



Handbook for Host Families Of South African Participants



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FOREWORD

Thank you for volunteering to welcome a young student from South Africa into your home, family, and community! The coming months will present a multitude of learning opportunities for you, your family, and your student, creating in a meaningful and memorable experience for all of you.

This Handbook for U.S. Host Families of South African Participants is dedicated to you, the host family. You represent one of the indispensable ingredients required for our international exchange programs to be successful. The information contained here will also be shared with exchange program support volunteers so that they, too, will better understand the South African student's world view and will be able to provide culturally sensitive and appropriate support to both the hosted student and your family.

Awareness of the existence of cultural differences and how to deal with these differences can have a profoundly positive impact on the quality of your relationship with your student and on your entire family's hosting experience. To this end, this handbook is designed to help you learn about both South African and U.S. culture by examining a number of cultural contrasts that you and your student are likely to encounter, including:

- Traditions and rituals around food and mealtimes
- Key differences between the U.S. and South African school systems
- Predominant communication styles in the U.S. and South Africa
- South African and U.S. American views on concepts such as time, space, and privacy
- South African family structures and teen life
- South African cultural norms regarding personal appearance, interpersonal dynamics, and other issues



You are not expected to read through this entire Handbook in one sitting! Instead, you may want to begin by familiarizing yourself with its contents, reading about areas of special interest, and then during the coming weeks, referring back to the various topics as situations occur.

Our goal is to provide you and your family members with the kind of information and insight that will help you enjoy the journey of self- and cultural discovery you and your student have embarked upon.

SOUTH AFRICAN CULTURE QUIZ

Perhaps you already know a lot about South African culture. Or maybe you only know a little. In either case, you may find the following questions interesting. After you have answered these questions, check the answers on the following page. Regardless of whether you got the answer right or wrong, you'll want to read the sections referenced in the answer sheet.

1. TRUE or FALSE: South African families have the same meal patterns as those in the U.S.
2. TRUE or FALSE: South Africa is a leader in developments in medicine and advanced medical technologies.
3. Which of the following actors is from South Africa? Nicole Kidman, Queen Latifah, Charlize Theron.
4. TRUE or FALSE: South Africa's constitution guarantees a free education for all students.
5. TRUE or FALSE: Afrikaans is the official language of South Africa.
6. Four South Africans have won the Nobel Peace Prize. Can you name them?
7. TRUE or FALSE: South Africa won the 2010 soccer World Cup
8. TRUE or FALSE: The term "coloured" is not socially accepted or used in the U.S., but it is both accepted and proudly used in South Africa.
9. TRUE or FALSE: South African schools take a "summer break" in December/January and a "winter break" in June/July.
10. TRUE or FALSE: Similar to U.S. schools, only private religious schools in South Africa require school uniforms.
11. TRUE or FALSE: In South Africa it is traditional for children to be served first.
12. TRUE or FALSE: School buses in SA are red and white striped.

ANSWERS TO SOUTH AFRICAN CULTURE QUIZ

1. FALSE: While South Africans do eat breakfast, lunch and dinner, just like U.S. Americans, there are big differences in mealtime customs. *See "Food and Mealtimes" on page 28.*
2. TRUE: South African doctors pioneered such technologies as heart transplantation and CAT scans. *See "Medical Issues" on page 20.*
3. Charlize Theron was born in South Africa. (Queen Latifah hails from New Jersey, and Nicole Kidman was born in Australia.) *See Appendix: Did You Know? on page 30.*
4. FALSE: Although the constitution proclaims the right to an education for all South Africans, all schools, public and private, require payment. *See "Schools and Education" on page 25.*
5. FALSE: Afrikaans is only one of eleven official languages in South Africa. *See the "Afrikaans" sidebar on page 13.*
6. Nelson Mandela, F. W. de Klerk, Desmond Tutu, and Albert Luthuli. *See Appendix: Did You Know? on page 30.*
7. FALSE: Although South Africa hosted the 2010 World Cup, they lost to Uruguay in the first round.
8. TRUE: The term "coloured" is proudly used by persons of mixed race in South Africa and denotes a cultural group. *See the "Coloured" sidebar on page 11.*
9. TRUE: Because South Africa is in the southern hemisphere, seasons are opposite to the U.S. July is in winter and December is in summer. *See "Schools and Education" on page 25.*
10. FALSE: All schools, public and religious alike, require school uniforms. *See "Schools and Education" on page 25.*
11. FALSE: In traditional households in South Africa, the father is served before children or even guests. *See "Gender Roles" on page 18.*
12. FALSE: There are few school buses in South Africa. Students typically use public transportation or other means to get to school. *See "Transportation" on page 20.*

WHAT IS CULTURE?

Culture has been defined in a number of ways:



"Culture is the collective programming of the mind which distinguishes the members of one category of people from another."

— Geert Hofstede



"Culture is the whole that includes knowledge, beliefs, art, laws, morals, customs, and any capabilities or habits acquired by one as a member of a certain group. It is passed on from generation to generation, and it shapes our behaviors and structures our perceptions."

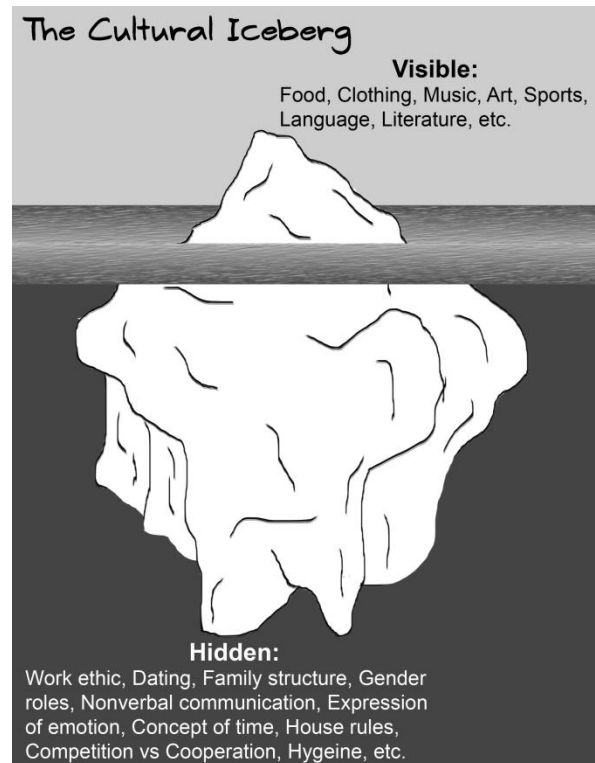
— Donna M. Stringer and Patricia A. Cassidy

For our purposes, we can say that culture is *a set of behaviors, values, and beliefs created by groups of people, giving them a sense of community and purpose*. Its rules are often followed unconsciously. You may belong to any number of cultures, including a work culture, faith culture, generational culture, and/or a geographically defined culture. In the workplace, for example, we often talk about "corporate culture," those shared, unspoken understandings about authority, work ethic, teamwork, and other constructs. Each culture has its own set of characteristics that gives those within it a sense of belonging to something larger than themselves or, on the other hand, of being different from the norm for that culture.

The Cultural Iceberg

One way to understand the various parts of culture is by thinking about culture as if it were an iceberg. The iceberg shows that some elements of culture are above the surface of the water and are readily visible. Other elements lie under the water line, are less visible, and aren't immediately obvious to us. These are what noted anthropologist Edward T. Hall calls the "hidden dimensions" of culture, and they include our values, norms, and beliefs.

The visible and invisible parts of culture interact with each other in ways that you probably don't normally stop to consider. For example, a common nonverbal behavior such as waving good-bye is visible, but what that gesture means is invisible. In one culture it could mean "good-bye", in another "come here", and yet another "go away."



When two cultures, like two icebergs, collide, the real clash occurs not in those visible differences but rather below the surface where values, beliefs and thought patterns conflict.

During the hosting experience you and your hosted student may feel uncomfortable with a situation but don't quite know why. Chances are good that you are experiencing cultural differences "below the surface of the water." Being aware of and exploring this dynamic are a huge part of the cultural learning process.

While your hosted student is the newcomer in this scenario, as a host family member you, too, will have the opportunity to gain a new perspective on both South African and U.S. culture. This process of mutual enrichment and learning is what thousands of participants, host families, and natural families will tell you are at the heart of the hosting experience.

You may be wondering, "How can I learn about myself through contact with someone different from me?" It is most often through the contrast between the two, that new awareness and knowledge arise. In other words, you may not be aware of your own values, beliefs, and customs until you come into contact with someone whose values, beliefs, and customs differ from your own.

Generalizations and Stereotypes

To help you along in this process of mutual discovery that the hosting experience presents, it is often useful to look to cultural generalizations.



Cultural generalizations are defined as the tendency of the majority of people within a culture group to share certain values, beliefs and behaviors. Generalizations do not apply to all people within a culture group, and so should be used only as a guide to understanding the group.

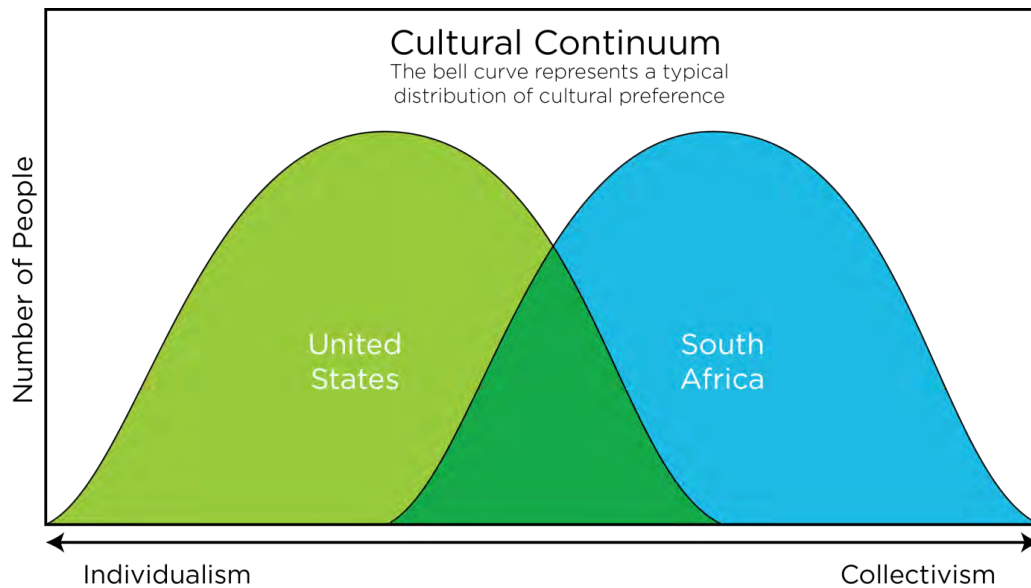
An example of a cultural generalization is the strongly held U.S. American value of individualism. U.S. Americans tend to like to do things themselves and see themselves as responsible for their own lives. These things are reflected in popular expressions such as "pulling yourself up by your own bootstraps." Even the Nike slogan, "Just Do It" suggests that we control our own destiny. But this doesn't mean that all Americans value individualism in the same way and to the same degree. Rather, on average, Americans hold this value and their culture views this as a positive.



Cultural generalizations must not be confused with cultural stereotypes, which are fixed ideas or exaggerated beliefs about every individual in the culture group. They are often negative in nature and not tested.

An example of a cultural stereotype would be "U.S. Americans are superficial and materialistic".

The figure on the next page may help you better understand the difference between cultural generalizations and stereotypes.

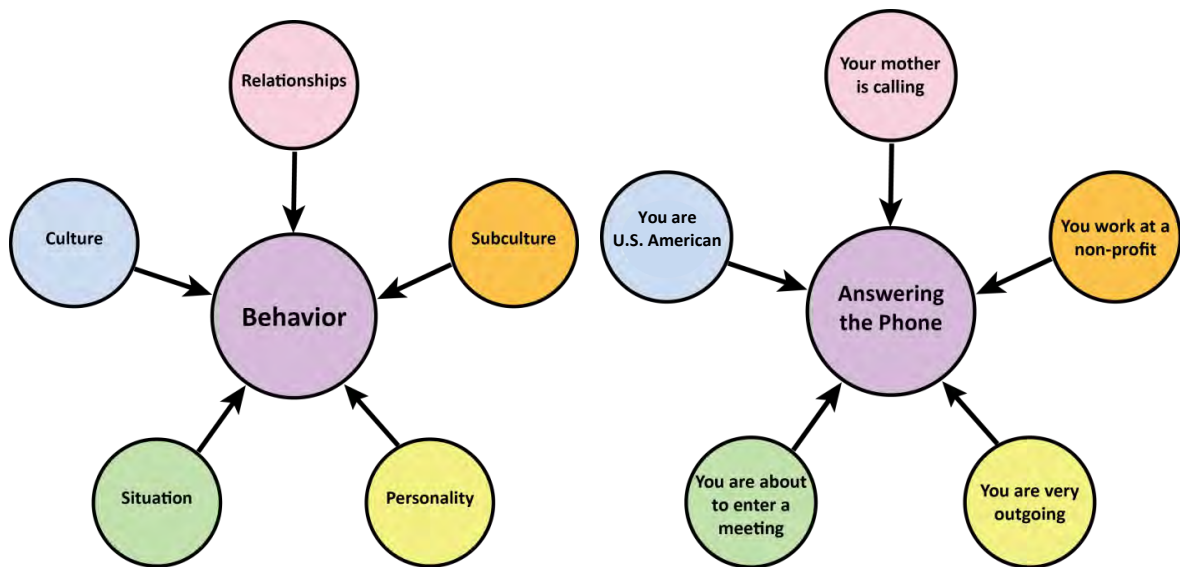


On the left side, individualism (emphasis on well-being of the individual) is displayed and on the right side is the value of collectivism. A collectivist culture is one in which the interests of the group, whether it be family, classmates, or community, are given priority over those of the individual. People from such cultures tend to avoid conflict and directly revealing one's feelings as we often do in the U.S.

The mid-point of the bell curve for U.S. Americans shows that on average, individualism is the dominant cultural value. However, the curve also shows that some Americans are much closer to the collectivist value. Conversely, collectivism is the norm in the South African culture but some South Africans can be found on the individualist side.

The overlapping area shows how certain U.S. Americans and South Africans may be more like each other on this trait than they are like the average U.S. American or South African person.

It is also important to keep in mind culture is not the only factor that influences behavior. People within the same culture have different temperaments, like and dislike different things, and react differently to similar situations. Cultural competence provides a lens through which to view personal differences and to appreciate the multitude of factors that make each person unique. The following diagram shows many of the factors that influence how we make behavioral choices on the left) and then fills the chart in with a specific example (on the left) of what might influence your decision to answer a phone call:



Culture and Perception

Culture shapes your perception in the same way that what you see can be changed by the color of glasses you wear. For example, if you were to look at a yellow car while wearing a pair of blue-tinted glasses the car would appear green. However, if you were to view the same yellow car through pink-tinted glasses, it would appear orange. Similarly, you and your student may see the same situation with two different “cultural lenses” or sets of values, norms and beliefs. If you are not aware of the color of each other’s lens, that is, the cultural context of a given situation, conflict and misunderstandings are more likely to occur.

INTRODUCING SOUTH AFRICA

When South Africa hosted the World Cup soccer tournament in 2010, even the most cynical observers in the country were overcome with national pride and the sense that their country had achieved something profound and unprecedented. Less than two decades earlier, South Africa was a pariah in the world of sports and on the global stage, banned from international athletic competition because of its brutal policy of racial separation, or apartheid. In 2010, just sixteen years after the country's transition to democracy and majority rule, one of the world's most important athletic events was being played in modern stadiums designed and built by architects and engineers of all races, and South Africans joined together to welcome visitors from around the globe. In the euphoria that surrounded the show of unity and progress that South Africa put on for the world, apartheid and the long struggle to end it faded, perhaps for just a moment, from memory.

Your exchange student is one of those for whom the dark past of apartheid is not even a memory. They are part of the so-called "born free" generation, the first generation of South Africans born after the end of apartheid. The stories of struggle and heroism told to them by their parents and grandparents have little resonance for many South African youth of today. Instead, many are frustrated by the slow pace of change, persistent inequality, high unemployment for non-whites, high rates of violent crime, widespread government corruption, and one of the highest rates of HIV/AIDS infection in the world.

Still, South Africans of all ages are intensely proud of their heritage. They revere Nelson Mandela, the anti-apartheid leader who was elected president after having spent 27 years in prison, emerging as an international voice for reconciliation with the past. They point with pride to their national constitution, which contains more extensive guarantees of freedom and equality than any constitution in the world. And they are proud to proclaim themselves a "Rainbow Nation," a place of cultural diversity where people of every color live side by side, in a country once identified with the forced separation of people because of race.

APARTHEID

An Afrikaans word meaning "keeping apart," apartheid persisted as South African national policy from 1948 to 1994. Under apartheid, South Africans were divided into four racial groups -- white, coloured (mixed race), Asian (primarily Indian) and black. Non-whites were deprived of their rights and stripped of their citizenship, and were subjected to segregated and inferior education, housing, medical care and other public services. Due in part to international condemnation and a trade embargo, the South African government began negotiations to end apartheid in 1990, culminating in national elections that brought the African National Congress (ANC) and Nelson Mandela to power in 1994.

While it is unwise to generalize about the experiences of young people and families in any culture, in South Africa it is especially difficult. After apartheid ended, many black and mixed-race families moved seamlessly from crowded townships into the middle class and beyond. The best schools, once off limits to all but white students, opened their doors to students of all races. For the majority of students, however, the ideal of a post-racial equal opportunity is still a long way off. Thus, your South African exchange student may have attended a school on par with the best institutions in the United States or Europe, or may have come from an under-resourced school with poorly trained teachers and out-of-date facilities. The only generalization that can be made about the educational backgrounds of South African exchange students is that they are all among the top students in their respective classes. While some may come from less than stellar schools, the students themselves have worked hard and strive for high achievement.

History

South Africa's human story dates back more than 40,000 years to when the San people began settling in southern Africa. Bantu-speaking people migrated from west to southern Africa some fifteen hundred years ago. Over the centuries and millennia, distinct cultural and ethnic groups settled various regions, expanded their reach, conquered or were conquered by others, mingled with other cultures, all resulting in the multitude of ethnicities and language groups that constitute present-day South Africa. Europeans began settling in the region in the seventeenth century, and claimed portions as their own colonies in the mid-nineteenth century. The Boers, originally Dutch farmers, split from the ruling British in the Cape colonies, and set out to settle the vast interior, which they believed was largely uninhabited. As they established settlements further into the interior, these "voortrekkers," or pioneers, began thinking of themselves as African, or Afrikaners, a designation that still exists today, meaning white South Africans of Dutch, German and French descent. Their language, Afrikaans, is derived from the Dutch, and remains one of the eleven official languages of modern South Africa.

Languages and Ethnicities

Until 1994 when apartheid ended, only two official languages were recognized, English and Afrikaans, despite the fact that three quarters of the population spoke other tongues as their first languages. According to the 2011 census, 22% of South Africans consider Zulu their first language, followed by

Xhosa (16%), Afrikaans (13%), English (10%), Northern Sotho (9%), Tswana (8%), Sotho (7%), Tsonga (4%), Swati (2.5%), Venda (2.5%) and Ndebele (2%).

"COLOURED" PEOPLE

In South Africa the term "coloured" is not pejorative as is its equivalent, "colored," in the U.S. Coloured refers to people of mixed-race ancestry, primarily combining European, Asian (Malaysian and Indian) and indigenous African blood. In the Western Cape region, so-called Cape Coloureds are a distinct ethnic group and form the predominant population group in that region. Most coloured South Africans are proud to identify themselves as such. In this book we use the British spelling of the word to differentiate the intended meaning.

TOWNSHIPS

Even before the advent of apartheid in the late 1940s, black, coloured and Asian South Africans were forcibly relocated away from white residential areas and placed in segregated communities, or townships, often outside city limits. The most famous is Soweto (short for South West Township) on the outskirts of Johannesburg. With a population of 1.6 million residents crowded into 40 square miles, Soweto was home to Nelson Mandela and other anti-apartheid leaders. It was the scene of the 1976 student uprising that brought international attention to the brutality of apartheid. Today Soweto and other townships contain a mix of poor apartheid-style housing, and larger, more modern residences.

Each ethnic group has its own cultural heritage, language, and national identity. People of mixed race are most often descendants of early white settlers, native Khoikhoi, and slaves imported from the Dutch East Indies during Africa's colonial period. Indians are generally descendants of indentured laborers brought from India during the 19th century, or of Indian immigrants. Whites include English-speaking descendants of English, Irish, and Scottish settlers. Afrikaners are Afrikaans-speaking descendants of Dutch, French and German colonists.

The majority of coloured, or mixed-race South Africans speak Afrikaans as their first language. While English is the common language used most often in business and education, it is a second language for 90% of South Africans. Your student should be adept at English, but unless he or she comes from an English-dominant family, they may

require some help at first understanding and speaking American English. Your family, in turn, may enjoy learning words in your student's language, especially trying to pronounce the "click" consonants that characterize words in Zulu, Xhosa and other languages.

According to the 2012 CIA World Factbook, 38.5 million out of South Africa's population of 48.8 million people are black, 4.7 million white, 4.6 million coloured and 1.2 million Indian. The population of South Africa is one of the most complex and diverse in the world, yet the poor and the non-white continue to face uphill struggles. Despite these inequalities, there is evidence that the rapid pace of change in which they live is giving rise to a uniquely resilient, optimistic national character. Journalist Douglas Foster notes that for the first time, the majority of youth in the country identify themselves as South African first, ahead of racial or language identity, a major change from earlier generations. More importantly, positive attitudes about race and equality have risen sharply. Asked in 2009 whether they agreed that "all people are my brothers and sisters and equals regardless of their race religion and political beliefs," sixty-four percent of young people said that they strongly agreed.

The future for this generation of South Africans is uncertain indeed, as their country continues to navigate the difficult transition from apartheid to a better life for all. These young people will be well served by their inherent optimism and adaptability, qualities that characterize and are reinforced by the intercultural experience that you and your family are providing.



COMMUNICATION STYLES



"To effectively communicate, we must realize that we are all different in the way we perceive the world, and use this understanding as a guide to our communication with others."

-- Anthony Robbins



"Each person is unique and a product of various cultural influences. Culture includes both verbal and nonverbal aspects of behavior. Observable words and actions are based on values and beliefs that are often out of awareness. These deeper values and beliefs motivate our behavior and influence what and how we see, what we say and how we say it, how we dress and act, and how we treat others."

-- Cultural Detective: South Africa

Differences in communication style and practices – both verbal and nonverbal – can be real roadblocks to understanding, and can impede the integration of your student into your family and community. Since effective communication is going to be the key to resolving issues in all other areas, having a common understanding of differences in communication style between you and your student early on is very important.

The first step is to recognize your own communication style. Do you always say exactly what's on your mind? Do you assume that people will understand the meaning of what you are saying by your words alone? Do you use a lot of hand gestures when you talk? In order to identify the differences between your student's and your own style of communication, it helps to recognize the cultural values that shape the ways you express yourself. Similarly, your individual student's communication style will depend on their cultural heritage, language, and national identity.

It is easy to incorrectly assume that, because English is widely spoken and taught in schools in South Africa, your student will understand everything that is being said to and around them. Not only are American English and South African English (influenced by British English and Afrikaans), different from each other, but the student will also be lacking the "cultural literacy" associated with life in the United States that we may take for granted.

AFRIKAANS

Afrikaans is South Africa's third most spoken language, spoken by 13% of the population (Zulu and Xhosa are the first two). English, by contrast, is the mother tongue of only 10% of South Africans. Signs of the emergence of a new Southern African dialect appeared as early as 1685. By absorbing English, French, German, Malay and indigenous words and expressions, the language diverged from mainstream Dutch, and became widely used in the Cape by both white and colored speakers. By the early 1900s, pressure was mounting to establish Afrikaans as a "white man's language" and to recognize Afrikaans as an official language, which came in 1925. When the National Party took power in 1948, its apartheid policy went hand in hand with promoting the interests of its Afrikaans-speaking supporters. Despite there being more coloured than white Afrikaans speakers, the language quickly became associated with the apartheid establishment. This led directly to the Soweto student uprising of 1976, when the government attempted to enforce Afrikaans as the sole medium of instruction in South African schools. Even with its apartheid history, Afrikaans is here to stay -- under the new constitution, existing language rights cannot be diminished.



It may be several months before the South African student begins to fully understand what is being said. In order to enhance understanding, speak slowly. Be aware of using idioms and slang. Write down the word if it does not seem to be understood as spoken. Confirm understanding by asking your student to repeat what has been said in his or her own words.

Direct and Indirect Communication

- Direct communication is like “reading the headlines.”
- Indirect communication is like “reading between the lines.”

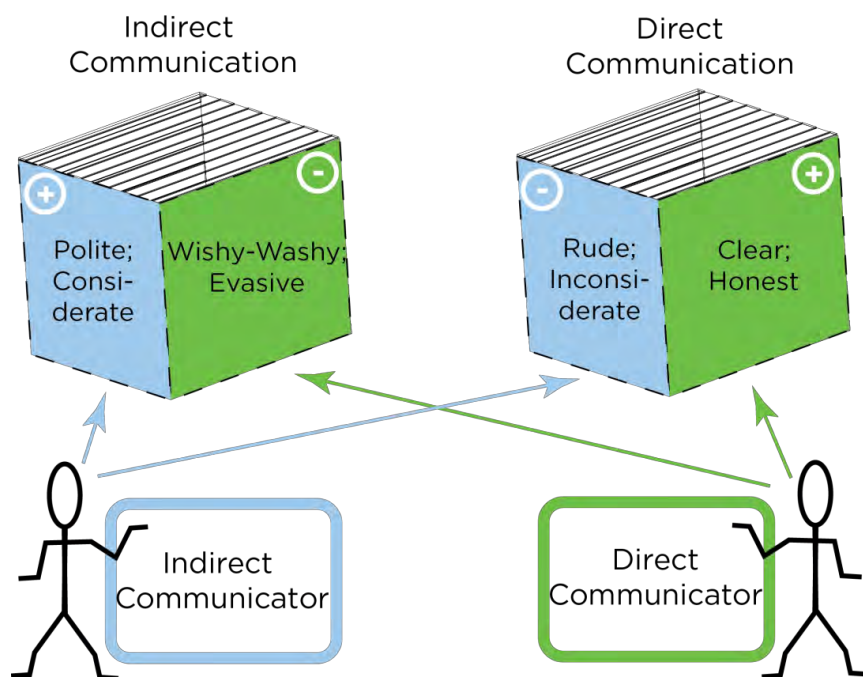
In general, U.S. Americans consider themselves direct in their communication style. A direct style of communication is one in which the meaning of what is said is found primarily in the words that are spoken. We generally like to think of ourselves as “telling it like it is.” This is largely based on the U.S. values of individualism and freedom of expression. But even the most direct communicator conveys a lot of information nonverbally, through body language, tone of voice and facial expression. Don’t assume that just because you said something, it will be understood exactly as you intended.

In an indirect style of communication, the meaning is more often derived from factors other than what is said. Some of the factors that can influence the meaning could be:

- Perceived status of the speaker
- Context of the situation
- Body language
- Level of familiarity

People who communicate indirectly often avoid eye contact.

The following diagram shows how direct and indirect communication styles may be differently perceived by the U.S. host family and by the South African student.



Just as communication styles vary among families in the U.S., they also vary among families in South Africa. White South Africans generally use a direct communication style – it tends to be straight to the point. With this direct style, the function of communication is the exchange of information, facts and opinions. The words that are used are very important and meaning is communicated directly and explicitly. Honesty and getting to the point are valued. It should be noted, however, that other groups may perceive this style as rude or insensitive. Expressing disagreement and criticism directly or publicly can be offensive to people who are accustomed to a less direct style.

Non-white South Africans generally use an indirect communication style, taking a more roundabout route to get a point across. Information is conveyed implicitly, not only through the use of words. *How one says something may be more important than what one says.*

One important function of communication is developing relationships. Indirect communicators often try to not offend or cause another to “lose face”. But for others, that this style can be perceived as dishonest or withholding.



You don't need to change your communication style to accommodate your student, but it helps to point out the different styles. If you and your student are both direct communicators, you may find it easier to understand each other more quickly. The converse is true as well: If you are both indirect communicators, understanding may come easier at first.

More likely than not, you and your student will have different communication styles. If your student is an indirect communicator, there are some things you can do to help your student communicate more directly so they can be successful on exchange:

- Let your student know that it is acceptable to directly say what they need. For example, it's okay to ask to change the channel on TV, or to close an open window when they are cold.
- Tell them that when food is prepared, it is acceptable to take it the first time it is offered and that it may only be offered once.
- Model the appropriate American behavior, pointing out your “direct” style during the first few weeks. Most students adapt and slowly change to a more direct communication style.
- Tell your student that it's okay to talk directly to you, the parent.

A black South African exchange student gives the following example of indirect communication in her home:



My mom's friend came to visit one day. When my mom asked me to pour tea for her, I asked the neighbor if she would like tea or coffee with warm milk. But my mom said I shouldn't ask, that I must just make tea and bring everything to her. My mom said that by asking I was being disrespectful. It puts the neighbor on the spot, and she might be afraid of saying what she really wants, or even say no to the entire offer. So here in the South African black community, people believe that a visitor should just stand up and wash dishes instead of asking first if she can help with the dishes. People avoid communication as they believe it's more respectful to give without asking first.

Greetings

Of the many greetings used in South Africa, the English phrases “hello” and “good morning” are understood by most people. Young English-speaking South Africans say “howzit” (slang for “how are you?”) to friends. The Zulu greet each other with “sawubona” (literally, “I see you”, meaning “hello”) or “kunjani” (how are you?). An acceptable response to either is “yebo” (yes). On parting, most South

Africans use a phrase that assumes a future meeting. In other words, people rarely say “good-bye”. Rather, one says “see you” in English.

South Africans shake hands when they greet, but the type of handshake differs between groups. Some use firmer, others lighter, shakes with one hand; many rural people use both hands. Close friends and relatives may hug. Sometimes black friends greet with an intricate handshake that involves interlocking the smallest fingers, clasping fists, and interlocking fingers again.

Muslims customarily avoid shaking hands with members of the opposite sex. Only the right hand may be used when extending a greeting. Americans unfamiliar with Muslim customs may be surprised at a Muslim student’s hesitation to extend their hand and might perceive this reluctance as a negative response. Alerting teachers, extended family members, and family friends to the Muslim tradition on only shaking hands with members of the same sex may avoid awkwardness and misunderstanding.

Although friends use first names and nicknames, South Africans generally do not address strangers or older people by their first names. Professional titles or the equivalents to “Mr.”, “Mrs.”, and “Miss” are preferred. It is polite to call an older African “father” or “mother”. South Africans often refer to an adult who is well known to the family as “auntie” or “uncle”, even when they are not related. By the same token, adults of the same age might refer to each other as “brother” or “sister”, regardless of their biological relationship, and will use “auntie” or “uncle” for respected older people. These terms convey affection and respect. It can be confusing when the student refers to individuals back home as “brother” or “auntie” when they are referring to a non-family member. Feel free to ask for clarification: “Is she your father’s sister?”



Your student may be unsure what to call host family members, teachers, and volunteers and how to refer to them. It will be helpful to your student to explain clearly what titles to use or not use with adults, i.e. teachers (Mrs. Smith, Mr. Jones), volunteers (Sue, Bob), family relatives (Paul, Mr. Davis, Grandma).

Gestures

Black and mixed-race South Africans frequently use hand gestures in conversation. It is impolite to point at someone with the index finger, stand too close during conversation, or talk with the hands in one’s pockets. Black South Africans use the right hand for handshakes, to pass objects, or to gesture—the left hand may be considered unclean. Receiving an object with cupped hands is polite. Some young people express “hello” or “good-bye” by extending the thumb and the little finger up (holding all fingers against the palm) and rocking the hand from side to side. White South Africans tend to use minimal hand gestures and are comfortable passing items with either hand.

Visiting

Visiting is an important social activity for most of South Africa’s groups. When possible, visits are arranged in advance, but unannounced visits among good friends or relatives are common, especially in areas where telephones are not accessible. South Africans tend to be gregarious, hospitable, polite, and personally self-effacing. They enjoy conversing and socializing.

Etiquette varies widely between ethnic groups. Guests usually are served refreshments. In Indian homes, it is impolite to refuse these, and it is polite to accept second helpings if eating a meal. Among black South Africans, dinner guests are not expected to bring a gift. White South Africans will often bring something to share (juice, wine, chocolates, or flowers, for example). When guests leave, they are

usually accompanied by their host to the gate, car, or street. This may relate to providing for the safety of their guests.

Communication Tips

- While discussion of religion may be considered somewhat taboo in America, it is not always the case in South Africa. For Muslims, religion is very important to them, and they will likely be willing to discuss their beliefs with you. If you are uncomfortable discussing your religion with your student, politely say so and explain that some people in the U.S. prefer to keep their religious beliefs and practices private. However, if you take this approach you may miss an opportunity to learn more about your student.
- Religious jokes or assumptions are not appropriate. In fact, your student may observe a group very closely and hesitate before singing a song involving religion so as not to offend anyone's beliefs.
- Use caution with humor, especially early in the year when you are just forming relationships with your student and he or she is still getting used to American English. Try to avoid using teasing, irony and sarcasm, which can be easily misunderstood or misinterpreted. For example, if you say sarcastically, "Well, isn't that a great idea," your student may think that you are serious.
- Discussion of anything sex-related may be uncomfortable. This includes homosexuality.

Your explanations and demonstrations of caring and interest will go a long way to making your student feel comfortable and will help them understand that any "offense" they may perceive from you is unintentional, and simply results from another way of viewing the world.

FAMILY LIFE



A U.S. Host Family and their South African Student

Family life in South Africa is largely defined by the ethnic background of the family. White households have many similarities to their counterparts in the U.S. in terms of family size and makeup. Black, mixed race, and Asian households may be larger, and often include multiple generations with aunties, uncles and cousins living under one roof. Overall, only a third of South African children live with both of their biological parents. The need for a parent to seek work far away from the family or the absence of one or both parents may result in many single parent families or children being raised by grandparents or other family members. Still, families in South Africa are close-knit and often share resources among their members; hence the African proverb, “it takes a village to raise a child.”



“Our student was a white Afrikaner, and seemed very similar to our American family. He fit in well and easily. I did not notice any real differences, other than his accent. He was from a city, Pretoria, and had been going to a boarding school, I think. His natural family was divorced. His family life and values seemed very similar to our family’s.”

-- A U.S. host family

Gender Roles

Gender plays an important part in family life in South Africa. Your student may have come from a two parent family where the father makes most of the decisions. Especially in black, coloured, and Asian families, fathers are the head of the family and are treated with respect. At mealtimes, for example, the father is served first, then other men present, followed by the women, with the children being served last.

In U.S. families it is common for parents to make decisions together, or for the mom to make decisions concerning the children and other matters. It may be a new experience for your student to see someone other than the father in charge.



Asking about gender roles in your student’s natural family – how decisions are made, who has the final say over what areas – is an opportunity to have an open discussion and explain how the practices and expectations in your family may be different.

Personal Space

The sense of personal space is a great example of an “under the surface of the iceberg” cultural difference. In South Africa, interior bedroom doors are often left open, and there is not always the same sense of a “right” to space and privacy that some American families are accustomed to. This difference may emerge if your student wanders into others’ bedrooms unannounced, or when they walk in or out of the house leaving the exterior door ajar. Because of South Africa’s temperate climate, few homes are equipped with central heating or air conditioning, and family members may not experience the same necessity you might feel for keeping the home warm or cool. A simple explanation of the cost

of heating or cooling our homes when doors and windows are left open can help your student understand and adjust to the systems in your home. Take some time early in the hosting experience to explore how personal space may be perceived differently between your student and your family.

Parental Involvement

Similar to U.S. families, the degree of personal involvement in children's lives roughly correlates with economic background. Affluent and middle class families in South Africa are typically very involved in decisions and discussions about school and social life, and are accustomed to attending events at school. Parents in more economically challenged families may not have the luxury of time and resources to participate in school events. Students from these backgrounds may not be used to the open discussions of "what went on in school today?" that are common around American dinner tables. These students are more likely to talk with their peers than their families about school, dating and teen life.

A black South African exchange student noticed a big difference in the degree of parental involvement:



"In my culture teenagers would leave the house without communicating with their parents as to where they were going. Parents would also not ask enough questions of their teenagers. So there is always a gap between what the young student does and what the parents know. It wasn't until I was an exchange student that I learned to discuss and communicate more with my family. There, parents encourage communication and they are aware of almost everything that the teenager does, be it school, music, hobbies, friends, boyfriends, etc. So it is good for American parents to be aware of this and try to communicate more and more directly with South African students."

Chores

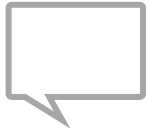
As in the U.S., teens in South Africa are an integral part of the family. Your student has had responsibilities for helping and doing chores in their family. While their main job is to study, most teens are expected to make their beds and keep their things put away. They are expected to help around the house in different ways. Most parents expect them to keep their rooms neat. Chores are mainly done on the weekend, because of homework in the evenings, although girls may be expected to cook or help with dinner. Some families, even less affluent families, hire a housekeeper if they can, both for the help and because it helps employ someone else. (Unemployment estimates in South Africa range near 25%, with rural areas having even higher unemployment.)

Concepts of Time and Punctuality

Sense of time can vary greatly by culture. While U.S. families and individuals tend to be time and task oriented, our South African counterparts may not share the same sense of urgency. It is acceptable and even common for social events and even weddings to start late in South Africa.

When a South African says "now", it can mean "later." Saying "I'm going to the store now-now" means going in a little while, not right this minute.

Share with your student the importance of being on time if that is a high priority in your family. Always communicate the times your student needs to be ready, as well as the departure time. Tell the student how he or she will be looked upon for being late and that some people think of lateness as being rude. You may want to encourage family members to post a family calendar where everyone can view their own and each other's appointments. Use this tool to help emphasize to your student the need to plan ahead and remind him or her of situations in which promptness is important.



“Timeliness was an issue for our South African student and about every other student we have hosted. He also commented on the fast pace of my walk.”

“Our student was very laid back. It seemed as if she was very unaware of deadlines.”

-- Two U.S. host families

Transportation

Everyday transportation options for South African students might be very different from transportation in the U. S. There is no “yellow school bus” or free transportation to school for students in South Africa. They often walk to school, sometimes very long distances, pay for public transportation, or find rides with parents or friends. In the cities, buses, taxis, trains or Combies (large 12-15 passenger vans), are available means of transportation. Privately organized Combies may be paid for by several families and their children would then be picked up daily for rides both to and from different schools. Combies, also available in rural areas, only start their route when they are full, so waiting for transportation can be common.



Discuss with your student acceptable means of transportation in your community and the importance of being on time for school buses and rides with family and friends.

HIV/AIDS

South Africa is believed to have more people with HIV/AIDS than any other country in the world. In 2007, the UN estimated that nearly 12% of South Africa’s population was infected with the AIDS virus.

Although new infections among older South Africans remain high, new infections among teenagers are on the decline. The fight against the disease was hampered in the early 2000s when President Thabo Mbeki argued that HIV was not the only cause of AIDS, and delayed the introduction of anti-retroviral therapies. Since then, massive public education campaigns have erased the misconceptions about the disease, and the epidemic has begun to slow. Eradication of the disease is high on the national agenda.

Medical Issues

Before a medical incident arises, it is a good idea to have had conversations about your student’s beliefs concerning health, wellness, illness and disease. Consulting a traditional healer is still common in South Africa. According to a study by the University of Witwatersrand in Johannesburg, there are an estimated 200,000 indigenous traditional healers in South Africa, and up to 60% of South Africans consult these “sangomas” and herbalists. Sometimes these healers are consulted for telling the future, karma, or even for feelings of wellbeing much as one might consult a therapist. The study notes that many South Africans consider the diviners to be gifted healers, and indispensable members of society. Children who are raised by their grandparents may be even more influenced by traditional beliefs.

These traditions have been tempered by science education and the predominance of Christianity among South Africans. It is good to remember that some of the most important advances in Western medicine, including heart transplantation and CAT scans, originated in South Africa.

Many black and coloured families practice a mix of traditional African and Western medicine. This may be as simple as relying on herbal remedies for common illnesses,

but visiting the doctor for other conditions. Students will not expect access to a traditional healer on

exchange, but talk with your student about expectations concerning doctor visits or approaching the school nurse when needed.

Personal Hygiene

Washing machines and especially clothes dryers are not available in every home, but are common in others. Hand washing of clothes and hanging them out to dry could be the norm for your student. Underwear is considered to be private and, as such, is often not included in communal family laundry, but is washed by the individual in private.



“At first, our student didn’t include any of his underwear in with his dirty clothes to be washed. After inquiring about missing pieces, he was very happy to let us wash his underwear with the other family laundry.”

-- A U.S. host family



Provide simple, clear and specific instructions on how laundry is handled in the home, including how to use the washer and dryer, the location of the clothes line or drying rack, and where to hand-wash clothes. Most important, have the conversation early about your expectations regarding laundry duties, and especially about personal items like underwear.

Money and Affluence

South Africa is one of the wealthiest countries on the continent of Africa, but according to the 2012 CIA Factbook, the average per capita income in the U.S. is almost five times higher than that of South Africa. That being said, some students coming on scholarship may be extremely poor. Scholarship students receive a monthly stipend, and if your student receives a scholarship they may feel pressured by their natural families to save that money for when they return home. Exchange agencies intend for the monthly stipend to be used for such things as telephone use, clothing, going to the movies or restaurants with friends, prom expenses, souvenirs, and other personal expenses.

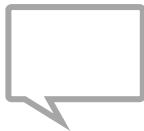
It may be necessary to explain to your South African student that spending their money on such things as social events will allow him or her to experience new aspects of U.S. culture. In addition, this conversation may provide a way for your student to understand that friendships in the U.S. are often initiated and based on shared interests. The opportunity to join other teens for movies, skating, school dances and sporting events is a key part of the international exchange experience, and the stipend is designed to provide these opportunities. By helping your student create a budget that includes funds for personal items and social events, with a little put aside for savings if that is important, you will help him or her get the most out of the experience while honoring family ties.

Holidays

Being away from home on holidays may be a time when your student misses family and traditions. Take the time to explore which holidays you typically celebrate in common, and ask about special holidays and traditions from South Africa. Your student will appreciate your efforts, and you may adopt new traditions in your family. Some uniquely South African holidays are:

| | | |
|----------------------|--------------|---|
| Freedom Day | 27 April | Similar to our 4 th of July, this is South Africa's Independence Day. |
| Youth Day | 16 June | Commemorating the Soweto student uprising, youth observe this day by participating in school or public celebrations. |
| Nelson Mandela Day | 18 July | Every year on Nelson Mandela's birthday, everyone in South Africa is encouraged to spend sixty-seven minutes helping those less fortunate. Sixty-seven is the number of years Nelson Mandela dedicated to the fight for freedom. There is an international push to make this day a global celebration of the concept that each person or individual has the capability to change the world. |
| National Women's Day | 09 August | This day commemorates a women's march on Aug 9, 1956 petitioning against legislation requiring African persons to carry a "pass" limiting their movements during the apartheid era |
| Heritage Day | 24 September | Students may be asked to bring something from their culture to share at school |

If your student is Muslim, or practices a religion different from that of your family, you may want to inquire about their special religious holidays or celebrations. The YES Cultural Handbook is a good resource for information about religious holidays and practices.



"I would encourage host families to do things with your extended family. Our student really enjoyed getting together with host grandparents, aunts and uncles and cousins. He really enjoyed our family get-togethers."

-- A U.S. host family

TEEN LIFE

After School Activities

While some South African schools have organized sports teams, school-based athletics lack the intensity or popularity of school sports in the U.S. Few schools offer extracurricular activities. If your student is coming from a Muslim school (see page 25), he or she may be accustomed to attending after school classes in Arabic or Religion. Talk with your student about sports they like to play and encourage them to join a team or club at school, as they may not be aware of the opportunities to participate and make friends at school this way. Soccer (called “football”) and rugby are BIG in South Africa and are good avenues for meeting others.



Talk about time management, as it may be challenging for your student to balance their time in after school activities with homework if they are not used to it.

Social Networking

Cell phones are even more common in South Africa than in the United States. In 2012, South Africa ranked ahead of the U.S. in per capita cell phone use. Teens typically keep in touch with each other via SMS, which is more commonly called texting in the U.S. Cell phones are not allowed at school in South Africa, so review your expectations and the rules of your student’s U.S. school with your student.

Most teens are active on social networking sites, such as Facebook and Mixit, as a way to keep in touch with friends. It is a good idea to review your family rules with your student regarding time spent and appropriateness of what is posted online. Just like teens in the U.S., South African students need to be reminded that what they post is permanent, and that they may be judged by their peers and potential U.S. American friends on the basis of their social networking posts. While they may not take what is posted very seriously, it is a good idea to remind your student that U.S. American friends may be assessing them on what they post.



Remind your student that social network posts, like other behavior, reflect both on them and their program. He or she will often be the only South African many U.S. Americans have ever met; they should remember to represent their country with class!

Smoking, Alcohol and Drugs

Smoking is frowned upon in South Africa. It is considered by many to be disrespectful for young people smoke in front of adults. The drinking age in South Africa is 18 and most students do not drink, especially if they are Muslim. Talk with your student about your family’s rules regarding smoking and alcohol and make it clear that you expect them to follow those rules. It will have been made clear to your student during their orientation that the use of recreational drugs is prohibited. You may refer to the YES handbook for further information.

Social Life: Hanging Out, Parties and Clubbing

Your student is probably used to returning home directly after school, to be home before their parents for dinner on weekdays. Saturdays are when most students have time to socialize with friends. If they

have sleep-overs, it will generally be only on Friday nights (for non-Muslims), because many South African families go to church on Sundays. Ask your student if dropping by a friend's house is common for them, and share what is customary in your family and community.

Family gatherings with all ages are more common than teen parties in South Africa, so your student may not know what to expect at a party with new friends. If you allow your student to attend teen parties, share your expectations with them regarding your rules about adult chaperones, curfews and rides home, as appropriate. Clubs and bars in South Africa do not admit patrons under 18 or 21, so your student will not be accustomed to clubbing.

Guiding Your Student on Friendships

While South Africans tend to be friendly and social, you may find that your student is not comfortable making friends in a mixed group with teens of the opposite gender. If the student attended a Muslim school in South Africa, the boys and girls may have been completely separated from each other.



Encourage your teen to share with you how they feel about their experiences, and to raise any concerns or questions they have about what is socially acceptable.

SCHOOL AND EDUCATION

As in other areas of South African life, apartheid-era segregation in public education has been dismantled. However, it will take some time before all children receive the same opportunities within a uniform system. At about 7% of the gross domestic product (GDP) and 20% of total state expenditure, South Africa has one of the highest rates of public investment in education in the world. Despite this, there is still a great disparity in the quality of high schools in South Africa, with many schools lacking the resources to provide an adequate education.

The education system includes both private and government schools, both of which require payment. Private schools are much more expensive than public schools, and are attended by children from middle and upper income families. These schools are known for their excellence in education. The public school system, on the other hand, has acquired a somewhat tarnished reputation, and has been accused of failing its youth. Public schools, also known as government schools, follow a government regulated curriculum that is part of the “Schooling 2025” plan. Schooling 2025 is a long term plan to monitor the progress of basic education in South Africa, measuring enrollment and retention of learners, teacher performance, infrastructure, school funding, learner well-being and school safety, mass literacy, and educational quality. In the official parlance of the Schooling 2025 plan, participants are referred to as “learners” rather than students.

MUSLIM SCHOOLS

The foundations of Islamic education in South Africa were laid by Imam Abdullah ibn Qadi Abd al-Salam - more popularly known as Tuan Guru. Tuan Guru was exiled to the Cape in 1780 and imprisoned on Robben Island. Upon his release in 1793, he settled in Cape Town, where he established the first madrasah (school) and mosque. In the U.S., the term “madrasah” may have negative connotations, suggesting a place of radical fundamentalist Islamic teaching. However, a madrasah is simply a religious-based school. This combined mosque-madrasah model remains today, and it is not uncommon to find new schools being built alongside mosques.

The South African school year begins in January and ends in November. Students generally have a three-week break in their winter, around June/July, and a longer six-week summer break in December. The government requires that students attend high school until the age of 16, which means the end of 9th grade for many students. Nearly half of all South African high school students drop out before the end of high school. Graduation occurs around the age of 19. The senior year culminates with a series of tests called the Matric, which determines if the student is eligible to continue their education, and where they will attend college.

Parental Involvement in School

As noted earlier, educated parents in South Africa, especially mothers, are very involved in helping their children with homework, while illiterate and uneducated parents tend to leave education up to a child's teachers. Depending on your student's upbringing, they may not be used to your involvement in their school work. You may need to explain to them that most parents in the U.S. expect to know about their child's schedule, homework, and other school activities.

Clothing at School

All students in South African schools are required to wear uniforms, which may range from gray pants or plaid skirts, to matching sweat suits. Many schools also have strict rules on a student's general appearance which includes hair and facial hair, and also jewelry, nail polish, and makeup.



Your student may need guidance as to what is appropriate to wear to school, both from the standpoint of appropriateness and style.

Homework and Grades

South African teachers grade on a bell curve, meaning they can only give a predetermined number of A's, B's, and so forth in each class as final grades. In most schools, 80% or above on an assignment or test earns an A. Homework in South Africa does not generally count toward the student's final grade, but students are penalized if homework is not turned in. Because of this, your student may be used to 'copying' peers' homework, and will not be aware that this could be considered cheating in the U.S. You may need to explain that many homework assignments are expected to be completed without the help of peers. Encourage him or her to ask the teacher or counselor to explain how assignments are graded.



Sports and Extracurricular Activities

As was discussed above, some schools in South Africa do offer sports, such as rugby, cricket, and football (i.e., soccer), but without the kind of "school spirit" that characterizes high school sports in the U.S. Rural schools are less likely to offer school sports, but that doesn't stop students from organizing their own informal soccer games. Regardless of what kind of school your exchange student attended in South Africa, you may need to encourage them to participate in clubs and activities, and explain to them the variety of sports that are available.

Teacher-Student Relationships

While instruction in South Africa tends to follow the traditional model of lectures and exams, most teachers make themselves available for help before or after school. Your student should be accustomed to approaching teachers for help.

English Language Proficiency

Although there is no official language of instruction in South Africa, most schools teach in English. In many cases, students are taught in their native language through grade 7, and in English thereafter. Your student's level of English will vary depending on their native language, and how many years of English instruction they have received. An interesting historical note regarding language and education is that one of the most violent and decisive conflicts of the apartheid era, the Soweto uprising of 1976, occurred following a government decree establishing Afrikaans as the language of instruction in South African schools. (See "Afrikaans" sidebar on page 13.)

The School Day

The school day for South African students generally begins around 7:30 a.m. and is over by 2 p.m. Most students take about six or seven subjects at a time. The majority of South Africa's schools do not serve lunch. Students either wait until they go home to have lunch, or buy snacks from vendors who are often stationed outside schools to sell food to students. In schools that do have a lunch period, students bring a sandwich or other food from home.

Religion in Schools

Rather than focusing the teaching of any one religion, public schools are dedicated to teaching students about all religions and how to co-exist in a multi-religious society. So doing, “individuals will realize that they are part of the broader community, and will learn to see their own identities in harmony with others,” in the words of the National Curriculum Standards. The South African Constitution promotes a “Co-operative Model” policy for religion and public education, which identifies separate areas of influence for religion and the state, while promoting cooperation between the two. In this model students are protected from religious discrimination.

FOOD AND MEALTIMES

Just as South Africa has been called a “rainbow nation” because of the diverse ethnic identities that make up the whole of the country, its food traditions are often described as a “rainbow cuisine.” Cooking in South Africa incorporates the ingredients and techniques of indigenous people with those of the Dutch and English, along with Indian, Indonesian and other groups. Curries, for example, are very common in South Africa, owing to the influence of Malay people who were brought to Africa as slaves, and the later influx of people from India. In this regard, South African food culture has many similarities to our own, which is an amalgam of traditions brought to America by immigrants and slaves over the course of our history.

Food is often one of the very first items of “culture” that we think of when focusing on the culture of another country. Food, in addition to providing nutrition, also comes with traditions, associations and emotional components, along with specific flavor combinations. The degree to which South African students will find American food and mealtime customs an adjustment challenge will vary widely, depending on whether they come from an urban or rural background, and in part on their race. Students from Johannesburg, Cape Town and other major cities are surrounded by some of the same fast food outlets and wide variety of cuisines that youth in the U.S. are used to. When it comes to food, the traditions of white South Africans are very similar to those found in white, U.S. American households.

Even food traditions that are considered typically or traditionally South African have their counterparts in U.S. culture. Celebrations and warm weather get-togethers are often organized around the braai, or barbecue, where meats are cooked outdoors and form the centerpiece of a festive meal. Biltong is seasoned dried meat which, similar to our beef jerky, was a staple of pioneers who settled the frontier and needed stocks of durable food for their journeys. Potjiekos is a popular South African stew of meat and vegetables cooked slowly outdoors.

Regardless of the origins of their favorite foods, South Africans are largely meat eaters, consuming beef, pork, lamb, chicken and other meats with most meals. In most families, no part of the chicken is wasted. Muslims, of course, do not eat pork. Vegetarianism is rare, although not unheard of.

The diets of rural black South Africans are typically less varied than those of city dwellers. Meals usually feature some sort of protein – meat, poultry or eggs – served with pap (pronounced “pop”), the ubiquitous maize meal porridge, which is eaten for breakfast as well as lunch and dinner.



When your student's inevitable homesickness strikes, host parents may want to try to cure the blues with a serving of pap, South Africa's ultimate comfort food. Similar to grits or polenta, a reasonable approximation of pap can easily be made by preparing white grits – following package directions – and allowing it to cool and thicken until stiff enough to cut with a knife.

Pap is traditionally eaten with the hands, by pinching a piece off and dipping it into the stew, curry or other dish (the “sesheba”) that accompanies it. In fact, while it is common for many – especially rural, black or coloured South Africans – to eat much of their food with their fingers, young people are perfectly comfortable using knife and fork. Some may even overdo it, using a knife and fork to eat a sandwich or slice of bread, assuming that other people disapprove of any touching of food with their hands.

Even though family life and sharing food are central to South African culture, mealtimes in many families are even more casual than they are in busy American families. A South African mom will prepare, set out and dish up the meal she has prepared for dinner, often serving the father first. In very traditional black families, girls may be expected to help others wash their hands before eating. It is not all that common, however, for families to gather around the table and eat dinner together. Family members may carry their food to other parts of the house to eat at their own pace. At least one South African returnee, however, reported that she enjoyed family dinners so much during her exchange year that she introduced the tradition of nightly family dinners to her natural family in Johannesburg when she returned.



Eating pap



Mopane worms



Grilling chicken feet

In white South African families, food and mealtime traditions are quite similar to typical U.S. customs.



Ask your student how and where their family eats meals. Be sure to let them know your expectations for meal time.

Every culture has food traditions that outsiders may find unsavory or even bizarre, and South Africa is no exception. Your student may talk about eating fried *mopane* worms, or finding the feet or intestines the best parts of the chicken, or about slaughtering a cow to celebrate a family wedding. They will not, however, expect to find these traditions in your home. Most exchange students are eager to try new foods and get into the rhythm of your family's mealtime routines. Discussing and comparing food preferences and traditions is a great way to begin to understand the origins of customs you take for granted, and to appreciate the richness of your shared experiences.

APPENDIX

Did you know?

... that the only street in the world to house two Nobel Peace Prize winners is in Soweto? Nelson Mandela and Archbishop Desmond Tutu both have houses on Vilakazi Street, only blocks apart.

... that South Africa ranks 7th in terms of number of Nobel Peace prizes? The prize has gone to Nelson Mandela, F. W. de Klerk, Desmond Tutu, and Albert Luthuli.

... that world's first heart transplant was done by South African Dr. Christiaan Barnard in 1967?

... that South Africa is the first country to build nuclear weapons and then voluntarily dismantle its entire nuclear weapons program?

... that South Africa is the only country in the world to have hosted the FIFA Soccer World Cup, the Rugby World Cup and the Cricket World Cup?

... that actors Charlize Theron and Basil Rathbone, and musician Dave Matthews, are from South Africa?

... that in addition to four Nobel Peace Prizes, South Africans have been awarded the Nobel three times in Medicine (including to Allan Cormack for the development of the CAT scan), twice in literature (Nadine Gordimer and J. M. Coetzee), and once in Chemistry?

... that South African singer Miriam Makeba was the first black African woman to win a Grammy?

... that athletes Gary Player and Ernie Els (golf), and Steve Nash (basketball) are from South Africa?

... that two of the world's most compassionate philosophies originated in South Africa? Ubuntu (the belief in a universal bond of sharing that connects all humanity) and Gandhi's notion of "Passive resistance" (Satyagraha), which he developed while living in South Africa?

...that Lesotho or The Kingdom of Lesotho, is an enclave in South Africa, just as Vatican City is an enclave in the city of Rome, Italy?

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Please also see the *HOW Host Family Handbooks* for U.S. Families Hosting Participants from Austria, Egypt, Germany, Ghana, India, Indonesia, Malaysia, Thailand and Turkey, available at http://www.afswiki.org/index.php/Handbooks_for_US_Families_Hosting_Partner_Participants#Austrian_Participants

MAP OF SOUTH AFRICA

