A LIFE-SKILLS INTERVENTION PROGRAMME ADDRESSING THE SELF-CONCEPT OF AFRIKAANS-SPEAKING YOUTH OFFENDERS

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DECLARATION

I, the undersigned, hereby declare that the work contained in this thesis is my own original work and that I have not previously in its entirety or in part submitted it at any university for a degree.

Signature:

Date: 1 February 2008

ABSTRACT

Life orientation is fundamental in empowering learners to live meaningful lives. Life-skills education and training forms part of life orientation and helps to address the above-mentioned aspect. Life-skills education and training falls under the most recent and powerful approaches in handling psychological problems. It strives to adapt the principles of psychology and social science into teachable skills to ensure intra-personal effectiveness and improve the general quality of peoples' lives.

The aim of this pilot study was to alter The Path programme to design and develop an intra-personal life-skills programme aimed at enhancing the self-concept of youth offenders. The intervention research model of Rothman and Thomas (1994) was employed as foundation for the design and development of The Altered Path programme. The intervention research model was chosen as it aimed at creating a means to address problems experienced by individuals and society. It strives to improve the life, health and well-being of individuals and society.

This purposeful sampling consisted of six Afrikaans-speaking, male youth offenders from the Drakenstein Juvenile Centre. The Altered Path programme was implemented in three stages. The first stage consisted of sessions one to seven. The following topics were covered during this stage: introduction and programme orientation, conceptualisation of mission statements and elements, past personality influences and Cup of Sorrow, the Positive Prophecy and Talent Shield, the mission statement, the vision statement and goal setting. The second stage, which consisted of sessions eight and nine, entailed the training of the participants for service learning. The third stage entailed the implementation of the service learning process.

The study found that The Altered Path programme could contribute towards a growth in intra-personal skills with regard to self-awareness, personal goal setting, spirituality, morals and values, self-esteem and self-regulation (both emotional and cognitive). The result of the intra-personal growth was that the interpersonal skills with regard to communication and helping skills of participants improved. In answer to the research question the finding was made that the intra-personal development positively affected the following dimensions of their self-concept: personal, ideal, cognitive, spiritual, social self and psychological self. In the light hereof the statement can be made that The Altered Path programme seems to have a positive effect on the overall self-concept of the participants. Conscious development of self-knowledge was identified as an element of the programme that could be refined to ensure that all participants develop self-knowledge in the same way during the field study.

OPSOMMING

Lewensoriëntering is fundamenteel om leerders te bemagtig om betekenisvolle lewens te lei. Lewensvaardigheidsonderwys en -opleiding is een van die aspekte van lewensoriëntering wat leerders kan bemagtig betekenisvolle lewens te lei. Lewensvaardigheidsonderwys en -opleiding val onder die mees onlangse en relevante benaderings om sielkundige probleme te hanteer. Dit streef om die beginsels van die sielkunde en sosiale wetenskappe in onderrigbare vaardighede te omskep om intra-persoonlike effektiwiteit te verseker en om die algemene lewensgehalte van mense te verbeter.

Die doel van hierdie loodsstudie is om die "The Path"-program te verander om 'n intra-persoonlike lewensvaardigheidsprogram te ontwerp en te ontwikkel om die selfkonsep van jeugoortreders te verryk. Die intervensiemodel van Rothman en Thomas (1994) is gebruik as grondslag vir die ontwerp en ontwikkeling van die "The Altered Path"-program. Die model is gekies omdat dit daarna streef om probleme wat deur individue en gemeenskappe ondervind word aan te spreek ten einde die lewensgehalte, gesondheid en welstand van individue en gemeenskappe te verbeter.

Die doelgerigte steekproef het uit ses Afrikaanssprekende manlike jeugoortreders van die Drakenstein-jeugsentrum bestaan. Die "The Altered Path"-program is in drie fases geïmplementeer. Die eerste fase het uit sessies een tot sewe bestaan. Die volgende onderwerpe is gedurende hierdie fase gedek: Inleiding en programoriëntering, konseptualisering van die missieverklaring en -elemente, invloede van die verlede en die Beker van Pyn, positiewe voorspellings en die Talentskild, die missieverklaring, die visieverklaring en die doelstellings. Die tweede fase het uit sessies agt en nege bestaan en het die onderrig van die deelnemers vir diensleer behels. Gedurende die derde fase is die diensleer geïmplementeer.

Die studie het bevind dat die "The Altered Path"-program bygedra het tot 'n groei in intra-persoonlike vaardighede met betrekking tot selfkennis, persoonlike doelstelling, spiritualiteit, morele waardes, self-agting en selfregulering (beide emosioneel en kognitief). Die intra-persoonlike groei het bygedra tot die verbetering van inter-persoonlike vaardighede soos byvoorbeeld kommunikasie en hulpvaardighede. Daar is bevind dat die intra-persoonlike ontwikkeling positief daartoe bygedra het om die volgende dimensies van die selfkonsep te verbeter: die persoonlike, ideale, kognitiewe, geestelike, sosiale en sielkundige self. In die lig van bogenoemde bevindinge kan die stelling gemaak word dat die "The Altered Path"-program 'n positiewe uitwerking gehad het op die algehele selfkonsep van die deelnemers. Die bewuste ontwikkeling van selfkennis is geïdentifiseer as 'n element van die program wat verfyn kan word om te verseker dat alle deelnemers selfkennis op dieselfde wyse assimileer tydens die veldstudie.

ACKNOWLEDGEMENTS

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CHAPTER 1

PROBLEM ANALYSIS
AND PROJECT PLANNING

1.1   INTRODUCTION

One of the reasons for choosing a research topic is to point out practical problems or needs experienced in a specific environment and to make suggestions as to how it can be addressed (Brynard & Hanekom, 1997:10 in Nilsson, 2000:2). The aim of this research study was to investigate the intra-personal life-skills needs of youth offenders at the Drakenstein Juvenile Centre in order to develop an intervention programme to address these needs.

In this chapter the focus will be on the problem statement and analysis, motivation for research, research design, research question, goal of the research, research methodology and definition of the key concepts.

1.2   PROBLEM STATEMENT

According to the Draft White Paper on Corrections in South Africa (Department of Correctional Services, 2005:51), at the end of the first decade of democracy South Africa had one of world's highest ratios in terms of offender population in relation to the actual population total. Four out of every 1 000 South Africans were in correctional centres. The youth offenders[1] are the category of the South African imprisoned population that has been growing rapidly during the first decade of a democratic South Africa (Department of Correctional Services, 2004:82).

Research conducted by Palmary and Moat (2002:3) indicated that during June 2002 the number of youth in South African prisons in the age range of 14 - 25 years was 45 357, which accounted for 36% of the entire population of sentenced prisoners. The number of awaiting-trial prisoners under the age of 26 during the same period was 27 070, which accounted for 53% of the awaiting-trial prisoner population.

In 2005 an estimated 4 000 youth offenders were released from prisons each month. According to the Department of Correctional Services, this accounted for 95% of the youth offenders. Of these, between 80% and 85% engaged in re-offending (Dlamini, 2005:1).

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[1] The definition of the term *youth offender* will be provided under 1.11.6.

At the Drakenstein Juvenile Centre, one of the centres in South Africa hosting youth offenders between the ages of 18 and 25 from all over the country, the "lock-up" average for October 2002 was 466 (Daniëls, 2003:2). On 29 November 2004 there were 684 imprisoned youth offenders. This showed an increase of 218 within two years and one month (Bester, 2004). These statistics showed that the numbers were still on the increase. The youth offenders had been locked up for crimes such as theft, murder, rape and assault (Bester, 2004).

The above-mentioned statistics indicate that criminal activities in South African societies are on the increase. The following questions arise: If the problem of offending behaviour is not solved, what is going to happen to the future of South Africa? How can we turn the trend around from a dysfunctional youth to a functional youth within the South African society?

1.3   PROBLEM ANALYSIS

According to the Commissioner of Correctional Services in the Draft White Paper on Corrections in South Africa (Department of Correctional Services, 2005:7, 35) dysfunctional families are the primary level and communities are the secondary level where the promotion of social responsibility and human development has gone wrong. Dysfunctional families and communities provide fertile ground for acts of criminality for those who grow up in such environments.

The family is recognised as the basic building block of a healthy and prosperous community (Department of Correctional Services, 2005:35). According to Kumpher (1999:2) and the National Youth Commission (1997), the family is seen as the primary unit of society. It is responsible for child-rearing functions such as providing physical necessities, emotional support, learning opportunities, moral guidance, economic, spiritual and cultural security, as well as building self-esteem and resilience. The community (schools, religious institutions, sport and cultural organisations, neighbourhood and peer group) is seen as the secondary unit of a society that plays a role in the promotion of social responsibility, education and positive social values (Department of Correctional Services, 2004:33).

The following were identified as important familial and community factors that could impede the normal development of youth:

1.3.1   Highly stressed families

Many children are raised in highly stressed families. Children have become victims through witnessing and experiencing abuse, violence, hopelessness and victimisation (Kumpher, 1999:2-7). Children experiencing social hardship early in life can struggle at a later stage to cope with life (Hollin, Browne & Palmar, 2002:15-17). Kumpher's study (1999:4) on family

risk factors reveal that the probability of a child becoming an offender rapidly increases as the number of family problems or other related risk factors increase. Children and youth are able to withstand the stress of one or two family problems, but when they are continually bombarded by familial problems, their normal development could be impeded.

1.3.2 Poverty

Economic deprivation and strain are universally regarded as factors that can contribute towards crime (Bezuidenhout & Joubert, 2003:54). Research conducted by Gildenhuys (2002:2) has shown that children and youth that commit crime in the magisterial district of Cape Town often originate from poor, disadvantaged communities in the Cape Peninsula.

Parents who are poor do not always have the means to meet the demands of children in terms of adequate child care, health care or educational opportunities (Palmary & Moat, 2002:5). This often leads to a lack of self-esteem and personal confidence amongst youth (Flisher, Ziervogel, Charlton & Robertson, 1993 in Matthews, Griggs & Caine, 1999:5). These youth would often resort to crime and violence (Bezuidenhout & Joubert, 2003:54).

1.3.3 Incomplete families

Bezuidenhout and Joubert (2003:59) refer to "incomplete families" as families where the father or the mother or both parents are not living with the siblings or are not able to rear them. This can be due to divorce, death, illness, financial inability to support the family, parents who work and are unable to look after the children, and the abandonment of family members. According to Hollin, Browne and Palmer (2002:9-14) children who are raised in incomplete families are more likely to display anti-social behaviour than others.

Bezuidenhout and Joubert (2003:59) state that in South Africa a great number of children are raised without a father figure in their lives, which could impact negatively on the socialisation process of these children, especially in the case of boys. In research undertaken by Mkhondo (2005:14) it was found that mothers-only families do not always offer the necessary stability, family cohesion and parental supervision. The researcher is of the opinion that a child's development is restricted in environments where the necessary stability, family cohesion and parental supervision are absent (cf. 1.3.4). Research by Matthews, Griggs and Caine (1999:11) showed that young, single, less-educated, lower-income mothers use higher levels of verbal and corporal punishment with less positive nurturing behaviours, which could impede the normal development of their children. A vast number of youth offenders stem from these families (Department of Correctional Services, 2005:35).

1.3.4 Poor parenting skills and family attachments

Lewis (1989:4-5) argues that the root cause of offending behaviour in California, in the United States of America (USA), is the inability of families to fulfil the basic needs of children and youth or to educate children and youth to fulfil their own needs in acceptable ways. Lewis (1989) states that the only difference between non youth-offenders and youth offenders is that non-offenders have learnt how to fulfil their needs in ways that do not bring them into trouble with the law.

Two basic *psychological needs* are identified by Lewis (1989:5-9): the *need for love* and *the need for external limits.* These needs have to be satisfied for people to grow into healthy, adult personalities. Lewis's (1989:9) ideal formula is "a full measure of love throughout the growth period, blended with a diminishing quality of external control."

Lewis (1989:5-9) identifies certain parental styles that can lead to deviant behaviour:

- *Maximal love with maximal control that is maintained as children mature* leads to over-dependent adults because in these environments children never learn to make decisions, take chances, venture into the world and do things independently. They grow up helpless and have no control over their own lives.

- Where there is *maximal love along with minimal control,* children learn to take without giving. They find themselves unable to cope in a world where they have to give.

- In an environment where there is *minimal love and excessive control,* sexual abuse and aggressive behaviour tend to occur. Children experience an urge to rebel against their parents' demands because they are not allowed to have opinions, make decisions, explore the world or express their feelings. Children in these situations can see themselves as unloved, cowardly, inferior, worthless creatures in the midst of a threatening, cruel world that hates them. They sometimes wonder who they are and what they are doing in the world.

- *Minimal love and minimal control* leads to aggressive behaviour. The feeling of abandonment and discomfort gradually turns into feelings of anger towards parents, and later to all people in authority, such as policemen, teachers and adults in general. In search for love they will end up in gangs that make them feel wanted, give them the love they need, understand and accept them. Through negative behaviour respect is gained and for the first time in their life success is experienced and life has some meaning. For these children it is important to be somebody, even at the expense of becoming an aggressive offender.

Huzinga, Loeber and Thornberry (1995 in Kumpher, 1999:5) identified the following three developmental pathways to offending behaviour:

- The *Authority Conflict Pathway* begins with stubborn behaviour that is followed by defiant behaviour and later develops into authority avoidance as exemplified by truancy, staying out late and running away;

- The *Covert Pathway* begins with minor covert problem behaviours (for instance shoplifting, frequent lying, stealing), moving to damaging property (vandalism and setting fires), and then later to offending behaviour (such as fraud, theft, burglary and selling of drugs); and

- The *Overt Pathway* begins with minor aggression (bullying, teasing and annoying others), followed by physical fighting and ending at a later stage in violent acts (physical attack, rape, assault and battery).

Huzinga, Loeber and Thornberry (1995 in Kumpher, 1999:5) found two family characteristics to impact these developmental pathways to offending behaviour, namely poor family attachment and poor parenting behaviour. Both family risk factors were associated with high levels of offending behaviour and drug use. Drug and alcohol abuse is seen by some people as a means to improve an already low or negative self-concept.

1.3.5   Drug and alcohol abuse

Drug and alcohol abuse is widely cited as a source of increased crime and violence amongst the youth (National Youth Commission, 1997:27). This does not imply that all people who abuse alcohol and drugs commit crime, but it is regarded as a contributing factor towards crime. Drug and alcohol abuse leads to self-regulation failure which, according to Baumeister in Muntingh (2005:23) manifests as follows:

- less integrated and meaningful awareness of self;
- diminished guilt;
- focus on immediate short-term outcomes;
- dominance of immediate rather than distant goals;
- concrete thinking;
- lessened influence of self-standards;
- passivity;
- diminished inhibitions; and
- being prone to fantasy.

Research conducted by Archer (1994:180), reveals that some adolescents cite boredom and stress as primary reasons for drug abuse. Alcohol and drug abuse is regarded by many

adolescents as a means of coping - that is, self-medication for a meaningless existence. The feeling of being trapped in a meaningless existence can be linked to Glueck's (1951) research findings, which indicate that families of youth offenders make less effort to set up decent standards of conduct, have less ambition, less self-respect and less planning for the future.

1.3.6   Violent, abusive and aggressive behaviour

Violent, abusive and aggressive behaviour is regarded by Gilligan (2000 in Mkhondo, 2005:6, 7) as the infliction of physical injury and trauma on a human being by another person, committed by deliberate intention or careless disregard of the self or others. Negative emotions are seen as the ultimate cause of violent, abusive and aggressive behaviour. Some offenders experience feelings of pain, hopelessness and shame because of negative experiences in their past, a lack of status, a lack of prestige and no economic or cultural achievement. The result is that they do not have the emotional capacity for love, empathy and guilt towards others. Violence is used as a means to restore a wounded self-esteem and serves as a pattern of seeking instant gratification to meet intra-personal needs. One of the participants in Mkhondo's research (2005:18) reported: "I used violence to gain power and respect. Violence gave me the opportunity to be someone rather than no one."

Kumpher (1999:4-10) found that violent, abusive and aggressive behaviour in families can lead to violence, abuse and aggression during adolescence and adulthood. Through the modelling of violent, aggressive and abusive behaviour children learn that violence can be used as a way to resolve interpersonal conflict, as a means to gain power and control in relationships. This can lead to skills deficits such as an inability to handle problems.

The Draft White Paper on Corrections in South Africa (Department of Correctional Services, 2003:36) indicates that the violent history of South Africa "left us with a culture of violence" that contributes to the high levels of violence associated with criminal activities in South Africa. The use of violence and abusive and aggressive behaviour is regarded as a means of attaining change when a need occurs to resolve social and political problems. Matthews, Griggs and Caine (1999:4, 5) postulate that this way of thinking in certain communities in South Africa has legitimised the further use of violence in families and communities. They found that within communities where a culture of violence is common practice, social status is gained by carrying a gun and the romanticised portrayal of "hero's funerals" is encouraged, youth often lack self-esteem, personal confidence, positive role models and positive self-images.

1.3.7 Parental criminality

According to Rossouw (1999:56), parental criminality has a strong association with the development of criminal behaviour in children. Children who are raised by criminal parents are taught criminal attitudes because behaviour is normally learnt through modelling and child-rearing practices.

Maree and Prinsloo (2002:96-113 in Bezuidenhout & Joubert, 2003:60) state that when interviewing a convicted cash-in-transit robber, the robber was asked about his parents' reaction towards his criminal behaviour. He responded as follows: "Some evenings when I climbed back through the window after a crime spree my mother sat on the bed waiting for me to hand her the money." The interviewee claimed that his parents did not tell him that housebreaking was wrong. Instead, they chose to support him. Hollin, Browne and Palmar (2002:9-18) postulate that inefficient child-rearing practices and dysfunctional family relationships can contribute towards aggressive, disruptive, violent, abusive, anti-social behaviours, the development of low impulse control (self-regulation failure) and that these practices and relationships can also influence the self-concept (self-esteem and self-image) in a negative way.

1.3.8 Community involvement

The rapid transition from the apartheid system to democracy is seen by the Draft White Paper on Corrections in South Africa (Department of Correctional Services, 2003:36) as one of the factors that contribute towards crime. Due to the rapid transition to democracy the existing mechanism of social authority, such as schools and traditional communities, were broken down without immediate replacement of the systems with legitimate and credible alternatives. For the researcher of this study the immediate replacement of the systems with legitimate and credible alternatives is of utmost importance, in view of Lewis's standpoint (1989:5-9) that children are in need of external limits to be able to grow into healthy adult personalities.

Educators in South Africa share a world-wide struggle to control learners' misbehaviour during school hours (Bezuidenhout & Joubert, 2003:65). Research by Hayward (2002:38, 47-49) on the morale of educators, indicates that 87 of 147 educators felt despondent and powerless with regard to the negative behaviour of their learners. The large number of learners in classes and the amount of administrative work make it difficult for educators to fulfil the basic needs of learners and to build resilience. Lewis (1989:5) states that each child needs love and the right amount of external control. If enough attention is not paid to learners in this regard they might end up displaying anti-social behaviour. In view of the above-mentioned facts, it seems that educators are not in the position to influence the lives

of learners with behavioural problems in a positive manner because there are not sufficient legitimate and credible alternatives.

1.3.9   Community disorganisation

Absence of social control can stem from disorganised communities. Disorganised communities can result from the lack of proper education, poverty, peer pressure, gangsterism, urbanisation and other related social problems. Youth living within disorganised communities are at great risk of becoming perpetrators and victims of crime (Palmary & Moat, 2002:3).

1.3.10 Consequences of negative family and community influences

In summary, it seems that many youth offenders have had disadvantaged family backgrounds, which were exacerbated by limited opportunities within communities to develop the necessary life-skills for effective functioning (Muntingh, 2005:7). Physical necessities, emotional support, quality education, learning opportunities, moral guidance, value acquisition, building of self-esteem and resilience, as well as economic and spiritual security, which are associated with the quality of family and community life, were in most cases neglected. Bezuidenhout and Joubert (2003:116) view this as the root cause of a negative self-concept, which in turn leads to negative behaviour.

According to Mkhondo (2005:19-24), youth offenders have a tendency to satisfy their intra-personal life-skill needs through the development of a rage against the people who abused or neglected them. This is often directed towards people in society, and is displayed in actions such as murder, rape, theft and abuse. Ebersöhn and Eloff (2003:47) assert that the lack of life-skills on an intra-personal level will manifest in the form of weak interpersonal skills.

1.4   MOTIVATION FOR RESEARCH

This research study resulted from concerns voiced by the Department of Correctional Services at a National Conference for Social Workers in Durban on 14 September 2000 that the offending behaviour amongst youth needed to be addressed effectively. The empowerment of youth offenders through life-skills education was identified as one of the possible strategies to assist youth offenders with self-development. Evaluations of the existing intervention programmes employed by social workers indicated that the intervention programmes used at that stage had not been effective. The need to implement programmes focusing on the successful rehabilitation of youth offenders was expressed. It was emphasised that rehabilitation programmes should enhance the social functioning of youth offenders (cf. Pheiffer, 2003:1-2).

During 2002 a social worker at the Drakenstein Juvenile Centre requested the head of the Life-skills Department at Koinonia[2] to assist the social workers at the Drakenstein Juvenile Centre with the facilitation of life-skills programmes. Koinonia interviewed the youth offenders to assess their specific life-skills needs. They found that the youth offenders did not possess sufficient self-knowledge, could not indicate and discuss their interests and skills, experienced a lack of goals and an inability to conceptualise their goals. A need for intra-personal development was evident (Watson, 2003).

The researcher, who became aware of the need to design an intra-personal life-skills programme, became involved in life-skills training at the Drakenstein Juvenile Centre in 2003. She consulted community leaders, psychologists, educators and trainers who were working with youth offenders to investigate whether they shared the same viewpoint as Koinonia. Verbal reports indicated that there was a need amongst youth offenders for self-discovery, the release of all negative feelings, and the establishment of positive thinking. It was also necessary to develop mission and vision statements with self-concept development as the core element, as these life-skill areas were not being adequately addressed by families and communities.

The need to design an effective intra-personal life-skills programme for youth offenders motivated the researcher to undertake the research. It was felt that a meaningful contribution could be made towards enhancing the self-concepts of youth offenders through the development of intra-personal skills.

1.5   RESEARCH QUESTION

Holloway (1997:139) states that a research question is a general question about the group, people or thing that the research aims to understand or about which it needs to extend knowledge. The research question is related to the problem under study and which the research aims to answer.

In this study the research will be guided by the following question:

What is the effect of The Altered Path programme on the self-concepts of youth offenders?

1.6   RESEARCH DESIGN

According to Babbie and Mouton (2001:xxvi), a research design is a plan or structured framework of how the researcher intends to conduct the research process in order to address the research problem or question. Mouton (2001:55) states that a research design

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[2] Koinonia is a youth centre that has been operating in the Paarl Valley for the past 12 years.

is similar to an architectural blueprint. It simulates a plan for assembling, organising and integrating information and results in a specific end product. The key questions to be addressed when selecting the research design are: "What kind of study will be undertaken that will provide acceptable answers to the research question?" and "What kind of evidence will be required to address the research question adequately?" (Babbie & Mouton, 2001:75).

In the light of the above-mentioned questions, intervention research was chosen as the design for this study. Intervention research, which developed from the collaboration between the two pioneers in the field of developmental research, Jack Rothman and Edwin Thomas, is aimed at creating a means for improving the life, health and well-being of individuals and society (De Vos, Strydom, Fouché & Delport, 2005:392-393). De Vos et al. (2005:394) define intervention research as "studies carried out for the purpose of conceiving, creating and testing innovative human services approaches to prevent or ameliorate problems or maintain quality of life".

Intervention research consists of three facets, namely knowledge development (KD), knowledge utilisation (KU) and design and development (D&D). KD means learning more about the target behaviour of potential clients and client systems, relevant intervention behaviour and relevant behavioural, social, contextual and environmental conditions. KU concerns the transformation and conversion of the developed knowledge into application concepts and theories relevant to the given target population, problems and intervention methods. D&D involves the development of a new human service technology, which can be treatment methods, programmes, service systems or policies. It consists of the following phases: problem analysis and project planning, information gathering and synthesis, specification of data collection method and procedural elements of the intervention, early development and pilot testing, evaluation and advanced development and dissemination (Rothman & Thomas 1994:9, 12, 172-173).

According to Rothman and Thomas (1994:6, 8), the facet D&D can be carried out as an independent enterprise. In the light hereof the facet D&D will be paramount in this research study. The facet KD will be integrated during the information-gathering and synthesis phase, while KU will be integrated during the design of the intervention phase of D&D.

The goal of the research study was to design and develop an intervention programme aimed at enhancing the self-concepts of the youth offenders at the Drakenstein Juvenile Centre. Because this was a pilot study, the following phases of D&D were used: problem analysis and project planning, information gathering and synthesis (KD), design of the intervention (KU) and early development and pilot testing. Figure 1.1 outlines the critical operations in each phase of intervention research in the manner that they were used within this study.

PHASES	OPERATIONS

1. Problem analysis and project planning

- Identifying and analysing key problems
- Providing motivation for research (identifying concerns of the parties involved and analysing identified needs)
- Gaining permission and co-operation from the authorities
- Determining feasibility of project
- Research design
- Goal and objectives
- Methodology

2. Information gathering and synthesis

- A series of knowledge development activities are undertaken such as:
  - Studying natural examples
  - Identifying valuable elements of programmes, practices and relevant innovations

3. Design of the intervention programme

- Utilisation of the knowledge developed to alter The Path programme
- Methods of data collection

4. Early development and pilot testing

- Refining of the preliminary intervention programme
- Conducting a pilot test
- Data analysis and interpretation

FIGURE 1.1: PHASES OF INTERVENTION RESEARCH (Adapted from Rothman & Thomas, 1994:10, 11, 28)

Rothman and Thomas (1994:27) state that although these phases are outlined in a stepwise sequence, they often merge in practice as researchers respond to opportunities and challenges within the shifting context, as is the case in this research study.

1.7 GOAL OF THE RESEARCH

This intervention research inquiry wanted to alter The Path programme to design and develop an intra-personal life-skills intervention programme aimed at enhancing the self-concepts of youth offenders at the Drakenstein Juvenile Centre. The intention was to design a new curriculum or programme, as it was believed that the altered programme might fit the requisite for curriculum design. For the purpose of this study it was decided to call it The Altered Path programme, but once the field study has been completed, it will be renamed. The following objectives were set for the pilot study:

- to develop knowledge (KD) of the needs of the research participants;

- to examine existing information sources such as empirical research, reported practices and relevant innovations in order to develop knowledge of the best suitable ways to address the identified needs of research participants;

- to utilise the knowledge (KU) developed to alter The Path programme (intra-personal intervention programme);

- to implement The Altered Path programme at the Drakenstein Juvenile Centre; and

- to determine through pilot testing the effect of The Altered Path programme on the self-concepts of youth offenders and to identify which elements of the preliminary version might need to be revised.

1.8 RESEARCH METHODOLOGY

Babbie and Mouton (2001:xxvi) state that research methodology refers to the process of implementing the research design. Henning (2004:36) broadens the term by describing methodology as a coherent group of methods and procedures that complement each other and that contribute towards data that reflect the research question and suit the goal of the research. The manner in which the research methodology was employed to answer the research question and to suit the goal of the research will be discussed below.

1.8.1 Information gathering and synthesis

According to Rothman and Thomas (1994:30, 32) it is essential to discover what other researchers have done to understand and address the problem under study. Knowledge needs to be developed which involves the *study of natural examples* and *use of existing*

information sources (KD). KD will be synthesised to construct *a list of valuable elements* that will be utilised during the design of the intervention programme.

Rothman and Thomas (2004:32) assert that the studying of natural examples is a useful source of information. In this study the researcher conducted empirical research to gain an understanding of the context in which the intervention would take place. It was decided that the demographic information of the research participants would be gathered and a needs analysis would be conducted to guide the information retrieval process. Two data-collection methods, a Twenty-Statement Test (TST)[3] and questionnaire were employed. The data was analysed qualitatively.

The literature reviewed consists of selected empirical research, reported practices and relevant innovations on life-skills to further develop knowledge of the best suitable methods to address the identified needs of the research participants. The literature was retrieved from all relevant sources such as journals, theses, books, newspapers, existing programmes, policies and dictionaries, reports on youth offending and self-concept development, were obtained from sources such as libraries, the Internet and the Department of Correctional Services.

The identified valuable elements were subsequently utilised to address the limitations of The Path[4] programme that would form the basis of The Altered Path programme. In this way it was intended to redesign and contextualise the programme to fit the needs of the sample group. Mullen (1978, 1981, 1983, 1988 in Rothman & Thomas, 1994:173) indicates that existing technologies need to be embedded into each practitioner's own personalised model. Each practitioner is required to engage in design work.

1.8.2   Design of the intervention programme (The Altered Path programme)

During this stage the design of the intervention programme (The Altered Path programme) took place. The knowledge developed during the information gathering and synthesis phase was utilised to develop the intervention programme. This activity refers to the facet KU.

This phase also included the specification of the methods to deliver data and findings that reflect the research question and the goal of the research (Rothman & Thomas, 1994:34). The methods of data collection that were used are described in 1.8.2.1-1.8.2.3 below.

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[3] This test is explained under 1.11.7.
[4] The Path is an intervention programme aimed at helping individuals to discover who they are, to find their mission, to develop a vision and goals, and to take action steps.

1.8.2.1   Self-reflection journals

Self-reflection journals were used to capture data during and after the intervention. Self-reflection, according to Rosnow and Rosenthal (1998:103), asks of participants to look within themselves and to describe their feelings, perceptions, beliefs, attitudes, values, and so forth. By keeping a self-reflection journal participants were given an opportunity to reflect upon what was learnt and to determine whether growth had taken place as a result of the intervention. The rationale for the reflections was to determine self-concept configurations and the content of the self-concept to assess whether any difference was brought about by the intervention.

1.8.2.2   Semi-focus group interview

A semi-focus group interview was conducted after the completion of the programme. A semi-focus group interview is a planned group discussion to gather information on a specific topic (Holloway, 1997:95; Morgan, 1997:6 in De Vos et al., 2005:300). The results were used to substantiate the results obtained through the self-reflection journals. Data was recorded on audio-tapes and notes were taken during interviewing.

1.8.2.3   Questionnaire

The questionnaire served as a method to indicate how the programme impacted the needs of the participants, as identified in Chapter 2 (Section 2.3.2.4). The same questionnaire that was used during the needs analysis was applied after the programme has been terminated.

1.8.2.4   Data analysis

The data was analysed by using the qualitative content analysis method. Babbie (2004:G2) describes content analysis as the study of recorded human communications. In this study the self-reflection journals, semi-focus group interview and questionnaire were analysed. According to Henning (2004:104-106), content analysis is an inductive process in which the data is broken down into codes. After codes have been awarded, the related codes are categorised. The ensuing categories are then classified into themes. The data obtained through the data sources, self-reflection journals and the semi-focus group interview were compared through the use of the constant comparative analysis method (Holloway, 1997:85).

1.8.3   Early development and pilot testing

Rothman and Thomas (1994:36) assert that during early development and pilot testing a primitive design is evolved to a form that can be evaluated under field conditions. This phase includes the following operations: refining of the preliminary intervention programme, conducting a pilot test and data analysis and interpretation.

According to Rothman and Thomas (1994:36), pilot tests are implemented in settings similar to the ones in which the intervention will be conducted and in settings convenient for the researcher, as was the case in this research. In this research The Altered Path programme was pilot tested on a sample taken from the youth offenders for whom the intervention was planned. Through pilot testing the researcher was able to anticipate the response to the actual programme when it will be implemented.

The data collected was analysed and interpreted through the use of the qualitative content analysis method (cf. 1.8.2.4). The interpretative approach was used to determine which elements of The Path programme effectively addressed the participants' self-concept and which elements needed to be improved upon in order to achieve the goal of the research.

1.9 GAINING PERMISSION FOR RESEARCH FROM THE DEPARTMENT OF CORRECTIONAL SERVICES

An application was submitted to the Department of Correctional Services, Pretoria for consent to conduct the research study at the Drakenstein Juvenile Centre. Permission was granted on condition that the researcher collaborates with the Department of Correctional Services when doing the intervention (see Appendix A).

1.10 TARGET GROUP

The target group in this study consisted of Afrikaans-speaking, coloured, male youth offenders aged between 18 and 25 years at the Drakenstein Juvenile Centre. The reasons for choosing the above-mentioned target group are the following:

- The national per capita imprisonment rate for the South African coloured population is 1 600 per 100 000, while it is 400 per 100 000 for other population groups (Muntingh, 2005:26). This figure is four times higher than for the other South African population groups which, according to the researcher's opinion, implies that the coloured population's needs are higher than the needs of other population groups;

- Of the prison population that are under 25 years of age, 98,35% are males (Mkhondo, 2005:5);

- More than 90% of the prison population at the Drakenstein Juvenile Centre are Afrikaans-speaking (Bester, 2004);

- Their socio-economic conditions are about the same, as most of them stem from families and communities with disaffected backgrounds.

1.11 CONCEPTUALISATION

1.11.1 Life skills

Different definitions exist for life skills, of which the following are cited and reviewed with the aim of adopting a definition for the research:

Life skills are "coping skills that can enhance the quality of life and prevent dysfunctional behaviour. A life skill is any skill which enables a person to interact meaningfully and successfully with the environment and people" (Rooth 1998:2).

Lindhard and Dlamini (1990:19) interpret life skills as "coping skills" and refer to life skills as the practical skills in the art of living. Human beings have to possess the necessary abilities and skills in order to cope with important tasks in times of change. A skill is seen as an area of ability in which an individual has gained competence and it can only be acquired through practice.

Nelson-Jones (1993:9) defines life skills as "personal responsible sequences of self-helping choices in specific psychological skills areas which are conducive to mental wellness" and indicates that "[p]eople require a repertoire of life skills according to their developmental tasks and specific problems of living".

Strydom, in a chapter in Landsberg, Kruger and Nel (2005:96), describes life skills as coping tools to survive everyday emotional, social and cognitive onslaughts. "Coping" refers to the successful or effective manner to deal with challenges while a "tool" refers to an implement that gives the user an advantage over a person who does not have such tools.

In this research life skills will be referred to as coping skills to survive everyday emotional, social and cognitive onslaughts. *Coping* refers to the successful or effective manner in which challenges or problems are dealt with in life, while *skills* refer to practised abilities. The acquisition of life skills will contribute to competent and confident behaviour when dealing with the self and the environment.

1.11.2 Intra-personal skills

Strydom (in Landsberg et al., 2005:110) sees intra-personal skills as those skills an individual needs to master in order to grow personally and intra-psychically in order to understand the self better.

Ebersöhn and Eloff (2003:63) regard intra-personal skills as:

- assets (capacity, natural gifts, instinct or strengths) that people possess;

- qualities, characteristics and talents used on a daily basis by individuals;

- coping skills that enhance the quality of life and help to sustain positive behaviour;

- the ability to facilitate meaningful interactions with others;

- positive self-concept formation that results in behaviour that leads to achievement;

- the manner in which individuals successfully cope with problems, tasks and life experiences; and

- internal strengths or the mental power to do things.

In summary, intra-personal skills can be seen as all the knowledge acquired regarding the self, and the manner in which individuals use this knowledge to regulate their thinking and emotions in order to adjust to the environment.

1.11.3 Self-concept

Different researchers have studied and examined the self-concept. The self-concept is defined in different ways, some of which are mentioned below:

Vrey (1974:v) refers to the self-concept as an invisible construct that determines how a person thinks, feels, directs, controls and regulates his/her actions. The self-concept can only be determined through observing the behaviour of a person at a particular time.

Lindhard and Dlamini (1990:40) see the self-concept as a picture of the self. It is everything a person thinks and knows about himself - the centre of a person's being, his inner world. The self-concept can be realistic (true) or unrealistic (false), positive or negative.

Margerson (1996 in Ebersöhn & Eloff, 2003:52) regards the self-concept as a set of situation-related attitudes and beliefs a person holds of himself, that determines who he[5] is, what he thinks he is and what he thinks he can become.

Plummer (2005:13) defines the self-concept as the overall view a person has of himself, which includes appearance, ability, temperament, attitudes and beliefs.

Tice (2003:308) regards the self-concept as a collection of self-perceptions, beliefs about own nature; an accumulation of all the attitudes, unique qualities and typical behaviour; a mental picture of the self; individuals' impression of themselves and their adequacy - on many different scales and dimensions.

In summary of the above-mentioned definitions, the self-concept can be viewed as a construct consisting of self-perceptions, self-images, beliefs, morals, values, needs, talents, strengths and weaknesses, attitudes and consequent behavioural tendencies that influence

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[5] The words *he*, *his* or *himself* will be used to refer to both sexes. This is done for the sake of fluency and should not be regarded as an indication of gender bias.

who an individual is, what he thinks he is and who he can become. The self-concept is thus the sum total of all the knowledge regarding the self.

1.11.4 Intervention

Intervention is a social action aimed at enhancing or maintaining the functioning of the individual and the well-being of the individual, family, group, community or population with full consent (Babbie & Mouton, 2001:342; Schilling, 1997:174 in De Vos et al., 2005:394). For this study, *intervention* will refer to a social action aimed at enhancing the functioning and well-being of the youth offenders with their full consent.

1.11.5 Programme

The term *programme* refers to any intervention or set of activities mounted to achieve external objectives, in other words, to meet some recognised need or to solve an identified problem (Rutman, 1984:11 in Babbie & Mouton, 2001:335). In this study *programme* is used to refer to the intervention (intra-personal development) that is needed to enhance the self-concept of the youth offenders.

1.11.6 Youth offender

The South African Correctional Services defines a youth offender as a person between the age range of 14 and 25 who has offended, especially one that has broken a public law (National youth development policy framework [2002 - 2007]:pg. 9).

1.11.7 Twenty-Statement Test (TST)

The Twenty-Statement Test (TST) is a test where participants have to write 20 statements on "Who am I?" The aim of the TST is to determine the way participants see themselves. It is an operational activity attempting to understand the self-concept configurations. Through the TST the researcher was provided with information concerning the specific needs and problems of participants prior to the intervention. The intervention programme was subsequently be contextualised according to the needs of the participants (Rooth, 2000:38-39).

1.12 SUMMARY

This chapter (Chapter 1) reflected on the phase: problem analysis and project planning. The key problems that cause youth offending were analysed in the form of a broad literature review to provide a general orientation to the problem. The motivation for the research was stated and a layout was provided of the project planning. It included the research design, methodology, goals and objectives. The manner in which entry was gained to the Drakenstein Juvenile Centre and target group was briefly explained. The chapter concluded

with an explanation of the definitions of the most important concepts that will be used during the research.

1.13 CHAPTER LAYOUT

The subsequent chapter layout is provided in this section in order to acquaint the reader with the logic and flow of the thesis.

Chapter 2: In this chapter Phase 2 of the intervention research process, namely information gathering and synthesis, is dealt with. The facet knowledge development (KD) is incorporated at this stage. The term *life skills* is underpinned and the empirical research conducted to gather knowledge of the context in which the intervention took place is reported. The demographic information and the specific intra-personal needs as assessed are presented. These specific intra-personal needs are used to guide the information retrieval process to develop further knowledge of methods, strategies and findings that can be incorporated to contextualise The Path programme. A list of valuable elements is compiled.

Chapter 3: This chapter forms a part of Phase 3 of the intervention research process: design of the intervention programme. The Path programme as reviewed is presented and the strengths and limitations of the programme are discussed. The knowledge developed in Chapter 2 is utilised (KU) to address the limitations of The Path programme and to alter it to present an effective intervention with youth offenders at the Drakenstein Juvenile Centre.

Chapter 4: This chapter reflects on the following operations of Phases 3 and 4 of the intervention research process: data collection methods, refining of the preliminary intervention programme and pilot testing. The data collection methods - self-reflection journals and semi-focus group interview - as well as the manner, in which the data will be analysed, are discussed. The refined The Altered Path programme is presented, followed by a brief discussion on its pilot testing.

Chapter 5: In this chapter, Phase 4 of the intervention research, the exposition and discussion of research findings, take place. The collected data is presented in themes. Hereafter the research findings are discussed and the element of The Altered Path programme that needs to be refined is identified.

Chapter 6: Conclusions of the study are summarised, discussed and interpreted, recommendations are made as to how the field study has to be conducted and the limitations of this pilot study are discussed.

CHAPTER 2

INFORMATION GATHERING AND SYNTHESIS: KNOWLEDGE DEVELOPMENT

2.1   INTRODUCTION

In this chapter Phase 2 of the intervention research process: information gathering and synthesis will be dealt with. The facet *knowledge development* forms an integral part of this phase. In the course of the study knowledge was developed through studying the performance of the two key operations, namely natural examples and existing information sources.

The first step in this process will be the theoretical underpinning of the concept *life skills*. Hereafter the empirical research that was undertaken in order to understand the context in which the intervention took place will be described. The demographic information of the research participants was gathered and a needs analysis of the research participants' specific intra-personal needs was done. The term *participants* will hereafter be used in referring to the research participants. The results of the need analysis were used to guide the information retrieval process to develop further knowledge of suitable methods, reported practices and innovations that are relevant to the study. Valuable elements were identified and used to alter The Path programme according to the context in which the intervention took place. The altering of the programme was done from a curriculum developmental[6] perspective.

2.2   LIFE SKILLS

Life skills form an integral part of life orientation programmes. Life orientation plays a fundamental role in empowering people to live meaningful lives in a society that is in the process of transformation. It stands central to the holistic unfolding of individuals. The focus is on the development of cognitive, physical, personal, social, spiritual and emotional growth, and on the process of integrating these facets with each other. The vision of individual

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[6] *Curriculum development* refers to the knowledge, skills and attitudes that will be transferred to a group in order to prepare them for life and its challenges (Vermeulen, 2003: 14).

growth locates within the quest for a free, democratic and stable society, to improve the quality of life in communities and to develop a productive economy (Vermeulen, 2003:33).

There are varied interpretations of the concept *life skills*. For the squatter it can mean the ability to build a secure corrugated iron house, for the blind person the ability to cross a street safely and for the paraplegic learning to drive a car after a motor accident (Landsberg, Kruger & Nel, 2005:96). In the light of the above-mentioned interpretations it is thus important to discuss what the concept life skills will entail within this research.

Life skills in this research study are seen as coping skills to survive everyday emotional, social and cognitive onslaughts. Coping refers to the successful or effective manner in which challenges or problems are dealt with in life, while skills refer to practised abilities (Allen, 1986:703; Landsberg et al., 2005:97). Through the acquisition of life skills (coping skills) people are able to help themselves to make informed choices, ensure own psychological well-being[7] and skill themselves to be able to lead their lives into the future (Jones, 1996a:9, 10; Rooth, 1997:14; Ebersöhn & Eloff, 2003:21).

As stated in Chapter 1.3, South African youth are at risk. Key influences on their psychological wellness include life circumstances, their family milieu and the effectiveness of their total educational and social experiences during childhood. The negative aspects of these influences can undermine their psychological well-being (Van Niekerk & Prins, 2001:iii).

Earlier humanistic psychologists such as Karl Menninger, Abraham Maslow and Carl Rogers, as mentioned in Van Niekerk and Prins (2001:59), called upon the establishment of a positive psychology to ensure the psychological well-being of individuals. This includes more positive life realms such as positive states of mind, experiences of wellness, psychological strengths, self-esteem, effective coping strategies and a preventative health orientation. According to Van Niekerk and Prins (2001:71), the roots of psychological well-being can be found in childhood. A basic requirement for the healthy development of the child is a warm, intimate and continuous relation with his family in which the satisfaction of needs is found. This is followed by cognitive development that lays the basis for sound communication. Better communication skills can lead to an increase in socialisation, inside and outside the family environment, which prepares the child for responsible citizenship. Another aspect that enhances psychological well-being is a positive concept of the self. This lays the ground for the establishment of both gender roles and vocational identity. Knowledge of the self can lead to the abandonment of less appropriate behaviours in favour

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[7] Psychological well-being can be viewed as a state of optimal physical, cognitive and social well-being (Dorsland Illustrated Medical Dictionary, 2000: 789 in Van Niekerk and Prins, 2001: 71).

of more adaptive behaviour patterns. Temper tantrums, typical of childhood and adolescence, can be replaced with more rational and mature responses in adulthood (Van Niekerk & Prins, 2001:71).

Van Niekerk and Prins (2001:72) indicate that earlier psychologists (1945-1985) such as Menninger, Maslow and Rogers suggested that the following intra-psychic constructs could contribute towards the psychological well-being of individuals:

- self-awareness;

- strengthening of the strengths;

- high self-esteem;

- setting of personal goals;

- self-efficacy (believing in the self); and

- self-actualisation (development of talents and potential).

Psychological wellness produces life-skilled individuals who are able to cope independently and proficiently with everyday activities, demands and changes in various environments (Ebersöhn & Eloff, 2003:43).

2.2.1 Dimensions of life skills

Life skills, according to Nelson-Jones (1993:11) comprise of the following three dimensions:

- **Knowledge -** Each life skill comprises of a knowledge component about the correct choices and refers to "knowing how to do it". People with skills weaknesses often need the knowledge to be clearly spelled out so that they can instruct themselves later in the same way as people who are exposed to good examples do.

- **Attitudes[8] -** An appropriate attitude to any life skill is that a person assumes personal responsibility for acquiring, maintaining, using and developing it. In other words the "the wanting to do it".

- **Skills -** The skills dimension of a life skill entails putting the knowledge and attitude into practice. The "wanting to do it" and "knowing how to do it" are translated into "actually doing it".

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[8] An attitude is an internal, emotional opinion or belief a person has towards someone or something, which affects the outside actions, causing him to lean towards something - positive attitude - or to lean away from and avoid something - negative attitude. It is a learned capability that influences a person's choice of personal action (Tice, 2003:56; Gagné, 1985 in McCown, Driscoll & Roop, 1996:361).

2.2.2   Taxonomies of life skills

There are many taxonomies for categorising and describing each category of life skills, as life skills are scattered over a range of relevant disciplines, namely psychology, education, social science, domestic science, medicine, dietetics and rehabilitation. In the light of this it is considered important for the study to look at models of categorising life skills. The following South African models are worth considering. Below (Table 2.1) is Ebersohn and Eloff's model (2006:59, 60) that suggests one way of categorising life skills.

TABLE 2.1:   CATEGORISATION AND DESCRIPTION OF LIFE SKILLS (Ebersöhn & Eloff, 2006:59, 60)

LIFE SKILLS	DESCRIPTION
Learning skills	- Learning how to learn - Lifelong learning - Work methods
Basic skills	- Reading, writing, calculating - Manual dexterity - Media literacy
Listening and verbal skills	- The development of language and readiness - Communication skills
Intra-personal skills (self-knowledge and self-regulation[9] skills)	- Self-understanding - Self-dependence - Self-worth - Self-confidence - Positive self-concept - Positive attitude - Overall philosophy of life - A set of assumptions about personal purpose in life which forms a "blueprint" to guide behaviour through life - Knowledge of own personal strengths and weaknesses - Integrity - Internal locus of control: - Controlling of feelings in a positive way - Development of thinking ability - A strong foundation of morals and values (to obtain clarity about values, consistent and essential values; the ability to analyse values by means of value clarification techniques) - Goal setting and motivational skills - Personal development - Career development - The development of potential
Interpersonal skills (self-regulation skills)	- Reliability - Responsibility - Tolerance - Patience

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[9] The term *self-regulation* means "adhering to and following an internal standard; control from within" (Tice, 2003: 308).

LIFE SKILLS	DESCRIPTION
	• Independence • Knowing how to cope with conflict, anger, frustration, feelings, sexuality and drugs
Group effectiveness skills	• Interpersonal skills • Social relationships • Ability to improve group relationships • Negotiation skills • Co-operation skills • Participation skills • Debating skills • Group processes • Positive roles • Citizenship • Empathy • Family, friendship, marriage and parenting skills
Influential skills	• Organisational skills • Entrepreneurial skills • Initiative • Assertiveness • Ability to inspire trust • Planning skills • Leadership
Survival skills	• Health • Housekeeping • Construction • Food production • Job seeking skills • Marriage • Parenthood • Child care • Family planning

Strydom, another researcher who contributed the chapter *Addressing Life-skills Problems* in Landsberg et al. (2005:110), identified the following life-skill themes: personal, social and communication, thinking and survival skills. *Personal skills* refer to intra-personal skills and are seen as those skills that an individual has to master in order to stimulate growth on a personal and intra-psychical level and help to understand the self better. *Social and communication skills* are interpersonal skills that an individual has to master to interact successfully with other people. *Thinking skills* entail the manipulation of cognitive skills. An individual has to master these skills to give unique meaning to the world and he/she has to learn how to apply these skills in order to survive mentally in an ever-changing and competitive environment. *Survival skills* refer to all the skills that an individual has to acquire to survive in a demanding society. Table 2.2 provides a description of the themes of the life-skills model as suggested by Strydom in Landsberg et al. (2005:110):

TABLE 2.2: **DESCRIPTION OF LIFE-SKILL THEMES** (Landsberg et al., 2005:110)

Intra-personal skills	• Self-understanding • Understanding the body and diseases • Development of a healthy lifestyle: exploring the effects of food, nurturing and exercise • Emotional regulation as a motivational and explorative tool • Development of a sense of responsibility • Development of a future perspective • Handling challenges - resilience education
Interpersonal skills	• Communication skills • Interpretive skills • Development of body language skills • Understanding differences - culture and values education (dangers of prejudices and stereotyping) • Acquisition of group work skills • Development of friendship skills • Acquisition of conflict-resolution skills • Mastering community skills - identifying and reacting to community needs • Development of an understanding of peace/peace education • Development of the ability to understand other people's perspectives and views on issues
Thinking skills	• Mastering co-operative, experiential and transformative learning principles • Acquisition of decision-making and problem-solving skills • Development of creative and critical thinking skills • Development of reflective thinking skills • Debating ethical and moral issues
Survival skills	• Mastering basic reading, writing, spelling, science and mathematical skills • Critical reading skills (evaluating what is read in papers and magazines) • Skills in admiring and preserving natural resources • Computer skills • Job application skills: compiling a curriculum vitae/preparing for an interview • Entrepreneurial skills

From exploring these South African models of life skills, the conclusion can be drawn that intra-personal skills development is seen as of specific importance for individuals to be able to cope with life and its challenges. It serves as a forerunner for effective interpersonal skills. According to Pulkinnen (1992, 1995, 1996(a), 1996(b) in Ebersöhn & Eloff (2003:46), intra-personal self-regulation helps individuals to adjust to their environment. This can also serve as the most discriminative characteristic between being a life-skilled, well-adjusted individual, or an ineffective and conflicted individual.

2.2.3 Intra-personal skills

According to Ebersöhn and Eloff (2006:62), people's outside worlds are observed on a daily basis in the way they are dressed, the way they speak, how well they can cook, and so forth, but their cosmos of decisions, emotions and views of things are hidden inside and cannot be observed. Yet the attitudes and behaviour that are observed are the result of the intra-personal arena. It is in this intra-personal arena where people write their lives' scripts and meaningful changes in life skills can be facilitated.

Ebersöhn and Eloff (2006:63) regard intra-personal skills as:

- assets (capacity, natural gifts, instinct or strengths) that people possess;

- qualities, characteristics and talents used on a daily basis by individuals;

- coping skills that enhance the quality of life and help to sustain positive behaviour;

- the ability to facilitate meaningful interactions with others;

- positive self-concept formation that results in behaviour that leads to achievement;

- the manner in which individuals successfully cope with problems, tasks and life experiences; and

- internal strengths or mental power to do things.

Strydom (in Landsberg et al., 2005:110) sees intra-personal skills as those skills an individual has to master to grow personally and intra-psychically in order to understand the self better. According to Ebersöhn and Eloff (2006:63), intra-personal skills are the key to self-actualisation. These skills will enable individuals to know themselves; to accept themselves; to understand themselves better; to develop a future perspective; to be aware of their thoughts and emotions; to improve decision-making which will help with resilience building; to know how to receive, process, evaluate and enjoy information. The intra-personal awareness of self, the manner in which they think, feel and make decisions, serves as the preconditions for establishing interpersonal relationships. What individuals know about their choices, tendencies, values, aspirations, concerns and feelings constitutes the driving force for the initiation and maintenance of relationships with others (Ebersöhn & Eloff, 2006:63). In the researcher's opinion the assimilation of these skills will enable individuals to think for themselves as they will possess enough self-knowledge not to rely on the opinion others have of them.

2.2.4 Self-concept

Ebersöhn and Eloff (2006:63) regard the development of intra-personal skills as a part of positive self-concept formation that results in behaviour that leads to achievement and is

seen as a point of departure for skilled interaction. Skilful day-to-day behaviour is motivated and influenced by the self-concept or image that a person has of himself. People will act in accordance with their self-concept; for instance people who are happy will act accordingly. In terms of this understanding, changes in the self-concept will thus give rise to changes in behaviour (Ebersöhn & Eloff, 2006:64).

The self-concept is regarded as a collection of self-perceptions, beliefs about own nature, accumulation of all the attitudes, unique qualities and typical behaviour, values and morals, a mental picture of the self, individuals' impression of themselves and their adequacy - on many different scales and dimensions (Tice, 2003:308). The attitudes and beliefs people hold of themselves determine who they are, what they think they are and who they can become (Margerison, 1996 in Ebersöhn & Eloff, 2003:52).

The self-image is embedded in the self-concept and consists of subconscious mental pictures people have of themselves; their abilities; talents; the ideal self; visions; needs; and the self that people suppose themselves to be (Tice, 2003:308). Burns[10] (1982:9) states that the self-image is exerted from outside influences particularly from people who are significant others. The quality of interaction with people can influence the image the individual holds of himself.

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[10] Though Burns's work dates from 1982, the researcher found that other researchers often refer to his work.

Figure 2.1 is a representation of how Burns (1982:10) views the self-concept:
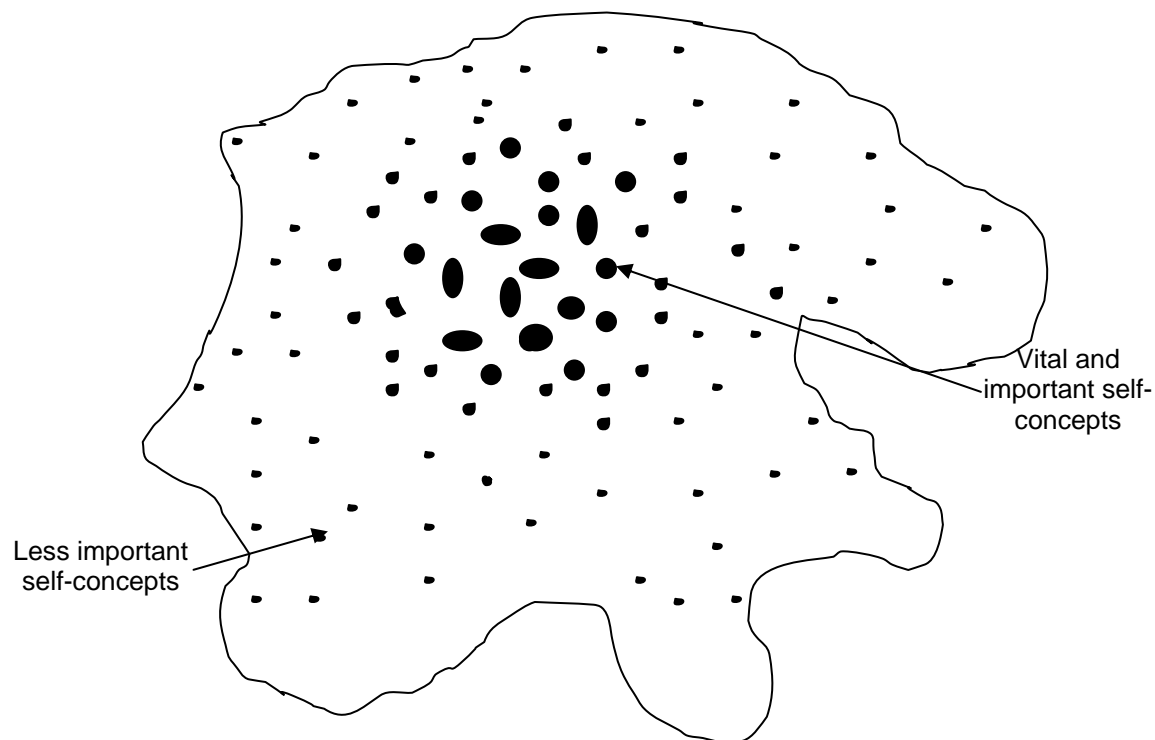
FIGURE 2.1: SELF-CONCEPT (Burns 1982:10)

According to Burns (1982:10, 11), the self-concept "is like a single globule of frog spawn, unified, permanent and firm, held together by dynamic life forces, yet flexible and resilient enough to be moulded into slightly different shapes by environmental forces". The self-concept contains many thousands of smaller self-concepts that form a meaningful, integrated system of which some are more important than others. The important self-concepts appear larger and are more centrally positioned; others that are less important take up the peripheral positions. Any new experience is interpreted in the light of beliefs and attitude, which accumulate within the frog spawn. If a new experience is consistent with existing self-conceptions it will be incorporated and assimilated to enable the blob to grow larger.

Experiences that are inconsistent within the existing self-conceptions are more difficult to incorporate. The outer skin of the blob will act as an impermeable screen to keep the new information from invading the self-concept. Experiences that are slightly incongruent will be assimilated if the relevant self-perceptions can accommodate it. To alter the self-concept is a difficult, but imperative process when individuals are confronted with behaviour that is not conducive to growth (Van der Riet, 1985:111).

The following closely integrated dimensions of the self-concept can be identified:

- the physical self - the self in relation to the body;

- the personal self - the self in relation to personal relations;

- the family self - the self in family relations;

- the social self - the self in social relations;

- the spiritual self - the self in relation to spirituality;

- the cognitive self - the self in relation to the cognitive capacity (Tice, 2003:308; Gouws, Kruger & Burger, 2000:82).

The self-concept, according to Ebersöhn and Eloff (2003:52), is dynamic in nature in the sense that it can change from situation to situation and from time to time. According to the nature of the self-concept, individuals may experience a high self-concept in some situations and a low self-concept in other situations. For instance, an individual may have a positive intellectual self-concept, a negative social self-concept, a poor spiritual self-concept and a positive physical self-concept. The smaller self-concepts will, when taken together, contribute towards an overall positive self-concept (Ebersöhn & Eloff, 2003:52).

Success or failure can influence the organisation of the self-concept. If the ability to perform a particular action is given an exceptionally high rating, failure in that area may have a detrimental effect on the self-evaluation of other, apparently unrelated abilities, while success in that area will enhance the self-evaluation of abilities in other areas (Gouws et al., 2000:83).

The self-concept is a powerful determinant of human behaviour, because it shapes the way an individual experiences and interprets things that happen to him. Individuals give each experience a meaning according to the structure of their self-concept (Burns, 1982:362). The value placed on the formed self-image, and the feelings and thoughts about it, will determine the kind of person the individual regards himself to be, his confidence levels, the degree to which a person values himself, and the worth he places on himself in any area of life (Plummer, 2001:13-16).

2.2.5   Self-concept enhancement

The self-concept is learned and is derived from the vast sensory input impacting the nervous system. Sounds, smells, sights and tactual feelings come from the environment that surrounds a person. People constantly receive a wide range of sensory information. Meaning is attached to the sensory information and the individual defines who or what he is

in terms of the sensory information. Previous meanings help to define and give meaning to new data. In this way the self-concept is enhanced (Burns, 1982:32).

Self-concept enhancement (the integration of new information) is regarded as a difficult process when new information is not in line with existing information, but it is extremely important in any intervention strategy because it forms the central axiom of people's lives. The process has to take place gradually and on a continuous basis (Burns, 1982:362; Van der Riet, 1985:111).

The central goal of self-concept enhancement is to help individuals to become their own source of encouragement, motivation and reward. The goal can be accomplished by improving specific skills to assure individuals that they are indeed capable of learning and achievement (Burns, 1982:374).

According to Rooth (2000:11), skills can be improved by looking at self-images, positive qualities, sharing aspects of the self, practical strategies for self-affirmation, and learning to give and receive positive feedback. By raising awareness of self-talk, self-belief can be instilled and positive self-concept formation enforced.

2.2.6   Life-skills education

Life skills are developed through life-skills education. Life-skills education falls under the most recent and powerful approaches in handling psychological problems. Intra-personal and interpersonal effectiveness and the general quality of life can be improved through life-skills education and training (L'Abata & Milan, 1985 in Brown, 1997). Life-skills education strives to adapt the principles of psychology and social science into teachable skills (Rooth, 1997:10; Nelson-Jones, 1993:11).

Life-skills education is the process of giving individuals the opportunity to gain knowledge within a specific field, while providing guidance with the application of the knowledge. Life-skills education enables people to translate knowledge (what they know) and attitudes and values (what they think and feel) into actions as abilities (Rooth, 1997:7). The "wanting to do it" and "knowing how to do it" are translated into "actually doing it" (Nelson-Jones, 1993:11).

The aims of life-skills education are to expose people to challenges, help them to discover themselves, regulate their emotions and thinking, explore their potential in order to expand themselves, teach them how to make decisions and live with the consequences of choices. Individuals are led in the process of finding ways to realise their potential, and to acknowledge the daily demands, limitations and opportunities in the world. Autonomy, independence and space to grow in are created (Lindhard & Dlamini 1990:68; Ebersöhn & Eloff, 2003:40).

Life-skills education can enable people, with the guidance of an educator/facilitator, to break through their own "knowledge ceilings" (barriers) to a more advanced level of themselves. It is regarded as a basic need of learners not to be left alone to explore their inner and outer worlds, but to be guided to break through their "knowledge ceilings". During the journey of self-discovery, it is important for learners to get the necessary acknowledgement and nurturing to raise their self-esteem (Landsberg et al., 2005:97).

Life skills are linked. Skills build on and interact with each other. Skills development often depends on the way previous skills have been developed. Life skills cannot be dealt with in once-off workshops. The process of acquiring and developing life skills must be regarded as a lifelong and continuous process (Rooth, 1997:15).

2.3   CONTEXT OF THE RESEARCH

Context of the research refers to the environment and circumstances in which the research occurs. The demographics and needs of the participants have to be taken into consideration during the examination of the environment and circumstances (Holloway, 1997:34). According to Holloway (1997:34) it is important that the researcher must be aware of the context and have knowledge of it, since it is essential for its interpretation. This is an important aspect as it has an impact on both the participants and the researcher.

2.3.1   Participants' demographics

According to De Vos et al. (2005:194), sampling can be regarded as drawing on a small group of people from the population the researcher intends to use as participants of the study. In this research purposive sampling was used. According to Babbie (2004:G8), purposive sampling is a type of non-probability sampling in which the researcher selects the participants to be observed on the basis of his judgement about which ones will be the most useful. Nine youth offenders at the Drakenstein Juvenile Centre were selected to meet the criteria as indicated in Chapter 1 (see 1.10). They were all Afrikaans-speaking, coloured, male youth offenders and were strategically and systematically identified to meet the aim of the intervention programme as stipulated in Chapter 1 (see 1.5). The social worker assisted the researcher with this task as the researcher did not know the youth offenders.

The researcher met with the participants before the needs analysis was conducted to explain the purpose of the research study, procedures to be followed, potential benefits and disadvantages and the role of the researcher during the research. All the participants were allowed the right to withdraw their consent and discontinue participation in the programme at any time without prejudice. It was emphasised that all inquiries concerning the study would be answered and the assurance was given that any information derived from the research project would not be released or disclosed without the participants' separate consent. The

participants agreed on the conditions as spelled out. They all signed the informed consent agreement form (see Appendix B).

Table 2.3 gives the following demographic information of the participants as at the beginning of the research study: age, residence, educational level, offending behaviour, sentence duration, employment before arrest and family members with whom participants had been living.

TABLE 2.3:   PARTICIPANTS' DEMOGRAPHICS

Participants	Ages	Residence	Educational level (Grade at school)	Offence	Sentence duration	Employment before arrest	Family members with whom participants had been living
1	22	Kimberley	9	Murder	21 and a half	Casual worker	Mother
2	21	George	8	Robbery and assault	12	Unemployed	Girlfriend
3	22	Kraaifontein	5	Did not indicate	Did not indicate	Vendor at a fruit stall	Nephew
4	20	Uniondale	4	Rape	15	Farm worker	Parents
5	21	Delft	6	Murder	25	Unemployed	Parents
6	20	Durbanville	Did not indicate	Did not indicate	15	Pipe layer	Parents
7	22	Elsies River	10	Murder	15	Robber	Parents
8	19	Macassar	1	Theft	One year and 11 months	General worker	Sisters
9	21	Macassar	10	Theft	Did not indicate	Assistant to uncle in his business	Grandparents

2.3.2   Needs analysis

In Chapter 1 (see 1.4) it was indicated that Koinonia Youth Centre and the relevant parties consulted had identified a need for self-concept development amongst youth offenders. In the light of this an intra-personal intervention programme was identified as a suitable vehicle to enhance the self-concept of the youth offenders. As no information regarding the specific intra-personal needs and problems as experienced by the research participants had been provided, the researcher decided to do a needs analysis before the intervention. In this way

activities relevant to the needs and problems experienced by the participants could be included in The Altered Path programme. Two data collection methods, namely the Twenty Statement Test (TST) and a questionnaire were used to obtain information regarding the specific intra-personal needs and problems of participants.

2.3.2.1   Twenty Statement Test (TST)

The TST of Gordon (1968) as adapted by Rooth (2000:37-38) was considered a useful method to collect data regarding the needs and problems experienced by the participants. The TST is an indirect method of data collection that allows free responses from which derivations can be made. The TST encourages participants to reflect on themselves in that they have to complete 20 open statements regarding "Who am I?" Since the self-concept consists of all the information regarding the self, the rationale of the TST is to determine self-concept configurations and to investigate the content of the self-concept.

The nine participants completed the TST. Before the TST participants were told that they had to write 20 statements on "Who am I?" The researcher informed them that they could describe themselves in terms of the self-knowledge and personal goals which they possess. Participants were free to write in the language of their choice. They were informed that they did not have to complete all 20 statements if they were unable to write 20 statements regarding themselves.

The inductive content analysis method was used to analyse the TST. Inductive content analysis is a qualitative data analysis method in which researchers order and organise data by building, constructing and grouping categories together (Holloway, 1997:35; 44).

During the analysis of the TST the data is coded and categorised. Coding is the operation by which data is broken down, conceptualised and put back together in new ways (De Vos et al., 2005:340). In this study coding took place as follows:

- **Open coding** - During this process the researcher read through the data to form an overview of the data. Hereafter the researcher reread the data to identify units of meaning. Each separate idea in the data was given a label. After this process codes were condensed into groups of concepts with similar traits. These were called categories.

- **Axial coding** - The researcher reassembled the data in new ways after open coding, by making connections between categories and grouping the categories together to build major categories (Henning, 2004:5-7; De Vos et al., 2005:340).

The researcher categorised the data in the following categories:

- **Ascribed characteristics:** The participants described themselves in terms of their age, name, residence, religious affiliation and family. The researcher found that the participants have a clear understanding of their ascribed characteristics.

- **Self-awareness (knowledge of the self and individual characteristics, mission statement and morals and values):** Two of the participants indicated that they had knowledge of own personal strengths and described these strengths in positive language. The rest of the participants' descriptions of themselves were negative and some concentrated on their weaknesses. A strong foundation of morals and values could not be traced. One described his actions as follows: *Die rede waarom ek die dade gepleeg het is om my vriende te bewys dat ek nie 'n moegperd is nie en bang vir niks nie.*[11] [The reason why I committed these crimes was to show my friends that I am not a weakling and am scared of nothing.] Another participant stated that he experienced a desire to learn more to make up for the time that he had not been able to learn. He told himself that he had to learn from his mistakes while in prison. Most of them described their nature and personality in a negative manner and no traces of knowledge of their unused abilities were found. Most of the participants stated that they came from a religious background, but because of peer group influences they had landed in prison.

  Part of self-knowledge is to know where one fits into the social world as this provides people with a strong sense of the self. Two of the participants gave an indication of their mission in life or that they had a mission statement. No traces of a mission statement could be found in the TST of the other participants.

- **Personal goals:** Traces of a vocational goal and vision statement were partially found in the TST of two of the participants. The one described his vision and vocational goal as follows: "In twenty years' time I see myself as an uprising individual who discovered his various gifts and talents of potential." "I want to study psychology."[12] The other one wrote the following: … *ek wil verder leer om te verbeter* [… I want to learn further in order to improve.] The researcher could not find any of these types of statements in the TST of the other seven participants.

- **Development of potential/skills:** Five of the participants were engaged in activities to develop their potential. Some were enrolled in other life-skills programmes and further

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[11] The home language of the participants is Afrikaans. The Afrikaans quotes are presented verbatim and have been freely translated.
[12] The parts of the participants' statements which are not provided in Afrikaans were written by participants in English and are also presented verbatim.

studies, while another one stated that he was also involved in art and drama classes. One participant stated that he had talents, but that he had not made an effort to develop these talents.

- **Self-regulation (emotional and cognitive regulation):** The results of the majority of the TST responses indicated that the participants had little control over disruptive emotions and actions. Statements such as the following were made: *Ek het die skool gelos in standerd 6 omdat ek baie stout was.* [I left school in Standard 6 because I was very naughty.] Poor self-direction or poor ability to solve problems was indirectly stated. One participant wrote the following: *Ek het skool gelos deur 'n onderwyser.* [I left the school because of a teacher.] For the researcher these negative statements are a sign of a lack of emotional regulation and thinking skills which inhibited the participants' growth (cf. 2.2.1 and 3.4).

Of the above-mentioned categories, self-knowledge, goal setting, the development of potential/skills and self-regulation were identified as areas that needed to be addressed.

2.3.2.2 *Questionnaire*

The maturity questionnaire of Lindhard and Dlamini was used in addition to the TST to substantiate the information obtained in the TST and to give the TST credibility. The Likert scale (closed format) was used in the questionnaire. The Likert scale uses standardised response categories to determine the relative intensity of different items (Babbie, 2004:169). The following response categories were used in the questionnaire: *I do this very well; I am improving; Not very good - but trying; I have to learn a lot; I cannot do this at all* (Lindhard & Dlamini, 1990:92). The value of this format was that the relative intensity of the participants' needs could be determined (Babbie, 2004:169).

Seven questions were initially put to the participants, of which four aimed at determining whether the participants were able to control their emotions and thinking (self-regulation). The responses to four questions of these questions were about the same and therefore the researcher decided to delimit these questions to one. The question: "How well do you control your own nature and temper?" which indirectly includes the content of the other questions, was incorporated to delimit the seven questions to four.

The data was quantitative, but the responses were qualitatively assessed. Babbie (2004:391) states that quantitative data often demands qualitative assessment, especially when the data (statistical) is tabled in a manner where the meaning of the quantitative data is clearly conveyed. In this research the meaning of the data is clearly conveyed in the table below, therefore the frequencies of responses for each question were counted and assessed. The frequency table below (Table 2.4) indicates the responses:

TABLE 2.4:   LIKERT SCALE AS ADAPTED FROM LINDHARD AND DLAMINI (1990:92)

	I do this very well	I am improving	Not very good - but trying	I have to learn a lot	I cannot do this at all
How well do you know yourself?	2	3	2	2	0
Do you make good use of your talents/abilities?	1	1	3	4	0
How well do you control your nature and your temper?	0	3	2	2	2
Do you cope well with your problems?	0	4	4	1	0

The results of these questions can be interpreted as follows:

- In response to the question: "How well do you know yourself?" two participants indicated that they had sufficient self-knowledge. The responses of the other participants ranged from "I am improving" to "I have a lot to learn", which is an indication that the participants needed to improve their self-knowledge, but that the intensity differed.

- The responses to the question: "How do you make good use of your talents/abilities?" indicate that one of the participants made good use of his abilities/talents. The rest of the responses, which ranged from "I am improving" to "I have learnt a lot" is an indication that a need existed to address this category, but that the intensity of the need differed. This had to be taken in consideration during the intervention planning stage.

- In response to the question: "How well do you control your nature and your temper?" some participants indicated that they were improving, while others said that they could not do it at all. These responses are an indication that a need existed to address this category, but that the intensity of the need differed amongst participants.

- The number of responses to the question: "Do you cope well with your problems?" are an indication that the intensity of the need to cope with problems was nearly the same amongst all the participants.

2.3.2.3   *Comparative analysis: TST and questionnaire*

The TST and questionnaire addressed the same constructs in different ways. The TST was more indirect and required free responses from which derivations were made, while the

questionnaire was more direct and depended solely on self-assessment. The results from the questionnaire corroborated the findings from the TST.

Comparison: TST (self-awareness) and questionnaire (How well you know yourself?)

A comparison between the results of the TST and the questionnaire with regard to self-knowledge showed that most of the participants experienced a need for development in this area as they did not possess sufficient self-knowledge. The researcher is of the opinion that the development of self-knowledge could increase the participants' ability to deal more successfully with life's demands. According to Van Niekerk and Prins (2001:72), adolescents who are aware of their strengths and weaknesses are in a better position to arrive at realistic and informed career choices than their uninformed counterparts. The better they know themselves, the better their ability will become to choose a life partner, develop a life philosophy, define their moral values and pursue a healthier lifestyle. The greater the levels of self-awareness, the more able they will be to make informed choices.

Comparison: TST (development of potential/skills) and questionnaire (make good use of talents and abilities)

A comparison between the TST and the questionnaire indicated that the participants did not make optimal use of their talents and abilities. This implies that the development of their potential/skills has to take place. Lindhard and Dlamini's (1990:88) statement that it is important to turn abilities into skills to found competence strengthens this viewpoint. The humanistic psychologist, Abraham Maslow (in Van Niekerk & Prins, 2001:74) also states that people have an inborn desire to develop their potential (i.e. to maximise their talents and abilities). When potential is developed, the highest need, namely self-actualisation, is satisfied.

Comparison: TST (self-regulation - emotional and cognitive regulation) and questionnaire (control of nature and temper)

Emotional and cognitive regulation is an important skill to control nature and temper. Emotions are regarded as dangerous for physical and mental health if used in a negative manner (Lindhard & Dlamini, 1990:89). The categories self-regulation and control of nature and temper were compared and it was found that though the intensity of this need differed, participants did indeed experience a need to develop self-regulation skills.

Van Niekerk and Prins (2001:72) state that emotions are influenced by a person's self-esteem. People with high self-esteem are better able to control their emotions. Achievement of success - be it at work, in the family or in socialisation - can contribute towards a high self-esteem. When people succeed at something they have to be made aware that they have to

praise themselves and take credit for their accomplishments. This can protect them against negative emotions and poor thinking skills. In the light hereof the researcher was of the opinion that by giving the participants success experiences they would be placed in a better position to control themselves.

Comparison: TST (personal goals) and questionnaire (coping with problems)

Coping means being in control of a situation and having the ability to make decisions and to progress in life in spite of negative things that can be encountered, such as setbacks, obstacles and pressure. People, who cope with life, live orderly lives and take time to predict future events and to prepare themselves for future events (Lindhard & Dlamini, 1990:89). They thus live their lives in the present with an orientation to the future. Carl Rogers (1961 in Van Niekerk & Prins, 2001:73) proposes an actual self and an ideal self. The actual self represents the person, the individual think he is, while the ideal self represents the person the individual would like to be. The ideal self represents the goals that the person have in life. The actualisation of goals serves as a vehicle to self-fulfilment, which in return promotes psychological well-being.

In the light of the above-mentioned factors, personal goals and coping with problems were found to be related. The researcher came to the conclusion that by increasing the participants' ability to set goals they could be assisted to cope with life's problems more effectively.

2.3.2.4 *Summary of participants' needs*

The results of the TST and questionnaire indicated that the participants were in need of knowledge of the self, personal goals and development of potential/skills (abilities and talents) and self-regulation skills (through the achievement of success).

2.4 MODELS OF LIFE-SKILLS PROGRAMMES, REPORTED PRACTICES AND INNOVATIONS

Existing programmes, practices and innovations relevant to the above-mentioned identified needs (cf. 2.3.2.4) will be explored to identify valuable elements to address these needs. To determine valuable elements for contextualising The Path programme, the literature review will be guided by the following questions:

- Which life-skills programmes, practices and innovations relevant to the identified categories effectively developed the intra-personal arena of participants, and why?

- Which life-skills programmes, practices and innovations did not develop the identified intra-personal categories of participants effectively, and why?

- What conditions, for instance organisational features, client characteristics or broader environmental factors, may have been critical to success or failure?

- What specific procedure was employed in the respective life-skills programmes?

- Were modelling, role-playing, practice and feedback used?

- What environmental barriers or regulations were removed to make it easier to achieve the objectives or goal of the life-skills programme? (Rothman & Thomas, 1994:33).

The following section reports on relevant life-skills programmes, reported practices and innovations in order to identify effective methods that can be incorporated in The Path intervention programme:

2.4.1 A self-concept enrichment programme for adolescents in a children's home (Van der Riet, 1985)

A self-concept enrichment programme for adolescents in a children's home was designed by Van der Riet and formed part of her master's degree in clinical psychology, which she obtained from the University of Port Elizabeth in 1985. The aim of the programme was to enrich the self-concept of adolescents in South African child institutions that has been shaped by many negative experiences prior to the further trauma of separation from the family.

2.4.1.1 Content of programme

The programme consists of eight sessions and themes as described below.

Session 1

The group facilitator introduces herself to the group and explains the first exercise.

- The *Acquaintanceship exercise:* Each participant has to find out as much as possible about one of the other participants and then introduce him to the group. The aim of the exercise is to establish relationships with other group members. Group rules are introduced and participants receive a personal journal and pen to record thoughts and feelings regarding experiences during the intervention. The aim of the journal is to provide a cumulative statement of who each participant is, how he sees himself and how others see him at the end of the programme. The rationale for this activity is that learning is often overlooked unless it is explicitly stated and that an individual's self-concept expands to the extent that he learns more about himself.

- The *Personal coat of arms exercise:* Each participant receives an outline of a coat of arms. Participants have to make a drawing and/or word pictures of the self and ideal self.

- *Collage of self exercise:* Each participant makes a collage as a symbolic representation of himself**.**

Session 2

- *Collage activity continued:* Participants explain the meaning of their collage to the group.

- *Object sharing*: Each participant tells the group what meaning the object he has brought along holds for him.

- *Magic box*. Participants reflect on special people in their lives and share with groups why these people are special. A magic box containing a mirror is passed around in the circle silently for each member to get a chance to look at the special person in the mirror. A discussion follows on how special, unique and valuable each one is.

Session 3

- The *If I were an animal* exercise: Participants have to identify positive qualities that they have in common with the chosen animal. This is done to create greater self-awareness.

- The *Idealised self-image* exercise: The focus is on the strengthening of self-images because self-fulfilling prophecy influences the quality of life and encourages positive attitudes. Visualisation serves as a building block to create the idealised self-image.

- *Homework:* The participants have to practise their idealised self-image in order to reinforce it.

Session 4

- The *Idealised self-image* is shared with rest of the group.

- The *Looking for strengths* exercise: The aim of the exercise is to enhance the members' awareness of own positive qualities. Members have to write a note to every group member about the person's most attractive personality and physical attributes. The facilitator leads the group into a discussion on the importance and value of compliments and criticism to determine which one they regard as valuable. A discussion on failures and mistakes is done in order to identify the most effective problem-solving approach.

- *Homework:* Members are given incomplete sentences to complete for following session.

Session 5

- The *Rational-Emotive Therapy* (RET): *Feelings*: A collage with magazine pictures of people depicting different emotions is presented to the group. The members identify the different emotions displayed and give an indication of whether they have ever experienced these emotions. A discussion takes place on the physical sensations that

accompany emotions. Hereafter a box is circulated with paper on which they have to write an emotion with which they are struggling. The members have to act it out while the rest of the group tries to identify the emotions. A discussion follows on the fact that people differ in the way they express their feelings and that a person cannot only be judged by the non-verbal messages they send.

- *How feelings are developed:* The group leader introduces the idea that feelings originate from preceding thoughts. The central principle of this exercise is that the quality of a person's thinking determines his feelings regarding himself and others.

- The *A-B-C theory*: Individuals are taught that emotional disturbances are caused by self-defeating attitudes. The A-B-C theory is used during this RET and implemented as follows:

  - A represents the situation which activates the event;

  - B represents the rational or irrational belief regarding (A);

  - C represents the emotional and behavioural consequences;

  - Once irrational beliefs are identified, D and E of the A-B-C theory become operative.

  - D means that participants realise that they can challenge, question and dispute their own behaviour and change it into positive behaviour by controlling their feelings about certain issues; and

  - E represents the result - more moderate emotions.

Homework: Members have to record an experience that has happened recently about which they feel unhappy. They have to describe how they can use the A-B-C theory to control their feelings and the resulting behaviour in the situation.

Session 6

- *Recognising irrational thoughts:* The content of the previous session is recapped.

- *Communication skills:* The value and purpose of communication are discussed and factors identified that enhance communication on the one hand and break communication down on the other.

- *Active listening exercise:* Good listening skills are discussed and practice is given in listening.

Session 7

- *Friendships:* Methods of how friendships can be improved are discussed. Hereafter participants are asked to complete incomplete sentences.

- *Self-image projection exercise:* The members are asked to write a paragraph about themselves starting with "I see myself as …" Hereafter they have to write a paragraph about how they think others see them. The group leader reads out to the group the self-descriptions while the group has to identify who wrote the self-description. The group comments positively on each self-description. The group leader concludes the exercise by emphasising that other people often see potential and characteristics within people that the individual is not aware of.

Session 8

- The *Success Fantasy exercise*: Participants are asked to create images of things that make them happy and share them with the group.

- The *Personal Time Line exercise*: Participants record all the special and unforgettable experiences in their lives and place them on the line to indicate when in the past they occurred.

This programme was presented to 12 experimental group subjects, whilst 10 control group subjects watched educational films. Twelve weeks after the programme ended a follow-up evaluation was done.

2.4.1.2 Findings of the study

Van der Riet (1985:111) found no differences between the self-concepts of the subjects in the experimental and control groups and came to the conclusion that the self-concept does not change easily or quickly. The self-consistency theory of Lecky (1968 in Van der Riet, 1985:111) was used to explain the findings. According to the self-consistency theory, a person will try to remain consistent in terms of self-conception. Only new ideas that are consistent with the existing ideas will be easily assimilated. When the individual is presented with an idea that is not consistent with his self-concept, the person will experience it as uncomfortable and will try to remove it as promptly as possible. This phenomenon normally occurs through a defensive rejection of the idea or reinterpretation of the experience in such a manner that it can be assimilated. Although altering a perception a person holds of himself is a difficult process, it is imperative to normal development and happiness, since the person's conception of himself is the central axiom of his whole life theory. Change has to take place gradually.

Therapeutic interventions need to take place while the youth is still discovering and establishing his own identity and while he is thus more amenable to positive learning experiences.

2.4.1.3   Valuable elements for enhancing The Path programme

Thought this programme was designed and developed in 1985 the researcher found the content of the programme still of great value and relevant to the context of youth offending. Addressing the self-concept of youth offenders is still a high priority. The finding that the self-concept does not change easily, despite being considered imperative to normal development and happiness, presents the implication that any intervention to enhance the self-concept needs to be more intensive and prolonged. The Path programme has originally been designed to be presented over a 1-3 day period and will thus have to be prolonged in the light of these findings. This will enable youth offenders to translate knowledge (what they know), attitudes and values (what they think/feel/behave) into actual abilities (how to do it and when) (WHO, 1993 in Engelbrecht, Kriegler & Booysen, 1996:289). Suitable practices to develop effective intra-personal skills within youth offenders will be discussed at a later stage (cf. 2.7.1).

As suggested in the programme, keeping a journal is a good idea as participants are given the opportunity to reflect on what has been learnt and to determine whether growth resulted from the intervention. For the researcher of this study the journal writings of participants were also valuable as she was able to form a cumulative statement of all the participants; how they see themselves; how they think others see them; which areas had improved as a result of the intervention; and which areas still needed to improve. As this was a pilot study, the information would help the researcher to determine the effect of the intervention on the self-concept of youth offenders and to establish in which way the pilot programme needs to be altered for further presentations.

The formation of the idealised self-image is regarded as an important exercise during intervention as it was found that actions come from images. Idealised images inspire people to reach towards what "can be" and to rise above their fears and preoccupation with current realities. The idealised picture can embody people's highest values and aspirations (Learning Link International, 2001:28). Tice (2003:96) states that when people form the idealised self-image over and over, they become dissatisfied with the old picture and become motivated to stimulate enough creativity and energy to get to the new one. This is regarded as a way to "put in order, what is out of order".

The value of Rational-Emotive Therapy as an important counselling intervention technique cannot be overlooked. Emotional problems result from faulty thinking about events rather than from the events themselves. The A-B-C theory, where (A) is an activating event, (B) the beliefs about the event and (C) the emotional and behavioural consequence, will help the youth offenders to improve the quality of their thinking. The A-B-C theory can facilitate a

process of challenging own irrational beliefs that usually result in non-productive feelings and behaviour (D). Disputing irrational beliefs can lead to more rational beliefs with (E) more moderate emotions (Vernon, 1989:2). Through the use of this technique, youth offenders can improve their mental health, as they will be required to use active and conscious thoughts. The management of internal dynamics can result in external behavioural changes and can help youth offenders to become pro-active self-managers (Parikh 1991:58).

2.4.2   The Path programme (Jones, 1996)

The Path programme, which forms the basis of The Altered Path programme in this research inquiry, is designed to address certain aspects of the intra-personal needs of participants. Because the context for which The Path programme was originally designed differs from the context in which the altered programme will be implemented, it was regarded as important to alter the programme to fit the context in which it will be employed. The Path programme chronologically fits in here, but because of its importance to this study it will be discussed extensively in Chapter 3.

2.4.3   The Galatea intervention programme (Cava & Musitu, 2000)

Cava and Musitu (2000) of the University of Valencia developed the Galatea intervention programme for use with learners in Spain. The aim of the programme is to enhance the self-esteem and improve the social integration of learners with socio-affective difficulties. The empowerment of the self-esteem is considered as a main form of improving people's adjustment and well-being. For the empowerment of the self-esteem to take place, the origin of the self-esteem needs to be examined to discover how the "significant others" - those who are important to the learner and through whom direct interaction reflects the image they hold of him - influence the shaping of the self-image. According to the Symbolic Interactionists (Cooley, 1902; Mead, 1934 in Cava & Musitu, 2000:2) not all people are equally relevant to the shaping of the self-image; only those closest and important such as family members, peers and teachers.

The duration of this entire programme varied between three and five months. A sample of 21 teachers and 537 schoolchildren was employed in the research, with 441 learners forming part of the experimental group and 96 learners constituting the control group. The socio-economic level of the majority of the subjects was medium to low.

2.4.3.1   *Content of the programme*

The programme comprises of 53 activities grouped in seven modules. Each module includes a set of activities with a common objective.

Module 1: "Preparing the ground: a positive climate", includes 10 activities which aim at forming an atmosphere of confidence and support in the classroom.

Module 2: "Personal resources" consists of seven activities with the objective of exploring the potential positive aspects such as resources, qualities, abilities and skills of the learners and their classmates. Successes and achievements are taken into account.

Module 3: "My identity" comprises of 21 activities to improve self-knowledge, assuming the global nature of the module's defining features (both positive and negative).

Module 4: "My projects" with three activities, focuses on learners' reflections with regard to their goals and aspirations and includes some trial with easy-to-achieve goals.

Module 5: In "It is not always easy" the objective is to analyse the impediments, sometimes internal, that make it difficult for people to achieve their objectives. This module consists of three activities.

Module 6: "My friends" comprises of six activities and refers to peer relationships and friendships.

Module 7: "My family", with three activities, deals with pupils' relationships with their respective families.

To evaluate the programme a self-esteem questionnaire, a scale for teachers' perception of their learners and a sociometric questionnaire is used.

2.4.3.2   Findings of the study

The findings indicate that the enhancement of two of the dimensions of self-esteem, namely family and physical self, resulted from the intervention. It appeared as if those dimensions that are in any event in a phase of restructuring are the easiest to modify. Pre-adolescence and adolescence are considered as a period characterised by a reconsideration of family relationships since they are required to take a more active part in family decisions and processes. Likewise, this period is also important for the learners to reconstruct their physical self-concepts. It seemed as if both self-esteem dimensions - family and physical self - were in a phase of reformulation for the learners in the experimental group, because pre-adolescents and adolescents have a tendency to actively look for feedback that confirms their own view of themselves. Thus, the self-concept to which less attention is paid or of which the learner is less certain is easier to modify.

Other achievements of the programme are that it contributed towards social integration, enhancement of the learners' self-esteem and improved teachers' perceptions of their learners. The improvement of relationships between learners and of teacher-learner

relationships can facilitate the development of more positive self-concepts. Another advantage of the programme is that it is useful both for learners with socio-affective difficulties and for learners who are socially well-adjusted, lending it both therapeutic and preventive validity.

2.4.3.3 Valuable elements for enhancing The Path programme

The examination of the origin of self-esteem is a direct confirmation of the important role self-esteem plays in happiness and successful living. Individuals' broad "umbrella" self-image and underlying self-images lie at the root of how they cope with day-to-day problems and how they evaluate success. The enhancement of self-esteem can help participants to become more positive about life, which in turn can serve as a motivational force to acquire new skills (Ebersöhn & Eloff, 2003:53). Through examining of the origin of self-esteem, impediments - hindrances such as negative perceptions, thoughts and emotions - can be discovered and individuals can then be empowered with the correct strategies to enhance their self-esteem (Lewis, 1989:93).

The exercise where participants have to reflect on goals and aspirations and the trial with easy-to-achieve goals is regarded as a valuable way to help youth offenders to overcome weaknesses in setting goals. The trial exercise can help youth offenders to internalise the steps that they have to embark on to achieve personal goals.

British research on social exclusion showed that education is a key factor in youth offending. Most youth offenders have had no or a limited or seriously interrupted education (Muntingh, 2005:7). The researcher is of the opinion that their cognitive capacity is not well developed and they need to be guided step-by-step for them to achieve their goals. Through a trial exercise the youth offenders could internalise the steps they have to follow to achieve their goals.

2.4.4 **Life skills and assets** (Ebersöhn & Eloff, 2003)

The programme has an asset-based approach[13] to life skills and strives to develop intra-personal skills. Ebersöhn and Eloff (2003), South African researchers and academics, developed the programme to be used within the South Africa context. The life-skills programme (Ebersöhn & Eloff, 2003) employs the following theories:

- Identity formation theory (Who am I?)

- Cognitive regulation (What/how do I think?)

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[13] The asset-based approach to intervention means that intervention is based on the strengths of individuals, learning context, families and organisations that build a system's capacity to thrive (i.e. individual, family, school, etc.) (Ebersöhn & Eloff, 2003: 14).

- Emotional regulation (What/how do I feel?)

- Contextual information (Where am I?).

Ebersöhn and Eloff (2003:81-97) describe how the asset-based life-skills programme was used with a high school learner who grew up in a family where he received all the necessary love and support. When moving to a hostel, he found himself on his own and without the necessary family support. He struggled to adapt, both within the hostel environment and with his schoolwork, as the support that he had received from his family was not readily available. This led to self-doubt and underachievement. During intervention, valuable assets such as family life, friends, a sensitive and compassionate nature, a friendly disposition, motivation, a sense of responsibility and a work ethic were explored and used to strengthen the intervention.

2.4.4.1 Content of the programme

The programme comprises of the following six sessions:

Session 1: *A dream chart of my ideal self-identity*

Awareness is raised of possible disparities between the ideal and the present self, as well as of how actions influence ideal self-identities. Reasons for underlying aspirations are examined and a relationship between the therapist and the client is established.

Session 2: *The dynamic process of identity formation*

During this session positive and negative, realistic and unrealistic self-concepts are explored and tapped into to change existing negative or unrealistic pictures the client holds of himself in different life situations. This is done through the creation of life-setting collages and discussions. The central role of self-talk during the identity formation process is emphasised.

Session 3: *Conscious proactive self-talk (CPS) as an intra-personal life skill*

Self-talk is regarded as a process individually controlled by the person himself and takes place with the help of cognitive processes which are represented by the A-B-C model of rational behavioural therapy (RBT). The A-B-C model is used to make clients aware of the connection between (A) changing environmental demands in life situations, (B) cognitive self-talk and (C) emotions and behaviour.

Session 4: *Emotional regulation by means of CPS*

The goal of this session is to create knowledge and understanding of emotional intelligence (EQ) as vehicle for emotional regulation by raising awareness of emotions, the regulation of emotions, self-efficacy using CPS, pro-active management of relationships and an emphasis

on the central role of EQ to raise awareness of intra-personal involvement, experience and meaning attribution.

Session 5: *Self-regulated behaviour with the help of CPS*

The goal of this session is to help the client to proactively manage his life through the use of CPS.

Session 6: *Integration of life-skills sessions*

During this session awareness is raised of the connection between all the sessions and insight given into the pivotal role of CPS as a core life skill. Assessment is done on intra- and interpersonal life proficiency.

2.4.4.2   Findings of the study

The findings indicated that after the intervention the client was able to provide examples from his daily life to demonstrate his understanding of the concepts. He characterised himself as "self-confident" in the hostel environment and used both the A-B-C model and EQ to clarify his feelings. An increase in intra-personal skills was noticed, with subsequent interpersonal results. It was observed that he became more confident, enthusiastic and relaxed about the way in which he took control of his life. Reports from several weeks later indicated that he was still using the skill of CPS to cope by demonstrating to others how to make use of this skill, which was a sign that he had internalised the skill of CPS and was able to empower others with it.

2.4.4.3   Valuable elements for enhancing The Path programme

The value of this programme centres on the development of self-talk as a skill. Self-enablement is rooted in the way a person conducts ongoing dialogue with himself (self-talk) about his effectiveness as, for example, a colleague, father/mother, chef, problem-solver, friend, sister/brother, golfer, and so on (Ebersöhn & Eloff, 2003:60). Self-talk takes place on an unconscious level and is subject to an individual's idiosyncratic frame of reference and unique self-perceptions. This cognitive process serves as a filter for feelings and actions. In every situation, a person's reaction, whether it is on a behavioural or an affective level, is preceded by instant self-talk. With the help of guidance counselling techniques, individuals can be supported to consciously take part in their own self-talk, enabling themselves to become pro-active in managing their lives (Ebersöhn & Eloff, 2003:60).

People who use constant pro-active self-talk have the ability to decide how they will be influenced by change in their environments. The power lies within the individual to choose how he wants to respond (emotionally and physically) to a stimulus. The wealth of self-talk lies in the freedom of choice, the constitution of self-awareness, a positive self-image, the

imagination, conscience and independence of the will. People who are skilled in life are able to accept that their behaviour is the result of conscious choices (cognitive regulation), rather than the cause of their circumstances (based solely on emotions) (Ebersöhn & Eloff, 2003:62).

The researcher of this study considers the development of self-talk a valuable strategy to enhance the intervention with the youth offenders as it plays a crucial role in people's capacity to regulate their feelings and actions cognitively. Through self-talk youth offenders can become aware of how their definitions of themselves can change in various life situations and that self-talk can be used as a tool to regulate thoughts and emotions (Ebersöhn & Eloff, 2006:64).

2.5 REPORTED PRACTICES USED IN LIFE-SKILLS EDUCATION

Various practices are used in life-skills education. Three of these will be discussed in the following sub-sections.

2.5.1 Service learning (Hopson & Scally, 1984)

Hopson and Scally (1984) of the Counselling and Career Development Unit at Leeds University developed a series of life-skills programmes, called Life-skills Teaching programmes. They firmly believe that education departments such as schools and colleges should play a positive role in preparing young people to survive in life and to develop skills for life and living. One of the methods recommended to develop skills learnt, is service learning. The goal of service learning is to help learners consider the connection between what they learn and how they live. Service learning gives learners the opportunity to teach the skills that they have learnt to others. Research studies, according to Hopson and Scally (1984:3, 4), have shown that young people learn more and gain a greater degree of personal maturity when they apply their developing skills to meaningful and real-life situations. The more important they believe their work to be, the more they learn. It was found that people learn 10% of what they hear, 15% of what they see, 20% of what they hear and see, 80% of what they actively experience, and 90% of what they teach others.

2.5.1.1 Benefits to learners

It was found that service learning has a number of benefits. Those who are involved in service learning find that their knowledge and skills are strengthened because they apply them to real problems. Positive relationships are built, which can lead to the discovery of new interests and abilities. It also allows them to gain practice in goal-setting and provides the steps to meet real needs. They learn to work within groups and take leadership roles,

thus also learning the value of helping and caring for others. Finally, it is a method of productive outlet for creative energy (Hopson & Scally, 1984:3).

Through service learning, youth are prepared for citizenship as they have to use higher-order thinking skills, work together to communicate, solve problems and make decisions. Participants are helped to discover a whole new way of looking at own skills and abilities. They are no longer passive recipients, but become active participants who are able to make meaningful contributions to enrich other people's lives (Hopson & Scally, 1984:4).

2.5.1.2　Valuable elements for enhancing The Path programme

The identified benefits of service learning indicate that this method can be useful to enhance the self-concept of youth offenders. By giving participants the opportunity to practise the skills learnt in a real-life situation, they are enabled to become actively involved in their own learning process. Tice (2003:117) states: "No change will take place if you are merely a spectator. The neurones of your brain will only change if you are an active participant."

According to Hopson and Scally (1981:199), the passing on of certain knowledge, or teaching of an acquired skill to others, is one of the most effective ways to test the manner in which a person has assimilated knowledge and skills during a previous phase of intervention. Ebersöhn and Eloff (2003:47) confirm that what has happened on the inside will manifest on the outside.

The researcher of this study used this method to determine if it holds the same benefits for youth offenders and to establish in which way it can enhance the intra-personal development of youth offenders.

2.5.2　The Why Not therapy (Lewis, 1989)

Lewis (1989:83-84) developed the Why Not therapy for youth offenders in the state of California in the USA. It addresses the self-concept and is considered to be valuable as the self-concept plays an important role in determining behaviour. Lewis (1989:83-84) regards the self-concept as a product of how well and under what conditions the basic, legitimate human needs were satisfied during the individual's developmental years. The task of the Why Not therapy is to help youth offenders to find their own solutions to their problems.

2.5.2.1　Presentation of the therapy

The Why Not therapy is presented as follows:

- The offender is given the opportunity to talk about problems as experienced by him, to express feelings and thoughts with regard to the problems, while the therapist identifies and analyses the real need underlying the presenting problem.

- Talking about the problem helps the youth offender to free himself of fearful defensiveness in order to permit the self to reveal the troubled areas more quickly. The therapist demonstrates an interest in and understanding of the youth offender's situation by listening attentively to feelings and thoughts expressed.

- Through attentive listening the therapist will be able to identify and present the underlying need to the youth offender for assessment.

- Realising his own need, self-evaluation can take place in the following manner: "How did I benefit from the symptomatic behaviour? What other approaches could be used to get what I want? The youth offender is led to come up with own solutions to problems experienced. Possible solutions/approaches can be presented to the youth offender to help him discover that change is possible.

2.5.2.2 Findings

Lewis (1989:134) finds the approach useful. Case studies indicated that youth offenders readily absorbed the know-how, but that psychological blocks and certain weaknesses in thoughts and emotions prevent the youth offender to become successful in life. The approach addresses these communication blocks and stimulates growth in the trainee's self-exploration. Through the search for positive ways to address these problems, a stronger self-image and self-confidence can be built and effective functioning promoted. This approach, according to Lewis (1989:134), has already led to the removal of psychological blocks and resulted in the improvement of reading skills amongst several young people.

2.5.2.3 Valuable elements for enhancing The Path programme

The Why Not therapy is regarded as a useful strategy to reflect upon internal hindrances/impediments - weaknesses in perceptions, thoughts and emotions - as it has an important effect on the intra-personal development of youth offenders. Therapy in the form of reflection - listening to the feeling and thoughts expressed, demonstrating interest and understanding by re-phrasing and uncritically reflecting them to the trainee - has the effect of neutralising feelings that block communication and stimulating forward progression in the process of self-exploration. The youth offenders are helped to form a clearer understanding of own legitimate needs and the ineffectiveness of symptomatic behaviour in gaining need satisfaction, and to discover that there are other ways to gain need satisfaction (Lewis, 1989:92-93).

It is regarded as important for youth offenders to understand how their minds, perceptions and beliefs work and how the mind becomes "set". Youth offenders may think that their perception and understanding of themselves is the whole truth, but with education they can

be led to recognise that "something" may be blocking them from becoming who they have the potential to be (Tice, 2003:15).

The researcher of this study feels that this approach can help youth offenders to become aware of own cognitions and feelings. Rational and irrational cognitions can be identified and where irrational cognitions are recognised, youth offenders can be helped to focus on more useful cognitions. This can lead youth offenders to make decisions, and to mobilise and sustain cognitions that are more positive.

2.5.3 **Drawing exercise** (Rooth, 1998)

Rooth is a South African life-skills programme developer who aims to enhance the quality of people's lives.

2.5.3.1 *Method*

Rooth developed the following drawing exercise with the aim of stimulating the whole brain:

Each participant receives four pieces of paper and three different colour crayons. Participants are asked to scribble with a crayon. The aim is to familiarise participants with the crayons, the size of the paper and the idea of drawing. Classical music is played in the background while this activity is carried out. The following instructions are given to the participants: "Look at the size of the paper, take a crayon and draw with eyes closed - use the hand that is not normally used for writing. When the music starts, draw yourself." After a few minutes, participants are asked to open their eyes and to give titles to their drawings.

Immediately hereafter, the next instruction is given: "Take a crayon and, using the hand you normally write with, draw the greatest block to your creativity. Eyes must be closed." This block can mean anything that can keep participants from being freely creative, such as an event, a thought, a person, people or they themselves. After a few minutes participants are asked to open their eyes and put titles to their drawings.

Hereafter they draw the last picture after the last instruction: "Keep your eyes open and draw a picture of yourself. Be as creative as you want to be, and draw with any hand you wish to use." Participants are encouraged to be as creative as can be because they will not be criticised. The time allocation for this drawing can be between 10 and 15 minutes. Designs are given titles and are displayed along the floor (Rooth, 1998:62-63).

2.5.3.2 *Findings*

It was found that:

- by drawing with the unfamiliar hand and eyes closed, equality is brought amongst participants as everybody's drawings will look ugly;

- participants are not tempted to draw pictures of what they can draw and are forced to be creative; and

- when drawing with the unfamiliar hand and closed eyes, lateral thinking is encouraged and stimulation of the whole brain takes place (Rooth, 1998:63).

2.5.3.3 *Valuable elements for enhancing The Path programme*

The stimulation of the whole brain is regarded as an important aspect during intervention as participants are required to use both hemispheres. According to Lindhard and Dlamini (1990:72), dominance of the one hemisphere of the brain limits the human being's capacity and potential. Where one hemisphere has become dominant, the person not only uses one side of the brain, but has from habit, upbringing or personality developed an under-use of one side of the brain and an over-use of the other.

Epstein (1998:71) points out that the left hemisphere of the brain pays attention to the process, while the right hemisphere pays attention to the outcomes. As the vision refers to the outcomes (to see the whole picture) and the process refers to the action steps taken to realise the vision, it is regarded as useful to stimulate the whole brain. The use of similar exercises during intervention will be valuable, as it will enhance the thinking capacity and brain potential of youth offenders.

2.6 SUMMARY OF VALUABLE ELEMENTS FROM ALL THE PROGRAMMES TO ALTER THE PATH PROGRAMME

The aim of examining the life-skills programmes, reported practices and relevant innovations was to identify elements to address the needs and problems as experienced by research participants to contextualise and enhance The Altered Path programme according to their needs. The following elements were identified during this process and will be employed to alter The Path programme:

Self-reflection journal (cf. 2.4.1) - A useful method for participants to enhance reflection and personal growth is by keeping a journal. The researcher of this study found the journal writing a valuable way of assessing how the participants saw themselves, how they thought others saw them and how they discovered which areas had improved as a result of the intervention. This helped to form a cumulative statement of all the participants and to determine which areas of the programme still needed to be improved.

Idealised self-image (cf. 2.4.1) - The reinforcement of the idealised self-image is a powerful way to enhance the self-concept of youth offenders. Tice (2003:96) states that actions come from images. By forming the picture over and over a person becomes used to the new image and dissatisfied with the old "product" which acts as a motivation to stimulate enough

creativity and energy to get to the new "product". Imagination is regarded as a way of getting what is "out of order, into order".

Rational-Emotive Therapy (cf. 2.4.1) - The intervention technique Rational-Emotive Therapy is an important means to improve the mental health of youth offenders. Rational-Emotive Therapy will be called Rational-Emotive Thinking in this research as the researcher sees it as part of the development of thinking skills. Faulty thinking can be corrected by teaching them to think actively and consciously when confronted with events and to alleviate negative feelings about the event. Through the use of the A-B-C theory youth offenders can learn to manage internal dynamics, which can have positive external results (Vernon, 1989:2; Parikh, 1994:58).

Self-concept enhancement: a difficult process (cf. 2.4.1) - The enhancement of the self-concept is not an easy process, but imperative to ensure happiness, because the self-concept forms the central axiom of a person's life (Van der Riet, 1985:112). Tice (2003:250) also states that all meaningful and lasting change starts on the inside and works its way out. This by implication means that The Altered Path programme has to be intensified and prolonged to ensure that the newly learnt skills are internalised and self-concept enhancement takes place.

Goal setting (cf. 2.4.3) - The goals, aspirations and trial exercise was found to be a valuable way of helping youth offenders to overcome weaknesses in setting goals. The trial exercise will guide youth offenders step-by-step in how they can go about achieving their goals. This can lead to the internalisation of the steps, which they can use when they embark on their own goals.

The examination of the origin of self-esteem (cf. 2.4.4) - The examination of the origin of self-esteem refers to the self-concept/self-image of the participants and serves as a direct confirmation of the important role the self-concept/self-image plays in developing self-esteem. Individuals' broad ('umbrella') self-image and underlying self-concepts form the root of how they cope with day-to-day problems and the manner in which success is evaluated (Ebersöhn & Eloff, 2003:53). Through examining the origin of the self-esteem, the impediments/hindrances in thoughts and emotions can be discovered to empower individuals with the correct strategies to address the impediments/hindrances (Lewis, 1989:93).

Self-talk (cf. 2.4.5) - Self-talk is regarded as valuable as it can be used to regulate the thoughts of youth offenders. The cognitive process serves as a filter for feelings and actions about the self. In every event self-talk is involved. The aim of self-talk is to facilitate the conscious regulation of a previously unconscious process. An existing automatic function,

previously used ineffectively, can be accessed and developed in order to become a conscious skill (Ebersöhn & Eloff, 2003:52).

Service learning (cf. 2.5.1) - The benefits of service learning indicate that this can be an effective strategy as participants are actively involved in the dynamic teaching and learning process. The actual practice of skills forms a vital part of life-skills education. In programmes where participants are actively involved, they are more successful in internalising the skills learnt (Engelbrecht et al., 1996:288). Hopson and Scally (1984:3) indicate that the more important participants believe their work to be, the more open they are to learning. Service learning can also lead to the strengthening of self-confidence, positive thinking and the enhancement of the self-concept.

Cognitive regulation technique (cf. 2.5.2) - This technique as presented by Lewis (1989:83-84) is regarded as a valuable strategy to develop the cognitive skills, because during the acquisition of intra-personal skills attention needs to be given to this aspect. By reflecting problems back to the youth offenders, the offenders are given the chance to reflect on own cognitions and feelings and to assess whether cognitions are rational or irrational. Through this method youth offenders can subsequently be motivated to develop thoughts, ideas, assumptions, self-communication and basic philosophies and to mobilise and sustain thoughts about themselves that are more useful. This can serve as a motivational force for acquiring more mature intra-personal skills (Ebersöhn & Eloff, 2006:68-69).

Stimulation of the whole brain (cf. 2.5.3) - This is a valuable strategy to enhance the intervention. The right and left hemisphere of the brain are responsible for different functions, but have to supplement each other to increase capacity and potential. The researcher regards the exercise important to stimulate the brain during the visualisation process and goal setting. Similar exercises were built into the programme to enhance the intervention as needed.

2.7   CONCLUSION

In this chapter the phase information gathering and synthesis was dealt with. A literature review was undertaken to theoretically underpin the concept *life skills*. An empirical research regarding the context of the research was done through the gathering of demographic information and a needs analysis. The specific intra-personal needs of participants were categorised. This served as a guide during the literature retrieval process to examine some methods, strategies and findings of intra-personal life-skills programmes, reported practices and innovations and to identify valuable elements identified to alter The Path programme according to the context in which it will be implemented.

The altering of The Path programme will be discussed in the next chapter.

CHAPTER 3

DESIGN OF INTERVENTION PROGRAMME: KNOWLEDGE UTILISATION

3.1 INTRODUCTION

In this chapter The Path programme as reviewed will be presented. A discussion on the strengths and limitations of The Path programme will take place. The manner in which the valuable elements identified in Chapter 2 will be incorporated in addressing the limitations of The Path programme to alter it to present an effective intervention for youth offenders at Drakenstein Juvenile Centre will be described.

3.2 BACKGROUND

Laurie Beth Jones, a writer and corporate trainer from the United States of America (USA) compiled The Path programme to help participants to create their mission statement for work and for life. The idea for the programme originated from historical evidence which indicate that people and groups who had clearly defined missions for life always led and surpassed those that have none. Nelson Mandela's[14] mission, for instance, was to end apartheid and this directed his entire life. The Path programme aims at giving individuals' personal and working life direction, focus, purpose and meaning. It also intends to release past hurts, examines the present situation and develops a passion for future choices (Moodley, personal communication, July 11, 2006).

The Path programme is currently translated into 13 languages. Four hundred facilitators have been trained to implement the programme. The programme is used in the United States, the United Kingdom, China, India, Singapore, Australia, Austria, Russia, South Africa, Mozambique and Namibia. It forms a part of the Values in Leadership Business Course of the Harvard Business School and the school curriculum in the Bahamas (Moodley, personal communication, July 11, 2006).

Dr Rani Moodley, a psychologist from KwaZulu-Natal (KZN), came across the book The Path and felt inspired to introduce The Path programme, which is based on the book The Path, for use in South Africa. She realised that The Path programme could help many South Africans to find their mission and direction in life (Moodley, personal communication, July 10, 2006). She regards the following as benefits of having a clearly defined mission statement:

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[14] Nelson Mandela is the former president of South Africa (1994 to 1999).

seeing more options; making better choices; taking more effective action; getting more and faster results; making commitments more easily; achieving improved relationships and life quality; and reducing stress (Moodley, personal communication, July 11, 2006).

Dr Moodley made contact with Jones who invited her to a training session in America where she bought the exclusive sole rights to The Path programme for use in South Africa in 2001. She has currently trained 15 facilitators from South Africa, Namibia and Mozambique. The facilitators stationed in South Africa fully represent the population diversity of South Africa. Some institutions in South Africa where it has already been presented include the Office of the Premier in the Eastern Cape, the Provincial Land Reform Office in KZN, the KZN Provincial Department: Social Welfare, the KZN Provincial Parliament and Public Works Department, and the Development Bank of South Africa. In 2003 the programme was presented to over 100 corporate and government women leaders at the Sandton Convention Centre, Johannesburg, with overwhelmingly positive feedback. It was also presented to numerous community organisations and as a part of school programmes (Moodley, personal communication, July 11, 2006).

In 2002 Dr Moodley presented a copy of the book The Path to the researcher of this study. The researcher, after reading the book, discovered the importance of a well-defined mission and vision statement. As an educator and life-skills trainer she also realised the value of the programme and became a licensee in 2003. The researcher used the programme with success amongst learners, the cashiers of Super Plants in the Western Cape, Children Ministry workers and youth workers. The following are examples of the feedback received on the value of the programme: "Discovering the person inside yourself. Getting a chance to release all those negative feelings inside me" (Cynthia Witbooi, 2004). "Finding out who I really am, where I want to go and how to get there" (Anthea Daniels, 2004).

The researcher, after being informed by Koinonia that a need existed for an intra-personal life-skills programme at the Drakenstein Juvenile Centre, became interested in determining whether The Path programme could be put into practice to address the intra-personal needs of youth offenders. She consulted community leaders, psychologists, life-skills trainers and educators, examined findings of empirical research, reported practices and identified relevant innovations in life-skills intervention that resulted in the conclusion that the intra-personal development of the youth offenders could be partially addressed by using The Path programme as an intervention. However, the researcher felt that a need existed to intensify the intervention so that the self-regulation skills of the youth offenders could be sufficiently enhanced.

3.3   THE PATH PROGRAMME (Jones, 1996)

The researcher is of the opinion that The Path programme was written from a humanistic perspective. The earlier humanistic psychologists Menninger, Maslow and Rogers believed in a positive psychology which emphasised the establishment of psychological well-being such as knowledge of the self, self-esteem building, setting of personal goals, self-efficacy and self-actualisation. The researcher is of the opinion that these intra-psychic constructs are incorporated within The Path programme (cf. 2.2).

The Path programme and the book *The Path* have to be used together because the book serves as a supplement to The Path programme. The Path programme is presented in the following section.

3.3.1   Mission statement

According to Jones (1996a), the emotional, psychological and spiritual cost of people going "nowhere with their lives" was found to be staggering. The programme is introduced through a brainstorming session on the importance of direction in life. The objective of this discussion is to stress the importance of knowing a person's mission in life, as it is regarded as a key towards finding the Path in life and the reason for being on earth. The facilitator leads participants to define the meaning of the word *mission*, which can be formulated as "a clearly defined territory of responsibilities, part of a larger plan, assigned by a 'higher headquarters'[15] and experienced as a calling" (Jones, 1996a:3).

The facilitator raises awareness amongst participants that all great leaders have well-defined mission statements to give purpose and direction to their lives and to initiate, evaluate and refine all their activities. A perfect example that can be used is Nelson Mandela whose mission was to end apartheid and whose entire life was directed by this mission. The following elements of a good mission statement have to be kept in mind when writing it: A mission statement should be one sentence long; a 12-year-old must be able to understand it; and a person must be able to recite it by memory at gunpoint (Jones, 1996a:4).

The false assumptions regarding missions are clarified, since the misconceptions that people have about missions can become stumbling blocks when participants embark on the mission-writing process. The 11 false assumptions about missions identified in The Path programme can be summarised as follows:

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[15] *Higher headquarters* refers to "the person" or "that something" people believe in and draw their daily strength from, that gives them power to embark on their mission or to build resilience. It can be Allah, God, Buddha, Jesus, gods, etc.

- The job that I am holding is my mission.

- The role that I am currently performing is my mission.

- To have a 'to-do' list is exactly the same as having a mission.

- I am not busy fulfilling my mission.

- I am not regarded as important, so I may not have a mission.

- My mission must be a grand one or help lots of people.

- Missions must be full of suffering.

- I must have the same mission as my peers.

- The place/town where I am currently living is my destiny.

- What I am doing at the moment is the closest that I can get to my real mission.

- Life does not have meaning; I was then an accident (Jones, 1996a:5-15).

3.3.2   Clearing exercises - Forming a sense of missions

It is believed that people cannot find their missions until they know themselves and therefore it is considered important to contemplate the bigger picture (looking at the true self) in order to find missions that suit people best. Contemplation involves meditation and reflection activities. What people think of themselves is clearly unambiguously reflected in everything that has been said and done - in work, surroundings, family life and service to others (Jones, 1996b:27).

3.3.2.1   What is your element?

Participants are requested to think of the following four elements: water, wind, fire and earth and to choose one of the elements that closely resembles the characteristics which they possess. The reason for using these elements is that every culture understands the power of the four elements.

> *Water* is vital because nobody can live without it. It is cleansing, life giving, pure, sculpting, tranquil, clear, nourishing, deep, dramatic, sparkling, entertaining and still. *Earth* is the foundation, representing the grounding point, anchor, it is predictable, supports life, saves and works silently and steadily to maintain life. It seeks balance and sustainability in all things and is full of resources. *Wind* is swift, uplifting, whirling, motion oriented, unpredictable, energetic and invisible. It is cleansing, sweeping, caressing, cools, soothes and it pollinates. *Fire* is purifying, hot, illuminating and passionate. It sizzles, is radiant, freeing, captivating, ignites signals, blazes, roars, romantic, wild, insatiable, transformational, contagious, glowing and civilising
>
> [https://www.lauriebethjones.ocm/jps/4element.jsp/06/07/12].

The identified characteristics have to be written down as follows: "I _____ (*name*) am _____ (*element)* who _____ (*characteristics that individuals have in common with element).*" This exercise will help participants to create a powerful image of themselves.

Assignment: Participants are asked to repeat the statement for the next 30 days and add new words to it. The reason for the repetition is to keep the newly created image of the self vivid in the participants' minds, develop thinking skills and intensify self-talk in a positive way (Jones, 1996b:28). This is an important exercise because the picture the participants have of themselves will determine the manner in which others will treat them and how they will treat others.

3.3.2.2 *Past Personality Influences and Cup of Sorrow*

Besides the deoxyribonucleic acid (DNA)[16] that determines the behaviour of people, their behaviour is also influenced by past experiences (Jones, 1996b:33). Children consciously or subconsciously pick up the feelings of their parents through voice, body and touch messages - these emotions play an important role in the development of the child. Some parents may experience a desire to fulfil their dreams through their children; others may have no dreams (Jones, 1996b:33; 34). During the following exercise participants will have the opportunity to examine and discover how they have been influenced by their environment that contributed to their being who they are today, in either a positive or a negative way.

- Do you know what dreams your parents have or had?

- Did they fulfil their dreams or are they busy fulfilling them?

- If not, how did their unfulfilled dreams affect or influence your life? (Jones, 1996a:23).

The Cup of Sorrow activity follows hereafter. Participants have to picture themselves standing in a room, while the most important people in their lives enter the room and each one hands over a gift that impacted or influenced their lives in a negative way. Participants have to identify what the gift represents and name three of these people who impacted or influenced their lives the most. It can be something that caused them pain or sorrow that they kept locked up inside of them and that guided their entire lives. Participants are given the opportunity to share their feelings and inner experiences. The "higher headquarters" as identified by participants earlier in the chapter (cf. 3.3.2) can be used as an instrument of healing. This is a powerful exercise because participants are given the opportunity to

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[16] Deoxyribonucleic acid (DNA) is the chemicals inside the nucleus of a cell that carry genetic information and that are passed on from one generation to another.

examine the inner sanctum where deepest hurts and pains are hidden and life scripts are written (Jones, 1996a:25).

3.3.2.3   The Power of Positive Prophecy

The Positive Prophecy exercise is an inspirational exercise. One of the most important things people have to do is to create an atmosphere charged with positive prophecy and strive to maintain it. The participants must think of people who brought positive messages about their destiny that contributed towards who they are today. If a participant cannot give any positive prophecy, he is asked to think of a negative prediction made by someone that inspired him to do positive things.

3.3.2.4   Finding Your Unique Selling Point (USP) and Talent Shield

Every person has some spiritual, physical, mental and emotional talents (gifts, assets, characteristics and strengths) that make him unique. Participants have to think of themselves as products which they have to sell, and are motivated to examine themselves to identify the special talent(s) that makes them unique or distinguish them from others, which they can use as their unique selling point. In Figure 3.1 a Talent Shield that is divided into four parts is depicted. Participants have to identify their four most cherished talents and draw a symbol of these in each part of the Talent Shield. For instance, a person who has good writing skills can draw a pen or a singer can draw musical notes.
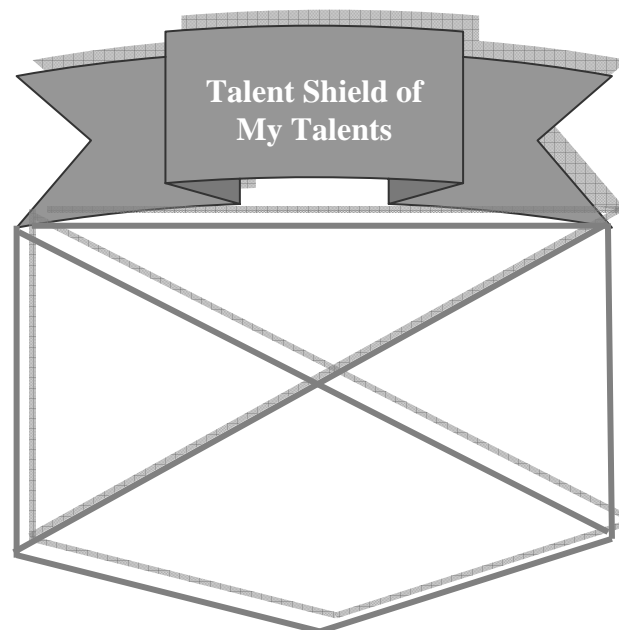
FIGURE 3.1:   TALENT SHIELD (Adapted from Jones, 1996a:30)

The group is utilised to assist participants who struggle to identify their special talents - they have to help them to identify their unique talents by asking relevant questions.

3.3.3   Your Passion is your Power

The following exercise is designed to help participants to focus on their passion. It is important that participants become aware that a mission holds personal passion. To find their personal passion participants need to reflect on what excites them in or about the world, what angers them, what they would like to teach others about what excites them in the world and how they can use what most excites them to affect or change what angers them most.

Exercise:

* Every mission requires action, and action words are verbs. Participants are given a list of verbs from which they have to pick three verbs that excite them the most and which they regard as important to shape their future activities.

* Hereafter participants have to identify and write down their core passion: the principle, value or purpose that they are willing to defend to death or devote their entire life to. The identified word or words are written down.

* Lastly, participants have to identify whom they feel they have to help because every mission implies that someone will be helped. Participants have to state clearly whom they really want to serve, be with, inspire, learn from and impact in a positive way. A list is provided to help participants (Jones, 1996b:63).

To write a mission statement is a major accomplishment, therefore it must be inspiring, exciting, clear, true and engaging. Recognition is given to it by testing each participant's mission statement to see if it holds the truth about the participants by asking questions such as: Do you see yourself embarking on this mission? Does your mission excite you? Is it the same as what you are doing currently or have been doing? If it is different, in what way does it differ? Would you be willing to have your life be about this and only this? Can you do this when you are at work? Can you do this when you are at home? Can you do this when you are at a party? Can you do this when you are alone?" (Jones, 1996a:39).

3.3.4   Vision statement

The difference between a mission statement and a vision statement is discussed. A mission statement is centred on the process of what needs to be done, while a vision statement is the end result of what has been done. A vision is an ideal picture of what the landscape will look like after the mission has been completed and it serves as a force to sustain an individual when a mission statement seems too heavy to endure, enforce or engage (Jones, 1996b:71).

Participants are encouraged to visualise:

- their ideal work setting and work day as well as their co-workers;

- their primary love relationship, how their family life is, their place of worship and community;

- how they imagine themselves within the next three, five and ten years; and

- what legacy they leave behind when they are about to die.

Hereafter participants incorporate all the above responses into their vision statements (Jones, 1996b:89-90).

3.3.5   The Creative Tension Zone

The creative tension zone is the bridge between where a person is at a specific moment and what he desires to be (Jones, 1996a:51). A discussion of the importance of having a well thought-through plan to be able to break through the creative tension zone takes place. Participants complete the following statements that were taken directly from Jones (1996a:52):

- "I can identify myself with the struggling figure above as I am struggling at the moment with …"

- "I will be able to relate to the triumphant figure when …"

- "The wall standing between me and my ideal (vision) is …"

Participants have to develop a plan to realise their ideal (vision).

3.3.6   Action steps

Once participants have developed their mission and vision statements, as well as a plan to realise these, the following eight action steps are introduced to ensure that the participants are well-equipped to realise their mission and vision statements:

- Ensure that you have all the important facts to realise your mission and vision statement.

- Make sure goals are clearly stated so that you can communicate them to others.

- Make a list of all your resources that can help you during this process.

- Involve people who can help you to realise your mission and vision statement and goals.

- Give people who play an important role in your life something tangible to remember you by. Make sure that it is a bit different and unusual.

- Be proactive. Break ranks.

- Make sure that you are visible. Look at a positive example of visibility in your environment.

- Saturate all your actions with prayer. Write a letter to your spiritual guide/mentor about your mission and vision. Include hopes and concerns (Jones, 1996b:103-114).

3.4 STRENGTHS OF THE PATH PROGRAMME

According to the researcher The Path programme displays the following strengths:

Therapeutic and educational component - The depth and extent of the behavioural and emotional difficulties of youth offenders necessitate an intervention that comprises of both an educational and a therapeutic component (Mkhondo, 2005:28). In analysis of The Path programme the researcher found that it comprises of both components which can contribute towards the development of the personal, spiritual, family, social and mental dimensions of the self which can help to build resilience[17] within youth offenders.

Spirituality (Mission statement) - According to Muntingh (2005:11), spirituality has to form a vital component of an intervention programme for youth offenders, as most of them come from disaffected backgrounds where they never really had the opportunity to discover their mission in life. Spirituality is the deepest level of the self where questions such as: "Why am I here? What is my mission/purpose?" are considered (Learning Link International, 2001:13). Frankl (1964) in Vrey (1974:25) states that the search for meaning (mission/purpose) is the primary motivational force in any person's life. Individuals who do not know their mission tend to experience life as meaningless (Meyer, Moore & Viljoen 1997:570).

The Path programme addresses the spiritual dimension by assisting participants to discover their missions in life and to help them to clarify any misconceptions regarding missions. The researcher found that the methodology used to develop a mission statement is sound, as it takes participants through this process step by step. Through addressing the spiritual dimension youth offenders can discover that life has meaning, which can help them find direction in life and restore their self-worth.

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[17] Resilience means "the inner strengths to spring back and recover from serious setbacks; ability to bounce back in the face of adversity" (Tice, 2003: 190).

"What is your element?" - According to Tice (2003:117), the human mind does not know the difference between imagination and reality. The brain will respond according to the images that have been formed and the messages that have been sent to the brain. If images are formed over and over, as is the case during this activity, the subconscious mind[18] has the picture of the level of excellence that is being desired. Images "speak" to individuals on a level that is described as a meeting point between the subconscious and the conscious mind. Images serve as a supplement to logical analytical thoughts and help to form a more holistic view of the self and the world (Plummer 2001:14).

The exercise is found to be valuable, as it can help participants to create positive images of the self with elements that encompass powerful characteristics. Through repeating the statement for the next 30 days youth offenders can enhance their capacity to replace images that are no longer relevant and which have previously guided their lives in ineffective ways, with relevant and useful images and in this way create a new "normal".[19]

Past Personality Influences (PPI) and Cup of Sorrow - Tice (2003:31) states that from infancy and early childhood people gather information to which they have been exposed through experiences, conversations, radio, television, books, and so on. All the information people picked up has been stored on the subconscious level as the "truth" or "reality".[20] Along with the information that has been stored are the feelings that accompany the information. People live their lives as if the information stored is the truth, and that this is the way the world is and the way they are suppose to be. It is this belief that can hold people back from becoming what they are fully capable of being.

The PPI and Cup of Sorrow activities can provide youth offenders the opportunity to reflect on both their PPI and their parents' "unlived lives". Youth offenders can discuss the manner in which the messages sent to them in a negative or positive manner have affected their feelings, thoughts, body functioning and their whole being. Talking about the problem will help the youth offender to free himself from fearful defensiveness. Tice (2003:195) states that all people have to face things that did not go well in their lives. Some things were hurtful and devastating but every person has to face it, deal with it and recover from it. By keeping the past locked up inside, no energy can be created to progress in life. Negative energy draws people backward (Tice, 2003:71). These activities will grant youth offenders the

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[18] The subconscious mind holds and stores information that individuals are not aware of; it serves as a store that comprises of information, habits, memories, automatic and routine behaviour that is at any given moment outside of the conscious awareness (Tice, 2003: 308).
[19] A new normal means a higher set of performance individuals want to get used to, so that the new behaviour can become normal for them (Tice, 2003: 306).

opportunity to examine own negatives, deal with them and recover from them with the guidance of the facilitator. The facilitator can present youth offenders with more effective ways to deal with negative imaginaries from the past.

The Power of Positive Prophecy exercise - Most youth offenders grew up in environments where they were negatively labelled. These labels became self-fulfilling for most of the youth offenders who internalised them. Through their behavioural problems, by showing no respect for the rights of others, they lived up to the negative expectations others had for them (Mkhondo, 2005:42).

Together with these labels, the emotions (stress, anger, depression, and hatred) that the youth offenders experienced at that stage were internalised. These negative emotions are capable of guiding their entire lives (Tice, 2003:31). According to The Paragon Generation (2003:8) these emotion-related conditions can literally shrink and inhibit the overall functioning of human beings. But the converse is also true. Positive thinking, motivation, a strong self-image and self-confidence can strengthen the self-concept, change its shape and promote effective functioning.

By imprinting positive beliefs in the youth offenders' minds, their emotional conditions can be influenced positively and more positive self-images can be built. Learning to think positively will help them to stimulate enough energy to progress in life, which can enhance their overall functioning.

Talent Shield - Each person is born with talents (gifts, assets, characteristics and strengths). The best way in which people can serve humanity is to look for the unique talents that they possess. Each person has a unique talent or talents that nobody else has and has a special way of expressing the talent(s) (Learning Link International, 2001:14). It is regarded as important to explore talents to identify each participant's unique talent(s). Not all people are aware of their talents because it seems so natural to have them. This activity can help the youth offenders to discover their unique talents, which can motivate them to develop the talents and in this way enhance their overall functioning.

Vision statement - A vision statement refers to the result (outcomes) that a person wants. Visions embody people's highest values and aspirations; inspire people to reach what "could be" and to rise above their fears and preoccupation with current realities. All actions come from images (Tice, 2003:309). According to Tice (2003:96), as the new picture is visualised, people become dissatisfied with the old and are in this way motivated to realise the newly

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[20] Reality means that the information stored in the subconscious mind is seen as the reality to the person, whether it is the truth or not; all the ideals the individuals think are real; all the information that forms an integral part of what individuals believe to be real (Tice 2003: 28).

formed picture. Through this exercise the youth offenders can create a positive future, give meaning to what they do, energise themselves to fulfil their missions, structure their expectations, mobilise commitment and empower the self to make valuable decisions.

3.5   LIMITATIONS OF THE PATH PROGRAMME

After examining some methods, strategies and findings of selected empirical research, relevant innovations and reported practices on life-skills intervention, the researcher identified the following as limitations:

Limited contact time - The depth and extent of the behavioural, cognitive and emotional difficulties of youth offenders, due to negative self-concepts, necessitate a more intensive intervention (Roper, 2005:7). Van der Riet (1985:111) found that the altering of the self-concept is a difficult but an imperative process as the self-concept is the central axiom of a person's whole life theory. This has to take place gradually. Mkhondo (2005:49) confirms this viewpoint by stating that change takes time and that the acquisition of life skills is an ongoing process, which cannot be dealt with in a once-off workshop. According to Roper (2005:7), research results indicate that if the aim of a youth offender programme is to develop life skills, he is required to spend a reasonable length of time in the programme.

Based on these comments the researcher identified a need to prolong the intervention and realised that The Path programme that was designed to be presented over a one- to three-day period would have to be altered to address this need.

The Path programme does not actively engage the participants in the process of their own development - According to Engelbrecht, Kriegler and Booysen (1996:288) life-skills education is based "on learning through the interaction of new knowledge, skills acquisition, practice and application". The practising of skills forms an essential part of life-skills education. Programmes where participants are actively involved in the dynamic teaching and learning process are more successful for changing the neurones of the brain, which in turn will bring about changes in behaviour.

Bezuidenhout and Joubert (2003:170) emphasise the importance of providing youth offenders the opportunity to practise and apply the knowledge learned to develop skills effectively. They make the following statement: "Although it is well known that young people do not grow up in programmes but in communities, many youth interventions are still programme focussed." In the light of this the researcher became convinced that The Path programme needed to be enhanced by incorporating sessions where youth offenders were given the opportunity to practise and apply the acquired knowledge.

Common thinking errors made by youth offenders are not addressed - Bezuidenhout and Joubert (2003:169) regard the following as common thinking errors made by youth offenders, which stem from a belief system that is not objective:

Assuming: They may assume they know what others think or feel and will often take action before verifying the facts.

Blaming: They may justify their negative behaviour as being the result of someone else initiating the incident.

Minimising: This is done to make actions that have been taken, less bad.

Bezuidenhout and Joubert (2003:171) reason that it is important for youth offenders to receive foundational life skills to address these thinking errors. Because The Path programme does not address these thinking errors, the researcher identified a need to alter The Path programme to address thinking errors.

Conscious pro-active self-talk is not adequately emphasised - The Path programme does not stress the value of developing conscious proactive self-talk as a skill. According to Rooth (1998:76), self-talk is valuable as there are always conversations going on in people's minds. However, these conversations can be destructive if they focus solely on negative aspects or experiences. People often dwell upon negative issues and put-downs over and over in their minds. The sound that they later hear is similar to the "irritating and repetitive noise of a tape-recorder that has got stuck" (Rooth, 1998:76).

The researcher regards this cognitive process as an important means for youth offenders to filter beliefs, emotions and actions. Through conscious proactive self-talk, negative statements can be replaced with positive ones. Self-talk can help youth offenders to become proactive managers of their lives, which can enhance their overall functioning (Ebersöhn & Eloff, 2003:63-65).

The goal-setting exercise is not in line with the mental capacity of youth offenders - According to Muntingh (2005:7), British research on social exclusion identified education as one of the key factors that influence youth offending. Most prisoners have no education or a limited or severely disrupted education. For the researcher this implies that most youth offenders possess a limited mental capacity as education is regarded as a vehicle through which cognitive skills are developed.

The Path programme employs the Creative Tension Zone to address the area of goal setting which the researcher considers as not being in accordance with their level of cognitive development. It is considered necessary to guide the youth offenders through a trial activity in order to ensure that they understand the exercise.

3.6   THE ALTERED PATH PROGRAMME

To address the limitations of the original The Path programme the identified valuable elements in Chapter 2 were incorporated in the following ways to alter The Path programme:

Self-concept enhancement (cf. 2.3.1) - Self-concept enhancement was found to be a difficult process but imperative during life-skills intervention. The researcher found that this process has to take place gradually; therefore a need for a prolonged intervention was identified.

The programme was divided into three stages, the first being comprised of Sessions 1-7. The second stage, the training of participants to do service learning, was covered by Sessions 8 and 9. The third stage entailed the service learning process. The first and second stages were conducted over a period of nine weekly sessions, while the third stage was conducted over a time period of between three to six months.

The content of the prolonged programme is set out in Table 3.1 below.

TABLE 3.1:   PROLONGED PROGRAMME

Duration: Sessions, ± 3 hours per session (Fridays 09:00 - 12:00)	
SESSION	Content
Session 1	Introduction Programme orientation
Session 2	Conceptualisation of mission statements and elements
Session 3	Past personality influences and Cup of Sorrow
Session 4	Positive prophesy and talent shield
Session 5	Mission statement
Session 6	Vision statement
Session 7	Goal setting
Session 8	Training participants to do service learning
Session 9	Training participants to do service learning
Service learning	The use of life skills taught in real-life situations (the time frame for the application of the skills will be between three to six months)
Final session	Evaluation of the programme Post-test: Questionnaire TST Focus group

Service learning (cf. 2.4.1) - Service learning is identified as a valuable strategy to ensure that participants are actively engaged in their own development. Participants are granted the opportunity during Sessions 8 and 9 to practise skills and thereafter they have to apply these skills in a real-life situation. The real-life situation would then be the facilitation of The Altered Path programme to other youth offenders.

The idealised self-image (cf. 2.3.1) - In the process of practising service learning it would be useful to motivate participants to form an idealised picture of themselves as efficient presenters of The Altered Path programme. By using their imagination they can create an impression of an ideal future state about which they are passionate and one that they want to realise. They would have to envisage what they want to happen as clearly and realistically as possible, as if it were already happening and they have to create an inner experience of what it would be like when their wish comes true. The mental pictures have to contain mental sounds, tastes, smells, textures and sensations. It is regarded as important to use metaphors, stories and senses to make the image vivid (Learning Link International, 2001:34).

The following instructions are given: "Read the material, close your eyes, visualise or picture yourself presenting - the environment that you are in, people you are with, as though it is taking place right now, hear the voices of participants, get the feeling of how you successfully enhanced their lives, sense how you touch their lives, there is a warm atmosphere hanging in the whole room, everyone is happy - this will contribute towards creation of the appropriate emotion that you want to sense inside you. Go through it at least 10-20 times to affirm the process." Participants are motivated to engage in this process when they are closest to the alpha state of consciousness (14 brain rhythms), which is regarded as the most effective level of learning (Tice, 2003:119). The alpha state of consciousness can be achieved through listening to classical music that can effectively stimulate the brain.

Rational Emotional Thinking (RET) (cf. 2.3.1) - During Session 2 this thinking skill was utilised to address the common thinking errors of youth offenders. It was done as follows:

Snakes and ladders game - The participants are given a snakes and ladders game, which they have to play in pairs. After playing the game, participants have to examine the feelings that they experienced when the snake bit them. Questions such as the following are asked: "What happened when you were bitten by the snake?" "How did you feel when you were bitten by the snake?" Participants compare these feelings with feelings they experience when something negative happens to them. They have to think about what really triggered those feelings and whether they could have been avoided. They are carefully led to realise

that when unhappy feelings of any nature occur, they have to think and assess whether their behaviour or emotions are conducive to growth and development. A discussion takes place on the value of the feelings and thoughts around such events because it is believed that unhappy feelings stem from poor thinking skills (Vernon, 1989:25-26).

The reason for incorporating this exercise is that the participants have to realise that they will not progress in life if they allow their negative feelings to control their actions. Active and conscious thinking about events are encouraged, as this is regarded as an important instrument to achieve success in life.

Self-talk (cf. 2.3.5) - Self-talk plays a central role in developing the idealised self-image, addressing thinking errors and regulating emotions. Self-talk is incorporated with the aim of developing this skill amongst participants. Tice (2003:117) states that when messages are repeatedly sent to the brain, the neurones of the brain will change, which is imperative when intervention with youth offenders takes place. When engaging in self-talk the appropriate emotions that accompany the conversation can also be stored, which can be valuable when these are positive emotions.

Participants are encouraged during activities to put the messages that they want to send to the brain in written form. As they write them down they have to visualise them for 20-30 seconds. Together with the mental images, the mental sounds, textures, tastes, smells and sensations have to be stored to make the image of themselves dominant. This will help them to assimilate the picture strongly enough in order for internal changes to take place. Participants have to talk to themselves on a daily basis as this activity will automatically create the ideal picture which the sub-conscious mind will regard as real (Tice, 2003:117). The written affirmation has to be personal, positive, in the present tense, indicate achievement and include strong emotional language and action words (Tice, 2003:114).

The examination of the origin of the self-esteem (cf. 2.3.3) and **Cognitive regulation technique (cf. 2.3.2)** are seen as valuable ways to enhance the PPI and Cup of Sorrow activities. The youth offenders are given the opportunity to talk about their problems while the facilitator attentively listens and analyses the real need underlying the problem. The beliefs, attitudes, ideas and opinions that they have regarding themselves, and which they had previously accepted as the truth, can be explored to determine their self-worth, thoughts and feelings towards themselves. Hereafter the cause of the problem is presented to the youth offender for self-assessment. In this way they can become involved in solving their own problems and they can realise that they are capable of solving their own problems by

encouraging active and conscious thoughts. Assets[21] that participants possess can also be identified while talking about problems and used as a method to build resilience, as participants will realise that they do indeed have strengths they can use to counteract their weaknesses.

Self-reflection journal (cf. 2.6.1) - The Path programme suggests that a self-reflection journal has to be used so that participants can reflect on what has been learnt in order to determine whether growth has resulted from the intervention. The researcher found that the self-reflection journal as employed by Van der Riet (cf. 2.6.1) could be a valuable manner for research purposes to form a cumulative statement of all the participants.

During the assessment of the self-reflection journals the researcher was also able to determine how participants saw themselves and how they thought others saw them. They could also establish whether they had developed the necessary self-knowledge and discovered their future possibilities. As this was a pilot study the evaluation of the self-reflection journals would also help the researcher to determine the aspects of the programme which still needed to be improved.

Goal setting (cf. 2.6.3) - The Creative Tension Zone was renamed to *goal setting* because this term is known and used within the South African context and would thus be easier for the youth offenders to understand. The exercise was adapted by using the example of a train journey. The participants have to think of everything that they need to take with them on the trip and then they have to write it down. Hereafter this activity is linked with the journey on which they have to embark on to get to their ideal/vision (cf. 4.5.7).

A trial activity is incorporated during service learning for the participants to realise how goals can be achieved. The challenge is given to them to negotiate with warders to facilitate the programme to other youth offenders, to ensure that they are well prepared by using their imagination, self-talk, senses, thinking skills, talents and identified leadership qualities to achieve this goal successfully. The researcher, as facilitator, has to stay in the background and should give guidance only when necessary.

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[21] *Assets* are the skills, talents, gifts, unique qualities, resources, capacities and strengths that individuals possess and share with individuals, institutions, associations, the community and organisations (Ebersöhn & Eloff, 2003: 14).

Stimulation of the whole brain (cf. 2.4.3) - The prolonged intervention allows for the incorporation of icebreakers. The icebreakers aimed at stimulating the whole brain (left and right hemispheres) for effective assimilation of new knowledge. The following icebreakers are incorporated: musical clothes, a Coke can, improvisation of song, a tower building exercise, a drawing exercise and a balloon activity. A detailed discussion on these icebreakers will be included in Chapter 4.

3.7   SUMMARY

In this chapter The Path programme as reviewed was presented. The identified strengths and limitations of The Path programme, as well as the manner in which the identified valuable elements in Chapter 2 were utilised to alter The Path programme for the context in which it would be implemented, was described.

In Chapter 4 the methods of data collection and early development and pilot testing of the programme will be discussed.

CHAPTER 4

METHODS OF DATA COLLECTION, EARLY DEVELOPMENT AND PILOT TESTING

4.1 INTRODUCTION

In this chapter the following operations of Phases 3 and 4 of the intervention research process will be discussed: methods of data collection, refining of preliminary intervention and conducting of pilot test. The discussion will include the data-collection methods, self-reflection journals and semi-focus group interview and data analysis. The Altered Path programme as refined - the stages, techniques, role of the presenter, strategies to establish an environment of growth and the outline of the sessions - will be presented. A brief description of the pilot testing will be given.

4.2 METHODS OF DATA COLLECTION

Data collection involves the gathering of information during a research study through different methods (Holloway, 1997:45). Rothman and Thomas (1994:34) state that to be able to discover the extent of the problem and to detect the effects following the intervention the researcher has to plan the data-collection methods. This is critical for pilot testing. The findings of these methods can serve as a feedback system for refining the pilot programme.

According to De Vos et al. (2005:332), when a pilot test is conducted, it is best to avoid the testing of the actual measuring instrument as this will be tantamount to repeating the main investigation. De Vos et al. (2005:332) recommend the use of data-collection methods such as conducting a few relevant interviews, a few relevant observations or reviewing a few documents. In the light of this statement the researcher used the following qualitative data[22] - collection methods: self-reflection journals, semi-focus group interviews and a questionnaire.

4.2.1 Self-reflection journals

Self-reflection journals will serve as a method to capture data during intervention. According to Rosnow and Rosenthal (1998:103), self-reflection occurs when participants look within

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[22] Qualitative data emphasises people's experiences and is suited to locate the meanings people connect to events, as well as processes, their perceptions, assumptions and for connecting these meanings to the social word around them (Miles & Huberman, 1994:10).

themselves and describe their feelings, perceptions, beliefs, attitudes and values. Rooth (2000:13) refers to reflection as the ability to think about what has been experienced and learnt, raising awareness of feelings, realisations and insights. Reflection enables participants to form an idea of the knowledge they have acquired and future work that may be required for skills enhancement. Through reflection participants are enabled to consolidate and internalise learning, and to promote skills development and extension.

The self-reflection journals served as a means to capture data during and after the intervention. The self-reflection journal is an indirect method of data collection as it allows free responses from which derivations can be made. Participants were motivated to think and express in writing their feelings and thoughts on aspects such as the meaning and value they derived from the intervention, what they had learned about themselves and the effect it had on them. In this way the participants were given the opportunity to reflect upon what had been learnt and to determine whether growth had resulted from the intervention. The rationale for the reflections was to determine self-concept configurations and investigate the content of the self-concept. In this way the researcher was able to determine the effect of the intra-personal intervention programme.

4.2.2   The semi-structured focus group interview

Morgan (1997:6) in De Vos et al. (2005:300) describes a focus group interview as a research technique to collect data through group interaction on a topic as determined by the researcher. Holloway (1997:95) describes a semi-structured interview as an interview that is undertaken for a specific reason. It is focused and therefore also called a focus interview. The participants in this type of interview describe the situation in their own words and in their own time. Through the use of this method vital information about the relevant issues can be obtained while still giving participants the opportunity to report on their own thoughts and feelings. The questions are contained in an interview guide (not schedule) with a focus on the issues to be covered. Taking the former and the latter together, it can be said that a semi-structured focus group interview is a planned group discussion to gather information regarding a specific topic. The participants answer the questions in their own words and own time. The questions are kept in an interview guide and are organised around the different categories to be covered. In this research the interview guide was structured around the categories which had resulted from the data analysis of the self-reflection journals. The topic was introduced in the form of a question in order to encourage active participation and elicit a wide range of responses. An open-ended question technique was used. The way questions were presented depended on the responses of the participants.

De Vos et al. (2005:312) state that during a focus group interview the more active participants can influence the passive participants. To avoid this, the researcher gave each participant the opportunity to comment on each question.

The interviews were recorded through the use of a tape recorder and through the taking of field notes during the session. The transcripts were recorded verbatim and then analysed. In analysing, the researcher made use of the qualitative content analysis method. Qualitative content analysis will be discussed in the subsequent section.

4.2.3 Questionnaire

The same closed-ended questionnaire (Likert scale) that was used during the needs analysis was used as an afterthought to assess the effect The Altered Path programme had on the participants (cf. 2.3.2.2).

4.3 DATA ANALYSIS

Data analysis involves reducing the wealth of data of a complex whole into manageable parts and to identify patterns and categories (Mouton, 1996:161). De Vos et al. (2005:333-334) confirm that during this process order, structure and meaning are brought to the collected data.

In this study the data is analysed through the use of qualitative content analysis, which is an inductive process. The first step in this process is the coding of the data. Coding is the operation by which data is broken down, conceptualised and put back together in new ways (De Vos et al., 2005:340). Coding takes place as follows:

- Open coding: This is an inductive process whereby codes are selected according to what the data means to the researcher (Henning, 2004:104). During this process the researcher read through the data to form an overview of the data. Hereafter the researcher reread the data to identify units of meaning. Each unit of meaning is segmented and given a label. After this process the possible grouping of the codes is examined in order to condense the data into groups of concepts with similar traits. This is called categories.

- Axial coding: During this analytical process the researcher reassembles the identified and separated data in new ways after the open coding process, by making connections between categories and grouping them together to build major categories (Henning, 2004:132; De Vos et al., 2005:340).

- Selective coding: Holloway (1997:85) states that this is a process where the researcher codes for the main phenomenon, called the core category. After identifying the core

category, the researcher relates the other categories to the core category. Included in the core category are all the aspects that are most significant to the participants.

According to Holloway (1997:85), coding and categorising involve constant comparison. This means data is analysed, and codes and categories developed. By comparing the categories the researcher is able to group them into major categories and label them. Each incident of a category is compared with every other incident to find similarities and differences.

4.4 INTERPRETATION OF ANALYSED DATA

According to Mouton (2001:109), interpretation involves the synthesis of the analysed data into larger coherent wholes. During interpretation a connection between the results and findings to existing theories and theoretical frameworks are made to indicate that they support or falsified the interpretations of the data (Mouton, 2001:109). In this study the researcher connected the research results to the research question and the literature review.

4.5 THE ALTERED PATH PROGRAMME AS REFINED

During the early development and pilot-testing phase the preliminary intervention programme is developed to a form that can be evaluated under field conditions (cf. 1.6). In the subsequent sections the preliminary intervention programme, The Altered Path programme will be presented. The researcher is also the presenter of The Altered Path programme.

4.5.1 Stages

The Altered Path programme comprises of three stages. The first stage consists of Sessions 1-7. The following topics are covered during this stage: introduction and programme orientation, conceptualisation of mission statements and elements, Past Personality Influences and Cup of Sorrow, Positive Prophecy and Talent Shield, mission statement, vision statement and goal setting. The second stage consists of Sessions 8 and 9 and entails the training of the participants for service learning. The third stage entails the service learning process (cf. 3.6).

4.5.2 Techniques

The techniques of The Altered Path programme were developed to assist in achieving the aim of the programme and designed in such a way that it is conducive to intra-personal growth and development. A variety of techniques were incorporated, such as drawing, music, metaphors, story telling, ritual, self-talk and group work. The aim of these experiential processes is to engage participants in self-reflection in creative ways and teach them new ways of thinking, feeling and behaving. These techniques were discussed in detail in Chapters 2 and 3.

4.5.3 Role of the presenter

The presenter plays a direct role in the implementation process. This places the following important responsibilities on the presenter's shoulders, as emphasised by Jones (1996) and Ebersöhn and Eloff (2003):

- to create and maintain an environment that is conducive to learning;

- to be flexible and open to new experiences;

- to establish meaningful relationships;

- to create a sense of belonging and acceptance;

- to keep any sensitive personal information within the confines of the safe space; and

- to stay focused.

4.5.4 Strategies to establish an environment of growth

In order to establish an environment conducive to personal growth a number of strategies were incorporated to maintain or enhance participants' self-concept and to encourage active participation. These strategies are briefly pointed out in the following sections.

4.5.4.1 To maintain or enhance self-concept

To maintain or enhance participants' self-concept the presenter has to

- listen actively to ideas raised;
- acknowledge participants' ideas;
- reflect questions back to the group;
- refer to previous comments made by participants by using their names;
- reinforce group compliments of individuals;
- share own experiences;
- avoid arguments;
- not make any judgements;
- be well-organised in terms of the self, notes and equipment;
- focus solely on the participants;
- be filled with enthusiasm and really believe in what he is doing;
- ask questions that the participants are able to answer; and
- give complete reasons for statements made (Jones, 1996; Williams & April, 2003:25-28).

4.5.4.2 *To encourage active participation*

The presenter has to encourage active participation. When addressing a question to the group, in order to draw out the silent person the presenter has to, look directly at him, since this will give him a chance to respond. The presenter should watch the body language of the group members. If the presenter sees that the silent person is reacting to a statement, he should ask him for a comment or a response. The presenter could address the silent person by name and ask his opinion after another participant has responded (Jones, 1996a).

To limit the talkative person the presenter has to make sure that participants are aware of the amount of space that each one has during the workshop; and he should focus more on closed-ended questions. This will limit the responses, but it has to be done without stifling interest (Jones, 1996a).

4.5.5 Sessions

The following is an outline of the intervention as refined.

4.5.5.1 *Stage 1 - Session 1: Introduction and programme orientation*

Objectives

- To introduce the programme to the group

- To enable students to get to know each other and the presenter

- To establish expectations and set ground rules.

Conducting the session

The presenter welcomes the participants and introduces the programme by giving a layout of the programme and explaining the procedures to be followed.

Hereafter the snakes and ladders game is handed out to the participants. The participants have to work in pairs. Each pair receives a snakes and ladders game that they have to play. After playing the game participants have to examine the feelings that they experienced when they were bitten by the 'snake'. Questions such as: "What happened when you were bitten by the 'snake'?" and "How did you feel when you were bitten by the 'snake'?" are asked. Participants compare these feelings with the feelings they experience when something negative happens to them. They have to think about what really triggers those feelings and if they can be avoided. They are carefully led to realise that when unhappiness occurs, they first have to think whether their behaviour or emotions will be conducive to growth and development. A discussion takes place on the value of the feelings and thoughts around such events because it is believed that negative feelings stem from poor thinking skills (cf. 3.6).

Rationale for the exercise

The rational emotive thinking exercise is incorporated to encourage positive thinking as it is deemed as important to ensure successful implementation of the programme. The participants have to realise that the programme will not be successful if they allow negative feelings to control their thinking and eventually their actions (cf. 2.3.1).

4.5.5.2 Session 2: Mission statements and elements

Objectives

- To develop a clear sense of missions

- To create and strengthen positive self-images.

Conducting the session

*Icebreaker***:** This session begins with a 'musical clothes' activity. A number of different items of clothing are placed in a black bag. Participants form a circle and while music is playing the bag is slowly passed around. Every time the music stops the person holding the bag has to remove an item of clothing from the bag and put it on (Puffet & Rottler, 1999:13).

Introduction: The following sign (Fig. 4.1) is shown to the participants and a discussion on the sign takes place:
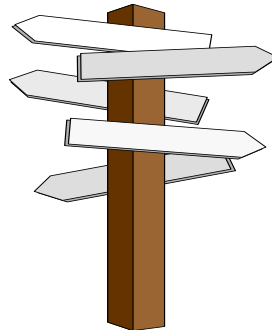
FIGURE 4.1: DIRECTIONS

The sign is a token of how people have to make decisions on a daily basis of the direction they are going to take. Failing to take the correct turnoff can have detrimental consequences for them and for those whose lives they impact. A discussion takes place on how to go about taking the right direction in life as a result of their choices and on whether it will bring them closer to or take them further away from their end-destination. Participants are guided to realise that in order to make the right decisions in life they need a 'map' (a life plan).

The price some South Africans are paying for not having life plans and the effect that it might have on South Africa in terms of crime, poverty and depression are emphasised. The

participants examine their own lives to find out whether they are currently paying a price for not having life plans. Examples of people with good mission statements are given. By exploring these examples they are led to discover that each one of them has a unique task in life.

Presentation: It is regarded as important that people first have to develop relevant self-knowledge before they can embark on this mighty task. The first exercise that they have to do is to choose an element that fits their personalities (cf. 3.3.2.1).

Assignment: Participants have to repeat the statement (cf. 3.3.2.1) for the next 30 days and can add new words to it.

Rationale for exercise

The rationale for this exercise can be found in Chapter 3 (3.4).

4.5.5.3   Session 3: Past Personality Influences and Cup of Sorrow

Objectives

- To give participants the opportunity to investigate their past and explore in which way their past contributed towards their being who they are today

- To draw out positive and negative aspects of the self and the past

- To make peace with negative past experiences

- To present to them the 'higher headquarters' as an instrument of hope.

Conducting the session

Introduction: The Coke can activity is introduced. Participants are asked to throw a Coke can to each other for about two minutes. Thereafter one of them opens the Coke can while the other participants watch the Coke 'explode' as the built-up gas escapes. Participants are led to draw a comparison between the can of Coke and the way they sometimes react when faced with difficulties. This activity serves as the foundation for the next exercise.

Presentation: The sources of pain/hurt/anger are explored during the presentation of the Past Personality Influences (PPIs) and Cup of Sorrow exercises (cf. 3.3.2.2). As participants speak about their deepest hurts and pains the origin of the problem is examined and the problem as identified is presented to the participants for their own assessment. By involving participants in the solution of the identified problems active and conscious thoughts are encouraged. Possible solutions to the problem are presented (cf. 3.6).

Rationale for exercises

The rationale for these exercises can be found in Chapter 3 (3.4 and 3.6).

4.5.5.4   Session 4: Positive Prophesy and Talent Shield

Objectives

- To explore positive prophecies

- To identify, discover and reinforce strengths/talents/gifts.

Conducting the session

Introduction: Participants are divided into two groups. Each group has to improvise a song. The one group has to guess the name of the song the other group improvised and vice versa. The reason for this activity is to stimulate the creativity of participants and to set the tone for the session.

Presentation: The Positive Prophesy, Finding the Unique Selling Point and Talent Shield exercises are presented as discussed in Chapter 3 (3.3.2.3 and 3.3.2.4).

Assignment: Participants have to make use of self-talk to reinforce the positive aspects regarding themselves.

Rationale for exercise

The rationale for exercises can be found in Chapter 3 (3.4).

4.5.5.5   Session 5: Mission statement

Objectives

- To assist participants in discovering their mission in life

- To help participants to define their unique mission in life.

Conducting the session

Introduction: Participants are divided into groups of three and are instructed to build a tower with 12 pages. Marks are given for height, creativity, goal attainment and teamwork. Teams have to describe what lesson they have learned. The importance of planning in life is imprinted within the minds of participants as planning gives direction to any person's life.

Presentation: The importance of mission statements, elements of mission statements and false assumptions/blockages is emphasised (cf. 3.3.3).

Assignment: Participants have to affirm their mission statement for the next week to internalise their mission in life.

Rationale for exercise

The rationale for the exercise can be found in Chapter 3 (3. 4).

4.5.5.6 Session 6: Vision statement

Objectives

- For participants to visualise the landscape after completing their mission.

Conducting the session

Introduction: The drawing exercise aimed at stimulating the whole brain is introduced as explained in Chapter 2 (2.4.3.1).

Presentation: The vision statement exercise is presented as described in Chapter 3 (3.3).

Rationale for exercise

The rationale for incorporating the exercise can be found in Chapter 3 (3.4).

4.5.5.7 Session 7: Goal setting

Objectives

- To develop goals

- To raise awareness of future possibilities.

Conducting the session

Introduction: Participants are given balloons to inflate and are instructed to create different animals. The aim is to stimulate the creativity of learners.

Presentation: The participants have to think of a train journey and write down everything that they have to take with them on such a journey. Hereafter the journey is linked to their vision statement. To realise their vision statement (anticipated outcomes) they have to do proper planning, in other words they have to work out the process of how they are planning to materialise their vision statement.

Each one is presented with a copy of a landscape drawing. The task is to work alone and silently and to colour in as much or as little of the picture as they want to. While they are colouring in they have to let their mind linger on their mission and vision. After 15 minutes they are asked to write down a plan of how they are going to realise their mission and vision statement. The plan has to include long-, medium- and short-term goals. The presenter pays attention to the manner in which goals are set to ensure that goals are not too abstract or general, as this will offer little scope for directed action plans.

Assignment: Participants are encouraged to spend five to ten minutes daily meditating on their action plan. They have to see, smell, feel, touch and hear themselves working on their

plans. Visualisation is a flow of thoughts. The more they visualise, the more potent the imagined plans become and the greater their effect.

Rationale for exercise

Baumeister, Heatherton and Tice (1994:62) assert that one of the reasons why people lose self-control is that they lack goals. A lack of goals will make self-regulation ineffective or even impossible. Part of effective self-management is to set the right goals. Failing to set goals or setting inappropriate goals impairs a person's chances to fulfil his potential.

Long-term goals are important for orientating oneself and for transcendence. Such goals allow the participants to see beyond the immediate situation, short-term outcomes, and a pressing stimulus. People may even work harder at meeting external demands and handling short-term challenges (Baumeister et al., 1994:62).

To make the long-term goals effective and valuable a person needs to elaborate a set of medium- and short-term goals. According to Harackiewicz (1984) in Baumeister et al. (1994:62), short- and medium-term goals increase people's intrinsic motivation, whereas long-term goal setting leads to more positive expectations for success. People who have long, medium and short-term goals enjoy the benefits of having a plan that structures activities and provides a continuous source of motivation. They also benefit by receiving the encouraging feedback of making progress towards realising their visions.

4.5.5.8   Stage 2 - Sessions 8 and 9: Training participants for service learning

Objectives

- To get practice in using the knowledge acquired

- To strengthen positive self-images

- To enhance self-expression: understanding how to communicate with each other through words, facial expression and body posture

- To read the non-verbal signals that people sometimes send out and to understand others better.

Conducting the session

Participants are trained to do service learning. Each one of them is presented with a copy of The Altered Path programme. They have to present certain parts of the programme to their co-participants to help them to develop their skills. The co-participants give their input on how they experienced the presentation. Participants are encouraged to use positive language when criticising. Attention has to be paid to the manner in which the participants

speak, as well as to their body language. Awareness has to be raised of non-verbal signals that the participants will send out at times and how they have to handle it.

Assignment: Participants are encouraged to practise the manner in which they will present the programme as follows: *Read the material, close your eyes, visualise or picture yourself presenting - the environment that you are in, people you are with, as though it is taking place right now, hear the voices of participants, smell the success, taste the success, sense how you touch their lives, there is a warm atmosphere hanging in the whole room, everyone is happy - this will contribute towards creation of the appropriate emotion that you want to sense inside you. Go through it at least 10-20 times to affirm the process.* Participants are motivated to engage in this process when they are closest to the alpha state of consciousness (14 brain rhythms), which is regarded as the most effective level of learning.

Rationale for exercise

This exercise was chosen because of the benefits that it held for participants (cf. 2.4.1 and 2.5).

4.5.5.9   Stage 3 - Service learning

Objectives

- To broaden their world of personal experiences

- To help them discover unknown parts of themselves

- To use their inner thoughts to regulate their feelings and actions

- To strengthen their self-esteem, encourage positive thinking and develop self-confidence.

Informal sessions and service learning

The participants are divided into groups of two or three. They have to work together as the researcher feels that group support is important during the beginning stage of service learning. Participants are motivated to be proactive by planning for themselves how they will embark on this process. The social worker will lend help to the youth offenders during the implementation of service learning. The participants will be encouraged to establish positive relationships with the warders as they will need their support during this process.

Assignment

Participants have to perform own evaluations. This can help them to monitor their own growth.

Rationale

The rationale for incorporating service learning into the programme can be found in Chapter 2 (2.4 and 2.5).

4.6   PILOT TESTING OF THE ALTERED PATH PROGRAMME

According to De Vos et al. (2005:210), a pilot test is the pre-testing of a programme to refine the programme for the main investigation. Rothman and Thomas (1994:36) state that pilot tests are designed to determine whether the intervention programme will work. Pilot tests are implemented in conditions similar to the ones in which the main investigation will take place.

The Altered Path programme was implemented as described (cf. 4.6.5). The methods of data collection as described (cf. 4.2) were used during the pilot-testing. These data will be presented in the following chapter.

4.7   SUMMARY

This chapter dealt with the operations of Phases 3 and 4 of the intervention research process: methods of data collection, refining of the preliminary intervention programme and conducting the pilot test. A full description of the data sources, self-reflection journals and the semi-focus group interview was given. The qualitative data analysis method was discussed to provide insight into how the data was analysed. A layout of the refined The Altered Path programme was provided. The chapter concluded with a brief description of the pilot-testing phase.

In the next chapter the data analysis and interpretation will be discussed.

CHAPTER 5

EXPOSITION AND DISCUSSION OF RESEARCH DATA

5.1   INTRODUCTION

This chapter presents a systematic analysis and interpretation of the research data. The focus will be on the data collected through self-reflection journals and semi-structured focus group interviews. The closed-ended questionnaire (Likert scale) results serve as a triangulation method to support the results of the self-reflection journals and semi-structured focus group interviews.

5.2   CONTEXT

Only six of the original nine participants handed in their self-reflection journals, took part in the semi-structured focus group interview and completed the questionnaire. Participant 9 was released from prison after completing Stage 2 and Participant 8 after completing Stage 3. Participant 7 was expelled from the programme during the service learning process as he was still actively involved in gangsterism, and the youth offenders in the section where he was supposed to do the training had no respect for him and refused to be trained by him. The researcher had intensive discussions with Participant 7 to determine why the programme did have not had any positive impact on his behaviour. His explanation was that due to a medical condition he did not possess the ability to control his actions at times. The social worker in this participant's section was also consulted. After discussions with the social worker the conclusion was reached that the programme had been unsuccessful in addressing his specific needs. It was found that it would be best to exclude him from the programme as his behaviour also jeopardised the continuation of the service learning process within the Juvenile Centre.

Of the six remaining participants, Participants 2, 4 and 6 remained in the juvenile section and Participants 1, 3 and 5 were transferred to the maximum prison (the Department of Correctional Services regards prisoners who are 25 years and older as maximum prisoners). The participants in the maximum prison and juvenile centre could not be interviewed together to conduct one semi-focus group interview, as the head of the maximum prison refused to grant his permission. According to him no contact is allowed between the

maximum prisoners and youth offenders. As a result, two separate semi-focus group interviews were conducted in the two different settings.

5.3 DATA EXPOSITION

In Chapter 4 the method of data analysis to be employed to reduce, condense and group the collected data, was discussed. The humanistic theoretical framework for psychological well-being (cf. 2.2) was used to provide a tentative structure for identifying categories and sub-categories from the data sets through self-reflection journals and semi-focus group interviews. The categories identified from the different data sets were compared with each other and linkages between these categories were made. Table 5.1 presents an indication of the linkages that were made between the data.

TABLE 5.1: COMPARATIVE ANALYSIS - SELF-REFLECTION JOURNALS, SEMI-STRUCTURED FOCUS GROUP INTERVIEW AND QUESTIONNAIRE

Self-reflection journals	Semi-structured focus group interview	Questionnaire
Self-awareness	Knowledge of the self	How well do you know yourself?
Personal goal setting	Personal goal setting	Do you cope well with your problems?
Spirituality and values	Spirituality, morals and values	
Self-esteem	Self-esteem	Do you make good use of your talents/abilities?
Self-regulation	Self-regulation	How well do you cope with your problems?
Interpersonal skills	Interpersonal skills	

As all the participants had Afrikaans as their first language, the data was collected in Afrikaans. Citations from the data will be presented in Afrikaans, followed by a verbatim translation in English.

5.3.1 Data exposition of self-reflection journals

Nine self-reflection journals were handed out, but only the self-reflection journals of the six remaining participants were received back. The discussion below will thus only cover the self-reflection journals of the six participants. The data was explored to determine possible intra-personal growth that resulted from the intervention.

Self-reflections were done during the pilot-testing stage of the programme and again after the termination of the programme. The self-reflections done during the intervention assisted the researcher in capturing immediate responses with regard to aspects such as feelings,

thoughts, images, reactions and impressions. The self-reflections after the termination of the programme helped participants to reflect, assess, practise and test the significance of the intervention and to assess its value. This helped the researcher to determine the sustainability of the effect of The Altered Path programme. The results of the analysed data from the self-reflection journals will be discussed according to the following identified categories and sub-categories (Table 5.2):

TABLE 5.2:   DISPLAY OF CATEGORIES AND SUB-CATEGORIES

Categories	Sub-categories
1. Self-awareness	• Knowledge of the self characteristics • Talents/abilities • Mission statement
2. Personal goal setting	• Vision and goals
3. Spirituality, morals and values	• Spiritual development • Morals and values
4. Self-esteem	• Self-confidence • Restoration of self-worth
5. Self-regulation	• Problem-solving skills • Positive attitude • Tolerance
6. Interpersonal skills	• Communication skills • Helping skills

5.3.1.1   *Self-awareness*[23]

Under this category the following sub-categories emerged:

• Knowledge of the self

• Talents/abilities

• Mission statement.

5.3.1.1.1   *Knowledge of the self*

The researcher found that five of the six participants had experienced growth in self-knowledge. They listed at least 10 positive statements about themselves. The following are citations from these statements:

• *Ek is 'n gebore leier.* [I am a born leader.] Participant 1.

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[23] Self-awareness is the knowledge of the self and self-evaluation of personal characteristics (Ebersöhn & Eloff, 2006: 65).

- *Ek is goed, eerlik, betroubaar, verantwoordelik, ek is baie respekvol, ek is baie vriendelik.* [I am good, honest, reliable, responsible, I have respect for others, I am very friendly.] Participant 2.

- *Ek is baie stil, met goeie maniere.* [I am very quiet, with good manners.] Participant 3.

- *Ek is 'n intelligente persoon.* [I am an intelligent person.] Participant 5.

- *Ek is betroubaar teenoor myself en mense vind my ook betroubaar.* [I am true to myself and people also find me reliable.] Participant 6.

Participant 4's statements regarding "Who am I?" were vague. He was not able to indicate in clear terms who he was. The following is an example of a positive statement that he made regarding himself: *Ek het geleer om ander mense te respek.* [I have learnt to respect other people.].

Five of the participants noted that exploring their past had helped them to discover barriers in their understanding of the self which had kept them from self-actualisation. Participants realised that they had been influenced by negative input from their family members, friends or significant others. The following is an example of how Participant 3 responded to this activity:

- *Die klas het my baie diep, ver laat dink oor myself en leefstyl. Die onbekende dinge waarvan ek nooit geweet het nie van vriende, familie en myself het my rerig laat skrik omdat ek nooit so diep gedink het nie. Die program het my na 'n stilstand gebring en my gedagtes het begin werk met my en op die einde van die dag toe sien ek die feite.* [The class made me think intensively, made me think deeply with regard to myself and my lifestyle. The unknown things of my friends, family and myself that I had never thought of, really shocked me because I have never thought so deeply. The programme brought me to a standstill and my thoughts started working and at the end of the day I saw the facts.]

Participant 3 also stated how the negative input of significant others affected his whole being:

- *Ek het altyd gevoel of ek 'n mestyk is in die lewe en dis waarom ek hier is. Maar deur die lewensvaardigheidsprogram wat vir my aangebied is het ek myself weer ontdek.* [I always felt as if I am a mistake in life and that is why I am here. But through the life-skills programme that was presented to me, I discovered myself yet again.]

5.3.1.1.2   Talents/abilities

The results indicate that the service learning had actively helped the participants to become aware of own talents and abilities/potential of which they had been unaware. It was noted as follows by some of them:

- *Wat ek ondervind het in die program het my kennis vergroot. Ek het baie meer vaardighede opgedoen as van te vore. My potensiaal het verhoog. Ja, verbasing het my oorval met al die talente wat ek kom ontdek het.* [What I have experienced during the programme has broadened my knowledge. I have acquired more skills than before. My potential has increased. Yes, I was surprised by all the talents that I have discovered.]. Participant 2*.*

- *Ek is baie goed met my talente wat ek ontdek het.* [I am very good with my talents that I have discovered.] Participant 5.

- *Ek weet hoe om my talente te gebruik.* [I know how to use my talents.] Participant 4.

5.3.1.1.3   Mission statement

The researcher found that all six participants had developed a mission statement. This gave them a template of their purpose in life and where they fit into the social world around them. The following are examples of some of the participants' mission statements:

- *My missie is om die goddelike potensiaal in mense te ontdek, bereik en te kommunikeer.* [My mission is to discover and reach the divine potential in people and to communicate it to them.] Participant 6.

- *My missie is om 'n gemeenskap te bou wat hul goddelike doel ontdek en uitleef* [My mission is to build a community who discover their divine purpose and live it.] Participant 1.

The following are extracts of statements noted by participants of how the development of a mission statement gave them a sense of direction in life. They started to view the world around them more positively, which in return motivated them to be more enthusiastic about life:

- This is what I have learned: to live a life of purpose. - Participant 1 (direct words).

- *My lewe het begin betekenis kry toe ek my missie begin nakom en uitleef het. Die lewe het begin sin maak en dinge rondom my het ek gesien uit 'n ander oogpunt. Somtyds gryp 'n mens so in die lug vir baie dinge omdat jy nie weet waar om te begin nie. Ek dink dis omdat daar geen missie in jou lewe is wat jy voltyds aan werk nie.* [My life became more meaningful when I started to fulfil and live my mission. Life started making sense

and I saw things from a different perspective. Sometimes a person searches wildly for a lot of things because you do not know where to start. I think it is because there is no mission in your life with which you can engage on a full-time basis.] Participant 2.

- *Hierdie program het my tot stilstand gebring en my gedagtes het begin werk. Ek het gesien dat ek op aarde is vir 'n doel.* [This programme brought me to a standstill and my thoughts started working. I have seen that I am on earth for a purpose.] Participant 3.

- *Ek het nie altyd 'n missie in die lewe gehad nie en het altyd net geleef vir vandag, maar deur die program het ek baie van myself geleer.* [I did not always have a mission in life and have always lived for today, but through the programme I have learnt a lot about myself.] Participant 4.

- *Ek het nie geweet wat my drome, visie en missie is hier op aarde nie.* [I did not know what my dreams, vision and mission are here on earth.] Participant 5.

5.3.1.2   Personal goal setting

Under the category personal goal setting the following sub-category emerged:

- Vision and goals.

5.3.1.2.1   Vision and goals

The researcher found that all six of the participants developed vision statements and goals. This raised awareness of their ideal future state and of the need to find direction in life. The following are extracts of some of the participants' vision statements:

- I see myself as a successful man in 20 years' time. Doing what I wanna do, work with the youth. Helping them with their problems. And also helping the community with their needs. Because I have made a mistake in my life and I don't wanna see they make the same mistakes as I have. Also training them life skills, what I have learned in prison. Now that I have dreams I will do everything in my power to fulfil it - Participant 1 (direct words).

- *Visie: Dis iets wat 'n groot ontwikkeling op my lewe gehad het. My visie is om 'n steunpilaar in die gemeenskap te wees, om my medemens lief te hê.* [Vision: This is something that had a great impact on my life. My vision is to be a pillar to the community, to love my fellow men.] Participant 6.

The following extracts serve as examples of how participants were intrinsically motivated by their intermediate and short-term goals:

- *Op die huidige oomblik is my goal om skool klaar te maak. My beplanning vir die toekoms is om die ketting (skool) eers te breek en 'n goeie ondersteuner vir my familie te*

wees. Ek weet die verlede kan ons nie verander nie, maar wel die toekoms deur ons besluite. [Currently my goal is to complete school. My planning for the future is to break the chain (school) and to be a good supporter to my family. Yes, I know that the past cannot be changed, but the future can, through the decisions that we take.] Participant 2.

- *Ek wil eendag 'n voorbeeld wees vir die gemeenskap.* [One day I want to be an example to the community.] Participant 4.

It seems that the formulation of a vision statement and the setting of goals increased the participants' awareness of the importance of having direction in life because statements such as the following were noted:

- *Ek is baie kreatief met my verbeelding. Ek is trots op die persoon wie ek bekom het en waarheen ek nog op pad is.* [I am very creative with my imagination. I am proud of the person I have become and where I am still going.] Participant 1.

- *Ek het kom leer dat 'n mens se gedagtes nie 'n sekere beperking het nie en dat hy/sy enigiets kan bereik as hy/sy net wil.* [I have learnt that a person's thoughts do not have a certain limit and that he/she can achieve anything if he/she wants to.] Participant 1.

- *Ek besef dat sonder 'n visie sal 'n mens weer terugkeer na die verlede.* [I realise that without a vision a person will return to his past.] Participant 2*.*

- *Ek is 'n persoon wat my fokus sit op die toekoms.* [I am a person that places my focus on the future.] Participant 5*.*

5.3.1.3 Spirituality, morals and values

A heightened sense of spirituality and values came to the fore in certain cases. The following sub-categories emerged under this category:

- Spiritual development

- Morals and values.

5.3.1.3.1 Spiritual development

Participants noted that the elements of spiritual development and emotions had influenced their thoughts, which had in turn influenced their outlook on life. It was indicated as follows:

- *Ek was ook 'n baie aggresiewe persoon en wou net baklei en stry. 'God' was ook nie 'n prioriteit in my lewe nie, maar soos die tyd gegaan het, het ek 'God' in my lewe gebring omdat ek 'n verandering in my lewe wou hê.* [I was also a very aggressive person and just wanted to fight and argue. 'God' was also not a priority in my life, but as time passed by, I let 'God' into my life because I wanted a change in my life.] Participant 4.

- *Die program het selfs my besluite laat maak in my lewe om Jesus aan te neem as my Saligmaker. My denke het positief kom verander.* [The programme helped me to make the decision to accept Jesus as my Saviour in my life. My thoughts changed in a positive manner.] Participant 2.

5.3.1.3.2   Morals and values

Participants noted that the programme had contributed towards an increase in morals and values, with specific reference to respect for people. The following is a citation from one of the participants' statements:

Ek het nie mense gerespek nie, ek het nie omgegee vir ander mense se lewe nie en ek wil nooit reggewys wees nie … Vandag weet ek goed wat ek nog nooit tevore geweet het nie. Ek weet hoe om my te gedra as ek kwaad raak vir iemand anders. Ek het geleer om ander mense te respek. [I did not respect people, I did not care about other people's lives and I did not want to be corrected … I know things today that I did not know before. I know how to behave if I get angry with somebody else. I have learnt to respect other people.] Participant 4.

5.3.1.4   Self-regulation (cognitive and emotional)

The reflections indicate that the participants' self-regulation abilities on a cognitive and emotional level had increased. Under this category the following sub-categories emerged:

- Problem-solving skills

- Positive attitude

- Tolerance.

5.3.1.4.1   Problem-solving skills

Five of the participants indicated that the programme had helped them to enhance their problem-solving skills. By enhancing their problem-solving skills their perception as to how they can deal with problems was influenced. The following are citations to demonstrate how the programme contributed to the enhancement of their problem-solving skills:

- *Ek het kom leer dat probleme self ontskep word deur 'n persoon se eie verbeelding, doen en late. Ek het baie van myself, sowel as die volgende persoon kom leer. In vergelyking met hoe ek eers dinge aanskou het, die manier hoe ek gedink het en hoe ek probleme wou oplos het; hoe ek nou die lewe aanskou en die waarde van elke les wat versteek is in die uitdaging, het my 'n breër prent van die lewe gegee.* [I have learnt that problems are created through a person's own imagination, actions. I have learnt a lot about myself, as well as the next person. In comparison with the way I used to think and

wanted to solve problems and how I now perceive life and the value that is locked up in each lesson, gave me a broader picture of life.] Participant 1.

- *Ek weet om die probleem aan te val en nie die persoon nie.* [I know that I have to attack the problem and not the person.] Participant 2.

5.3.1.4.2 Positive attitude

All the participants noted that the intervention had helped them to accept the things they cannot change. By accepting the things they cannot change, they had adopted a positive attitude. Some of them described the situation as follows:

- *Elke negatiewe houding in myself het kom verander op 'n positiewe wyse.* [Every negative attitude in me has changed in a positive manner.] Participant 2.

- *Selfs negatiewe gedagtes wat my teruggehou het in die lewe was op 'n positiewe wyse weer opgebou.* [Even negative thoughts that have pulled me down in life were rebuilt in a positive manner.] Participant 3.

- *Ek het kom leer dat die onveranderlike nie verander kan word nie, maar wel wat ek van die situasie sal en kan maak.* [I came to learn that the unchangeable cannot be changed, but only what I shall and can make of the situation.] Participant 1*.*

The reflections of Participant 5 at different times and stages of change, indicate his struggle to address his attitude. His immediate reflections after the programme included comments such as: *Dit het my gehelp om 'n beter lewe te kan hê as voorheen, want ek was 'n persoon gewees wat hou van konflik maak tussen ander persone.* [It helped me to live a better life than before, as I was a person who used to create conflict between other people.] At a later stage he noted the following: *Ek is op 'n vlak waar ek voel ek is in verwarring teenoor myself. Ek is 'n persoon wat my gevoelens meng teenoor sekere aangeleenthede. Ek is 'n persoon wat moeilik oor die weg kom met 'n ander persoon.* [I am at a level where I am confused about myself. I am a person with mixed feelings with regard to certain matters. I am a person who finds it difficult to get along with another person.] His final journal entries showed a positive change in his attitude: *En dit wat ek geondervind het uit die program het my baie geleer om die lewe in 'n positiewe manier te kan sien.* [And what I have experienced during the programme helped me a lot to see life in a positive manner.]

5.3.1.4.3 Tolerance

Some of the participants indicated that the programme had helped them to be more tolerant:

- *Ek maak seker ek verdra ander, alhoewel ek weet dit is soms 'n bietjie moeilik, werk ek daaraan.* [I make sure that I tolerate others, although it is sometimes a little difficult, I am working at it.] Participant 6.

5.3.1.5 Self-esteem

The researcher found that the following areas of the participants' self-esteem were raised:

- Self-confidence[24]

- Restoration of self-worth.[25]

5.3.1.5.1 Self-confidence

Four participants indicated that their self-confidence had increased as a result of the development of their potential. The following is an extract of one of their reflections: *Ek het baie meer selfvertroue ontvang as van te vore in myself.* [I have gained more confidence in myself than before.] Participant 2.

5.3.1.5.2 Restoration of self-worth

Four participants indicated that the intervention had restored their self-worth. This created feelings of being valuable. Participant 3 described his experiences as follows: *Ek voel baie meer waardevol as van te vore om kennis oor te dra aan mense soos ek.* [I feel much more valuable to share knowledge with people like me].

5.3.1.6 Interpersonal skills

The analysed data indicated that the participants had increased their interpersonal skills with regard to the following areas:

- Communication skills

- Helping skills.

5.3.1.6.1 Communication skills

All the participants noted that the programme had contributed towards the improvement of their communication skills. The improvement in communication skills had played a significant role in improving their self-images. The following are extracts of the impact the increase in communication skills had on the participants:

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[24] Self-confidence is based on participants' expectations of their possible successes or failures, which are founded on self-judgement (Ebersöhn & Eloff, 2003:51).
[25] Self-worth means the experience of participants in both negative and positive terms, as well as the value they place on the perceptions they have of themselves (Ebersöhn & Eloff, 2003:51).

- *Hoe ek kommunikeer met ander en hoe ek hulle verstaan is wat my dryf om te verbeter in alles wat ek doen wat 'n ander persoon insluit.* [How I communicate with others and how I understand them is what drives me to improve in what I do when another person is involved.] Participant 1.

- *Die kursus het my gehelp om dinge te ondervind wat onbekend gewees het aan myself. En dat ek nou weet hoe om met my medemens te kan kommunikeer op 'n positiewe as gevolg van die kursus.* [The course helped me to experience things that were unknown to me. And that I now know how to communicate in a positive way as a result of the course.] Participant 2.

- *Ek weet vandag hoe om met ander te kommunikeer oor die lewe.* [I know today how to communicate with others about life.] Participant 3.

- *Ek weet hoe om met ander mense te praat.* [I know how to talk to other people.] Participant 4.

- *Eerstens wil ek net sê dat die program my baie gehelp het hoe om te kommunikeer met my mede-persone omtrent die lewe wat voorlê vir ons almal.* [Firstly, I want to say that the programme helped me to communicate with my fellow-men about the life that lies ahead of us all.] Participant 5.

- *Ek is goed om met mense te praat en ek vind ook uit wat hulle probleme is.* [I am good at talking with people and I also discover what their problems are.] Participant 6.

5.3.1.6.2   Helping skills

Participants stated that their ability to help others had increased. The following are examples of some of their reflections:

- *Ek is baie entoesiasties om ander te help en ek maak altyd my medemense my top prioriteit … Dit is 'n ongelooflike effek om ander te help en sodoende verandering teweeg te bring in mense. Ek voel meer waardevol as van te vore om kennis oor te dra met liefde …* [I am very enthusiastic about helping others and I always make my fellow-men my top priority … It has an unbelievable effect to help others and in this way to bring about changes in people. I feel much more valuable than before to share knowledge with love …] Participant 2.

- *Ek is bly dat ek meer oor myself ken om ander te help.* [I am glad that I know more about myself in order to help others.] Participant 3.

5.3.2 Semi-structured focus group interviews

The purpose of the semi-structured focus group interviews was to validate the results of the self-reflection journals. Two semi-structured focus group interviews were conducted - one with the participants in the maximum prison and another one with the youth offenders in the juvenile centre. The semi-structured interviews were conducted by means of an interview schedule with open-ended questions to elicit responses from participants about their experiences during the intervention (Appendix D). Data from these interviews was captured on tape and subsequently transcribed verbatim in preparation for analysis to ensure objectivity and accuracy of the data. The categories were found to be the same, but with a slight difference in the sub-categories with regard to talents and abilities (category: self-awareness). This sub-category, as well as the talents and abilities will be intertwined into the category: interpersonal skills.

5.3.2.1 Self-awareness

Under this category the following sub-categories emerged:

- Knowledge of the self

- Mission statement.

5.3.2.1.1 Knowledge of the self

Participants indicated that they had gained self-knowledge during the intervention. The following are extracts from their reflections:

- *Dit het my gehelp om myself te kan leer ken deur die feit dat ek self-evaluering moes gaan toepas het om uit te vind hoekom ek op die aarde is, wat my doel is, waarvoor lewe ek, waarvoor ek kan strewe en wat is die possibilities van die lewe.* [It helped me to come to know myself because I had to apply self-evaluation to discover why am I on earth, what my purpose is, what to live for, what to strive for and what the possibilities are that life holds.] Participant 1.

- *Selfontdekking het plaasgevind.* [Self-discovery has taken place.] Participant 5.

5.3.2.1.2 Mission statement

Participants indicated that by developing an overall philosophy of life they had discovered their purpose in life. They expressed themselves as follows:

- *Missie is een van die mees belangrikste dinge in die lewe, jy moet weet waarom jy hier is en waarnatoe jy beweeg.* [A mission is one of the most important things in life. You have to know why you are here and where you are going.] Participant 2.

- *Ek het van te vore niks geweet van 'n missie af nie. Dinge wat ek gedoen het, het vir my gelyk is reg, ek het gedink dat ek is bestem om die dinge te doen, dis my doel waarvoor ek op die aarde is, om verkeerde dinge te doen … deur die program aangebied, het ek kom besef wat my doel op die aarde is.* [Before I knew nothing about a mission. Things that I have done, seemed right to me, I thought that I am destined to do the wrong things … through the programme, I came to realise what my purpose here on earth is.] Participant 3.

- *Die program het aan my bekend gemaak wat is jou missie. Dit was 'n wonderlike ondervinding om weereens dit in my gedagte te kan inskerp dat daar is iets wat jy kan doen en vir jouself iets kan beteken.* [The programme made me realise what your mission is … It was a wonderful experience to realise that you can do something meaningful for yourself.] Participant 6.

The manner in which the development of a mission statement had affected the participant's outlook on life was expressed as follows:

- *My missie het vir my laat realise dat alles in die lewe is nie net vanselfsprekend nie; dit gebeur met 'n plan, 'n doel.* [My mission made me realise that everything in life is not self-evident; it happens with a plan, a purpose.] Participant 1.

5.3.2.2 Personal goal setting

Under this category the following sub-category emerged:

- Vision and goals.

5.3.2.2.1 Vision and goals

The participants indicated that the intervention had helped them to create vision and goals for themselves. This had given them direction in life and had helped them to redefine their activities in life. They became more focused on their future images, which gave them direction in life. They indicated it as follows:

- *Jy weet wat jy moet doen, jy weet waarheen jy op pad is. … ek wil die sirkel breek en dan wil ek van dit wat ek agtergelaat het, wil ek dit gaan herbou. Ek weet dat ek die verlede nie kan verander nie, maar wel die toekoms.* [You know what you have to do, you know where you are going. … I want to break the circle and then what I have left behind. I want to go and rebuild it. I know that I cannot change the past, but I can do something about the future.] Participant 2.

- *Jou lewe begin betekenis te kry wanneer jy kom besef dat daar is iets wat jy moet doen op die aarde byvoorbeeld iets wat jy moet bereik, 'n goal wat jy moet nastrewe …* [Your

life becomes meaningful when you realise that there is something that you have to do on earth, for example something that you have to achieve, a goal that you have to strive for …] Participant 2.

- *Die program het my die motivering gegee dat wat ek droom ek kan word.* [The programme has given me the motivation that what I dream I can become.] Participant 6.

- *Ek moet weet waarnatoe ek op pad is, hoe ek dit doen, het ek die passie daarvoor.* [I have to know where I am going, how I want to accomplish it and if I have the passion for it.] Participant 1.

5.3.2.3 Spirituality, morals and values

Under this category the following sub-categories emerged:

- Spiritual growth

- Morals and values.

5.3.2.3.1 Spiritual growth

The participants indicated that certain parts of the programme had motivated them to search within their religion for answers to their reason for being here on earth: *Daar is godsdiens in die program en dit het my gelei om meer uit die godsdienstige environment te gaan soek, hoekom moet ek dan so wees. Omdat die Bybel sê dat God het my geskape met 'n doel. Hy het gesê iewers sal jy waardes moet toepas. Deur jou bereidheid om jou taak te doen gaan 'n ander persoon moed skep daaruit, so dit is gebaseer op die godsdienstige en ander dinge in die lewe.* [There is religion in the programme and that made me search within the religious environment, why I have to be the way I am. Because the Bible said that God created me with a purpose. He said somewhere that you will have to apply values. Through your willingness to do your task another person will be encouraged, so it is based on religion and other things in life.] Participant 1.

5.3.2.3.2 Morals and values

Participants also indicated that there had been an increase in self-confidence as a result of an increase in moral values. The following statement was made:

- *Morele waardes bou selfvertroue.* [Moral values build self-confidence.] Participant 1.

One of the values that stood out was respect. Responses such as the following were made:

- *… myself te respekteer om ander te respekteer* [… to respect myself and to respect others] Participant 6.

- *Ek weet hoe om myself respekteer, ek weet hoe om ander mense te respekteer.* [I know how to respect myself, and I know how to respect others.] Participant 4.

5.3.2.4   Self-regulation (emotional and cognitive)

Under this category the following sub-categories will be discussed:

- Problem-solving skills

- Positive attitude

- Tolerance.

5.3.2.4.1   Problem-solving skills

The participants indicated that they were in a better position to solve problems after the intervention. The following is a citation of one of them with regard to his increase in problem-solving skills:

- *Ek het kom besef dat baie dinge in my het tot stand gekom wat nie eers daar gewees het nie en hoe meer ek in die program in gegaan het, het daar sekere dinge begin ontwikkel soos byvoorbeeld hoe om my probleme te kan hanteer en hoe om ander mense te kan guide met die hoe ek dit aangeleer het.* [I have realised that a lot of things inside me developed which were not there before and the more I participated in the programme, certain things started to develop, for instance how I have to handle my problems and how to guide people with what I have learned.] Participant 2.

5.3.2.4.2   Positive attitude

The participants indicated that they had adopted a positive attitude. They expressed themselves as follows:

- *… die manier hoe ek lewe nou en hoe ek voorheen gelewe het, kan ek sien dat die kennis of sal ek sê die vaardighede wat ek ingeneem het, kan ek sê dat daar dramatiese veranderinge in my lewe laat plaasvind en ek kan regtig waar sê dit is kennis en dit het oorgegaan na mag toe waar ek self-beheersing toe begin pas het. Ja daar is nie 'n manier hoe ek 'n verkeerde besluit kan maak nie. Dit hang alles af net van myself.* […the way that I live now and how I lived before, I can see that the knowledge or shall I say the skills which I have internalised; I can say that dramatic changes have taken place in my life and I can really say that this knowledge has created the power to apply self-control. Yes, there is no way that I can make a wrong decision. It all depends on myself.] Participant 2.

- *Eers het ek losgelaat, ek sê wat ek wil, ek voel soos ek wil, ek is teruggetrokke, ek sny my af van die wêreld, maar nou het ek die vrymoedigheid om te gaan na 'n persoon toe*

en ek sê vir die persoon: Ek voel nie nou om oor dit te praat of ek is jammer ek kan jou nie nou help nie omdat ek bevind my nou in so 'n situasie. Jy het 'n keuse, die probleem of situasie wat jy nou het wat jou emosies laat ontplof, jy het 'n keuse om dit uit te bring op 'n negatiewe of positiewe manier. So, vir my het dit baie gehelp om my emosionele behering, ek het geleer om my emosies te kan beheer en dit was goed van die program. [Before I would burst out, I said what I wanted to say, I felt like I wanted to feel, I was withdrawn, I used to cut myself off from the world; but now I am bold enough to go to a person and say to the person: "I do not feel like talking about it; or I am sorry I cannot help you now as I find myself in such and such a situation." You have a choice, the problem or situation that you find yourself in that causes your emotions to explode, you have a choice to let it out in a negative or positive manner. So, for me it helped to control my emotions and this was good of the programme.] Participant 1.

- *Ek is 'n persoon as ek voorheen kyk, ek wou altyd die laaste sê sê. Nou vind ek dat die beste manier is om my mond te hou om te luister. As ek sien daardie persoon op daardie oomblik is nie reg om te kommunikeer nie, los ek hom totdat hy afgekoel het, totdat hy rustiger verkeer het en dan gaan ek terug na hom agterna en dan gaan maak ek alles reg met hom. Dan gaan ek apologise asof ek die skuldige is, dat hy goed kan voel.* [When I reflect, I realise I was a person who always wanted to have the last say. Now I find myself in the position where I keep quiet and listen. If I see that the person at that specific moment is not in the right mood to communicate, then I leave him until he calms down and then I go back to him and I set things right with him. Then I go and apologise as if I am the guilty one, so that he can feel good.] Participant 3.

- *Ek het baie gestres, as 'n persoon vir my iets sê dan wou ek nie dit aanvaar het nie. As iemand miskien grappies met my maak, ek kon dit nie hanteer nie. Ek het op daardie oomblik verander op 'n negatiewe manier en ek dinge gedoen op 'n negatiewe manier. Die tyd wat ek die klasse geloop het, toe begin ek besef hoe ek dit kan vermy.* [I stressed a lot. If a person said something to me, then I would not accept it. If someone made jokes with me, then I could not handle it. At that moment I responded in a negative manner and on the spur of the moment. When I attended classes, I started to realise how I can avoid this.] Participant 5.

- *As ek nou die program bepunt dan sal ek die program meer punte gee, want dit het daarin geslaag om vir my te kan help om my houding teenoor myself te verander.* [If I have to rate the programme now, then I will give the programme more marks as it succeeded in helping me to change my attitude towards myself.] Participant 6.

5.3.2.4.3 Tolerance

Participants also indicated that they had become more tolerant as a result of the intervention.

- *Ja, ek was 'n baie ongeduldige mens voorheen, emosioneel, raak gou kwaad. Ek het geleer om myself te kan beheer, geduld, baie belangrik en jy moet baie dink voordat reageer* [Yes, I was a very impatient person before; emotional, became angry easily. I have learnt to control myself; patience, very important and you have to think a lot before you react.] Participant 6.

- *En ek weet hoe om saam met mense te werk, soms kom dit so dan word ek baie kwaad, maar net die feit dat wat ek geleer het, dit het my verander. Ek is nie meer daai persoon nie. Alles van my het verander, ek weet hoe om te praat saam met mense.* [And I know how to work with people, sometimes I used to get very cross, but just what I have learnt has changed me. I am not that person anymore. Everything about me has changed; I know how to talk to people.] Participant 4.

5.3.2.5   Self-esteem

The following areas of the participants' self-esteem were heightened:

- Self-confidence

- Restoration of self-worth.

5.3.2.5.1   Self-confidence and self-belief

All six participants reported an increase in self-confidence and self-belief as a result of the intervention.

- *Om mee te begin is dat selfvertroue het my genader.* [To start with; self-confidence approached me.] Participant 2.

- *… maar die hoogtepunt van die program was die self-vertroue.* [… but the highlight of the programme was the self-confidence.] Participant 6.

- *Eerste, wil ek sê dat die programme het vir my baie gehelp, omdat dit het my confidence geboost.* [In the first place, I want to say that the programme helped me a lot, because it boosted my confidence.] Participant 1.

- *Ek het myself nie gesien voor mense staan en te kan praat en vir hulle klas aan te bied nie. Daar was 'n tyd wat ek ook op daardie stadium dit kon gedoen het nie, maar ek het my confidence gekry en dit gedoen. Ek het bereik dit waarin ek geglo het ek kan bereik.* [I did not see myself standing in front of people talking and giving a presentation. There

was a time that I could not do it, but I gained confidence and I did it. I achieved what I believed I could do.] Participant 5.

- *Dit het my gehelp om te glo in myself. Ek kan iets bereik as ek net probeer.* [It helped me to believe in myself. I can achieve something if only I try.] Participant 5.

5.3.2.5.2   Restoration of self-worth

During the interview participants stated that the intervention had helped them with the restoration of their self-worth. The following is one of the responses in this regard:

- *Ek het van te vore niks van myself gedink nie, ek het nie gedink dat ek 'n belangrike persoon is nie. Maar deur die program het ek kom waarde vind in myself en selfvertroue om met mense te kan praat. Daarvoor is ek baie dankbaar.* [I just want to say that the programme helped me a lot personally. Before, I thought nothing of myself. I did not think that I was an important person. But through the programme I came to find value within myself and self-confidence to communicate with people. For that I am very grateful.] Participant 3.

5.3.2.6   Interpersonal skills

During the data analysis it was found that the following interpersonal skills had been enhanced:

- Communication skills

- Helping skills.

5.3.2.6.1   Communication skills

All the participants indicated an increase in communication skills as a result of the intervention. They responded as follows:

- *Ek is baie stil, maar die program het my geleer hoe om met mense te praat en kontak te maak en reg te praat. Vandag kan ek dit nog altyd doen.* [I am very reserved, but the programme taught me how to talk to people and to make contact and to talk properly. Today, I am still able to do it.] Participant 3.

- *Dit het vir my vryheid gegee om te kan praat met mense, om mense te kan verstaan.* [It gave me the freedom to talk to people and to understand people.] Participant 1.

The participants were amazed at the fact that they were able to talk while others were prepared to listen to them. The following quotations show how the participants viewed themselves before service learning and the effect service learning had on their communication skills:

- *Dit het vir my gelyk of ek nooit voor mense kan praat nie. Maar dit wat ek geleer het en dit begin vir ander mense kom leer het, toe besef ek, ek kan voor mense praat.* [It seemed to me that I would never be able to speak in front of people. But this, which I have learnt and started teaching other people, made me realise that I can speak in front of people.] Participant 4.

- *Ek het myself nie gesien voor mense staan en te kan praat en vir hulle klas aan te bied nie … maar ek het my confidence gekry en dit gedoen.* [I could not imagine myself standing in front of people and being able to talk and do presentations … but I have gained confidence and I did it.] Participant 5.

5.3.2.6.2 Helping skills

Participants indicated that the programme had helped them to increase their helping skills. Two of the participants responded as follows:

- *Die program het my gelaat fokus, met die kennis wat ek opgedoen het, laat ek mense help, laat ek die persoon uit die donkerte help, daar waar ek vir my ook bevind het, laat ek vir hom 'n lig wees, laat ons mekaar kan verstaan, dat ons mekaar kan leer ken en opbouend is vir mekaar.* [The programme helped me to focus; the knowledge that I have received allowed me to help people, let me help the person out of the darkness, there where I also found myself, let me be a light to him, let us understand each other, let us come to know each other and build each other.] Participant 1.

- *… ek sal sê dat kennis is iets goed, want jy het kennis ontvang, want jy weet naastenby hoe om met ander mense te kan werk en mense te kan help.* […I would say that knowledge is something good. You have received knowledge to know more or less how to work with people and to help people.] Participant 4.

5.3.2.7 Participants' concluding interpretations of the effect of The Altered Path programme

In view of the positive effect The Altered Path programme had on the participants, there was overwhelming support amongst the participants that the programme should remain the same if it were to be implemented again. They suggested that each part of the programme was of value and benefited all the participants in some way.

5.3.3 Questionnaire results

The closed-ended questionnaire as described in Chapter 4 (4.2.3) was used to assess whether the needs as identified in Chapter 2 had been addressed. It also served as a triangulation method to support data from the self-reflection journals and semi-structured focus group interviews. The post-test questionnaire was completed by the remaining six participants. The post-test questionnaire responses of these six participants are indicated in Table 5.3 below and are compared with their pre-test questionnaire responses.

TABLE 5.3:   QUESTIONNAIRE RESULTS

	I do this very well		I am improving		Not very good - but trying		I have to learn a lot		I cannot do this at all	
Test	Pre	Post	Pre	Post	Pre	Post	Pre	Post	Pre	Post
How well do you know yourself?	1	2	2	4	1		2			
Do you make good use of your talents/abilities?		4	2	1	4	1				
How well do you control your nature and your temper?	1	2	1	3	3	1	1			
Do you cope well with your problems?	1	2		3	3		1	1	1	

The comparison between the pre- and post-responses indicates that an overall growth in participants' self-knowledge, an increase in the utilisation of their talents and abilities, their ability to control their nature and temper and to cope with things they cannot change, had resulted from the intervention. These results will be related to the results of the self-reflection journals and semi-structured focus group interviews in the subsequent section.

5.3.4 Summary

In summary, it appears that The Altered Path programme, which aimed at developing the intra-personal skills of youth offenders, had a positive effect on the participants' perception of themselves. As evidenced by the results the participants demonstrated changes in self-awareness, personal goals, spirituality, self-esteem, morals, values and self-regulation. The growth at an intra-personal level contributed towards an improvement in interpersonal skills.

The conceptual links between these results are set out below. The researcher used the earlier humanistic conceptions on psychological well-being to make conceptual links between the results of the data collection sets (Van Niekerk & Prins, 2001:71-74).

The category *Self-awareness* and the question *How well do you know yourself?* encompass the same constructs. A comparison between these results indicated that an overall growth in self-awareness had resulted from the intervention.

The category *Setting of personal goals* and the question *Do you cope well with your problems?* were linked to each other, as research findings of various researchers indicate that people who cope with life and their problems live in the present with a future orientation (Maslow & Rodgers in Van Niekerk & Prins, 2001:73; Baumeister et al., 1994:62; Lindhard & Dlamini, 1990:89). The results indicate that the setting of personal goals had contributed towards the participants' enhanced ability to cope better with their problems.

The category *Self-esteem* and the question *How do you make good use of your talents/abilities?* were found to be related to each other. Crisp (1991 in Van Niekerk & Prins, 2001:73) states that people's self-esteem are raised when they acknowledge their skills and abilities. The research results indicate that the development of the participants' skills and abilities had contributed towards enhancing the participants' self-esteem.

The category *Self-regulation* and the question *How well do you control your nature and temper?* are equivalent constructs. A positive growth in the participants' self-regulation skills (emotional and cognitive) resulted from the intervention. The researcher interprets the improvement of the participants' ability to handle problems as the result of the increase in self-knowledge and the development of personal goals that took place during the intervention (cf. Maslow & Rodgers in Van Niekerk & Prins, 2001:73; Baumeister et al., 1994:62; Lindhard & Dlamini, 1990:89; Learning Link International, 2001:28).

An increase in their understanding of *their own spirituality, identifying applicable values and embracing suitable morals* seems to have resulted from the intervention research. This contributed towards the participants' ability to manage their problems and possible conflict. It also influenced their attitudes, and enhanced their self-esteem (cf. Van Niekerk & Prins, 2001:79).

The results indicate that the participants increased their *interpersonal skills* as a result of the intra-personal development that took place. This finding is in line with the statement of Ebersöhn and Eloff (2003:47) that intra-personal skills serve as precursor for effective interpersonal skills as all changes that are made on the inside would manifest on the outside.

5.4   DISCUSSION OF RESEARCH FINDINGS

The discussion of the research findings will address the effect the intra-personal development had on the self-concept of the participants. The discussion will centre on the following broad themes which were derived from the integration of the findings of the different data sets:

- Gains in self-awareness;

- Developing personal goals;

- Self-regulation (emotional and cognitive);

- Spirituality, morals and values;

- Developing potential and building self-esteem; and

- Development of interpersonal skills as a result of intra-personal growth.

The elements of The Altered Path programme that might need to be revised will also be discussed. Though the participants were of the opinion that The Altered Path programme has to remain the same when implemented again, the researcher found that there might be elements that need to be refined in order to address the participants' needs regarding intra-personal life skills more effectively.

5.4.1   Gains in self-awareness

The results indicate substantial gains in self-awareness as a result of the intervention. The researcher ascribes these gains in self-awareness to the various strategies employed during the intervention.

According to Plummer (2001:13), people build up a memory bank of internal images throughout life. Some of these images are built up consciously, while others pass subconsciously into the mind where they are stored away. These images are capable of informing people's actions and can affect their whole body functioning and being. The researcher believes that the replacement of negative images with useful images forms an important part of intervention when dealing with youth who have built up negative images during infancy and early childhood. The examination of the self-esteem, PPI and Cup of Sorrow activities are regarded as useful elements of The Altered Path programme to determine the root cause of these images (cf. 2.3.3; 3.3.2.2). To replace these negative non-functional images with more useful images the cognitive regulation techniques as used by Lewis (1989:83) and Jones (1996:23) are regarded as valuable in addressing problems experienced by participants. Participants are provided with the opportunity to explore the impediments in their images and learn new truths about themselves. By reflecting the

problem back to the participants for solutions, the participants are exposed to higher-order thinking skills (Hopson & Scally, 1984:3).

Self-talk is regarded as a valuable strategy to build up positive images and to alter perceptions. In every situation, a person's reaction - whether it is on a behavioural or affective level - is preceded by instant self-talk. With the help of guidance counselling techniques, participants can be consciously supported to take part in their own self-talk, enabling themselves to change previously formed images regarding themselves. Constant proactive self-talk provides participants with the skill of deciding how they want be influenced by others and their environment and of choosing which images and information they are going to filter through to their self-concept (Ebersöhn & Eloff, 2003).

The human brain does not know the difference between imagination and reality - it merely responds to the images that it has received (Tice, 2003:117). The formation of positive images is viewed by the researcher as a powerful way to build up the self-image of participants. According to the results it seems that as the participants sent messages over and over to the brain, the brain integrated the new images and responded accordingly.

The formation of a powerful self-image before looking at the 'truth'[26] was found to be valuable in strengthening the self-image beforehand (cf. 3.3.2.1). The participants were given the opportunity to hold onto the stronger self-image, while non-functional stored images that are still capable of informing the participants' actions were examined. This helped participants to realise, when comparing the newly formed self-image with the old self-image, that the old self-image is not in accordance with the truth,[27] but the 'truth' according to the stored images. This placed them in a better position to block out information that is ineffective (Tice, 2003:15).

Service learning was seen by the researcher as a valuable strategy to raise self-awareness amongst the participants. Besides raising awareness of own talents and abilities, they were also provided with the opportunity to get recognition of their talents and abilities from others. This information was valuable as they were able to develop an understanding of how others might view them (Hopson & Scally, 1984:3; Plummer, 2001:17). This can also contribute towards the strengthening of the self-concept.

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[26] 'Truth' is people's version of how things are; what they believe is 'reality'; the 'truth' they have come to believe, which might not be the real truth; what the world is like according to their perception; based on the way they interpret information as experiences are recorded and the feelings about these experiences. Taken together, it is thus the correspondence of the thoughts people have with the existing knowledge and their belief regarding this knowledge (Tice, 2003:12).
[27] Truth is the correspondence of thought with reality; the real truth about something (Tice, 2003:12).

According to Jones (1996:1), people who do not know where they fit into the social world around them pay a price in terms of unemployment, crime and depression. The researcher found that the development of a mission statement helped to satisfy the innate need amongst the participants of knowing where they fit into the social world around them. Most of the youth offenders were experiencing a period of strain and insecurity. Developing a mission statement helped them to understand that each person has a clearly defined territory of responsibility and through this they were enabled to cut away all unproductive entanglements. Being in possession of a clearly defined mission statement from which they could initiate and direct all their activities gave meaning to the lives of the research participants and built their self-esteem.

The researcher found that Participant 4's reflections on the self were too vague. No definite statement starting with "I am …" was made. His self-descriptions existed of statements such as "I have learnt to respect other people." The researcher ascribes the lack of clear self-descriptions to the fact that the presenter did not make sure that the development of self-knowledge took place consciously amongst all the participants. By developing self-knowledge consciously, this knowledge will be readily available at any given moment (Tice, 2003:28). The researcher is of the opinion that this element of the The Altered Path programme will have to be refined to ensure that all the participants consciously engage in self-talk and develop imagery skills to imprint knowledge of the self so that it can be readily available at any given moment. Imprinting the self-knowledge forms an important part of intra-personal development as people's "purpose-fulness" flows from here (Tice, 2003:149, Ebersöhn & Eloff, 2003:62).

The researcher regards accurate self-knowledge as the first step in enhancing the self-image/self-concept. Dealing with the truth - especially the difficult truths regarding the self - is found to be a liberating and enlightening experience.

Considering all the above-mentioned facts, the interpretation can be made that the dimensions of the self-concept, as well as the personal[28] and cognitive[29] self were addressed during the intervention.

5.4.2 Developing personal goals

The results indicate that the growth in personal goal setting enhanced the participants' perspective on life. The growth in personal goal setting affected other domains that contributed towards an increase in intra-personal skills amongst the participants.

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[28] *Personal self* refers to the self in personal relations (cf. 2.2.4).
[29] *Cognitive self* refers to the self in terms of the cognitive capacity a person possesses (cf.2.2.4).

Maslow and Rodgers (in Van Niekerk & Prins, 2001:73) indicate that people who experience psychological wellness have goals in life. Baumeister et al. (1994:62) state that one of the reasons why people lose control is that they cannot see beyond the immediate situation. Lindhard and Dlamini's (1990:89) viewpoint is that people who spend a great deal of time predicting and preparing themselves for future events have a greater chance of coping with problems, life and its challenges.

The results were in accordance with these statements. The researcher found that the setting of personal goals lessened the tendency of meaningless living. The creation of a vision statement inspired the participants to reach out to what can happen to them, to be more passionate to make these future self-images a reality and to rise above their preoccupation with current realities. It seems that these future images helped to raise awareness amongst the participants so that in future they can rise above their fears and their preoccupation with current realities (cf. Maslow & Rodgers in Van Niekerk & Prins, 2001:73; Baumeister et al., 1994:62; Lindhard & Dlamini, 1990:89; Learning Link International, 2001:28).

Most of the youth offenders' cognitive skills were limited (cf. 2.4.3). Service learning, as a trial goal-setting activity, helped to develop the participants' cognitive capacity and expose them to higher-order thinking skills. Through this activity they learnt how to achieve their personal goals. The rise in their cognitive capacity influenced other domains such as self-awareness, self-esteem, self-regulation and interpersonal skills.

The researcher regards it as important to mention that the two skills, imagery and self-talk, played an important role during the setting of goals. Tice (2003:96) states that all actions come from images. By forming the picture over and over the participants became used to the new image and dissatisfied with the old image. This motivated them to stimulate enough creativity and energy to arrive at the new image. In addition, self-talk helped to regulate the thoughts of the participants with regard to the images. The participants learnt to understand that they had the ability to influence their environment through the use of these skills.

Taking all of the above-mentioned into consideration, the researcher found that the dimension of the self-concept that had been enhanced during the intervention was the ideal self. The ideal self represents a person's goals in life (Van Niekerk & Prins, 2001:73). In the light of the positive results of the category *Developing personal goals* the statement can be made that through the intervention the participants' ideal self was enhanced.

5.4.3 Self-regulation (emotional and cognitive)

The results indicate that the participants had improved their self-regulation skills (emotional and cognitive). These results are bound to the maturation of the participants' self-perception.

The improvement in cognitive skills can also be regarded as the result of the mental stimulation that the participants received throughout the intervention. According to The Paragon Generation (2006:8), a lack of mental stimulation can damage or even shrink parts of the brain. During the intervention participants were exposed to critical and creative thinking. Critical thinking enabled the participants to process, understand and evaluate information and knowledge, while creative thinking empowered them to use processed information in innovative ways. This helped them to find effective solutions to their problems. During critical and creative thinking, people are introduced to the highest level of thinking, namely meta-cognition - the process of managing, organising, controlling and literally thinking about how one thinks (The Paragon Generation, 2006:8).

Various researchers indicate that poor self-regulation skills can be caused by the lack of future orientation. Research undertaken by Ebersöhn and Eloff (2003:39) indicates that poor psychological health is related to people's belief that they have no control over their lives. This belief causes social problems in communities and can be directly linked to the vagueness of people's life goals and the accompanying lack of life skills to actualise such goals. Baumeister et al. (1994:62) confirm this viewpoint by stating that one of the reasons why people lose control is that they cannot see beyond the immediate situation. A lack of personal goals makes self-regulation ineffective or even impossible. Personal goals are important in orienting oneself to the environment and for transcendence. They also serve as a pressing stimulus. The findings were in line with these statements. The setting of personal goals contributed towards the participants' ability to control/regulate their emotions and thoughts.

According to Van Niekerk and Prins (2001:73), people with high self-esteem are prone to develop positive attitudes. During the service learning the participants' self-esteem was raised due to the success that they experienced during service learning. In the researcher's view the positive attitudes that were adopted were brought about by the enhanced self-esteem.

Participant 5's data with regard to a positive attitude indicates that he initially adopted a positive attitude, but that he struggled to be consistent in behaviour at a later stage. The final data obtained indicates that he succeeded in adopting a positive attitude. His behaviour was found to be in line with the self-consistency theory of Lecky (1968 in Van der Riet, 1985:111). According to this theory, only new ideas that are consistent with the existing ideas will be assimilated easily. When a person is presented with ideas or experiences that are inconsistent with his self-concept he will try to remove them as promptly as possible. The altering of the perception a person holds of himself is regarded as a difficult process, as a

person's perception of himself is the central axiom of his whole life theory. Changes in self-perception will have to take place gradually.

The results indicate that the RET (cf. 2.4) also contributed to the improvement of the participants' cognitive health. As participants learnt to think before they respond, faulty thinking about events through the use of active and conscious thoughts was addressed. Through this activity they learnt to manage their internal dynamics, which had positive external results (Vernon, 1989:2; Parikh, 1991:58).

Taking all the above-mentioned results into consideration, the researcher concluded that the development of the cognitive, ideal, personal, social and spiritual dimension of the self-concept had helped the participants to regulate themselves better.

5.4.4   Spirituality, values and morals

The results indicate that an enhancement in spirituality, values and morals resulted from the intervention. According to Gouws et al. (2000:118), spirituality is of central importance to adolescents who go through a period of strain and insecurities. Spirituality imbues their lives with meaning, hope and confidence.

The results obtained are in line with the above statement. During the process of developing a mission statement the participants got in touch with the deepest level of the self where they had to search for answers to questions such as *Why am I here on earth? What is my mission in life?* To find answers to these questions they had to search within their belief system. Once they discovered their mission in life, their lives were imbued with meaning as they developed a sense of where they fit into the world and that they have a task in life. This gave them the necessary confidence to believe in their abilities. The spiritual disposition influenced the participants' moral behaviour and the development of their thinking ability. This, in turn, resulted in their ability to control their emotions more effectively.

The youth of today are faced with serious issues such as crime, drugs and coping with their emotions (cf. 1.3). The researcher is of the opinion that by developing the spiritual dimension of the self-concept, care can be taken of emotional stability, of treating others with respect, of awareness of other people's feelings. Consequently, a will to do good can be instilled.

With regard to all of the aspects mentioned above, the statement can be made that the spiritual[30] dimension of the participants was enhanced. The participants got in touch with the deepest level of the self by searching for answers to questions such as *What is my purpose?*

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[30] *Spirituality* refers to the self in relation to spirituality (cf. 2.2.4). According to Muntingh (2003: 11), people who get in touch with the deepest level of the self, influence their spiritual dimension.

Where do I fit into the world? The development of a mission statement enhanced this capacity.

5.4.5 Developing potential and building self-esteem

The results indicate that through the development of the participants' potential, their self-esteem was enhanced. A positive growth in self-confidence, self-belief and the restoration of self-worth took place.

According to Plummer (2001:15), self-esteem is built when people feel loved and competent. When little value is place on their talents and abilities, people often deny their successes and they find it difficult to set appropriate goals and solve problems. Many people give up trying and perform well below their academic and social capabilities. These beliefs regarding themselves limit their capacity and contribute towards self-fulfilling prophecies. Crisp (1991 in Van Niekerk & Prins, 2001:73) states that people's self-esteem is raised when they acknowledge their skills and abilities. By acknowledging skills and abilities the necessary confidence is instilled to accomplish goals.

When the participants were exposed to the challenge of service learning, they developed their talents, abilities and skills and came to realise that they were indeed capable of being successful. The success they experienced contributed towards the participants' feelings of self-efficacy[31] and resulted in the acquisition of the necessary confidence and belief in themselves.

According to Van Niekerk and Prins (2003:74), people have an inborn desire to be recognised by others. It is important for people to know that their opinions, thoughts and actions have value, that they have the right to express their opinions and thoughts, and that they can make a difference in life. The recognition that the participants received from others with regard to their talents and abilities created feelings of competency and effectiveness. The recognition of their talents and abilities contributed towards the satisfaction of this inborn need to be recognised and made them feel worthy.

The researcher regards it as important that participants be guided through the whole process of life-skills development to ensure that the knowledge, skills and attitudes are assimilated in the right manner. During this process the necessary acknowledgement and nurturing which is given to the participants can also contribute to raising self-esteem (Landsberg et al., 2005:97).

The researcher is of the opinion that the formation of positive self-images and constant proactive self-talk played a central role in the enhancement of the participants' self-esteem.

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[31] *Self-efficacy* refers to the individual's feelings of effectiveness, inner strengths and the power to attain goals (according to Bandura in Van Niekerk & Prins, 2001: 73)

Through the internalisation of these skills the participants learnt to become their own source of encouragement, motivation and reward (Burns, 1982:374; Ebersöhn & Eloff, 2003).

Taking all the above-mentioned results into consideration, the researcher found that the development of the cognitive, spiritual, ideal, personal and social dimension of the self-concept instilled confidence and self-worth amongst the participants.

5.4.6 Interpersonal skills

The results obtained indicate that the participants increased their interpersonal skills as a result of the intra-personal development that had taken place. This finding is in line with the finding of Ebersöhn and Eloff (2003:47) that intra-personal skills serve as precursor for effective interpersonal skills because all changes on the inside will manifest on the outside. Basic intra-personal self-insight, and a realistic, positive self-concept can contribute towards improved interpersonal skills such as communication and helping skills.

Hopson and Scally (1984:3, 4) state that the development of potential (service learning) can contribute to enhanced communication and helping skills. Communication and helping skills improved during the intervention and allowed the participants to experience the value that helping and caring hold and to realise that they can make meaningful contributions towards enriching the lives of others.

According to Rooth (2000:75), research findings indicate that there is a relationship between communication and stress. People who are stressed cannot communicate effectively, as they often become withdrawn and feel depressed and alienated from the community. A lack of communication in itself can make individuals more susceptible to stress. To cope with life and its problems demands open systems of communication. The fact that participants increased their communication skills can thus also be regarded as a cause of the participants' improved ability to cope with their problems and to regulate themselves better.

In view of the above discussion the statement can be made that the social self[32] of the participants was enhanced. The social skills of the participants improved with regard to communication and helping of others.

5.5 CONCLUSION

Pilot tests are implemented to determine the effectiveness of the intervention (Rothman & Thomas, 1994:36). The results indicate that the pilot programme had effectively addressed the participants' intra-personal life-skill needs and influenced various dimensions of the self-concept.

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[32] The social self represents the self in terms of social relations (cf. 2.2.4).

The different self-concept dimensions that were positively influenced by the intervention were:

- Personal self: The development of self-awareness, personal goals, self-regulation skills, potential and self-esteem contributed towards an enhancement in the personal self.

- Ideal self: The development of personal goals contributed towards the enhancement of the participants' ideal self.

- Cognitive self: The participants' cognitive self was developed through exposure to higher-order thinking skills. The intra-personal awareness of how they think, feel and make decisions was developed through the use of various techniques such as service learning, restoration of the self-image, RET, cognitive regulation, self-talk and self-regulation skills.

- Spiritual self: The participants' spiritual self was enhanced as their search for answers to their reason for being here on earth. This brought them in touch with the deepest level of the self.

- Social self: The social self of the participants was enhanced through the development of communication and their helping skills.

According to earlier conceptions of psychological well-being as discussed in Van Niekerk and Prins (2001:71-74), the development of the above-mentioned dimensions of the self-concept contributes towards a growth in the psychological dimension of the self-concept. In the light of this statement and the growth that took place in the personal, ideal, mental, spiritual and social self, the derivation was made that the intervention also enhanced the psychological dimension of the self-concept.

Taking all the above-mentioned results into consideration, the statement can be made that The Altered Path programme had a positive effect on the participants' overall self-concept.

The element that was identified for refinement is the conscious development of self-talk during self-knowledge development amongst all participants. The researcher regards self-knowledge as the first step towards the enhancement of the self-concept and it is therefore important that care be taken that each participant assimilate self-knowledge in the right manner. Through the conscious development of self-talk as a skill the acquired self-knowledge is readily available at any time.

In Chapter 6 the conclusions of the study will be discussed and recommendations made as to how the field study should be conducted.

CHAPTER 6

CONCLUSIONS AND RECOMMENDATIONS

6.1 INTRODUCTION

The design and development of an intervention programme form part of a larger developmental process. This research study aimed at addressing the larger developmental process of The Altered Path programme.

The goal of this research study was to alter The Path programme in order to design and develop an intra-personal life-skill intervention aimed at addressing the self-concept of youth offenders. A sample of six youth offenders was taken from the Drakenstein Juvenile Centre for this pilot study. The following objectives were set for the pilot study:

- to develop knowledge of the needs of the research participants;

- to examine existing information sources such as empirical research, reported practices and relevant innovations in order to develop knowledge of the best suitable ways to address the identified needs of research participants;

- to utilise the knowledge developed to alter The Path programme (intra-personal intervention programme);

- to implement The Altered Path programme at Drakenstein Juvenile Centre; and

- to determine through pilot testing the effect of The Altered Path programme on the self-concept of youth offenders and to identify which elements of the preliminary version might need to be revised.

To attain the research goal and objectives the intervention research model of Rothman and Thomas (1994) was implemented. Four of the six phases, together with their operations of the intervention model, were implemented to do this pilot study and to structure the research process. The other two phases will be implemented during and after the field study. In Chapter 1 the problem analysis and project planning took place. Key problems were identified and analysed to develop an understanding of the background of the youth offenders in general. Chapter 2 focused on the phase *Gathering and synthesis of knowledge*. Knowledge was developed around the specific intra-personal life-skill needs of

the research participants by means of two data-collection methods, namely a Twenty-Statement Test (TST) and a questionnaire. The knowledge developed was used to examine existing programmes, reported practices and relevant innovations to determine how the intra-personal life-skill needs of the participants could be addressed. In Chapter 3 the phase *Information gathering and synthesis* was further addressed. The developed knowledge was utilised to alter The Path programme to fit into the context. Chapter 4 focused on the design, early development and pilot testing of The Altered Path programme. Three data-collection methods, namely self-reflection journals, semi-structured focus group interviews and questionnaires, were used to collect data on the effectiveness of the intervention. In Chapter 5 the data was analysed and the research findings communicated. The research findings opened up a window as to how the elements of The Altered Path programme contributed to the intra-personal life-skills growth and positively influenced the participants' self-concept.

6.2 FINDINGS OF THE RESEARCH

The overall findings of the research suggested that The Altered Path programme had contributed towards a growth in intra-personal life-skills and self-conceptions on different dimensions. The research findings will briefly be discussed in the subsequent section.

The analysed data indicated that growth had taken place in the following areas:

- Substantive gains in self-awareness were made. Participants developed a sense of security in terms of a strong sense of self: an understanding of the self, their talents/abilities and their place in the world.

- A growth in personal goal setting enhanced the participants' perspective on life. As the participants developed a future perspective, they learnt to look beyond their immediate situations and rose above their fears and preoccupation with current realities.

- Service learning, as a goal-setting exercise, contributed to an improvement in the cognitive capacity of the participants. The active engagement in their own learning process helped them to develop higher-order thinking skills, which in turn affected the other domains of their psychological well-being.

- An increase in spirituality and morals and values took place. The development of a mission statement contributed to an increase in spirituality amongst the participants. The spiritual component of the intervention imbued the participants' lives with meaning, hope and confidence. The mission statement gave them a sense of purpose, a clear understanding of where they fit into the world, and direction in life. The altering of the

spiritual dimension influenced the participants' morals and values, self-esteem and self-regulation skills.

- Imagery and self-talk were found to be valuable skills during the raising of self-awareness and the development of personal goals. Imagery helped the participants to form positive self-images. Self-talk enabled the participants to change images, thoughts, ideas, assumptions and philosophies of the self and the environment. The changes at an intra-personal level served as motivational force to acquire more mature interpersonal skills.

- The participants' self-esteem was enhanced as a result of improved self-awareness, personal goal setting and spirituality. The intervention instilled confidence in the participants of their capability to communicate and to help others in a positive way. Through communicating knowledge to others they learnt that if they expressed their opinions, thoughts and actions in a positive manner, they would experience beneficial value to the self. The positive feedback and recognition they received from others restored their self-worth.

- As participants' self-confidence and self-worth improved, their self-regulation skills (emotional and cognitive) developed. An increase in attitudes, problem-solving ability and tolerance resulted from the intervention. The setting of personal goals and the enhancement of self-awareness and spirituality helped the participants to see beyond their immediate situation and to rise above their preoccupation with current realities.

- The result of the intra-personal development was that interpersonal skills also increased. Basic intra-personal self-insight and positive self-conceptions contributed towards the improvement of interpersonal skills such as communication and helping skills. The increase in communication skills also helped to alleviate feelings of being alienated from others and susceptibility to stress and depression.

In answer to the research question the researcher found that The Altered Path programme had positively influenced the following dimensions of the participants' self-concept:

- The personal self - A growth in self-awareness, acquisition of self-regulation skills, development of personal goals, development of potential and self-esteem building heightened the participants' personal relations;

- The ideal self - Developing personal goals with regard to vision and goals helped the participants to form a picture of their ideal landscape and inspired them to get closer to the ideal picture of themselves;

- The cognitive self - Exposure to higher-order thinking skills developed the cognitive self of the participants;

- The spiritual self - The development of a mission statement influenced the participants' spiritual relations as they had to examine this domain to be able to embark on their mission in life;

- The social self - An improvement in communication and helping skills influenced the participants' social relations;

- The psychological self - Addressing the above dimensions influenced the psychological self (Van Niekerk & Prins, 2001:71-74).

On taking all the above-mentioned results into consideration the statement can be made that The Altered Path programme had contributed towards an enhancement in the participants' overall self-concept.

Though the programme did not explicitly address the physical self with regard to sexuality, the researcher is of the opinion that the programme indirectly addressed this area. The increase in morals and values (respect) can improve self-respect for their bodies.

6.3   ELEMENT OF THE PROGRAMME THAT NEEDS TO BE REFINED

The element that was identified for refinement is the conscious development of self-knowledge amongst all the participants. The researcher noticed that one of the participants was not able to state clearly "who he is". His statements with regard to himself were vague. In the light hereof the researcher is of the opinion that during the intervention conscious development of self-knowledge has to take place to ensure that this knowledge is readily available at any given moment (Tice, 2003:28). The researcher regards the development and internalisation of accurate self-knowledge as the first step towards enhancing the participants' self-image/self-concept.

6.4   RECOMMENDATIONS FOR THE REPLICATION OF THE INTERVENTION UNDER FIELD CONDITIONS

Emanating from the findings and the conclusions drawn in this study a few recommendations for the replication of the intervention under field conditions are made:

- The pilot study has confirmed that an intra-personal intervention programme is indispensable for youth offenders. It is in the intra-personal arena where people write their life scripts and where meaningful changes can take place. The changes that happened on the inside of the participants resulted in observable changes on the outside. In the light of this finding, it is recommended that an intra-personal life-skills programme ought to be the first and foremost life-skills programme in which youth offenders have to receive training.

- During the replication of the intervention under field conditions a control group could be included against which to compare the programme results. This could give more credence to the results.

- The study should include the observations of the social workers involved with the youth offenders, as it could be beneficial in providing further information on the effectiveness of the intervention.

- The facilitators must be personnel that are based at the juvenile centre. This will help with the monitoring of the programme and address problems that may occur during the implementation process.

- The personnel implementing the intervention programme should be professionally trained. Before the programme is implemented under field conditions they all have to do service learning to ensure that they assimilate the prescribed knowledge, skills, values and attitudes in the correct manner.

- Meetings with all relevant parties involved should be held. The content of the programme has to be communicated to them. This will give them insight into the importance of the intervention and the manner in which life-skills acquisition has to take place. Their support during the implementation process is of utmost importance.

- The programme stimulated the participants to become active participants in their own learning process. It is recommended that after the completion of this programme, more advanced life-skills programmes must be available for these participants to acquire more knowledge and skills and to strengthen their acquired skills further.

- After the intervention has been field tested and evaluated, the final phase of the intervention research model of Rothman and Thomas (1994:39-43), namely dissemination, should be implemented.

6.5 LIMITATIONS OF THE STUDY

The researcher should be aware of the strengths and limitations of the method/s chosen in producing valid and reliable data and how this could affect the study. Below is a discussion of the possible limitations in the design and methodology of this particular study.

6.5.1 Methodological approach

The methods used relied on self-reported information. The participants may have responded favourably to questions about the programme in an attempt to please the facilitator. The feedback from the participants during the semi-focus group confirmed that there was a fairly good relationship between the participants and the facilitator throughout the programme. It could be possible that the participants might have been reluctant to give any negative reports about the programme. Furthermore, the participants could have responded in a certain manner, as they knew that they were participating in the study.

6.5.2 Possible researcher bias

According to Rubin and Babbie (2001 in Bender, 2003:117), during the development of a programme "the politics of programme evaluation" can appear. The researcher can interpret the results in ways that were likely to make the programme look good. Being aware of this possibility, the researcher consciously tried to maintain an objective stance through triangulation to present the obtained data as accurately as possible.

6.5.3 Limitations in the methodology

The research did not include a control group as a norm for judging the programme results. However, the researcher tried through the use of the triangulation method, which encompassed multiple methods of data gathering and analysis, to minimise the problem. Crosschecks between the data gathered by means of different instruments enabled the researcher to validate the obtained information.

6.5.4 Limited contact time

The researcher was unable to spend extra time with the participants to pay attention to aspects such as the development of reading skills and to take care that the assimilation of skills took place in the proper manner. This could have influenced the results of the programme in an indirect manner.

6.6   CONCLUSION

It was found that the objectives of the research study had been attained. Knowledge was developed of the best suitable ways to address the identified needs of the participants. The knowledge was utilised to alter The Path programme into a new form that could be pilot tested. The findings indicate that the programme had contributed towards a growth in the participants' intra-personal arena with regard to self-awareness, personal goal setting, spirituality and moral values, self-esteem and self-regulation. Improved interpersonal skills resulted from the intra-personal growth.

In the light of the findings of the study the researcher is of the opinion that this study can be of benefit to learners within the school system who have not assimilated the essential intra-personal life-skills in an appropriate manner (cf. 1.3). This can enhance these learners' capacity to live meaningful lives and can improve their quality of life.

The research study addressed four of the six phases of intervention research, namely problem analysis and project planning, information gathering and synthesis; knowledge development and utilisation; design; and early development and pilot-testing. The following phase, evaluation and advanced development, has to be implemented during and after the field study. After the intervention programme has been field tested in the final phase, dissemination should be implemented.

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APPENDIX A

DEPARTMENT: CORRECTIONAL SERVICES

REPUBLIC OF SOUTH AFRICA

Private Bag X136, Pretoria, 0001, Tel 012 - 307 2359 Facsimile 012 - 328 5111
124 Church Street West, Poynton Building West Block, Pretoria

Ms PZ Wicomb
Cambridge Street
GoodWood
7460

Reference: 8/7/1

Enquiries: Mr Molayi

Date:

Dear Ms Wicomb

Re: Permission to Conduct Research on "An Impact Evaluation of Life Skills for Afrikaans speaking Juveniles at Drakenstein Rehabilitation Centre"

It is with pleasure that I wish to inform you that your request to conduct research in the Department of Correctional Services on the above topic has been approved.

Mr Masha, Director Skills Development at telephone 012 307 2049 has been appointed as your internal guide. You are requested to contact him before you commence with your research project.

The Area Commissioner of Drakenstein Management Area will be informed of your pending research project. It is your responsibility to make arrangements for your visiting times. It is recommended that your identity document and this approval letter be in your possession when visiting the center.

Should you have any enquiries regarding this process, please contact the Directorate Research for assistance at telephone number 012-307 2359/2690.

Thank you for your application and interest to conduct research in the Department of Correctional Services.

Yours faithfully

CHIEF DEPUTY COMMISSIONER: CENTRAL SERVICES
J A SCHREINER (Ms)

APPENDIX B

Informed Consent Agreement

Please print and then sign your name in the space provided in Section A before you participate in this study. Once the study is over and you have been debriefed, you will be asked to initial the three statements listed in Section B to indicate your agreement.

Section A

I, ………………………………………………….. voluntarily give my consent to participate in this project. I have been informed about, and feel that I understand the basic nature of the project.

I understand that I may leave at any time and that my anonymity will be protected.

…………………………………………. ……………………………………….

Signature of Research Participant Date

Section B

Please initial each of the following statements once the study has been completed and you have been debriefed:

…………………….. I have been debriefed.

…………………….. I was not forced to stay to complete the study.

…………………….. All my questions have been answered satisfactorily.

APPENDIX C

Rani Moodley, Phd
CLINICAL PSYCHOLOGIST
'training leaders of leaders'

Permission for Empirical Research

To: Whom it may concern

Re : Ms Priscilla Wicomb
Date: 13 July 2006

Dear Sir/Madam

Kindly note that the above student has permission to use the programme : The Path : Creating Your Mission

Statement work Life for empirical research purposes.

From

Dr Rani Moodley
Clinical Psychologist
E-mail: rani@netactive.co.za
Tel.: 082 375 7492

Dr Rani Moodley	July 2006	rani@netactive.co.za
Clinical psychologist		SUITE 9. HILLTOPS OFFICE PARK
082 375 7492		73 VILLIERS DRIVE, CLARENDON, 3201

APPENDIX D

Onderhoudskedule

'n Kort inleidende sketsing vind plaas om die doel van die onderhoud aan deelnemers uit te spel.

Vrae

Julle het aan die veranderde Path programme deelgeneem en selfs aanbieders van die program geword. Kan julle vir my verduidelik of die program julle gehelp het om jul kennis omtrent julself te vergroot. Indien jul kennis rondom julself nie vergroot is nie, waaraan skryf julle dit toe?

Watter betekenis het die ontwikkeling van 'n missie vir julle ingehou?

Julle het 'n visie (droom) vir julself gestel. Het die visie jul gehelp om meer gefokus te word. Gee redes vir julle antwoorde.

Van die "goals" wat julle aan julself gestel het was om die program aan te bied. Hoe het die aanbiedings julle gehelp om jou persoonlik te bemagtig?

Was julle in staat om jul emosies en denkvaardighede na die program beter te beheer?

Hoe aanvaar jy dit omtrent jouself wat jy nie kan verander nie?

Hoe aanvaar jy andere met verdraagsaamheid?

Kan julle my meer vertel wat het gebeur t.o.v. julle selfvertroue, verstaan van julself en die waarde wat julle aan julself heg.

Het die program daarin geslaag om jul houdings teenoor julself en ander te verander?

Het jou morele waardes verbeter?

Wat was vir julle die hoogtepunt van die program?

Wat was vir julle 'n laagtepunt van die program?

Transkripsie van onderhoude (maksimum en medium) - 10.10.06

Deelnemers: Zayne, Jason, Eon, Jeffrey, Johnny en Riaan

Julle het aan die veranderde Path programme deelgeneem en selfs aanbieders van die program geword. Kan julle vir my verduidelik of die program julle gehelp het om jul kennis omtrent julself te vergroot. Indien jul kennis rondom julself nie vergroot is nie, waaraan skryf julle dit toe?

Fokus groep onderhoud 1: Johnny: Om mee te begin is dat selfvertroue het my genader, ek het kom besef dat baie dinge in my het tot stand gekom wat nie eers daar gewees het nie en hoe meer ek in die program in gegaan het, het daar sekere dinge begin ontwikkel soos bv. hoe om my probleme te kan hanteer en hoe om ander mense te kan guide met die hoe ek dit aangeleer het. En om nog iets daarby te sit is dat op die manier hoe ek lewe nou en hoe ek voorheen gelewe kan ek sien dat die kennis of sal ek sê die vaardighede wat ek ingeneem het, kan ek sê dat daar dramatiese veranderinge in my lewe laat plaasvind en ek kan regtig waar sê dit is kennis en dit het oorgegaan na mag toe waar ek self-beheersing toe begin pas het. Ja daar is nie 'n manier hoe ek 'n verkeerde besluit kan maak nie, dit hang alles af net van myself.

Riaan: Ek kan sê dat dit was ook vir my soos verborge dinge wat geopenbaar was aan my. Soos Johnny vroeër genoem het dat self-respek en self-vertroue en dinge het vir my baie meer oopgegaan selfs in liefde vir jouself, hoe jy ander mense moet aansien. Vroeër het ek ander mense aangesien as ag dis maar net 'n mens, nooit het ek geweet wat reg is nie en dit het my meer geleer hoe om mense te kan sien, wat in mense is. Daar is 'n sekere ding in 'n mens wat kan na vore kom as jy maar net hard probeer. Dit het my gehelp om selfs dit na vore te bring en vir ander te kan help en te kan sê dat daar is iets meer in die lewe as wat jy sien. Dit het my baie gehelp om my kennis te kan vermeerder en so aan. Ek het baie geleer en ek leer nog steeds.

Jeffrey: Priscilla, ek sal sê dat kennis is iets goed, want jy het kennis ontvang want jy weet naastenby hoe om met ander mense te kan werk en mense te kan help. Jy voel goed oor wat jy geleer het, wat jy nie geweet het nie, weet jy.

Fokus groep onderhoud 2: Zayne: Eerste wil ek sê dat die programme het vir my baie gehelp, omdat dit het my confidence geboost. Dit het vir my vryheid gegee om te kan praat saam met mense, om mense te kan verstaan. Dit het myself gehelp om myself te kan leer ken deur die feit dat ek self-evaluering moes gaan toepas het om uit te vind hoekom ek op die aarde is, wat my doel is, waarvoor lewe ek, waarvoor ek kan strewe, wat is die possibilities van die lewe. Alles dit het van my 'n sterker persoon gemaak, die hele program.

Jason: Ek wil net sê vir my persoonlik het die program baie gehelp. Ek het van te vore niks van myself gedink nie, ek het nie gedink dat ek 'n belangrike persoon is nie. Maar deur die programme het ek kom waarde vind in myself en selfvertroue om met mense te kan praat. Daarvoor is ek baie dankbaar.

Eon: Wat ek kan sê omtrent die program dit is waar basies dit wat Jason en Zayne gepraat het van, omtrent dit, dit het ook vir my confidence kom gee. Ek het myself nie gesien voor mense staan en te kan praat en vir hulle klas aan te bied nie. Daar was 'n tyd wat ek ook op daardie stadium dit kon gedoen het nie, maar ek het my confidence gekry en dit gedoen. Ek het bereik dit waarin ek geglo het ek kan bereik. Voel program het baie groei gebring.

Watter betekenis het die ontwikkeling van 'n missie vir julle ingehou?

Fokus groep onderhoud 1: Riaan: Ja, voorheen was dit onbekend wat ek eendag wil word, wat jy kan doen vir jouself en vir ander mense. Ek het dit swaar gevind, want ek was in 'n twyfel ek het nie geweet wat vir my is nie. Ek het drome gehad maar het nie geweet wat om te volg nie. Maar die program het aan my bekend gemaak wat is jou missie. Dit was vir my 'n wonderlike ondervinding om weereens dit in my gedagte te kan inskerp en daar is iets wat jy kan doen en vir jouself iets te kan beteken.

Johnny: Ja, om net so 'n bydrae daar te kan gee is dat baie van ons mense besef nie waarvoor ons hier op aarde is nie, dat ons hier is met 'n doel en met jou missie daar gestel vir jou kom dinge na vore en besef jy dat ek hier met 'n doel. Dis 'n lewe wat gelewe moet word volgens 'n doel en ek is nie net hier om net te lewe nie of om die lewe te lewe nie. So jou lewe begin betekenis te kry wanneer jy kom besef dat daar is iets wat jy moet doen op die aarde bv. iets wat jy moet bereik, 'n goal wat jy moet nastrewe en dinge rondom jou die dinge is daar en daar is baie negatiewe dinge wat jou gaan tref om nie hierdie ding te kan behaal asof jy hier is om dit te kan voleindig nie, maar as jy net die goal daar sit wees verseker dat jy die ywer sal kry om te kan kom waar jy moet wees. Missie is een van die baie mees belangrikste dinge in die lewe, jy moet weet waarom jy hier is en waarnatoe jy beweeg.

Fokus groep onderhoud 2: Zayne: Vir my het dit 'n realiteit kom word en meer duidelik dat ek nie net op die aarde is nie, daar is gawes en talente wat in my gesit is wat ander mense 'n tekort aan het en baie keer soos dit in die lewe is, word alles nie net so aan 'n persoon gegee nie. Daar is maniere hoe jy 'n boodskap kan oordra. My missie het vir my laat sien en dit het vir my laat realise dat alles in die lewe is nie net vanselfsprekend is nie, dit gebeur met plan, 'n doel. So vir my lewe moet ek 'n beplanning insit. Ek moet weet waar na toe is ek oppad, hoe ek dit doen, het ek 'n passie daarvoor.

Jason: Ek wil ook sê dat van te vore het ek niks geweet van 'n missie af nie. Dinge wat ek gedoen het, het vir my gelyk is reg, ek het gedink dat ek is bestem om die dinge te doen, dis my doel waarvoor ek op die aarde is, om verkeerde dinge te doen. Maar toe kom bevind ek my in die gevangenis, maar toe ek by Priscilla gekom het wat die program aangebied het het ek kom besef wat my doel op die aarde is en hoe sal ek daarby kom deur aan my missie en visie te werk. Dit het my baie gehelp.

Julle het 'n visie (droom) vir julself gestel. Het die visie jul gehelp om meer gefokus te word. Gee redes vir julle antwoorde.

Fokus groep onderhoud 1: Johnny: Daar kom dit in dit is so mooi uiteengesit, jy weet wat jy moet doen, jy weet waarheen jy op pad is, soos vroeër genoem daar sal dinge wees wat jou sal aftrek, dinge wat daar is wat positief is in die lewe gee vir jou 'n stoot om te kan kom by die droom. Om myne na vore te bring is dat ek wil sirkel breek en dan wil ek van dit wat ek agtergelaat het wil ek dit gaan herbou. Ek weet die verlede kan ek nie verander nie, maar wel die toekoms. Ek wil 'n voorbeeldige vader vir my kind en met dit wat ek nou toepas, my goal om die skool klaar te maak en met my missie tesame sal ek my doel bereik om eendag 'n suksesvolle vader te kan wees en ook eendag 'n community worker te kan wees.

Riaan: Baie dankie vir die geleentheid, dis wonderlik. Ek het altyd gedroom iets goeds van myself en soos die tyd aangeloop het, het ek maar gelaat gaan en soos tyd aangegaan het het ek in die gevangenis beland en dit het by my aangekom daar is iets meer vir jou lewe. Ek het nie navraag gedoen nie, die program het vir my die motivering gegee dat wat ek droom ek kan word. My droom is om 'n steunpilaar vir die gemeenskap te word, ek wil 'n goeie voorbeeld vir myself wees, 'n goeie voorbeeld vir my gesin, 'n goeie voorbeeld vir diegene wat my ken en wat ek gaan leer en sodoende vervul ek God se wil. En die onbelangrike dinge probeer ek nog laat gaan, dit is nie altyd maklik nie, maar ek probeer om dit te laat gaan.

Jeffrey: Ek stem 100% saam met hulle.

Fokus groep onderhoud 2: Zayne: Volgens my, hoe dit vir my meer gelaat fokus het, het ek deur die kennis wat ek opgedoen het van die program, het ek gekom raaksien dat mense ten gronde gaan ten gronde weens 'n gebrek aan kennis. Mense doen sekere dinge omdat hulle nie weet nie waarheen hulle oppad is nie. Hulle is net followers. Hulle doen 'n ding omdat 'n ander persoon dit doen. Deur die programme het ek kom leer dat almal het 'n missie, daar is 'n doel met alles gebeur, daar is 'n begin en 'n einde. Tussen die begin en einde moet daar 'n plan wees. Die program het my gelaat fokus, die kennis wat ek opgedoen het, laat ek mense help, laat ek die persoon uit die donkerte help, daar waar ek vir my ook bevind het, laat ek vir hom 'n lig wees, laat ons mekaar kan verstaan, dat ons mekaar kan leer ken en opbouend is vir mekaar.

Res stem saam met wat Zayne sê.

Van die "goals" wat julle aan julself gestel het was om die program aan te bied. Hoe het die aanbiedings julle gehelp om jou persoonlik te bemagtig?

Fokus groep onderhoud 1: Johnny: Ja, ek sou sê dat jy begin om te dink. As jy voor 'n groep mense staan kom daar altyd so iets in jou op wat jy nie weet waarvan na dit kom nie, maar soos die program aangaan, soos jy begin in die program in werk, kom besef jy dat jy gemaklik word met dit wat jy doen. Wat jy aangebied het kom speel net weer so terug en jy kom sien soos jy die kennis oordra is dit amper soos 'n soort magneet wat jou hoorders tref, hulle luister aandagtig aan jou en die oordrag begin dadelik vir jou sin maak en jy sien dat dit is dinge wat op 'n mens se lewe gebaseer is. So met ander woorde dit is mensgewys. 'n Mens moet hierdie dinge leef en dit bring 'n soort begeerte in jou binneste op dat jy kan nie anderste nie as om te kan luister, luister aandagtig.

Nadat jy die program aangebied het, het jy meer kennis ingeneem?

Dis korrek.

Hoe het dit jou lewe begin beïnvloed?

Ek het dit prakties begin toepas. Soos ek sê daar was eers 'n vrees maar toe ek dit begin gewoond raak het dit soos 'n soort onuitspreeklike blydskap geword.

Riaan: Wat het jy geleer uit die aanbieding uit?

Dis om mense te kan help. Dit was 'n blydskap om mense te kan help.

Jeffrey: Ek myself toe ek begin het om te begin aanbied dat hulle luister aandagtig en hulle begin vrae te vra en dat ek nie meer daardie vrees in my nie. Dit het lekker gegaan en later toe raak ek gewoond aan dit. Later toe wou ek net dit doen, want om te praat voor mense, dit het vir my gelyk dat ek nooit voor mense kan praat nie. Maar die wat ek geleer het en dit begin vir ander mense kom leer het toe besef ek kan voor mense kan praat en ek kan dit doen. Toe het ek besef dat niks onmoontlik is nie, jy kan dit doen. Selfvertroue is gebou.

Fokus groep onderhoud 2: Eon: Dit het my gehelp om te glo in myself, ek kan iets bereik as ek net probeer.

Jason: Dit is waar, ek myself as persoon ek was skaam om voor mense te praat. Ek is baie stil, maar deur die program wat my geleer hoe met mense te praat en kontak te maak en reg te praat. Vandag kan ek dit nog altyd doen.

Zayne: Hoe dit vir my bemagtig het is die een iets wat vir my uitgestaan het rondom die bemagtiging om my persoonlike lewe is dat as ek nie ek gaan wees nie, gaan niemand ek wees nie. Dit wat ek gekry het moet ek den na die beste van my ability. So goed as wat ek dit kan doen en vir die meerderheid mense wie ek dit kan doen, moet ek dit doen. Dit het my baie geboost op my confidence. Ek was stil, ek was 'n skaam stil persoon, maar ek kan vandag voor 'n klomp mense praat.

Was julle in staat om jul emosies en denkvaardighede na die program beter te beheer?

Fokus groep onderhoud 1: Riaan: Ja, ek was 'n baie ongeduldige mens voorheen, emosioneel, raak gou kwaad, ek het geleer om myself te kan beheer, geduld baie belangrik en jy moet baie dink voordat reageer.

Res voel ook dieselfde, hulle reageer beter op hul emosies.

Fokus groep onderhoud 2: Zayne: Vir my persoonlik het dit gehelp dat, partykeer is die emosionele status waarin jy jou bevind, is 'n keuse. Jy moet flexible wees. Jy het 'n keuse, die probleem of situasie wat jy nou het wat jou emosies laat ontplof, jy het 'n keuse om dit uit te bring op 'n negatiewe of positiewe manier. Jy het 'n keuse om dit te kan beheer of om dit net so uit te laat kom. So vir my het dit baie gehelp om my emosionele behering, ek het geleer om my emosies te kan beheer en dit was goed van die program.

Zayne as jy voel die emosies kom op, wat het jy eers gedoen?

Eers het ek losgelaat, ek sê wat ek wil, ek voel soos ek wil, ek is teruggetrokke, ek sny my af van die wêreld, maar nou het ek die vrymoedigheid om te gaan na 'n persoon toe en ek sê vir die persoon, ek voel nie nou om oor dit te praat of ek is jammer ek kan jou nie nou help nie omdat ek bevind my nou in so 'n situasie. En as ek miskien voel dan vra ek vir hom het hy nie advies vir my nie. Partykeer praat ek net met 'n persoon omdat dit goed is om te praat, jy voel dat die heavy load gaan af van jou af. In alle situasies moet jy flexible kan wees, omdat jy bevind jou nou in so 'n situasie en dan weet jy daar is iets wat jou pla, maar dan kan jy nie dink laat dit interfere met dit waarmee jy nou besig is nie.

Zayne sal jy sê dat jou denkvaardighede het verbeter?

Ja, denkvaardighede is verbeter.

Jason: Ek stem saam, ek is 'n persoon as ek voorheen kyk, ek wou altyd die laaste sê sê. Nou vind ek dat die beste manier is om my mond te hou om te luister. As ek sien daardie persoon op daardie oomblik is nie reg om te kommunikeer nie, los ek hom totdat hy afgekoel het, totdat hy rustiger verkeer het en dan gaan ek terug na hom agterna en dan gaan maak ek alles reg met hom. Dan gaan ek apologise al asof ek die skuldige is, dat hy goed kan voel.

Jason, jy sê jy gaan eers dink oor alles en oor hoe jy die persoon gaan benader.

Ja.

Eon: Dit wat hulle nou van gepraat het, is die dinge wat gebeur het met my. Ek het baie gestres, as 'n persoon vir my iets sê dan wou ek nie dit aanvaar het nie. As iemand miskien grappies met my maak, ek kon dit nie hanteer nie. Ek het op daardie verander op 'n negatiewe manier en ek dinge gedoen op 'n negatiewe manier. Die tyd wat ek die klasse geloop het, toe begin ek besef hoe ek dit kan vermy.

Jason: Oor die emosies, soms is daar dinge wat iemand doen aan my of ek hou nie van die ding nie of daar waar ek slaap, nou ek wil iets kyk dan sit die persoon die TV op 'n ander kanaal of hy sit sy radio harder dan dink ek by myself ek gaan nie vir hom sê nie hy moet weet. Dan dink ek terug ek het mos 'n program gedoen oor die dinge, dan stap ek en ek vra die persoon mooi. Dan sê hy, "Ja ek wil hê jy moet sê hoe jy dinge wil hê, ek weet nie hoe jy dinge wil hê nie." Die program het my regtig gehelp om sulke situasies te hanteer.

Hoe aanvaar jy dit omtrent jouself wat jy nie kan verander nie?

Fokus groep onderhoud 1: Jeffrey: Priscilla ek sal sê dat om iets te aanvaar wat jy nie aan gewoond is nie is swaar maar jy moet gewoond raak daaraan om dit te kan aanvaar. Bv. iemand sê vir jou nee dan moet jy dit aanvaar. Daar gaan tye kom wanneer dinge gaan skeefloop ook dan gaan daar tye kom wanneer dinge gaan reg.loop, wanneer jy sal sien dat dit is nou reg, dan gaan daar 'n tyd kom wanneer jy sal sien dat jy kan nie verwag dat om ten alle tye alles reg te kry nie. Jy met saamleef met dit wat kan gebeur.

Johnny: Aanvaarding is iets baie groot, jy moet kom aanvaar dat jy probleme het en jy moet aanvaar dat jy probleme het en jy moet kom aanvaar daar dinge sal wees wat nie altyd jou way sal gaan nie. Daar kom vergewensgesindheid in. Vergewensgesindheid gaan met aanvaarding gepaard. Moet vergewe wat ander aan jou gedoen het.

Riaan: Ek wou altyd mooi oë gehad het. Baie keer dan vra ek vir myself kon ek dan nie pragtige oë gehad nie. Later van tyd aanvaar jy nie dat is jou oë, ens. Dit raak vir jou later aan 'n las. Jy begin lateraan liefdeloos op te tree teenoor jou wat ook al jy nie wil aanvaar nie, want jy wil iets anders gehad het. Daar kom aanvaarding in jy moet aanvaar wie jy is. Dit is dinge wat 'n mens soms laat dink en na vore kom.

Fokus groep onderhoud 2: Zayne: Okay, volgens my, het ek kom leer dat dinge is so uitgesit vir my. Daai wat nie kan verander word nie, maak van my wie ek is, dit maak van my 'n sterker persoon, omdat ek sien wat my swakhede is, ek sien wat my sterkpunte is, ek sien wat nie kan verander word nie, dan vra ek myself: "dit het ek nou gesien waarheen nou verder, hoe gaan ek deal met dit? Dit wat my swakpunte is hoe kan ek benefit, hoe maak dit my sterker?" Ek kyk nie meer na die probleem nie, ek kyk waarheen gaan ek met die probleem, of dit wat ek nie kan verander nie, wat gaan ek maak met dit. Vir my ek het aanvaar wie ek is en my swakpunte en wat kan ek nie verander van myself nie.

Jason: Ek het voor ek die straf gekry het wou ek graag die saak verander het, dat ek nie straf kry nie. Ek het alles in my vermoë gedoen dat my vriende die persoon kan doodskiet buite, sodat ek nie kan straf kry nie. Aan dit kon ek nie verander nie, toe kry ek straf en ek geglo dat as ek hier uit gaan kom, gaan ek daardie persoon nie los nie, ek gaan daardie persoon doodmaak as ek uitkom. Met verloop van tyd het die programme en dinge wat op my pad gekom het my geleer dat jy kan dit nie verander nie, as jy gaan probeer om daai te verander deur gebruik te maak van geweld, dan gaan jy maar net weer terug kom. So ek het geleer om te aanvaar dat ek die beste moet maak van dit wat ek nie kan verander nie.

Eon: Ek was 'n persoon gewees wat altyd verstaan het dat ek moet wen. Maar soos die tyd aangeloop het ek verstaan dat daar kom tye dat jy moet verloor, jy kan nie altyd wen nie.

Hoe aanvaar jy andere met verdraagsaamheid?

Fokus groep onderhoud 1: Jason: Ek bevind my baie in daardie situasie in, daar is mense wat nie bevoorreg is om iets te kry nie, maar nou help ek die persoon dan kom hy na my toe en hy vra my 'n ding, nou ek is bevoorreg om te gee Maar nou sê ek ek gee dit nie dat hy dit moet terug gee nie, maar dan sê hyself dat hy dit gaan terug gee. Nou kom dit daardie tyd, dan sê hy hy het klomp probleme, dan moet ek dit aanvaar, nou dan sê ek hom naai dis fine

man moenie nog verduidelik nie ek gaan nie druk op jou plaas nie ek gaan wag vir jou. Maar dan kom dit weer dan vra ek hoekom moet ek dan aanmekaar na jou toe kom, maar jy kom dan nooit na my toe nie jy het aan die begin na my toe gekom jy moet mos nog weer na my toe kom. Dan kom daar woorde op omdat ek gevra het, dan sê ek okay los daai ding dis oraait, môre kom hy weer dan gee ek hom en ek sê vir hom dis oraait. So ek kan nie die persoon verander om die ding aan my terug te gee, maar laat ek dit net aan hom oorhandig. So is daar baie ander dinge wat gebeur wat ek maar net moet aanvaar.

Fokus groep onderhoud 2: Zayne: Die program het my geleer van die verskillende temperamente. Die program het vir my geleer dat daai mense moet daar wees. Ek moet daai persone kan verdra. Wat die program vir my, die main fokus opgesit het is dat ek stem nie saam met wat hulle doen nie, maar ek verstaan vir hulle, hoekom hulle dit doen omdat daai persoon is uniek, ek is uniek. Hy het 'n denkproses wat ek nie het nie. Hy het 'n manier van dinge doen, manier van dinge inneem, 'n manier van homself express, wat ek nie possess nie. So nou moet ek verstaan hoekom doen daai persoon daardie ding. Omdat daardie persoon van so 'n geaardheid is, is daai persoon lief om dit en dat te doen. So ek moet hom verstaan, ek moet verdraagsaam wees saam met hom, ek moet hom nie verstoot van my af nie, omdat hy het ook sy swakpunte. Ek is verdraagsaam met hulle.

Jy skryf dit toe aan die feit dat jy bewus was van die temperamente?

Baie, veral as ek in kontak met 'n persoon kom, al ken ek nie die persoon nie, sy gedrag, sy lyftaal, hoe hy sit, staan, lê, praat, alles daai sê vir my wat of hoe die persoon min of meer is sonder dat ek nog gepraat het met die persoon. So daai het vir my baie geleer om mense te kan uitken en beter te kommunikeer.

Aanvaarding met verdraagsaamheid

Fokus groep onderhoud 1: Johnny: Ja daar kom dit in. 'n Mens is verskillend van mekaar en soms dink ek by myself hoe aanvaar ek jou. Dis maar 'n groot storie. Jy moet maar geduld hê, geduld met die persone. Wag vir die regte tyd, jou tydsberekening moet reg wees om so 'n persoon te approach om hom weer op 'n respekvolle manier, nie voor ander mense te nader nie, dink ek dat jy hom vertroue sal wen. Aanvaarding van ander met hul probleme is belangrik.

Riaan: Verdraagsaamheid is 'n belangrike punt. Die persoon kom met 'n soort manier na jou toe wat jy nou nie gedink het nie, want jy kom dan nou met 'n sagmoedige manier, at all times teenoor die persoon, nou kom die persoon hard. Om te verdra, dis baie moeilik. Jy wil na vore kom ook dieselfde soort manier waarop hy na vore kom, maar dan kom dit net in dat nederigheid is iets baie groot en as iemand met nederigheid na vore kom dan verander daardie persoon se gemoed terselfdertyd sodat hy terug nederig is. Dis amper soos 'n persoon jy glimlag met daardie persoon en terselfdertyd dan glimlag daardie persoon terug na jou toe. As jy 'n persoon verdra, sal daardie persoon jou ook weer verdra.

Kan julle my meer vertel wat het gebeur t.o.v. julle selfvertroue, verstaan van julself en die waarde wat julle aan julself heg.

Fokus groep onderhoud 2: Zayne: Ja kyk die morele, ek het groot geword met morals in die huis. Van dit het ek baie ge-ignore, maar nou vind ek uit dat morals dit establish, dit bou iets in jou wat jou die persoon maak wat jy is. en met daai morele en met jou verstaan dat dit wat jy is en jou self-vertroue, jy moet selfvertroue het om deur die lewe te gaan, jy kan nie net 'n follower bly nie. Morele waardes bou self-vertroue. Dit laat my realise ek is Zayne, daar sal nooit 'n ander Zayne wees nie. Hoe ek saam met mense kommunikeer, ek moet morals hê, omdat ek kan nie ongeskik met 'n persoon wees nie en dan verwag dat daardie persoon moet respek vir my hê nie.

Johnny: Engels is my grootste uitdaging en self-vertroue pas ek baie, baie sterk daar toe. Ek het 'n soort vrees vir Engels, wat Engels nie oor my het nie. Die afgelope paar tye het ek my bevind dat in Engelse programme, maar deur die self-vertroue het ek 'n sukses daar behaal. Self-vertroue is baie sterk.

Kan jy miskien dit aan The Path-program toeskryf? Dit is waar, die selfvertroue gee jou die motivering om te kan aangaan.

Hoe het die program julle gehelp om jul houding teenoor julself te verander?

Fokus groep onderhoud 1: Johnny: Ek sal sê op hoë graad. Dit begin eers by jouself. En dan kan dit terug na die persoon toe. Soos ek sê dit is dinge wat jy toepas en self-dissipline is iets wat toegepas word. In die verlede in my christenskap, dan ek raak frustreerd, maar deur die loop van die program en met jou ondersteuning en krag van God af het ek dit verander en dit is wat ek sien 'n waarde is. Ek sien dit as 'n waarde, self-dissipline.

Riaan: As ek nou die program bepunt dan sal ek die program meer punte gee want dit het daarin geslaag om vir my te kan help om my houding teenoor myself te verander, myself te respekteer, myself te respekteer om ander te respekteer.

Jeffrey: Ja, Priscilla ek sal sê dat die program het iets baie groot gedoen in my lewe. Net die feit dat ek my nie geken het nie wie ek is nie. Vandag ken ek myself, wie is ek. En ek weet hoe om saam met mense te werk, soms kom dit so dan word ek baie kwaad, dan lyk dit jô, net die feit dat wat ek geleer het, het my verander ek is nie meer daai persoon nie. Alles van my het verander, ek weet hoe om mense te praat saam met mense, ek weet hoe om myself respekteer, ek weet hoe om ander mense te respekteer.

Waaraan het jy jou morele waardes geheg? Is dit aan jou godsdienstige oortuigings of is dit aan ander oortuigings toe te skryf?

Fokus groep onderhoud 2: Zayne: Kyk die program, daar is godsdiens in die program en dit het my gelei om meer uit die godsdienstige environment te gaan soek, hoekom moet ek dan so wees. Omdat die Bybel sê dat God het my geskape met 'n doel. Hy het gesê iewers sal jy die waardes moet toepas. Deur jou bereidheid om jou taak te doen gaan 'n ander persoon moed skep daaruit, so dit is gebaseer op die godsdienstige en ander dinge in die lewe.

Het die program daarin geslaag om jul houdings teenoor julself en ander te verander?

Fokus groep onderhoud 2: Zayne: Ek het kom leer dat ek, is baie lief vir myself. En nou veral in die plek in, baie persone sal nie vir jou kom sê dat ekke is lief vir jou nie, so ek moet vir myself liefhê. Ek moet myself kan evalueer, ek moet vir myself kan uitvind wat value ek in myself en hoe value ek 'n next persoon, watter respek soek ek van 'n ander persoon, sodat ek kan weet hoeveel te meer ek vir daardie persoon moet gee. My kommunikasie met 'n ander persoon ek het kom leer dat ek moet flexible wees, want vandag se lewe verwag daai van ons af, ons moet open-minded wees en my kommunikasie het baie verbeter met ander persone.

Het jul morele waardes verbeter?

Eon: Ek is 'n persoon ek was altyd 'n persoon wat nie nog much geglo het in Jesus nie. Maar soos tyd verloop het, het ek begin aan my morele waardes begin werk en ek het begin verbeter in dit in.

Wat was vir julle die hoogtepunt van die program?

Fokus groep onderhoud 2: Eon: Iets wat vir my uitgestaan het is omtrent die missie. Ek het nooit geweet wat dit is wat ek wil bereik nie. Selfontdekking het plaasgevind.

Zayne: Soos Eon nou gesê het selfontdekking. Ek het myself ontdek. My waardes, ek het baie kom leer, hoe om te beplan, ek het kom leer dat daar 'n missie en visie is, ek et kom leer dat ek moet baie patience hê omdat alles gaan nie net so gebeur in 'n oogknip se tyd nie. Ek het kom leer dat ek mense se gevoelens en basically ander persone in ag neem in dit wat ek doen. Ek het geleer dat daar is baie om voor te lewe. Ek het baie baie kom leer, het geweldig gegroei in die hele proses.

Jason: Ek sal sê ek het gegroei uit die hele program uit, geweldig baie.

Johnny: Self-vertroue gekry.

Riaan: Priscilla, daar is so baie, maar die hoogtepunt was die self-vertroue. Daar is soveel, die hele program was goed, en die missie en visie, ek is gefokus, regtigwaar ek is gefokus.

Wat was vir julle 'n laagtepunt van die program?

Fokus groep onderhoud 2: Zayne: Omtrent die program vir my, ek sal nie kan sê dat ek enige laagtepunt teëgekom het nie. My gedagte kan nie vir my laat onthou of herinner aan enige laagtepunte wat ek teëgekom het in die program nie omdat elke fase wat ons deurgegaan het, het meer kennis in gehad, dit was meer interessant as die vorige een en ek sal nie kan 'n laagtepunt opnoem wat ek teëgekom het nie.

Eon: Dit is net soos wat Zayne sê. Daar was nie 'n laagtepunt.

Jason: Ek stem saam met Zayne en Eon.

Fokus groep onderhoud 1: Johnny: Ek kan nie daaraan dink nie, want alles was op standaard. Daar is nie 'n manier hoe ek kan sê dat daar 'n laagtepunt is nie. As daar 'n laagtepunt is, dan was dit deur my.

Riaan: Ek sal saam met Johnny stem. Alles was in plek alles het gefit waar dit kon fit en dit wat jy ingeneem het, het waarde.

Deelnemers voel dat program net so gehou moet word wanneer dit weer aangebied moet word.