Guidelines for outreach programmes aimed at middle-childhood children in a resource-poor Western Cape community

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PREFACE

This dissertation is presented in article format in accordance with the guidelines as set out in the Manual for Postgraduate Studies – 2010 of the North-West University. Section A consists of a general orientation to the research. Section B consists of the manuscript to be submitted for publication (article). The instructions for the authors of the journal aimed for publication are given at the beginning of this chapter. The format of the article therefore comply with the instructions of Psychology in society (PINS). Lastly, Section C serves as a summary and an evaluation of the study conclusions, and also includes recommendations for further research.

SUMMARY

In South Africa there are great polarities in terms of needs in resource-poor communities versus communities with available resources. This is evident during visits to Sir Lowry's Pass Village and when available statistics on trends in the community are taken into account. A potentially valuable resource in resource-poor communities is outreach programmes by a faith-based organisation (FBO) such as Jabulani Africa Ministries (JAM).

JAM is a Christian FBO with a strong community focus. This study focuses on the resource-poor community of Sir Lowry's Pass Village, situated in the Helderberg Basin in the Western Cape. Sir Lowry's Pass Village is just one of a few resource-poor communities to whom JAM reaches out on a weekly basis since through their outreach programme aimed at middle-childhood children.

The aim of this study was to explore and describe the content of this outreach programme of JAM in Sir Lowry's Pass Village aimed at middle-childhood children in order to provide guidelines to more specifically target the needs of the particular group of children. Data were collected from various sources according to principles of participatory action research. Data were organised through thematic data analysis to identify themes.

Two core themes emerged; one theme is a mutual lack of understanding of the broader field by JAM members and the target of their interventions, middle-childhood children. The other theme centred on the moral value system of the particular group of children. The central theoretical argument of this study is that outreach programmes by faith-based organisations (such as JAM) in resource-poor communities should be directed as effectively as possible to meet the needs of middle-childhood children.

KEY WORDS

Outreach programme; faith-based organisation; Jabulani Africa Ministries (JAM), middle-childhood children; resource-poor community; participatory action research, positive moral value system; Gestalt field theory; Conservation of Resources theory.

OPSOMMING

In Suid-Afrika bestaan daar groot polariteite in terme van behoeftes in bron-arm gemeenskappe versus beskikbare bronne. Dit blyk duidelik tydens besoeke aan Sir Lowry's Pass Village en ook wanneer beskikbare statistiek oor tendense in die gemeenskap in ag geneem word. 'n Potensieël waardevolle bron in bron-arm gemeenskappe is uitreikprogramme deur 'n geloofsgebaseerde organisasie soos Jabulani Africa Ministries (JAM).

JAM is 'n Christen geloofsgebaseerde organisasie met 'n sterk gemeenskapsfokus. Hierdie studie fokus op die bron-arm gemeenskap van Sir Lowry's Pass Village, geleë in die Helderbergkom in die Wes-Kaap. Sir Lowry's Pass Village is slegs een van 'n paar bron-arm gemeenskappe waarnatoe JAM uitreik op 'n weeklikse basis deur hulle uitreikprogram wat gerig is op kinders in die middelkinderjare.

Die oorhoofse doel van hierdie studie was om die inhoud van die JAM uitreikprogram in Sir Lowry's Pass Village wat fokus op kinders in die middelkinderjare te ondersoek en te beskryf en riglyne daar te stel wat die program meer spesifiek sal rig op die behoeftes van die betrokke groep kinders. Data was ingesamel vanuit verskeie bronne deur metodes wat eie is aan die aksie-navorsing benadering. Data-ontleding was gedoen volgens tematiese data-analise om soedoende temas te kon identifiseer.

Twee sentrale temas het na vore gekom. Die een tema fokus rondom 'n gesamentlike gebrek wat ontstaan rondom die verstaan van die breër veld tussen JAM en hul uitreikprogram se teikengroep, kinders in die middelkinderjare. Die tweede tema fokus op die morele waardesisteem van die kinders in die middelkinderjare. Die sentrale rigtinggewende argument onderliggend aan hierdie studie is dat uitreikprogramme binne bron-arm gemeenskappe so doeltreffend moontlik toegespits moet word om in die behoeftes te voorsien van kinders in die middelkinderjare.

SLEUTELTERME

Uitreikprogramme; geloofsgebaseerde organisasie; Jabulani Africa Ministries (JAM), kinders in die middelkinderjare; bron-arm gemeenskap; aksie-navorsing, positiewe morele waardesisteem; Gestalt veldteorie; Behoud van Hulpbronne Teorie.

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Guidelines for outreach programmes aimed at middle-childhood children in a resource-poor Western Cape community

SECTION A: ORIENTATION TO THE RESEARCH

1. CONTEXTUALIZATION AND PROBLEM STATEMENT

Religion is viewed as a very important aspect in the lives of Africans with only 0.8% of Africans claiming to be non-religious and therefore the African continent is probably the most religious in the world (Piper, 2009:60). Piper (2009:60) further stated that 46.3% of African people are Christian, 40.5% are Muslim and about 100 420 000 are followers of 'ethnic' religions. Religion is also considered as important for South Africans as the 2001 census showed that 85% of South Africans view themselves as religious with the vast majority (79.8%) reported being Christian. According to Piper (2009:60) an online search of the national Department of Social Welfare non-profit organisation database shows that faith-based organisations (FBOs) are the fifth highest of seventeen categories of the registered organisations in the country with only the categories of 'social services', 'development and housing', 'education and research' and 'health' rated higher.

The "Helderberg Basin Transformation Research Project" is a study done by the Unit for Religion and Development Research (URDR) at the University of Stellenbosch in partnership with Transformation Africa and the Western Cape Department of Community Safety in 2004. Established within the Faculty of Theology at the University of Stellenbosch in 2004, this study conducted research about the social development needs of local communities as well as the empowerment of the faith-based organisations in that communities in order for them to actively and effectively bring poverty relief and meeting the specific needs of the people in the communities (Helderberg Basin Transformation Research Project, 2004:4). The Helderberg Basin Transformation Research Project (2004:4) found that FBOs are more capable of reaching out to the public and influencing communities than the government or any other type of NGO especially when taking into account that there are approximately 43 000 Christian faith communities in South Africa. FBOs are defined as value-based institutions that are in touch with realities on the ground according to the Helderberg

Basin Transformation Research Project (2004:5).

Jabulani Africa Ministries (JAM) is a faith-based organisation (FBO) situated in Cape Town and forms an independent inter-denominational ministry. “Jabulani” is the Zulu word for “Rejoice”. JAM (2011) explains the concept behind the name: “A rejoicing Africa, being transformed from the so called ‘dark Africa’ into the continent of light through passionate followers of Jesus Christ.” JAM’s mission statement is as follows: “*To disciple and train young Africans in becoming godly, servant leaders who can impact their communities for Christ*” (JAM, 2011). JAM was officially established in 2007 and today consists of 11 permanent staff and 12 volunteers who joined in 2011 for a gap year. JAM runs several types of camps that focus on training young people integrity, unity and growing in their personal relationship with Jesus (JAM, 2011). They also focus largely on Youth and Children’s ministry. Their Youth Ministry includes discipleship, focusing on purity, and encouraging a positive lifestyle that will impact their communities (JAM, 2011). The focus of JAM’s Children’s Ministry is to provide children with positive role models and creating a loving and caring environment (JAM, 2011).

In JAM’s February 2011 Newsletter, the following statement was given:

“There is an overwhelming need to reach the young people of Africa. To begin, Africa is a continent of children, 60% under age 18. There are over 48 million orphans and many of these children are now being taken care of by older siblings – some as young as seven. In addition, only 1 in 40 children grow up with a present father figure, resulting in a lack of guidance and direction for young people, and an overall moral decay. It is clear that in order to impact the continent, we must start with the young people. As a ministry, our purpose is to train and disciple young Africans in becoming Godly, servant leaders who can impact their communities for Christ. We do this by building genuine relationships with the young people, and providing guidance, mentorship, and a biblical foundation.”

From the above statement it is clear that JAM focuses largely on serving communities and focusing on the children and youth of these communities through outreach programmes. JAM regularly reaches out to the following communities: Imizamo Yethu (Hout bay), Sir Lowry’s Pass Village (Helderberg Basin), Khayelitsha (Cape Town), Mavhusa (Limpopo), Prins Albert, Calitzdorp, Vosburg and Koue Bokkeveld. JAM also reaches out to some parts of Zimbabwe, Zambia and even Liberia. This study will focus on the content of JAM’s

outreach program in Sir Lowry's Pass Village for middle-childhood children. Sir Lowry's Pass Village is located in the Helderberg Basin (Western Cape) with a population of about 5766 people according to the 2001 census. The religious affiliation of the Basin's population according to the Census 2001 is as follows: Christian – 85%, Islam – 4% and No religion – 10%. The percentage of people in Sir Lowry's Pass Village that indicates that they are affiliated with a Christian church or denomination are 88.14% (Census, 2001). Residents of this township area are mainly part of the Coloured group, although the black population is growing (City of Cape Town Census, 2001). Afrikaans is the most spoken language (77.94% of the population) (City of Cape Town Census, 2001). In Sir Lowry's Pass Village 61% of the population are under the age of 35 years and aapproximately 82.3% of the population in Sir Lowry's Pass Village's monthly income is between R0- R1 600 and 64.86% receives an annual income of R0- R19 200 (City of Cape Town Census, 2001). The most general form of housing in the township is informal structures (45%) such as shacks. According to statistics supplied by the South African Police Service, Sir Lowry's Pass Village is the area within the Helderberg Basin with the highest incidence of sexual crime and violent crime. A survey done by the University of Stellenbosch in 2004 indicated that Sir Lowry's Pass Village is an area with tremendous overcrowding and with a high unemployment rate (Helderberg Street People's Centre, 2010). When the above available statistics about Sir Lowry's Pass Village are taken into account, this community can be considered a resource-poor community. This resource-poor area where children are particularly vulnerable, was a logical focal point for this research.

In South Africa there are great polarities in terms of needs in resource-poor communities versus available resources. This is evident during visits to Sir Lowry's Pass Village and when available statistics on trends in the community are taken into account. Hobfoll and de Vries (1995:138) outline the central principles of Conservation of Resources theory as follows: " ... a comprehensive theory of stress based on the central tenet that people strive to obtain, build, and protect that which they value (e.g., resources), and psychological stress occurs when these resources are lost, threatened with loss, or if individuals fail to replenish resources after significant investment". A potentially valuable resource in resource-poor communities is outreach programmes by faith-based organisations (FBO) such as JAM.

Every Wednesday JAM visits Sir Lowry's Pass Village for two hours (16h00-18h00). During the first hour the JAM team spends time with people in the community, building relationships with them and they use this time to share some faith-based principles with them. The last hour is spent with the children of the community on the play field, during which various activities are offered as part of their outreach program for middle-childhood children.

Middle-childhood is generally defined as the years from six to twelve (Rathus, 2010:4; Skuse, Bruce, Dowdney & Mrazek, 2011:56-61). During this developmental phase, important skills should be taught, including the formation of conscience, moral prejudice, and a sense of values, norms and standards (Kail & Cavanaugh, 2010:205-354; Louw *et al*., 1999:57-66; McHale, Jacinda, Dariotis & Kauh, 2003:241-265). It is important to master these skills in order to prevent risk behaviour in the following developmenal phase of adolescence. The Western Cape Status of the Youth Report (2008:21) indicates that there is a clear connection between poverty and social problems such as health, crime and violence, substance abuse and teenage pregnancy.. Sir Lowry's Pass Village is a predominantly poor community with a high prevalence of sexual and violent crime. It therefore appears that the strengthening of internal resources during middle childhood, such as enhanced positive moral values, problem solving skills, impulse control, assertiveness and ability to build relationships can reduce and even prevent possible risk behavior during adolescence. The focus of this study is therefore children in middle childhood with specific attention given to the JAM outreach program which may potentially strengthen internal resources of the respective group. In prior discussions (as part of the second phase of action research) with members of JAM and with children who frequently join JAM's outreach program, the most common answer to the content of the second hour was that “they play with the children”. The research question focuses on the degree of vagueness regarding the contents of the weekly program for children in middle childhood.

The researcher's core theoretical paradigm is the Gestalt field theory (Perls, Hefferline & Goodman, 1951; Yontef, 1993:283-323; Parlett & Lee, 2005:41-63) and the Conservation of Resources theory (COR) (Hobfoll, Dunahoo & Monnier, 1995:516, Van der Merwe & Kassan-Newton, 2007:350-365). From these theories it is clear that individuals' contacts within the field in which they exist, leads to configuration of experience that have a direct impact on the self and consciousness.

This theoretical point provides further impetus for the question of whether the input of JAM in this resource-poor community is optimally focused and applied. There is every week about 25 young people intensively reaching out to the children and who can make a difference in the non-tangible resource categories (personal and condition resources) as described by Monnier and Hobfoll (2000:326). If these inputs are not focused and purposeful a potential valuable resource is lost. The focus of this research is an investigation and exploration into the format and content of the present outreach program in order to describe it and set guidelines to ensure that the input from JAM optimally targets the needs of the vulnerable children of this community.

From the aforementioned problem statement, the following research questions were formulated:

- What are the contents of the JAM outreach program to children in middle childhood in Sir Lowry's Pass Village?
- What guidelines can be developed for adjusting the JAM outreach program in order to more specifically target the needs of the particular groups of children?

2. AIM AND OBJECTIVES OF THE STUDY

The aim of this study was to explore and describe the content of JAM's outreach program in Sir Lowry's Pass Village which are aimed at middle-childhood children in order to provide guidelines to more specifically target the needs of the particular group of children.

This aim resulted in the following objectives:

- To explore and describe the content of the JAM outreach program to children in middle-childhood in Sir Lowry's Pass Village using a qualitative approach and methods unique to participatory action research (PAR) for data collection.
- To use thematic data analysis as method to organise the data collected, to identify themes and then to provide guidelines for adjusting the JAM outreach program in order to more specifically target the needs of the particular groups of children.

3. CENTRAL THEORETICAL ARGUMENT

The central theoretical argument of this study is that outreach programmes by faith-based organisations in resource-poor communities should be directed as effectively as possible to meet the needs of middle-childhood children.

4. SCIENTIFIC PARADIGM

A paradigm, according to Babbie (2010:33), is the fundamental model or frame of reference used to organise observations and reasoning. When research is conducted, it is important to position the study within a theoretical framework. Niewenhuis (2007:47) defines a paradigm as a set of assumptions or beliefs about fundamental aspects of reality which gives rise to a particular world-view. As stated earlier, the researcher's core theoretical paradigm is the Gestalt field theory (Perls, Hefferline & Goodman, 1951; Yontef, 1993:283-323; Parlett & Lee, 2005:41-63) and the Conservation of Resources theory (COR) (Hobfoll, Dunahoo & Monnier, 1995:516, Van der Merwe & Kassan-Newton, 2007:350-365) which will be described briefly:

4.1 GESTALT FIELD

Gestalt theory implies that people are studied in their organism/environment fields (Yontef, 1993:294). In Gestalt theory the individual-environment entity is known as the field, which consists of all the complex interactive phenomena of individuals and their environment (Mackewn, 1997:48). According to Yontef (1993:295) the field is a whole in which the parts are unified, in immediate relationship responsive to each other and influencing one another. Kirchner (2003:3) also states that an individual cannot be understood independently from his or her surrounding field.

Yontef (1993:294) explains that the environment of the organism/environment field may be amongst others a school, business, family, couple, training group, an individual in his or her life space. The field is phenomenologically defined by each individual. According to Mackewn (1997:48) the Gestalt field theory looks at the whole of a situation, affirming and respecting the unity and complexity, rather than reducing that situation through analysing the individual items. Mackewen (1997:48) further states that the Gestalt field theory is a set of principles that emphasises the interconnectedness of events and the bigger fields in which those events occur.

The field theory as a core theoretical paradigm supports the qualitative phenomenological approach of this research. Niewenhuis (2007:51) refers to a statement of Holloway and Wheeler (1996) which grasps the essence of this study: “Qualitative research typically studies people or systems by interacting with and observing the participants in their natural environment (*in situ*) and focusing on their meanings and interpretations”.

4.2 CONSERVATON OF RESOURCES THEORY (COR)

As stated earlier Hobfoll and de Vries (1995:138) outline the central principles of COR as follows: “ ... a comprehensive theory of stress based on the central tenet that people strive to obtain, build, and protect that which they value (e.g., resources), and psychological stress occurs when these resources are lost, threatened with loss, or if individuals fail to replenish resources after significant investment”. Hobfoll *et al.*(1995:31) defines resources as “those things that are highly valued by individuals or that serve as a means of obtaining those things that are highly valued”. Four major categories of resources have been outlined by Hobfoll *et al.* (1995:31), including: (1) object resources (e.g., home, car), (2) condition resources (e.g., networks and relationships, a good marital relationship), (3) personal resources (e.g., occupational skills, self-esteem, values), and energy resources (e.g., money, food, credit, insurance). The following table illustrates the different resource categories in the fields of individuals, families and the broader community as outlined by Monnier and Hobfoll (2000:326):

Resource category	**Examples**
Object (functional or status) (also called material resources)	*Individual*: Home, car, clothing, household items *Community*: Roads, industry, bridges and other forms of infrastructure
Conditions	*Individual* Social structures/roles, circumstances, good

(Family and community resources)	health, good relationships, membership in organizations, reciprocity, mutual trust, civic connections *Community:* Availability of employment, level of emergency services
Personal characteristics/ group or community attributes	*Individual* Personal traits (self esteem, resilience, skills, sense of mastery, work strategies, sense of optimism, independence), communal pride, psychological sense of community, knowing how to act in crisis, occupational skills, *Community*: Community cohesion, community pride.
Energies	*Individual* Money, food, credit, insurance, heating, government financing, time *Community:* Money, food, credit, heating

For the purpose of this study the researcher will focus on non-tangible resources which includes condition resources and personal resources. Hobfoll *et al.* (1995:31) states that:

> "Given that individuals are motivated to obtain, retain and protect resources, it follows that stress will ensue under any of three conditions: First, stress occurs when there is the threat of significant resource loss. Second, stress occurs when there is actual resource loss. Third, stress occurs when resources are invested without resulting in significant resource gain, hence producing a net loss of resources since more resources were lost in the process of investment than were gained as an outcome of investment."

Hobfoll (1989, 2001) proposed two important principles of the COR model. The first is that loss of resources is more significant and mostly a more rapid process than resource gain (Hobfoll, 2001:343). The second major principle of COR emphasizes the importance of resource investment. Hobfoll (2001:349) proposed that "people must invest resources in order to protect against resource loss, recover from losses, and gain resources". Resource gain is more prevelant when people are rich in resources while resource loss are more customary in populations of people who are resource-poor.

The COR framework improves understanding of the nature of stress in resource-poor communities. COR has been applied to a variety of settings, including community psychology, disaster research, and organizational research (McPadden, 2006:1). The researcher will apply this scientific paradigm of COR to the context of Sir Lowry's Pass Village with specific attention to the content of the faith-based outreach program of JAM. The JAM team can potentially help to build personal and condition resources of children in middle childhood in this resource poor community where energy and object resources are in short supply.

DESCRIPTION OF CONCEPTS

- ***Middle-childhood***

Children between the ages of six to twelve are considered as middle-childhood children (Rathus, 2010:4; Skuse, Bruce, Dowdney & Mrazek, 2011:56-61). The middle-childhood period is considered in a Western society to be from a child's entry into first grade until the onset of puberty (Rathus, 2010:4).

Sigmund Freud viewed middle-childhood as the "Latency stage" while Erik Erikson labelled middle-childhood years as the stage of "Industry vs. Inferiority" (Rathus, 2010:413; Sigelman & Rider, 2008:35, 38; Shaffer & Kipp, 2010:45). Both Erikson and Freud agreed that the major developmental task of the middle-childhood stage is the acquisition of cognitive and social skills, therefore when these skills are sufficiently mastered the child feels self-assured, while the opposite leads to feelings of inferiority (Rathus, 2010:413; Shaffer & Kipp, 2010:45).

During this developmental phase, important skills should be taught, including the formation of conscience, moral prejudice, and a sense of values, norms and standards (Kail & Cavanaugh, 2010:205-354; Louw *et al*., 1999:57-66; McHale, Jacinda, Dariotis & Kauh, 2003:241-265).

1. ***Faith-based Organisation***

Religious congregations, national networks and non-profit religious organisations are generally the three categories of organizational types included and generalised as

faith-based organisations (FBO) (Canada, 2003:1). The following are characteristics unique to faith-based organisations:

- affiliation to a religious body (churches, mosques, synagogues or temples),
- a non-profit organization founded by a religious congregation or religiously-motivated,
- a corporation name or a mission statement with explicit reference that it is religiously motivated, financial support from religious sources,
- a governance structure where selection of members or staff is based on religious beliefs or affiliation, and decision-making processes that are based on religious values (Santiago, 2010:94; AmeriCorps, 2003:2).

- ***Outreach programmes***

According to the "Outreach Programs Handbook" by Alberta Learning (2003:1) the term outreach, which applies to community outreach and outreach counselling, refers generally to efforts to increase the availability and utilization of services, especially through direct intervention and interaction with the target population. The researcher consider the definition of the term "programmes" as a set of devoted initiatives specifically designed to reach certain outcomes or program goals.

2. Resource-poor community

Although the term "poverty" is difficult to define in universal terms and often impossible to attach numerical values to, it is easily recognisable when encountered. Different factors present in communities may cause or enhance individual and societal poverty (Swanepoel & De Beer, 2006:10). Swanepoel and De Beer (2006:10) further state that resources must be identified within a community and then applied in the struggle against poverty.

Hobfoll *et al.*(1995:31) defines resources as "those things that are highly valued by individuals or that serve as a means of obtaining those things that are highly valued". The researcher is of the opinion that a community who is experiencing a lack in resources can be viewed as a resource-poor community. For the purpose of this study a resource-poor community is defined as a community who experience a downward spiral of resouorce loss in any of the four resource categories (Hobfoll, 2000) (as described in 4.2) or fundamental human needs (Max-Neef, Elizalde & Hopenhayn,

1991). Max-Neef *et al*. (1991) indicated that poverty need to be defined broader than mere absolute poverty on susbsistence level. Poverty can also lie in any of the areas of fundamental human needs, i.e. poverty of identity or poverty of safety. The fundamental human needs can be categorised in the four categories of resources as outlined by Hobfoll (2000).

Community psychology

Community psychology is concerned about understanding people in the context of their communities in order to facilitate change and to improve the mental health as well as the social conditions for all individuals living in communities (Naidoo, Duncan, Roos, Pillay & Bowman, 2007:12). Community psychology is well paired with PAR as a research method, because it embodies some key tenets critical to community psychology such as (Viljoen, Pistorius & Eskell-Blokland, 2007:118). This research falls broadly within the scope of community psychology.

Community development

The term “community” can refer to communities of place in a specific location or to communities of interest where it refers to a collection of individuals with a common interest (Phillips & Pittman, 2009:5). Community development is both a process and an outcome. Therefore a working definition of community development as given by Phillips and Pittman (2009:6) in simple but broad terms is:

A *process*: developing and enhancing the ability to act collectively, and an *outcome*: (1) taking collective action and (2) the result of that action for improvement in a community in any or all realms; physical, environmental, cultural, social, political, economic, etc.

5. METHOD OF INVESTIGATION

5.1 LITERATURE REVIEW

A thorough literature review, where relevant literature is critically examined enables researchers to identify what is already known about the research topic as well as to become aware of possible gaps or weaknesses in the field (Whittaker, 2009:20). According to Fouché and Delport (2011:134) a review of literature should result in a more distinct understanding of the problem and should aid the refining of the research

question. In this study the literature review was initially also aimed at scanning the field to ensure that the research does not duplicate other studies.

For the purpose of this study a variety of texts and literature resources were consulted, including field observations, field notes, as well as reflection notes. The EBSCO *Host, PsycINFO, PsycARTICLES, PsycNET* and *ERIC* databases were utilized in the study to investigate, analyze, evaluate and integrate the current information. National and international scientific resources like textbooks, journals, dissertations and completed research reports were used to ensure data triangulation.

5.2 EMPIRICAL STUDY

5.2.1 RESEARCH DESIGN

A qualitative approach was followed with both an exploratory and descriptive nature, as discussed among others by Fouché and De Vos (2011:95-96). This qualitative study was viewed from a phenemonological point of view, which means that the study will attempt to understand people's perceptions, perspectives and understanding of a particular situation as described by Delport, Fouché and Schurink (2011:305).

The validity of a qualitative study refers to the strength of the study (Schurink, Fouché & De Vos, 2011:420). Schurink, Fouché and De Vos (2011:420) further state that data gathered from the study should be an in depth and comprehensive description of the variables and interaction to be valid. Strategies used to increase the credibility of this study, as outlined by Lincoln and Guba (1999) in Schurink, Fouché and De Vos (2011:420) were: prolonged engagement and persistent observation in the research field, triangulation through different methods of data gathering and formalised qualitative methods.

The reason for taking this qualitative approach was that the research dealt with the perceptions of middle-childhood children involved in the outreach programme of JAM, which guided the researcher to certain recommendations and guidelines for adapting the contents of the program. These perceptions were intangible and therefore could not be quantified. Participatory action research (PAR) was used in this study as one of the possible designs of qualitative research (Nieuwenhuis, 2007b:70). In participatory

action research the focus is on the participation and involvement of all relevant participants in the particular research project (Strydom, 2011:491).

According to Bhana (2006:430) participatory action research aims to gather data in an active partnership with those involved and affected by it, in order to improve their basic living circumstances. PAR provides the ground for change to occur on individual level as well as on a collective level as stated by Bhana (2006:432). PAR greatly focus on communal participation throughout the research process in order for the data gathered to be owned by the community involved and not just by several individuals (Bhana, 2006:432).

In practice PAR emphasises the empowerment of the least powerful groups and individuals in society (Bhana, 2006:432) such as the resource-poor community of Sir Lowry's Pass Village when considering the statistics and profile of this community. The researcher tried throughout the study to participate with the community of Sir Lowry's Pass Village in gaining knowledge *with* them and not necessarily *about* them, like it should be applied when using PAR (Bhana, 2006:432).

PAR supports the idea that the community involved is most likely the resource for solutions to the difficulties within the community and therefore the community must be actively participating in the research process (Bhana, 2006:436). In this study it entailed that the voices of the group of middle childhood children were heard and their views incorporated to refine and possibly adapt an outreach programme in a faith-based context. In so doing it is envisaged that the JAM program will contribute more specifically to resource gain in the personal and condition categories regarding the group of children in Sir Lowry's Pass village.

The researcher is of the opinion that the qualitative approach of this PAR design will contribute to the central idea that knowledge should be gained about the needs of a community through the participation and involvement of the community in order for them to play a vital role in the development and satisfaction of their own true needs.

PARTICIPANTS

In qualitative research the participants are mostly selected through non-probability purposive sampling which means that the researcher of this study chose the participants very carefully with specific defining characteristics in mind (Niewenhuis, 2007:79). A smaller amount of participants is usually chosen in qualitative studies as opposed to samples chosen in quantitative studies and the process of data collection is usually prolonged until data-saturation has taken place (Niewenhuis, 2007:79).

The term *universe* refers to all participants with the defining characteristics in which the researcher is interested while the term *population* refers to a selection of individuals from the field with specific defining characteristics (Strydom, 2011:223). The term *sample* on the other hand is a smaller selection of participants from the population (Strydom, 2011:223). For the purpose of this study the researcher was interested in the perceptions of the middle-childhood children involved in JAM's weekly outreach programme to Sir Lowry's Pass Village. The universe of this study refers to all middle-childhood children involved in JAM's outreach programmes who lives in a resource-poor community in the Western Cape, the population for this study refers to all middle-childhood children involved in JAM's outreach programmes who lives in the resource-poor community of Sir Lowry's Pass Village and the sample for this study is the selected participants from the population.

Based on the frequency of attendance to the program, availability and consent from the parents or guardian of the child, a non-probability sample of 10 middle childhood children were selected to participate in three semi-structured focus groups. The inclusion criteria for the sample of these participants were middle childhood children, living in Sir Lowry's Pass Village, who were frequently involved in the JAM weekly outreach programme for the past few years, who were available for this study and where parents and child participants gave informed written consent for this study. Focus groups were coordinated and implemented as a means of exploring and describing the participants' phenomenological view of the outreach programme of JAM. The parents or guardians of the selected children were also part of the participants of this research for the reasons of getting their consent and operating in an ethical manner. Community leaders from Sir Lowry's Pass Village involved in the outreach programme with JAM also participated within a supporting role, for this is an important

characteristic of PAR (Strydom, 2011:496).

The JAM team members of 2011 that were involved in the weekly outreach to Sir Lowry's Pass Village also participated by after attending the weekly program, reflecting on their thoughts about the program. These reflections were analysed as part of data analysis. The Jam team members also participated in two semi-structured focus groups aimed at exploring and describing their perceptions of the content of the program. All the JAM members of 2011 that are involved in the weekly outreach to Sir Lowry's Pass Village were included as participants. These participants were approached to voluntarily take part in the focus group discussions and reflections. The main objectives of the focus group discussions were to explore the participants' feelings and thoughts around the content of JAM's weekly outreach programme to Sir Lowry's Pass Village aimed at children in middle-childhood.

5.2.2 METHODS OF DATA COLLECTION

Qualitative data is based on a naturalistic approach which basically means that research is done in real-life situations and therefore interviews and observations are the dominant data gathering techniques (Niewenhuis, 2007:78-79). From the above groups of participants qualitative data were collected through methods unique to PAR (Ebersöhn, Eloff & Ferreira, 2007:132). Different sources of data collection were utilized which will contributed to the trustworthiness of the study and also provided for data triangulation and crystallization as described by Nieuwenhuis (2007:81). In PAR the resources and needs of the community are systematically assessed while the necessary knowledge for guidelines to the appropriate action is gathered (Strydom, 2011:501).

Data was collected through a literature study and field notes by the researcher, focus-group discussions with the middle-childhood children sample and the sample of JAM team members who also completed reflective notes. Focus groups were the most used method for data collection. Focus groups were coordinated and implemented as a means of collecting qualitative data from the different participants' phenomenological point of view. A focus group usually consists of a group between eight and twelve participants selected to interact about a specific defined subject, while the researcher or a moderator facilitate the process and creates an atmosphere to be open and

relaxed (Whittaker, 2009:47, 49). Focus groups are reliable and offer a relatively uncomplicated avenue to obtain knowledge and opinions about a topic (Whittaker, 2009:48). Three to four focus group sessions are usually the ideal number to conduct or until data-saturation has been achieved (Whittaker, 2009:49). The questions asked throughout the focus groups as it should be according to Whittaker (2009:54-55) were:

- Definite and specific
- Clear and distinct
- Talkative and conversational in nature
- Presented in a non-confrontational manner
- In the focus groups with the children drawings, community mapping and drama were added and this was an effective way of gathering data (see Addendum three).

5.2.3 DATA ANALYSIS

Data collected through this study were interpreted and analysed through a process of thematic analysis in order to organise and understand the collected data (Whittaker, 2009:88). This research study followed the PAR research design which includes the participants directly in the data collection and analysis with the emphasis on an open relationship with the participants (Bhana, 2006:437). Therefore the researcher included the participants of the 2011 JAM team members in the process of thematic data analysis during the second focus group. The group also had an opportunity to add to the guidelines about the content of the JAM outreach programme in Sir Lowry's Pass Village and how the program may be revised to specifically address the needs of the middle-childhood children. This constant contact with the unit of analysis (JAM) promoted data triangulation as they acted as a sounding board and were included in the data analysis process as suggested by Bhana (2006:437).

The analysis of the data was carefully done and the data were categorised into certain themes to be evaluated through the process of thematic data analysis as described by Whittaker (2009:88-104). The intention of this type of analysis is to identify, analyse and interpret themes that were collected through the different data gathering methods. The different phases in the process of thematic analysis as given by Whittaker (2009:92-97) were followed and includes the following:

- The researcher became familiar with the data. The researcher transcribed the data collected through the focus group discussions recorded (see Addendum two). The data collected through the focus group discussions and the reflections was read a number of times to engage with it, to recognise initial themes and to start with basic outlining of themes
- Themes and patterns were identified within the data gathered through the field notes, the focus groups, reflective notes and the interviews;
- Themes were defined and named;
- The themes were incorporated in an article. Where applicable themes were supported in the article by the own words of participants

5.2.4 PROCEDURE

- A literature study was done to explore the current literature available regarding outreach programmes aimed at middle-childhood children by faith-based organisations in resource-poor communities;
- The researcher participated in the JAM team's weekly outreaches on Wednesdays to Sir Lowry's Pass village from the month of February until the month of June 2011;
- The researcher compiled field notes and reflected after each program on a Wednesday;
- Ten middle-childhood participants were selected through purposive sampling for this study based on the frequency of attendance to the outreach programme and availability. The researcher was prepared to add more participants if data saturation was not reached with these participants.This was however not necessary as rich data was gathered with the group of middle childhood participants;
- A meeting was held with the above participant's parents during which the voluntarily participation to the research study and process were explained, written consent were given by the parents and the participants and questions about their concerns were answered;
- Three focus group discussions were held to explore and discuss the middle-childhood participants's interpretations and experiences of the JAM outreach programme. This was done in focus group format and additional data collection strategies were used such as drawings, community mapping and drama.
- Weekly reflexivity was written down in a "reflection book" by the members of the JAM team involved in the Sir Lowry's Pass Village outreach programme in order to

explore and determine their experiences of the content of the JAM outreach programme. These reflections were analysed through thematic analysis and added to the themes identified through the focus group discussions. This was a form of data triangulation;

- Two focus group discussions were held with the JAM team to discuss their perspectives on the content of their outreach programme and the community of Sir Lowry's Pass Village. These discussions were recorded on video;
- The data were analysed through thematic data analysis in order to identify themes and to organise the data;
- An article was written containing the research data founded by this research and guidelines and recommendations were formulated (Section B of this research report);
- The guidelines and recommendations will be discussed with the JAM team as well as with the community leaders of Sir Lowry's Pass Village through discussions with them about the action plan. The action plan entails the development of the action program that follows on the guidelines given by the research as part of the final stages ot the PAR process (Strydom, 2011:502).

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7.1.1 ETHICAL ASPECTS

In this study the researcher took note of Strydom's (2011:500) discussion on ethics in research and incorporated such ethical aspects in planning and implementation of the study. Informed consent was deemed as especially important in the context of PAR, and the researcher made sure that participants and their families understood the project. The participation by the participants was solely voluntarily at all times. Prolonged contact with the community was valued and added to the mutuality where the researcher could also offer participants her time, skill and commitment. No real names of participants were used in this report and the researcher handles the collected data with care. The first strategy here is to protect electronic information with a password and secondly all hard copies of data collected are locked in a cabinet. Another important component of the PAR process is to make sure that follow-up discussions (debriefing) is available should the data collection upset participants in any way. The researcher had a plan for such debriefing and discussed it with participants, but no one needed it. It seems as if the content disclosed in interviews were not reactive as it focused on a programme and not on persons. Some academic

researchers published their findings in academic journals without consulting the community with feedback about those findings. The PAR approach used in this study involved the community of Sir Lowry's Pass Village and the JAM team in all phases of the research within an ethical framework. Research should be based on mutual trust, acceptance, co-operation and promises should not be made if it cannot be kept (Strydom, 2011:113).

7.1.2 RESEARCH LIMITATIONS

The limitations identified within this study are as follows:

- The majority of literature relating to faith-based organisations and outreach programmes is written by Western or European researchers and published in the English language.
- Literature relating to outreach programmes was found to be more relevant from the educational point of view rather than in faith-based ministry purposed outreaches.
- The researcher found that there is a gap in current literature available about South African faith-based organisations involved in community outreaches that is specifically aimed at middle-childhood children
- The researcher found it difficult to find clear definitions for the terms "outreach programme", and "resource-poor community".

REPORT LAYOUT

Section A: Orientation to the research

The first section serves as a general introduction to the study. The problem statement, central scientific paradigm, research methodology and a description of concepts, among others, are set out in this section.

Section B: Journal Article

The title of the article is:

Guidelines for outreach programmes aimed at middle-childhood children in a resource-poor Western Cape community

Structure of article:

i. Problem and objective
ii. Method:
   - Design
   - Participants
   - Procedure and ethical aspects
iii. Findings
iv. Discussion

3. Journal for submission:

4. Psychology in Society (PINS) (See addendum)

Section C

This section of the study comprises the summative research findings and the guidelines and recommendations that had been reached through this study.

Section D

All the addenda that were used in this study are included in this section.

Section E

The final section comprises a consolidated list of references that were used throughout this study.

CONCLUSION

Through the literature study done by the researcher it was clear that resource-poor communities generally trust faith-based organisations sufficiently enough for them to enter the community. The resources offered by faith-based organisations through outreach programmes should be optimally applied to address the needs of the specific target group of the outreach programme. This study focused on JAM's outreach programme in Sir Lowry's Pass Village with specific focus on children in the middle-childhood. The aim of this study was to explore and describe the content of JAM's outreach programme in Sir Lowry's Pass Village which are aimed at middle-childhood children in order to provide guidelines to more specifically target the needs of the particular group of children.

ACRONYMS

- **FBO** – Faith-based Organisation
- **JAM** – Jabulani Africa Ministries
- **PAR** – Participatory action research
- **COR** – Conservation of Resources theory
- **NGO** – Non-governmental Organisation

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Parker, I (1997) **Psychoanalytic culture: Psychoanalytic discourse in Western society.** London: Sage Publications.

Phoenix, A, Woollett, A & Lloyd, E (eds) (1991) **Motherhood: Meanings, practices and ideologies.** London: Sage Publications. [If there is a single editor, then the abbreviation is (ed) - *note:* no capitals, no full-stops.

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Puget, J (2003) How to cope with social disasters. **Free Associations**, **10(4)**, 454-471.
Squire, C (2001) The public life of emotions. **International Journal of Critical Psychology**, **1**, 16-27.

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World wide web / Internet sites.

Young, R M (2000) Sexuality and the internet. *http://humannature. com/rmyoung/papers/pap108.html.*

And for sources or sites that don't have dates, then *after the www address* it should state: Date retrieved: 12 July 2004. For example:

Young, R M (nd) Whatever happened to human nature? *http://humannature. com/rmyoung/papers/paper56.html.* Date retrieved: 20 September 2004.

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- *Abbreviations.*

PINS discourages the use of abbreviations such as i.e., etc, e.g., viz., and would prefer these written out in full.

- *Quotations and quotation marks.*

All quotations marks should be *double ("self and society")*, leaving *single* quotations marks for quotations within a quoted source.
All quotes are in double (") quotations marks, and *NOT* indented. Quotes should form part of the body of the text / paragraph.
For example:
It seems that the fascination with the originality of psychoanalysis as a system of ideas often at odds with "ordinary modes of thought" (Freud, as cited by Green, 1986:17) has not abated since its inception and continues to catch the attention of some of the best minds of our age.

And:
Zygmunt Bauman (2000:27) in discussing emancipation notes that: "One can do worse than define historical epochs by the kind of 'inner demons' that haunt and torment them."

And:
In the above example *page references* are *NOT* indicated with the usage of the abbreviation p. or pp. for pages.

- *Emphases.*

Eagleton (2003:32) challenges the usual view about Marxism's blindspots when he suggests that "The charge that Marxism has had nothing to say about *race, nation, colonialism or ethnicity* is equally false." (emphases added).

The phrase "emphases added" is used, and not "my emphases". If the emphasis, or emphases are in the original then it is not necessary to say anything.

Furthermore, *emphases* are *italicised*. **PINS** does *not*, or very seldom, use underlining.
Foreign words, that is, non-English words, are also italicised.
For example: The isiZulu word, *ubuntu*, can roughly and meaningfully be translated as

humanity, as people-centredness.

And: For the French psychoanalyst, Jacques Lacan, the notion of desire is inextricably linked to the French term for (sexual) joy, namely, *jouissance*.
All section headings should be in **BOLD CAPITALS.**
For example:
THE NON-CONJUGALISED SINGLE PARENT AND "BROKEN" FAMILIES.

And all subsections are in **bold and lower case**.
For example:
Gender as performative.

- *References.*

When multiple references are referred to in the body of the text, they must be in *ascending DATE order*.
For example: The problem of "the other" has been discussed by a range of thinkers on the postcolonial question since Fanon (cf Fanon, 1968; Said, 1979; Bhabha, 1992; Gilroy, 1999).

If a text (book or journal) is referred to in the body of the article or book review then it should be in **bold**. For example: One of the latest books to proclaim the death of psychoanalysis is Todd Dufresne's (2003) **Killing Freud**.

And: One of the journals to consistently argue for the social articulation of psychoanalysis is the London-based **Free Associations**, which has now being going for just over 20 years.

SECTION B: ARTICLE

ARTICLE	
Title:	Guidelines for outreach programmes aimed at middle-childhood children in a resource-poor Western Cape community
Aim:	The aim of this study is to explore and describe the content of JAM's outreach programme in Sir Lowry's Pass Village which are aimed at middle-childhood children in order to provide guidelines to more specifically target the needs of the particular groups of children.
Journal:	Psychology in Society (PINS)

GUIDELINES FOR OUTREACH PROGRAMMES AIMED AT MIDDLE-CHILDHOOD CHILDREN IN A RESOURCE-POOR WESTERN CAPE COMMUNITY

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ABSTRACT [word count: 144]

The aim of this study was to explore and describe the content of an outreach programme of Jabulani Africa Ministries (JAM) in Sir Lowry's Pass Village aimed at middle-childhood children in order to provide guidelines to more specifically target the needs of the particular group of children. Data was collected from various sources according to principles of participatory action research. Data was organised through thematic data analysis to identify themes. Two core themes emerged namely a mutual lack of understanding of the broader field by JAM members and the target of their interventions, middle-childhood children. The other theme centred on the moral value system of the particular group of children. The central theoretical argument of this study is that outreach programmes by faith-based organisations (such as JAM) in resource-poor communities should be directed as effectively as possible to meet the needs of middle-childhood children.

KEY WORDS

Outreach programme; faith-based organisation; middle-childhood children; resource-poor community; positive moral value system; Gestalt field theory; Conservation of Resources theory.

INTRODUCTION

Jabulani Africa Ministries (JAM) is a Christian faith-based organisation (FBO) with a strong community focus as evident in their mission statement: “To disciple and train young Africans in becoming godly, servant leaders who can impact their communities for Christ” (JAM, 2011). This study focuses on the resource-poor community of Sir Lowry’s Pass Village, situated in the Helderberg Basin in the Western Cape. Sir Lowry’s Pass Village is just one of a few resource-poor communities to whom JAM reaches out on a weekly basis since JAM was established in the year 2007. A needs assessment done by the Helderberg Basin Transformation Research Project (2004:26) on Sir Lowry’s Pass Village indicated that the facilities and services rated highest for satisfaction in the community were water, food, energy and religion. Religion was viewed as the most positive of all the above needs and therefore the idea to enter the community via the religious sector through a FBO such as JAM is greatly supported.

The Human Sciences Research Council (HSRC) (2000) rated the social institutions of South Africa in 2000 and found that the highest percentage of trust in the public’s view is the church with 74%, the Electoral Commission at 50% and the South African Defence Force at 45%. With the above stated predominant percentage of trust in the church by the public the idea is supported that the church in South Africa owns credibility in the public’s eye. The percentage of people in Sir Lowry's Pass Village that indicates that they are affiliated with a Christian church or denomination is 88.14% (Census, 2001). According to Piper (2009:60) an online search of the national Department of Social Welfare non-profit organisation database shows that faith-based organisations (FBOs) are the fifth highest of seventeen categories of the registered organisations in the country with only the categories of ‘social services’, ‘development and housing’, ‘education and research’ and ‘health’ rated higher. With the above statistics taken into account it seems as if community development in a resource-poor community such as Sir Lowry’s Pass Village can be approached effectively through the input of a FBO such as JAM, where the faith-based connection can evoke trust.

PROBLEM STATEMENT

Hobfoll and de Vries (1995:138) outline the central principles of Conservation of Resources theory as follows: " ... a comprehensive theory of stress based on the central tenet that people strive to obtain, build, and protect that which they value (e.g., resources), and psychological stress occurs when these resources are lost, threatened with loss, or if individuals fail to replenish resources after significant investment". This is relevant for South Africa where great polarities exist between the needs of resource-poor communities and the available resources for those communities. A potentially valuable resource in resource-poor communities is outreach programmes by faith-based organisations (FBO) such as JAM. According to the "Outreach Programs Handbook" by Alberta Learning (2003:1) the term outreach refers generally to efforts to increase the availability and utilization of services, especially through direct intervention and interaction with the target population. JAM's outreach programme in Sir Lowry's Pass Village is significantly aimed at children in middle-childhood. During this developmental phase, important skills should be taught, including the formation of conscience, moral prejudice, and a sense of values, norms and standards (Kail & Cavanaugh, 2010:205-354; Louw *et al*., 1999:57-66; McHale, Jacinda, Dariotis & Kauh, 2003:241-265). It is important to master these skills in order to prevent risk behaviour in the following developmenal phase of adolescence.

The Western Cape Status of the Youth Report (2008:21) indicates that there is a clear agreement between poverty and social problems such as health, crime and violence, substance abuse and teenage pregnancy. It therefore appears that the strengthening of internal resources during middle-childhood, such as problem solving skills, impulse control, assertiveness and ability to build relationships can reduce and even prevent possible risk behavior during adolescence.

In prior discussions with members of JAM and with children who frequently join JAM's outreach programme, the most common answer about the content of the outreach programme was that “they play with the children”.

The research question focuses on the degree of vagueness regarding the contents of the weekly outreach programme for children in middle-childhood. JAM’s presence in this community and their intensive focus on the middle-childhood children can make a difference in the non-tangible resource categories as described by Monnier and Hobfoll (2000:326), namely on condition and personal levels. If the outreach programme is not focused and purposeful a potential valuable resource is lost. The focus of this research is an investigation and exploration into the format and content of the present outreach programme in order to describe and set guidelines to ensure that the input from JAM optimally targets the needs of the vulnerable children of this community.

From the aforementioned problem statement, the following research questions were formulated:

- What are the contents of the JAM outreach programme to children in middle-childhood in Sir Lowry's Pass Village?
- What guidelines can be developed for adjusting the JAM outreach programme in order to more specifically target the needs of the particular group of children?

Based on empirical research, this article focuses on the last research question namely guidelines to adjust the JAM outreach programme in Sir Lowry’s Pass Village based on the input of participants.

AIM AND OBJECTIVES OF THE STUDY

Linked to the mentioned research question, the aim and purpose of this study was to explore and describe the content of JAM's outreach programme in Sir Lowry's Pass Village which are aimed at middle-childhood children in order to provide guidelines so that it can be directed as effectively as possible to meet the needs of middle-childhood children.

This aim and purpose resulted in the following objectives:

- To conduct a literature review on outreach programmes, faith-based organisations, middle-childhood children, the Gestalt field theory and the Conservation of Resources theory in order to obtain an overview of previous research, to identify possible gaps in literature and to provide a theoretical framework for the study
- To conduct three focus group discussions with middle-childhood participants to explore and discuss their interpretations and experiences of the JAM outreach programme
- To conduct two focus groups with the JAM team to discuss their perspectives on the content of the outreach programme
- To use thematic data analysis as outlined by Whittaker (2009:88-104) to organise the qualitative data and to extract themes
- To analyse weekly reflections by members of the JAM team involved in the Sir Lowry's Pass Village outreach programme to obtain information on their perceptions of the programme content. This provided an avenue for data triangulation as themes could be reaffirmed from this data.
- To organise data in article format aimed at dissemination of findings

THEORETICAL PARADIGM

The researcher's core theoretical paradigm for this study is the Gestalt field theory (Perls, Hefferline & Goodman, 1951; Yontef, 1993:283-323; Parlett & Lee, 2005:41-63) and the Conservation of Resources theory (COR) (Hobfoll, Dunahoo & Monnier, 1995:516, Van der Merwe & Kassan-Newton, 2007:350-365). These theories will be briefly described.

Gestalt field theory

According to Yontef (1993:295) the field is a whole in which the parts are unified, in immediate relationship responsive to each other and influencing one another. Kirchner (2003:3) states that an individual cannot be understood independently from his or her surrounding field. The Gestalt field theory as a core theoretical paradigm supports the qualitative phenomenological approach of this research. Niewenhuis (2007:51) refers to a statement of Holloway and Wheeler (1996) which grasps the essence of this study: “Qualitative research typically studies people or systems by interacting with and observing the participants in their natural environment (*in situ*) and focusing on their meanings and interpretations”. It is clear that a community should ideally not be entered by researchers as outside “experts”, but researchers need to work in a participating manner with the community towards getting to know their view and perspective of their community, themselves and their entire phenomenological field in which they exist. One of the strengths of this research was the prolonged contact with the unit of analysis through the process of participatory action research which entailed that the researcher had weekly contacts in Sir Lowry’s Pass Village over a period of four months which led to a good understanding of their broader field.

Conservation of Resources theory (COR)

Four major categories of resources have been outlined by Hobfoll *et al.* (1995:31), including: (1) object resources (e.g., home, car), (2) condition resources (e.g., networks and relationships, a good marital relationship), (3) personal resources (e.g., occupational skills, self-esteem, values), and energy resources (e.g., money, food, credit, insurance). For the purpose of this study the researcher defines the term “resources” as those things that a person requires to satisfy a specific need (tangible or non-tangible) and which is therefore highly valued. The COR framework potentially enhance understanding of the nature of stress in resource-poor communities, based on the belief that individuals seek to obtain, build and protect their resources as best as possible. This study mainly focused on the non-tangible resources (condition and personal resources) specifically applied to the context of JAM and their contributions to the strengthening of these resources in the community of Sir Lowry’s Pass Village. The COR as part of the theoretical backbone of this study was applied throughout the study to the context of Sir Lowry’s Pass Village with specific attention to the content of the faith-based outreach programme of JAM.

RESEARCH METHODOLOGY

Research Design

This qualitative study was exploratory and descriptive by nature and done through a participatory action research (PAR) design that aims to gather data in an active partnership with those affected by that data. PAR supports the idea that the community involved is most likely the resource for solutions to the difficulties within the community and therefore the community must be actively participating in the research process (Bhana, 2006:436). In this study PAR will entail that the voices of the group of middle-childhood children in Sir Lowry’s Pass Village will be heard and their views incorporated to refine and possibly adapt JAM’s outreach programme in a faith-based context.

In so doing it is envisaged that the JAM programme will contribute more specifically to resource gain in the personal and condition categories regarding the group of children in Sir Lowry's Pass village. This study was mainly applied as it focused on a problem encountered in practice. According to Welman, Kruger and Mitchell (2005:25) action research is typically applied. This study also contributed to the discourse on faith-based organisations in the context of resource-poor communities which added an element of basic research.

PARTICIPANTS

This study focused on the perceptions of the middle-childhood children involved in JAM's weekly outreach programme to Sir Lowry's Pass Village. The sample for this study consisted out of two groups of participants. The first group was ten children in middle-childhood from Sir Lowry's Pass Village that were selected through purposive sampling and that were involved in three focus group discussions. Specific criteria were set out for inclusion, such as age, regular attendance of the JAM outreach programme, availability and informed consent (also from the parents). Another group of participants consisted of 10 members of the JAM team who are currently involved in weekly outreach programme to the Sir Lowry's Pass Village community. They were involved in two focus groups and also engaged in weekly reflection on the content of the programme.

METHODS OF DATA COLLECTION

From the above groups of participants qualitative data were collected through methods unique to PAR (Ebersöhn *et al*., 2007:132). Different sources of data collection were utilized which will contributed to the trustworthiness of the study and also provided for data triangulation and crystallization as described by Nieuwenhuis (2007:81). Data was collected through a literature study and field notes by the researcher.

National and international scientific resources like textbooks, journals, dissertations and completed research reports were used to ensure data triangulation.

Three focus-group discussions were held with the sample of the middle-childhood children and two focus group discussions were held with the sample of JAM team members who also completed reflective notes for three weeks after each outreach. Focus groups were coordinated and implemented as a means of collecting qualitative data from the different participants' phenomenological point of view about the content of the outreach programme of JAM aimed at middle-childhood children in Sir Lowry's Pass Village. The questions asked throughout the focus groups were definite and specific questions, they were clear and distinct in nature, they had a talkative and conversational quality and they were presented in a non-confrontational manner as suggested by Whittaker (2009:54-55).

DATA ANALYSIS

Data was subjected to thematic analysis and procedures typical to PAR where the data were categorised into certain themes to be evaluated as described by Whittaker (2009:88-104). This research study followed the PAR research design which includes the participants directly in the data collection and analysis with the emphasis on an open relationship with the participants (Bhana, 2006:437).

The researcher included the participants of the JAM team in the process of data analysis during the second focus group were guidelines were given by the group about the content of the outreach programme in order to adjust the content to more specifically address the needs of the middle-childhood children in the community. This constant contact with the unit of analysis (JAM) promoted data triangulation as they acted as a sounding board and were included in the data analysis process as suggested by Bhana (2006:437).

PROCEDURE

The procedures that were followed throughout this study as practical means of achieving the objectives of this study were the following:

- A literature study was done to explore the current literature available regarding outreach programmes aimed at middle-childhood children by faith-based organisations in resource-poor communities;
- The researcher participated in the weekly outreaches of JAM on Wednesdays to Sir Lowry's Pass village from the month of February until the month of June;
- Ten middle-childhood participants were selected through purposive sampling for this study and after written voluntarily consent were given by their parents and themselves they were invited to participate in three focus group discussions. Additional data collection strategies were used such as drawings, community mapping and drama;
- Two focus group discussions were held with 10 members of the JAM team that also wrote weekly reflexivity notes in a "reflection book" for three weeks.
- The data were analysed through thematic data analysis in order to identify themes and to organise the data;
- Guidelines and recommendations were made to improve and adapt the contents of the JAM outreach programme so that it can be directed as effectively as possible to meet the needs of middle-childhood children

ETHICAL ASPECTS

To ensure ethical practices in this study the researcher continuously maintained ethical aspects throughout the study as outlined by Strydom (2011:116-122). Confidentiality and the anonymity of the participants were maintained throughout the study.

The participation by the participants was solely voluntarily at all times. Written informed consent was obtained by the different participants as well as the middle-childhood children's parents.

FINDINGS

The following themes were identified through the process of thematic analysis:

- Lack of mutual understanding of the broader field between the two groups, namely Jam members and the target group of the outreach programme, children in middle-childhood in Sir Lowry's Pass Village
- The need for positive moral value systems in the group of middle-childhood children

Theme one: Lack of mutual understanding of the broader field between the two groups, namely Jam members and the target group of the outreach programme, children in middle-childhood in Sir Lowry's Pass Village

Parlett and Lee (2005:47) explain the Gestalt field theory as a framework with a set of principles that relates to the inseparability of relatedness between events and the context in which the situation occurs. This characteristic of intimate interconnectedness within the Gestalt field theory supports the idea that a person is always dependent and in contact with everything and everyone around him and never without contact and isolated from the surrounding field (Joyce & Sills, 2010:27). Kirchner (2003:3) also states that an individual cannot be understood independently from his or her surrounding field. The relational perspective of the Gestalt field theory implies that a person is constantly in relationship with others and being influenced by other people, surrounding situations and even one's historical relational memories (Joyce and Sills, 2010:28). The above statements support the idea that one should include the broader field of a person when aiming at building a meaningful relationship with the person.

For the purpose of this study it entails that the content of the outreach programme of JAM which are aimed at middle-childhood children should not only focus on the child as a seperate entity but also on the interconnected broader field of the child, such as buidling relationships with the parents/ care givers of the children.

Through the statements above it is clear that a person stands in relation with others within a broader field. Yontef (1993:218) refers to a relationship as the process happening between two persons based on the interpersonal contact through means of genuine dialogue. According to Yontef (1993:218-220) two characteristics of contacting through genuine dialogue is “inclusion” and “presence”. Inclusion refers to the entering of the phenomenological world of anonther through honoring and accepting the person’s experience and uniqueness (Yontef, 1993:218-219). The second characteristic presence refers to the showing of your true self to another by being fully present in who you are and allowing the other person to do the same (Yontef, 1993:219). Both these characteristics of genuine dialogue requires an understanding of the broader field of a person because of the principle of being genuine in who you are while entering someone’s world different from your own and attempting to understand and honor the difference between the two worlds. Through this process an interconnectedness is co-created through the contact made between the seperate individuals via genuine dialogue.

With the Gestalt field theory as theoretical paradigm the above Gestalt field theory principles were used as measure of analysis on the data collected aimed at analysing the content of the JAM outreach programme. From the data gathered it was evident that both the JAM team members and the target group of the outreach programme, the middle-childhood children, experience a void in the current content of the outreach programme in regards to understanding the broader field of each other and therefore the above mentioned characteristics of genuine dialogue are lacking in the current content of the JAM outreach programme.

Bronfenbrenner's Ecological systems theory (also known as the bioecological systems theory) supports the idea that in an attempt to study a child's development it is important to study the interaction within the broader field of the child and not just the immediate environment (Paquette & Ryan, 2001:1). This theory further states that a child's development is influenced by the interaction between factors in the child's microsystem (such as his own biology, emotions and cognitive system), his mesosystem (such as his community, family, school, religion) and his exosystem (such as culture and society) (Paquette & Ryan, 2001:1). The above statements support the idea that meaning is derived from looking at the broader field of a person and not by focusing on just one part within the broader field. For this study it entails that the two groups of investigation, namely JAM and the target group of the outreach programme in Sir Lowry's Pass Village, should aim to understand each other's broader fields in order to derive meaning from each other.

Data gathered through the different focus groups with the different participants showed that there is a lack of mutual understanding of the broader field between the two groups, namely the JAM members and the target group of the outreach programme, children in middle-childhood in Sir Lowry's Pass Village. The children could not say what the abbreviation "JAM" stands for as is clear from the following statements:

JAM stands for jam on bread.

The 'J' of JAM stands for 'Jesus'.

They also didn't know where the JAM team is situated as a faith-based organisation as evident in the following statements:

The JAM people live in America.

No, they live in Strand.

When asked to name the JAM team's names, the children could only name a few of which a lot were those of the former JAM team members.

The JAM team members became aware of the lack of understanding the broader field of the middle-childhood children involved in the outreach programme during the focus group discussions.

During these discussions they also provided the group with some possible guidelines to fulfil this lack as evident in the following statements:

> *I am really concerned about what is going on in their homes, so I don't know if we should spend more time at the kids' homes or what.*
>
> *We should get to know the parents more as well as their circumstances at home.*
>
> *We can maybe get to know their parents better as well as their circumstances at home.*
>
> *We can maybe do a need assessment for each home.*
>
> *We can maybe present a skills programme for adults and for the parents and families of the children.*

It seems as if the contact between the middle-childhood children and the JAM team members in their co-created field only focus on and includes aspects of their own separate microsystem when considering Bronfenbrenner's Ecological systems theory. This mutual lack of understanding of the broader field, which include the mesosystem and macrosystem according to Bronfenbrenner's Ecological systems theory, should be taken into account when guidelines are given for the content of the outreach programme to more specifically target the needs of the middle-childhood children. Characteristics of genuine dialogue, inclusion and presence, should be added throughout the content of the outreach programme in order for the JAM team and the middle-childhood children to interpret their broader fields to each other.

Theme two: The need for positive moral value systems in the group of middle-childhood children

The content of the JAM outreach programme was explored through the perspectives of the different groups of participants. JAM summarised their purpose for the outreach programme aimed at middle-childhood children in Sir Lowry's Pass Village as follows:

> *We want them to have a relationship with God.*
>
> *Everything we do, we do intentionally. Affection and love is not just because we want to give it to them, but because we want to show them that we are Jesus to them. We want to teach them about Jesus' character and to be an example for them to hold on to Jesus.*
>
> *We want to teach them positive values.*

These non-tangible resources evident in the current content of the outreach programme such as caring and acceptance lie within the interface between personal and condition resources and as such can impact on personal resources such as self-esteem, hope and values. The children also associates JAM with strong positive words like: "Love, Jesus, prayer, singing and dancing". The content of the current JAM outreach programme are described by the children as follows:

> *JAM is a group of people that learns children about Jesus, the bible and research.*
>
> *JAM learns us about Jesus and they teach us how to pray and about the bible.*
>
> *JAM plays with us, we sing songs, and we dance and play games with them.*
>
> *The JAM people make us feel happy.*

In order for the content of the JAM outreach programme to target the specific needs of the middle-childhood children, one need to consider the important developmental tasks for the specific age group.

Children in middle-childhood should learn important skills such as the formation of conscience, moral prejudice, and a sense of values, norms and standards (Kail & Cavanaugh, 2010:205-354; Louw *et al*., 1999:57-66; McHale, Jacinda, Dariotis & Kauh, 2003:241-265). The non-tangible resources JAM invested through the outreach programme for middle-childhood children living in the community of Sir Lowry's Pass Village is evident when assessing behavioral changes in children since JAM started the programme in 2007. This statement was supported through data gathered from the focus group discussions and conversations with the parents when written consent for the participation of the children in this study was collected.

The children are swearing less and they show more respect to us and one another.

Children care more about each other.

They have learned to trust people and they are more disciplined.

JAM is good for our children they keep them away from making trouble.

It became clear throughout the study that these positive morals JAM teaches the children is not supported by the community of Sir Lowry's Pass Village's modelling behaviour as stated in the reflective notes by a 2011 JAM member:

The kids get so confused with the difference between right and wrong. A wrong thing or bad thing is not wrong or bad in their households and the right things are sometimes unfamiliar to them.

The community of Sir Lowry's Pass Village was explored through the views of the middle-childhood children during the focus group discussions. The children drew a map of Sir Lowry's Pass Village with all the important parts of the community on the map. They described the community and the different positive and negative aspects of life in the community of Sir Lowry's Pass Village. The children live in a community with

overwhelming circumstances evident of a negative moral value system as evident in the following statements by the children about the negative aspects of living in Sir Lowry's Pass Village:

People fighting all the time, men with men, friends and a man fighting a woman.

Drunk people.

People doing drugs. They use "tic", "dagga", "okapyp", "entjies" and "lollie".

People that steals money because they are poor.

People cursing and screaming at each other.

The above findings are in line with dynamics presented of Sir Lowry's Pass Village when reviewing literature. When considering Bronfenbrenner's Ecological systems theory it is perceived that a ripple effect occurs through all the layers of the environment systems when there is change or conflict in any one of the layers (Paquette & Ryan, 2001:1). Therefore it is strongly believed that the children experiences polarities between what JAM is teaching them about morals and what their community is showing them about morals. It became clear throughout the study that these positive morals JAM teaches the children is generally not supported by the community of Sir Lowry's Pass Village's modelling behaviour.

With both JAM and the community learning and modelling them the complete opposite behaviour the children may be confused and even learn to develop a two-sided moral value system torn between the positive morals that they learn from JAM and the negative morals that are modelled inside the community. This may cause children to act a certain way in the presence of JAM and to do the opposite apart from JAM as seen through the following statements given by the JAM team members:

There's almost a kind of a split personality in the kids, what I would like to see the

things we do on a Wednesday like no fighting, no swearing, the way they love each other, that they take that and live it not just when they are on the field, but that they will live it when they are not with JAM and not on the field.

Them knowing that they can act that way and not be seen as weak when they act in loving ways outside that 2 hours that we are there.

There is a need for their character to change so that their actions will always be different and not just when we are with them.

They need them to become more loving to each other apart from our programme.

The middle-childhood children confirmed this through the answer given to the question of what JAM can do what they are not doing at present:

They can help us stop fighting.

And to help us stop swearing, yes.

They can help to stop the children taking our pencils at school and stealing.

The children here humiliate you.

This polarities were also confirmed by the children when the researcher asked them the difference between a “good” child and a “bad” child:

Bad children swear and fight

Children that steals phones are bad

Bad children smokes “dagga”

Children that stabs people and burns houses are bad

Children who kill are bad children

If you are obedient and you go to school you are a good child

If you don’t swear you are good

A child that prays to Jesus is good

When you go to church you are good

A child that loves his family is a good child

A child that learns about Jesus from JAM is a good child

JAM team members spend an hour a week with the children in middle-childhood in Sir Lowry's Pass Village, learning them positive moral values through their outreach programme. This may not be enough to sustain these morals inside the children when they are surrounded within a community that models the opposite. Therefore there is a need for community members that also shares the principles of what JAM is teaching the children that can strengthen the positive moral value system within the children by modelling it to them. JAM also recommended this as a possible guideline for this study:

> *We should create leaders. We want to raise the kids from a young age so that when they are teenagers they can be leaders. I believe the biggest thing is to through out more energy and capacity on existing community leaders working with JAM that is role models, father figures and community leaders and for us to support them and encourage them.*

CONCLUSIONS

The following conclusions were reached in relation to the specific profile of the participants in this study who were children in the middle-childhood living in Sir Lowry's Pass Village participating in the JAM outreach programme as well as the JAM team involved in the outreach.

- The middle-childhood participants summarised the content of the JAM outreach programme as playing, learning about Jesus and learning how to pray.
- JAM summarises the aim of the content of the outreach programme as a programme that teaches the children about Jesus and motivate them to have a relationship with God.

Through this they aim at raising the children to become servant leaders of the communities in which they live. The JAM team wants to model behaviour to the children that is evident of positive morals and someone following Jesus.

- The middle-childhood children participants associate JAM with positive non-tangible words such as; “love”, “Jesus”, “singing”, “dancing”, “playing” and “prayer”. JAM contributes to non-tangible resources of the community and provides the community with non-tangible resources, such as especially aimed at children in the middle-childhood. These non-tangible resources such as caring and acceptance lie within the interface between personal and condition resources and as such can impact on personal resources such as self-esteem, hope and values.
- There is a lack of mutual understanding of the broader field between the two groups, namely the JAM team members and the target group of the outreach programme, the children in middle-childhood in Sir Lowry’s Pass Village. The middle-childhood participants lack some general knowledge about JAM as an entity and an organisation. The JAM team also feels that they would like to become more familiar with the children’s circumstances at home.

- The middle-childhood children of Sir Lowry's Pass Village are exposed to circumstances evident of a poor moral value system on a daily basis, such as fighting, drug abuse, gangsterism, alcohol abuse, domestic violence and death. Therefore there should be a focus on the developing of a positive moral value system for these children through the content of the outreach programme of JAM.
- There seems to be discrepancy between the children's behaviour on and off the field where JAM meets. There needs to be a more consistent change in the children's behaviour whether JAM is present or not. The programme should be aimed at sustaining moral behaviour in various contexts.
- There is a need for role models in Sir Lowry's Pass Village that represents positive morals and value systems. The children experience great polarities between right and wrong in the community. It seems that there is a need for community members who can act as role models for the children in order for sustainable development to occur in terms of this.
- There is no space provided to accommodate the teenagers of the community of Sir Lowry's Pass Village in the outreach programme of JAM. Through involving the teenagers on a leadership level it opens the opportunity to establish teenage role models in the community.

RECOMMENDATIONS

- An introductory meeting should be held at the beginning of the year between the children participating in the JAM outreach programme, their parents and the JAM team members. Through this introductory session JAM should interpret their broader field for the children and their parents. This entails the explaining of the mission and vision of JAM, the explaining of JAM as a faith-based organisation and the communicating of general information about JAM and the JAM team members. The aim of this introductory meeting should be aimed towards the building of a relationship with the parents of the children involved and the children themselves. Another aim should be to invite the community of Sir Lowry's Pass Village into the broader field of JAM through an awareness of JAM inside the community.

- JAM should aim at understanding the broader field of the child participating in the outreach programme of JAM. This entails understanding the community of Sir Lowry's Pass Village through the perspectives of the children involved and understanding what it is like for them to live in their communities. This will ensure JAM to identify the specific needs of the community of Sir Lowry's Pass Village and the children involved. This will also avoid valuable resources to be lost. On practical level JAM could do life mapping exercises with the children to explore the life of a child in middle-childhood living in Sir Lowry's Pass Village, the positive and negative aspects of living in the community of Sir Lowry's Pass Village and identifying the needs of this community as well as the needs of the middle-childhood children.
- The JAM outreach programme should aim to include the characteristics of inclusion and presence to ensure genuine dialogue when communicating and making contact with the children. The JAM team members should know the children by name and vice versa. Specific activities can be conducted in the beginning of the year when new JAM members join. On practical level JAM members and children can wear name tags (including surname and in the case of the children also their ages).
- Ideally an attendance list should be kept in order to determine the consistency of attendance. Identifying particulars can be noted on this list. It is difficult to assess the impact of programmes if it is not known how often children attend. It seems pertinent to have a more controlled system noting attendance. Such as system can also focus on issues such as birthdays so that more attention can be paid to a child around his/her birthday.
- When having an attendance list one will be able to divide the children into smaller groups and appointing a JAM team member as a leader over the group of children. This JAM team member is then responsible to get to know the broader field of each child in his/her group. They should get to know the children's personal circumstances, their parents, the specific needs of the family and the child's strengths and weaknesses to encourage the children on a personal level. This JAM member will then be able to recognise the specific needs of the children.

- Ideally a reference network to supporting resources should be available for the JAM team members. When urgent needs arise in the children that JAM is not equipped to handle, this referral system will ensure support to be given to the children and the meeting of their urgent needs. This will entail JAM to connect and build a supporting relationship with existing resources available in the community such as other faith-based organisations working in Sir Lowry's Pass Village, the Police, church leaders and social workers.
- The content of the JAM outreach programme should be moral and value based principles. There should be an emphasis on doing good and learning the children positive moral values. There should be a consistent and persistent change in each child's character, specifically in terms of developing a positive moral value system. The children needs to learn that these principles are relevant every day and not just when JAM is visiting. During the final focus group discussion with JAM they gave a few recommendations for how the programme of JAM can more intentionally focus on developing positive moral values within the children:

  We should be positive and specific. If we are going to teach about lying we don't say "don't lie don't lie" lets rather say, speak the truth speak the truth.

  We should focus on the positive and the truth and not the negative.

  We should focus on teaching them what to do rather than what not to do.

  We should try emphasising principles NOT rules.

  We should focus more on the positive.

  We should rather teach them how they should act than how they should not act.

  We should praise them when they do something right not just giving them attention when they do something wrong.

This could be practised first handed by the children through involving them in role-playing in during the drama given by the JAM team through the outreach programme aimed at teaching them positive morals.

- JAM should involve the teenagers of the community throughout the outreach programme.

JAM confirmed this by the following statement given during a focus group discussion:

There's not anything set in place for teenagers, no direct ministry with the teenagers inside Sir Lowry's. They do have camps. The ministry for teenagers is through the current community leaders working with JAM. Maybe we can be more direct by getting the teenagers involved in the children's ministry under the leadership of these current community leaders already working with JAM.

Through involving the teenagers on a leadership level it opens the opportunity to establish teenage role models inside the community. Also the middle-childhood children will still be accomodated through the outreach programme when entering the following developmental phase of adolescence through entering a leadership role. There should be teenagers participating in the programme in a leadership role in order for them to be part of the developing of positive morals in the community of Sir Lowry's Pass Village and to become role models to the middle-childhood children. This way the risk behaviour during adolessence may decrease while the morality of the community can possibly increase.

- JAM should focus on supporting the existing community role models that agrees with the general moral value system of JAM through their every day life. Support can be given to them through means of non-tangible resources such as moral support, practical advice and encouragement. Through this relationship between JAM and the community role models there should be aimed at bringing positive change in the community through the work of JAM and the content of their outreach programme and the practical modelling of the content through the role models inside the community. This will enable the children to understand the morals teached by JAM through the modelling of the same behaviour through community members.

RECOMMENDATIONS FOR FURTHER RESEARCH

The following recommendations can be considered for further research:

- Research can be conducted in order to set some guidelines for faith-based organisations with outreach programmes in resource-poor communities in order to better understand the broader fields of all the entities involved. The principles of the Gestalt dialogical approach can be used as a framework for achieving this goal.
- There is a need for research to be conducted about the role of faith-based organisations in resource-poor communities and the possible governmental support for these organisations. There is a need for faith-based organisations and the government to support each other and to partner in bringing forth sustainable development in rural communities. Research should therefore be focused on the possibility of the joining of faith-based organisations and the government to ensure development in resource-poor communities that is sustainable of nature and a prospect for a better future for all South Africans.
- Research can be conducted focusing on the development of a positive moral value system within the child in middle-childhood through outreach programmes. Within a resource-poor community it is important to find practical ways of developing positive morals in the children in spite of the surrounding negative morals modelled through the broader field of the child. Programmes should ideally import creative components such as art and drama. Within the broader scope of community development, parents and care-givers should be involved in action research on the important matter of sustainable programmes focused on a positive moral value system.

CONCLUSION

The Gestalt field theory and the Conservation of Resources theory served as the theoretical backbone for this study. The themes that emerged from the thematic data analysis were also linked with these theories. The first theme identified focused around the importance of knowing the broader field of both the faith-based organisation entering a community via an outreach programme and the specific community. This theme supported the idea that JAM should incorporate the broader field of the child into the content of the JAM outreach programme.

The second theme identified focused around the need for the middle-childhood children to develop a positive moral value system inside their broader field of the community of Sir Lowry's Pass Village that reflects a general poor moral value system. This theme supports the idea that the content of the JAM outreach programme should be centralised around the developing of an intrinsic positive moral value system within the child that is part of a continuous changing resource-poor community. The sustainability of this positive moral value system and non-tangible resource within the middle-childhood child requires role models inside the community like community leaders and teenagers to strengthen this principle within the middle-childhood child.

FBOs like JAM reaching out to resource-poor communities through outreach programmes are a valuable resource to the community that can not be wasted. It is important that faith-based organisations intentionally attend to the specific needs of the community involved through the content of their outreach programme in order not to waste this valuable resource by aiming it on needs not relevant or necessary for the specific community.

This will entail that faith-based organisations work in an active partnership with the community involved in bringing change that is positive and sustainable of nature. This will ensure that the existing positive reputation of faith-based organisations will continue and that the large amount of resource-poor communities in South Africa will be empowered and sustainably developed.

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SECTION C: SUMMARY, EVALUATION, CONCLUSIONS AND RECOMMENDATIONS

1. INTRODUCTION

The aim of this study was to explore and describe the content of the outreach programme of the faith-based organisation Jabulani Africa Ministries (JAM) in Sir Lowry's Pass Village which are aimed at middle-childhood children in order to provide guidelines to more specifically target the needs of the particular group of children. This aim led the study towards the qualitative approach used and methods unique to participatory action research (PAR) were used for data collection. Thematic data analysis was used as method to organise the data collected, to identify themes and to provide guidelines for adjusting the JAM outreach programme in order to more specifically target the needs of the particular group of children.

The researcher's core theoretical paradigm is the Gestalt field theory (Perls, Hefferline & Goodman, 1951; Yontef, 1993:283-323; Parlett & Lee, 2005:41-63) and the Conservation of Resources Theory (COR) (Hobfoll, Dunahoo & Monnier, 1995:516, Van der Merwe & Kassan-Newton, 2007:350-365). The first paradigm, the Gestalt field theory was used for the reason that the researcher is trained in Gestalt therapy and the researcher supports the life perspective embedded in the Gestalt therapy perspective, also as a meta-theory The Gestalt field theory supports the qualitative phenomenological approach of this research. Delport and Fouché (2005:264) explains that a phenomenological study is one that attempts to understand people's perceptions, perspectives and understanding of a particular situation. Nieuwenhuis (2007:51) refers to a statement of Holloway and Wheeler (1996) which grasps the essence of this study: “Qualitative research typically studies people or systems by interacting with and observing the participants in their natural environment (*in situ*) and focusing on their meanings and interpretations”.

The COR framework (the second theoretical paradigm) potentially enhance understanding of the nature of stress in resource-poor communities, based on the belief that individuals seek to obtain, build and protect their resources as best as possible. This study mainly focused on the non-tangible resources (condition and personal resources) specifically applied to the context of JAM and their contributions to the strengthening of these resources in the community of Sir Lowry’s Pass Village.

From these theories it is clear that individuals' contacts within the field in which they exist,

leads to configuration of experience that have a direct impact on the self and consciousness. Bronfenbrenner's (Paquette & Ryan, 2001:1) bio-ecological systems theory also supports common aspects of the above paradigms and was therefore incorporated in this study. A summative overview of the research study, the aims and objectives and the most significant findings reached throughout the study will be discussed in the following section of the research study.

2. SUMMARY OF THE RESEARCH

Jabulani Africa Ministries (JAM) is a Christian faith-based organisation (FBO) that reaches out to resource-poor communities by means of outreach programmes. Sir Lowry's Pass Village is just one of a few resource-poor communities to whom JAM reaches out on a weekly basis since JAM was established in the year 2007. A needs assessment done by the Helderberg Basin Transformation Research Project (2004:26) on Sir Lowry's Pass Village indicated that religion was rated highest for satisfaction of facilities and services in the community with facilities like water, food and energy to follow. In rating South African social institutions the Human Sciences Research Council (HSRC) (2000) found that the highest percentage of trust in the public's view is the church (74% in 2000) and secondly the Electoral Commission at 50% (The Helderberg Basin Transformation Research Project, 2004:6). With the above statements taken in consideration, the idea to enter the community via the religious sector through a FBO such as JAM was greatly supported.

This study was specifically aimed at children in the middle-childhood. During this developmental phase, important skills should be taught, including the formation of conscience, moral prejudice, and a sense of values, norms and standards (Kail & Cavanaugh, 2010:205-354; Louw *et al*., 1999:57-66; McHale, Jacinda, Dariotis & Kauh, 2003:241-265). It is important to master these skills in order to prevent risk behaviour in the following developmenal phase of adolescence. A potentially valuable resource in resource-poor communities aimed at assisting children in achieving the above developmental tasks for children in middle-childhood is outreach programmes by faith-based organisations (FBO) such as JAM.

JAM's presence in this community and their intensive focus on the middle-childhood children can make a difference in the non-tangible resource categories as described by Monnier and Hobfoll (2000:326). The researcher was concerned that if the outreach programme was not specifically focused and purposeful for the specific needs of the target group, a potential valuable resource will be lost.

Therefore the focus of this research was an investigation and exploration into the format and content of the present outreach programme of JAM in Sir Lowry's Pass Village in order to describe and set guidelines to ensure that the input from JAM optimally targets the needs of the vulnerable children of this community.

The research process throughout the study followed phases inherent to action research as described by Ebersöhn, Eloff and Ferreira (2007:131). The sample for this study consisted of two groups of participants. The first group was ten children in middle-childhood from Sir Lowry's Pass Village that were selected through purposive sampling and that were involved in three focus group discussions. The second group of participants consisted of 10 members of the 2011 JAM team who are currently involved in the weekly outreach programme to the Sir Lowry's Pass Village community. The latter group were involved in two focus group discussions and also engaged in weekly reflection on the content of the programme for three weeks. From the above groups of participants qualitative data were collected through methods unique to PAR (Ebersöhn *et al*., 2007:132). Different sources of data collection were utilized which will contributed to the trustworthiness of the study and also provided for data triangulation and crystallization as described by Nieuwenhuis (2007:81).

Data collected was carefully analyzed through thematic analysis and procedures typical to PAR where the data was categorised into certain themes to be evaluated as described by Whittaker (2009:88-104). This constant contact with the unit of analysis (JAM) promoted data triangulation as they acted as a sounding board and were included in the data analysis process (Bhana, 2006:437). To ensure ethical practices in this study the researcher continuously maintained ethical aspects throughout the study as outlined by Strydom (2011:116-122). The findings of this study were written into guidelines and recommendations aimed to improve and adapt the contents of the JAM outreach programme so that it can be directed as effectively as possible to meet the needs of middle-childhood children.

3. AIMS AND OBJECTIVES OF THE STUDY

The aim of this study was to explore and describe the content of an outreach programme of Jabulani Africa Ministries (JAM) in Sir Lowry's Pass Village aimed at middle-childhood children in order to provide guidelines to more specifically target the needs of the particular group of children.

This aim was derived from the two research questions that were formulated, namely:

- What are the contents of the JAM outreach programme to children in middle-childhood in Sir Lowry's Pass Village?
- What guidelines can be developed for adjusting the JAM outreach programme in order to more specifically target the needs of the particular group of children?

Objective 1 was achieved by means of the PAR method used in this study which involved the researcher in the weekly outreach programme and ensured direct contact with the content of the programme by the researcher. Data collected through the different focus group discussions with the different groups of participants also led to an understanding of the current content of the outreach programme described through the perspectives of the different participants.

Objective 2 was achieved by means of providing guidelines in article format (see section B) for the JAM outreach programme in Sir Lowry's Pass Village to more specifically target the needs of the middle-childhood children involved.

The answering of these research questions was supported by the objectives aimed at data collection and data analysis. These objectives where achieved and the research questions answered.

4. TRUSTWORTHINESS AND VALIDITY OF THE STUDY

Triangulation was used as a strategy to establish trustworthiness and internal validity of the qualitative data used in this study (Maree & van der Westhuizen, 2007:39). This entailed that different sources of data collection were utilized to contribute to the trustworthiness of this study and also to provide for data triangulation and crystallization as described by Nieuwenhuis (2007:81). Data was collected by the researcher through a literature study and field notes written during the research. Data was also collected through focus group discussions with the different participants.

The PAR design used throughout the study ensured that the researcher had prolonged engagement with the unit of analysis (JAM) and this contributed to the credibility of this study. The researcher participated in the weekly outreaches of JAM on Wednesdays to Sir Lowry's Pass village from the month of February until the month of June.

5. CONCLUSIONS

It is important to note that the conclusions and recommendations below were only reached in relation to the specific participants of this study and therefore can not be generalized. The following conclusions were made after the empirical investigation in relation with the underpinning of the literature. The conclusions are as follows:

- It was concluded that a trustworthy channel to enter the community of Sir Lowry's Pass Village is through a faith-based organisation like JAM. Data collected through the literature review made it clear that it is of great value to enter a community via the religious sector through a FBO like JAM. Only 0.8% of Africans are non-religious, which probably makes the continent the most religious in the world according to Piper (2010:60). According to the 2001 census, 85% of South Africans view themselves as religious. The vast majority population in South Africa (79.8%) report being Christian (Piper, 2010:60). Faith-based organisations are often linked to congregations with access to volunteers and where structures such as offices are in place, which further enables outreach programmes. The researcher became aware of the idea that an effective way to establish community development is through a FBO such as JAM. The mission statement of JAM (2011) also supports their intention for community development: "To disciple and train young Africans in becoming godly, servant leaders who can impact their communities for Christ". The findings stated above served as confirmtion to conduct this study in collaboration of a FBO such as JAM.

- The content of faith-based organisation outreach programmes should be aimed specifically at the needs of the specific target group in order to prevent valuable resources being lost due to a "shotgun-approach", which can not be afforded in resource-poor communities. In South Africa there are great polarities in terms of needs in resource-poor communities versus available resources. This was concluded from the data collected through the prolonged engagement of the researcher inside the community and data collected through the literature review. It became clear that a potentially valuable resource in resource-poor communities is outreach programmes done by faith-based organisations (FBO) such as JAM.

- The non-tangible resources JAM invested through the outreach programme for middle-

childhood children living in the community of Sir Lowry's Pass Village is evident when assessing the behavioral changes of the children involved in the programme since 2007. This statement was supported through data gathered from the focus group discussions and conversations with the parents when written consent for the participation of the children in this study was collected. Through the literature review it was established that the community of Sir Lowry's Pass village is rightly claimed as a resource-poor community and therefore any resources offered through faith-based organisations in this community is necessary and valued. The JAM team recognised this and therefore decided to do weekly outreaches in the community. The researcher is of the opinion that the JAM outreach programme in Sir Lowry's Pass Village aimed at children in middle-childhood is not in vain and greatly appreciated by the community. It seems as if the JAM team owns the trust and respect of the community through the work they do aimed at the middle-childhood children.

- The developing of a positive moral value system during middle-childhood is a possible prevention for possible risk behavior during adolescence. The Western Cape Status of the Youth Report (2008:21) indicates that there is a clear agreement between poverty and social problems such as health, crime and violence, substance abuse and teenage pregnancy. According to statistics supplied by the South African Police Service, Sir Lowry's Pass Village is the area within the Helderberg Basin with the highest incidence of sexual crime and violent crime and therefore serves as a logical focal point for the content of that JAM outreach programme.

- The current content of the programme is summarised by the children as playing, singing, dancing and learning about Jesus, the bible and how to pray. The researcher's experience of the typical content of the JAM weekly outreach programme is as follows: The programme will usually start with the playing of a game or two with the children which may also includes the singing of a song with moves incorporated in the singing. The JAM team then introduces the lesson for the day to the children sitting in one big group which is usually followed by a drama played by the JAM team with specific relevance to the lesson of the day. A JAM team member will then debrief the play with the children still sitting in a big group.

Sometimes they will do crafts after the play for instance colouring a picture relevant to the lesson of the day. The programme will close with the memorising of a bible verse and the splitting of the big group into smaller groups in order for the children to pray. Examples of the weekly themes are: “Who Jesus is”, “Why did Jesus die?” and “What Jesus did on earth”.

- One of the themes that emerged from this research was that there is a lack of mutual understanding of the broader field between the two groups, namely the JAM team members and the target group of the outreach programme, the children in middle-childhood in Sir Lowry’s Pass Village. The characteristics of genuine dialogue namely inclusion and presence should be emphasised more in the content of the current outreach programme when making contact with the children through dialogue in order to better understand the broader field of all involved. According to Bronfenbrenner’s (Paquette & Ryan, 2001:1) bio-ecological systems theory it seems as if the contact between the middle-childhood children and the JAM team members in their co-created field only focus on and includes aspects of their own separate microsystem and there is a need for the inclusion of the mesosystem and macrosystem (the broader field) throughout the content of the current outreach programme. Characteristics of genuine dialogue (inclusion and presence) should be added throughout the content of the outreach programme in order for the JAM team and the middle-childhood children to interpret their broader fields to each other.

- There is a need for positive moral value systems in the group of middle-childhood children. The children develops a two-sided moral value system influenced by the positive input of JAM about morals and the negative input that the community is modelling. Great polarities occur between the positive morals JAM is teaching the middle-childhood children and the negative morals their surrounding community is modelling to them. The JAM team refers to a “split-personality” that the children develops in terms of moral values as a result of the latter statement. This theme also presented itself during the focus group discussions with the JAM team as well as through their written reflections. This causes children to behave in a certain way when the JAM team is present and another way inside the community. This influence the sustainability of the content of the JAM outreach programme in such a way that the morals teached through JAM becomes relative to the surrounding field.

- Data gathered through the written reflections by the JAM team members were similar to the themes that emerged through the different focus group discussions. The most common statements found in the reflective notes referred to the current negative behaviour of the children towards each other and the JAM team as well as the negative influence of the community's low moral value system on the children. The written reflections also described the content of the current outreach programme through the perspectives of the JAM team members. This was viewed as generally positive and the main goal of JAM for the outreach programme, to learn the children about Jesus, was confirmed by the written reflections.

- The data gathered through the focus group discussions with the middle-childhood children can be summarised in the following statements: The children experience the need to learn more about JAM as an organisation as well as to learn more about the JAM team members on a more personal level. They want JAM to be involved in their immediate environments and feels that JAM should help them and their families in practical ways, for instance to fix their roofs. The children also explained the hardship of living in the resource-poor community of Sir Lowry's Pass Village and the general negative moral value system existing inside the community. It was clear throughout the focus group discussions that the children experiences great polarities between learning positive moral values from JAM and experiencing the opposite values through the modelling of negative morals by their surrounding community.

- The data gathered through the focus group discussions with the JAM team can be summarised in the following statements: JAM's goal for their outreach programme in Sir Lowry's Pass Village is to build relationship with the children, to encourage their relationship with God, to teach them about Jesus' character and to learn them positive values. JAM experience that the children are developing a "split-personality" in regards to their behaviour that differs from when JAM is present or not. JAM wants to see the characters of the children changing towards positive morals that are consistent of whether JAM is present or not.

- It was clear that there is a need for positive role models inside the community of Sir Lowry's Pass Village needed to enhance the sustainability of the morals teached through JAM. There is little practical modelling of positive behaviour in regards to morals inside the community from community members.

- There is currently no time provided to accomodate the teenagers of the community of Sir

Lowry's Pass Village in the outreach programme of JAM. Through involving the teenagers on a leadership level it opens the opportunity to establish teenage role models inside the community. Also the middle-childhood children will still be accomodated through the outreach programme when entering the following developmental phase of adolescence through entering a leadership role.

- JAM does not have an established supporting network in place for the community of Sir Lowry's Pass Village to refer children to the specific resources need. This may be due to a lack of supportive networks existing in the community. It is also possible that JAM has not allocated persons and time to form partnerships with organisations operating in Sir Lowry's Pass Village. As the children sometimes experience serious psycho-social problems, it is imperative that networking and referral structures should be in place.

6. RECOMMENDATIONS FOR RESEARCH, POLICY AND PRACTICE

5.1 Micro level: The content of JAM's outreach programme in Sir Lowry's Pass Village

- This study showed the fullness of value of a faith-based organisation like JAM reaching out in a resource-poor community like Sir Lowry's Pass Village and providing the community with non-tangible resources. These non-tangible resources such as caring and acceptance lie within the interface between personal and condition resources and as such can impact on personal resources of middle-childhood children such as self-esteem, hope and values. This should ideally be a conscious process where programme content targets such condition and personal resources while also looking at strategies to make such inputs sustainable. The positive influence of JAM is recognised by the community, JAM is respected and trusted inside the community and positive behavioural changes are evident in the children attending the programme. However, the strong pull of the community influence is a concern, especially when taking into account that the JAM team has access to the children for only about 2 hours per week versus the constant impact from the family and broader community.

- This study showed that there is a lack of mutual understanding of the broader field between the two groups, namely the JAM team members and the target group of the outreach programme, the children in middle-childhood in Sir Lowry's Pass Village. JAM should interpret their broader field for the children through explaining them the mission and vision of JAM, explaining JAM as a faith-based organisation and the general information about the JAM team. JAM should also have a more personal approach throughout the outreach programme. The names and surnames of the children should be learned and the children should be able to learn the JAM team members' names as well.

- An attendance list should be created in order to determine the consistency of attendance because it is difficult to assess the impact of programmes if it is not known how often children attend. It can be helpful to divide the children into smaller groups with a consistent JAM team member as a leader over the group of children. Such a JAM group leader can take responsibility for getting information on the children's broader fields in order to be aware of urgent needs of the children. If such a need is exposed JAM should have an existing supporting network of possible resources already working in Sir Lowry's Pass Village to attend to those needs.

- Outreach programmes should be considered to parents / care givers of the middle-childhood children in the JAM programme. If such parents / care givers can be mobilised to help with the development of positive morals in their children, so much more time will be allocated to this important task.

- It is however possible that the parents will first need to be targeted to raise their awareness of the importance of moral values in their children. A good starting point may be further research on the perceptions of these parents / care givers on moral values in general, what they view as important and how they envisage incorporating moral values in the lives of their children.

- It is important to take into account that these parents / care givers generally struggle with fundamental human needs on subsistence level. They may not immediately have a readiness to engage in the categories of personal and condition resources, when the pressure to provide in object and energy resources is so huge.

- In this study the importance of the development of positive morals during middle-childhood in order to prevent possible risk behaviour during adolescence was confirmed. Although JAM already aims at this through the content of the outreach programme, there is still a two-sided moral value system evident in the children ranging between the positive morals they learn from JAM and the negative morals modelled through the community. JAM should therefore intensively reconsider the content of the outreach programme in order to try to develop character within the children showing a positive moral value system.

- This study showed the importance of having role models inside Sir Lowry's Pass Village in order to sustain the values learned to the children from JAM through the outreach programme. It is important to identify community role models living according to the same principles that JAM is learning the children in order for the children to be surrounded and exposed to positive morals even when JAM is not present.

- There is a void in the outreach programme for the involvement of the teenagers of the community. The JAM outreach programme does not provide content for the teenagers and therefore children that attended the outreach programme during middle-childhood gets "lost" when entering adolescence and possibly exposed to risk behaviour. The JAM outreach programme should aim at accommodating teenagers as well, maybe in a leadership role together with a JAM team member. This way they are still exposed to the positive moral value system of JAM and they can act as a role model for the middle-childhood children.

- Such adolescents can be taken out of the community at times to the camp site at Llandudno where their basic needs in terms of food and shelter will be met, relationships can be built with them and they can then be involved in programmes aimed at emotional intelligence, including work on value level.

5.2 Meso level: The needs of resource-poor communities, Sir Lowry's Pass Village and middle-childhood children

- In order to prevent valuable resources being lost due to a "shotgun-approach", which resource-poor communities can not afford, the content of the outreach programme should be aimed to facilitate the specific needs of the target group. The needs of the community should be identified by the community and communicated to the FBO in order for the content of the outreach programme to be specifically aimed at the needs of the target group involved. The broader fields of the target group should be taken into account as well by the FBO when considering the content of an outreach programme. This aim can be achieved through building a strong relationship between the FBO and community leaders that represents the community and its needs as well as the needs of the specific target group.

- The needs of communities differ from each other and therefore the content of an outreach programme may not be applicable to the needs of another community. The content of outreach programmes should therefore be revised and designed according to the specific needs of the community involved. This entails that FBO's like JAM with outreach programmes in different communities should consider the content of the outreach programmes individually according to the specific needs of each community instead of having the same contents in the programmes for different communities. To do a need assessment for each target group may be time consuming and practically challenging. It may therefore be valuable to do this in the beginning of the year with the support of community role models as well as experts on the fields involved in the lives of the specific target group. The available resources of a community should also be taken into account as well as the resources needed in order to identify the most needed tangible and non-tangible resources the community needs to strengthen.

- According to statistics supplied by the South African Police Service, Sir Lowry's Pass Village is the area within the Helderberg Basin with the highest incidence of sexual crime and violent crime. The community is also known for its drug abuse and gangster activities. The above statements creates a vulnerable space for children to grow up and to master the developmental skills needed in middle-childhood such as including the formation of conscience, moral prejudice, and a sense of values, norms and standards. There is a need for research aimed at providing guidelines for the developing of these skills during middle-childhood in a challenging non-supportive environment.

- This study showed the importance of developing a positive moral value system during middle-childhood and the modelling of that behaviour by people surrounding middle-childhood children. This development of positive morals should be encouraged by a child's immediate field (households) as well as their broader fields (school, church, community). The parents of middle-childhood children should be informed about the importance and value of the development of positive morals and should be equipped with skills for parental guidance. The educational system should also emphasise the principle of positive morals through educational programmes.

  Role models inside the community such as police men and church leaders should actively keep the children aware of positive morals through the modelling of such behaviour. If children establish a positive moral value system during middle-childhood the chances of possible risk behaviour during adolescence are lowered. This may also lead to the lowering reductions of criminal behaviour inside communities.

5.1 Macro level: FBO's on national level

- It is important that FBO's approach their outreach programmes in resource-poor communities from a practitioner researcher point of view that is aimed at being specific and scientific.

- It will be valuable for FBO's to document the work they do for communities through their outreach programmes and the sustainable development that is visible in the communities in which they are involved in. This may be useful information for further research opportunities and may serve as evidence for potential funders interested in their work. They may even qualify for government funds with this type of information documented.

7. SUMMARY STATEMENT

The researcher entered the field of working with children because of the vulnerability of children in their living circumstances. Through studying psychology at the North-West University the researcher realised that it is almost impossible to change this living circumstances of the children and that one should rather aim at strengthening the child in their circumstances. Through this study the researcher used the PAR design as a means of approaching this study. This was really exciting to the researcher, a White Afrikaans 25 year old lady, entering the community of Sir Lowry's Pass Village as a participant in the JAM outreach programme. Through the PAR design the researcher quickly became part of the familiar faces of JAM recognised weekly in the community, especially by the children involved. The researcher was changed through the realisation of the living circumstances of these children in the resource-poor community and even more by the joy and faith they still presented. This study also opened the eyes of the researcher to the work of JAM in resource-poor communities. To see and hear their principles in action felt like a great achievement tot the researcher. Hearing comments from middle-childhood participants such as "Money does not make you happy, Jesus do" made this study all worthwhile to the researcher.

The researcher is of the opinion that when one aims at changing the world, one should start with the children. This study showed that most of the "damage" of adult behaviour can be prevented if significant attention is given to children through their developmental phases and tasks. It is the responsibility of the parents to see to that this happens. Absent parents may cause the children to turn to the community for the caring of parental responsibilities. This may be problematic as the community does not always model the appropriate behaviour. Therefore the input of faith-based organisations and positive community role models are valued. The researcher is excited to think about the possibilities that could exist if the world's eyes are focused on the positive development of our children.

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ADDENDUM ONE: WRITTEN CONSENT FORM



TOESTEMMING VIR BETROKKENHEID VAN MINDERJARIGE KIND AAN NAVORSING: Riglyne vir uitreikprogramme aan kinders in die middelkinderjare in 'n bron-arm gemeenskap in die Wes-Kaap

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Program: M A in Psigologie, Sentrum vir Kinder, Jeug en Familiestudies, Noordwes Universiteit (Potchefstroom)

Studieleier: Dr. Mariette van der Merwe (021) 919 3698 082 964 6697

Volle naam van ouer/versorger:

Volle naam van deelnemer:

Geboortedatum van deelnemer:

Adres van deelnemer:

Primêre versorger van deelnemer:

U word gevra om deel te neem aan 'n navorsingstudie wat uitgevoer word deur Lianca Fourie, M A in Psigologie, Sentrum vir Kinder, Jeug en Familiestudies, Noordwes Universiteit.

1. **DOEL VAN DIE STUDIE**

Die doel van die navorsingstudie is om die inhoud van die JAM uitreikprogram in Sir Lowry's Pass Village wat fokus op kinders in die middelkinderjare (6-12jaar) te ondersoek en te beskryf en riglyne daar te stel wat die program meer spesifiek sal rig op die behoeftes van die betrokke groep kinders.

2. PROSEDURES

Indien u inwillig is om aan die studie deel te neem, vra ons dat u die volgende moet doen:

- Deelneem aan drie fokusgroepe wat elke Woensdagmiddag sal plaasvind binne Sir Lowry's Pass Village tydens die eerste drie weke van Junie 2011. Die fokusgroepe sal ongeveer 60 minute elk duur. *(*'n Fokusgroep beteken dat 'n groep kinders saam met my ,die navorser, sal sit en gesels oor die JAM uitreikprogram).*

3. MOONTLIKE RISIKO'S EN ONGEMAKLIKHEID

Geen risiko's word voorsien nie. *(As enigiets wat ons bespreek jou ongemaklik laat voel, sal een van die JAM-uitreikers beskikbaar wees om met jou te gesels).*

4. MOONTLIKE VOORDELE VIR DEELNEMERS EN/OF VIR DIE SAMELEWING

Die navorser wil deur hierdie navorsingstudie 'n bydrae maak tot die veld van Sielkunde in Suid Afrika. Deur die bestudering van die inhoud van die JAM uitreikprogram in Sir Lowry's Pass Village kan daar riglyne gestel word wat die program meer spesifiek sal rig op die behoeftes van die betrokke groep kinders.

5. VERGOEDING VIR DEELNAME

Deelnemers sal geen geldelike of ander vergoeding vir deelname aan die navorsingstudie ontvang nie

6. VERTROULIKHEID

Enige inligting wat deur middel van die navorsing verkry word en wat met u in verband gebring kan word, sal vertroulik bly en slegs met u toestemming bekend gemaak word of soos deur die wet vereis. Vertroulikheid sal gehandhaaf word deur middel van anonimiteit *(Jou naam sal nêrens genoem word nie)*.

Data sal elektronies en in ‘n liaseerkabinet bewaar word. Die navorser en haar studieleier sal toegang tot die data hê.

Data wat op oudio band geneem word sal veilig bewaar word. Die navorser sal toegang tot hierdie bande hê en sal hierdie bande vernietig na ‘n periode van 5 jaar.

Gevolgtrekkings en aanbevelings van die studie sal gepubliseer word in die vorm van ‘n vakkundige artikel. Vertroulikheid gaan in hierdie vakkundige artikel gehandhaaf word deur anonimiteit en geen persoonlike besonderhede van deelnemers aan die studie sal gepubliseer word nie.

7. DEELNAME EN ONTTREKKING

U kan self besluit of u aan die studie wil deelneem of nie. Indien u inwillig om aan die studie deel te neem, kan u enige tyd daaraan onttrek sonder enige nadelige gevolge. U kan ook weier om op bepaalde vrae te antwoord, maar steeds aan die studie deelneem. Die navorser kan u aan die studie onttrek indien omstandighede dit noodsaaklik maak.

8. IDENTIFIKASIE VAN ONDERSOEKERS

Indien u enige vrae of besorgdheid omtrent die navorsing het, staan dit u vry om in verbinding te tree met die navorser se studieleier, Dr. Mariette van der Merwe (021) 919 3698/082 964 6697 by die Sentrum vir Kinder, Jeug en Familiestudies, Noordwes Universiteit.

VERKLARING DEUR DEELNEMER

Die bostaande inligting is aan my, _____, gegee en verduidelik deur Me. Lianca Fourie in *Afrikaans/Engels* en [*ek as die deelnemer is*] dié taal magtig of dit is bevredigend vir my vertaal. *Ek* _____ is die geleentheid gebied om vrae te stel en my vrae is tot my bevrediging beantwoord.

Ek willig hiermee vrywillig in om deel te neem aan die studie.

_____

9. <u>Naam van deelnemer</u>

_____

VERKLARING DEUR NAVORSER

Ek verklaar dat ek die inligting in hierdie dokument vervat verduidelik het aan _____

Hy/sy is aangemoedig en oorgenoeg tyd gegee om vrae aan my te stel. Dié gesprek is in [*Afrikaans/*Engels/*Xhosa/*Ander*] gevoer en [*geen vertaler is gebruik nie/die gesprek is in _____ vertaal deur _____*].

_____ _____

9.1 Handtekening van navorser **Datum**

*Die kursief-gedrukte gedeeltes dui aan hoe die navorser die vorm aan die deelnemer sal verduidelik

ADDENDUM TWO: TRANSCRIBED DATA FROM FOCUS GROUP DISCUSSIONS (JAM)

JAM 1 – TRANSCRIBED

- When I say “Sir Lowry’s” what words comes to mind?

Coloured, Energy, Discipleship, Vaatjie, Hope, Rasta’s, Township, Gangsters, Poverty, Yelling, Dogs, Railway, Acceptance, Relationship, Children, “Snot-neusies”, Coffee (Sharon gets coffee there), Fighting, Prayer, Afrikaans, Interest, Lively, Potential

Resource category	Examples
Object (functional or status)	Township, Railway, Dogs
Conditions	Positive: Energy, Lively, Relationship, Interest, Hope, Vaatjie, Potential Negative: Fighting, Yelling,
Personal characteristics/ group or community attributes	Positive: Acceptance, Discipleship, Prayer, Coloured, Afrikaans, Children, “Snot-neusies” Negative: Rasta’s, Gangsters,
Energies	Positive: Coffee (Sharon gets coffee there) Negative: Poverty

- What do you see as the strengths and weaknesses of the community of Sir Lowry’s?

Strengths:

- They are welcoming and open and there’s a sense of community amongst them
- A lot of them knows a lot of people, there’s a sense of community between them
- I think there’s like a strong sense of the ability to survive harsh circumstances, they have resilience, because their houses are flooded every year

- Like there is a lot of emotional hardship but they have the ability to just like do what they need to do
- Their houses are flooded every year
- I think there is a sense of loneliness though, even there's a sense of community. They live like on little islands
- I think the kids are also very neglected
- There's a lot of abuse towards the kids and also towards the woman
- Family relationships are very broken
- The sense of community is not in all the places it's more between neighbours living next to each other Yes, because can you remember Nicoliene saying that she wants to spend more time with her family, but she watches her neighbour's child every day...
- There's a lot of drug abuse
- There's a lot of different cultures living in Sir Lowry's without really fighting, or living seperately like in Houtbaai
- JAM
- Aunt Joyce and a new soup kitchen and "against gangster free ministries"
- Paultjie, Vaatjie and team (they are fruit for the bigger community)
- NGO's for preschool/aftercare
- They have a desire to change, they want something better

- JAM's positive influence that is already visible in Sir Lowry's
- (Ex 28 gangster members now community and faith leaders in Sir Lowry's Pass)
- The children's ability to learn (are more teachable)
- They swear less
- More respect
- Discipline
- Calmer
- Learned to pray
- Parents are more involved and supportive – more interest of parent
- Learned to trust people
- To see them really looking up at team members and look at them as icons (role models) JAM is role models
- JAM gives them attention, love, comfort
- JAM accepts them unconditionally and learns them a stronger sense of community

- What changes would you still like to see in the children?
- There's almost a kind of a split personality in the kids, what I would like to see the things we do on a Wednesday like no fighting, no swearing, the way they love each other, that they take that and live it not just when they are on the field, but that they will live it when they are not with JAM and not on the field. Them knowing that they can act that way and not be seen as weak when they act in loving ways outside that 2 hours that we are there
- Yes so that they can take that into the community
- Basically for their character to change so that their actions will always be different and not just when we are with them
- For them to become more loving to each other apart from our programme
- I am really concerned about what is going on in their homes, so I don't know if we should spend more time at the kids' homes or what
- We need continuity in the children attending the programme – previous children involved "no it's for the little ones"
- If you don't walk through the camp to collect them, they won't come
- Learned to play the "part"

- Possibilities/Improvements/ Changes
- To get to know the parents more as well as their circumstances at home
- To maybe do a needs assessment for each home
- Skills programme for adults – the parents and families of the children. Like Gerhard making pottery, Carmen baking cookies. They should know JAM is not a "bank".
- JAM should be careful with promises or speech their using
- You need to be intentional and not let they get dependant on you
- JAM is in a supporting role – make them aware of possible resources so that they can become self-reliant
- Focusing more on teenagers

- What is JAM's mission or goals for Sir Lowry's children outreach program?
- To create leaders. To raise the kids from a young age so that when they are teenagers that they can be leaders.
- Riglyn – trek tieners in om leiers te wees
- There's not anything set in place for teenagers – no direct ministry with teenagers. They do have camps. Their ministry for teenagers is through Vaatjie and Gerhard...

- Maybe we can be more direct to kry tieners by kinderprogram betrokke as leiers deur vaatjie
- What do you want to achieve when you are in sir lowrys?
- To have a relationship with God
- Everything we do we do intentionally. Affection and love is not just because we give them attention, but we want to show them that we are Jesus to them. Learn about Jesus's character. To learn them an image to hold on to Jesus.
- Learning them positive values.

- How can values be more intentionally part of the program of JAM?
- How to learn the kids a more positive value system?
- We should be positive and specific. If we are going to teach about lying we don't say "don't lie don't lie" lets rather say, speak the truth speak the truth. Focusing on the positive/truth and not the negative
- Focus on values, not the dont's
- Emphasising principles NOT rules
- Focus on the positive
- Teaching how they should act not how they shouldn't act
- Praise them when they do something right not just when they do something wrong
- I believe the biggest thing is to through out energy/capacity more on Vaatjies that is rolemodels, father figures and community leaders and for us to support them and encourage them.

ADDENDUM TWO: TRANSCRIBED DATA FROM FOCUS GROUP DISCUSSIONS

(SIR LOWRY'S CHILDREN)

SIR LOWRY'S KIDS 2 – TRANSKRIBERING

Wat maak van iemand 'n slegte persoon?

- Hy steek jou dood
- Hy vloek
- Hy steel
- Hy drink
- Hy baklei
- Hy rook
- Hy's onbeskof
- Hy doen verkeerde dinge
- Hy guy jou uit (hy slaan jou en hy terg jou)
- Hy soek brood
- Hy vloek jou ma en pa uit
- Hy skel
- Hy wil nie skool loop nie
- Hy doen tic
- Hy's 'n skollie
- Hy doen drugs
- Hy rook lollie
- Hy glue
- Hy rook dagga

Wat maak van kinders slegte kinders?

- Steel
- Daggapyp
- Steel phones
- Steek huise aan die brand
- Maak 'n moord
- Hulle breek in

- Hy is onbeskof met jou
- Lelike maniere
- Vloek jou uit
- Loop nie skool nie
- Wil nie leer nie
- Hardloop wag

Wat maak van ‘n mens ‘n goeie mens?

- Wanneer jy gehoorsaam is
- Wanneer jy bid vir Jesus
- Jy gaan kerk toe
- Jy kuier saam jou familie
- Jy is lief vir jou familie
- Jou ma koop vir jou ‘n persent: ‘n kitaar, ‘n foon

Wat maak van kinders goeie kinders?

- As jy skool loop en slaag
- As jy die Here dien
- As jy nie vloek nie
- Jy luister na jou ma
- ‘n Kind wat leer van Jesus by JAM
- Wanneer jy groot is en jy kry ‘n huis
- Wanneer jy groot is en jy kry ‘n werk
- As jy goeie geld kry
- As jy ryk is
- Geld maak nie mens gelukkig nie, liewe Jesus maak jou gelukkig, maar nie rook nie.
- Jesus mag nie rook nie

Hierdie swart stickers wys waar daar slegte goed in Sir Lowry’s is...so wys my waar is daar oral slegte goed in Sir Lowry’s?

- Die trein en die pad – hulle stamp mens
- Die trein stamp mens dood
- As JAM span nie meer op die veld is nie

Auntie Joyce is ‘n goeie plek

Polisie

Goeie en slegte plek. Slegte plek want as jy hulle nodig dan kom hulle nie uit nie, as jy hulle nodig het dan is hull nie daar om te help nie. Goed want

Skool

Goeie plek as jy leer. Hulle slaan jou op die hande.

Veld

Net goeie plek. Kinders speel daar. Hulle leer ons van Jesus daar. Wie? JAM.

Somerset-Wes

Goeie en slegte.

Role play:

Hallo ek is...

Speel met kinders

Kom ons gaan bid:

Julle moet julle oe sluit. Sluit die oe. Onse Vader wat ini hemel is....

Is dit hoe JAM bid?

Nee.

Nou wys ons hoe JAM bid:

“Tessa” Almal sluit hulle oe, niemand lag virmy nie. Dankie Here vir al die kindertjies en die mense en klere en kos en water. Amen

Wat doen JAM nog?

Hulle sing

Wys my hoe hulle sing

“Making melodies in my heart...”

Watse liedjies sing hul nog?

“Jabulani Africa...”

Wat doen hulle nog?

Speel speletjies en rugby met die kinders

Wat doen hul nog?

Hul leer ons van Jesus..

Hoe doen hul dit?

Hulle leer ons bid, hulle lees vir ons uit die Bybel uit, hulle leer eers die versie en dan stories, hulle leer dat Jesus vir ons sonde gesterf het, hulle doen opvoerings dan leer hulle virjou van Jesus.

Ek is tot alles in staat...

Die Here is my herder....

Wat kan JAM doen om nog beter mense in Sir Lowrys te maak?

Hulle kan bid vir ons

Hulle kan ons dak vir ons regmaak as dit lek

Waarmee kan JAM jou nog help?

Hulle kan jou help met jou huis.

Wil julle net geld van JAM he.

Hulle kan ons help leer.

Ons wil leer van JAM. Die plek waar hulle bly.

Waar bly JAM?

In limpopo daar in America, in Suid-Afrika, by die Kaap, By Somerset-Wes.

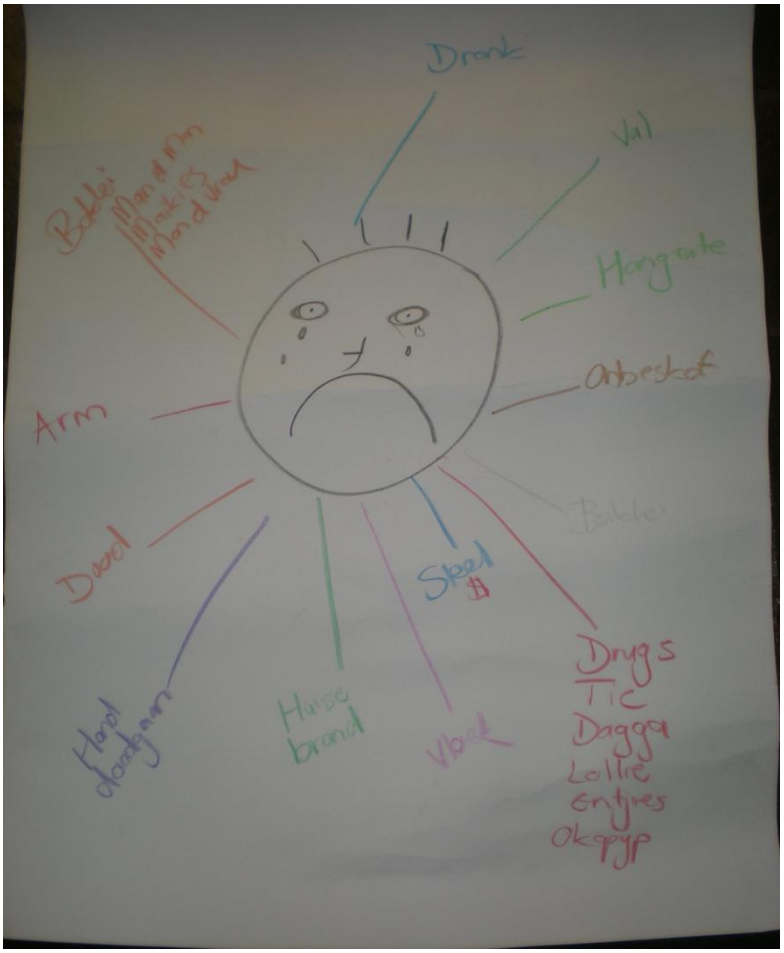
Kan julle onthou waarvoor staan JAM?

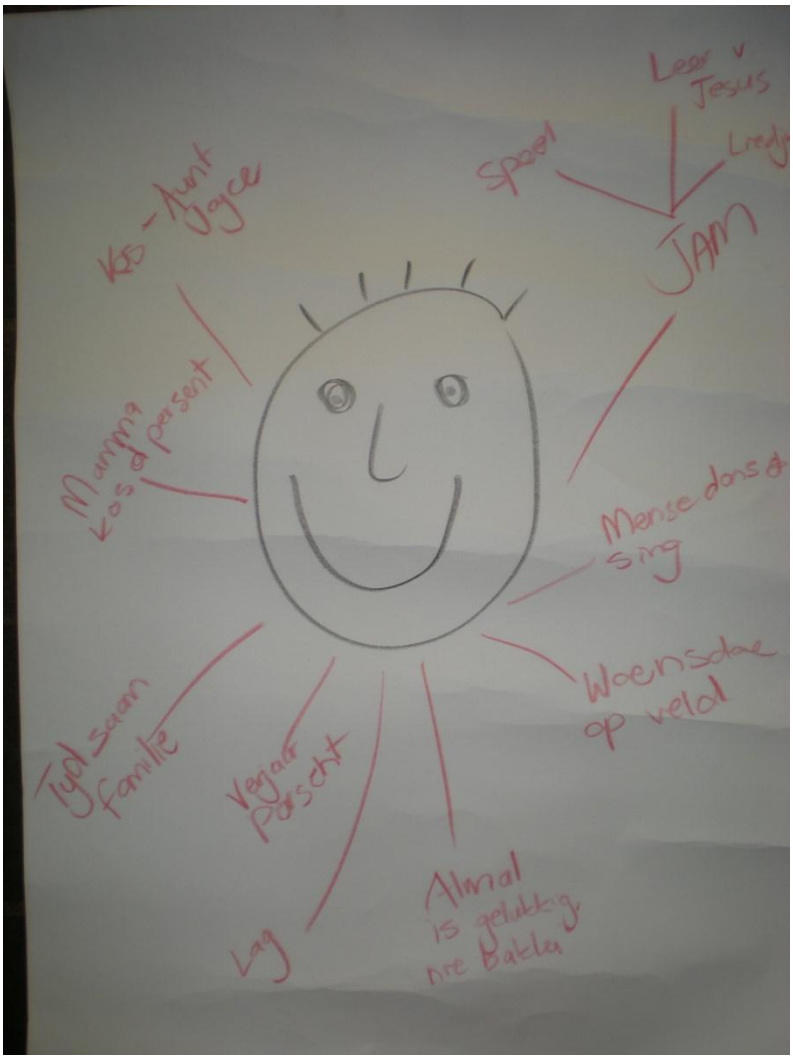
Ja – Jabulani Africa Ministries

Laat ons ophou baklei en vloek, hulle moet ons help laat ons nie meer steel nie. Die kinders moet ophou baklei en hulle verneder jou.

ADDENDUM THREE: DRAWINGS OF DATA GATHERED






Leer v Jesus
Speel
JAM
Kos - Aunt Joyce
Mamma kos 'd persent
Mense dans & sing
Woensdae op veld
Tyd saam familie
Vergaar Persent
Lag
Almal is gelukkig nie Bakka




Lisa
Tessa

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