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Appendices

Appendix A

Informed consent letter

To whom it may concern

Dear Sir/Madam

I,.....(Full names and Surname) the undersigned hereby declare that I am fully informed about the research that Ms MC van Rooyen is conducting on the *Perceived psycho-educational needs of HIV/AIDS orphans*.

I declare that I understand that my participation is voluntary and that I can withdraw from the research at any given moment in time.

I give permission that Ms van Rooyen may use the information that I share with her for the purposes of her research and I also understand that my identity and the identity of others will not be revealed in her research report.

Signature: Participant:.....

Signature: Researcher:.....

Date:.....

Appendix B

Presidentstreet 45
082 254 77 27
1 October 2010

PO Box 4413
Zimbali
4418

Dear Sir,

Re: Permission to conduct research

I am currently a full time registered MEd student in the Faculty of Education Sciences of the North-West University (Potchefstroom Campus). The topic of my research is: The perceived psycho-educational needs of HIV/AIDS orphans.

For the purposes of my research, I need to conduct interviews with care givers at day care centres or foster homes where HIV/AIDS orphans are being cared for. I am not going to interview or personally involve any of the HIV/AIDS orphans in any way in my research. I wish to determine how the care givers of these orphans perceive their psycho-educational needs and development.

I am going to conduct the research under the direct supervision of Prof LW Meyer, who is an academic in the Faculty of Education Sciences. He is a registered Educational Psychologist with the Health Professions Council of South Africa and he will ensure that the prescribed ethical prescriptions will be adhered to at all times during the research. His contact details are: Telephone: 018 299 4778; E-mail address: Lukas.Meyer@nwu.ac.za

In addition to this, ethical clearance for the research will be sought from the Ethics Committee of the North-West University and I will adhere to their ethical prescriptions as well. If so requested, I will gladly provide you with the findings of the research. I assure you that no person or institution will be identified in any way and that all the information will be dealt with confidentially. No care giver will be under any obligation to participate which means every care giver will participate in an informed and voluntary way.

Should you need more information, you are welcome to contact me, or Prof Meyer.

I trust that my request will meet your favourable consideration.

Yours sincerely



Ms MC van Rooyen

Appendix C

PO Box 6613

Zimbali

4418

To whom it may concern

Dear Sir/Madam,

I, [REDACTED] (Full name and Surname) the undersigned hereby declare that I am fully informed about the research that Ms MC van Rooyen is conducting on the Perceived psycho-educational needs of HIV/AIDS orphans.

I hereby give my full permission to Ms MC van Rooyen to interview the care takers involved in the orphan project of my organisation and to use the information the participants in her study share with her for the purposes of her research project.

Signed:



Date: 01/10/2010

Appendix D

This dissertation was
language edited by

Lizzy Hamman

L Hamman

Signed

2011 / 11 / 01

Date

Appendix E



NORTH-WEST UNIVERSITY
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Me Marietjie Halgryn

8 Oktober 2010

ETIEKAANSOEK

Etieknommer: NWU-00093-10-S2

Projekhoof: Prof LW Meyer

Student: M van Rooyen

Titel: The perceived psycho-educational needs of HIV/AIDS orphans

Die aansoek is deur die etiekkomitee geëvalueer en word goedgekeur. Volle magtiging word aan die projek verleen. Die etieknommer kan dus gewysig word na

NWU-00093-10-A2

Die projekhoof word egter versoek om daaraan oorweging te skenk om die titel te wysig na .

The psycho-educational needs of HIV/AIDS orphans as perceived by caretakers

Motivering: Die onderhoude word gevoer met die *caretakers* en nie met die kinders nie. Dit gaan dus om wat die *caretakers* beskou as die kinders se behoeftes.

- p 3, § 1.6 i Die projekhoof is nie ook die toesighouer nie
- Wanneer gaan onderhoude gevoer word? Terwyl die versorgers aan diens is, by die weeskinders? Of na werk?

Dankie en vriendelike groete

A handwritten signature in black ink, appearing to read 'J. de K. Monteith'.

JLdeK Monteith

Voorsitter: Etiekkomitee Fakulteit Opvoedingswetenskappe

Appendix F

How the interviews were conducted:

Interviews were mostly recorded and transcribed in the third person, because the care givers spoke Zulu, and what they said was being translated by a translator into English. Even if Mama or other interviewees' pseudo-names are indicated, the translator is speaking on their behalf.

Throughout the interviews, Thembi (pseudo-name for translator) showed deep understanding for what the interviewees talked about. She maintained close contact with the interviewees and conversed with them about the issues that came up during the interview. She treated the interviewees as elders and with much respect and consideration, and attempted to understand what they wanted to bring across as well as possible before translating. Sometimes, the translator Thembi added something or asked a question herself, this is then indicated. The interviewees are given pseudo-names here.

1st interview with Mama

Mama (translator and Mama laugh heartily about something, then translator begins to translate): It is very heartbreaking when they come here, because some of them are very, they are very quiet and they are very sorry for themselves, you can just see – sometimes they don't want to talk, they don't want to even mix with other children. So what she will do is that she will try to get closer to them, maybe at first by giving them something nice always, and if they do something nice, and then she will be very happy about it and show it to them – you know – to make sure that they see that she appreciates everything that she does for them. The other way that she does it is that maybe if she sees that the child is getting close to one of the children and then she will send that child to find out if there is a problem, if the child is scared to speak to her or something like that.

Mama continues to speak, afterwards, Thembi translates. Mama takes her time to expound on what she wants to say.

Some of them will come to her and they will tell her that they still remember their parents and they are just wondering, why did they die and what was the cause of their death? And she will speak to them and tell them that they might accept it. Then as they came here, there will be more nice things for their future, and they will live nice here, they will be taken care of.

Researcher: So often they don't even know why their parents died?

Mama: Many times, eh – most of them don't know what was the cause of their parents' death – then - she said some of the children will go to the grave every time, and just sit there and think, maybe the - her mother will come back -- and then she will – that happens especially when they - the first weeks when they come here, and then she will talk to them and then pray with them, and then afterwards everything will be fine – because the members of the family or the relatives don't tell them what was the problem, was the cause of their parents' death.

Researcher: Why don't they tell the children?

Mama: It's like a normal thing here – people won't say, even to older people, they won't tell you exactly what was the cause of their – even if it's AIDS, they will just say – no, the person was sick for a few days with a stomach ache, or something like that – but they would not be specific to tell you exactly what was the cause.

Researcher: What other problems do these children struggle with? Anything – like she can observe them all day long ...

(Researcher and translator laugh).

Thembi: Begins to translate

Researcher: (continues): - and even if she wants to tell me more about how they arrive here – what she told me first, she can even elaborate on that – it's very interesting!

Mama: One of the things is that they cry often – even if something small happens to them. Maybe they misplace their things and then they look for it and they don't find it – they just cry, and say, because there are so many people here and things like that.

Then some of them, that's actually a big problem – when they start - try to look for excuses so that the Aunty does not see that there's something wrong with them. Or if they have a problem, like excuses, they become very sick very often, then but actually when she sits down with them and asks what is the problem, then they will start opening up

like, for example one of the children who said to her, she still remembers because her mother passed away in front of them – what was her last reaction, and all that, and then she will just speak about, and afterwards, they come right, they play around with the children, ja.

Researcher: So that maybe – because of the stress they went through, afterwards – why is it that they struggle to talk, or that they don't want people to notice? Is it a shame for them to be an orphan?

Mama: So ehm, the problem sometimes is that, I mean as Zulu people, if you are young – many times you are very scared to be open up with our problems to the elders, you prefer to even go and speak to your friends, and things like that, but not, you know, older people, because, ehm, it's actually, for the things you have done, it's like – a shame for you if they get to know all those things, and then maybe, the other thing is that, ehm, they don't like to be – there is a Zulu word, inthandano, which means, an orphan - they don't like to hear people calling them orphans and -, because it actually reminds them of what happened to them, and they feel excluded, you know, from normal children who have both parents.

Researcher: So that's why she also tries to use the friends to speak to the children, because it's easier for them to speak to their friends, and then she tries to find out – like she said earlier on, what their problem is.

Mama: Sometimes it does help a little bit cause then they can get to know each other children themselves, and they can start speaking, and then maybe they can just check on her with other things, because they spend most of the time together, like they play together, and they maybe sleep together as well. And then she said the other time they - they found out that one of the girls would look at the pictures of her mother, and then she will get sick, like get a headache or something like that, but then afterwards, when they spoke to her, and then she opened up, because one of the children noticed that she was always looking at these pictures, and they will just –

Researcher: (Reminds Thembi to go closer to the microphone).

Thembi (laughs a little bit, then translates): - and then - they will just see, I mean, the change, you know, in her face and everything.

Researcher: After one of the other children spoke to her?

Mama: No, after they had noticed that she was looking at those pictures, so they were able to see that there was something going wrong with her, and then - in that way they helped the Aunty as well.

Researcher: Oh, ok (while Thembi is translating).. So much of what they are experiencing is in secret, it's difficult to..ja

Thembi: Ja, it comes out, I think it just comes out over a long period, as soon as, as the Lord especially is starting to work, you know. They go to church services, they start confessing their sins and all that..

Researcher: O they go to services?

Thembi: Ehm, every day, I think?..(Asks the Mama.)

Mama: Yes, every day.

Researcher: What do those children believe about God when they come here?

Mama: When they come here, most of them don't know, nothing about the gospel, really, because they believe in ancestral worship, and things like that, because you know – I know that they go to church, but what normally happens is that, ehm, your parent will choose a church which is like neutral, they don't mind mixing ancestral worship with God, so, that's what they grow up knowing, and then when they come here, and then they change.

Researcher: Ja. And ehm, how do these children's relatives treat them - like, before they come here. Is that a problem, or have they got healthy relationships?

Mama: Most of them do go to visit extended members of the families, but they don't like it to go there, because they know the kind of life that they live out there, sinful life and all that. And then they know that ehm, they can see the change in their lives, and that they have a future now – so most of their ehm, their relatives will like to take those children, and try to maybe convince them that they can do something nice for them, maybe they must come to them, you know, they start feeling guilty of not, you know, taking –

Researcher: (interrupts): - taking care

Mama: - not taking responsibility of the children. But then the children don't want to go and stay with them, because they know that there is life here.

Researcher: Do they get abused?

(There's a knock on the door.)

Mama: Yebo

Thembi: I think – Marieke, sorry, just pause there –

Mama: Continues speaking

Researcher: Oh, you think it's Siyabonga?

Thembi: Ja I think what will happen, Marieke, maybe we have to do them both at the same time, because Siyabonga won't have time to wait till we finish with her.

Murmur, talk -

Siyabonga enters, greets heartily.

Thembi: Yebo Siyabonga.

(Laughter)

2nd interview with Baba Siyabonga and Mama

Thembi: Yebo (shows understanding for what Siyabonga has been saying)

Siyabonga (Thembi translates): So ehm, they say that what they will do is that when the children come here, even – (laughs) sorry, most of them – especially on moral needs, most of them – they will just – tell them exactly what will happen, because they'll have to know that, for example the girls, the boys will run after them, so as they come here and they get introduced to the – eh gospel, they will ehm, give them advice and tell them – if that thing comes ehm – if they meet with that temptation or that problem, then they must bring it to light, and then they will advise them on what to do. Even if with the developmental states of ehm young people, they tell them before the time that this and this will happen to you, so that they are ready for it.

Researcher: So - what are the needs of the children in this regard when they come here? Ehm - in the sense of need I mean – don't they have any kind of moral standards, or they are unsure how to handle these things? You see ehm, I would like to know in what state the children arrive here. Before they – you know, ja, what they noticed.

Siyabonga: Normally when they come here, they don't have that strong, you know, moral background, they don't know nothing about, you know, abstaining and making sure that your life is right until you get married and stay pure. So when they come here, they teach them all those things – how to handle, you know, the temptations and everything, until you get, you know, married and stay pure.

And it's not only that, you know. They have to teach them as well about really changing from your ancestral worship background to – living and depending to – God, cause they don't know, nothing about that, they'll believe in those old ancestral worship and going to the –

Researcher: How does that affect the children? Are they very scared when they arrive here? What do they believe about the ancestors that affects their everyday lives? How, how does it influence – like, their behaviour, or how they feel about things? Or even what they believe about – death, how does that – ja, how do their ancestral beliefs influence that?

Siyabonga: He says that ehm, it really affects them because it takes longer for them to get rid of everything, because they have to work hard to change their lives and to change their minds, before they can really change to Christianity.

Thembi: I don't know if that gives you an answer?

Researcher: Ja, I would actually like to know more if they are – like – really afraid of the ancestors, like that they are scared of them in the dark, and things like that, you know, things that can bother children.

Thembi (understanding): Ok

Researcher: Like – how does it, how does it affect their everyday lives, like their superstitious beliefs or –

Thembi: Ok, (Begins to translate...)

Researcher: Cause we can't imagine what it is like for these children – we just know they have those beliefs, but we don't really know how it affects them.

Siyabonga: Ehm, he says that – normally they will make an example of themselves as the elders, so that the children can learn from them and then they will tell them what used to happen to them – like, you will broke your arm, and then they will tell you it's because of the – those evil spirits, they want you to slaughter a cow for them or things like that. I think, what really am touches the children in this sense is not, there's not much happening, because the responsibility is not on them –

Researcher: Ah, (shows understanding) –

Siyabonga:...if they need ehm – if those ancestors need a cow to be slaughtered for them, the child can't do anything about it. Maybe they will tell the child that you need to do this and that but – you know, they can do nothing about what – it's like – a normal life for them – that, there are ancestors and, that they need to pray to them.

And they also teach them, and make an example of - like one orphan who's got a sponsorship who's got a sponsorship now to study next year that – she gave her life fully to God, and then God provided for her. But what happens is – actually from the evil spirits, they will want something from you, you have to buy things for them, you have to slaughter – I don't know how many cows for them, if they say they want that – so that ehm, really makes them believe, because – God blesses you, but then those evil spirits take something away from you.

Researcher: Making them even more poor than they are already-

Thembi: Mmh.

Researcher: Are many of them very poor, when they come here? Or are they provided for well?

Siyabonga: Yes. Many – actually all of them come – when they came here, they have nothing, so that's why they had to come – otherwise if they were well – provided and things like that, they were not gonna come here at all.

Researcher: And are they happy?

Thembi laughs about the question, interviewer laughs as well.

Researcher: Are they happy children?

Mama: Yebo.

Siyabonga: Yes, they are very happy to be here.

Translator continues to speak to the interviewees.

Siyabonga: One of the spiritual – ehm, mental needs is that, when the children come here, they have this thing on their minds that they don't have parents anymore, it's like they have nothing left, and there is nothing that will be coming in future for them, and then – but they teach them that God is actually more important than their parents, then from there, they start to understand life better than before.

Researcher: Do some of them – are they quite hopeless and depressed when they come?

Siyabonga: Yes, many of them come here with depression and – ja.

Mama: She says the other need is that – in this area it gets very hot, and that affects ehm, their – ehm, ehm sight or vision – some – I don't know how – I think maybe we'll have to examine the children, -

Researcher: Ja

Mama: - and then she said they will go to the hospital, sometimes they will try both of them to help these children without even letting us know – because they feel responsibility for them, but – many times they don't have enough money to always take care of them, take them to the hospital and things like that.

Researcher: Ja.

Mama: So that's actually one of their needs, because it's like – going on cause it's always that hot here, and they need – glasses as well for their eyes –

Researcher: Ja, ja, ja (while the translator is speaking).

Mama: Mmh.

Researcher: Ja, you see, we people are trying to think, how can we help these children better, that's why I'm asking about their needs.

Thembi translates...

Researcher: And – I would also like to know – if they wouldn't mind speaking about it – what do the children say about what they experience – if they talk about – what troubles them, and - I don't know if there is anything in that regard that they would like to share –

Thembi translates...

Researcher: - like how they experience things – cause they've been through lots of stress and trauma.

Siyabonga (speaks most of the time, Mama adds): There are quite – stories about that – the first one is that have been abused – sexually, like raped, but then – Zulus are quite different from white people. They wouldn't like – come out and be against that family member who does that to a child. You will get that the child will report about the problem, but maybe one of the family members, even the mother of the person who's raped the child, will say, no, no, no, I don't know nothing about that – don't start speaking about that – because that is not true, you know – and then but what they will do is that they will just stop running after the families and things like that, and try to help the children, because it's here already – they can make an influence, you know – to change his or her life. And the other thing is that – one of the girls confessed or spoke that – she was very angry at her grandmother because she abused her. But then, now, she – started to forgive her, and everything is like – going well, and she experiences the Lord helping her, to get over that.

Mama: And one of the children had to stay with her sister – who was married, and then they said as the family of her husband, and then this child got very abused, because the – ehm, her sister's mother in law said – she must not eat – the children of the house must eat first – and then she must come last – so every time she will think about that, and that really abused her so much, and that she was so thankful to come here, because she was free to eat whenever she wants, and openly.

Researcher: Mmh.

Mama: And then – (Thembi inquires) – sorry it's a boy, and then he ended up – ehm, doing robbery at the houses to get food because there was – they were not giving him enough food to eat.

But after – he repented – he went back and made right.

Siyabonga: Yes, there are so many things, but when they come here, they really get help and – it's not easy to stay with children from different backgrounds because different teachings and – even different backgrounds, you know – so you need, you really need ehm, the Lord's grace to be able to – help them, ja.

Researcher: Ja –

Siyabonga: Yes and, he says that – sometimes you get – like, children – maybe this week the first child will come and tell you, he's not well, and they will arrange for her to go to the hospital – and then, maybe, after a week the second one comes with a similar need, and then maybe they don't have money at all, to try and help the child, that child, and then, from there, they will start, you know, think that so I am not important – the first one is loved more than me, things like that. So they have to teach them to accept every situation because, you know, they don't have money, even Orphan Care (fake name for organisation), can't provide everything at this stage. They were – like living from grace, you know, from time to time.

Researcher: Mmh (shows understanding all the time) So, they struggle very much with thinking that they are inferior, or they don't feel loved, or they want to feel cared for. Is there a lot of that among the children? – that there's like – ja –

Thembi begins...

Researcher: Or that they have like – a great need for attention?

Siyabonga: And he says, the children are really different. Because – older care givers come to the children at the same level – they don't chose the children – that I love this one more than the other one, but what will happen is that some of the children will get closer to them themselves, and then the other ones will think – oh, because this one is SO close to Baba now, so he loves the child more than us. While – they don't go in secret and try to be together – they always come, you know – at the same level to the children – but the children come closer to them individually.

Researcher: (cannot hear first words properly, seems to show understanding for what Siyabonga said): But those are the kinds of things I would like to know about, because that helps me to understand the children better, and also like – those things that they told me – like how the children are being abused in their homes – those are all things that – that's actually what I'm looking for because that really contributes to understanding the children's needs.

Siyabonga: It's like – like now - we have two sponsorships for two girls to go and study – there are other children who are reaching matric – some of them are in matric this year already. So they have this – ehm, willing to go as well and study next year, and do something to go on, you know, in life,

Researcher: Mmh

Siyabonga: - so things like that – we – they always teach them to understand the situations, and that it's by the Lord's grace that even these two are able to go and study next year.

Researcher: It's not that they –

Thembi: Not that they like them more, ja, more than anybody.

Researcher: So ehm, maybe even – I don't know what her name is, but because she's working with the children every day – did she also notice, what he said, like, ehm, that the children desire to be close to their care giver – cause actually, that's a positive thing if they want –

Thembi: Mmh

Researcher: - so actually the children themselves want to like – build a relationship

Thembi: Ja.

Researcher: - she can see, they've got a need for that.

Mama: She says that some of them really try and come closer to her, and then even the other children will notice it because – let's say one of the children that really comes close to her makes a mistake with the other one, and then they will speak together, and the other one will come to her and say, I was so scared to come and tell you that there was something wrong between me and the other child because I see the way you are so close together.

Researcher: Mmh.

Mama: Mmh. She says it's, it's really God Himself that's helping them, because there is unity – you can imagine how many different families and backgrounds are here –

Researcher: Mmh.

Mama: - boys and girls together, some of them are grown-ups already – they understand that they are not from the same family, from the same mother, but they have unity, and they love them – like – and they treat them like - ehm, real parents.

Researcher: How do the children's backgrounds in the homes they come from influence their needs?

Thembi begins to translate...

Researcher: Cause you've been saying quite a few times – “from many different backgrounds” – now I wonder, what that means – can you give me practical examples of how the children differ from each other, how their needs differ?

Mama, Siyabonga, and translator speak for a while.

Researcher: (interrupts carefully): Sorry, I'm just scared you're going to lose what they're saying.

Thembi: No, no. It's ok, ja.

Siyabonga: The first point is that they come here, not knowing anything about the gospel, that's the first point. Some of them come here smoking, and drinking alcohol.

Researcher: The children?

Thembi: Yes, while they are small.

Siyabonga: Because – that was happening at home – maybe the relatives are drinking and smoking.

Researcher: Do they also do that to forget – like – their misery?

Siyabonga: Ehm – he says, as a child, especially you are not mature enough to decide for yourself what you want to do. So most of them don't do that because they want to overcome their past, you know, abusive lives – because sometimes they get together with the – they mix with the wrong crowd, and they start doing those things. Some learn from their older relative that you can drink or smoke.

But when the child is starting to grow up – (Siyabonga continues speaking)...

But as eh, the child grows and then – this ehm – it will continue, keep on thinking about this that I am abused like this because I don't have my parents anymore, and then – when the child is reaching the maturity stage, they will start drinking and doing bad things just to forget about their past life and things like that.

Researcher: Can I just ask what why spoke – just before ...

Thembi: I think – sorry, I think – he's still mentioning those points – how children differ, you know. Otherwise –

Researcher: Oh, ok, he was summarising what they said before –

Thembi: No, just now. But I think, let's continue, then we'll ask, otherwise, he'll forget about it.

Siyabonga: Yes, and you'll find others who don't smoke and don't drink, but they are still abused. And you will find some of them involving themselves in sexual immorality.

All of these people are abused in different ways. You see, when the child starts something that is like – not – that it is not supposed to do at that stage, it becomes ehm, they deter to it, and then it can't control it anymore, and then it just happens continuously.

And then so – as the care givers – that's why they come in as the tools who help these children to get out of these problems.

First of all, they would like to know from each of the children, what are their problems, individually. And then they will try to help the child to solve the problem.

And the will just look at them, and they will be able to recognise if there's still something that they are hiding – and that - they don't want to speak about it. And then they will call the child aside. And they will speak to the child – again. And they will plead with the child to please expose everything and the problems that they have. And they will try to help them in that way. But it's not easy. It ehm, it's costing them something to do that, because it's not very easy.

For us poor people – eh – you get very excited even if you receive something small from somebody. Let's say for instance, you're going to do shopping and then you just ask one of them to go with you. And then you'll chose the one who's still in like – who's still troubled by some of the abusive past things. And then when you get to the shop, you buy some drinks, and bread – and you give it to the child to eat. And then – from there you come back straight here and then, the child will be so happy. In that way, it becomes easier for them to start getting to know each other easily because ehm – they start to open up and – ja. And then they tell them – if you have a problem – please speak to me. I'm, I'm there to help you. And they have told them that – as a – an individual – you need to be happy and be satisfied by what you have, no matter how small it is.

(There's a knock on the door, Siyabonga reacts. Siyabonga converses with Thembi, presumably about going to the other day care centre. Marieke says it's fine if he wants to go, she doesn't want to keep him).

Researcher: Now I would just like to ask – after I asked that first question – what the needs of the children are, I think she said something quite long (Mama), and I think he might also have mentioned something, but you didn't translate – I would just have liked to know –

Thembi: - what was that

Researcher: - before he mentioned those points. After that he started mentioning the points, but before that – I don't know whether she (Mama) mentioned examples or what it was –

Thembi: I think I have said everything, Marieke.

Researcher: Ok (softly).

Thembi: I think that time we were trying to explain to her (Mama) – like, the question – exactly what you wanted, that's why –

Siyabonga speaks in the background, everything not so clear.

Recording ends

Recording resumed

Siyabonga: He says that there was one child who came here with her grandmother, who was brought by the grandmother. And when – eh - she came here, (Thembi inquiring from Siyabonga: Nthombazana? – a girl? – he confirms, yes), she did not want to talk to them at all. It was so difficult for them, they just said, Lord, please help us, to be able to - help this child. But now, you can't believe it – today, she's the one who's ehm, most loving to all children.

Researcher: Why was she so quiet?

Thembi: I think it's because of the – past circumstances and – abuse and –

Researcher: How old was she when she came here?

Siyabonga: She was fourteen years old.

Researcher: (Shows surprise)

Siyabonga: And she was raped, maybe that's why.

Researcher: Oh, sjoe.

Siyabonga: They see the Lord helping them a lot, but they also have to have a firm hand with them, so that they don't start messing around (Thembi begins to laugh...)

Researcher: (shows understanding, almost also wants to laugh after the last sentence): She probably needed lots of attention, that girl, before she started talking?

Mama: Yebo –

Researcher: Do the children struggle to trust them – like, if they come from an abusive background?

Mama: Yebo

Siyabonga: Yebo

Siyabonga: Yes, it happens, but they start to open up when they see that they are being loved and – taken care of.

Researcher: And, do they also struggle to believe – ehm, believe that somebody is really going to take care of them – you know that they almost can't – ja, you can put it in your words (laughs a bit with Thembi -)

Thembi begins to translate.

(adding): - That they are – like, suspicious, you know, do they really (can't hear last words properly, Thembi continues to translate already)

Mama: Yebo

Siyabonga (speaks, Mama, continuously agrees with what he says): Yes, it does happen. But, when they see that the older children are more open, and that they are happy, then they start to – get relaxed – and –

Researcher: Ja

Siyabonga: The problem – the problem was the first group that came, because there was nobody that was here before, to look up, you know, to, so, it was really difficult by then.

Researcher: Ja. So what did – what did they experience as difficult – that, when that first group came – was she here (pointing to Mama) when that first group came?

Mama: Yebo. Yes, she was here.

Researcher: And what did she experience that time with the children?

Mama: She says it was very difficult, at first, especially with the gospel, to try and influence the children. It's better now because there are other children they can look up to and – ja for them as care givers it was really hard, to try and – to get to know the children, and understand them better

Researcher: And – have, what I would also like to know – have the children's needs like changed over the years – I don't know how many years she has been working here, but does she notice a difference in the children that came like maybe five years ago and – how they are coming now?

Mama: Yes, there is a difference.

Researcher: In what way? (laughs, Thembi also laughs a bit, maybe at the detailed questioning).

Siyabonga: Even those who came at the beginning of this year, you can see the difference.

Mama: Yes, because they even start to understand themselves in their situation,-

Researcher: Really?

Mama (translated by Thembi) : - and to know that they are like – normal people as well –

Researcher: Ja.

Mama: - like if you are a girl, you understand that I am a girl, I am supposed to live like this – eh - how am I supposed to take care of myself and things like that.

Researcher: How do they come to that understanding? Are they confused when they come? They don't know who they are, where they come from?

Thembi: Eh - I think, if they are small, you can expect that from the children – they come from the orphanage, -

Researcher: Ja.

Thembi: - After all, and they mix up with other children. And here is the new Mama of the house...

Researcher: They find like a new identity.

Thembi: Yes.

Researcher: Sjoe. How does that happen?

Thembi (Laughs, Marieke also laughs) They come here for help...maybe I must just ask them...(asks the others)..

Siyabonga: Yes. For example, here, they pray in the morning, and before they sleep, and first of all that makes a difference, because they were not used to that – and the other thing is that they have different choirs, so the child starts thinking and longing to join the choirs and be...in that way they start to develop like - a new person, you know -

Researcher: Ja (shows understanding while Thembi is speaking)

Thembi: - and I think, think more and better things they can do to improve their lives...

Researcher: They become more self-confident. I do not know if there is a word for that in Zulu? (laughs a bit)

Thembi: Ja, there is a word like that.

Researcher: And – so they also have the need to be part of a group, to feel that they belong somewhere – because they did not belong, where they came from.

Mama: Yes, there is something, because they – they always long for joining the choir. Because if you come here you can't just sing. You have to make your life right –

Researcher: Ja

Mama: - between you and God.

Researcher: That's wonderful (laughs a bit). That's really wonderful.

Siyabonga: There were children who were very – who were against the gospel when they came here. Because we persevered, you know, and tried to help them, now, those children are a big help here, the ones who are taking responsibility for many things.

Researcher: Oh really? Sjoe.

Siyabonga: Those children now are composing songs for the choir.

Researcher: Wow! Sjoe.

Siyabonga: They always give suggestion, “can we do things like this and like that?” And they are able to also come to the new children who have just joined the centre, and speak to them and tell them that “I was like this, but now I have changed”.

Researcher: So they become more complete as people? And their lives become more meaningful – by what they can do here?

Thembi: Ja

Researcher: Ok, you can tell them, I say thank you very very much – I don't know if there is anything else they would like to mention?

Thembi (begins to translate)...

Researcher: I am very happy to hear their children can sing in a choir! (We laugh together a bit..)

Siyabonga: Very sorry that some of them are not here, that you could see them, they are still at school, he is supposed to go and fetch them, but we are very happy to work with them here.

Researcher: Do the children do well at school? Do they struggle with their homework or their schoolwork?

Siyabonga: There are older children who are out of school who are staying here, because they have no-where to go, those are helping the smaller ones. But they can understand the work better, but you will find factors like, they have problems with their eyes, so they cannot see well, that's why sometimes they struggle with their schoolwork.

Researcher: (Agrees, and says ja, ja while Thembi explains).

Pause

Siyabonga: Otherwise everything is going well.

Researcher: Ok. You must tell them I didn't come to see how they're doing their work – no – I just want to know what one can do for the children, that's all. (Laughing)
The others say yes (together).

Siyabonga: What makes them more happy is that some of the children who have left the centre, they come back and they say they have ehm, this burden to help the children and to preach as well, so they see the fruits of their work.

Researcher: So they even start (cannot hear properly what is being said anymore, recording ends here).

Researcher: (summarising) Ok – I actually understood that – when the children come here, that they are - like, very eager for love, they're looking for lots of love and attention –

Mama: Very much so, yes..

Researcher: And that they start building a relationship with her, and I think sometimes she said it's like the child doesn't completely understand why the parent passed away, or maybe thinks that the parent will still come back or that they are struggling to cope with that loss –

Mama: Ja, she says it's true because, they even start asking questions like what killed my Mom and things like that.

Researcher: Ja, and that they are not always aware of why the parent passed away and the most important thing is actually that they start building a relationship with the care giver, and also that they have to teach the children to accept the situation as it is, and not think they are less loved because of what they went through.

Translator (starts translating, then): What was the second point?

Researcher: That they mustn't think they are less loved because of what they went through, that they accept their situation, and also that one of their biggest needs is to like find an identity, to become a person, and somebody, like to be part of a group.

Mama: Yes (Yebo).

Researcher: Is that right?

Mama: Yes.

Researcher: OK, thank you very much!

3rd interview: youngest caretaker

Researcher: Ok, well, you can tell me anything you would like to tell me about the children. What do you think are the needs of the children when they come here?

Translator explains

Researcher: (Cellphone rings, switches it off): Ja, maybe I can just say - You can tell me anything, anything – you see, for me it's about the children and what they need, because you see the children every day, you work with them, you play with them, you help them with their homework. You can tell me anything.

Girl: She really sees needs in these children. First of all, she just notices the clothes. First of all they do need to get clothes now and then. Because you see, sometimes, they sing in the choir, and you wear a shirt that is quite old, and you just feel off, that some of the children are looking nice and you are looking bad, and the other example that she has got is that – there was one child who is here who had a problem, you know if you are, if you are born out of wedlock, and then her mother dumped her by the hotel, and then somebody find her, and then they used that surname for, for – it's a girl? (Yes) – for her, so now she, after, while she was growing up she inquired that – is this my real surname?, because she finally find out that she did not belong to that family, but then they refused to tell her exactly what happened.

Researcher: So they actually adopted her? Somebody else found her?

Girl: They did not adopt her officially, they just took her in. So now, while she was inquiring about that, the – I can call it adoptive parents – something like that – refused to take her to mother's place because she knew her mother personally, who dumped the baby. So now she was so confused because – that person was able to take care – at least just tell her – what her real surname is – so that she would not get confused – but then they refused to tell her – they said, it's just enough for her to know that her mother dumped her and she is now using this surname. So that really made her – confused her, she even has a scar somewhere here, because they used to beat her when she was inquiring about the surname.

Researcher: The adoptive family, they – like – beat her? Why did they abuse her like that?

Girl: She does not know.

Researcher: Oh, and, what does she think, what could one do to help such a child?

Girl: She says what they try to do is to, if the child comes here, they try – that she first accepts everything as it is, then they – normally don't go for legal action and things like that, because what is more important is that the child get help, and that she understands everything, and that she feels, you know, as a human being as well.

Researcher: What needs does a girl like that have after she's gone through – what are the problems she experiences, or that she experienced when she came here? What did she struggle with?

Girl: She says she used to speak about it and just cry and say, she does not know her real surname and that – you could see that she was really abused, and she would even say that even in the area the people did not like her at all.

Researcher: So she actually felt that everybody had – like – rejected her. But she was still looking for somebody to trust? Or did she not want to speak at all?

Girl: She (the girl) is a very outspoken person. So when she came here, she would speak and, but when it comes to her problem – she did not want to really, I mean, take it serious, and talk about it, it was like – when she came here – just speak and maybe that's how she managed – tried to manage her stress, you know.

Researcher: Oh, she was trying to pretend like things are fine. But then, wasn't she also crying all the time, and upset?

Girl: Sometimes she was crying when she would think about that she does not know her real surname and things like that.

Researcher: Does she know some more children like that, that experienced similar things, and how did they react?

Girl: No, she's not aware of any other children –

Researcher: - that were abused in that way?

Girl: No, ja.

Researcher: What else does she think the children – what can, what else can she tell me – she's really free to tell me anything she wants to tell me...(murmuring)...like when the children come maybe the stress they experience after what they have gone through because they have lost their parents or maybe that they struggle to deal with the death of their parents...

Thembi: But now she, sorry, she just said she would like to talk first about herself, if that's fine..

Researcher: Ah, ok! Gladly, gladly..

Girl: She say this surname that she wrote here, it's not like her real surname. Her mother was 15 years when she gave birth to her. Ok so, and then, her friend's mother told her mother that, her brother – I don't know if you will understand this, in Zulu it's complicated as well – does not have children, so and then they decided that her mother must take her to that man. So it's, and then she grew with her – the Aunt of her mother's friend. I don't know if that's clear.

Researcher: Something like that. The Aunt of her mother's friend. The wife of that brother who did not have children.

Girl: And then in 2000 she heard that her mother has passed away, and she – was not aware of her surname. So in fact she does not know her mother, and her father. And then she followed up with her Aunts, and she find out that there is a surname for her actually, so although she was aware of, of her real surname, she did not want to use it anymore, she wanted to continue with this one. Because this mother really took care of her, but now, she passed away. She's been through abusive conditions. So she even thought of paying revenge to her mother, if she was still alive.

Researcher: Paying revenge for giving her away?

Girl: Yes. So after this second – I'll call her the second – mother passed away, the family members told her to go away. The reason why she took her in, was because she did not have children, so they told her that there was nothing, nothing belonged to her in that house, so she must just see where she will go.

Researcher: But then, did they get children afterwards?

Girl: No, because the mother passed away who did not have children...

Researcher: Ja,...

Girl:...so the family relatives of that...

Researcher: Oh, but I thought...oh, I thought it was her own, her real mother that passed away.

Girl: You see, her real mother, ehm, gave her to this woman who did not have children. And then, in 2002 she found out that her real mother is passed away. All this time, she was not aware that this one was not her real mother

Researcher: Ja

Girl: And then, as the time goes on this one as well,

Researcher: Ah, also...

Girl: ..passed away. And then, that's when the family said to her, she must just go...

Researcher:...go now because the mother that wanted to have her, passed away.

Girl (translator): Yes.

Researcher: Oh.

Girl: And they were saying all kinds of things to her. And then, she came here, she came here with stress, and was really heartbroken. But she was helped, because everything that she needs, she gets here. Ok, that's all she can say about herself.

Researcher: Ok, and ach, tell her thank you very much for sharing....and now she can also probably much better understand the other children that come here with similar needs.

From what she can observe, every day, while she is looking after the children – what are they struggling with? If she looks at how they play, what they talk about...

Girl: She said there are problems, like for one – one of the children wanted just to stay away, you know, from everybody – even if it's supper time, they eat together, but then that girl would send somebody else to fetch food for her, and eat in the bedroom, alone.

Researcher: Did she find out why she was doing that?

Girl: She says, some of the things like that – like, she's not a counsellor, the Aunty who was here is a counsellor and Baba Siyabonga. So many of the things, the problems, like for them, they normally speak to them about them, about the problems and things like that.

Researcher: And, but, she can observe the children while they are playing and while they are doing their homework. Is there anything they are struggling with, there, do they get along well with each other, or are they a bit shy, or struggle with their schoolwork?

Girl: She's like saying the same thing, that, the problem with the schoolwork, is when they have maybe medical needs that makes them, you know, struggle, otherwise, they understand the work, and if they struggle, the older children help them.

Researcher: And maybe she knows from herself, or I don't know – do the children sometimes struggle to concentrate because of something they went through, or, like, abusive experiences, and maybe they get flashbacks or something like that?

Girl: She said it happened with her, because, when her mother passed away, it was the time, it was in November when she was writing the exam, so, it was really difficult for her.

Researcher: And did she have to – work to support herself or the family with whom she was staying, while she was at school?

Girl: She said at that time she did not think of looking for a job or something because she was busy writing, but she said at times, she went to school without eating, or they just gave her the leftovers.

Researcher: Oh, that must be horrible. And then it's difficult to concentrate in school. And some of the other orphans that come here, they undergo similar experiences with their families?

Girl: hesitates, unsure

Researcher: Maybe, you see here they are being taken care of and given food and things like that, but sometimes, I hear they have to work for their own income to support the family with whom they are staying, if it's not their own family.

Translator: You heard?

Researcher: That's what I'm actually asking, but if she doesn't know...

Thembi: Translating....

Girl: She said she is not aware of something like that.

Researcher: Anything else she wants to tell me? About what the children need...What challenges does she experience when working with them every day?

Girl: She says sometimes, eh, she has to help them because they get – there is sometimes friction between them, when they play and things like that, and she sometimes comes in and helps them.

Researcher: But now, I must say, if I look at her, she looks very happy, and one doesn't – she doesn't look like she feels rejected. If I hear her story, so, I would just like to know, what happened to her – because, it must be terrible to be thrown out by your family and to be told to go somewhere else.

Girl: Because the care givers here helped her to understand the situation, and most importantly, to trust God in everything, and every situation, that she came up with.

Researcher: And it comforted her to feel accepted by God. Did she find a place in Him where she feels she is not rejected?

Girl: Yes (smiling).

Researcher: Ah, I am very happy. Tell her I say thank you very much. Any – something else you want to tell me? What kind of medical needs do the children have? Like she was speaking of – medical needs.

Girl: They've got the eye problem, and some of them headaches, so she says they were planning to make a list of every child who is struggling with any medical condition, and send it to us.

Ok, she said some of, one of them has got really a serious problem with their eye, I don't know which muscle is not in the right place, so when she looks at the board at school, it's shiny, she can't see it properly. And when she writes, you can see after she's finished that it's not clear – something..because they sometimes help them with their homework.

Thembi: I really think that – you see, after this, we need to arrange a medical outreach before the end of the year, to get them tested. We have doctors and.. ja.

Researcher: (agrees)

Thembi:...must try.

Researcher: Before I studied what I'm studying now, I almost wanted to become an optometrist, somebody who makes glasses for people..(laughing)

Thembi: Oh, you see – she will come here now and help us! (Joking)

Researcher: You can tell her if you want to. Do the children, when they come here, when they arrive here for the first time, are they very scared, or very much afraid, or do they speak a lot about their parents that died, or are they scared of the dark, or things like that?

Girl: She says that, mainly, the children are, there is just like, this centre is known as, like – where, when you come here you have to give your life to God. So there is like that influence outside, that you mustn't go there – cause you will have to leave you ancestral worship and things like that. So she says when some of the children, when they come here, they're like, scared, or even like pushed, some of them, by their relatives, because they can do nothing about them. But when they come here, they really like it and they change.

Researcher: So do they speak a lot about, like they lost their parents, because most children here are orphans, aren't they?

Girl: Yes, most of them do speak about it. O, they talk about, they talk about what they've lost..

Researcher: I'm just scared that maybe, she speaks so much, you're not able to translate everything.
(Converses with the translator about the importance of translating everything.)

Girl: Ok, she says, they will sometimes be together...(adjusting microphone)...sometimes they do sit together and speak about, I mean, their past experiences, not like bad things – like, what happened to them exactly, but mainly about their parents, how much they love them and she says, one girl even said that she wished, she died with her mother.

Researcher: Ach..(pitiful). She wanted to continue?

Girl: And she sometimes also speaks about her past experiences to the new ones that come here, just to give them advice, you know.

Researcher: Oh! Ah, and that helps them. I think it also helps them that she is a young person. That they can see, you know, she's actually one of them. And – do the children – does it seem to her like the children want lots of love, and that they want to have attention, and that they cling to – like the care givers, that they cling to her, want to have somebody close to them?

Girl: She says, for her, the way they get close to her, is they come to her, and if they need something, they can even ask her, and ja.

(Someone enters, asks if they can dish up food for us).

Researcher: You were still busy translating what she said?

Girl: She says because – she experienced that they come to her if they need something, like if they need money for school, things like, you get (can't hear)..they will announce in school, that, tomorrow you must bring R 2, because you must contribute somewhere for somebody who passed away or something like that. Then they will come and ask her –

Or if the children need to make something right with each other (laughing)..

Thembi: Is it okay if I ask questions for you as well?

Researcher: Just tell me what you asked, cause I need to write down my questions.

Thembi: I just asked her, if she sees a difference, you know, in the children and, then she says yes, because, like, for instance, this one, who was always alone, doesn't want to speak to anybody, like, now, she's very open, and, they eat together and everything.

I just asked her, you know, if – you said in the beginning, when you came here, you were so shocked, because it's so different from where you came from, so I just asked her, when they come to the orphanage, do they expect like, to live in like, a luxurious life, cause that's how the orphanages sometimes are in the big cities, you get, you must have your own bed – well they have their own beds here, you must have a shower, hot shower, it must be homely, you wake up with a nice breakfast, and things like that, but here, it's just basic, you know.

Researcher: Ja.

Girl: She says that ehm, they appreciate everything that they get here, and if they come here, they don't expect anything big, because it's definitely much better than where many of them come from, and the circumstances, and everything.

Researcher: It think that's enough.

Translator: Can we call another one now?

Researcher: Ja, if you want. Did you still want to share anything else? Like what she, what she told us about, that some children don't speak or that they don't want to talk – those are the kind of things I would like to hear, you know. What does she notice, when she looks at the children playing, maybe..(cannot hear properly)..maybe some do not know how to play because they have always been by themselves, or maybe they had to work, they did not have the chance to play – I don't know if she noticed anything like that.

Girl: She said she noticed one thing – there were like – (inquiring again to make sure) –there were like two – one brother and one sister here, they would go outside and play but they will just stand together, and look at others playing, and not even talk to each other, because they were very sad and –2 the other one was crying the other day and she asked why and she said it's because it's so sad to – lose the parents like that and they just feel like they don't have a future.

Researcher: So many of them are quite depressed – even children – do some of the younger ones – even under – like that aren't even teenagers yet – depressed and sad – (cannot hear properly) – do they struggle to...

Girl: She says yes, she notices it, they are depressed and they can get, you know...

Sorry, she says, she notices with some of them – how she recognises that they are depressed – the child will just sit there – and stare at one point and not do anything – and then she will call the child, maybe even for the third time, and then the child will wake up, and she will say, please go and fetch something for me, and sometimes they will not even hear that she said, "Go and do this and that".

Researcher: So it's like they're in their own world.

Translator: Yebo! (Someone enters).

Researcher: O, so that was – must I close (the door)? (Gets up.) So – what she is actually saying, that with some of the children it's like – they're in their own world. They, they're like – not really there.

Translator: Ehm

Researcher: They like day-dream.

Translator: Ja.

Researcher: Sjoe. And ehm, how does she help the child to like – wake up?

Girl: She will speak to them or sometimes ask the child to read a certain portion in the Bible for her or a book or something.

Researcher: And – what do the children say – if they are not awake like that, is that if they are thinking of their parents – or?

Girl: She says that sometimes they speak to their counsellors, or even to her, because, the other one, the other girl said to her, she was really sad, the way her mother lived, you know, the immoral life, it really affected her.

Researcher: So the children – ehm, they are struggling to, to come to terms with what they see in their families?

Translator: Mmh.

Researcher: Do some of them also – I would like to know from her – ehm, from what age on do children really understand what it means if a parent dies – does she notice with the younger children that they can't really grasp that their parent is really gone now, that they maybe think – maybe the parent is still going to come back – or that they are thinking of them all the time – you know, that they don't really understand what death means?

Girl: She says, all of them know that their parents have passed away, and even the smaller ones, they understand that completely, ja.

Translator: I think, the reason why is that – everybody knows that they come from here. Even the children at school can start asking questions. If they are not told, then if they are not, you know – taught in a nice way to understand the situation. Because it's like if you are adopted, and your parents don't tell you why you are still – you know, young and able to understand what they say to you. The next moment, somebody else from outside tells you – it's like a shock and – you know, it can have many consequences..

Researcher: You tell the children, you help to understand.

Translator: Ja, the care givers do help them to understand.

Researcher: What it means –

Translator: Ja

Researcher: Most of the children that come here, do they know what their parents died of? Did they even have to take care of their parents before they died, when they were still sick?

Girl: She says they don't know. They are always taught like – it was just a flu, something small that made them pass away.

Researcher: And that makes the children even more unhappy –

Girl: She says one of the children said to her, her mother was very sick, she got very thin, you see – at school they are taught about HIV and AIDS, and then she said, maybe she died of AIDS, you know. She was just thinking on her own, but nobody told her. Because she knew her mother lived an immoral life before.

Researcher: Would the children like to know more about the parents?

Girl: Oh she says ehm, it's difficult for them, because – even at school, when they are asked – because there is a time every year where the teachers ask the children in the class if you have parents or not. Sometimes they are even scared to raise their hands and say –

Researcher: Ja

Girl: It's like a shame. Do the other children tease them because of that? Like saying nasty things to them...

Girl: She says, ja, they do get things like that, especially at school, because they don't even like to be called by the name 'orphans', you know. It is not a nice word for them.

Researcher: So it's really a shame for them. Are the children ashamed to say, like – that they are staying at this place?

Girl: (Translator laughing) She says that they are not ashamed, you know, because they are like – the better people in this place, they have their own water,...

Researcher: The rich people?

Girl: Yes, rich, and they, they do get food every month, and whatever they get, so...

Researcher: So they're not ashamed to say that they stay here, so they're actually quite proud of their place. Oh, that's nice!

Girl: Ja. (Translator tells someone to come in, presumably the food).

Researcher: Ok, now I must first think a bit, if I can still remember what she said. Ok, I think the main things you said were that, were that the – it's important to give the children – like a place like where they can be home like here, because at school they get bullied, and they get told things because they are orphans. And – you also said that some of the children are – get quite depressed or become sad, and then you have to try and speak to them, but they are like in their own world – so it's not always easy to get their attention. Is that correct? That's what you told me.

Girl: Ja.

Researcher: And – also that some of the children struggle – like to find out where they belong, because they are like shifted from this family to that family, and they get different names, they don't really know, where they belong. Is that right?

Girl and translator seem to agree: Yes.

Researcher: Anything else that I left out that you said?

Translator: No, I think it's a good summary. For me, it's fine, I don't know.

Researcher: Ok.

4th interview: young caretaker

Interview begins

Researcher: What would she like to tell me about the AIDS orphans? Their needs –

Thembi: starts translating

Researcher: Or the problems they experience?

Interviewee tries to understand and then starts thinking and explaining.

Girl: She says, what she sees in these children, when they come here, it's ehm, you can maybe just take it easy, like somebody who is heartbroken for that moment, and it's gone. But for them, sometimes, take a little bit of time for them to – to understand and to start living a new life, because of their experiences.

Researcher: She says we can take it easy, we think it's not something big, but for them it's –

Thembi: It's – she just says like – that's like the basic view. If you are unable to feel what the child is feeling at that time, you really have to be – to try and understand them very well, because if you treat them like normal people – like everybody – it's not going to help, because for them it's much deeper and it takes a long time to help them.

Girl (continues): She says she noticed that when they come here, like they are the new ones that come, they don't know how to work together with other children, and that eh, also there is a very high lack of respect, they just talk whatever they want to say, to other children, whatever, but she's always there for them to help them and guide them. You must not speak like that, you must not do this and that –

Researcher: Ja, she can tell me more, I am very interested.

Girl: She says that sometimes, the children will have to also help them with the, if you help them with the schoolwork, you have to sometimes encourage them and try to – you know, motivate them to do their schoolwork, because sometimes they are depressed, if I can put it that way, and they don't want to like concentrate on one thing, you know, they keep on thinking of their past things and things like that.

Researcher: Do they speak a lot about their parents?

Girl: She says there are just two specific children that she knows that they were – they had a problem with that, and they came to her, to speak to her about it, about their parents and all that. But she says, maybe, if they are alone, they do sometimes speak about their parents and things like that.

Researcher: So because of their past memories, and that they get depressed and so on, they struggle to concentrate on their schoolwork – does it also happen that they like – fail because of that or that they do bad at school and then they feel even more bad?

Girl: Ok – sorry about the schoolchildren she says that – she thinks that some of them, when they came here they failed, because some of them have to leave school where they came from and to come here, and to try to adapt to the situation at the same time you are also thinking about other things, that was quite difficult for them.

Researcher: And eh –

Thembi: Oh, sorry, she just said she wants to talk a bit about herself as well.

Girl: She says at home she used to stay with her brothers and sisters, and with no parents, just them only. She was very depressed and worried and abused and she didn't know where she can find a place – just to rest, or – to stay away from all those troubles.

Researcher: How did she cope with that?

Thembi: I think she's still coming there- ja?

Girl: She says – just to go back a little bit – before, her mother died first and her father took in a stepmother, and that's when the problems started. Many times she had to go away and sleep by the neighbours because she did not like her.

Nobody made sure that she had clothes and nobody really took care of her. She was like on her own. And then – Orphan Care (pseudo-name for organisation) started a centre there at Kuleni, and that's where she started to get help. Orphan Care helped her a lot, because she realised – and could feel a difference because she was really abused. Then she moved to this place here, because she was really in a bad state, and from there she took a decision to serve the Lord and – everything was going well with her. She came here in 2003 –

Researcher: Would you mind if I just close the windows? I'm afraid I can't hear what she says –

Girl: She came here 2005. She says until now, she's still here, because of the help she received from here. She says now she is happy, because she is not bothered by anything. She does not worry about where she's going to sleep and what she's going to eat and – ja.

She says she thinks a lot that her life has really changed, and that she got help here.

Researcher: If I can just summarise – what she said is that – when children come here, they are often still burdened by their backgrounds and so on, and they feel depressed and it bothers them in their minds, and that causes them to struggle to concentrate on their school work and other things as well, and also all the other worries, that they don't know where they are going to eat, where they are going to sleep, it puts lots of stress on them and they're looking for a place to rest – I just briefly summarised what she said – you must just ask her if that's correct? And that – if they can be – if they can be helped, they can find a way out of that.

Girl: She says that's right. (Laughing)

4th interview: 1st Gogo

Researcher: I would just like to know about the orphan's needs, about what they experience and – what kind of problems they struggle with?

Thembi (beginning to translate, explaining)..

Researcher: Like – you get physical needs, I will still test it (the device), so maybe you can hold it a bit closer – physical needs, medical needs, emotional needs, ...

Gogo: (starts talking...): She says that – most of the children just cry easily, even if you try to help them, they'll always be – "because you're not my mother, that's why you doing this to me" –

Researcher: Can I just quickly, I just quickly want to restart (switches device off, and later on again) –

Interview continues.

Researcher: Maybe you can just repeat again what she said just now because I'm starting a new recording. She can just tell me about the needs that she observes among the children.

Gogo: She said, most of the children cry easily because they, they always feel that you are doing this to them, or if you try to help them, because you are not – like – their real mother.

Researcher: You are doing what to them?

Thembi: Because you're not – if you try to help them, even giving them a hiding or something like that – they always think that you are doing it because you are not their real mother.

Researcher: Oh, can she tell me more about that? I mean that, that they don't relate to her as though she were their own mother or, they struggle to trust her?

Gogo: She says most of the time, it's ehm, because the, it's because the – sorry! Most of the time it's because the children ehm, are short-tempered, because they feel self-pity for themselves and they always – that happens especially when – on their face like months – when they came here for help, and because of the abuse as well, they feel as if they are worth nothing, so – and, like many factors can contribute to that, for them, to be like – undisciplined and things like that.

Researcher: Ja. She can just tell any – as much as she wants to tell me.

Gogo: She says it's very heartbreaking to see these children coming here, because even at home – their grandmothers are really struggling - because, maybe at home there is even somebody who is sick with AIDS or things like that, and because the children doesn't sleep here, they get affected as well with what's happening at home.

Researcher: Mmh. Because they don't sleep here? So she thinks it would be better if they would sleep – would be able to sleep here?

Translator: Ja.

Gogo: She says many of them who are here, the children, still have grandmothers, so at least to help that even though they are old – they can't do much for them.

Researcher: Can she – ja?

Translator: Ja.

Researcher: Can she mention individual examples of children of whom she thinks – cause she mentioned that, some children, they don't have self – worth, they're depressed, they – because of the whole situation they feel short-tempered, - what causes their frustration? Or can she mention examples of children whose stories she's thinking of when she says these things?

Gogo: She says that is caused by – sometimes when they think of their parents. They get short – tempered or even cry, cause she – short-tempered and even cry, and then sometimes, she'll ask them: What's the problem? And they will tell her that they miss their mothers – so...

Researcher: Do they undergo – do they get counselling, the children that come here?

Thembi: I must say – not really. Because here – we’ve been changing the care givers, cause we have a problem with them, so – Baba Siyabonga normally comes here, for – take them for church, otherwise, I only (cannot hear properly), that they don’t get that really.

Researcher: Does she find it difficult to work with the children? Is it like – heartbreaking to her?

Gogo becomes a bit emotional.

Researcher: Shame – is it bad for her that I ask her about it?

Gogo: She says it’s difficult, it’s heartbreaking when the children cry because they miss their parents. That’s when it’s really difficult for her.

Researcher: And they just – do they just come to eat here, or do they do their homework here as well?

Translator: No, they just come to eat. It used to be like a pre-school.

Researcher: Ja.

Translator: But – you do get smaller ones who stays here almost for the whole day. But, now you see, these care givers are not educated now, so they can’t really teach them. It’s better if it’s a trained pre-school teacher.

Researcher: Can you ask her what does she try to do to meet the children’s needs, or how does she try to help the children?

Gogo: Ok she says many times they will just call them, and give them food, or ask them to do something, just to forget for a while – you know, what was happening at home – the stress that they have – and then afterwards –

Researcher: What kind of stress do the children have at home – because you said it’s not good for the children to be at home, it would be better if they could sleep over here, so – what kind of things or stories does she hear – what is she thinking of?

Gogo: She says she finds it difficult to, to really say and try and identify – what is really happening at home, because - most of the children stay with the grandmothers which are good people, because she is also a grandmother, so – they really try to take care of these children, but sometimes they don’t have the money, they don’t have enough resources for them. So – she can just pick it up when they come here. Because you could see the way they act – you know, and how they cry easily, and things like that, but really she doesn’t have any specific evidence, cause since she came here, she did not have time to go – to visit the homes and see how it goes.

Researcher: And what does mean by – if she says the children act funny? She can tell me very specifically what she means. Do they – not react if you ask them something, or –

Translator: Begins translating –

Researcher: Like if she compares them to normal children – what is it that strikes her?

Gogo: She says, they are quite – they do respect them, but sometimes, if they play together, you’ll pick them up saying bad words to each other and things like that. But she says what helps a lot here, there’s the orphan from Kovongo who comes here to preach, he was just here today – I think we missed him – so that makes a difference – they sing together, and he teaches them how to pray and things like that.

Researcher: Are there still other things that she noticed that she wants to tell me about – or, cause, maybe you can just tell her that we want – ja, we would like to know how one can help and support those orphans better. So – anything that she can tell me can help.

Gogo: She says the children really like to play here, so because, I mean – what – they can do much things with them during the day. They need more toys here to play with the children, so that they can forget everything for a while and then go back. Ja.

Researcher: More things to do.

Gogo: And with the school uniforms as well, they need help.

Researcher: You don’t have enough clothes?

Translator: Mmh.

Researcher: Does she also notice that – with regards to their lifestyles – that the children have problem like – that they don't know how to make choices, that there is nobody to really guide them, and – like that they become sexually active very young, things like that?

Gogo: She says she never notices anything because they are still very young here, so –

Researcher: Up to what age –

Gogo: Maybe from six to fourteen years. Between six and fourteen. They have different ages.

Researcher: What to her is the biggest difference between these orphans and - like – normal children?

Translator (begins to translate..)

Researcher: Or what difference does she notice? What is it that troubles her when she looks at these children?

Gogo: She says what really troubles her is to see some of them crying, and that's all, because that's where she can see that they have a problem – or something.

Researcher: Ja – they just cry and – and don't they speak about what troubles them?

Gogo: She says many times when she asks them, they don't speak – they just keep quiet.

Researcher: Oh, they don't want to speak, they don't want to tell.

Translator: Mmh.

Researcher: Can you maybe ask her – do they have to work at home while they are still at school, are there some of the children that like – miss out on school because they have to work, or –

Gogo: She says, here, all of them are going to schools –

Researcher: So they're actually emotionally very unstable, like they cry all the time, or easily, and –

Translator: Mmh.

Researcher: Do they speak a lot about their parents, or that they are longing for their parents?

Gogo: She says because they – starting to – I mean – they are not so small – too small anymore, so, it's difficult for them to just – speak up and – be open about that. So she says here it's very rare for her to maybe hear them speaking about that.

Researcher: Ja. What does she think could one do to help them overcome their trauma – or like – their sadness?

Gogo: Maybe – she says maybe we can just give them toys while they come in or something to play with, and give them food, and then they will just play and then go.

Researcher: If they can do something else – to distract them. And – are there any of the children that come here that are HIV positive that she knows of?

Gogo: No, she does not know of anyone.

Researcher: Maybe we can just – call one of the others – maybe I can just briefly summarise. What she actually says is that one of the children's main problem is that they don't know how to cope with the stress at home – I would still like to ask her once more – if she doesn't know anything about the situation at home, maybe from what she's seen previously, what about the home situation is difficult for the children?

Researcher: Ok, just want to repeat again – what is difficult for the children about the home situation?

Gogo: Ok, she says that the problem – she has not noticed much, she has not been to the houses to evaluate herself what is the problem, but she is aware of 2 children that sometimes do not come here because – the mother is very sick at the moment, she can die any time, so it becomes difficult for them to leave her and come here – ja.

Researcher: So the children are actually – they can't cope with the fact that their - they can't cope with the fact that their parents have died and – they struggle to cope with it and they just cry and – they are easily angered, and they easily – like tease each other, and they don't want to speak about their trauma and they don't really have something to distract them or something worthwhile or constructive to do. And – I think that actually summarises what she says – can you ask her if I – understood that correctly?

Gogo: Mmh (agrees), and she said today, those children (referring to the previous two) didn't come because maybe their mother is too ill.

Researcher: Oh, those two. And maybe they – does that mean they also drop out of school maybe? Because they can't go to school when their Mom is so ill?

Gogo: Ja, sometimes they don't go to school, and they don't come here as well.

Researcher: Is there anything – something important that I left out or that she would still like to add? Something striking that she remembers about the children, or about their needs? I don't know about – I think you said that they struggle with school uniform as well, that they need that. I don't know if there's anything else that's important that we left out?

Gogo: She says, no, it's all she can say.

Researcher: Among each other – they get along well? Do they fight a lot, are they quite aggressive, the children?

Gogo: She says those who have been here a longer time, they don't do it like – every day, or always, but because they have been taught, you know, that it's not a good way, but the new ones that come, they're still rebellious and things like that, and then they fight quite often.

Researcher: Tell her I say thank you very much. Ngyabonga kakhulu.

Gogo: Also thanks.

5th interview: 2nd Gogo

Researcher: I would just like to know how much has she been working here at Kuleni with the children?

Gogo: October

Researcher: This year?

Gogo: Ja.

Researcher: Ok, so it's like – is there anything she would like to tell me – or what would she like to tell me about her experiences with the children?

Gogo: She says she's been very happy to be here – to see the orphans receiving help with food, especially –

Researcher: And ehm, like I don't know if you told her, but what I'm looking at is the what the needs of these orphans are, because - you see every child has well – just, every child has developmental needs – they want to have food, they want to have love, they want to have all those things, so if she looks at these children – what needs does she think they have?

Gogo: Ok – she said they need clothes and eh – school uniform, she says they also need somebody to really take care of them and make sure that health-wise they are fine, they do medical check-ups and things like that.

Researcher: If she compares these children to 'normal' children, like do these children look happy, or – do they often speak about their parents that passed away? You know, you can just ask –

Gogo: She says, she's never heard one of them speaking about that here.

Researcher: Oh, and she didn't notice that they are sad, or that they are withdrawn or – nothing of that? They just are – like other normal children?

Gogo: She says ehm, you can just see the difference by the way they dress, first of all, they don't have enough clothes and things like that.

Researcher: And other things? Besides what you can see? Like –

Translator begins to translate...

Researcher: Are they very much aware of where they come from – I mean, are they aware of that they are different from other children? Do they get teased by other children? How do they fit in with their peer group? Do they struggle

finding friends? You know, things like that. Do they get teased at school, or do they drop out of school because of their situation?

Gogo: She says at school she's never heard them complaining here, or even the teachers, but maybe they do – maybe tease them or things like that – but not here. They don't do it here, but she does not know what happens at school.

Researcher: And do the children feel like – they've got a home here where they can come and be safe? Are they happy to come here?

Gogo: She says they are quite happy to come here, because some of them stay with the grandmothers, and it's sometimes very far from here, but then they will pitch up for food, but sometimes, they don't come. Then they will ask them, why, and they will just say if they were busy, or if they were sick and could not walk here – things like that.

Researcher: Do some of the children have to look after sick family members at home? (Repeats the question).

Gogo: She says yes, there are two, I think it's the one the other care giver was talking about, that they have to look after their mother.

Researcher: Ah, ok, and does it – how do the children cope with that? Do they speak about it, or are they – what can she observe in them? Is it too much stress for the children?

Gogo: Ok – she says that they will come here and they will ask them, why didn't they come, and they will say they were looking after their mother and then, they will just end there, they won't share their feelings, how they feel, and things like that.

Researcher: So they just withdraw?

Translator: Ja.

Researcher: And – do the children usually know why their parents have passed away? I mean – do they know why they are orphans? Are they aware of the whole AIDS epidemic? Or – they don't ask any – ok, maybe they don't ask questions, but do you think they are aware of it – so they know the situation they are in?

Gogo: She says she thinks they are aware of the AIDS epidemic because they are told at school about it, and that – they really don't know what was the cause of their parents' death, cause they died when they were still very young, and nobody really told them what happened.

Researcher: Oh, so most of the children don't know why their parents died?

Translator: Mmh.

Researcher: But they – they know their parents were ill?

Gogo: Mmh (agrees). Yes.

Researcher: What the previous lady said, is that the children feel very worthless, that they don't – they feel they're not – they feel inferior, you know like a happy child feels in a happy home – that those children feel a bit – like – cast out, is that among the children, or does she think they are still quite happy in themselves? Have they got a need to belong?

Gogo: Ok, she says, when they are here, they just play around, they don't really show their deep experiences or what they feel, so –

Researcher: So what does she think do the children need most? (Repeats herself).

Gogo: She thinks, the uniform. As they get food and clothing, that will help them.

Researcher: Ah. And – do they have like an extreme need for attention? Like they are clinging to their care givers or they are constantly looking for somebody to take care of them – are they very insecure?

Gogo: She says, yes, they do need a lot of attention and love, and motherly love, so that they can come and ask for anything from you. Like – if they need a pen, you can go and buy it for them.

Researcher: Ok – do they have a good relationship with care givers – like they feel free to come to the care givers, and do they ask them these things?

Gogo: Yes, they are open to come to her. They even come to her house cause some of them stay – close by.
Researcher: Oh, lovely! What does she do with them at her house?

Translator begins to translate...

Researcher: Or what do they come looking for? What do they – what are they looking for when they come to her house?

Gogo: Like pens, you know, small things, not too – not food or things like that.

Researcher: Ja.

Translator: They come to ask for things like that.

Researcher: And they also ask – do they ask any other questions? Like questions about life in general, or things they are wondering about – that they don't understand?

Gogo: They have never asked her about those things.

Researcher: Mmh. Ok, if I can just summarise what she actually says is what they need most – oh! One question I would still like to ask – what has she learnt so far from working with the orphans – since October? That's just one month.

Translator: Actually two of them – the other one – the other one is much longer here, I think from February.

Researcher: The first one?

Translator: No, the one that is coming now.

Researcher: And the one before that? Is she much longer here?

Translator: No, it's the same time. We changed them together.

Researcher: What – anything she would still like to tell me from this past month that's she's been working with the orphans? What did she learn that she did not know before?

Gogo: She says she is still observing everything, so – she will not say much now.

Researcher: Later on maybe more. So what she's actually saying is that the children's basic needs are the most important – like food, and to give them something to eat – I think that basically summarised what she said. And that they don't speak much about what they experience. But that they've got those basic needs, and that they need to develop a relationship with the care givers so they can feel free to come and ask things.

Translator: Mmh.

Researcher: Did I summarise that well? Would you like ask her (laughing)?

Translator confirms it's right.

Translator: Do you want me to ask her?

Researcher: You can.

Gogo: Yes, yebo.

Researcher: Ok, I say thank you very much, and I hope it goes well with her. She must work on her relationship with the children.

Gogo: She just say that she's also got four children, and her husband was working in Johannesburg as a taxi driver, and they shot him, so now she's like – helping them on her own.

Researcher: Ah, oh, so she's helping these children while helping her own children as well –

....

Gogo: She's very thankful that Orphan Care can help here, because there are so many areas where they are struggling with orphans.

Researcher: What can she tell me about that? Has she heard about other areas – like what kind of problems do they have in the areas with the orphans where they don't have places like this? – Do the families struggle to provide for the orphans – or – she can just tell –

Gogo: She says in this area it's ok, because of this place, but she does not know about other, further places. Because many of the orphans here, come here.

Researcher: Thank you very much.

6th interview: 3rd Gogo

Researcher: How long has she been working here now?

Gogo: From March.

Researcher: What would she like to tell me about the children?

Gogo: She says – they do come and eat here, but there is just one child that she's thinking of that is – that's got a problem with discipline.

Researcher: What does she mean by that?

Gogo: If you speak to the child, she will just become rebellious, and not want to listen to anything you say to her.

Researcher: Did she maybe – did her mother or father pass away, or did she go through something traumatic recently?

Gogo: Ja, both parents died. And she does not know what happens at home, because they stay there with the grandmother.

Researcher: Sjoe, and generally – if she observes the children – what does – what needs does she notice in the children? Because like – I'm looking at their social needs – like how they react towards one another – their interaction with other children, or with the care givers, does she notice any problems there?

Gogo: She said they do sometimes play roughly together and you'll hear someone crying, you know, and then – they get irritated easily, as the other one said –

Researcher: Ah, like that they cry very easily? Why does she think do they cry so easily?

Gogo: And she says – and – she also notices that sometimes if they cry and they ask them what is the problem? They don't say. Like she said the other ones they've got the mother who's sick now, they'll come in here, and they'll put their hands here, and do funny things, and they'll ask them, why, and they will – they will just sit down and say nothing, so everything is fine, they don't want to speak about it – you know.

Researcher: Ah, so they can see they react strangely, but they don't want to talk about it.

Translator: Mmh.

Gogo: She says, yes, they don't want to say, but they still try to speak to them. But she thinks the – I think, the main problem is that maybe they are worried that their mother is gonna die soon, and she's sick and all that.

Researcher: Ah, and the other children – how do they cope with their parents' death?

Gogo: She says, ja, when they come here they don't have a problem – they just eat and everything seems like it's, it's ok with them.

Researcher: They don't speak about – what happened at home or –

Gogo: She says, no they don't say anything about home and things like that.

Researcher: And does she think it would be better – because she says, most of them are staying with their grandmothers – does she think it's better for the children to stay with the extended family – or should they rather be able to sleep over at a place like Musungu (pseudo name for place), and be cared for there and why?

Gogo: She says for her – I think it's that – she likes this place so much, so she doesn't know, she thinks maybe we'll take the children and take them, and take them to the other place and I tried to explain –

Researcher: Laughs

Translator: ...we're not going to do that, we just want to hear –

Researcher: - what would she think, is it better if they sleep over – oh, so she loves the children very much!

Translator: (laughing) She thinks, they must come here, because they can still keep contact with their grandmothers, and –

Researcher: Ja, because they don't have parents at home.

Translator: Mmh.

Researcher: How does she think she would be able to help the children better if they would sleep here?

Gogo: She says that would be – she says that she can really commit herself cause she – doesn't have a husband and – she's like staying alone at home.

Researcher: Ah, ok. OK, ja. What to her is the biggest difference between these children and other children that still have their parents?

Gogo: She says there's a big difference between these children, because it's difficult to work with the orphans, because you can't speak easily about things – and you know you just notice here and there that there might be something wrong and – you have to dig them before they can speak – and it needs much commitment, you know.

Researcher: How do you –

Gogo: ..and effort.

Researcher: What does she mean – you notice here and there that something is wrong?

Translator: She said when, sometimes, you see them getting just angry, they don't want to talk or anything like that.

Researcher: It's like – they're very sad, but they don't know how to handle it.

Translator: Mmh.

Researcher: Did any of the children tell her something interesting about their own story? Are there some examples she can think of? Or about what happened – you know – when she had a personal encounter with a child that remained with her.

Gogo: She says – so far, she hasn't noticed anything. But when she asked them maybe to help with something they do it like – gladly, so that's what she can remember for now.

Researcher: Ja. And what other differences does she note between these children and normal children? What does she think do these children need – more than normal children?

Gogo: Clothes. She says they like to be loved and – they want you to show love to them, and that they are special.

Researcher: Like they want to belong somewhere? Does she feel like they come to her and look for a place where they can be sheltered, and somebody that can give them security? Or what does she mean?

Gogo: She says – she thinks they do love her, and she loves them as well, because they do come to her place and they go for church together and things like that.

Researcher: Oh they come to her house, and then they go to church, so they even try to come to her house after hours?

Gogo: They normally come on Sundays, then go over to Musungu for a service.

Researcher: Oh, so they come also deliberately. So they, they almost feel like it's a home to them, to come here?

Gogo: Yes.

Researcher: Something else she wants to tell me about the children?

Gogo: She says, no, she thinks it's fine.

Researcher: And, how does she think the children – ja actually – we've gone through most of it – how do they cope with school, she doesn't know anything about their scholastic achievement?

Gogo: She says she knows they do go to school but she doesn't know – if – how it's going on with them – like their homeworks, cause they don't do it here, they just come to eat and go.

Researcher: So does she think – they cope well with the death of their parents – if they grow up will they be healthy adults? Or what – what needs does she – what – ja, just ask her –

Gogo: She says she's not sure about that –

We laugh a bit –

Researcher: Ok, if I can quickly summarise what she says – oh, - does she notice that the children are confused or things like that? That you ask them something and they don't really pay attention or forget?

Gogo: She said one of the children sometimes does that, to forget, if she asks them to do something.

Researcher: But that's maybe normal

We laugh again.

Researcher: Ok, if I can summarise what she actually says is that – the children, they need lots of love, and lots of attention and feel that they are loved, and that – they cry easily, they don't know how to handle the death of their parents – and they don't like to speak about it, and that – maybe if one could have them here, maybe for a longer time it would be easier to assess their needs and take care of their needs, because they don't speak about what bothers them, and you really have to dig.

Me (picks up a Zulu word, asks what it means)?

Translator: It's that – if the children get confused – or – if they are playing around and fighting- things like that, that they are able to tell them that – no, then they can listen to them.

Researcher: Oh, you mean that they get more - but you haven't translated that yet or did she – she was telling you this now?

Translator: What was this now?

Researcher: No I mean, this is a new point, we did not have this point before –

Translator: She did say this - ...

Researcher: What does she think should still be done to help the children?

Gogo: Like what?

Researcher: Well, she must tell me, she knows the children (laughing).

Gogo: Clothes, school uniforms and toys, that she can think of now. And a ball for them to play. The other one is broken.

Researcher: To distract them, ja, something nice to do. And would it be a good thing to involve – does she think it's good to involve young people with orphans?

Gogo: She said she does not know, if they can cope with the children, and all that.

Researcher: Ja, ja. Anything else she wants to tell me about her work with the children, or what she enjoys – just in closing?

Gogo: She says it's the fact that the children come here and they work together nicely.

Researcher: That means so much to her. Ja, you can tell her, I think, they are doing something very big.

Gogo: Yes, thank you.

2nd round of interviews

The care givers were shown and explained the mindmap which constituted a summary of the previous interviews, and were requested to give feedback. Thembi once again translates what the care givers have to say. This is why the feedback from the care givers is rendered in the third person.

1st interview: Mama

(This interview started in a very natural way. Thembi took the mindmap, sat down and started speaking to Mama about the contents, then after a while I joined the two and the conversation simply developed)

Thembi: Is it on now (the microphone)?

Researcher: Ja, but you must just hold it very close to your mouth... (mumbling).

Mama: She (Mama) just said that now - she's sometimes amazed - there are - they have a very close relationship with children. Because many of them were abused before, and when they come here, they really find love . Like now - if she - she was(n't?) here - but if they could come first before her, from school - they will do whatever they need to do, and then when she comes, maybe from the gate they will run to her, and try to help her if she's got plastic bags, and then they can help her to carry it and, - ja.

(Thembi continues to explain to Mama).

Researcher: What did she just say? (After Mama started talking again).

Mama: She is saying that - I am, I was just explaining this point to her, and she says, it's true, it is a problem around this area that they don't tell the children why did the parents die. Then -

(Thembi continues to translate).

Mama: And she says here, they sometimes they get headaches, very often, because they always think about their parents and - I think she mentioned this in the past if you remember.

(Mama continues speaking).

She says they always thank the Lord and they are very grateful, because after some time it's really Him who does the work in their hearts and in their minds, because after some time they - you can see that they are free indeed and they will say with their own mouth that - this place is even better than their parents' care, because they are really well taken care of here, and then...(softens)

Pause, soft mumbling. Maybe looking at the mindmap again.

Researcher: The Aunties over there (at the other care centre) told me that some children think the care givers punish them because they are not their mother - I don't know if they have experienced that here(?)

Mama: She says, no, they don't have that problem here.

Mama continues talking.

Mama: She says she remembers, one of the children who had this problem of looking at the pictures of the, of her mother, but now she's not doing it any more - she is fine now.

(Thembi continues talking to Mama).

Mama: She says it's true - some of the children really have the problem of short temper and - not wanting to be told by other children what they must do - maybe if they are working together, they will just get irritated easily but she like has a way of dealing with them. She'll go and speak to them, and - ja.

Thembi: Hau! (Exclamation because somebody takes a picture of us sitting there). Ok -

Mama: She says we really thank the Lord because ehm, some of them do - are kind of, not respective (probably means they do not have respect) if they come here, they don't respect the - some of the children, but after some time it just disappears because they can learn from each other, you know - how to speak to the older people and how to do things in a respective way.

Researcher: I think she said something about God as well -

Mama: Ja, she said she is thankful, ja.

Researcher: Can you also ask her - at the other care centre they told us (pauses to take the mike) - they told us that - some of the children - I don't know if their parents were dying or something, but they came, and they did funny things - remember - I don't know if you read it in one of the interviews - I don't know if they have that here - that they act strangely - for no reason.

Mama: (Pauses a bit to think, as though the idea seems strange to her), then slowly replies: No, she says no, not really, it doesn't happen here.

Researcher: What does she think is the reason for that? Maybe because they are just taken care of so they won't just come and do anything -

Mama: (Thembi translates, with a sense of having gained an answer to the question): Ja she says ehm, she thinks the reason is that - maybe they find it homely here - because some of the children from the other care centre also come here - like maybe on Sundays, or just to come and visit - and many of them don't want to go back - actually they want to stay here longer - so - she says maybe that's why ja - and the Lord is really good to them here - with the children as well - those that are staying here - they always welcome the other children from other orphan centres if they come here.

Researcher: So maybe - eh, maybe children just want attention - if they get attention anyway, they don't have to do funny things to get that attention.

Thembi: Mmh, ja - (shows sensitive involvement in the argument, then continues speaking to Mama).

Mama: Yes - she says here this point of - ehm - withdrawing, and - not wanting to speak to anybody - difficulty, you know, to open and speak about the problems - it happens for a short period when they come here, but after some time they are able to help them and they can open up and speak

(Throughout the conversation, Thembi shows involvement and a great deal of sensitivity. Her non-intrusive, but subtly confident manner of bringing the info across to the participants by way of conversation makes involvement in the subject matter so much more easy for the participants).

Thembi: Ok, I'm in this point now (a point on the mind map, most probably) -

Researcher: Did you - you told her about all these -

Thembi: Ja, we started here around - ok, now - I am here.

Researcher: There was, there was - was there anything else that was important - that she said?

Thembi: No, she just agreed in many - like, kind of, almost -

Researcher: She agreed with everything?

Thembi: Yes. And then - (continues speaking to Mama). Ok -

Researcher: Maybe you can just say - if you want to explain to her - ehm - there are actually three different questions that I want to answer during my study and the first one is: What are the children's needs? That's what I elaborated on here - can I continue? The second question - so first I want to know - what are their needs, then the second question is ehm - the extent to which - in how far can these day care centres where I am now - can they meet these needs, because these are the children's needs - so now I've got some points there already - I could see how they can help the children, and in which way they can meet the children's needs, like the children that come here - they don't do funny things, they feel, they're taken care of - and - now, the last question is, ehm, what other support do they need? Because - ja, to be able to better meet the children's needs and that's actually, one of the point, ehm, points where I would really like them to tell me more, because I've got very little there. But - maybe they can afterwards make suggestions about what they think they would still need to support the children better.

Thembi (a bit unclear): Ok so that's where you need information?

Researcher: Ja, but also she can - I just want you to explain to her that the main - most important thing is - the needs of the children - then how can the day care centre meet these children's needs, how are, how are I mean -

Thembi: Ja, ehm (showing understanding)

Researcher: - (I mean) the way they are meeting them now - but also how could they better meet the children's needs, and what would they need.

Thembi: Ok - (begins translating..)

Researcher (interrupting): What is kunjalo?

Thembi: That's right.

Researcher: Ja, but I mean - for what - which point did she -

Thembi: This one - Care centres offer opportunity for kids to speak about abusive conditions.

Researcher: You see - even it's - it's important for me to know where she - if she wants to emphasise something.

Thembi: Ok -

Researcher: Because then I can ask her. Why does she - why does she think is it easier for children to speak here about abusive experiences?

Mama: She says because they like have a platform here for them to speak openly - they don't force them you know to like 'You must speak now, what is wrong with you?' They give them time, and they will read Bible to them and - just like, maybe give, eh, teach them about the example of the Lord Jesus how He forgives each and everybody, and then they just leave it with them, to come to them and say - and speak to them about their problems - like for example - and they don't emphasise that - whoever abused them before is very, very wrong. They do tell them: 'That wasn't nice what that person did to you-' but now - 'You eh,'

Pause because somebody enters

But then - eh - but then they will eh like - teach them that there is a way of like - dealing with that situation like - read the Bible as I've told you - and then after some time things starting to get - start to get better, you know (softly).

Researcher: How do they teach them to deal with the situation? Can she mention examples or tell me (dies away)...

Thembi translates

Mama: And showing love and understanding - their problem(s)... (Mama continues to talk)

She says the main point for her, and that she would like to emphasise that - showing love to the children is actually more - important than any other thing that you can do to the children. Because it's, it's like - is that personal relationship between the care giver and the child and - the child can see the love and care from the care giver.

Researcher: Why is it so - why does she think do they need so much - why is that- why is that their biggest need?

Mama: It's because she's seen the results, you know, of - showing love to the children because, after some time, they, they will see them opening up - like, being free and able to speak to one another, and have a good relationship, ja, with each other.

Researcher: How does she - how does she sort out if the children have quarrels among each other?

Mama: She says the children will come to her and report that - so and so has done this to me, and she will find out who was wrong, and then they will speak and then it's over.

(Mama continues speaking)

And sometimes she will speak to them separately just to emphasise certain - like personal points that she noticed within the children instead of speaking like - to all of them together, then afterwards she'll go to all of them, and speak to them and just tell them that they must stop.

Researcher: What did she herself learn through her experiences over the years with the children?

Mama: Shame, she says she is sorry to keep on repeating one and the same thing but -

Researcher: - but that's good! (Laughing)

Mama: It's just - eh - love, and welcoming them that -

Researcher: Ah -

Mama: - she's learnt is very important with the children.

(Mama continues)

And she says - she really loves the children - all of them, they are really - like in her heart and (Thembi giggles a bit) she likes taking care of them.

Researcher: She never found it difficult to love a child that was impossible? (Laughs a bit)

Mama: She says no.

Researcher: But I think it's because she knows the One who loves them most.

Thembi: Mmh?

Researcher: I think it's because she knows the One that loves them most.

Thembi: Ja (then translates).

Mama agrees. Thembi: Ja (once again).

Thembi: Ok - (continuing most probably with another point on the mindmap - Mama and Thembi converse to and thro about something).

Mama: She's just emphasising in this point that it's very important that the children sleeps here, and not to go back because they get affected by different kinds of things from home - and abuse and whatever they - and then they come - every day to the centre, but you can't really see the difference, because they go back there in the same situation, come back just for food, you know.

So it's better if they - have a place to stay. And the other needs that she mentioned is that it will actually help a lot if they can get more support like funds, you know - to make it more homely for the children - as you can see here - financially - like know, she said the big need is the finances, because spiritually they are fine - they can speak to the children, they are happy here, ja.

Researcher: (A bit unclear) And they also need the right care givers for the children -

Thembi: Ja

Researcher: I mean, they've got good care givers here, but any other place -

Thembi: Mmh.

Researcher: What are the ways in which the children look for love? She's been saying they need love, love, love. But how do they - probably different children show that in different ways (bit unclear).

Thembi translates.

Mama: Some of them - most of them will be happy and then maybe that one specific child will be like - kind of down - and like - maybe just walk always behind other children and then she will - go to that child and speak to her and - the child will be happy. That happens - but normally if they have just arrived here at the centre or just started to stay here.

Pause

And maybe some of them - if they keep quiet, and then the Aunty will always speak to them now and then and - you know. Ja. That's also how she sees that maybe they need more - like love or attention or - care, you know.

Researcher: She's got many children now he (laughs).

Thembi (agrees): Ja.

Researcher: She has to be a Mama for so many. I just want to see if there was something else. Ja, one of the other Gogos also said that they like to be ehm, loved, and that you show it to them that they are special. That they are - ja, not just anybody. Does she find it difficult to show to all the children that they are special when there are so many of them? Do they get enough attention or do they need more staff?

Mama: She says she doesn't see a problem because here at the centre she is happy with the children and she can love all of them, and even the mission supports them at times if - there is a great need. So she thinks they are fine.

Researcher: You can speak to her if you want to. Ja, because one of the Gogos ehm, at Faneni also said that the children don't know how to cope with the stress at home, so I can very well imagine that it's better if they sleep over - because they had said that they wanted the children to sleep over there.

(Thembi translates). Pause

Researcher: Is there still anything else she wanted to speak about?

Thembi: She says, no thank you.

(Me - mumbles the another person who is sitting close by wanted to ask something)

Other person: I wanted to know - if the kids go back to their homes - where they have problems - does the mission here never have problems with the parents if the kids come here?

Mama: She says no - but you will find is that maybe those relatives that were very abusive to the children before - if they see the change, and the child is happy - they might try, you know, to come and fetch the child - they'll ask the child to go and visit them. But they've never had problems like - parents really wanting the children back or other major problems that they - you know.

Researcher: But - what causes the relatives to abuse the children like that? The children that are abused - is there any - what are the reasons for the relatives abusing them?

Mama: O, she says because ehm, it's because eh, like, they feel like they are a burden to the family because - maybe if they want food - they don't like ask openly, they are even scared to ask for food, cause of the reaction from the family members and - that on it's own becomes very difficult for the children.

Researcher: Maybe because of stress that the families experience (?)

Thembi: Ja, she ehm (continues talking to Mama, Mama is a bit slow and careful to respond, maybe does not really know).

Mama: Like she says she thinks - she doesn't know actually really exactly what is the problem for each and every family - but the main thing is that the child just feels excluded because the mother is not there and - there is nobody to take care of him.

Researcher: (Points to the other person): She wanted to ask something.

Other person: I was thinking if the mission would do something for families, if children go home and they also invite their parents, for a day, and then the mission could inform them about - maybe good parenting, about bringing up children or - ja, maybe even a conference where they can learn about the way of God - how God loves them as well, because maybe the parents also have a lack of love, of God even and - if that gap can be filled, maybe the parents will also convert, but maybe even if the children go home and they will be changed - parents are reached by that as well. Maybe when the centre would do a family conference it might maybe also help.

Thembi: But does she understand that all the children here don't have parents at all?

Researcher: They don't have parents.

Thembi: So they stay with the grandmother or whoever is left in the family. But I understand your point, so I'll ask her (translates).

Mama: She says maybe it will help for a while but she does not think the children can go back to them, because it might take, you know - it might be a long term thing, you know, for them to really give their lives to God, and learn how to take care of the children.

Researcher: Mumbles something. I'm just thinking in terms of support ehm, - care centres need increased support - children from different backgrounds (seems to read the map a bit) - ehm, I've forgotten my point now -

Pause

Researcher: Maybe we can talk to the other two -

Thembi: Ok (thanks Mama)

Researcher: But - you can tell her, I especially wanted to talk to her, because I told my Professor, this Aunty - she knows a lot, I must just speak to her again - but I can see, that Mama, the way she speaks, she knows a lot (laughs while speaking) - he said, well go back, and see if she can tell you more! (Laughs!)

Mumbling in the background (Thembi translates)

Researcher: She (the other person) would like to know if she enjoys her work here, if she enjoys what she's doing -

Thembi begins translating

Mama: Yes, she likes it (everybody laughs a bit).

Researcher: Thanks Mama.

Rustling, noise.

Researcher: Asks if the girl wants to be by herself, or if she will mind if the other person is sitting in.

2nd interview: youngest caretaker

Making sure the girl does not mind if somebody (my friend) sits in for the interview.

Researcher: I must show you, I wrote down everything you said (meaning the first interview). Every word. I listened to everything – you remember? (Talk a bit unclear – interview has not really started yet).

You remember – you told me (bit unclear) – (then to the translator:) I don't know how much English she understands? – that the children are in their own world – you know at some stage you told me, the children don't wake up – sometimes she'll speak to them and they are like – they don't react. I don't know if she can remember that?

(Thembi begins to translate, getting response from Caretaker).

Researcher: You know what I did – I read through everything – I don't know how much she understands (directly to the Girl:) Do you understand what I am saying?

Everybody laughs little bit. Girl might not have understood everything.

Researcher: I read through everything (shows her the transcribed interviews) and then here at the sides, if I saw you are saying something, and it's important, then I underlined it like that – and then I just – wrote the word here on the sideline – like: "children need a lot of love and attention".

(Thembi translates).

And then – all those things I wrote down, I've said that what's important – then I took all of that, and put it on a mindmap like this (shows her the mindmap). I tried to take things that are similar, like – what she said that – maybe she said children are thinking of their dead parents, then the other girl said: They're wondering how their parents died. So – if it fits together, I put it under one heading, and then I made different groups – and then I put like this, so one can look at it.

(Thembi translates).

Researcher: (Asking Thembi) I don't know if you want to explain a bit to her, what you explained to the Aunty, what I wrote here?- (Murmur, paper moving – Thembi takes the mindmap and takes time explaining to the girl the summary that was made).

Researcher (interrupting): If she wants to add somewhere, or she feels she wants to say something – she's welcome, she can just interrupt you. Or even if she doesn't agree – because – you know, what's very important – You know, I wrote down, what they told me. So now, I have to give this back to them – and they must tell me if what I say is right. We're not – I'm not reading this to say: This is how it is – no, that's what they told me, now I want to know: Did I understand them correctly?

Translating. Thembi continues to explain the points on the mindmap.

Researcher (Interrupting): Kanjalo – what does that mean?

Thembi: I'm just asking, if she still agrees. (Continues).

Girl: Mmh (shows understanding for what Thembi explains, seems to agree).

Thembi asks every now and again if what she is saying is right. Girl does not object.

Researcher: Ok, is there anything she would like to add?

(Girl replies in serious tone of voice, and explains herself well).

Girl: She says she doesn't have anything to add really but there is just one child that came to her recently, and she's told her that at home, she, she was registered for a grant from the government, but the families just take the money for themselves. And they don't keep anything for the child, maybe for the future as well. Like after matric – they would need to go to the university, that money can help, but whenever she asked them for something at least, or even a school uniform, they will say they don't have money. But she can see that they are buying expensive things, and that sort of thing with that money.

Researcher: They just used the grant for themselves?

Thembi: Mmh.

Researcher: That's bad.

Thembi: Ja.

Girl: And she says, many issues here, they give it – like – over to God, because He is in charge of everything here. Ja.

Researcher: What functions does she think does a day care centre fulfill for an orphan? Like I know she herself is an orphan – so what did the orphanage, or the day care centre mean to her, that she didn't find elsewhere?

Girl: First of all is that – for the counseling opportunity – and for the physical needs, like clothes and food that she received here. And it's because they are also teaching them like how to do like hand work, and not just to be lazy and sitting down and not knowing to do anything, you know. They always train them.

Researcher: Doing something.

Thembi: Mmh.

Researcher: What have the other children told her – what did the orphanage mean to them? Like children that come here, that she knows, that speak to her. What – how do they experience coming here?

Girl: She says it's because the first point is the counseling part because they can speak to somebody, even if - with their problem, not just confessing, you know. And that they are free here, and they can play around – she says many of them always say that they are happy to be here. That's all she can say.

Researcher: So – do they – are they scared at home, can't they just play around at home like they can here? Where they come from – I mean, I think one of the other girls said that they had lots of stress – she had to hide when eating and things like that.

Girl: She says, ja, it's true. When – some of them, when they're at home, they cannot play because they always shout at them scolding them, and just, telling them, like: You don't have parents anymore – eh – you're Mama didn't leave you anything, why you're doing this and that – even if the child didn't do anything, like serious. So the child will just walk away and maybe go and sit by the grave, and just cry there, you know?

Researcher: She probably felt very lonely before she could come here, so it's nice to be ehm, to be around children and people, and –

(Thembi translates, Girl reacts, explains herself, seems she can identify with what was said)

Girl: She says, ja, she still remembers how they treated her, and she would sometimes go to school without food. And they were like – chasing them away and they took all the furniture and things where she stayed and they asked her to go, and after that it was very difficult for her, she didn't find like – home, you know, because she was going from place to place, and then they just came here. And they had to like – run away, because they didn't want them to come here, because they knew, that they were going to be helped. They wanted to use them somewhere else.

Researcher: O, so sometimes the families try to actually keep the children?

Thembi: Mmh

Researcher: Like keep them at home, and keep them from somewhere where they could be helped, because they are jealous or – so sometimes it would be important maybe to get to the children, and to find the children that actually need to come here.

Thembi: Ja, that's true.

Researcher: And, ok so- the only further support that she thinks that one would need, is financial support, because she says, the other needs are being taken care of, like – counseling, and they get lots of love and there's lots of social support. Does she think for instance it would be necessary to get more bursaries for the children that finish school?

(Girl seems to have quite a few things to say on that)

Girl: She says ja they – like need financial help, because even if the children go to school, they like – we don't give them any money – like for the day, because if you give to one, you must give to all of them, and there are many. So if there are people that can help, even with that, you know. And the – maybe just adding more furniture and things.

Researcher: They don't get any food at school – they stay at school the whole day, without food, then they come and eat here (?)

Girl: At school they do have, like the government – whatever you call it – lunch – don't know what is it called. But they don't ehm – so they, eat breakfast here, lunch at school, and come back after school and eat here.

(Girl continues to explain).

Girl: She says ehm, the government food does play a role, but some kids from outside buy chips and sweets at school and they don't have – that – to buy for themselves.

Researcher: They never have something –

Thembi: Mmh.

Researcher: What is her desire? What would she herself like to have very much? If she could – wish for something.

Girl: She says like – now she doesn't have anything specific, right now.

Researcher: Would she like to study one day?

Girl: Yes.

Researcher: She would like to. What would she like to study?

Girl answers. Thembi laughs upon hearing her answer.

Girl: She would like to be the chief operator of the aeroplanes or the – ehm, what do you call it?

Researcher: Like a technician?

Thembi: Eh ja, I think.

Researcher: Ah. She likes technical things.

Thembi: Mmh.

Researcher: Does she feel they need more educational support for the schoolwork of the children?

Thembi tries to explain.

Researcher: Or do they all pass well? (It seems Thembi is also giving the Girl prompts or ideas for a possible answer)

Girl takes time to answer

Girl: She says: Some pass, but some are struggling, especially because of heat in this area, they got the eye problem, and they sometimes struggle to read, and to write as well.

Researcher: But it's more the eye problem, not that the school work is so difficult?

Thembi: Ja.

Pause.

Researcher: Have some of the children been helped? – with that, with that kind of problem, because they've mentioned it before.

Thembi: No, but we are still planning the clinics –

Researcher: Eye outreach

Thembi: - soon. Ja, the outreach here to come.

Researcher: Are there any important needs that she felt I left out – or something. I remember she told me about – like she would speak to the children, and then – it's like they don't react – they are in their own world. I remember she mentioned something with regards to that.

Thembi: Can you find it there? (probably on my computer among the transcriptions), Because she says she doesn't remember.

(Murmur, unclear talk)

Researcher: Eh – (finds it) Here / Ja (unclear) she said ehm, some of them, how she recognizes that they are depressed – the child will just sit there, and stare at one point, and not do anything. And then she will call the child, maybe even for the third time, and then the child will wake up and she will say: Please go and fetch something for me – sometimes they will not even hear that she said, go and do this or that.

Thembi translates, laughs a little.

Girl: She says now she remembers.

Researcher: Ehm, then she also mentioned that some of the children's parents – I don't know if it was her mentioning that – but somebody who knew her mother lived a very immoral life before (a bit unclear) – how does that affect the children?

Girl: Eh she says that – for that specific child – the problem was that the child was very, ehm sad or – angry at her mother, because of the way she lived, because if she did not live that way, maybe she would have lived longer then. Ehm, ja.

Researcher: And the children themselves? They – do they know about abstinence? Or - how do they handle that?

Thembi translates.

Girl: Yes, the Aunties do that like – helping the girls and speaking to them.

Researcher: Mumbles something, unclear.

Thembi: Mmh.

Researcher: Ngiyabonga kakhulu (=I thank you very much).

Laughs a bit, offers the Girl another sweet (we had brought a few packets of sweets to the care centre). Atmosphere starts to relax.

Researcher: Is there still something else she wants to ask me – or us?

Girl: No (Qha).

Researcher: Thanks once again.

3rd interview: young caretaker

Girl: Speaking to Thembi in Zulu.

Girl: She says ehm, actually what she does here, really, does not –

Researcher: Can you keep it to your mouth – the microphone...

Girl: Speak very often to the children. But her main duty here is like to tidy up the place and to make sure that everything is ready for them. And –

(Girl adds something)

Girl: And she says she doesn't like – really know of many personal problems of the children. The other – the Aunty and the others will maybe know about that. But – ja, she can speak about external things that she can see.

Researcher: Well, you can tell her she told me some very valuable things last time – from what I can see. Cause ehm, she's 24 years old – am I right?

Thembi: Ja – (inquires in Zulu). She's about to turn 24 years.

Researcher: Ok, and the other girl, how old is she?

Thembi: I think she's like 19 or 20.

Researcher: Because – she told me, ehm (takes the microphone), she says, it's like somebody who is heartbroken for that moment, and it's gone. But for them, sometimes, it takes little bit of time to understand, and to start living a new life. I don't know, maybe I think because she's been experiencing some of the things herself – I'm just reading now what she – I just wrote everything down. And that – for them it's something much deeper and it takes a long time and – she also said some of the children, because of their past memories they get depressed, and then they struggle to concentrate on their schoolwork. Ehm – because it's difficult for them, and then you have to try and motivate them to do their schoolwork. And that was, those were some of the things that she told me.

Thembi translates.

Girl: Yes she remembers all those points she mentioned there.

Researcher: Ja, and also that it takes some time for those people to heal –

Thembi begins to translate

Researcher: It's not like being just heartbroken for the moment. It's something that takes a long time.

Thembi translates. Girl agrees, says yes.

Researcher: Is there still anything she would like to add to that? Maybe from what she experienced herself?

Thembi converses with Girl.

Girl: She says no, she think what -

(Thembi interrupted by the Girl)

Girl: Ehm she says she thinks that what she told you in the beginning is ok. Because maybe she might forgotten – (Thembi laughs a little) – repeat some of the things

Researcher: Is there anything she, she learnt anew during these past months where I was gone? Anything that she didn't know before.

There does not seem to be anything.

Researcher: Ok – did you tell her what - well what does she think can a care centre mean to a child? What did it mean to her?

Thembi starts explaining.

Researcher: A child who does not have a home or parents – what needs, ja –

Girl: She says it's – it's really a blessing for her to come here – cause she could ehm – the most important thing for her is that she could meet with the gospel, and then it changed her life until now where she's here – it's been going on and on, and growing spiritually.

Researcher: And what – what does she think – what other support would day care centres need – have you told her about those points that I wrote there?

Thembi: Ja – I've explained everything to her.

Thembi and the Girl converse. Girl does not seem to know how to answer.

Researcher: Is it a difficult question? Mmh – maybe one must mention ja – you get physical support, like - or maybe more staff, or financial support to buy things for the children – to provide them with education after school – to give them better schoolbooks. Eh, maybe medical support – maybe they have medical problems, and ok, they've got counselling, that would be psychological support. Then you get still more social support – do they need more support from the community – that the community is more involved with the orphanage – things like that. Or maybe more support from the government – (sentence breaks off because Thembi starts to translate).

Researcher: Or do they need any better roads – for people to get here?

Thembi and Girl converse

Girl: Like - (Thembi begins). Ok, she says ehm, maybe they need like school uniforms and – maybe more clothes as well.

Researcher: But not necessarily more support from the government or this, the community or things like that (?)

Thembi translates, Girl remains silent, does not really know what to answer. Girl mumbles something and Thembi laughs.

Girl: Well, she says – she's not sure about that.

Researcher: And the fact that the roads are so bad here – doesn't make many people not to come here? I mean – they don't feel a bit – cut off from everything?

Girl: They do need better roads here (we laugh a bit, bit unclear talk or noise, then -).

Researcher: They do.

Girl continues.

Girl: And the stones and all the things here. There are big stones, rocks there, if they can be taken away.

Researcher: And – I see they've got a - oh, you mean for them to be able to plough the ground or –

Thembi: No, I think it's ok here, but just – on the road I think.

Researcher: Are they planting something here on the field next door?

Girl: Yes, they plant cabbage and – what do you call it? Peri-peri –

Researcher: Ah, ok.

Thembi: chilli, sorry. (Laughs a little). Chillies, and – on the other side they've got mealies, and the seasons changes, then they plough / plant potatoes, or whatever – it's good (bit unclear).

Researcher: They don't have a need for electricity yet?

Girl: Yes, they do need it. And the – what – machine to cut the grass as well.

Researcher: Ah, lawn-mowers.

Thembi: Mmh.

Researcher: Ok. Anything else she would like to tell, ja – anything else she would like to say?

Girl: And they need a rack as well – like materials to work in the garden. They don't have

–

Researcher: Murmuring something.

Girl: - equipment, I think.

Researcher: Ah, ok. What did she say?

Thembi: The electricity is more needed, actually (laughs).

Researcher: Is more needed (as though completing the sentence (talk, Girl talks). What do they need the – what do they need the electricity for? For lights, or what?

Thembi: Ja, I think mainly for the lights, because they use gas to cook.

Researcher: And they use candles at night?

Thembi: Mmh.

Murmur, closing off, thanking the Girl.

4th interview: 1st Gogo

Thembi has taken the mind-map summary and has started to explain to the Gogo the details.

Researcher: Ok sorry – can I just quickly interrupt? She said some of the children are abused? In connection with what did she mention that?

Thembi (a bit unclear): I think she mentioned it that ehm – (recording stops and is resumed)...

Shuffling noise, Thembi takes the recording device.

Thembi: Ok, so she says some of the children are abused by the family members. Sometimes they have to go and fetch water before they go to school.

Researcher: (bit unclear)..I think – sjoe, and do some of those children that are abused in that way – do they come here, or –

Thembi: Yes they do come. Because she said, and then after school they come here for – for lunch or –

Researcher: Ok, (shows understanding)

Thembi: - or whatever.

Recording stops once again, is then resumed (these short recordings were done probably to test sound quality, since the interviews are done outside in the field).

Thembi: She says that you – (bit unclear)

Me (interrupting, explaining something about recording device): Sorry, I must just keep it like that, because it keeps on falling out and then it stops the recording. If you wouldn't mind just to speak loudly.

Gogo: Ok she says you've got to slowly but surely start speaking to them if they are not open about their problems...(unclear)..difficulty to open up with their problems.

Researcher: Ok, what does she mean by that – how should one start doing it – if she mentions that – what is she thinking of?

Gogo: She says that they always try – normally they always pick it up if they are – maybe fighting with one another – and they will try and speak to them. But sometimes, the big problem is with the – grandmothers at home. If the child goes and tells that eh – we, the Mama from the centre was trying to speak to me – this and this happened – and then they will say: They are the ones who sometimes influence the children badly and say: She is doing this to you, because you are an orphan and so on, and the children get influenced in that way. But even then they always speak to them, if they see that they are angry with them, or there's something wrong, and just – ask what is the problem – just try to show love to them.

Researcher: Mmh. What does she think is the children's biggest need?

Gogo: Oh, she says they have enough food, but maybe they need a bit of school uniform and balls and things like that.

Researcher: Was she thinking of something they need at school as well? Because she wanted to mention something about school.

Thembi: She said school uniform.

Researcher: Oh, school uniform, ok. Shame. So their grandmothers can't provide for that?

Gogo: She says ja, the grandmothers can't afford, because some of them are not getting pension, they're still waiting for it. So there is nothing they can do.

Researcher: Ok. If you want to, you can continue explaining to her what I wrote down. She knows it's a summary of –

Thembi: Mmh

Researcher: Ok.

Thembi starts to explain.

Researcher: She can add if she wants to add something, or if she disagrees with something, she must please tell me – because it is actually a summary of what they and the others told me, so – I want to, eh, represent as accurate as possible – ok.

Thembi starts saying something – not clear, then says: Ja, but anyway... (continues explaining the summary to the Gogo).

Gogo: She says yes, what they do first is that they always love the children to pray and they will pray with them and – teach them gospel songs and so on to – just to make them eh, or just bring them closer to the gospel and – ja. We allow them to go to the mission as well on Sunday.

Researcher: Is she one of the care givers that started new? I remember I spoke to one of them that had just come. I just thought she's the one.

Thembi: Ja.

Researcher: What are her experiences so far – what did she learn so far? Because it seems like now already, she knows much more than when I came – she couldn't say much, but now, I can see she maybe has gained some impressions.

Thembi translates.

Gogo: She says she eh she experiences working with the children. They come with different attitudes as well, because they are from different backgrounds, and as – they always go back home and they come back with sometimes a different eh moods and so on, and there was just one child who troubled them – didn't want to come here and maybe when she comes, she doesn't want to eat, she just take the food and go away but then – they spoke to her and just tried to find out what was the problem, and then they could find out that eh – there was eh – it's not going well at home, even though she did not tell them exactly what was the problem – they're still trying to follow up.

Researcher: Why didn't she want to tell them?

Gogo: She said that they don't know as yet, you know. She just doesn't want to talk- she always says it's ok – it's this and that – and maybe she'll come during tea time and maybe have something small and later she doesn't want to eat – she want to take food home, so – they don't know as yet this thing – trying to find out.

Researcher: Oh she just takes the food home?

Thembi: Ja, but they don't allow, they don't allow her to do that. So they're still trying to find out what is the problem (with her? – unclear). Because she does – day after they told her that she cannot take food home.

Researcher: Ja.

Thembi says something again, but a bit unclear.

Researcher: Does she notice that with other children as well – that they don't want to talk, and what does she think is the reason for that?

Gogo: She says maybe it is because of the problems at home, that they come here, and they have different moods. They really don't know what they do to them at home.

Researcher: What are some of the moods that she's thinking of?

Gogo: She says some of them are – come happy, some tired, and some kind of sad and lonely.

Researcher: Mmh (understanding). Did you mention to her what I summed up with regards to abusive experiences?

Thembi: Ja.

Researcher: Ehm – she said they abuse the children by, sending them for instance to fetch water before they go to school, and things like that. What other examples can she give?

Gogo: She says sometimes they cook for the families and so on – that's all she can remember.

Researcher: Ja. I don't know if you have still something that you wanted to mention with regard to the summary?

Thembi talks to Gogo.

Gogo: She agrees that there are children that she thinks they must get like a – a place or a house where they can stay like – full time or permanently.

Researcher: Where they can sleep over.

Thembi: Ja (softly).

Researcher: Ok – did you – did you ask her about the extent to which day care ce..– or did you tell her about this part –

Thembi: Ja (?)

Researcher: I've got, I've got like three questions. The one is: that the one part centres around their needs,

Thembi: Ja

Researcher: the second one – what does she feel which needs can they not really meet here at the centre? Because maybe the children don't sleep over –

Thembi begins to translate.

Researcher: Or in what way can they not help children – maybe she's a bit frustrated about certain things that she would like to do and she can't.

Thembi (bit unclear): She says it's easier to identify their problems if they stay – they would stay here.

Researcher: Oh so she feels that they can't adequately identify their problems because the children don't sleep over here.

Thembi: Ja.

Researcher: Mmh. Has she tried here and there to help some of them?

Gogo: Sorry she eh, she says that she do try to speak to some of them, but they not open – they just say there is no problem. Mmh, just no problem, so - ja.

Researcher: What would she do for the children if she could do something for them, what would she choose to do?

Gogo: She says if they can come and stay here, she would like to do washing for them, and cook for them.

Researcher: Mmh. Pause. Does she notice – I don't know if it happens that way at this care centre, but that maybe certain children like - stick to her, and another group of children stick to the other care giver – or does she just have the same relationship with everybody - ?

Gogo: She says they are not the same – some like – love you (unclear) like more than other children.

Researcher: Forgot what I wanted to ask now (seems to laugh a little).

Researcher: Does she like working with them? She's happy she came here? Cause last time I remember she was here for very short. Would she like to continue?

Gogo: She says she would like to really continue because – she's also like an orphan herself and she knows how difficult it is –

Me (interrupting): Oh, really (surprised). Would she mind to tell a little bit about her story or –

Gogo: She says she doesn't have both parents and – she's also a widow, so, she knows.

Researcher: Ja. Did – was there a place like that in the area when she was a child?

Gogo: No, there was no place.

Researcher: And what kind of things did she find difficult as a child, because of that?

Gogo: She says she doesn't know actually her real mother – she grew up with her stepmother – but then she noticed that the stepmother was ehm like – not very nice with her, she was taking care of her own children, and she didn't really take care of her, and she noticed it, and then she find out later that it's true that – she thought she wasn't her mother. So, but her/their father died while she was old already. But she could feel the pain of just living with one parent.

Researcher: Shame. And – did, did that – affect her schoolwork in any way? Did she struggle at school?

Gogo: No, she didn't go to school, they didn't send her to school.

Researcher: Did they send their own children to school?

Gogo: The younger children went to school, but the older ones didn't go as well – from that mother.

Researcher: Did she know what her parents died of? Did they speak, did they tell her?

Gogo: They didn't say. They didn't tell her what was the problem, even though there wasn't so many diseases as today.

Researcher: And – how did she – did she speak to somebody about that or how did she cope with that? What did she do?

Gogo: She doesn't remember, because she was still very young.

Researcher: And now – does she still have family support now, because she's older now? Are her relatives – (Thembi has already started translating).

Gogo: Yes, she said yes, she still gets support from some of the family members. Even if she has a problem now, she still goes to them, and speak to them.

Researcher: Ach, that's nice.

Pause

Researcher: What does she think – if the children that come here, ehm will they be able to live by themselves one day – will they be able to support themselves and get on with life?

Gogo: She says yes, she thinks they will.

Researcher: Ehm – what other support does she think the care centre would need – or care centres like this generally needs – if she could say by order of priority.

Thembi starts translating.

Researcher: I mean – like –

Thembi translates and explains further.

Researcher: Like would they need more financial support or medical support. I know some of the children have got medical needs. Or would they need more social support – like more involvement from the community – or the government...

Gogo: She says maybe they need water, they can – the government can help them with water, 'cause they have to fetch it from very far – and – they also need financial support.

Researcher: Where do they fetch their water here? How far? From the river?

Gogo: There is a tap down – somewhere down there, ja.

Researcher: Sjoe. Was she – does she mind if I ask her? She must say if she minds. But was she teased as a child because she was an orphan?

Gogo: She says many children didn't know that there was a stepmother because her real mother died while she was very small. So – many of them only knew when they were old. So they didn't know that she was an orphan.

Researcher: And did they do nasty things to her? Like the things she mentioned that other children go through.

Gogo: She says while she was young, she really had to work hard. But later in life she realised maybe they helped her, because she could do many things by herself.

Researcher: Is there still anything else she would like to mention?

Gogo: She says even now – when she's like ehm, troubled or – because there will be nobody like his mother, you know -

Researcher: Ja.

Gogo: So she'll always feel like – if her mother was still around, she'll go and speak to her and so on. But she says now, she's old, she can handle it, so –

Researcher: But she still has that desire. So what does she think can they as a day care centre do for the children? What role do they play in their lives? By the children coming here what do the children feel they receive from them?

Gogo: She says what they do – they treat them like their own children – that is most important for them.

Researcher: Does she agree with the whole summary? Is that –

Thembi: Ja.

Researcher: She agrees with all of that? Well – (laughs a little) – ngiyabonga kakhulu.

Gogo: Yebo.

Researcher: She can feel free. If she still want to add something, she can add.

Thembi starts translating.

Researcher: Something she would like to tell the people out there that, what they need to know about – the orphans and – their lives.

Gogo wants to leave, says thank you.

5th interview: 2nd Gogo

Gogo (Thembi translating, interview begins abruptly): Homes (probably speaking about the homes I visited for my research), they do really look after them and ask them if they see that there is something wrong but – some other homes they do abuse them – even though she don't stay there, she doesn't know what they do to the children, but – it's just a fact.

Researcher: Mmh.

Thembi continues explaining to the Gogo, probably from the mindmap.

(Recording stopped accidentally, resumed some time later, starting a bit abruptly).

Gogo: She says – I think that the solution for them will be to get somebody who is educated, who can do that.

Researcher: Mmh, ja.

Thembi: Otherwise – it doesn't – think they can do anything (bit unclear).

Researcher: And maybe also to help the children with the schoolwork, it would be nice – does she think it would be helpful to have a person who could help them with their homework and things like that?

Thembi: Oh, she says it might (cellphone ringing) – she says it might – sorry (answers phone)...

Thembi says bye on the phone.

Researcher: Ok, sorry, I didn't notice that this thing was paused, I just want to repeat quickly what she said (laughing a bit). Ehm – what were we talking about previously? – Oh ja, she said, they can't really provide career guidance for the children – and, because she is uneducated, so she didn't go to school at all?

Thembi speaks.

Researcher: And – are there other children in her family that could go to school?

Gogo: Her brother went, but he didn't finish as well – at school.

Researcher: Does she come from a large family?

Gogo: They are 9 children, so it's quite a big family.

Researcher: Wow! I'm just trying to think what else did she tell me that we missed out on now? Ehm – does she feel they need – ok, financial support – I'm quite sure that they need that hey (laughing a bit). Does she feel they need more support in connection with helping children with abuse that's taking place in the families – because they said, often they can see something's wrong, but they do not know what to do because the children don't speak, so they can't really help the children out of abusive situations. Does she think it would make sense, or would it be helpful to have somebody who would be able to remove children from conditions like that?

Gogo: She says maybe ehm – they can try maybe if somebody can just go – maybe try to visit them, even though the homes are very far from each other –

Researcher: Ja.

Gogo: They can try maybe visit them, and try to follow up – but they don't think that will work- really, because in-maybe, one day you can only manage to go to one family, because it's far, so maybe – it's, it's kind of better (almost hesitating) – if they can come here – I don't know, and stay here.

Researcher: Do the children get enough psycho-social support, like, do they get counselling, and – do they have opportunities to speak to somebody at this place, if they need to?

Gogo: She said ja they are open, they can come and speak to them.

Researcher: Ehm, so – she's got a relationship with some of the children, that if they've got a problem, they will come and speak to her?

Gogo: She says they don't speak about like - serious thing – only if they are playing – maybe – somebody is crying outside, then they will come to her, but they always (say?), they don't have a problem, if they try and speak to them.

Researcher: They say – what? - they say they don't have a problem?

Thembi: Ja, even if they can see they are depressed or anything –

Researcher: Oh

Thembi: They're not open to them to say –

Researcher: So – what would make the difference, what would help the children to open up – would that be to have them stay here?

Thembi: Ja (– asks the Gogo).

Thembi: She says ja, yes it would be better, if they can stay here.

Researcher: Ok, anything else that she would like to add – anything else, she feels that – what would she, what kind of support would she be happy with – if they could get that at this place?

Thembi speaks to the Gogo.

Researcher: Would she like the community to get more involved?

Gogo: They would be happy if they can build a house for the children.

Researcher: They can have a bigger building. And water probably.

Thembi: Agrees.

Researcher: And water probably.

Thembi: Ja.

Researcher: She said so. Ja – how long has she been working here?

Gogo: It's her fifth month now.

Researcher: O fifth month! That's very short actually. Does she feel they need more care givers?

Gogo: She says they are fine they can cope with the children.

Researcher: Ok – anything else that she would like to add – I don't know if we left out any important needs or things she's noticed while working with the children –

Gogo: She says they are so thankful that they can – work here – and that they can be with the children – it also helps them a lot because they get something small for their families as well.

Researcher: Oh, they get a small – like a small salary? Oh ja (understanding). How many children does she have herself?

Gogo: Four.

Researcher: Ok – (laughing a little).

Gogo: And some of them have children as well.

Researcher: Some of her children? Are there some of the orphans that come here that already have their own children? I don't know what their moral l....

Thembi: No.

Researcher: Not?

Thembi: They are still very young.

Me (repeating): They're still quite young. Is there – is that – is there something she would like to add?

Gogo: No.

Researcher: Ngiyabonga. Ngiyabonga kakhulu. (I say thank you very much – in Zulu).

6th interview: 3rd Gogo

Researcher: Ja?

Gogo: She says that like lack of respect, they learn that from home, because, their Gogos or whoever just do – anything in front of them, even the way they speak – sometimes not nice, and the children learn from them.

Researcher: The Gogos? (surprised)

Thembi: Some of them.

Researcher: That's strange I always thought that the older people – like they are much more – have got much more respect (laughs a little).

Thembi: Ja – they say (continues speaking to Gogo).

Gogo: (Thembi sounds cheerful) - She says they always allow the children to play freely, but they need more balls here, you could have brought your balls.

Researcher: Ah! Ja, I want to bring them some day, I just didn't go home now before I came – again.

Thembi continues speaking to Gogo, sounds as though she fidgets with the summary in her hands.

Gogo: She say they always ehm, try to teach them about their – how they should live morally and, even though sometimes it's difficult, because they go home and they find something else, and they come here, but they always try to help them.

Researcher: What do they teach them with regards to morals? What does she....(Thembi translates already).

Gogo: She says – first they teach them respect, and they teach them about relationships – that they are bad, and that it's also not – pleasing before God. And in any case they go to church – they always tell them – they can go for counselling if there's something that's troubling them, or they don't understand about it.

Researcher: So they do get counselling – the children?

Thembi: Ja, in church, ja.

Thembi continues explaining (probably the summary) to the Gogo.

Gogo: They need water and – finances as well to develop the building, or to build a new house for the children – and school uniforms as well.

Gogo: She says they think they have a urgent need to build a new – to do a new building or to renovate this one. But this one was made from mud so –

Researcher: Really? (Very surprised). (Thembi mumbles something that cannot be understood properly). Is a mud building?

Thembi: Mmh. I can show you the pictures but they just plastered it outside, so –

Researcher: Oh, ok. Because it looks like it's a cement building.

Thembi and Gogo converse.

Thembi: She says – (first few words cannot be heard properly) – if it rains heavily it can –

Researcher: - collapse?

Thembi: Get very bad, ja.

Researcher: Oh.

Person listening in making a comment: "It's very hot inside there" – adds something that is difficult to hear.

Thembi: Ja, I think there's not enough ventilation here – this was just made temporarily to help the community.

Researcher: Did they – oh, so Orphan Care built the mud building? Really?!

Thembi: With the volunteers and community members.

Researcher: Sjoe. How long has she been working here?

Gogo: From April last year.

Researcher: April last year. So she's a bit longer here. Can I just quickly have a look? (Looks at summary).

Does she feel that they can the children with their – I mean many of them probably grieve because of their parents and are sad – does she feel they can help them work through that, or is the contact not close enough with the children?

Gogo: She says many of the children are not open with them – like, it's normally kind of small things when they play around, when there are problems, and then they can come and help them, but they don't speak about personal, you know –

Researcher: Mmh.

Thembi: - problems with them, you know.

Researcher: Would she also want to have them – to sleep over here? I think she mentioned that they would like to build a house for them? Does she think that would help the children? To have a closer relationship?

Gogo: She says yes, it can help – a lot. Even if they can stay here, because they are not – even though they are not far from their grandmothers and so on, they can still come and see them, but it will help a lot if they can just – know and keep up and follow up –you know - with the children every day what's happening with them (bit unclear).

Researcher: Ja, cause I think the person that's the actual caretaker, normally has most of the responsibility – so if you have that – you can really intervene, otherwise it's difficult.

Thembi: She says, that will help a lot. And – it will also help – (Gogo starts speaking again, Thembi listens) – and it will also help their grandmothers with the burden, but on the other hand – some of them might not allow the children to come here, cause they like kind of help them, or work for them, because some of them are very old.

Researcher: Ja.

Thembi: They also depend on these orphans, to fetch water for them, cook for them.

Researcher: Sjoe, so some of the children even have to take care of the grandmothers with whom they are staying?

Thembi (softly): To a greater extent, but not you know – like, everything. (The rest Thembi mumbles, sounds a bit unclear).

Researcher: Does she know about abusive experiences that the children go through? Or that they tease them because they are orphans?

Gogo: She says she doesn't know, they never reported something like that here.

Researcher: I think – one of the other Mamas said that the biggest need of the children is love – just to give them love – would she agree on that?

Gogo: Yes, she agrees.

Researcher: Anything she wants to add.

Gogo: No, she says she's fine with everything.

Me (laughs).

Researcher: Ok, I'll just quickly look at my notes, if there is something very important I will still maybe ask – one or two questions – but otherwise I just say thank you very much.

Thembi conveys thanks.

Researcher: So she thinks the main thing that the children need – actually is help on the financial side? Like with clothes and stuff like that?

Gogo: Yes.

Researcher: Ngiyabonga kakhulu. Does she like working here?

Gogo: Yes.

Researcher: Was she the one that wanted to come and stay here with the children, who said she's just alone at home?

Thembi: Mmh.

Researcher: Ok.

7th interview: Baba Siyabonga

Baba speaking to Thembi. She listens patiently.

Siyabonga: All right – he just said he would like to add something here – the very important point that ehm – the children from the centre – that have been there, ehm, until, you know – from very young age until now – are very helpful at the centre, in many ways and even at school, they always look after the young ones and – they taught them that they must report the other children – not because they must get a hiding – but – to help them, because they are not with them at school and – ja.

Researcher: Ok.

Siyabonga: Because they are known that – there at the centre they are Christians, they're from the mission, so if one of them does something wrong, and then it's like – the whole church and Orphan Care centre is in a bad light because of that.

The children help each other, and then they would even come and tell Siyabonga that – this child was not like this when she came here, or when she repented, but now we see that she is doing something different, and then they will all come together, and try to help that child.

Researcher: So the children actually monitor each other? (Still mumbles something).

Thembi: Yes.

Siyabonga: They always ehm, make sure or try to guard the children, that they don't have bad friends, especially at school.

Researcher: So, do the – sorry, can I ask something?

Thembi: Mmh.

Researcher: Do the children also – like if the one child notices the other child has a problem – do they try to help each other, amongst each other?

Siyabonga: Yes, they do help each other. If it's not something – like major – even if it's at school – right there, they can help each other, if there is something wrong with the other one.

Thembi: And – (still translating) and if that – the other person doesn't allow them to help them, or if he rejects the help from them, then they will come to them and tell them.

Siyabonga: And he said in the beginning they really didn't ehm, worry about them, they didn't notice that they had like, groups – like they were in the same building, but this one had no good relationship with the other one, they were like in groups, but then they stopped that because they wanted them to act like a family – you know, always together, and treating each other the same way.

Researcher: How did they overcome that?

Siyabonga: He said they spoke to them and told them that, in this place we do this and that, we don't want groups – we want you to treat each other in the same way.

Researcher: Mumbles something to the effect of – “and then they treated each other in the same way, that's nice”.

Researcher: What else did I want to ask? Maybe I should just ask him – what further support should be given to AIDS orphans at day care centres? Like you can maybe mention to him at Kulani they don't have all the support that Kovongo has. What support does he think – ja.

Siyabonga: Yes, he thinks like – gardening ehm – or making a food garden will help the centre a lot – and they need somebody to be in charge of that, because the Auntie has got too much work already, she can't be in the house and in the garden as well, at the same time, that is the main thing.

And that will (a bit unclear) generate an income for the centre in another way, it will help the centre a lot – financially, and even – food wise, you know.

Thembi (adds): I think, the amount of food will decrease that we are actually giving them now, because they will produce themselves.

Siyabonga: And he says, because they're very faithful and committed children, so it's nice if you ask them what they would like to be after they're done with matric, and they'll tell you what they want to do, and it's always nice to see their – dreams being fulfilled by other people who are willing to help them, like further their studies or – whatever they'd like to do after school.

(All the while, the researcher agrees, or shows involvement with what is being said).

Siyabonga: And that's – also encourages the young children to see that if you do well, at school and – if you really live a good life, and look after yourself, and live a good moral life, then what will happen after you –

Researcher: Ja

Siyabonga: - God will bless you, and – yes.

Researcher: Ja.

Siyabonga continues.

(Researcher tells Thembi to keep the mike close to her mouth because of the noise outside).

Siyabonga: And he said they really enjoy it if somebody comes here, and take them out – maybe, to the game park or –

Researcher: O really?

Siyabonga: - to some places where they can see something that they have never seen before. Like – they've been to Durban, to see the – to the beach and they were very happy. And Femke (a girl from the Netherlands) also took them to some kind of historic place here, and they were very happy.

Researcher: So actually, it would be nice if one could give them – maybe more – educational opportunities like that, that they can go out, and see other things, and so on?

Thembi: Yes.

Researcher (laughing): He's giving me very valuable information – that's what I've been looking for! But the ladies just didn't think of it. Ehm ja – anything else? Any other support?

Siyabonga says something. Pause.

Researcher: What does he think – in beginning – because this is now – “what further support” – he mentioned a few things – ehm, does he for instance feel they would need further support in cases where abuse has taken place?

Siyabonga: Yes, he said what he has experienced till now is that if they really repent fully to the Lord, then they don't need any – help in that regard – yes because like abusive conditions – you can imagine, it's something inside, you know. In that way –

Researcher: They must still, they must still get away from home – I mean, where that thing takes place.

Thembi: Ehm, what do you mean like – because, they are at the centre already, and –

Researcher: But what about Kulani, where the children cannot be taken out of those conditions, where they stay, and like the Aunties also said, they can see something's wrong, but they don't speak about it.

Siyabonga: Eh – he suggests that maybe we must – or, build like a place for them where they could sleep, and then they can just visit their grandmothers regularly and so on. In that way they can notice if the child has changed and then – after the visitation to the grandmother or whenever – then they will be able to – ask the grandmother what happened, because they see, so and so has changed now.

Researcher: After he has been working with the children for so many years, what is – what is one of the most important things that he learnt?

Siyabonga: He noticed that ehm, you need to show love, every time, and that the kids needs love from you all the time.

And he says that many children are – the children are not the same – some will show love – back to you - some will just act as if – they don't care, you know. But you – as a care giver you mustn't say – ok, I also don't care, but you must continue to show love until you win them.

Researcher: Why is it so important to show love?

Siyabonga: It's important to show love to them, for them to see that, you do love them, and – so that they can repent, otherwise – they will just – go back to where they came from if they don't see any love from you, then what's the difference, if the situation is the same from home and – as well as at the centre.

Researcher: In what ways do the children show that they have this longing for love? Do they like – look for attention, or -

Siyabonga: He has said that the children are not the same, so it's always different, you know. Some will show love to you, some will just – (he continues to talk) – some will just keep quiet and not say anything and act as if they don't care – if you show love to them or not – some will just openly say - you even can see that they do need love or, ja. So it's very important to look at them carefully, otherwise you will end up speaking to those who are open to you, and forgetting about the other ones that really need more love, you know.

Researcher: Ja, ja. What – (Siyabonga speaks again already).

Siyabonga: So it's good, even if the child keeps quiet, to try and speak to the child and make him laugh or –

Researcher: Oh ja. What can the care centres do to help those children that are like too closed up and absorbed in themselves? How can the care centres help those – in what way do care centres help those children in that they couldn't have been helped otherwise?

Siyabonga: And he says he always tried to – they always try to get very close to them, and like ask them to do different things, to be – more involved with them, you know. Even if they go out, just ask those children to go with them, and it helps a lot to build up a relationship.

Researcher: You can even mention more example if you can think of more examples. Or even if you can think of a particular example or child.

Baba: And he ask to do something small for him – not a difficult job like – eh, polishing shoes, or asking them to fetch something for him, ja.

And he does it for the sake of communicating regularly with the child.

Researcher: So he knows all the children personally? From both day care centres?

Thembi: No, I don't think so. Ja.

Baba: - And then that helps to build up a relationship. And then, now and then in your communication, you can ask – “Do you have a problem?” And so on. And if – he always tells them, if they have a problem, they must speak to him, and so on.

Researcher: Ehm, what did I want to ask now? Does he notice with some of the children that they don't know at all, how to build relationships? – like we will know – ok, if you have a relationship with somebody, you trust that person, you will try not to hurt that person, like – that they've got no idea of how to stand in a relationship. You'll be kind to them, and they'll be loving, and then one day, they'll just react completely differently, and you don't know, why they react like that. Maybe because they didn't have like – stable relationships at home.

Baba: He says it happens, and sometimes, fighting will take place among the children.

And – as those things happen they always – what happens that when the children come to the centre they will sit down with them and tell them what they must not do – and if they have problem or if they've been hurt by somebody, they must come to them and speak to them, not try and solve the problems while the care givers and older people are there for them.

Researcher: I didn't understand that last point. Can you just explain?

Thembi: I mean that – that they don't like make like decisions among themselves, on their own, without consulting with the care givers first.

Researcher: Probably also that they don't end up fighting or what?

Thembi: Even if it's fighting – not trying to solve the problem through fighting and things like that.

Baba: And what happens is that they go back and make right and reconcile with their families – the same families that abused them before.

And he says that makes a good relationship between the child and the family, because they are very touched that the child has now come back and say that “I wasn’t right” and, doesn’t say anything wrong about them, and they just come to apologise.

They always encourage them and teaches them first of all to seek the Lord with all their hearts, to forgive and – not to always look at other people’s mistake – even if they have abused them before, but they must always think of what was the reaction when they abused them. Didn’t they get angry at them and if there was anger – they must go back and make right with their families.

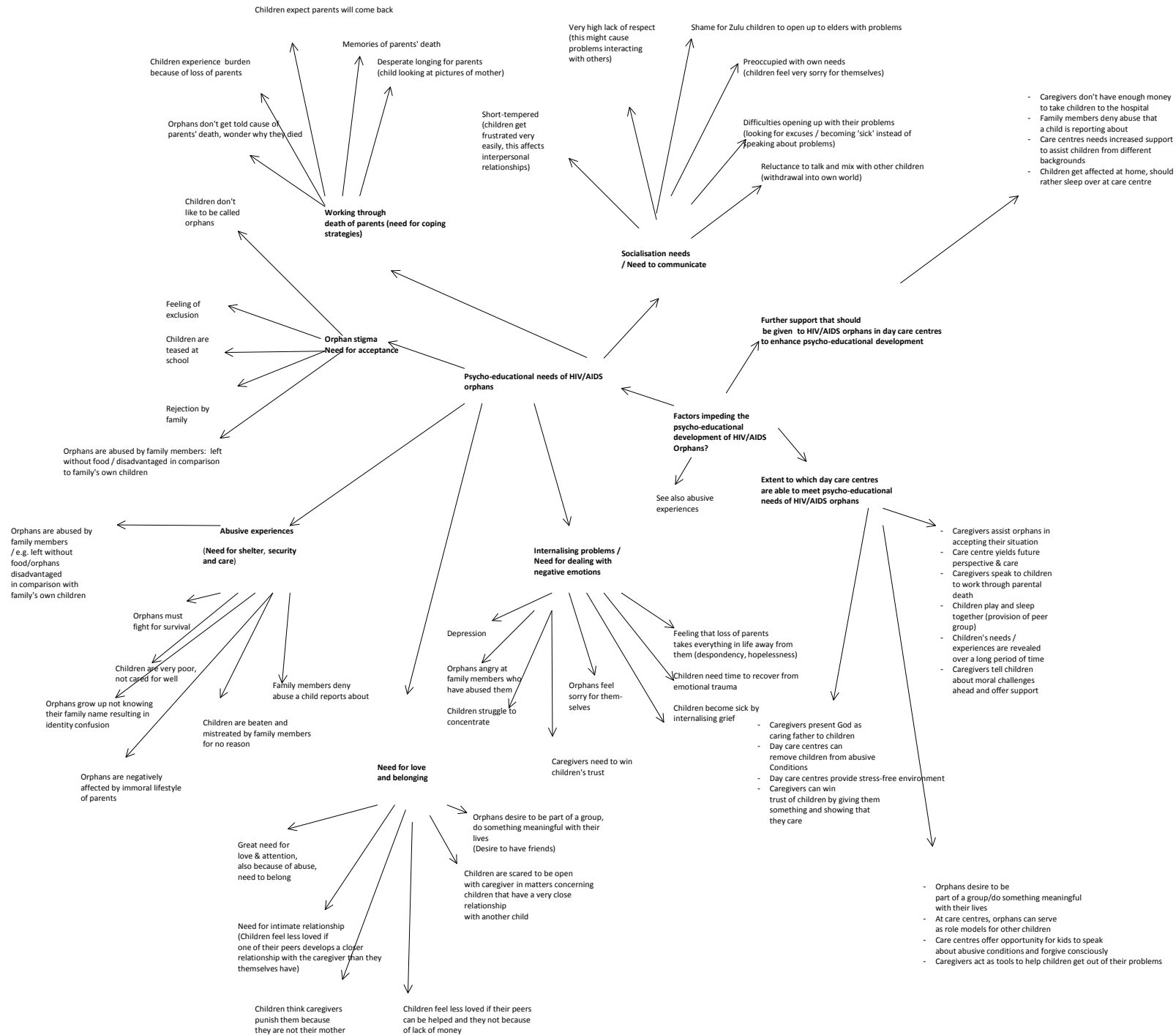
Researcher: Just to summarise the second research question of mine – ehm what are the needs with which the children arrive at the day care centre, if they arrive here the first time? What are their main needs? One obvious one is maybe the clothing and food, but I would just like to know, what – if he could just maybe sum it up – like – in a few sentences. What are their needs, and how can the day care centre help them? Or – ja.

Baba: He says they always have physical and spiritual need when they come – like they’ve need for clothes and – maybe school material and so on. But the greater need is the spiritual help or emotional – help. So what they do is that – because many children come to the centre – they have anger, or hatred – you can name it, you know. But they always – teach them, and try to bring them closer to the Lord, and make them understand that they are new creatures now, so the past is gone. They must start living a new life.

Appendix G

Psycho-educational needs of HIV/AIDS orphans as perceived by their caregivers	Factors impeding the psycho-educational development of HIV/AIDS orphans	How day care centres are able to meet the psycho-educational needs of HIV/AIDS orphans	Further support that should be given to HIV/AIDS orphans in day care centres to enhance psycho-educational development
Socialisation needs / Inadequate socialisation			
• Orphans are very quiet • Orphans don't want to talk • (Unwillingness to express themselves) • Orphans don't want to mix with other children • Children are afraid to speak to elders (shame for Zulu children) • Children look for excuses (big problem) & become 'sick' very often • (Isolation) • Children are scared to be open with caregivers in matters concerning children that have a very close relationship with a caregiver • Orphans have difficulty opening up • Orphans are in their own world • Orphans are very sorry for themselves • Need for friends • Not mixing with others • Very high lack of respect • Short-tempered	• Orphans are abused • Orphans are excluded from their families • Orphans are left without food • Orphans have to seek shelter • Orphans feel unwelcome in their homes • It is a shame to be an orphan • Orphans are disliked • Orphans feel worthless • Orphans are beaten	• Care givers assist orphans in accepting their situation • Care centre yields future perspective & care • Caregivers speak to children in order to work through parental death • Children play and sleep together (provision of peer group) • Children's needs / experiences are revealed over a long period of time / orphans can be helped • Caregivers tell children about • moral challenges ahead and offer support • Caregivers present God as caring father to children • Day care centres can remove children from abusive conditions • Day care centres provide stress-free environment • Caregivers act as tools to help children get out of their problems • Caregivers need to win trust of children by giving them something and showing that they care • Orphans desire to be part of a group/do something meaningful with their lives • At care centres, orphans can serve as role models for other children • Care centres offer opportunity for kids to speak about abusive conditions and forgive consciously	• Caregivers don't have enough money • to take children to the hospital • Family members deny abuse that • a child is reporting about • Care centres need increased support • to assist children from different backgrounds • Children get affected at home, should rather sleep over at care centre

Appendix H



Appendix I

POSSIBLE THEMES/ IDEAS/RESEARCH QUESTIONS ANSWERED

Factors impeding psycho-
educational development
of HIV/AIDS orphans

How day care centres are
able to meet psycho-
educational needs of
HIV/AIDS orphans

Further support that
should be given to
HIV/AIDS orphans in day
care centres to enhance
psycho-educational
development

1st interview with Mama

Mama (Translator and Mama laugh heartily, then translator begins to translate): It is very heartbreaking when they come here, because some of them are very, they are very quiet and they are very sorry for themselves, you can just see – sometimes they don't want to talk, they don't want to even mix with other children. So what she will do is that she will try to get closer to them, maybe at first by giving them something nice always, and if they do something nice, and then she will be very happy about it and show it to them – you know – to make sure that they see that she appreciates everything that she does for them. The other way that she does it is that maybe if she sees that the child is getting close to one of the children and then she will send that child to find out if there is a problem, if the child is scared to speak to her or something like that.

Mama continues to speak, afterwards, Thembi translates. Mama takes her time to expound on what she wants to say.

Some of them will come to her and they will tell her that they still remember their parents and they are just wondering, why did they die and what was the cause of their death? And she will speak to them and tell them that they might accept it. Then as they came here, there will be more nice things for their future, and they will live nice here, they will be taken care of.

Researcher: So often they don't even know why their parents died?

Mama: Many times, eh – most of them don't know what was the cause of their parents' death – then - she said some of the children will go to the grave every time, and just sit there and think, maybe the - her mother will come back – and then she will – that happens especially when they - the first weeks when they come here, and then she will talk to them and then pray with them, and then afterwards everything will be fine – because the members of the family or the relatives don't tell them what was the problem, was the cause of their parents' death.

Researcher: Why don't they tell the children?

Mama: It's like a normal thing here – people won't say, even to older people, they won't tell you exactly what was the cause of their – even if it's AIDS, they will just say – no, the person was sick for a few days with a stomach ache, or something like that – but they would not be specific to tell you exactly what was the cause.

Researcher: What other problems do these children struggle with? Anything – like she can observe them all day long (researcher and translator laugh).

Thembi: Begins to translate

Researcher (continues): - and even if she wants to tell me more about how they arrive here – what she told me first, she can even elaborate on that – it's very interesting!

Mama: One of the things is that they cry often – even if something small happens to them. Maybe they misplace their things and then they look for it and they don't find it – they just cry, and say, because there are so many people here, and things like that. Then some of them, that's actually a big problem – when they start - try to look for excuses so that the Aunty does not see that there's something wrong with them. Or if they have a problem, like excuses, they become very sick very often, then but actually when she sits down with them and asks what is the problem, then they will start opening up like, for example one of the children who said to her, she still remembers because her mother passed away in front of them – what was her last reaction, and all that, and then she will just speak about, and afterwards, they come right, they play around with the children, ja.

Researcher: So that maybe – because of the stress they went through, afterwards – why is it that they struggle to talk, or that don't want people to notice? Is it a shame for them to be an orphan?

Need for friends

Mama: So eh, the problem sometimes is that, I mean as Zulu people, if you are young – many times you are very scared to be open up with our problems to the elders, you prefer to even go and speak to your friends, and things like that, but not, you know, older people, because, eh, it's actually, for the things you have done, it's like – a shame for you if they get to know all those things, and then maybe, the other thing is that, eh, they don't like to be – there is a Zulu word, *intandane*, which means, an orphan - they don't like to hear people calling them orphans and -, because it actually reminds them of what happened to them, and they feel excluded, you know, from normal children who have both parents.

Researcher: So that's why she also tries to use the friends to speak to the children, because it's easier for them to speak to their friends, and then she tries to find out – like she said earlier on, what their problem is.

Mama: Sometimes it does help a little bit cause then they can get to know each other children themselves, and they can start speaking, and then maybe they can just check on her with other things, because they spend most of the time together, like they play together, and they maybe sleep together as well. And then she said the other time they - they found out that one of the girls would look at the pictures of her mother, and then she will get sick, like get a headache or something like that, but then afterwards, when they spoke to her, and then she opened up, because one of the children noticed that she was always looking at these pictures, and they will just –

Researcher: (Reminds Thembi to go closer to the microphone).

Thembi (laughs a little bit, then translates): - and then - they will just see, I mean, the change, you know, in her face and everything..

Researcher: After one of the other children spoke to her?

Mama: No, after they had noticed that she was looking at those pictures, so they were able to see that there was something going wrong with her, and then - in that way they helped the Aunty as well.

CODES

- 1-Orphans are very quiet
- 2-Orphans don't want to talk
- 3-Orphans don't want to mix with other children
- 4-Orphans are very sorry for themselves
- 5-Children are afraid to speak to elders
- 6-Orphans wonder about parents and why they died
- 7-Caregivers assist orphans in accepting their situation
- 8-Care centre yields future perspective & care
- 9-Orphans don't get told the cause of their parents' death
- 10-Children think their parents will come back
- 11-Caregivers speak to children to work through parental death
- 9-Orphans don't get told cause of parents' death
- 12-Orphans cry very often & easily, easily get frustrated
- 13-Children look for excuses & become 'sick' often (big problem)
- 14-Children don't open up easily
- 15-Children remember the death of their parents
- 5-children afraid to speak to elders (shame if they get to know about problems)
- 16-Children don't like to be called orphans Feeling of exclusion
- 17-Children play and sleep together (peer group support)
- 18-Child looking at pictures of mother

Appendix J

















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