

missionaries specializing in work with AIDS patients came to SEDOS in the hope of sharing with members their practical experience with AIDS education, prevention and treatment.

Sr. Kay Lawlor, MMM. one of those who visited the Secretariat, gave us a copy of the Workbook she developed in conjunction with the Ministry of Health of Uganda for use in secondary schools and with adults. We have included this concise and practical workshop-manual in this issue of the Bulletin. It is detachable and the author has given permission for it to be duplicated and disseminated for non-profit educational purposes.

On the last page of this issue is an order-form for a 125 page Guide which is intended for all international workers and travellers who must be well informed about the international realities and myths about HIV and AIDS. The Guide includes information on risks to travellers, avoiding infection and safety measures for health workers.

The next issue will have further materials on AIDS.

NEWS

SEDOS SILVER JUBILEE CELEBRATION

The SEDOS Silver Jubilee Celebration at the SVD Generalate on December 12, 1989 was a memorable occasion. Two hundred and thirty members participated enthusiastically in the varied events of a day which began at 9.00 am. and came to a joyous conclusion at 9.00 pm.

Fr. Michael Amaladoss opened the programme presenting an excellent paper on MISSION FROM VATICAN II INTO THE COMING DECADE. A paradigm shift has characterised the theory and praxis of mission since Vatican II, he said, as a result of which it is the Reign of God which has become the focus of mission. But Fr. Amaladoss asked whether, in the context of contemporary experience, we need to take another step to meet the challenges of the coming decade. Before the Council the theology of mission was done by the missionary from his or her point of view. It was a view from the centre to the periphery.

The Council and the Post Conciliar period deepened and broadened the perspectives of mission but the approach was still from the centre, from above, conceptual and abstract. He proposed a new point of view:

- from the periphery, observed from the Third World, by one of the younger Churches still regarded by many as the object of mission;
- and from below, not approaching mission conceptually but questioning it from the experience of contemporary reality.

The thought-provoking development of this point of view led to very lively discussion in the group sessions and in the feed-back to the speaker. No doubt there will be further reflection on this important paper which we have made available to members in English, Italian, Spanish and French.

Audio Visuals: Two video tapes, one on women in India the other on the situation in Brazil proved to be a major attraction after lunch. There was "sitting room" only! The attendance was so great that once you were in you could not get out and the T.V. screen had to be hoisted on to a table to enable all to have a good view.

The SEDOS Annual General Meeting which took place in the afternoon reviewed the work of the previous year. "Covenanting" had been one of the key ideas at the origins of SEDOS. The Executive Committee proposed that members should consider the increasing importance of this concept for SEDOS in the future. A full account of the meeting is being circulated to all members. Members' suggestions for future SEDOS activities and proposals for SEDOS seminars, could keep SEDOS busy for many years!

The Mass: The heart of the day's activities was the celebration of the Eucharist, a mass of Thanks giving carefully prepared by Sr. Margaret Loftus, SND, and celebrated in the beautiful SVD Chapel in the late afternoon.

Jubilee Dinner: We had assumed all would not fit in the bar - the converted SVD visitors' dining room for the 'aperitivo' which preceded dinner, but we were wrong. All managed to fit inside and to enjoy the friendly atmosphere. Few could have foreseen the transformation of the lecture hall where earlier in the day Michael Amaladoss had delivered his lecture. It had become a splendidly cheerful dining room which seated 220 of the participants for an excellent meal.

The President: The address of the President, Francesco Pierli, Superior General of the Comboni Missionaries, like all good after dinner speeches, was long enough to cover the essentials for the occasion and short enough to be interesting. He noted the remarkable changes which were taking place in Europe today and compared them to the equally remarkable changes which were taking place in the Church during the Vatican Council when SEDOS began. SEDOS had helped missionaries to find their place again in the post conciliar situation of the Church in the world. The SEDOS RESEARCH SEMINAR ON THE FUTURE OF MISSION in 1981 had set him personally on a renewal path of profound sharing. This is still going on. The changes of the year 1989, or even of the year 2000, do not disturb him. He did not want to be a spectator but a persevering actor with other women and men missionaries, specially those in SEDOS, for the coming of God's reign in this modern world. He urged the members of SEDOS to continue along the path of renewal, open to the newness of the Spirit and to be ever more ready to spend themselves wholly for the coming of that Reign.

The previous SEDOS President, Helen McLaughlin, Superior General of the Sacred Heart Sisters, proposed the Toast of SEDOS and the President cut the cake which was of a symbolical and rather missionary dimension, highly appreciated by those who were near enough to get a portion!

It was a good day, - many said, 'a great day'! It was a day in which we shared new and challenging ideas about mission, met with friends, new and old - (Benny Tonna, the first SEDOS Executive Secretary was there from Malta) - remembered with gratitude those who inaugurated SEDOS and accompanied its growth, reviewed the past and mapped out directions for the future of SEDOS, participated with joyous

conviviality in the Jubilee meal at which we applauded happily the performers from the five continents symbolising the missionary dimensions of SEDOS - the beautiful Burmese dance of welcome representing Asia, "The Kerry Dances" an Irish song representing Europe, the Ghanaian drum and song representing Africa, "New York New York!" representing North America, the playing of the haunting Indian flute from Chile representing Latin America, and the graceful spontaneous dances from Oceania.

The Newness of the Spirit: "Lord, may we be open to the creative newness of your Spirit" was the motif chosen for the event. The text illuminated the Assembly Hall during the day. It was taken up again in the beautiful banner in the Chapel executed specially by Carlos Pape and his SVD helpers for the liturgy of the Eucharist. It had appeared in the conclusion to Michael Amaladoss' paper. It was in our minds and hearts as we prepared for this celebration and it was in our prayers during the Mass. May it be an ever renewed reality in our lives.

A SELECTION OF GREETINGS

We received many telegrams and letters of good will. We have selected some quotations from them and share them with you. Messages from Cardinal Tomko and Cardinal Etcheagaray regretted their inability to attend as they were not in Rome.

Francis Cardinal Arinze, Pontifical Commission for Inter-Religious Dialogue, Vatican City:

"...I join with you and all the members of SEDOS in thanking the Lord for the good work that has been accomplished over the last twenty-five years. We in this office are grateful for the fact that SEDOS helps many people to reflect on aspects of the Church's mission which are our particular concern: dialogue with the followers of other religious traditions, attention to traditional religion, and the inner dialogue in society between Gospel and culture...."

Paul Cardinal Poupard, Pontifical Council for Culture, Vatican City:

"...Unable to participate in your celebration. I join with you in thanking the Lord for the twenty-fifth Anniversary of SEDOS. I express my warm congratulations to SEDOS personally and in the name of the Pontifical Council for Culture and wish you an ever more excellent information service. Warmest Greetings...."

Desmond M. Tutu, The Anglican Archbishop of Cape Town:

"...My warm congratulations to all those involved with SEDOS on 25 years of service to the Church...."

Ndingi Mwana 'a Nzeki, Bishop of Catholic Diocese of Nakuru, Kenya:

"...I want to congratulate SEDOS on this gracious occasion of the Silver Jubilee Year. It is a very fitting occasion, to celebrate, to thank God and to praise him for achievements attained and to ask pardon for mistakes. It is also an occasion for stock-taking in order to prepare for more effective services for the years ahead. My prayers for you on this occasion...."

Basil Meeking, Bishop of Christchurch, New Zealand:

"...You have my very good wishes. Be assured that my thoughts and prayers will be with you. And I shall rejoice in happy memories of working together with many members of SEDOS and its staff over the number of years I was in Rome...."

Jean Zoa, Archbishop of Yaounde, Cameroun:

"...I join with you in thanking God for all the good that he has accomplished through SEDOS during the past 25 years. I count on your prayers for my Archdiocese of Yaounde

Dr. Khoza E. M. Mgojo, The Methodist Church of Southern Africa, Natal, South Africa:

"...May your celebrations be successful and be accompanied by the power of the Holy Spirit so that they will be something always to remember. We too shall be remembering you in our prayers as you meet to celebrate this important Anniversary...."

George Daniel, Archdiocese of Pretoria, South Africa:

"...I wish you God's blessings on SEDOS on the occasion of entering your second quarter of century in existence...."

Nicole Fischer, Acting Director, World Council of Churches, Geneva:

"...On behalf of the General Secretary Dr. Emilio Castro I would like to congratulate you for SEDOS' Silver Jubilee Year. Your work started at a crucial time for world mission. A time for a renewed understanding of God's mission entrusted to His people everywhere in the world - mission from everywhere to everywhere. It opened up new opportunities for theological reflection, for acts of evangelism and new partnerships in mission. Your research centre has been able to play an important role, free to grow in this new time for the affirmation of mission. Dr. Castro has asked the Commission for World Mission and Evangelism (CWME) to represent the WCC on the occasion of the Silver Jubilee celebration, December 12th, 1989. Mr. Raymond Fung, officer for evangelism is looking forward to be our representative...."

John Mutiso-Mbinda, Pontifical Commission for Promoting Christian Unity, Vatican City:

"...Allow me to offer my sincere and heartfelt best wishes and congratulations on this occasion. I wish too to signal my appreciation for the way SEDOS has collaborated with the Pontifical Council for Promoting Christian Unity on aspects of mission and evangelization...."

Luise Ahrens, President, Maryknoll Sisters, New York, USA:

"...Congratulations to all at SEDOS for your 25 wonderful years of ministry. Best wishes for the future..."

Alejandro Rios, Superior General, Misioneros de Guadalupe, Mexico:

"...I want to thank you very much for the great service you offer to quite a number of Religious and Missionary people all over the world. The research and the topics discussed at the meetings and workshops prove to be of great help and light in the life of our Christian communities everywhere. SEDOS contributes a lot to discover the Church in and around ourselves. Thank you and all the team at the centre...."

Sisters of Charity, Tilburg, Holland:

"...We do appreciate your own valuable contribution to the work of SEDOS and wish you much strength in continuing to organise this important influence in mission today...."

Cornelius Braun, MSC: Superior General, Rome:

"...We are deeply grateful for the important work you are doing for the Church in general and for our various Congregations here in Rome. In particular, we Missionaries of the Sacred Heart are happy to be members of SEDOS...."

Ishpriya, Jeevan Dhara Ashram, India:

"...Greetings from the high Himalayas! Congratulations on the Silver Jubilee Celebrations...."

William M. Boteler, Superior General, MaryKnoll Society, New York, USA:

"...As one of our famous politicians says: "You keep hope alive"! That is what SEDOS has meant to the Church, to mission and to Maryknoll. I have only been acquainted with SEDOS for the last five years, but I can sincerely say, it has provided me with very good

orientation to the various trends, experiences and responses in the mission world. My prayer will be that such services continue as an important component of the Church's mission in the world...."

Pierre Haas, Superior General, Congregation of the Holy Spirit, Rome:

"...I would not like to allow this Silver Jubilee to pass without expressing to SEDOS my best wishes for this anniversary. May SEDOS be able to continue its service of the Mission today with the different institutes which compose it, and may it retain liberty of research through the Bulletin and its various meetings. It is an irreplaceable service and a powerful support to us in helping to promote the influence of the Spirit at work in the world and in the Church...."

Patricia Talbot, Superior General, Congrégation de la Retraite, France:

"...I send my best wishes and ad multos annos to SEDOS, and my gratitude to all who presently work for it, or have done so over 25 years...."

Claude Grou, Superior General, Congregation of the Holy Cross, Rome:

"...Congratulations to all those who have worked at SEDOS on the occasion of this Silver Jubilee...."

Nicholas Murray, Superior General, Missionary Society of St. Columban, Dublin:

"...Our Society has been enriched by our membership of SEDOS and we want to acknowledge that fact...."

Josephine Bushell, Notre Dame Sisters' Formation House, Zimbabwe:

"...I write to congratulate SEDOS on its Silver Jubilee and to wish you all a happy celebration and many more years of fruitful contribution to Mission. The opportunity I had to be closely involved with SEDOS during the years 1976-1982, including the 1981 Research Seminar and later service on the Executive Committee, I count as one of the great blessings of my life. I have wonderful memories of the rich sharings we had and the many friends we made. I also greatly appreciate the continuing service of the SEDOS Bulletin. It keeps me informed about developments and resources and also helps to sharpen the sense of mission in a global context and to foster our reflection on key issues of evangelisation today - inculturation, modernity, partnership, formation...."

Joseph R. Lang, MM; Executive Director, United States Catholic Mission Association, USA:

"...When I was in Rome, I enjoyed working with the SEDOS Executive Committee as I firmly believe that SEDOS is doing excellent work for those who are interested in mission...."

John Reilly, Jesuit Provincial Residence, Victoria, Australia:

"...Maybe the 10th anniversary of the 1981 SEDOS Research Seminar on The Future of Mission may be an occasion for organizing something similar...."

Christine Tan, Good Shepherd Sisters, Philippines:

"...I have not forgotten our meeting in 1981. Although I do not remember at present the content or thrust of the meeting, I do recall the spirit, the sincerity to reach out to the rest of the world, and to do well...."

David N. Power, Oblates of Mary Immaculate, Washington Theological Union, USA:

"...A jubilee is a good occasion to congratulate you and to wish you continuing success...."

Christine Middelhoff, Missionary Sisters of Our Lady of Africa, Kenya:

"...Be assured that the years when I was connected with SEDOS, are being remembered with joy and gratitude. Whatever small contribution I may have been able to make to the promotion of the Mission ideal, was surely outdone by what I gained from our meetings, both on general and executive level...."

Dieter B. Scholz, Jesuit Refugee Service, Rome:

"...I wish to take this opportunity of expressing my deep gratitude for the wonderful work you have been doing in the service of the Church's mission to the world. I shall remember you and SEDOS members in my prayers asking the Lord to guide you in strength and wisdom."

Cora Richardson, Missionary Sisters of the Holy Rosary, Dublin:

"...All of us here send you our congratulations on your Silver Jubilee, and wish you many more years of service to the people of God. I have happy memories of SEDOS materials..."

Thérèse Mary Barnett, Sisters of Charity, Bromley, England:

"...As one who was associated with SEDOS since 1967, I would naturally love to take part in this great event. But rest assured that I shall be with you in spirit on that day and shall certainly pray in thanksgiving for all that has been accomplished through SEDOS in its twenty-five year history, and that God may continue to bless your efforts for Mission into the Coming Decade. I continue to read your Bulletin with great interest"

Katharina J. M. Halkes, Emeritus Professor of Feminist Theology, Nijmegen, Holland:

"...From my heart of hearts I send you my greetings and congratulations on the occasion of SEDOS' Silver Jubilee! I should like to be with you in Rome on December 12th but that will be impossible. But I can join you in the Spirit who binds us together!

I have very good and inspiring memories of my stay in your midst in 1984 and 85. For me it was an experience of the Church as a 'discipleship of equals'. May God bless you and may you go on blessing and encouraging each other...."

Robert J. Schreiter, CPPS; Catholic Theological Union, USA:

"...SEDOS has made a tremendous contribution to the mission of the Church in the quarter century of its existence. I have been honored to have been part of its work now and again over the years, and always consider it a privilege to work with such dedicated men and women in the service of the Church's mission...."

Professor Gabriel Ojo, Catholic Laity Council of Nigeria, Ile-Ife:

"...SEDOS can count on my prayers for its increasing success in spreading the Good News and establishing the Kingdom of God on earth. Permit me to share with you the vivid impact which the involvement of the laity in the mission of the Church has been having in this part of the world throughout the '80s. If this impressive trend persists, a new era of the Church would have been established in this part of the world. May this new Pentecost make the Church grow by leaps and bounds to the advantage of the local and universal church."

Armand Garon, M.Afr; Pontifical Institute for Arabic and Islamic Studies.

"...Congratulations on the wonderful work achieved during the past years in behalf of the Church. God's choicest blessings for you and your collaborators in future initiatives..."
(We are very sorry to record the untimely death of Fr. Armand on December 21. We send our sincere sympathy to Fr. Armand's Community and to his many friends).

V.T. Gcabashe, Human Rights Committee, South African Council of the World Affiliated Young Women's Christian Association, Durban:

"...Congratulations for having attained such a long period of good and meaningful service to the Church. May God continue to sustain your work. Thank you again for the association that we have had. It is such associations that give one hope for the attainment of peace in the world...."

Luke Van Looy, Mission Secretary, Salesians, Rome.

"...Congratulations. I want to offer you a special word of thanks, always available as you are to us all...."

**RIGHT-WING RELIGIOUS SECTS AND
CHURCH-RELATED GROUPS
IN SOUTHERN AFRICA**

Frans Timmermans, CSSp

INTRODUCTION

In Southern Africa the proliferation of religious and christian sects is as complex and extensive as it is in other parts of Africa.

Southern Africa is today a region in crisis - torn by war and violence, and full of refugees. According to Church statistics some 1,500,000 Mozambicans 400,000 Angolans and tens of thousands of South Africans have sought refuge outside their own country. The independence process in Namibia is now well underway, so most of the Namibian exiles have returned to their country. Over and above these expatriate refugees, inside Mozambique and Angola hundreds of thousands have fled the interior and settled around the cities. They have been driven away by the violence of the war and by the specter of hunger. A large number of these refugees and "displaced persons" belong to indigenous churches or to newly established pentecostal or charismatic communities, and many more are attracted to them. The so called mainline Churches are clearly perceived to be in solidarity with those who are suffering. They stand up for their rights and reach out to those in need. Especially in Angola and Mozambique, the Catholic Church experiences a great vitality and growth. In spite of this, these other forms of christianity continue to attract people and are experiencing rapid growth.

There is a clear distinction between sects and indigenous churches on the one hand and the Religious Right on the other. The Religious Right has made a definite political choice and professes a definite political creed. It includes both sects and churches. The Religious Right also refers to religious organisations which use the adjective "christian" or which are explicitly linked to a particular church. The latter are known as "church related groups". This paper will focus the Religious Right because it poses a particular threat to peace and stability in the region, over and above the damage it does by its aggressive proselytising action.

The region of Southern Africa, refers to Angola, Botswana, Lesotho, Mozambique, Namibia, Sao Tome e Principe, South Africa, Swaziland, and Zimbabwe. However, politically and economically Zambia and Malawi and even to some extent Tanzania belong to the same area, as "frontline states". They all belong to the economic union called SADCC and are all affected by the destabilising policies of South Africa. This paper will focus on areas where the activities of right wing groups is most felt. These groups have formed networks in all these countries. This became very evident during a recent international ecumenical symposium in Harare entitled The Misuse of Religion in Southern Africa. Sixty church leaders from the region took part in this symposium. This paper is largely inspired by the information and experiences shared.

PART I

THE STRUGGLE IN SOUTH AFRICA AND
THE RELIGIOUS RIGHT

The stability and the prosperity of all the countries in the region are deeply influenced by the political struggle in South Africa. They all suffer the consequences of the policies which uphold Apartheid and defend the economic and political status quo. These policies call for an ever growing violence against a majority more and more conscious of its rights and convinced that the time of final victory is near. The defence policies of the South African regime include the so called "total strategy" which calls for the destabilisation of the neighbouring countries. This strategy has largely failed in Zimbabwe but it has been very successful in Mozambique and Angola. In this struggle religion has been and is being misused for social, political and economic subjugation in the region. This misuse is done mainly by right wing sects, churches or religious groups.

In South Africa we have witnessed the rise of quite a number of these churches and organisations. Prof. Paul Gifford has described their identity and their influence in a recent book "The Religious Right in South Africa", Baobab Books and University of Zimbabwe Publications, 1988. He states that most of these groups are of American origin, "and reflect the views espoused by the religious right in the United States of America". As in Latin America, the movement pretends to be the safeguard of "the basic christian values of God, Family and Country". One of its main characteristics is its fierce anti-communism. Some of these groups have their origin in Europe, particularly in Germany.

It is precisely this anti-communism which pushed these churches and groups to become involved in South Africa's political situation. With the independence of Angola and Mozambique, professed Marxist Governments came to power, and the superpowers threw their full weight into the struggle for hegemony over the region. South Africa was considered vital for Western defence and for the survival of Western political and economic structures. It had to be defended at all cost.

A religious justification and motivation was not unwelcome for those powers who felt that they had no choice but to cooperate with the Apartheid system in South Africa and to support armed rebellions in neighbouring countries. It was the only way to save the status quo. Of course, economics was the bottom line. The Religious Right has made itself the champion of a particular brand of capitalism. They support its claim of total freedom for the free market system all over the world without regard for the cost in terms of human suffering and social injustice. This is particularly true for those who profess the so called "Gospel of Prosperity".

"Gospel of Prosperity" "The essential point of this Gospel of Prosperity is that prosperity of all kinds is the right of every christian. God wants a christian to be wealthy. True christianity necessarily means wealth; it inevitably brings wealth. Conversely, poverty indicates personal sin, or at least a deficient faith or inadequate understanding." Its prophet" is Kenneth Copeland, from Texas. In 1986 he conducted an international seminar in Harare on Evangelism and Prosperity which drew 4100 delegates from 41 African countries.

Among whites, the Gospel of Prosperity plays an important socio-political role. It gives them a good conscience about their disproportionate wealth gained at the cost of the misery of the many. During a time of threat to that wealth and personal prosperity this "gospel" assures them that it is their reward for being good Christians and has no connection with social injustices. Even for many poor people it has a strong attraction because it promises them an easy way out of their misery if they trust in the Lord.

The Religious Right and Evangelicals When I speak about the Religious Right, I am not referring to conservative theological stands or to a fundamentalist interpretation of the Bible, but to political and economic categories. Many conservative or fundamentalist churches or church related groups would indignantly refuse to be called "right wing". For instance, there is a group of mainly black evangelicals in South Africa, who call themselves "Concerned Evangelicals". They have publicly denounced the political agenda of the Religious Right. They issued a document, "Evangelical Witness in South Africa: a Critique of Evangelical Theology and Practice by Evangelicals Themselves". In it they profess their commitment to social and political change in Southern Africa. They state that, contrary to what many evangelicals believe, the Gospel calls for a christian commitment against injustice and for the defence of human rights, as well as for a society where these values are respected and promoted.

It must be said, however, that churches and sects of pentecostal and charismatic origin and those with a strong accent on individual salvation can be easy targets for politically motivated religious groups who seek to turn them into allies or who try to use them for their cause. This is actually happening.

International Links Support for or complicity with the Pretoria Regime comes not only from the United States. We find it also in various European countries with vast economic interests in South Africa. However, ideological propaganda in support of right wing regimes is more widespread in the US than elsewhere. Here we find associations like the "RAMBO" Coalition (Restore A More Benevolent World Order Coalition) and the Coalition on Revival, which, together with other private organisations, raise money in support of armed struggle against communism in Latin and Central America, as well as in Africa. They are connected with publications which use theological and biblical arguments to justify their actions. South Africa is described as "A nation of strong religious values" which has become "The Kremlin's Playground", submitted to "The Marxist Assault" and to be defended in the name of christian values. They quote "African Leaders" (the officials of the homelands) in support of their arguments, and attack the "Celebrity Leaders" (Tutu, Beyers Naude and Boussak) as "Dangerous Foes to the North". The same publication then quotes "True Christian Organisations" which are involved in the building of a new South Africa: Africa Enterprise, Campus Crusade for Christ, Full Gospel Businessmen Fellowship International, Youth With a Mission, Samaritan's Purse and Bible Pathway's Ministries. These are all right wing church - related organisations, many of which are operating in Southern Africa in various ways. In the Harare Symposium on the Misuse of Religion in Southern Africa, videos produced by such organisations were shown, proving clearly the link between business interest and so called evangelization programmes in South Africa. Jerry Farwell, Pat Robertson and others

pastors of the Electronic Church have openly come out in support of such movements. They support the South African Regime and have been spreading disinformation about the real situation of the black population.

Right Wing Churches and Groups The most vocal South African church, which is strongly U.S. linked, is the Rhema Bible Church (RBC) brought to South Africa by Ray Mc Cauley in 1979. "Rhema is best known for its strident preaching of the Gospel of Prosperity, which plays a political role in South Africa, diverting attention from the system which disproportionately favours the whites and telling good christian whites that faith will bring them even more wealth". The document of the Concerned Evangelicals mentioned earlier, strongly attacks the Rhema Church for its blatant support of Apartheid. Personal prophecy is widely used in this church, and by means of these prophecies the Lord Himself is quoted in support of the system.

Christ For All Nations (CFAN) is another movement in South Africa. It was founded by the German pastor Reinhard Bonnke, and has its headquarters in Germany. It conducts crusades in the African townships and is openly supported by the leaders of the Apartheid system. "This christianity of Rhema and CFAN and of the revival they represent, at best unconsciously acquiesces in the present system, diverting attention from its inherent injustice. At worst it is deliberately used to perpetuate the privilege of those who benefit from the present system" (P. Gifford cc p. 42)

Campus Crusade was born in California in 1951 as part of the cold war evangelical revival. Its main aim was to counter communism. Members believe that we are now living in the last generation before the Parousia, and that theirs is part of the final battle against the Antichrist. Their action is focused on universities and on leaders in society. It has established "Christian Embassies" at the level of the United Nations and in various countries, such as the US and Israel. It is particularly involved in all those "front line situations" in Latin America, Asia and Africa where major American interests are at stake. Campus Crusade is present in all the independent states of Southern Africa.

Winning Minds and Hearts (WHAM) is the South African state security strategy that uses religious arguments and organizations for its political purposes.

The Mainline Protestant Churches in South Africa Until recently, part of the Dutch Reformed Church used to provide a theological base for Apartheid. Officially the Synod of the Dutch Reformed Church has renounced such theological theses, but many still find in their religion a justification for Apartheid. The "Broederbond" is still representative of this hard line. Beyers Naude who was for many years a leading member of that church has, by his courageous struggle against Apartheid, opened the eyes of many in the Dutch Reformed Church. He inspired a countermovement and the Theological Faculty of the Afrikaaner University of Stellenbosch is a prestigious member.

Other mainline churches, such as the Methodists, or Anglicans, at times had unpleasant surprises with invited guest - preachers who came

with a right-wing message. They have in their rank and file right-wing conservative groups.

The Catholic Church Several right-wing groups are also active in the Catholic Church. One of them is the Catholic Defence League which is composed mainly of immigrant Catholics who are very critical of the Bishops whenever they make statements on political or social issues. Their criticisms received wide coverage in the Government sponsored media.

Other right-wing groups include:

Tradition, Family and Property which originated in Brazil and today exists in 22 countries. It is very anti-communist and anti-socialist and tends to smear all groups struggling against injustice and for human rights.

Young South Africans for a Christian Civilisation is closely linked to Tradition, Family and Property. Pretending to be a civic movement it bases its positions on religious principles. It has repeatedly attacked statements and documents of the South African Catholic Bishops' Conference.

Catholics against Communism and Terrorism: Opus Dei. This is an obscure group which according to church officials in Pretoria probably has nothing to do with the better known Opus Dei. They call themselves "a group of catholics united in action and committed to the eradication of all forms of communism within the Church." They believe (so they say) "that the church hierarchy has lost its direction and is walking along a path of self destruction and chaos". Amidst much insulting language it utters physical threats against the bishops.

The government controlled press gladly uses all such attacks by church groups for its own propaganda purposes because the political leaders themselves like to be portrayed as defending true christian principles.

Of course, the publications of christians involved in the liberation movement receive more and more publicity, in and outside South Africa: The Kairos Document, Evangelical Witness in South Africa, Road to Damascus, Appeal to the Conscience of Christians. The churches are part and parcel of the liberation struggle and challenge christians to become involved in action against oppression. The government feels threatened by such statements and in turn intensifies its support of right-wing religious groups. The state has even initiated rival councils to existing regional councils of churches, eg. the Western Cape Council of Churches.

THE RELIGIOUS RIGHT IN SOUTHERN AFRICA

NAMIBIA

Realising the influence of the Christian Council of Churches on the people, the South African Defense Force used the strategy called WHAM (Winning Hearts and Minds) to keep control over Namibia. It was aimed at conveying a religious and christian message to the people in order to

win them over to the state's policy and to eliminate all meaningful opposition. To that effect they use religious movements like Gospel Outreach, Full Gospel, Mission World (the equivalent of World Vision), Jimmy Swaggart Ministries, Youth with a Mission (YWAM), Africa Evangelical Fellowship, Bible Study College and Media Center for Christ. Jimmy Swaggart's programmes are shown every Sunday on TV. Cultural-religious-ethnic programmes like Etango in the North and Namwesa in Caprivi are used to counteract church leaders and church organisations. A huge evangelistic campaign was planned to coincide with the election campaign in Namibia, supported by right-wing groups in the U.S.

ZIMBABWE

Churches and church related groups stemming from the Southern United States have mushroomed in Zimbabwe since about 1982. Most of this information comes from Paul Gifford's book "The Religious Right in Southern Africa".

Life Ministries is the Zimbabwean appellation for Campus Crusade. They have a chaplaincy at the University of Zimbabwe and they conduct an extensive training programme for pastors and lay people in the local churches. They conduct seminars and retreats for government and business people in expensive hotels. They are also present in the refugee camps through relief programmes and chaplaincies, and have close links with some of the independent churches, like the Assemblies of God, the Church of the Nazarene and the Evangelical Alliance Mission. Often these Churches are lured into alliances with such right-wing groups because they are attracted by money and by the offer of pastoral training. Often these churches do not realise the nature of these groups.

Youth with a Mission was founded in 1960. It has now spread to over 190 countries and claims to have 5100 "long term missionaries" and 15,000 "short term missionaries" working in its evangelisation programmes. They started in Rhodesia in the 1970s and from Harare they coordinate activities in Mozambique and in Zambia. They have a Discipleship Training School and run courses of five to six months duration for youth groups as well as leadership training courses for indigenous churches. They run relief programmes among the Mozambican refugees and conduct concentrated evangelisation rallies in various parts of the country. The advantage of these short campaigns is that they can bring in people from outside on a tourist visa.

Full Gospel Businessmen Fellowship International originated in the US where it was founded in 1952. It alleges to have organised 600.000 men into local chapters in 92 countries. It advertises itself as interdenominational but is predominantly pentecostal and believes in the imminent second coming of Christ for whom they are preparing the "final harvest". It was founded in 1983 in Zimbabwe, from South Africa. Its creed is "the gospel of prosperity".

Jimmy Swaggart Ministries. He is fiercely anti - communist and almost as fiercely anti - catholic. He has called South Africa 'godly country' and proclaimed that the struggle in South Africa has nothing to do with race, but is instead a battle between Christ and the Anti-Christ - the white regime representing Christ and 'christian

civilisation'. Jimmy Swaggart Ministries are active in Zimbabwe since 1983. There is no evangelistic mission only relief work: Relief Ministries and Jimmy Swaggart Child Care International. He is operating in all four Zimbabwean refugee camps with big money, and is one of the NGO's investing most money in the camps. He also offers relief assistance to Mozambique, from Harare.

World Vision International is strongly linked to the U.S. government and reputed to be fiercely anti - communist. It refuses the distinction between humanitarian aid and mission work. It is a big NGO in Zimbabwe with a yearly budget of US\$ 1 million - 1½ million and is very active in the refugee camps. They were reprimanded by the National Commissioner for Refugees in 1988 precisely because they were openly using relief aid for their proselitising activities.

Christ For All Nations (CFAN) is not directly established in Zimbabwe but occasionally organises big international revival rallies in Harare. On those occasions they bring in prominent speakers. Almost all belong to the Religious Right and are spreading literature from the same sources. Actually Zimbabwe is flooded with this kind of literature produced by American evangelical fundamentalists. CFAN can regularly be heard on national radio and TV.

The Rhema Bible Church began in Zimbabwe in 1982 and is rapidly growing. It runs two bible schools, audio and videotape ministries, a prison ministry, a youth ministry, a hospital ministry. Its relief arm, Compassionate Ministries, is active in the four refugee camps. It is one of those churches preaching the Gospel of Prosperity. Rhema finances and supports the implantation of other churches. Some of these have been founded in the refugee camps. It works closely with Africa Enterprise which is an evangelical movement for evangelisation. Rhema uses young bible students for its evangelisation campaigns. It exerts a wide influence through its training programmes for Zimbabwean church ministers. Rhema teachers are working in the Africa Multi-Nation for Christ Institute, which is the biggest bible college in Zimbabwe.

In 1988 complaints had reached the Zimbabwean government about political activities of right wing groups in the camps. An investigation was conducted by the CIO (national security) but no evidence was found. The government keeps a watching eye on all these groups, well aware of their sympathies and alliances, but there is such a respect for religious freedom in the country that no action is taken against them.

"All these organisations, churches or ministries of varying size and influence promote a particular brand of christianity. They would all tend to call it 'Christianity' but what they promote is of a very particular type - recent, fundamentalist in theology, privatised and politically conservative. It is part of an American cultural phenomenon, and the links are obvious from their parent bodies, their literature, the books they use, their tapes and music, sometimes their funding, often their pastors. But these religious transnationals and their subsidiaries are not the only promoters of this kind of Christianity. Zimbabwe has witnessed a mushrooming of small, private ministries, products of the same social, cultural and political forces". (Prof. Paul Gifford)

MOZAMBIQUE

It is much more difficult to trace and locate the churches and church related groups in Mozambique, because of the war and the inaccessibility of the interior. But we can say that generally speaking the same groups are operating in Mozambique as well. Sometimes they lift the veil of their professed apolitical character and are caught in open support of the rebel movement Renamo. Such was the case for a church group calling itself "Shekina", an offspring of the Assemblies of God. Research was done on this case by the American journalist, Steve Atkins. Shekina's president is a white Zimbabwean: Michael Howard. In 1985 the church proclaimed in a letter: "Mozambique is under legal control of an anti - christian government. The Renamo forces are fighting communism. There are truly two governments in one nation... We believe that it won't be long before Renamo are in full control of "Mozambique: two years at the most..." Preachers of Shekina, including their president, went into Renamo territory and launched an evangelisation campaign among Renamo soldiers, which they claimed to be very successful. They did not limit themselves to preaching, though, but started providing intelligence services and doing fundraising for weapons. In 1987 one of their missionaries - an Australian who was caught doing these things was sentenced during a public trial and later pardoned. After his liberation he made a kind of public confession in the Sydney Morning Herald. He described how his apostolic commitment had been misled and misused for political purposes. The case attracted considerable attention in Southern Africa. It showed beyond doubt how ruthlessly religion is misused and manipulated, often without the "instruments" being fully aware of what is really at stake.

Although overt political involvement by these groups is rare, it is evident that the brand of christianity they propose turns the attention of believers away from the injustices in the region and from the whole political and social situation which is considered irrelevant as long as no interests of "western christian civilisation" are at stake. Through this message, and through their constant attacks, they try to obstruct the preaching and action of the main line Churches which favour social justice and the defense of human rights.

The mainline churches have been accused by these groups of only lifting their voices in protest against Apartheid and its evils, while remaining silent about abuses by left-wing governments. These accusations have been proved false. The bishops in Mozambique, Angola and elsewhere in the region have spoken out forcefully and frequently against abuses and injustices for which their local governments are responsible. They have stood up for human rights, for religious freedom and for the respect of fundamental christian values in society. The latest pastoral letter of the IMBISA bishops on the occasion of the Pope's visit is a good example.

III. CAUSES OF THE SUCCESS OF THESE RIGHT WING GROUPS AND CHURCHES

The Harare Symposium on the Misuse of Religion gave considerable attention to the question of why these right wing religious groups have been able to infiltrate so successfully into the region. There were few clear-cut answers. It was widely acknowledged that too little research had been done on this question. Many of these groups have been able to

operate without alerting the mainline churches. As a matter of fact, many of the church leaders present in the Symposium acknowledged that much of the information shared by speakers and participants had been entirely new to them, especially the networking of all these right-wing groups.

The following points were noted as contributing to the success of these groups:

Social Change Seen as Threatening: Reflecting on the rise of fundamentalism in both Christianity and Islam, Paul Gifford notices that such movements seem to grow in places where social change is perceived as particularly threatening. This is certainly the case for the whites in Southern Africa. However, right-wing fundamentalist religion seems to be a shortsighted answer to problems which will not go away by ignoring their causes.

Funding: The spread of these movements is helped by their access to considerable funding. Many of the indigenous churches courted by these right-wing groups have come to depend heavily on the financial resources of their donors. Thus they are more exposed to their influence.

Foreign Missionaries: The number of foreign missionaries may also be of some importance. The main line churches witness a constant decrease in their foreign missionaries, partly as a consequence of church policy. These other groups, on the contrary, are bringing in big numbers, especially from the southern United States. They are young, zealous and very active.

Development Versus Relief Work: Financial priorities are not without consequences either. The mainline Churches give preference to development programmes in the use of their money. These other groups limit themselves to relief help. They are not interested in changing the structures through development programmes.

Training Local Leaders: They are heavily involved in the training of local leaders for the indigenous churches and thus gain influence.

Use of the Media: Much more than the mainline churches, these groups make a massive use of the media in all forms: TV, video cassettes, radio, audio cassettes, books, publications and correspondence courses.

Submissive Resignation: Finally, this kind of Christianity has definite political and social effects. Citing Huntington's words in a comparison with Latin America, Gifford says: (This kind of Christianity) "removes its adherents from social struggle and reform, places the onus on God rather than humans to act, and results in submissive resignation while waiting for Jesus' return to bring about change." This is useful for those with interests to protect. Financial contributions to such congregations can thus easily become a kind of investment.

WHAT ACTION TO TAKE?

Research The Harare Symposium drew up a plan of action taking into account the urgency of the situation. EDICESA, the Ecumenical Documentation and Information Center of the Protestant Churches in Southern Africa, will organise the research called for by the participants in view of a better knowledge of the situation regarding the Religious Right in the region. That was the only well defined resolution. The rest involved long-term planning and calls for strategies to be worked out by the churches.

Financial Dependency The financial dependency of almost all African congregations and churches is high on the agenda of the Zimbabwean Council of Churches.

Training of Pastoral Workers Attention will be given to extending theological training to the laity. More attention must be given by pastors to the personal needs of their parishioners and to the healing ministry.

Most of the resolutions of this ecumenical Symposium are already on the agenda of the Catholic Church in its pastoral plan. At the level of IMBISA a project has been adopted to set up a Theological Institute for the on-going training of pastoral workers. The institute, in collaboration with local universities will also provide courses aimed at the intellectual elite.

Ecumenical Training Programmes for Indigenous Churches Main line Churches can not leave the training of pastors and pastoral workers in the indigenous churches to these right-wing groups. The mainline churches are spending considerable sums for the training of their own ministers in fully accredited seminaries and theological faculties. Why not offer their support and assistance to these small and often poor churches by allowing them to attend their training programmes or by offering them the services of trained theologians? We can thus prevent them from being indoctrinated and used by right-wing groups.

In Zimbabwe ecumenical training programmes for church leaders have already started. In Manica Province (Diocese of Mutare) an ecumenical pastoral committee has been set up. Eight churches are taking part in it. They are committed to helping the indigenous churches in the camps by means of bible and leadership courses. In setting up these courses, we discuss content and method together and then share the work and financing among the participating churches. These ecumenical initiatives have only started recently. We hope to extend them to the Northern area of Zimbabwe where two more refugee camps are established. It is important when working with church leaders in the camps to keep in touch with the leadership of these churches at the national level. We inform them about what we are doing and teaching and are assured of their support. We would like to see similar initiatives develop in other countries where there are large groups of Mozambican refugees such as Malawi, Zambia and Swaziland. Needless to say that the right-wing churches, sects and groups are not interested in such ecumenical cooperation.

Ref. Prof. Paul Gifford, "The Religious Right in Southern Africa",
Baobab Books, University of Zimbabwe Publications, Harare, 1988.

RELIGION AND CONSERVATISM

Desmond O'Donnell, OMI

That we are in a period of sudden and serious change in society is generally accepted and that a similarly pervasive change is occurring in the Church is generally accepted too. The emergence of environmental change always calls for a response in individuals on a continuum of FOR or AGAINST the change.

This is obviously so in the Church today and in religious life; people are more or less in favour and more or less against change. Some bishops encourage lay ministries and some do not; some priests preach defensively and some do not; some religious fear change in community life and some do not; some layfolk have banded together against change in the Church and some have not.

In this article I wish to offer reasons which seem to show that a stance against or for change is not fundamentally a theological one. In fact, despite the many reasons given for opposition to change the stance would seem to be often subconsciously motivated. I wish to look at some studies, both theoretical and empirical which try to discover the underlying experience and dynamic of the 'conservative'.

It will become clear of course, that the word 'conservative' or its alleged opposite, 'liberal', are not entirely simple but that they are at the same time distinct and fairly definable. The broad concept of conservatism that would have been accepted in, say The Authoritarian Personality by Adorno, et al, has undergone some scholarly analysis during the past thirty years. From part of this analysis, I will try to show that conservatism or its opposite, manifesting themselves within the Church, springs from a person's fundamental orientation towards his or her world and not from a theological position. In fact, a person's theology or religious behaviour in this regard might have their source in personality type and subconscious motivation.

What Is Conservatism? The label 'conservative' is popularly used to describe an attitude which manifests itself in opposition to change and in efforts to maintain the status quo; it indicates a stronger than average reverence for the various ordering institutions of human society and for authority structures which direct the way people live. But let us look at it more broadly and more deeply in some theoretical studies. Frank S. Mayer in Orientations, defines conservatism as the stance which favours governmental power and opposes egalitarianism. He derives his definition from a dialectic within the 19th century liberal traditions with respect for all traditional values. In the end, he offers a synthesis and description which stresses concern for virtue, order and traditional structures. For Hayek, in most of his writing, conservatism may be defined as an attitude which involves fear of change, fondness for authority as limiting change, distrust of those with ideas endemic of change, a proprietary conservation of the store of knowledge and a very cautious balancing of freedom with order, justice and tradition.

Empirical studies claim that it is possible to identify a distinct conservative attitude. Adorno and his colleagues precipitated an

avalanche of research on conservatism when they published the already mentioned, The Authoritarian Personality. In general, they claimed that their studies demonstrated a correlation between conservatism, authoritarianism, dogmatism, ethno-centricism and even with fascism. Some of their conclusions - notably their equation of authoritarianism with fascism and with neurotic tendencies in the respondent - have been challenged as invalid.

Robert E. Lane in his Political Ideology, found that conservatives had a gloomy view of life, a high regard for social hierarchy and a strong devotion to private property.

John L. Ray in an article 'Acceptance of Aggression' claimed to show that the conservative experiences people as basically destructive or aggressive and responds to life generally on this assumption. He claims to have found that the conservatives mostly preferred to deal with the sensible and physically measurable aspects or entities in life.

Liu and Pallone in Catholics in the U.S.A. claim that their studies show that religious and political liberalism go together as do religious and political conservatism. They pointed out that the Catholic newspapers, National Catholic Reporter and The Wanderer, take consistently opposite views on both political and religious questions. However, these authors failed to find a similar coincidence of views in a later study of the general Catholic population.

No Anxious Seminars! Although not a result of empirical study, this quotation from a speech by President Nyerere of Tanzania is of interest: "It seems that the Church in particular, finds a special problem in Socialist states. It has traditionally found little difficulty in operating in capitalist states. In such situations, the Church as an institution does not, as far as I know, hold anxious seminars about its role in such conditions. I find this odd" (Amecea Doc. Service, no. 218, 1981). His statement may be somewhat outdated and now inaccurate, but it has something to say about the Church in general when faced with a more change-oriented political situation, such as socialism.

Bringing together the self-evaluation of earlier writers on conservatism and the mostly politically-directed investigations of the later studies I outlined, the contra-distinction between conservative and liberal might be schematically expressed:

Conservatism	Liberalism
Resistance to rapid and possibly uncontrollable change.	Desire for and confidence in change as likely to be beneficial.
Satisfaction with the status quo.	Movement towards egalitarianism in social structures.
Pessimism and suspicion with regard to human nature.	Optimism regarding, and faith in human nature.
The virtues of order, duty, obedience are stressed.	A preference for some form of socialism.

Social structures should ideally be hierarchical.

Personal freedom is seen as a prime value.

Acceptance of and some expectation of aggression.

A willingness to question all law and all institutions for their improvement.

Reliance on punitive control to keep order. Inclined to be more aggressive than others. (Aggression can be passive or active).

Expectation of and hope for non aggressive action to achieve change.

More at home with sensible and physically measurable entities.

Suspicion of the equation of law with order

There must surely be some message here for religious conservatives.

One final theoretical study is that of Michael Maccoby - Emotional Attitudes and Political Choices, which he undertook under the guidance of Erich Fromm. He speculated that an individuals' attitudes towards society spring from their psychological polarity in relation to what they called 'biophilia-necrophilia' continuum. The biophilic liberals love life and all living things and so they express optimism and confidence in human nature. They value freedom, utopian goals and any change from which growth might seem to eventuate. They eschew stagnation and violence as inimical to life. The necrophilic conservatives love inanimate things like property and material goods. They are suspicious of people and of all change; They prefer the static and stratified systems they know and they value authority which protects their valued possessions or positions. They are wary of utopian promises and they will readily resort to veiled or overt violence because they expect aggression and strongly believe in the necessity to defend law, order and 'good' government.

Maccoby then measured 1,200 people to assess this 'love of life - non-love of life' factor, together with their view on various political and social issues. He discovered a significant and close correlation between 'non-love of life' tendencies and aggressive conservative views which supported traditional authority and opposed change. Factor analysis pointed up the theoretical expectation that the biophilia-necrophilia polarity was expressed in the respondent's social attitude. Since a person's social and religious attitudes must surely interact positively, we can suspect strongly that the religiously conservative person would tend towards the necrophilic syndrome, as described and discovered by Maccoby.

In view of this and allied research, it seems necessary to deepen the definition which identifies conservatism with resistance to change. The conservative strongly values all the good things civilization has produced; they enshrine, embalm this wealth in their ideology or in their theology. They are attracted by the finished work, the closed system, the well defined concept, the static hierarchy of anything. The liberal seems to delight more in process, in the flux of life and seems to be concerned for the freedom which they think will allow further growth. The conservative loves the product and wants to stay with it; the liberal loves the process because the next product - they are confident - can be better than the present one. This too must have some pointers for the religious conservative.

Conclusion It seems that the manifest behaviour be it in the Tridentine Mass society, the liturgically hesitant priest, the religious who cannot risk new prayer-forms, the bishop who will not listen to his priests' new ideas or the parent who cannot stand the new catechetics - is not the heart of the problem. Nor is the apparently out-dated theology used to support such behaviour. It seems that the conservative who is notably so, at least, is a type who would be this way in any walk of life.

If these people are to be encouraged - not to be extremely liberal (wherein probably lies another personality type) - to be closer to the centre, their deeper attitudes must be discovered and examined. And this would seem to be vital for the Church of the future in which God seems to be calling us to more faith in communal decision-making, a greater development of the art of relativity, more patience with contingency and certainly more fortitude in the face of impermanence.

-end-

COMING EVENTS

THE CHURCH IN CHINA
AFTER TIANANMEN

DATE: JANUARY 19, 16.00 - 18.30 hrs.

PLACE: SVD GENERALATE, 1 VIA DEI VERBITI

PRESENTER: JEROME HEYNDRICKX, CICM. Fr. Heyndrickx has just returned from China where he has been for the past two months.

MUSLIM - CHRISTIAN DIALOGUE GROUP

THE NEXT MEETING WILL TAKE PLACE AT 16.30 hrs. ON JANUARY 26, 1990
AT THE PONTIFICAL COUNCIL FOR INTER-RELIGIOUS DIALOGUE
VIA DEI CORRIDORI, 64, ROMA. All interested members are welcome.

LOCAL CHURCH
PRACTICES AND THEOLOGIES

MARCH 24-24, 1990

AT VILLA CAVALLETTI

RESOURCE PERSONS: IVONE GEBARA, Brazil EFOE J. PENOUKOU, Burkina Faso
TERESITA WEIND, U.S.A. FELIX WILFRED, India

EDUCATION FOR LIFE: a behavior process for groups

By

**Sr. Kay Lawlor, M.M.M. ; DMD; MPS.
Kitovu Hospital, Uganda**

THIS WORKBOOK IS A COMPILATION OF WORKSHOP NOTES AND WORKSHEETS FOR TRAINING FACILITATORS TO LEAD "EDUCATION FOR LIFE" GROUPS. THE PROCESS IS OPEN TO ON-GOING ADAPTATION AND MODIFICATION. SISTER KAY LAWLOR, THE AUTHOR HAS GIVEN PERMISSION FOR THIS WORKBOOK TO BE DUPLICATED AND DISTRIBUTED FOR NON-PROFIT EDUCATIONAL PURPOSES.

Printed by: AIDS Control Programme, Health Education Printing Unit, Ministry of Health, P.O. Box 8, Entebbe, Uganda, October, 1989.

EDUCATION FOR LIFE: A BEHAVIOURAL PROCESS

This is a programme designed for use with groups who are living in an area where there is a high prevalence of HIV infection and a need for safe sexual behaviour. Depending on the age and experience of the individuals in the group, it aims at either reinforcing present safe behaviour or bringing about a change in behaviour. In either case, it is the individuals in the groups who choose the appropriate behaviour and then commit themselves to it. The group and its leader simply facilitate this.

The process is based on the "helping skills" model of Gerard Egan (Egan, Gerard, "The Skilled Helper". Brooks/Cole Publishing Company, Monterey, California, 1986.), a behavioural and problem-solving model. This was chosen because the prevention of AIDS requires behaviour change in most cases and this is not easy to achieve. It does not happen simply by giving people information about the disease. This process is designed to facilitate a person's movement through the various stages of behaviour change: identifying the problem, choosing goals, and planning action. In the "Education for Life" programme, the model is used to help individuals examine their lives and especially their sexual behaviour, determine what behaviour is safe and possible for them, and then commit themselves to action. The group support helps in clarifying the problem and increasing commitment.

This process can be summarized as follows:

- Stage I - Exploring the problem
 - a. telling the story
 - b. focusing
 - c. looking for what's been overlooked

- Stage II - Setting goals
 - a. looking for alternatives
 - b. critiquing these
 - c. choosing and committing oneself

- Stage III - Action
 - a. identifying ways of acting
 - b. making plans
 - c. acting.

When this is made more specific in the "Education for Life" Programme and diagrammed, it looks like this:

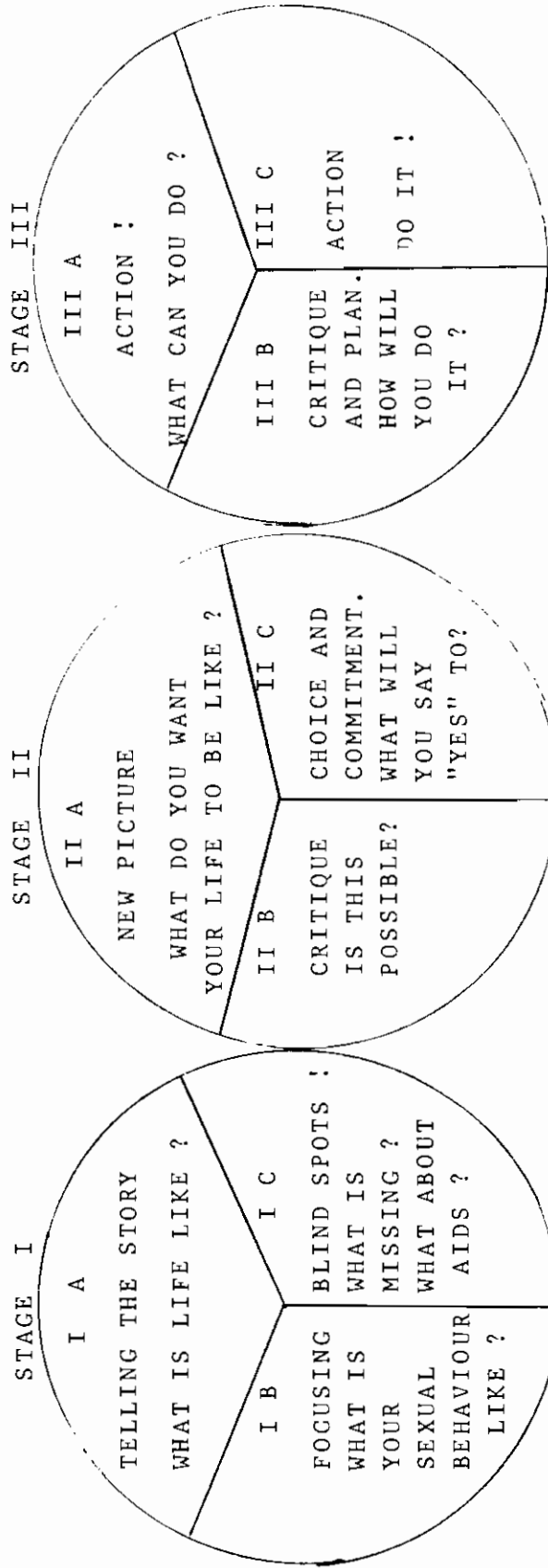
STAGE I		STAGE II		STAGE III	
Ia TELLING THE STORY		IIa NEW PICTURE		IIIa WHAT CAN YOU DO?	
WHAT IS LIFE LIKE?		WHAT DO YOU WANT LIFE TO BE LIKE?			
Ib	Ic	IIb	IIc	IIIb	IIIc
FOCUSING	WHAT IS MISSING?	CRITIQUE	CHOICE AND COMMITMENT	CRITIQUE AND PLAN	ACTION
WHAT IS OUR SEXUAL BEHAVIOUR LIKE?	WHAT ABOUT AIDS?	IS THIS POSSIBLE?	WHAT WILL YOU SAY 'YES' TO?	HOW WILL YOU DO IT IT?	DO IT!

It is important to note that this is a process. This means it is dynamic and there is overlap of the various stages. One doesn't simply move in a straight line. This is especially true when working with a group; the discussions often go back and forth - yet always proceeding towards the action.

To facilitate the use of the programme, guide questions are prepared for each stage and step. These are adapted to the specific group. A diagrammatic format has been adapted; each step with its guide questions is on a different page (an adaptation of a set of notes by Laura Dell, Institute of Pastoral Studies, Loyola University, Chicago). The group leader uses this as a guide for the discussions. Other questions may be added at any time.

There are many ways of using this programme; much will depend on the age and needs of the group as well as the time available for meetings. It requires a willingness to meet and to share. And it needs committed and prepared group facilitators. They need to have a knowledge of HIV infection and a belief that behaviour change is possible. They are then helped to understand how behaviour is changed and trained in individual and group helping skills (See "I Want to Help" and "Helping a Group"). The length and type of training will depend on the prior skill of the leaders. Once trained they are encouraged to adapt the questions and the programme to their particular groups. In most instances groups meet for an hour once a week. However, the possibilities are as numerous as the groups that will use the programme.

EDUCATION FOR LIFE: A BEHAVIOUR PROCESS



THIS PROCESS HAS BEEN ADAPTED FROM "THE SKILLED HELPER" BY G. EGAN FOR USE WITH GROUPS AS PART OF A PREVENTIVE AIDS EDUCATION PROGRAM. IT IS MEANT TO FOLLOW THE INFORMATION SESSIONS AND IS STRUCTURED SO AS TO ASSIST PEOPLE IN CHOOSING A HEALTHY LIFE-STYLE.

EACH STEP HAS SEVERAL SETS OF QUESTIONS TO AID DISCUSSION; THE ONES APPROPRIATE TO THE GROUP ARE USED AS GUIDES. THE TIME SPAN OF THE PROCESS, THE LENGTH OF THE SESSIONS, AND THE SIZE OF THE GROUP WILL VARY ACCORDING TO THE NEEDS OF THE GROUP. A GROUP LEADER IS NEEDED.

I A

TELLING THE STORY - WHAT IS LIFE LIKE ?

COMMUNITY - ADULTS

- HOW DO YOU EARN YOUR LIVING ?
- HOW DO YOU ADD TO THIS ?
- WHAT ARE YOUR CONCERNS FOR YOUR FAMILY ?
- WHO HELPS YOU WHEN YOU HAVE A PROBLEM ?
- WHAT IN YOUR TRADITION HELPS YOU MOST ?
- WHAT IN YOUR TRADITION CAUSES YOU PROBLEMS ?

G E N E R A L Q U E S T I O N S
(Suitable for all Groups)

- WHAT IS YOUR LIFE LIKE TODAY ?
- WHAT DO YOU DREAM ABOUT ?
- WHAT PROBLEMS DO YOU HAVE ?
- WHAT MAKES YOU HAPPY ?
- WHAT ARE YOU AFRAID OF ?
- WHAT MAKES YOU ANGRY ?
 - SAD ?
 - HURT ?
- WHAT PRESSURES ARE PUT ON YOU ?
 - BY WHOM ?
- WHAT DO YOU VALUE MOST ?
- HOW DO YOU CELEBRATE ?

YOUTH: IN SCHOOL AND OUT

- HOW DO YOU KNOW YOU ARE POPULAR ?
- WHO ARE YOUR FRIENDS ?
- HOW DO YOU CHOOSE YOUR FRIENDS ?
- WHAT HOBBIES DO YOU HAVE ?
- HOW DO YOU SPEND YOUR FREE TIME ?
- WHAT DO YOU KNOW ABOUT YOUR TRADITIONS ?
- WHAT ARE YOUR PLANS FOR THE FUTURE ?
- WHAT DO YOU TALK ABOUT WITH YOUR FRIENDS ?
- WHERE DO YOU GET EXTRA MONEY ?

- add your own questions.

I B
F O C U S I N G

WHAT IS YOUR SEXUAL BEHAVIOUR LIKE ?

COMMUNITY - ADULTS

HOW DO HUSBANDS AND WIVES
RELATE ?

WHAT HAPPENS AT TIMES OF
CELEBRATION ?

CAN A MAN (OR WOMAN) BE
SATISFIED WITH ONE
PARTNER ?

WHY DO MEN/WOMEN SEEK
MANY PARTNERS ?

WHAT DO WOMEN/MEN SAY
ABOUT SEX WHEN
THEY ARE TOGETHER ?

WHAT DO YOU VALUE MOST IN
A RELATIONSHIP ?

- IN MARRIAGE ?

-

-

- add your own questions.

G E N E R A L Q U E S T I O N S

(Suitable for all Groups)

WHAT DO YOU MEAN WHEN YOU SAY "SEX" ?

WHAT HELPS YOU FORM RELATIONSHIPS ?

WHAT DO YOU KNOW ABOUT YOUR TRADITIONAL
SEXUAL PRACTICES AND BELIEFS ?

WHAT DO YOU THINK ABOUT THEM ?

DOES YOUR RELIGIOUS FAITH TEACH YOU
ANYTHING ABOUT SEXUAL BEHAVIOUR ?

WHAT ?

DO YOU AGREE ?

-

-

-

-

YOUTH: IN SCHOOL AND OUT

WHAT HAVE YOUR PARENTS
TOLD YOU ABOUT SEX ?

WHAT HAVE OTHERS TOLD YOU
ABOUT SEX ?

WHAT DO YOUR FRIENDS SAY
ABOUT SEX ?

WHAT HAPPENS AT DISCOS ?

CAN GIRLS AND BOYS BE
FRIENDS AND NOT HAVE
SEX ?

CAN A GIRL/BOY BE A VIRGIN
UNTIL MARRIAGE ?

WHY DO BOYS/GIRLS HAVE SEX
BEFORE MARRIAGE ?

HOW MANY PARTNERS DO YOU
THINK A YOUNG PERSON
HAS WHILE AT SCHOOL ?

CAN A GIRL SAY "NO" ?

- WHAT WILL IT COST HER ?

I C
BLIND SPOTS
WHAT ARE YOU MISSING ?
WHAT ABOUT AIDS ?

G E N E R A L Q U E S T I O N S
(Suitable for all Groups)

HOW DO YOU FEEL ABOUT AIDS ?
WHAT DO YOU REALLY THINK CAUSES AIDS ?
CAN AIDS BE PREVENTED ?
HOW ?
DO YOU KNOW ANYONE WITH AIDS ?
- HOW DID THEY GET IT ?
- ARE YOU SURE ?
WHAT TRADITIONAL PRACTICES MAY SPREAD AIDS ?
WHAT DO YOU UNDERSTAND BY "SAFER" SEX ?
IS IT POSSIBLE ?
- DO YOU STILL HAVE ANY UNANSWERED QUESTIONS ABOUT AIDS ?
-
-
-

YOUTH: IN SCHOOL AND OUT

IS "PLAYING SEX" THE REAL PROBLEM ?
WHAT DOES YOUR FAMILY TELL YOU ABOUT SEX AND AIDS ?
WHAT EXAMPLE DOES YOUR FAMILY GIVE ?
WHY DO SOME YOUNG PEOPLE CONTINUE TO "PLAY SEX" IF THEY KNOW THEY CAN GET AIDS ?
DO ANY OF YOUR FRIENDS HAVE THE VIRUS ?
HOW DO YOU KNOW ?
-
-
-
-

COMMUNITY - ADULTS

WHAT DO YOUR FRIENDS BELIEVE ABOUT AIDS AND SEX ?
WHAT DOES YOUR WIFE BELIEVE ?
- YOUR HUSBAND ?
WHAT DOES A WOMAN DO IF HER HUSBAND IS UNFAITHFUL ?
WHAT DOES A MAN DO IF HIS WIFE IS UNFAITHFUL ?
WHAT DO YOU THINK HAPPENS OR SHOULD HAPPEN IF ONE PARTNER HAS THE VIRUS ?
WHAT ROLE DOES DRINKING PLAY ?
-
-
-
-
- add your own questions.

II A

NEW PICTURE

WHAT DO YOU WANT YOUR LIFE TO BE LIKE ?

GENERAL QUESTIONS

(Suitable for all Groups)

COMMUNITY - ADULTS

WHAT IS THE MOST IMPORTANT PART OF YOUR RELATIONSHIP ?

WHAT ARE YOU DOING AFTER WORK ?

WHAT ARE YOU TELLING YOUR CHILDREN ABOUT LIFE ?

WHAT ARE YOU TALKING ABOUT WITH YOUR FRIENDS ?

WHAT IS YOUR RELATIONSHIP WITH YOUR WIFE/HUSBAND LIKE ?

WHAT DO YOU TELL OTHER MEN/ OTHER WOMEN ABOUT AIDS AND SEX ?

WHAT DO YOU REALLY WANT ?

WHAT IS MAKING YOU HAPPY ?

- ANGRY ?

- SAD ?

HOW IS YOUR LIFE DIFFERENT ?

HOW IS YOUR LIFE UNCHANGED ?

DO YOU WANT TO PREVENT AIDS ?

CAN YOU ?

ARE YOU ?

DESCRIBE YOUR DAILY LIFE NOW THAT YOU ARE LIVING SAFELY ?

WHAT PROBLEMS DO YOU HAVE ?

WHAT ARE ALL THE WAYS YOU HAVE CHANGED ?

WHAT ARE ALL THE WAYS YOU HAVE STAYED THE SAME ?

YOUR: IN SCHOOL AND OUT

WHO ARE YOUR FRIENDS ?

HOW ARE YOU SPENDING YOUR FREE TIME ?

WHERE DO YOU GET EXTRA MONEY ?

WHAT ARE YOU TELLING YOUR YOUNGER BROTHERS AND SISTERS ?

WHAT IS THE MOST IMPORTANT THING IN YOUR LIFE ?

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-
-

I I B
CRITIQUE
IS THIS POSSIBLE ?

GENERAL QUESTIONS
(Suitable for all Groups)

COMMUNITY - ADULT

WHAT WILL YOUR WIFE/HUSBAND SAY ABOUT YOUR CHOICES ?

WHAT WILL YOUR WIFE/HUSBAND SAY IS YOU CHANGE ?

WHICH GROUP OF FRIENDS IS HELPING YOU ?

IS YOUR CHOICE BASED ON YOUR VALUES ?

IS YOUR CHOICE BASED ON YOUR TRADITION AND CULTURE ?

WHAT WILL YOUR PARTNER SAY IF YOU DO NOT CHANGE ?

-

-

HAVE YOU FORGOTTEN ANYTHING ?

DOES YOUR "NEW PICTURE" REALLY MAKE YOU SAFE ?

HOW ?

WHAT WILL MAKE IT EASIER ?

WHO CAN HELP YOU CONTINUE SAFE BEHAVIOUR ?

WHAT IS THE BIGGEST OBSTACLE TO YOUR CHANGING ?

WHAT IS THE BIGGEST PRESSURE ON YOU NOT TO CHANGE ?

WHAT WOULD HELP YOU GET RID OF THESE OBSTACLES AND PRESSURES ?

WHO CAN HELP YOU CHANGE ?

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-

YOUTH: IN SCHOOL AND OUT

WHAT WILL YOUR FRIENDS SAY ABOUT YOUR CHOICES ?

WILL THEY REMAIN YOUR FRIENDS ?

WHAT WILL YOUR PARENTS SAY ABOUT YOUR CHOICES ?

ARE YOUR CHOICES BASED ON YOUR FAMILY VALUES ?

- ON YOUR CULTURAL VALUES ?

- ON YOUR FAITH ?

WILL YOU BE PROUD OF YOUR-SELF ?

-

-

- add your own questions.

II C

CHOICE AND COMMITMENT

WHAT WILL YOU SAY "YES" TO ?

GENERAL QUESTIONS

(Suitable for all Groups)

WHAT IS THE BEST SOLUTION FOR YOU ?

WHAT IS THE BEST AND SAFEST WAY FOR YOU TO BEHAVE ?

DO YOU THINK YOU CAN LIVE SAFELY ?

DO YOU REALLY WANT TO DO IT ?

HOW DO YOU FEEL ABOUT THE CHANGES YOU HAVE TO MAKE ?

HOW DO YOU FEEL ABOUT THE BEHAVIOUR YOU DO NOT HAVE TO CHANGE ?

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COMMUNITY - ADULTS

WHICH SOLUTION IS ALSO BEST FOR YOUR PARTNER ?

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- add your own questions.

YOUTH: IN SCHOOL AND OUT

WHICH SOLUTION WILL GIVE YOU THE KIND OF ADULT LIFE YOU WANT ?

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-

III A

BRAINSTORMING STRATEGIES

WHAT CAN YOU DO ?

GENERAL QUESTIONS
(Suitable for all Groups)

COMMUNITY - ADULTS
HOW WILL YOU TELL YOUR
PARTNER(S) ABOUT YOUR
CHOICE ?

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-
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-
- add your own questions.

HOW ARE YOU GOING TO DO THIS ?
HOW ARE YOU GOING TO CHANGE ?
HOW ARE YOU GOING TO CONTINUE
WHAT IS SAFE ?
WHAT DO YOU NEED TO DO FIRST ?
WHAT NEXT ?
WHO WILL HELP YOU ?
WHEN WILL YOU START ?
HOW WILL YOU START ?
WILL ANYONE ELSE BE AFFECTED BY
YOUR CHOICE ?
- FAMILY ?
- FRIENDS ?
-

YOUTH: IN SCHOOL AND OUT
HOW CAN YOU TELL YOUR CLOSE
FRIENDS ?

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III B

CRITIQUE AND PLAN

HOW WILL YOU DO IT ?

GENERAL QUESTIONS

(Suitable for all Groups)

WHAT ARE THE STEPS OF YOUR PLAN ?

WHICH ARE THE BEST WAYS FOR YOU
TO DO THIS ?

WHAT ARE THE ADVANTAGES AND DIS-
ADVANTAGES OF EACH POSSIBLE
ACTION ?

IS THIS PLAN PRACTICAL ?

WHAT IS THE MOST IMPORTANT STEP
YOU WILL TAKE ?

WHO WILL SUPPORT YOU ?

WHO WILL HELP YOU ?

DO YOU HAVE THE STRENGTH YOU NEED ?

-

COMMUNITY - ADULTS

WHAT HELP WILL YOU NEED

- AS YOU GROW OLDER ?
- AS YOU CHANGE JOBS ?
- AS PEOPLE MOVE AWAY ?

-

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- add your own questions.

YOUTH: IN SCHOOL AND OUT

WHAT HELP WILL YOU NEED:

- AS YOU GROW OLDER ?
- AS YOU MOVE TO A
NEW PLACE ?
- AS YOU FINISH
SCHOOL ?
- AS YOU GO TO WORK ?
- AS YOU CHANGE JOBS ?

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III
C
A C T I O N
YOU DO IT !

G E N E R A L Q U E S T I O N S
(Suitable for all Groups)

- WHAT WILL MAKE THIS WORK ?
- WHAT MIGHT GET IN THE WAY ?
- WHAT WILL YOU DO IF IT STARTS TO GET TOO HARD ?
- WHAT WILL YOU DO IF YOU GET STUCK ?
- WHOM WILL YOU GO TO FOR HELP ?
- WHAT SUPPORT WOULD MAKE IT EASIER ?
- WHO WILL TRY AND MAKE YOU FAIL ?
- WHAT WILL YOU TELL THEM ?

YOUTH: IN SCHOOL AND OUT

COMMUNITY - ADULTS

-
-
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- add your own questions.

SAMPLE TRAINING WORKSHOP

No. of participants - 25-30
Length of time - 2 days
Prerequisite - know facts
about AIDS

Session 1

- introductions by participants
- expectations; what do they hope to learn?
- introduction to principles of behaviour change

Session 2

- input on building a helping relationship (See "I Want to Help")
- skills practice

Session 3

- explanation of the "Education for Life" process
- give time to read guide questions
- small group discussion to raise questions about process

Session 4

- input on the aspects of group function
- role play of a group discussion using "fish-bowl" technique
(each group discusses one of the steps in the process)
Ex. Group 1 discusses Ia; Group 2 discusses Ib, etc.

Session 5

- small group discussion on how the participants will use the process in their particular work or life situation
- deciding what each individual will do as the "very next Step"
- sharing in large group

The length and format of each session vary with the group being trained and with the particular training skills and talents of the trainer. It is essential that the group be involved in a very active way. The material in this booklet has proved helpful to the author in carrying out training sessions. Much of the material is given out as handouts once the topic has been discussed.

AIDS AND CHANGE OF BEHAVIOUR

The prevention of AIDS requires either the reinforcement of safe behaviour or the change of unsafe behaviour - sexual behaviour, which touches a person at the core of their being. To help another person in this task requires an understanding of behaviour change processes and the building of a helping relationship. It is not enough simply to share information or to use scare tactics.

BEHAVIOUR CHANGE IS DIFFICULT - WHY?

Because present behaviour is:

1. A habit - when a person does something for a long time, he/she no longer even has to think about it. It is done automatically. To change, one has to pay attention and this takes energy.
2. Comfortable - No one prefers discomfort; anything new requires getting used to and is usually uncomfortable at first.
3. Without resistance - Familiar behaviour occurs without resistance; any attempt to change meets resistance as a normal reaction.
4. Self-chosen - The "child" inside of each person fights to maintain autonomy and resists change imposed by another.
5. Rewarded - People repeat behaviour that is rewarded and do not repeat that which is punished. The person's perception of reward and punishment is crucial here.

HOW BEHAVIOUR IS CHANGED

There are three major steps:

- I. Know and accept the present reality (behaviour)
- II. Choose and commit self to a possible new behaviour
- III. Act!

NONE OF THIS CAN OCCUR WITHOUT THE BASIC ATTITUDE THAT
CHANGE IS POSSIBLE!

To help another person change, we help them move through these stages. This requires not only the belief that the person can change but also the willingness and ability to accept and support the person every step of the way, especially in that person's choice of new behaviour. Unless the person believes change is possible, wants to change, and finds some reward in the new behaviour, change will not occur. And unless the helper has positive attitudes and skills, the necessary helping relationship will not be formed. (See "I Want to Help").

THOSE WITH HIV INFECTION CAN LIVE POSITIVELY!

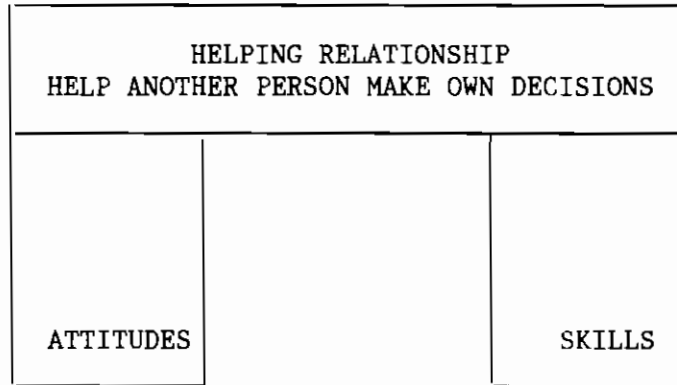
THE FURTHER SPREAD OF AIDS CAN BE PREVENTED!

PEOPLE CAN CHANGE THEIR BEHAVIOUR IF HELPED!

I WANT TO HELP

Whenever we help another person we need to form a relationship. To do this we need to have the right attitudes and some specific skills. Only then can we really help the person to make decisions about their life or to solve their problems. This is what helping or "counselling" is all about.

One way of looking at this is the following diagram.



The table represents the relationship between the helper and the person being helped. A table needs legs in order to stand and to hold things. If one leg breaks or is shorter than the other, the table will not be useful. When we form a relationship with another person it too must have "legs" - it must be supported by our right ATTITUDES and helping SKILLS. Otherwise the relationship will not last.

We build the first "leg" by developing attitudes in ourselves; by becoming aware of how we think and feel about the other person. The important ATTITUDES are:

- belief in the person - I need to believe that the person is good, wants my help, and wants to change.
- warmth - I need to welcome the person, smile, and be natural. Don't try to act like someone important.
- confidentiality - Whatever the person tells me should remain a secret. I do not have the right to tell someone else without the person's permission.
- non-judging - I am not the one to judge if a person is good or bad. If I want to help I must simply accept the person even when I don't agree with how the person is acting.

The second "leg" is built up by learning ways of acting that are helpful. The important SKILLS are:

- listening - I pay attention to the words a person says, to the tone of voice, and to how the person sits, walks, moves. I listen to what the person thinks, feels, and does.
- letting person know I understand - By nodding, saying "mm,,,", repeating what I've heard, and asking when I'm not sure, I let the person know I've understood. This helps the person become clearer about the problem.

asking questions - Ask questions clearly and gently. It is not an examination examination. Ask those which will help a person understand the problem better and also give more information. These are called "open questions". For example, instead of asking "Do you have any children?", (answer is "yes" or "no"), ask "Could you tell me about your children?"

giving information - Its important to be informed and to give clear and consistent facts. If you're not sure, tell the person you don't know but will find out. Information is not giving advice. Don't tell a person what is best for him/her or what they should do. Simply give the facts and help them decide.

Now our "helping table" looks like this:

HELPING RELATIONSHIP	
HELP A PERSON MAKE THEIR OWN DECISIONS	
BELIEF IN PERSON	LISTENING
WARMTH	LETTING PERSON KNOW YOU UNDERSTAND
CONFIDENTIALITY	ASKING QUESTIONS
NON-JUDGING	GIVING INFORMATION
ATTITUDES	SKILLS

We put things on a table. So too, we put the act of helping another person on our relationship. We help the other person to look at and find solutions to their own problems. First we look at what the person's life is like; we help them to tell all about their problems. Then we help them think about how it could be different. They decide how they want it to be. Then, after they've decided, we help them plan how to do it. Putting these three "steps" on the Table, (like plates) it now looks like this:

WHAT IS
LIFE LIKE?

WHAT DO
YOU WANT
IT TO BE LIKE?

ACTION!

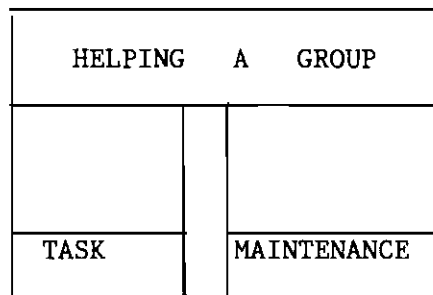
HELPING RELATIONSHIP	
BELIEF IN PERSON WARMTH CONFIDENTIALITY NON-JUDGING	LISTENING LETTING PERSON KNOW ASKING QUESTIONS GIVING INFORMATION
ATTITUDES	SKILLS

Build your own "helping table" and begin to help another. As you do, think about what you're doing and how you're doing it. We learn to help be helping.

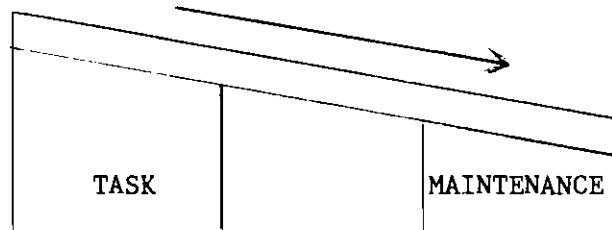
HELPING A GROUP

When we want to help a group we need to act in the same way as when we want to help an individual person. We need to build relationships which are supported by right attitudes and helping skills(See "I Want to Help"). But, we also need to learn how a group works and what we can do to help it work well.

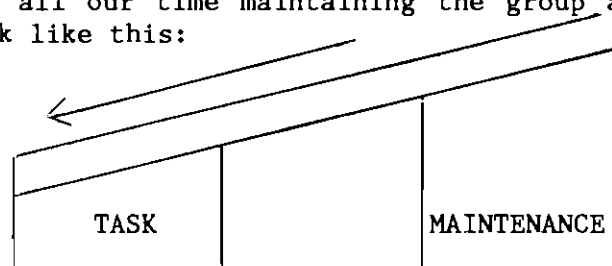
A group comes together in order to do some thing; this is called the group's TASK. But, the group won't stay together unless something is done to keep it going. This is called the MAINTENANCE of the group. Using the same symbol of the "help table", we can say that the legs of the "helping a group" table are the TASK and MAINTENANCE FUNCTIONS of the group.



If we put too much effort into doing the task and not enough into maintaining the group, the table will be unbalanced and look like this:



Or, if we spend all our time maintaining the group and not doing the task it will look like this:



In either case, the group will not function well, just as the table won't be useful.

To build the "task leg", someone in the group needs to know how to:

- a. start the meeting or the conversation
- b. ask for information
- c. give information
- d. explain - often some people in the group talk about things others don't understand. Someone needs to explain.

- e. ask and give opinions
- f. make things clear - especially if someone looks "lost"
- g. put all the information together - help the group look at the whole problem.

The second or "maintenance leg" is built by those in the group who know how to pay attention to how people are thinking and feeling. People need to know how to:

- a. encourage each other - this helps people participate more
- b. invite the quiet ones to speak
- c. find out what's wrong - especially if people are not attending, coming late, or keeping quiet, or getting angry, etc.
- d. express feelings - it helps if someone can say how they're feeling
- e. help people understand each other - there are times when two people cannot do this without help
- f. relieve tension - someone who can help the group laugh

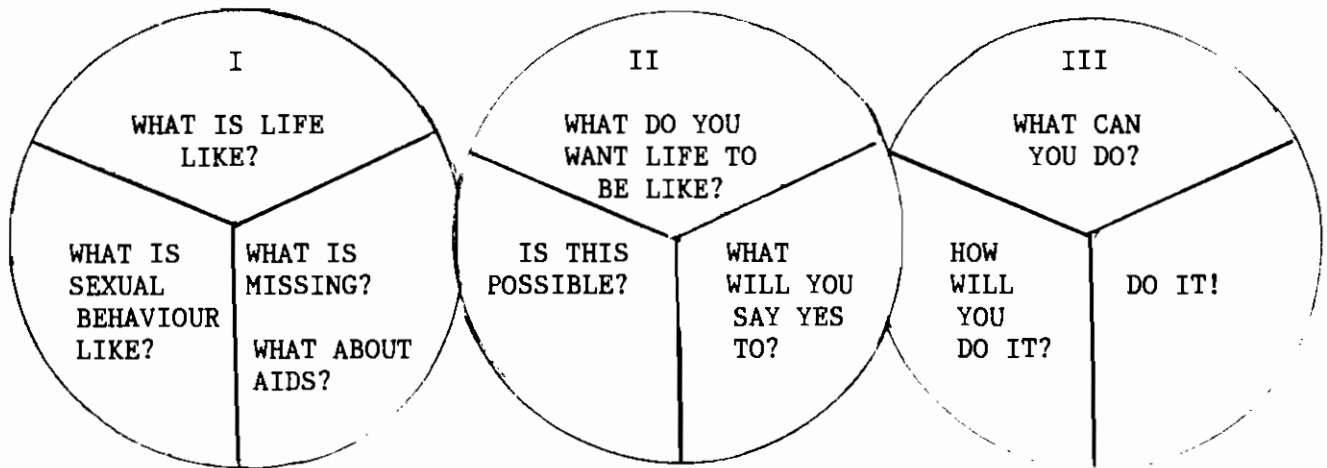
The GROUP HELPING TABLE now looks like this:

HELPING A GROUP	
START MEETING	ENCOURAGE
ASK INFORMATION	INVITE QUIET ONES TO SPEAK
GIVE INFORMATION	FIND OUT WHAT'S WRONG
EXPLAIN	EXPRESS FEELINGS
ASK AND GIVE OPINIONS	HELP PEOPLE UNDERSTAND EACH OTHER
MAKE THINGS CLEAR	RELIEVE TENSION
PUT INFORMATION TOGETHER	
TASK	MAINTENANCE

It is ready for whatever purpose the group wants to use it for. One example of how it can be used is the Education for Life Programme of AIDS education.

In this programme, individuals in the group are helped to make decisions about safe sexual behaviour in their own lives. They look at what their life is like at present; then they decide how they would like it to be. And finally, they make a plan of action. This entire process rests on the "helping table" and the "group helping table".

It looks like this:



EDUCATION FOR LIFE		
START MEETING ASK INFORMATION GIVE INFORMATION EXPLAIN ASK AND GIVE OPINIONS MAKE THINGS CLEAR PUT INFORMATION TOGETHER		ENCOURAGE INVITE QUIET ONES TO SPEAK FIND OUT WHAT'S WRONG EXPRESS FEELINGS HELP PEOPLE UNDERSTAND EACH OTHER RELIEVE TENSION
TASK		MAINTENANCE

For this programme, as for most work in groups, there is a group leader. The leader needs to know how to build good relationships. But, the leader does not have (and should not have) to do all the task and maintenance activities. Each person in the group has a part to play. The good leader helps them to do this.

SOME SUGGESTIONS FOR USING THE PROCESS

The following are a few of the ways that the process has been and is being used. The list is not meant to be all inclusive; it is only a stimulus for further creative use of the process.

1. Small discussion groups meeting for about an hour a week over a period of time. Groups are small (about 6 members plus the leader) and do not change throughout the process. This allows for the building of trust and the providing of support. Examples are classes of secondary school students who meet for one class period a week as part of the curriculum and groups of women in their clubs.
 2. A week-long concentrated programme going through the entire process. This may be helpful in situations such as nursing or vocational/technical schools where students are on different daily schedules. It is helpful to repeat the process at a later time.
 3. In connection with role plays or drama. Following an initial discussion using the guide questions of a particular stage, the group chooses the aspects that were most meaningful to them. They then act these out. This helps them experience the feelings involved in the issue and brings greater clarity and commitment. By letting them select the issues it avoids imposition of the leader's agenda.
 4. This process can be used in training facilitators and trainers in the Community Based Health Care Programme (CBHC) and then incorporating it in the training of health workers at village level. This gives the trainees at each stage a chance to look at their own behaviour and to consider making changes which will then increase their credibility in working with others.
 5. ??????? BE CREATIVE!
-

UK NGO AIDS CONSORTIUM

HIV/AIDS AND EMPLOYMENT: A GUIDE FOR EMPLOYERS

Please could you complete and return this form, so that we have a full record of who has the Guide. Without this, we will not be able to circulate updates.

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HOW MANY COPIES OF UPDATES DO YOU NEED?

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The first update will be free, as our grant from the Health Education Authority will cover one circulation. After this, we will have to charge to cover costs. (Consortium members will receive at least one copy of each update without charge).

If there are other subjects which you think could usefully be included, or if you have any other suggestions, please let us know.

Please return to:

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