- What could the child do to make that emotion go away, if it is a negative emotion, or enjoy the emotion if it makes them feel good and is a positive emotion?

If the child should take the Emotion workbook home, motivate the child to work in the book when he/she experiences an emotion. They could ask themselves the same questions and answer it for themselves in the book. They just need to bring the box with them the next time they visit you to discuss the emotions.

➤ Emoji balls

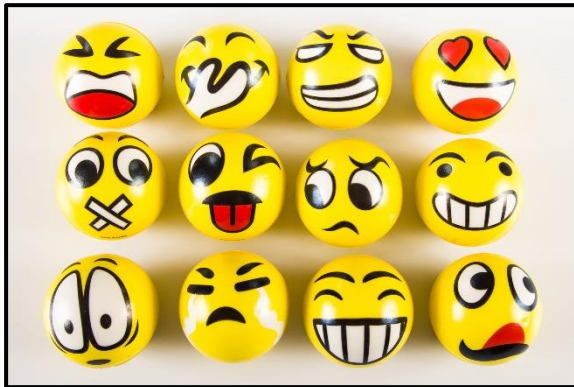
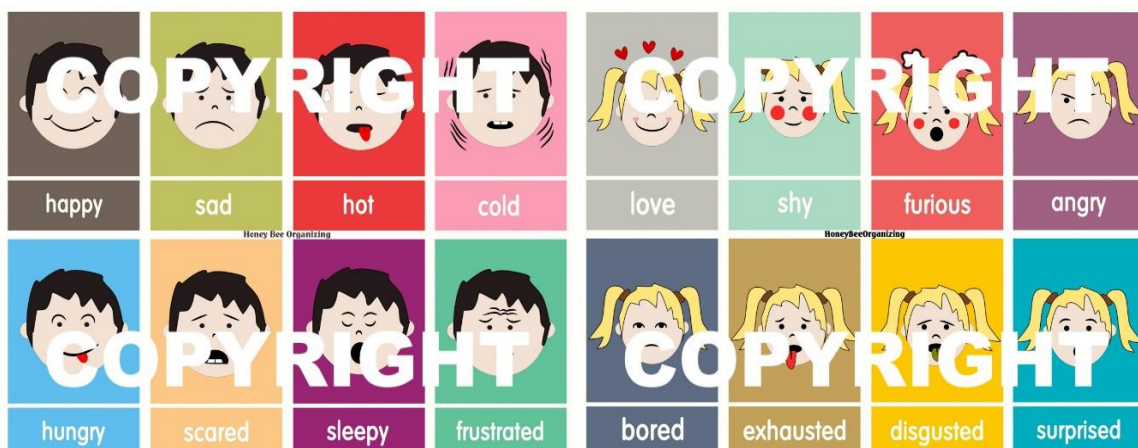


Figure 6-41: Emoji balls: researcher's own

➤ Emotion stickies



➤ Emotion cards



Printable set bought by the researcher at <https://www.etsy.com/listing/203830071/emotions-flash-cards-basic-emotions>



Figure 6-42: Printable Napkin man emotion flash cards (McChesney & Murphy: 2014)

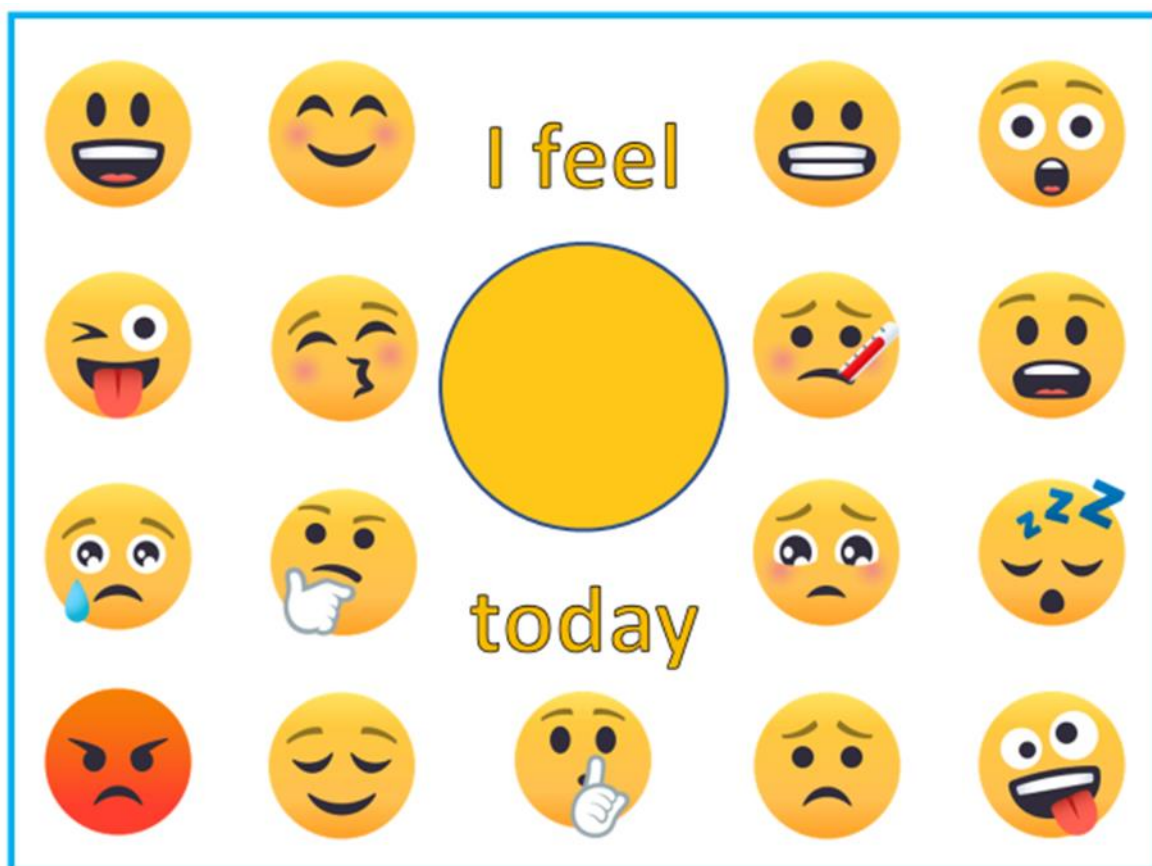


Figure 6-43: Emoji chart was developed by the researcher with licenced material.

➤ My Emotions Wheel

Burnett (2019) designed the 'My Emotions Wheel' to teach children about emotional regulation and to help them to identify what triggers their feelings. They will also know how their bodies react as they respond to the emotion and how they could react to that.

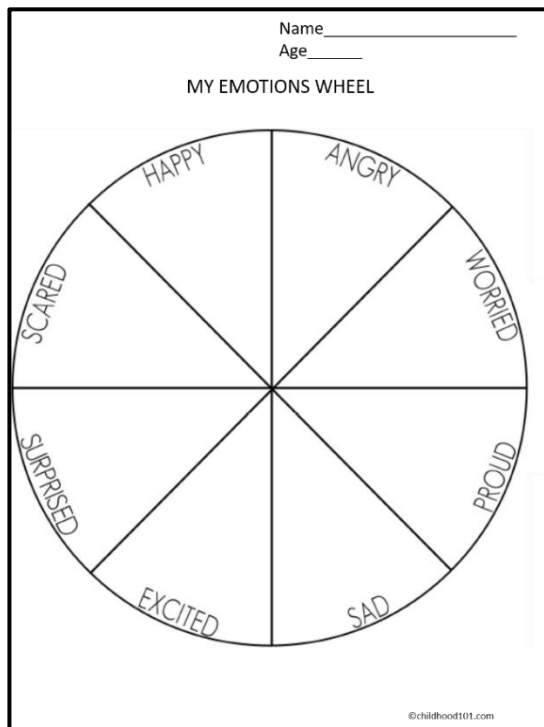


Figure 6-44: My emotions wheel (printable) (Burnett, 2019)

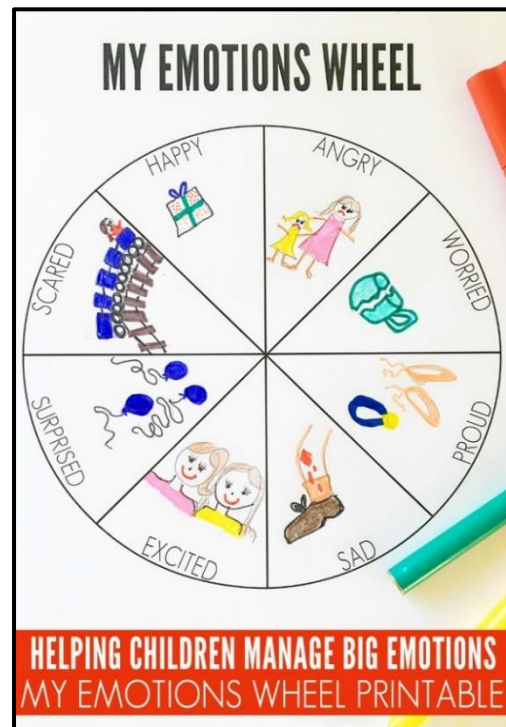


Figure 6-45: An example of a completed 'My Emotions Wheel' (Burnett, 2019).

With this printable wheel, Burnett (2019) leads the counsellor to ask the following questions:

- Tell me about this emotion? How does your body feel when you have this emotion?
- Show me how your face would look when you have this feeling/emotion?
- Can you think of a time when you felt like this?
- Can you draw me a picture of what you remembered from that incident in the part of the wheel?

This should be repeated for each section of the wheel. Children could also draw what their faces would look like when they have that feeling/emotion.

The Counsellor/Pastor/Minister might use the wheel as a tool to let children understand other children's feelings/emotions to.

➤ This is how I feel today!

A chart like this could be used by the counsellor to assist the child recognizing his/her feelings when he/she enters the playroom.

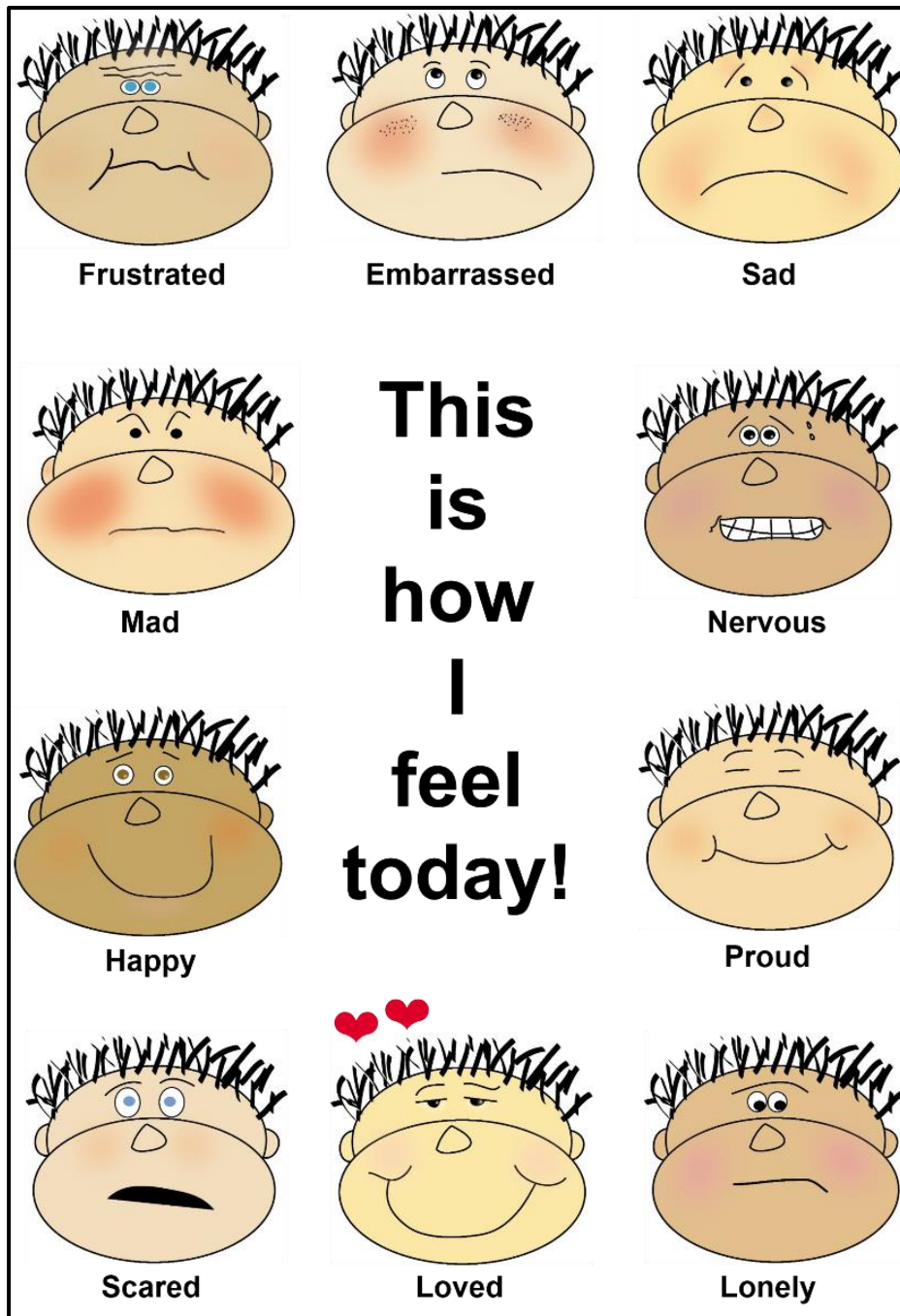


Figure 6-46: This is how I feel today (CSEFEL, 2006a&b).

➤ The Feeling Wheel

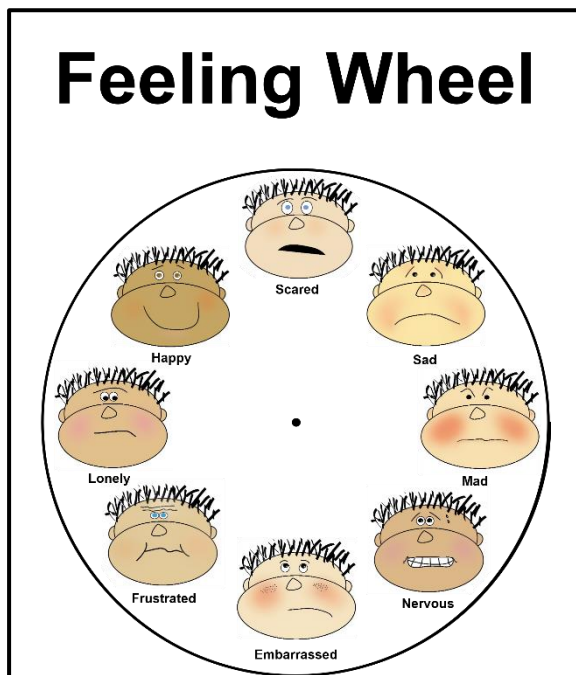


Figure 6-48: Feeling wheel (Webster-Stratton, 2013:21)

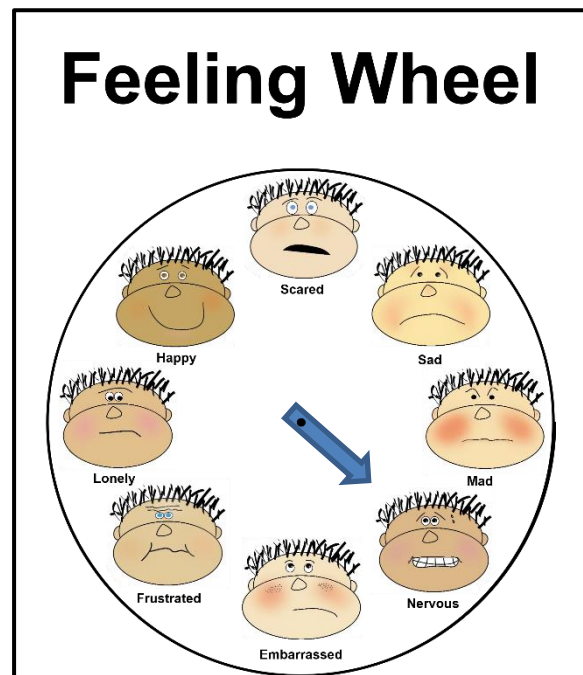


Figure 6-47: Feeling wheel (Webster-Stratton, 2013:21)

The counsellor can add a split pin to an arrow and let the child spin the arrow. Discuss the feeling. Think of a time when you felt like that. What can you do to make that feeling go away? (Webster-Stratton, 2013:21; CSEFEL, 2006?)

➤ The Relaxation Thermometer

...teachers (counsellors) can teach children strategies for calming down when they are angry. Taking 3 deep breaths is one simple anger management strategy for young children. Pretending to go into an imaginary protective turtle shell is another simple strategy. The thermometer is used as a visual aid to illustrate how feelings can change from anger, frustration and disappointment (red hot zone) down to happy, relaxed and calm feelings (cool blue zone.) Eventually children learn to recognize when they are moving up into yellow or red and begin to use their calm down strategies to bring themselves back in to the blue or “cool” zone, so they are able problem solve. Teachers (counsellors) can help children practice moving the thermometer arrow from red to blue as they calm down. Teachers (counsellors) and children can also practice taking deep breaths and repeating together, “I can do it, I can calm down, I can solve the problem” as the arrow comes down. (The Incredible Years, 2013)

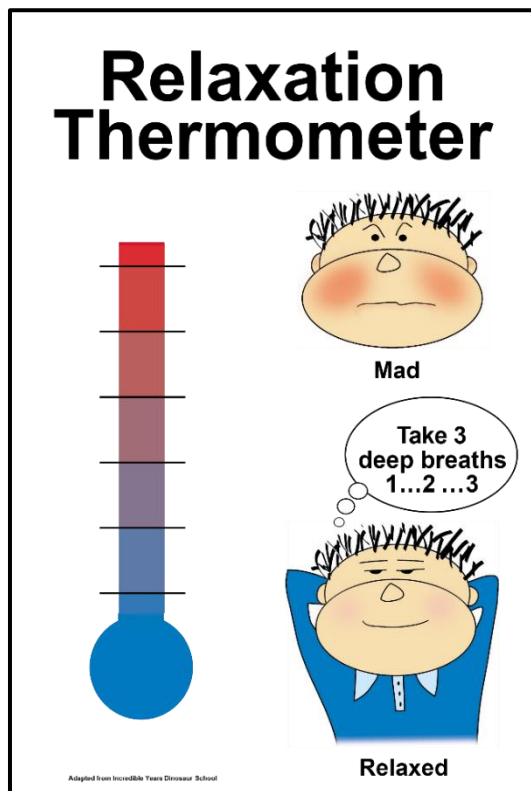


Figure 6-50: This is how I feel today

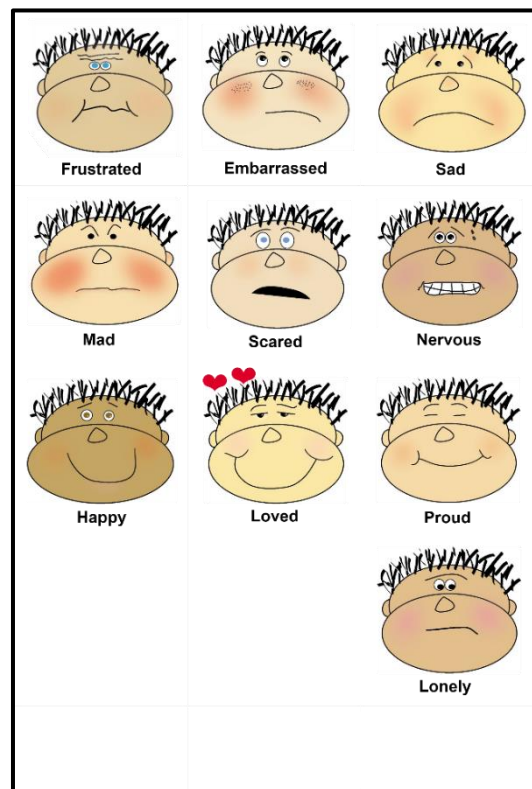


Figure 6-49: Emotion faces (Emotion faces, CSEFEL, 2006c)

The emotion faces in fig XXX can be used as shown in other examples. The researcher made a set of dominoes and the children had to put one of the same faces together to be able to play. When a child adds a domino piece, he/she has to explain something of that emotion.

- The gingerbread man

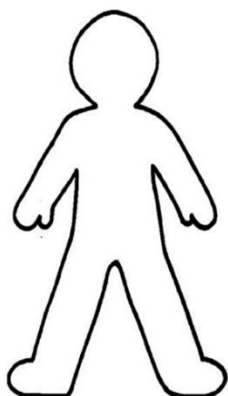


Figure 6-51: Gingerbread man (clipartbest; 2019)

Stress can often be felt in a specific place in our bodies. If a child still feels the stress it could be that his/her body is still responding like it is in danger. This could have a very negative impact on the child's health (EMIT, 2016).

One way of addressing this is to ask the child to imagine that he/she is the gingerbread man. Stress can cause the gingerbread man to break or crumble. The child should be comforted that he/she won't break or crumble as a real gingerbread man. But ongoing stress can make his/her body sick.

Ask the child where in his/her body he/she feels the stress. Let him/her make a mark on the gingerbread man where he/she feels the stress. Then help the child through relaxation techniques to specifically relax that part of the body.

➤ Grobler's change game (Grobler, 2013:153, See 4.2.2.1.5).

One of the needs that children have after the loss of a parent, is that things that will change, are very important to them, they want this to be addressed.

Grobler developed a game to encourage conversation about this topic (Grobler, 2013:157-160). Parental death will change the life of the child tremendously. All aspects of the child's life would be influenced by the loss. It is important to pay attention to things that have changed already, but also to the changes that would certainly happen. Thus, the topic of change and loss get attention in this game (See 4.2.2.1.5 Session 5).

The game exists of statements that are put on paper. Each statement has a coloured dot on it, blue, yellow, green or orange. The statements are placed in a box and the child and counsellor take turns to take a card and they would have a conversation about the statement. The person who has collected four of each colour, is the winner.

Table 6-5: Grobler's change game (Grobler, 2013: 158-160).

Grobler's change game	
Yellow cards	Bad things happen to good people.
	The special person won't be with us on Christmas.
	I do sleep in another place and I get nightmares.
	Nobody speaks to one another.
	When things go wrong, it feels as if I am being punished.
	We eat different food
	I am afraid that I could die in the same way
	I have difficulty to fall asleep

Grobler's change game	
	Sometimes I wet my pants
	Sometimes it feels as if the deceased is with me. I can feel his/her presence.
	When someone dies, he/she look after you and protect you.
	We had to move after my mother/father passed away.
Blue	I do not receive hugs.
	Our income is smaller
	Sometimes I talk to the deceased
	Dying is contagious
	My family do not have any fun
	Nobody talks at the table.
	I am afraid of white/black people.
	I eat less food
	When a special person dies, the friends and family stand together to help each other.
	I am now afraid of the dark.
	Sometimes I think my special person/mother/father could have avoided his/her death.
Orange	One day I will "see" my special person again.
	Somebody else is bathing me now.
	Everything happens with a reason, even bad things.
	I need to go to after-school now.
	We do not eat out/ or order takeaways so often.
	When a special person dies, they know what you think and do the whole time.
	I watch TV more often.
	My special person does not put me to bed anymore.
Green	I can recover from this and I will be happy and healthy again.
	We do not play as a family outside.
	I miss my special person on my birthday.
	Most people do not want to talk about death and dying.
	We do not eat at the table anymore, and there is an empty chair.
	When somebody dies, someone else will be born to replace them.
	There are more fights now.
	We stay at home more often.
	I cannot see my special person anymore.

Relaxation techniques and Breathing exercises

➤ A Safe Place

Close your eyes ... take a slow, deep breath... Let it out... Take one more slow, deep breath... Let it out slowly and allow your body to relax... For a moment, I would like you to think about something that you're worried about.

Now think about a safe place you can go to where you don't need to worry about anything... Make a picture [sic] in your imagination of the sort of place you could go to where you would feel safe... Take a good look around... This place is warm and cozy [sic] and has soft colors[sic]... It smells delicious like chocolate cookies and roses... Now, think about actually being in your safe place... You are relaxing in this safe place... You are feeling calm and relaxed...

You can stay in this place as long as you want... You can come back to this place whenever you need to... Try to hold onto these feelings as you gently come back to the room. (Webster-Stratton, 2013:106; cf EMIT, 2016:22)

Abdominal breathing

Sit comfortably, with your knees bent and your shoulders, head and neck relaxed. Place one hand on your chest and the other on your abdomen. When you take a deep breath in, the hand on the abdomen should rise higher than the one on the chest. This insures that the diaphragm is pulling air into the bases of the lungs.

After exhaling through your mouth, take a slow deep breath in through your nose, imagining that you are sucking in all the air in the room and hold it for a count of 7 (or as long as you are able, not exceeding 7).

Slowly exhale through your mouth for a count of 8. As all the air is released with relaxation, gently contract your abdominal muscles to completely evacuate the remaining air from the lungs. (EMIT, 2016:22)

➤ Muscle Relaxation

We are going to begin with relaxation so find a comfortable place in which to sit or lie, close your eyes and take three deep breaths, in-out, in-out.

We're going to relax our bodies starting at the top of our head [sic] and working down to our toes.

Relax your scalp, relax your brow. relax your chin, cheek, ears, relax your nose, relax your eyes, eyelids, relax your lips; imagine them fat, full completely relaxed. Relax your tongue. the roof of your mouth. your throat; relax all the muscles in your throat. Relax your neck, feel the tension leave your neck.

Relax your hands, your fingers, feel the tension flow out of your fingers.

Enjoy the feelings of both arms being heavy, at ease, completely relaxed. Relax all the muscles of your back and spinal column.

Relax the muscles of your chest, your abdomen, relax the muscles of your pelvic area, your buttocks. Let the seat you're in or the bed you're lying on support the

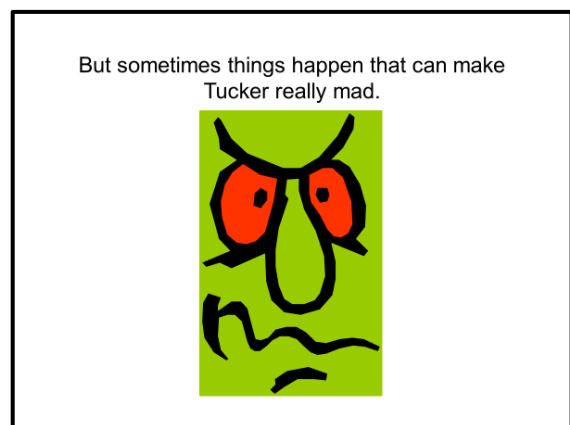
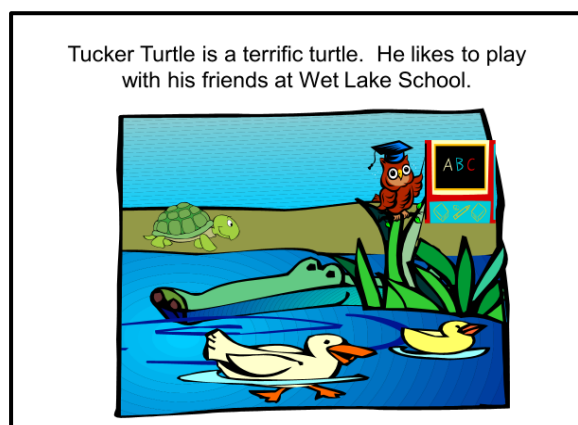
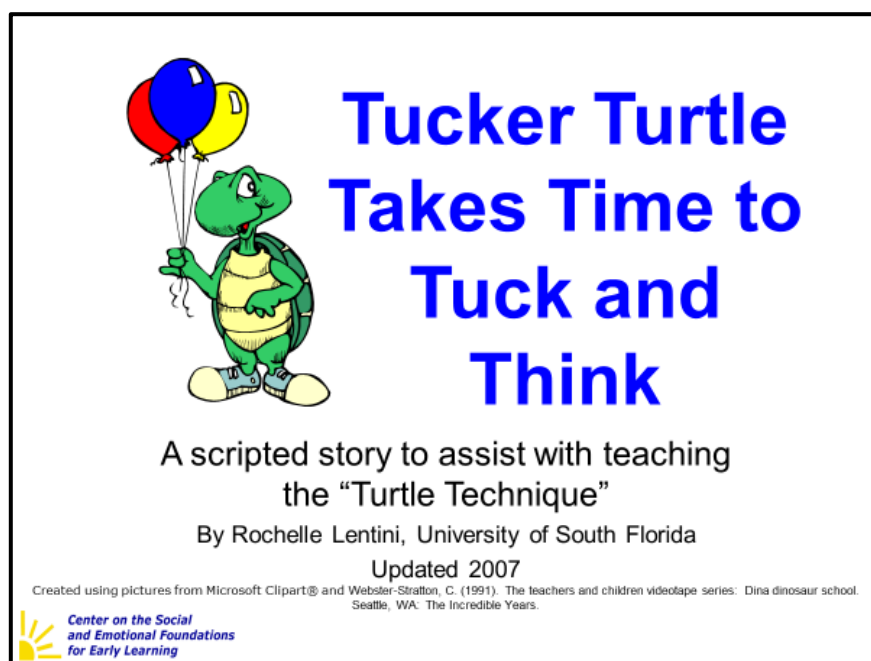
weight of your buttocks, then relax your thighs, your knees, the muscles of your lower legs.

Relax your feet, your toes. Imagine all the tension flowing out of your toes so that both legs and both feet are heavy, relaxed and free of any tension.

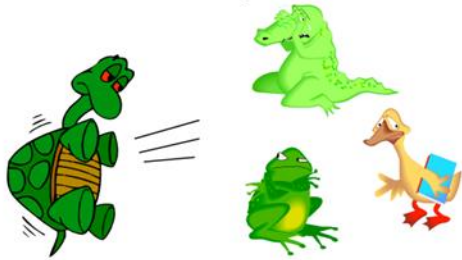
Relax your mind, your heart, your lungs and all your internal organs. Lie or sit there for a moment enjoying the feeling of total relaxation. (EMIT, 2016:22)

➤ Tucker turtle takes time to tuck and think (Lentini, 2007:ppt)

'Turtle time' exercises can be found quite easily. Kid's relaxation is one of the groups that teaches children the 'Turtle time' technique (Kid's relaxation: 2011). The researcher found the PowerPoint version of Lentini (2007:ppt) a practical way of teaching by storytelling.



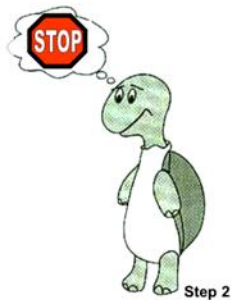
When Tucker got mad, he used to hit, kick, or yell at his friends. His friends would get mad or upset when he hit, kicked, or yelled at them.



Tucker now knows a new way to “think like a turtle” when he gets mad.



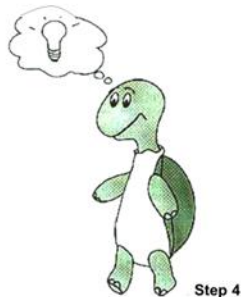
He can **stop** and keep his hands, body, and yelling to himself!



He can **tuck** inside his shell and take **3 deep breaths** to calm down.



Tucker can then **think of a solution** or a way to make it better.



Tucker's friends are happy when he plays nicely and keeps his body to himself. Friends also like it when Tucker uses nice words or has a teacher help him when he is upset.



The End!



Teach the child the steps of how to control feelings and calm down (“think like a turtle”)

1. Recognize your feeling(s).
2. Think ‘Stop’.
3. Tuck inside your “shell” and take 3 deep breaths.

4. Come out when calm and think of a ‘solution’. (Lentini, 2007:ppt)

Breathing exercise: <http://www.pbs.org/parents/adventures-in-learning/2015/09/calming-breathing-exercise-for-kids/>

➤ The Junto Emotion Wheel

The Junto Emotion Wheel will not necessarily be used with children. The researcher included this wheel to help the counsellor/pastor/minister identify different words for different emotions.

The Junto emotion wheel was developed by the Junto institute (Chadha: 2016). He discovered that numerous of these wheels are available, but they all lack something.

First, we noticed that there were far more negative emotions than positive ones. Second, we realized there were many scientifically identified feelings and emotions that weren't on the wheels. And third, from a practical perspective, we concluded that there were many "emotions" that people were identifying but weren't included in any, or most, of the wheels.

So, we compiled our own list of feelings and emotions, hired a graphic designer, and came up with the following wheel. Each wedge represents a core human emotion, like Joy or Fear. Those wedges then contain more specific emotions that are related to the core one. So, while we may be in an overall "good mood" (i.e.: Joy or Love), the more specific words allow us to identify the nuances and intricacies of that positive state of being (i.e.: Eager or Sentimental).

EMOTION & FEELING WHEEL

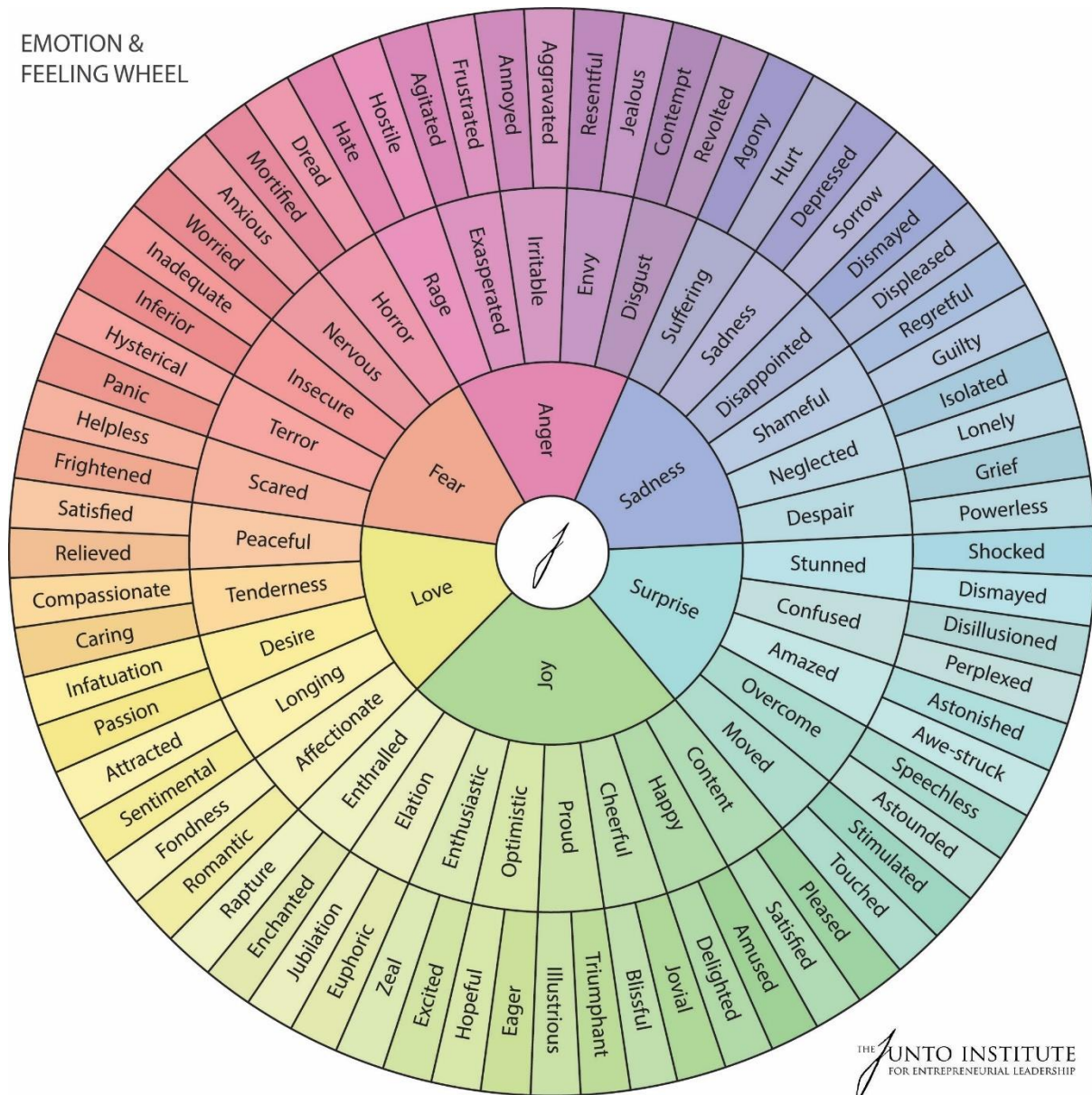
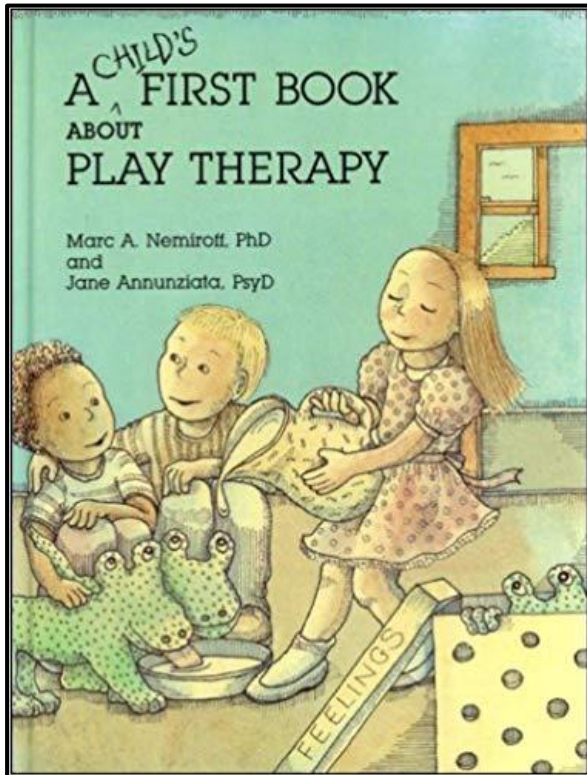


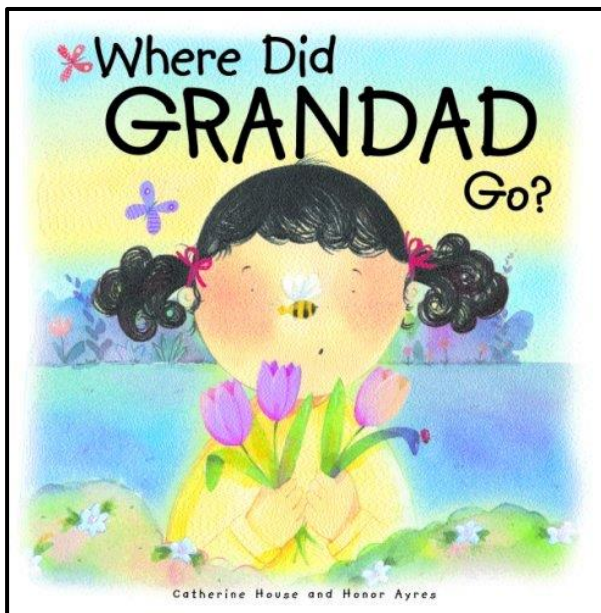
Figure 6-52: Emotion and feeling wheel (Chadha: 2016).

Resources for counsellors and parents

- Books: Your playroom should have a wide variety of good books.



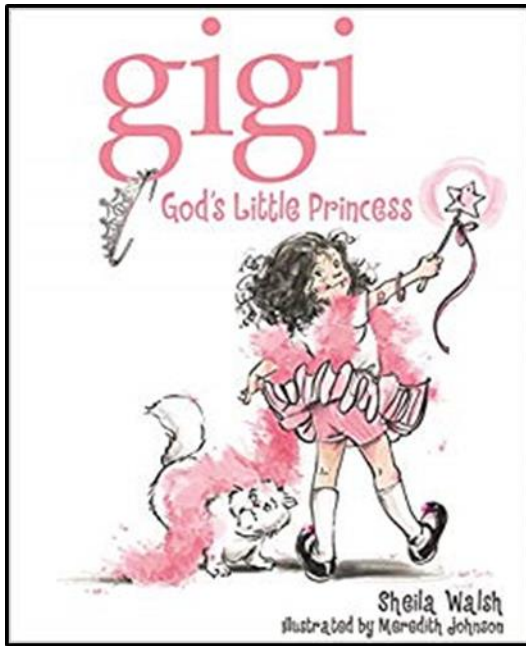
A child's first book about Play Therapy, by Nimiroff & Annunziata (1990) is by far the best book the researcher ever read which describes to a child what to expect in the playroom. What the counsellor (therapist) is going to do, that their sessions will be confidential, and that problems will be addressed. It gives step by step indications of what the child would need to know about a Play Therapy session.



Where did grandad go? by House & Ayres (2006). The researcher used this book numerous times because of its theologically correctness according to the Reformed tradition.

This is an excellent book to help families needing to explain to little ones about the death of a grandfather. It is beautifully illustrated and sympathetically told in a story fashion. Megan and her Granny pick some flowers and then walk to the graveyard talking about the things they see around them. Megan remembers where Grandad's grave is and arranges the flowers in

the vase. She asks Granny if God lives with Grandad in the graveyard and Granny explains that God is everywhere, but Grandad has gone to live in God's house. Granny goes on to explain that one day she will die too, and that although Megan will miss her, she will have many happy memories of both her grandparents. (Bartholomew, 2006)



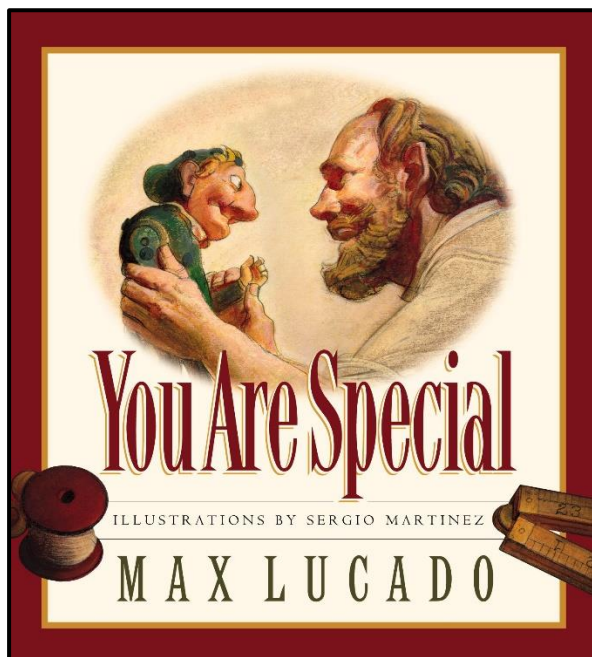
Gigi, God's little princess by Walsh (2005).

Parents and children alike will adore the lovable innocence of Gigi, a little girl who knew she was a princess - she had known it from birth! Her father called her his princess. But where was the castle and royal jewels? Mom and dad help Gigi to realize that she is not just any princess - she is the daughter of the greatest King of all! This is a wonderful discovery for all little girls, who are all God's little princesses.

Other exceptional books for girls by the same author:

A God's Little Princess Treasury (Gigi)

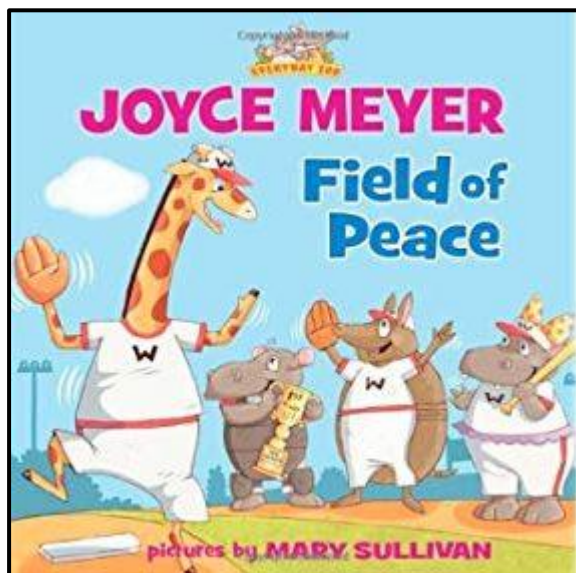
- The Perfect Christmas Gift (Gigi God's Little Princess) (2006)
- Gigi, God's Little Princess: The Royal Tea Party (2006)
- The Pink Ballerina (Gigi, God's Little Princess) (2007)
- The Purple Ponies (Gigi, God's Little Princess) (2008)
- There's a Princess in Me (Gigi, God's Little Princess) (2009)
- A God's Little Princess Treasury (Gigi) (2009)
- You're Worth It for Girls: God Thinks You Rock! (2016)



You Are Special (Lucado, 2000) is only one of the author's children's books. Each of them has a unique story visiting Eli who teaches them great Biblical truths. These books are a must-have.

Other books by the same author are:

- Because I Love You (1999)
- You Are Mine (2001)
- If Only I Had a Green Nose (2002)
- Best of All (2003)
- Punchinello and the Most Marvellous Gift (2004)
- Your Special Gift (2006)



Field of Peace by Meyer (2012) is the second book in the Everyday Zoo series by author Joyce Meyer. She uses a cast of animal characters to help little readers realize the importance of finding peace in our lives by making decisions that please God. In this book the giraffe, Boyd, is focused on his baseball team's game and they want to win the championship. One of the team players isn't playing well. Boyd must decide if he wants to win at all costs or do the right thing.

Other books in the same series by the same author are:

- Every Which Way to Pray (2012)
- Wonderfully made (2013)
- The Perfect Christmas Pageant (2013)

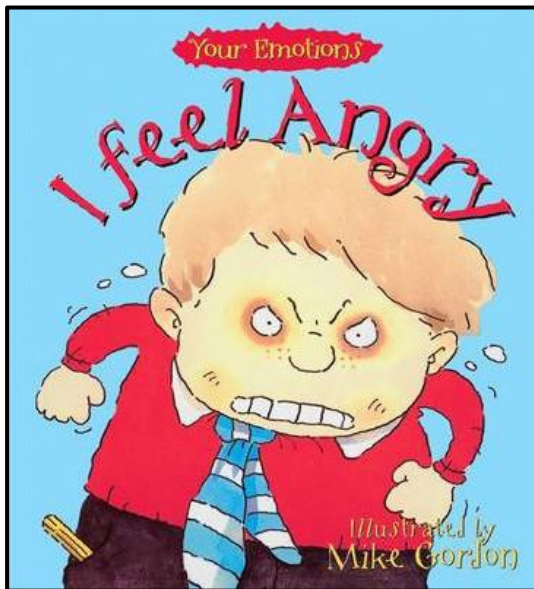
These are all wonderful books to have. Each with a very specific Biblical truth.

Books for boys

- Little Boy After God's Own Heart (George & George, 2007)
- Gotta Have God Boys Devotional Vol 2 (Brewer, 2016)

Books about emotions (written by Isabel Thomas)

- Dealing with Feeling-Angry (2013)
- Dealing with Feeling-Jealous (2013)
- Dealing with Feeling-Worried (2013)
- Dealing with Feeling-Caring (2013)
- Dealing with Feeling-Happy (2013)
- Dealing with Feeling-Sad (2013)
- Dealing with Feeling-Proud (2013)
- Dealing with Feeling-Shy (2013)



The series “Your emotions” by Brian Moses (1994) consists of 4 books that could help the child coping with emotions.

- I feel angry (1994)
- I feel sad (1994)
- I feel jealous (1994)
- I feel frightened (1994)

Counsellors will be amazed at the number of good children's books available in book stores.

Other resources (Online resources, some are free downloads)

- **Games**

- Printable tangrams and challenge cards: <http://onemamasdailydrama.com/printable-tangrams-challenge-cards/>
- Tetris printable game: <http://onemamasdailydrama.com/tetris-printable-game-board-pieces/>
- Hexi cards: <https://picklebums.com/free-printable-hexi-cards/>
- The self-esteem card game! <https://www.teacherspayteachers.com/Product/THE-SELF-ESTEEM-CARD-GAME-Fun-Solution-Focused-School-Counseling-Group-Game-3146703>

- **Games to learn about emotions**

- Emoji Bingo: <https://www.catchmyparty.com/blog/free-printable-emoji-bingo-game>
- Feelings Charades. <http://www.pbs.org/parents/adventures-in-learning/2013/10/feelings-charades/>
- Mr & Miss Face Felt Activity <https://www.teaching.com.au/product/KD1004K>
- Learning about Emotions – Make a face! <https://lifeasmama.com/12-creative-ways-to-teach-your-child-at-home/6/>
- Inside out game of emotions: https://printablecrush.com/wp-content/smc_uploads/uploads/2015/06/EmotionsBoardGame.pdf
- Free Printable Feelings Chart: <http://www.child-behavior-guide.com/feelings-chart.html>

- **Board games**

- How do you feel? - board game. https://en.islcollective.com/resources/printables/worksheets/doc_docx/how_do_you_feel_-_board_game/feelings-elementary-a1/62598
- Self-Control Board Game. https://www.teacherspayteachers.com/Product/Self-Control-Board-Game-3553119?utm_source=Pinterest&utm_campaign=SC+Board+Game+orange+pin&utm_medium=social&utm_content=tribes&utm_term=454516048_15499922_507386

- **Help resources on grieving**

- When families grieve. Is a free downloadable guide for parents or caregivers to help the family through the death of a loved one. https://www-tc.pbs.org/parents/whenfamiliesgrieve/documents/TLC3gp_CGG_ENGdigital_sm.pdf

- Something small: a story about remembering. Is a free downloadable storybook for children who have lost a parent. https://www-tc.pbs.org/parents/whenfamiliesgrieve/documents/TLC3gp_Storybook_ENGdigital_sm.pdf
- When families grieve. Online tips for families that grieve. <http://www.pbs.org/parents/whenfamiliesgrieve/index.html>
- When families grieve. Online activities, Storybook , Caring Cards, Memory Chain (Connect all your favourite memories—our paper chain template shows you how.)
- Advice & InformationGuide for Military Families - Military families will appreciate specialized tips and advice in this helpful guide.Guide for Families - For all families grieving the loss of a loved one, this guide offers a more general approach. Printable <http://www.pbs.org/parents/whenfamiliesgrieve/too//ls.html>

ANNEXURE A: INFORMED CONSENT



PARTICIPANT INFORMATION LEAFLET AND CONSENT FORM FOR PASTORS AND REVERENDS

TITLE OF THE RESEARCH STUDY: Equipping pastors to give pastoral counselling to emotionally wounded children aged between six and twelve.

ETHICS REFERENCE NUMBERS: NWU-00221-18-S6

PRINCIPAL INVESTIGATOR: Prof Gert Breed

POST GRADUATE STUDENT: Liesl Nickols

ADDRESS: NWU Potchefstroom

CONTACT NUMBER: 0828401880

You are being invited to take part in a **research study** that forms part of my PhD studies. Please take some time to read the information presented here, which will explain the details of this study. Please ask the researcher or person explaining the research to you any questions about any part of this study that you do not fully understand. It is very important that you are fully satisfied that you clearly understand what this research is about and how you might be involved. Also, your participation is **entirely voluntary**, and you are free to say no to participate. If you say no, this will not affect you negatively in any way whatsoever. You are also free to withdraw from the study at any point, even if you do agree to take part now.

This study has been approved by the **Research Ethics Committee of the North-West University (NWU NWU-00221-18-S6.....)** and will be conducted according to the ethical guidelines and principles of Ethics in Health Research: Principles, Processes and Structures (DoH, 2015) and other international ethical guidelines applicable to this study. It might be

necessary for the research ethics committee members or other relevant people to inspect the research records.

What is this research study all about?

- This study will be conducted in the privacy of your home and will involve the completion of a questionnaire.
- We plan to develop a model for Pastors to help them effectively counsel emotional wounded children aged between six and twelve.

Why have you been invited to participate?

- You have been invited to be part of this research because you are a Reverend or Pastor.
- You also fit the research because you get to deal with the emotional wounds of your congregation members.
- You will not be able to take part in this research if you are not a Reverend or Pastor.

What will be expected of you?

- You will be expected to complete a once-off questionnaire. It would not take more than 30 minutes to complete. The completed questionnaire will be collected after two weeks. If it was emailed to you, you may also reply via email.

Will you gain anything from taking part in this research?

- The possible gains for you if you take part in this study will be that you could be better equipped to assist emotionally wounded children aged between six and twelve.
- The other indirect society gains of the study is that **Children aged between six and twelve will be assisted more effectively and that could be beneficial for the community.**

Are there risks involved in you taking part in this research and what will be done to prevent them?

- The risks to you in this study are minimal, but will be limited by the researcher's availability, if some risk would emerge.
- There are more gains for you in joining this study than there are risks.

How will we protect your confidentiality and who will see your findings?

- Anonymity of your findings will be protected by the researcher and study leader. Your privacy will be respected by the researcher and study leader. Your results will be kept confidential by the researcher and study leader. Only the researchers and study leader, will be able to look at your findings. Findings will be kept safe by locking hard copies in locked cupboards in the researcher's office and for electronic data it will be password protected. Data will be stored for 5 years.

What will happen with the findings or samples?

- The findings of this study will only be used for this study.

How will you know about the results of this research?

- We will give you the result of this research with the completion of the study by email.
- You will be informed of any new relevant findings by email.

Will you be paid to take part in this study and are there any costs for you?

- No, you will not be paid to take part in the study.
- There will thus be no costs involved for you, if you do take part in this study.

Is there anything else that you should know or do?

- You can contact Liesl Nickols at 0828401880 or via email at lnickols@vodamail.co.za, if you have any further questions or have any problems.
- You can also contact the Faculty of Theology Research Ethics Committee via Mrs Nadine Havenga at Nadine.Havenga@nwu.ac.za if you have any concerns that were not answered about the research or if you have complaints about the research.
- You will receive a copy of this information and consent form for your own purposes.

Declaration by participant

By signing below, I agree to take part in the research study titled: Equipping pastors to give pastoral counselling to emotionally wounded children aged between six and twelve.

I declare that:

- I have read this information/it was explained to me by a trusted person in a language with which I am fluent and comfortable.
- The research was clearly explained to me.
- I have had a chance to ask questions to both the person getting the consent from me, as well as the researcher and all my questions have been answered.
- I understand that taking part in this study is **voluntary** and I have not been pressurised to take part.
- I may choose to leave the study at any time and will not be handled in a negative way if I do so.
- I may be asked to leave the study before it has finished, if the researcher feels it is in my best interests, or if I do not follow the study plan, as agreed to.

Signed at (*place*) on (*date*) 20....

.....
Signature of participant

.....
Signature of witness

Declaration by person obtaining consent (Gatekeeper)

I (*name*) declare that:

- I clearly and in detail explained the information in this document to
.....
- I did/did not use an interpreter.
- I encouraged him/her to ask questions and took adequate time to answer them.

- I am satisfied that he/she adequately understands all aspects of the research, as discussed above
- I gave him/her time to discuss it with others if he/she wished to do so.

Signed at (*place*) on (*date*) 20....

.....
Signature of person obtaining consent
(Gatekeeper)

.....
Signature of witness

Declaration by researcher

I (*name*) declare that:

- I explained the information in this document to **or** I had it explained by who I trained for this purpose.
- I did/did not use an interpreter
- I encouraged him/her to ask questions and took adequate time to answer them or I was available should he/she want to ask any further questions.
- The informed consent was obtained by an independent person.
- I am satisfied that he/she adequately understands all aspects of the research, as described above.
- I am satisfied that he/she had time to discuss it with others if he/she wished to do so.

Signed at (*place*) on (*date*) 20....

.....
Signature of researcher

.....
Signature of witness

ANNEXURE B: QUESTIONNAIRE



This questionnaire can be completed in either English or *Afrikaans*. The *Afrikaans* section is distinguished by *Italic* font.

Hierdie vraelys kan in Engels of Afrikaans voltooi word. Die Afrikaanse gedeelte word in kursiewe skrif aangedui.

➤ Question 1 / Vraag 1

Please indicate with an "X" the capacity in which you complete this questionnaire.

Dui asseblief met 'n "X" die hoedanigheid waarmee u hierdie vraelys voltooi aan.

	Capacity	Kapasiteit	X
	Pastor or Minister	<i>Pastoor of Leraar</i>	1
	Youth worker	<i>Jeugwerker</i>	2
	Sunday school teachers	<i>Sondagskool onderwyser</i>	3
	Teacher	<i>Onderwyser</i>	4
	Social worker	<i>Maatskaplike werker</i>	5
	Psychologist	<i>Sielkundige</i>	6

Please indicate with an "X" your gender.

Dui asseblief met 'n "X" u geslag aan.

	Gender/Geslag	X
	Male/ <i>Manlik</i>	1
	Female/ <i>Vroulik</i>	2

Please indicate with an "X" your age group.

Dui asseblief met 'n "X" u ouderdomsgroep aan.

	Age group/ Ouderdomsgroep	X
	20-30 years/jaar	1
	30-40 years/jaar	2
	40-50 years/jaar	3
	50-60 years/jaar	4
	70+ years/jaar	5

➤ **Question 2 / Vraag 2**

Possible causes of emotional wounds (trauma) are listed below. Please indicate with an "X" the frequency scale that you experience these traumas in your work with children aged between 6 and twelve.

Moontlike oorsake van emosionele verwonding (trauma) word hier gelys. Identifiseer hoe gereeld u hierdie traumas in u hantering van die kinders tussen ouderdom van 6 en 12 jaar oud, die meeste teëkom. Dui dit met 'n "X" aan.

	English	Afrikaans				
	Cause of emotional upset (trauma)	Rede vir emosionele ontsteltenis (trauma)	Never/Nooit	Seldom/Selde	Often/Soms	Always/Altyd
1	Moving	<i>Verhuising</i>	1	2	3	4
2	Divorce of parents	<i>Egskeiding van ouers</i>	1	2	3	4
3	Restructured families	<i>Hersaamgestelde gesinne</i>	1	2	3	4
4	Bullies	<i>Boelies</i>	1	2	3	4
5	Negative group pressure	<i>Negatiewe groepsdruk</i>	1	2	3	4
6	Substance abuse by parents	<i>Substans misbruik by ouers</i>	1	2	3	4
7	Death of a loved one	<i>Dood van 'n geliefde</i>	1	2	3	4
8	Sexual trauma	<i>Seksuele trauma</i>	1	2	3	4
9	Hijackings or robbery	<i>Motorkapings of Roof</i>	1	2	3	4
10	Motor car accidents	<i>Motor ongelukke</i>	1	2	3	4
11	Suicide of a loved one	<i>Selfmoord van geliefde</i>	1	2	3	4

English		Afrikaans				
Cause of emotional upset (trauma)		Rede vir emosionele ontsteltenis (trauma)	Never/Nooit	Seldom/Selde	Often/Soms	Always/Altyd
12	Unsatisfactory academic progress	<i>Swak akademiese vordering</i>	1	2	3	4
13	Serious illness	<i>Ernstige siekte</i>	1	2	3	4
14	Bad parent-child relationships	<i>Swak ouer-kind verhoudings</i>	1	2	3	4
15	Abuse/domestic violence	<i>Mishandeling/gesinsgeweld</i>	1	2	3	4
16	Financial difficulty of parents/poverty	<i>Ouers se finansiële probleme/armoede</i>	1	2	3	4
17	Uninvolved parents	<i>Onbetrokke ouers</i>	1	2	3	4
18	Unrealistic expectations of parents	<i>Onrealistiese verwagtings van ouers</i>	1	2	3	4
19	Hospitalization	<i>Hospitalisasie</i>	1	2	3	4
20	Neglect	<i>Verwaarloosing</i>	1	2	3	4
21	Child headed households	<i>Huishoudings waar kinders die hoof is</i>	1	2	3	4
21	Other (Please describe)	<i>Ander (Beskryf asb.)</i>	1	2	3	4

➤ **Question 3 / Vraag 3**

According to your opinion, how important is counselling in each of these circumstances? Please indicate with an "X".

Volgens u mening, hoe belangrik is dit dat kinders berading ontvang in elk van die volgende omstandighede? Dui dit met 'n "X" aan.

	English	Afrikaans				
	Cause of emotional upset (trauma)	Rede vir emosionele ontsteltenis (trauma)	Not important/Glad nie belangrik	Minor importance/Minder belangrik	Important/Belangrik	Critical/Krities
1	Moving	<i>Verhuising</i>	1	2	3	4
2	Divorce of parents	<i>Egskeiding van ouers</i>	1	2	3	4
3	Restructured families	<i>Hersaamgestelde gesinne</i>	1	2	3	4
4	Bullies	<i>Boelies</i>	1	2	3	4
5	Negative group pressure	<i>Negatiewe groepsdruk</i>	1	2	3	4
6	Substance abuse by parents	<i>Substans misbruik by ouers</i>	1	2	3	4
7	Death of a loved one	<i>Dood van 'n geliefde</i>	1	2	3	4
8	Sexual trauma	<i>Seksuele trauma</i>	1	2	3	4
9	Hijackings or robbery	<i>Motorkapings of Roof</i>	1	2	3	4
10	Motor car accidents	<i>Motor ongelukke</i>	1	2	3	4
11	Suicide of a loved one	<i>Selfmoord van geliefde</i>	1	2	3	4
12	Unsatisfactory academic progress	<i>Swak akademiese vordering</i>	1	2	3	4
13	Serious illness	<i>Ernstige siekte</i>	1	2	3	4
14	Bad parent-child relationships	<i>Swak ouer-kind verhoudings</i>	1	2	3	4
15	Abuse/domestic violence	<i>Mishandeling/gesinsgeweld</i>	1	2	3	4
16	Financial difficulty of parents/poverty	<i>Ouers se finansiële probleme/armoede</i>	1	2	3	4

	English	Afrikaans				
	Cause of emotional upset (trauma)	Rede vir emosionele ontsteltenis (trauma)	Not important/Glad nie belangrik	Minor importance/Minder belangrik	Important/Belangrik	Critical/Krities
17	Uninvolved parents	Onbetrokke ouers	1	2	3	4
18	Unrealistic expectations of parents	Onrealistiese verwagtings van ouers	1	2	3	4
19	Hospitalization	Hospitalisasie	1	2	3	4
20	Neglect	Verwaarlosing	1	2	3	4
21	Child headed households	Huishoudings waar kinders die hoof is	1	2	3	4
22	Other (Please describe)	Ander (Beskryf asb.)	1	2	3	4

➤ **Question 4 / Vraag 4**

When counselling children aged between six and twelve, are there any specific counselling models or combination of models that you prefer and use?

As u kinders tussen die ouderdom van ses en twaalf jaar beraad, is daar enige spesifieke beradingsmodel of kombinasie van modelle wat u verkies en gebruik?

		X
	No spesific model/ <i>Geen spesifieke model nie</i>	1
	Yes, a specific model/ <i>Ja, 'n spesifieke model</i>	2

If “Yes”, please specify.

As “Ja”, spesifiseer asseblief.

➤ **Question 5 / Vraag 5**

How many children aged between 6-12 years on average do you counsel per year?

Hoeveel kinders tussen 6-12 jaar beraad u gemiddeld per jaar?

	Number of children that's counselled per year. <i>Hoeveelheid kinders per jaar wat beraad word.</i>	Mark with X <i>Dui aan met X</i>
	0-10 children/ <i>kinders</i>	1
	10-20 children/ <i>kinders</i>	2
	20-30 children/ <i>kinders</i>	3
	30-40 children/ <i>kinders</i>	4
	50+ children/ <i>kinders</i>	5

➤ **Question 6 / Vraag 6**

How would you describe the success of your counselling with children aged between six and twelve?

Hoe sou u die sukses van u berading met kinders tussen 6-12 beskryf?

	English	Afrikaans	X
	Not applicable	<i>Nie van toepassing</i>	0
	Always satisfactory	<i>Altyd bevredigend</i>	1
	Sometimes satisfactory	<i>Soms bevredigend</i>	2
	Partially satisfactory	<i>Gedeeltelik bevredigend</i>	3
	No success	<i>Geen sukses nie</i>	4
	Not sure	<i>Nie seker nie</i>	5

If success was indicated in this questionnaire, specify how do you qualify the success and over which timeframe.

Indien u suksesse in hierdie vraelys aandui, spesifiseer hoedat u hierdie suksesse kwalifiseer of meet, en oor/na watter tydperk?

➤ **Question 7 / Vraag 7**

What are the strengths/weaknesses of your own or other counselling model(s) that you use?

Wat is die sterkpunte/gebreke van u eie of ander beradingsmodel(le) wat u gebruik?

In a counselling model, on what aspects would you like some assistance?

Wat is die sake waarin u wil hê dat 'n beradingsmodel u moet leiding gee?

➤ **Question 8 / Vraag 8**

During trauma counselling, how often (on average) do you see the child?

Hoe gereeld sien u 'n kind gemiddeld tydens traumaberading?

		X
	Not applicable / Nie van toepassing	0
	Weekly / Weekliks	1
	Every two weeks / Elke tweede week	2
	Monthly / Maandeliks	3

On average, how many sessions per specific trauma would you see a child?

Wat is die gemiddelde aantal sessies wat u 'n kind per trauma sien?

	Average amount of sessions / Gemiddelde aantal sessies									
	N/A NVT	1	2	3	4	5	6	7	8	8+

How often is it necessary to involve the child's parents in the counselling process?"

Hoe dikwels is dit nodig om die kind se ouers by die beradingsproses te betrek?

		X
	Not applicable / <i>Nie van toepassing</i>	0
	Never/ <i>Nooit</i>	1
	Sometimes/ <i>Soms</i>	2
	Often/ <i>Dikwels</i>	3

➤ **Question 9 / Vraag 9**

Do you think that you could benefit from a user-friendly Pastoral (Christian) counselling model?
Please indicate with a **X**.

Dink u dat u sou kon baat vind by 'n gebruikersvriendelike Pastorale (Christelike) beradingsmodel? Dui asseblief u antwoord met 'n **X** aan.

			X
	Definitely not	<i>Glad nie</i>	1
	Maybe	<i>Moontlik</i>	2
	Definitely	<i>Definitief</i>	3

➤ **Question 10 / Vraag 10**

Please indicate with an "X" your preference.

Dui asseblief met 'n "X" u keuse aan.

	Outcome of this study / Verslag van studie	X
	I am not interested in the outcome of this study. <i>Ek stel nie belang in die uitkoms van die studie nie.</i>	1
	I would like to be informed of the outcome of the study. <i>Ek sou graag in kennis gestel wil word van die uitkoms van die studie.</i>	2

If you would like to receive a summary of the outcome of the study, please provide an email address.

As u graag 'n opsomming van die uitkoms van die studie wil ontvang, verskaf asseblief u e-pos adres.

Thank you for your willingness to complete this questionnaire.

Dankie vir u samewerking in die voltooiing van hierdie vraelys.

ANNEXURE C: GOEDKEURING VAN KERKRADE



Goedkeuring vir studie

Geagte voorsitter van die Kerkraad, Leraar en Jeugwerker/Kategese personeel

U Gemeente se Leraar en Jeugwerker/Kategese personeel (waar van toepassing) word genooi om deel te neem aan 'n navorsingsprojek met die titel **“Equipping pastors to give pastoral counseling to emotionally wounded children aged between six and twelve.”**

Voordat daar met hierdie navorsing begin kan word moet die nodige toestemming van die Kerkraad verkry word.

Die navorsing word deur ds. Liesl Nickols, 'n PhD student in Pastorale studies aan die Noord-Wes Universiteit se Teologiese Fakulteit gedoen. Die studie word onder die toesig van Prof. Gert Breed en dr. Lutricia Snell gedoen.

Met die voltooiing van die studie streef die navorser daarna om 'n praktiese Pastorale beradingsmodel te ontwikkel wat deur Leraars gebruik kan word om emosioneel verwonde kinders tussen die ouderdom van ses en twaalf jaar oud te beraad.

Een afdeling van die navorsing behels die vasstelling van die mees waarskynlike faktore wat emosionele verwonding by hierdie kinders kan veroorsaak. Die navorser wil vasstel watter verskillende beradingsmodelle, indien enige, word deur die deelnemers van die studie gebruik. Die navorser wil ook vasstel of die ontwikkeling van 'n praktiese Pastorale beradingsmodel die professionele mense, wat met die emosioneel verwonde kind te doen kry, tot voordeel sou kon wees.

Professionele en Semi-Professionele mense uit die volgende beroepe sal gevra word om aan die studie deel te neem: Leraars en Kerkleiers, Jeugwerkers/Kategese personeel, Onderwysers en Sielkundiges.

Die Leraar en Jeugwerker/Kategese personeel sal gevra word om 'n vraelys te voltooi. Elke deelnemer sal 'n toestemmingsbrief saam met die vraelys ontvang. Die brief verklaar die volgende:

Dit is belangrik dat die deelnemers die volgende sal begryp voordat hulle instem om aan die studie deel te neem:

- *Deelname is vrywillig.*
- *Sou u besluit om deel te neem en dan op enige stadium van plan verander en u deelname beëindig, is daar geen gevolge of boetes nie.*
- *As daar enige vrae opduik terwyl u met die vraelys besig is, kan u die navorser ds. Nickols telefonies kontak by 0828401880 of per e-pos by lnickols@vodamail.co.za.*
- *Die proses behels die invul van 'n gestruktureerde vraelys wat deel vorm van 'n kwalitatiewe studie.*
- *Aangesien die studie slegs die invul van 'n vraelys behels, is die potensiële skade of risiko vir u daaraan verbonde minimaal.*
- *Die potensiële voordeel, hoewel dalk nie persoonlik is nie, is dat die beradingsgemeenskap bevoordeel kan word deur die ontwikkeling van 'n Pastorale model.*
- *U identiteit sal nie in die navorsingsdokumentasie bekend gemaak word nie.*
- *Alle vraelyste sal deur die navorser en die supervisors bewaar word.*
- *Daar is geen vergoeding aan die deelnemers nie.*
- *Die hele proses word deur die Menslike Navorsing Etiek komitee van die Noord-Wes Universiteit gemonitor om die waardigheid en regte van die deelnemers te beskerm.*
- *Indien die deelnemers enige navrae of klagtes het, kan hulle die supervisors kontak.*

Die deelnemer sal ongeveer 30 minute neem om die vraelys te voltooi.

Kontak nommer van ds. Liesl Nickols (Navorser): 0828401880

Kontak nommer van Prof Gert Breed (Supervisor): 018 299 1029

Kontak nommer van Dr Lutricia Snell (Mede-supervisor): 044 698 1429

Goedkeuring deur kerkraad

Hiermee gee ek, ... namens die Kerkraad van gemeente toestemming dat die Leraar en Jeugwerker/Kategese personeel (indien van toepassing) aan die studie getiteld **Berading aan die emosioneel verwonde kind tussen die ouderdom van ses en twaalf jaar oud**, mag deelneem.

Geteken te (plek) op (datum) __/__/201__

.....

Naam van Kerkraadsvoorsitter

.....

Handtekening van Kerkraadsvoorsitter

.....

Handteking van getuie

ANNEXURE D: AUTHORISATION LETTER TO TUTELA FAMILY CARE



Authorisation for study

Dear dr. Van Aard

Tutela family care are invited to participate in a research project entitled ***“Equipping pastors to give pastoral counselling to emotionally wounded children aged between six and twelve.”***

Before this research can commence, authorisation is needed by the management of Tutela.

The research is conducted by rev. Liesl Nickols, a PhD student in Pastoral Studies from the North-West University, Faculty of Theology. The study is supervised by Prof Gert Breed and Dr Lutricia Snell.

With completion of this research project, the researcher aims to develop a practical Pastoral counselling model that could assist Pastors in counselling emotionally wounded children aged between six and twelve.

One part of this research is to determine the most likely factors that cause emotional upset with these mentioned children. The researcher would also want to determine which different counselling models, if any, are used by the participants of this study. The researcher wants to establish if the development of a practical Pastoral counselling model would be beneficial to the professional people dealing with emotionally wounded children on a regular basis. Professionals and Semi-Professionals from the following occupations will be asked to participate: Reverends and Church leaders, Teachers, Social workers and Psychologists.

The social workers, working with children between the age of six and twelve years, will be asked to complete a questionnaire. With the questionnaire, they will each receive a Letter of consent stating the following:

It is important that participants understand the following before agreeing to take part in the project:

- *Participation is completely voluntary.*
- *If you decide to take part, you may at any stage of the process change your mind and end your participation. There will be no penalties or consequences if you decide to do this.*
- *If any questions arise while you are busy with the questionnaire, you are welcome to contact the researcher, rev. Nickols at 0828401880 or via email at lnickols@vodamail.co.za.*
- *The process itself will involve completion of a structured questionnaire as part of a qualitative study.*
- *With the nature of this study being a questionnaire, the potential harm or risk involved for the participants are minimal.*
- *The potential benefit, though not personal, is that the presupposition of the research involves a Pastoral counselling model that could be beneficial to the counselling community.*
- *Your identity will not be disclosed in the documentation of the research.*
- *All questionnaires will be safeguarded by the researcher and supervisors.*
- *There will be no remuneration for participants.*
- *The whole process is monitored by the Human Research Ethics Committee of the North-West University to protect the dignity and rights of the participants.*
- *If participants have any queries or complaints about the process, they can contact the supervisors.*

Completion of the questionnaire will take about 30 minutes.

Contact number of Rev Liesl Nickols (Researcher): 0828401880

Contact number of Prof Gert Breed (Supervisor): 018 299 1029

Contact number of Dr Lutricia Snell (Co-supervisor): 044 698 1429

Authorisation by Management

By signing below, I, ... authorise the conducting of the study titled: **Equipping pastors to give pastoral counseling to emotionally wounded children aged between six and twelve** at Tutela Family Care branches.

Signed at (*place*) on (*date*) __/__/201__

.....
Name of Authorised person

.....
Signature of Authorised person

.....
Signature of witness

ANNEXURE E: AUTHORISATION LETTER FOR SCHOOL PRINCIPALS AND GOVERNING BODY'S



Authorisation for study

Dear Sir/Madam

Your school is invited to participate in a research project entitled ***“Equipping pastors to give pastoral counselling to emotionally wounded children aged between six and twelve.”***

Before this research can commence, authorisation is needed by the school Principal, as well as from the governing body of the school.

The research is conducted by rev. Liesl Nickols, a PhD student in Pastoral Studies from the North-West University, Faculty of Theology. The study is supervised by Prof Gert Breed and Dr Lutricia Snell.

With completion of this research project, the researcher aims to develop a practical Pastoral counselling model that could assist Pastors in counselling emotionally wounded children aged between six and twelve.

One part of this research is to determine the most likely factors that cause emotional upset with these mentioned children. The researcher would also want to determine which different counselling models are used by the participants of this study. The researcher wants to establish if the development of a practical Pastoral counselling model would be beneficial to the professional people dealing with emotionally wounded children on a regular basis. Professionals and Semi-Professionals from the following occupations will be asked to participate: Reverends and Church leaders, Teachers, Social workers and Psychologists.

The teachers, teaching children between the age of six and twelve years, will be asked to complete a questionnaire. With the questionnaire, they will each receive a Letter of consent stating the following:

It is important that participants understand the following before agreeing to take part in the project:

- *Participation is completely voluntary.*
- *If you decide to take part, you may at any stage of the process change your mind and end your participation. There will be no penalties or consequences if you decide to do this.*
- *If any questions arise while you are busy with the questionnaire, you are welcome to contact the researcher, rev. Nickols at 0828401880 or via email at lnickols@vodamail.co.za.*
- *The process itself will involve completion of a structured questionnaire as part of a qualitative study.*
- *With the nature of this study being a questionnaire, the potential harm or risk involved for the participants are minimal.*
- *The potential benefit, though not personal, is that the presupposition of the research involves a Pastoral counselling model that could be beneficial to the counselling community.*
- *Your identity will not be disclosed in the documentation of the research.*
- *All questionnaires will be safeguarded by the researcher and supervisors.*
- *There will be no remuneration for participants.*
- *The whole process is monitored by the Human Research Ethics Committee of the North-West University to protect the dignity and rights of the participants.*
- *If participants have any queries or complaints about the process, they can contact the supervisors.*

Completing of the questionnaire will take about 30 minutes.

Contact number of Rev Liesl Nickols (Researcher): 0828401880

Contact number of Prof Gert Breed (Supervisor): 018 299 1029

Contact number of Dr Lutricia Snell (Co-supervisor): 044 698 1429

Authorisation by School Principal

By signing below, I, ... authorise the conducting of the study titled: **Equipping pastors to give pastoral counseling to emotionally wounded children aged between six and twelve.** at school.

Signed at (*place*) on (*date*) __/__/201__

.....
Signature of School Principal

.....
Signature of witness

Authorisation by Governing body

By signing below, I, ... authorise the conducting of the study titled: **Equipping pastors to give pastoral counseling to emotionally wounded children aged between six and twelve.** at school.

Signed at (*place*) on (*date*) __/__/201__

.....
Signature of Chairperson of governing body

.....
Signature of witness

ANNEXURE F: LANGUAGE EDITORS DECLARATION

DECLARATION

This is to declare that I, Adri Geldenhuis, language editor and translator,
have language-edited the thesis by

Rev. Liesl Nickols

with the title

EQUIPPING PASTORS TO GIVE PASTORAL COUNSELLING TO EMOTIONALLY WOUNDED CHILDREN AGED BETWEEN SIX AND TWELVE

Adri Geldenhuis

Qualifications: English Teacher (22 years)

BA – UNISA

HED (Post Grad – Unisa)

Completed translating and editing work for the past approx. 25 years for various
institutions Contact details: Cell Phone: 0724859519

ANNEXURE G: EMOJIONE LICENSE AGREEMENT



Free License Agreement

Version 4.1 - August 27, 2018

1. Acceptance of this agreement

By using Our artwork and properties, you agree to the terms in this license.

2. You and JoyPixels/EmojiOne

2.1 JoyPixels/EmojiOne

JoyPixels Inc. (f/k/a EmojiOne Inc.), is a Nevada Corporation. JoyPixels Inc. will be referred to in this agreement as JoyPixels, We, Our, or Us.

2.2 JoyPixels/EmojiOne artwork

This license applies to the following artwork, which we will refer to as the JoyPixels/EmojiOne Artwork for this agreement: (the "JoyPixels/EmojiOne Artwork")

All free version releases within the fourth and third series of signature emoji (any 4.x and 3.x version) only.

Note: We reserve the right to remove older signature emoji series (version 3.x) from our website at any time—at which time they will no longer be available for download.

2.3 JoyPixels/EmojiOne properties

The JoyPixels/EmojiOne Artwork, name, logos, trademarks, graphic files, and copyrights will be referred to collectively in this agreement as the JoyPixels/EmojiOne Properties. (The "JoyPixels/EmojiOne Properties")

2.4 What if you don't agree to these terms?

If you do not agree to the terms below, do not access or use the JoyPixels/EmojiOne Artwork. If you have any questions or concerns about this agreement, please feel free to contact us at licensing@joypixels.com.

3. License

We agree to grant you a limited, revocable, non-exclusive, non-transferable, non-sublicensable license to use the JoyPixels/EmojiOne Properties on the terms provided in this agreement. We reserve all rights in and to the JoyPixels/EmojiOne Properties. This license is personal to you and allows you to access and use the JoyPixels/EmojiOne Properties, including for commercial purposes. You agree not to transfer, sell, or modify the JoyPixels/EmojiOne Properties.

3.1 Ownership

You agree that nothing in this agreement shall give you any right, title, or interest in the JoyPixels/EmojiOne Properties other than the right to use the same in accordance with the terms of this agreement. You admit the validity of all copyrights for the JoyPixels/EmojiOne Artwork and all associated intellectual property registrations included in the JoyPixels/EmojiOne Properties, and you acknowledge that any and all rights that you might acquire because of your use of the JoyPixels/EmojiOne Properties shall inure to the sole benefit of JoyPixels. You further agree that you will not claim ownership rights to the JoyPixels/EmojiOne Properties, or any derivative, compilation, sequel or series, or related property owned by or used by JoyPixels.

3.2 DIGITAL USE ONLY - Image size and format

All uses under this agreement shall be digital use only. Tangible/physical product licenses must be granted under a separate fee license agreement. Any JoyPixels/EmojiOne Artwork used under this agreement must adhere to the following guidelines:

- (A) cannot exceed the size of 128 x 128 pixels.
- (B) .svg file format use is not allowed.

3.3 What can you do with the JoyPixels/EmojiOne Properties?

You can display it for personal or commercial use in digital or electronic format only (on websites, in apps, in videos, etc.) as long as:

- (A) you use the JoyPixels/EmojiOne Properties as a component of something that required time, effort, and skill to create; and
- (B) you comply with the other terms of this agreement.

There are some exceptions to what can be done with the JoyPixels/EmojiOne Properties under this license detailed below in Section 3.4.

3.4 What can't you do with the JoyPixels/EmojiOne Properties?

- (A) Use it in the creation or sale of any tangible/physical products—such as print material, promotional products, shirts, cards, stationery, etc. *(for licensing on tangible/physical products contact us at licensing@joypixels.com)*
- (B) Use it for a client of yours or for any third party—including ad agencies and all other representatives of third party projects. *(for client licensing or third party licensing contact us at licensing@joypixels.com)*
- (C) Use it in any advertisement—including digital advertisement *(for ad licensing contact us at licensing@joypixels.com)*
- (D) Use it for digital educational content or digital charity/fundraising events with an event/project budget exceeding \$5,000 US dollars. *(creation of tangible/physical/print items of any kind is not permitted under this license even for educational or charity projects)*
- (E) Sell or license it—you may not sell, license, sub-license, lease, rent, lend, or redistribute the rights herein—such as using the JoyPixels/EmojiOne Properties as an upsell item, in-app purchase, add-on, sticker pack, etc.
- (F) Use or rebrand the JoyPixels/EmojiOne Artwork under a different name.
- (G) Allow others to extract the JoyPixels/EmojiOne Artwork, in whole or in part.
- (H) Include properties in open source projects.
- (I) Use it in a logo.
- (J) Use it in digital templates that will be resold to multiple people—such as design apps, themed templates, etc.

(K) Register as a trademark any of the JoyPixels/EmojiOne Properties, or any products or works that include the JoyPixels/EmojiOne Properties.

(L) Use it to suggest an endorsement from JoyPixels.

(M) Modify it—although color changes are permitted if they are clearly detailed in the attribution—as described in Section 4. *(other changes or modifications are not permitted under this license)*

(N) Use it without proper attribution—as described in Section 4.

4. Attribution Required (for commercial use)

Attribution is required when using the JoyPixels/EmojiOne Artwork in any commercial project. Personal projects—those that are not commercial in nature—are permitted to use the JoyPixels/EmojiOne Artwork without attribution *(we'd like you to mention us in some way, but it isn't required for personal projects)*.

There are different ways of complying with attribution requirements for different uses of our JoyPixels/EmojiOne Properties in commercial projects. Here are some suggested ways for providing attribution:

*In the footer of every page where emoji are shown.

*Credited directly below content that contains our emoji

*In the product description on youtube, vimeo, etc.

*For social media content, please tag somewhere in the post

At minimum, attribution should contain the JoyPixels name and a link to <http://joypixels.com>. A simple example of attribution:

*Emoji artwork provided by JoyPixels.

If you cannot provide attribution as described in this Section then you cannot use the JoyPixels/EmojiOne Properties under this license. However, you can license the products from us under a paid premium (no-attribution) license.

5. Damages

If you breach this agreement, we have the following remedies, if we feel they are merited:

(A) You agree that if you violate this agreement we can get an injunction against you.

(B) You agree that if you violate this agreement you will pay us 100% of all revenue you've received from items that you've sold in violation agreement as well as any damages deemed appropriate by a court of competent jurisdiction.

6. Amendments

You agree that we may change or modify these terms. If we make changes to these terms, we will provide notice of the changes by updating this agreement at <https://d1j8pt39hxdh3d.cloudfront.net/license-free.pdf>. By continuing to use our JoyPixels/EmojiOne Properties, you confirm your acceptance of the revised terms. If you do not agree to the amended terms, you must stop using our JoyPixels/EmojiOne Properties.

7. Termination

This license continues until it is terminated by either party, which can happen at any time. We reserve the right to terminate this agreement for any reason. In the event of termination you will no longer have any rights to use the JoyPixels/EmojiOne Properties.

8. Indemnification

You shall indemnify us and hold us harmless from any damages and liabilities (including reasonable attorney fees and costs):

- (A) Arising from your breach of this agreement;
- (B) Arising out of any alleged defects or failures to perform of the JoyPixels/EmojiOne Properties or any product liability claims or use of the JoyPixels/EmojiOne Properties; and
- (C) Any claims arising out of advertising, distribution or marketing of the JoyPixels/EmojiOne Properties.

9. Arbitration

Any dispute, claim or controversy arising out of or relating to this agreement will be determined by arbitration in Las Vegas, Nevada. The arbitration will be administered by JAMS pursuant to JAMS' Streamlined Arbitration Rules and Procedures and will utilize the Final Offer (or Baseball) option. The latest rules and procedures can be found on the JAMS website (<https://www.jamsadr.com/rules-streamlined-arbitration/>). Judgment on the award may be entered in any court having jurisdiction. This court will not preclude parties from seeking provisional remedies in aid of arbitration from a court of appropriate jurisdiction.

10. No warranties

All Items are provided "as is" without warranty of any kind, either express or implied, including, but not limited to the implied warranties of non-infringement, merchantability, or fitness for a particular purpose.

11. Applicable Law

This agreement will be construed in accordance with and governed by the laws of the State of Nevada.

12. Waivers and modifications must be written

Any waiver must be written.

13. Assignment

We can assign our rights under this agreement without restriction.

14. Severability

Invalidity or unenforceability of one or more provisions of this agreement shall not affect any other provision of this agreement. If possible, any unenforceable provision within this agreement will be modified to reflect the parties' original intention.

15. Entire Agreement

This agreement is the entire agreement of the parties and supersedes all prior agreements as to the use of the website. If you have any questions or concerns regarding any of the terms above, please feel free to contact us as licensing@joypixels.com.

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