

**IMPROVING THE LIFESTYLES OF PREVIOUSLY
DISADVANTAGED INDIVIDUALS THROUGH A PERSONAL
LIFE PLANNING PROGRAMME**

by

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submitted in accordance with the requirements
for the degree of

DOCTOR OF LITERATURE AND PHILOSOPHY

in the subject of

PSYCHOLOGY

at the

UNIVERSITY OF SOUTH AFRICA

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NOVEMBER 2006

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I declare that **IMPROVING THE LIFESTYLES OF PREVIOUSLY DISADVANTAGED INDIVIDUALS THROUGH A PERSONAL LIFE-PLANNING PROGRAMME** is my own work and that all the sources that I have used or quoted have been indicated and acknowledged by means of complete references.

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ABSTRACT

There is scant research concerning youth development programmes specifically from Adler's (1968) Individual Psychology perspective. Current programmes seem to be void of critical issues that are important in the local context because of their having a strong bias towards the Western perspective. Thus, the present research project sought firstly to assist the Previously Disadvantaged Youth (PDY) to develop constructive lifestyles characterised by self-mastery, encouragement, creativity and social interest. Secondly, it aimed to obtain specific local African input that would help expand the current Personal Life Planning Programme (PLPP) to one that addresses the unique needs and circumstances confronting South African PDYs today. Finally, it attempted to test the validity, scope and merit of Adler's theoretical assertion, within the context of the previously disadvantaged communities in South Africa, that all humans are engaged in a lifelong striving for superiority to overcome perpetual feelings of inferiority and life tasks. The latter objectives were addressed through the implementation of the PLPP. The study, as well as the related PLPP, is strongly founded on Adler's Individual Psychology (Adler, 1968; Ansbacher & Ansbacher 1956; Corsini & Wedding, 2005; Meyer et al., 2003; Prochaska & Narcross cited in Osborn, 2001). The relevant data were collected from a sample of matriculants from the PDY population living in a black township near Pretoria. The information was collected by means of the PLPP workbook; semi structured interviews, as well as, audiovisual equipment. A combination of a "Pre-structured Case Outline" and the related "Sequential Analysis" (Miles & Huberman, 1994, p. 85) was adopted, with the researcher undertaking the entire data management process. In addition to confirming the applicability of Adler's theory within the PDY context, the findings suggest that the research objectives were significantly met, i.e. the participants reported and displayed marked lifestyle improvements along with specific life skills development needs related to their deprivation.

Key concepts: previously disadvantaged youth, Personal Life Planning Programme, life plan, lifestyle, inferiority feelings, life tasks, creativity, encouragement and social interest.

ACKNOWLEDGMENTS

First and foremost I would like to pay a special tribute to the **Almighty** for making it possible for all of us to embark on this venture

I would also like to express my sincere indebtedness to the following:

Professor Cora Moore, my promoter for her guidance, support and encouragement without which this research project could not have been what it is.

The educators, the learners and their close family members and friends who gave freely of their time and effort to contribute to the success of this project.

All the significant others in my life for sacrificing my company and providing support and encouragement when the going was tough and over demanding.

My colleagues at work for their psychological and logistical support when conducting some of the programmes sessions at and away from work.

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CHAPTER 1

INTRODUCTION TO THE STUDY

Introduction

Many authors and experts have written diversely and intensively about the plight of previously disadvantaged youth (PDY), in South Africa (SA) which is associated with the apartheid past. Poverty, unemployment, crime, substance abuse, HIV/AIDS and other socio-economic ills appear to be the common hallmarks of that plight. Consequently, the new South African government identified the comprehensive development of young people, particularly those from disadvantaged communities, as one of its top priorities. This development formed a crucial part of the Reconstruction and Development Programme (RDP), the National Development Objective and other key governmental initiatives such as Sustainable Development. The vast amounts of resources that the SA government and other organizations have committed to youth development bear further testimony to the seriousness with which South Africans regard this subject.

Partnerships between the government and other interested organizations - be they local, international, business, non-governmental or charitable in nature - characterize various youth development initiatives in SA. The Umsombovu Youth Fund (UYF) and Child, Youth and Family Development (CYFD) embody some of these initiatives (<http://www.south-africa.org.co.za/history/decade-freedom.php>, 2005; <http://www.hsrc.ac.za/research/> programmes/CYFD/index.html, 2005).

The RDP (<http://www.polity.org.za/html/govdocs/rdp/rdp2.html>, 2005, p.5) specifically comments regarding the issue of youth development in SA :

The problems facing the youth are well known. If we are to develop our human resource potential, then special attention must be paid to the youth. Our human resource policy should be aimed at reversing youth marginalization, empowering youth and allowing them to reach their full potential. Programmes for training, education and job creation will enable our youth to play a full role in the reconstruction and development of our society.

Youth development also constitutes a priority across Africa as a whole and in the world at large. The New Partnership for Africa's Development (NEPAD) development programmes validate the concern for youth development on the African continent (<http://www.dfa.gov.za/au.nepadbrief.htm>, 2005; <http://www.south-africa.org.co.za/history/decade-freedom.php>, 2005). The World Health Organization, the United Nations and the World Bank further confirm the need for such development on a worldwide basis. The United Nations Development Programme, Social Development Group and Sustainable Development represent development initiatives on the international level (The World Bank Group, 2005). The inclusion of "human" and "social capital" development as some of the basic components of Sustainable Development likewise continues to highlight the extent of international concern about psychosocial development in a broad sense (The World Bank Group, 2002, p.1). Generally, it seems that global psychosocial development initiatives strongly prioritize the underdeveloped or developing populations as their prime target.

Rationale for the study

Considering the above factors, the point of departure for this inquiry was that certain appropriate psychosocial interventions were required to normalize, enhance and sustain the overall functioning of PDY in SA considerably.

In order to achieve normal human functioning overall, Adler (Osborn, 2001) asserted that it was crucial to attend to certain proximal factors in an adequate and correct manner. Feelings of inferiority and the related compensatory striving for superiority constituted the most fundamental of those factors, he argued. For

Adler, self-mastery, encouragement, creativity and social interest were crucial in addressing those influences (Corey & Corey, 2002). It was in the same Adlerian vein, specifically on a teleological note, that the present researcher postulated that the development and effective application of life-planning skills could be of significant assistance. The life-planning exercises in the Personal Life-Planning Programme (PLPP) employed in this study paid special attention to the development of self-mastery, encouragement, creativity and social interest. The researcher hoped that, consequently, the PLPP exercises would re-orientate the overall functioning of PDY and positively influence their lifestyles as well. Eventually the previously mentioned plight experienced by the PDY would improve. A more detailed description of the PLPP follows in Chapter 4.

More specifically, the researcher hoped that, most likely, the life-planning skills acquired through the PLPP would help the PDY to develop holistic and meaningful personal life-plans. These, in addition, would be goal-oriented, values- and principles-based, resulting in self- and other-directed benefits. Eventually, those life-plans might manifest themselves in constructive lifestyles characterized by self-mastery, encouragement, creativity and social interest, among other anticipated key attributes. Such lifestyles could enable the PDY to cope better with the unique demands of their daily living and manage the related life tasks, challenges and problems in a more effective, direct and personal way. Furthermore, the researcher envisaged lifestyles that would also assist the PDY to deploy and employ their undeveloped or underdeveloped internal and external resources meaningfully and productively. In that process, the probability that the PDY might eventually make the transition from being very dependent on external agents to being independent, self-reliant and interdependent would be increased.

On a different note, the researcher hoped that the findings of this inquiry might considerably highlight the crucial role psychology could play in socio-economic interventions and development. More specifically, that the findings would also contribute to the expansion of applied research in psychology, particularly the application of Adler's ideas.

The researcher strongly believes that integrated approaches incorporating psychosocial interventions will lead to noticeable depth and breadth in preventing psychosocial problems and promoting related youth development in SA. Ultimately, this would contribute towards the attainment of the South African, African and international communities' long-term vision of sustainable human and socio-economic development at large. The above viewpoint of the researcher resonates well with the following excerpts from the RDP in the South African context:

The high levels of youth unemployment require special programmes... The programmes should not just be seen as a job creation measure, however, but as youth development and capacity building... Youth development more generally must focus on education and training, job creation and enabling young people to realize their full potential and participate fully in society and their future. It must restore the hope of our youth in the future, and in their capacity to channel their resourcefulness and energy into reconstruction and development. (http://www.polity.org.za/html/govdocs/rdp_rdp3.html, 2005, pp. 8-9)

Largely, this research project was an attempt at devising an alternative approach to addressing psychosocial development in underdeveloped or developing communities.

The objectives of the study

Firstly, this research project seeks to assist the PDY to develop constructive lifestyles through the experience of the PLPP. Based on cognitive dissonance, among other processes evoked by the programme's activities, particularly goal setting, the researcher argues that the PDY might experience growth-enhancing personal paradigm shifts. Such a dissonance will most probably bring the self-defeating paradigms, beliefs or ideals directing the PDYs current lifestyles out of an unconscious state into an acute level of awareness and sharp focus. In that way, these self-defeating paradigms will possibly come into direct conflict with the growth-enhancing paradigms proposed by the PLPP. Subsequently, the process

might compel the participants to evaluate their conflicting mindsets closely and, most probably, to replace the former paradigms with these constructive ego-syntonic ones.

It is the researcher's contention that the resultant favourable cognitive pattern changes, which also signify a desirable learning experience, hold additional deep-rooted positive results for the PDY. These changes might induce the PDY into minimizing, eliminating and replacing the self-defeating ideals, beliefs, values, principles and commitments that nurture and sustain the reigning dysfunctional paradigms. Eventually the PDY will in all likelihood manifest positive behaviour and lifestyles, suggesting personal growth and development, accompanied by affirmative spin-offs for their communities and society as a whole.

Secondly, by means of the PLPP exercises the researcher hopes to obtain appropriate local African input, which will help expand the current PLPP to one that also speaks to the unique needs and circumstances confronting South African PDY today. The majority of similar programmes available of which the researcher is aware address the issues of development mainly from the viewpoint of Western civilization with minimal if any input from the local previously disadvantaged communities..

Finally, the exercise attempts to test the validity, scope and merit of Adler's theoretical assertions in the context of the previously disadvantaged communities in SA.

In view of the above objectives, it should be evident that the PLPP not only amounts to a primary didactic tool but is also a tentative data collection medium for the project. In addition, it serves as an ontological, as well as an epistemological framework, aimed at providing direction, focus and meaning to the entire research campaign.

Statement of the problem

The South African PDY experience lifestyle problems, which, it seems, are mainly associated with an apartheid-related discouragement/inferiority complex, predisposing them to overwhelming psychosocial problems. Apartheid, among other insults on their integrity such as cultural deprivation, deprived the PDY of basic life skills, particularly life-planning skills, to compensate effectively for their inferiorities and subsequently to cope adequately with the ever-changing demands of life. Adolescence seems to have compounded their situation.

Research questions

The study seeks to address the following research questions:

Will the life-planning skills acquired through the PLPP significantly affect the lifestyles of the PDY in a favourable manner?

Do these youth exhibit unique life skills development needs that require unique needs-based programmes to be resolved effectively?

Does Adler's main assertion regarding a lifelong struggle with inferiority complexes and a striving for superiority hold water for the historically disadvantaged South Africans as well? Put differently, are the PDY also engaged in a lifelong struggle with inferiority feelings or complexes, among other factors, - related to previous apartheid deprivation - and a striving for superiority?

Methodology

The design selected for this research project qualifies as applied qualitative research for reasons advanced in Chapter 5.

The PDY constituted the general target population and primary sources of data and units of analysis. The sampling type comprised of combination or mixed

stratified purposeful sampling particularly combining criterion, stratified and theory-based sampling methods.

The relevant data were collected mainly by means of the PLPP activities as described in Chapter 3 provided as workbook in Appendix A. In addition, focus group interviews, informal conversational interviewing and interviewing were used, before and after programme activities. A questionnaire in Appendix B, as well as audiovisual recordings complemented the mentioned tools as aids for data collection. The raw data in the form of phrases extracted from the previously named data collection methods and tools are presented as Appendix C.

Generally, an inductive analysis and creative synthesis approach were adopted for data processing. These were particularly useful for the identification and exploration of themes and patterns that explain what was being investigated (Patton, 2001). The main procedures and micro-activities for data reduction or transformation, such as selection, summarising, paraphrasing, coding, extracting themes, clustering, memoing and drawing conclusions, posited by Miles and Huberman (1994; 2002) were employed. Tables, vignettes or data matrices/charts turned out to be the most relevant and useful formats for data presentation, display and conclusion making (Lofland, 1971; Miles & Huberman, 1994; 2002)). Furthermore, consideration was also given to the measures and standards suggested by Miles and Huberman for drawing and verifying conclusions to minimize distortion and enhance the “goodness” (Marshall, 1989, p.3), meaning and superiority of conclusions. The quality of conclusions has a significant bearing on the dependability and credibility of the inquiry discussed later in Chapter 5. A more detailed description of the methodology is given in Chapter 5.

Thesis outline

The thesis includes the following:

Chapter 1

This Chapter introduces the study, placing particular emphasis on how the need for the study came into being, its rationale, what the study hopes to achieve, the research questions and research methodology.

Chapter 2

In this Chapter a background to the historical origins of the concept of the “Previously Disadvantaged Youth” in apartheid South Africa is provided. This is a more detailed historical account of how the previous South African government came to disadvantage and disempower its black people and their youth. The chapter also indicates how youth development became one of the current South African government’s highest priorities.

Chapter 3

This chapter contains a brief overview of the theoretical and conceptual framework of this study, which chiefly centres on Adler’s Individual Psychology. It also locates the PLPP within this framework.

Chapter 4

The basic framework of the PLPP is outlined here, but without delving into the details of the programme as such.

Chapter 5

Here the researcher sets out the basic information regarding the technical aspects of the research methodology in terms of the research design, research participants/sample, data collection and related instruments.

Chapter 6

This chapter furnishes a summary of the data analysis, research findings and their interpretations with reference to the research questions.

Chapter 7

In the last chapter the writer offers a lucid exposition of the research conclusions and the extent to which the PLPP met the research objectives as well as addressed the research questions. He also presents a critique, which identifies and critically examines the technical, process and content shortfalls of the current research project and makes recommendations regarding future PLPP related research. This also addresses the gaps and weaknesses highlighted in Chapter 6, and identifies further areas for research.

Conclusion

This chapter presented an overview of what the present research study sought to accomplish and how. In that context, the political and humanitarian rationale and the related objectives were delineated. The most important of these objectives was to explore the role that psychosocial interventions like life skills development and the subsequent lifestyle modification could play in the alleviation of the PDYs psychological, social and economic problems as well as the promotion of healthy growth and development in these domains.

We now turn to the next chapter, which offers a brief framework for comprehending the present struggle of the PDY to actualize themselves.

CHAPTER 2

THE PREVIOUSLY DISADVANTAGED YOUTH

Introduction

This chapter seeks to explore, briefly, the definition of the Previously Disadvantaged Youth (PDY) as a derivative and specific section of the group of people known as the Historically Disadvantaged Persons (HDPs) in South Africa. It then contextualizes the development of the concept of the PDY within South African political history, with a view to shedding more light on and providing a fuller understanding of the concept's beginnings. That is, how the political history of SA, particularly the apartheid system, disadvantaged the PDYs, socially, economically, politically, educationally and in other respects. The parameters of this history include colonialism, the apartheid era and its effects in such areas as those just mentioned, the demise of apartheid, the post-apartheid era and the apartheid legacy, redressing the apartheid legacy and the current PDY's psychosocial problems.

Historically Disadvantaged Persons: Definition and Background

According to the National Empowerment Fund (Nefcorp, 2005, p. 1) the term Historically Disadvantaged Persons (HDPs) means:

those persons or categories of persons who, prior to the new democratic dispensation marked by the coming into force of the constitution of the Republic of South Africa Act 1996 (Act No. 108 of 1996), were disadvantaged by unfair discrimination on the basis of their race and includes juristic persons or associations owned or controlled by such persons.

Paraphrased, this term refers to black individuals who were, by design, socially, economically, educationally and otherwise, underprivileged and deprived by the previous SA government's political history of white supremacy and inequitable racial treatment. The term HDPs is used synonymously with such terms as Previously Disadvantaged Individuals (PDIs) or Historically Disadvantaged Individuals (HDIs) (Nefcorp, 2005). According to Nefcorp, HDIs exclusively refers to black people, generically comprising Africans, Coloureds and Indians. This group of people collectively constitutes the previously/historically disadvantaged communities or the Historically Disadvantaged South Africans (HDSAs). The HDSAs are among the designated underdeveloped populations targeted by the SA Government for accelerated development (<http://www.polity.org.za/html/govdocs/rdp/rdp2.html>, 2005).

The PDY would logically constitute the young section of the HDSAs, ranging between adolescence and young adulthood, i.e. the early twenties.

Colonialism: The Genesis of the Historically Disadvantaged South Africans' Present Situation

In 1652 the white Dutch colonialists settled in South Africa and easily took over the land from the Khoisan people (Hellberg, 2005). The land soon assumed the shape of white-owned farms and most of the Khoisan abandoned their predominantly herding and hunting activities of survival to become the servants of the whites. The Bantu people, as they were then known, were however more resistant to the European invasion and the associated hostile take-over of their land and livestock. However, around 1870, all the indigenous peoples ultimately succumbed to western military-technological superiority. Thus, the white settlers eventually usurped most of the main local resources, including the land (Lester cited in Hellberg, 2005). This disadvantaged the indigent people significantly, as it marked the onset of their destitution and disempowerment.

The Dutch process of colonization elicited a major process of the disintegration and displacement of the existing tribal groups, structures and societies (Hellberg, 2005), which ushered in a new order of relationships. Different and essentially

exploitative and hostile social, political, geographical and economic interactions among the tribes, as well as with the settlers, became the order of the day (Hellberg, 2005).

The arrival of the British in the 1700s increased and diversified the European colonialist population. Furthermore, the British influx intensified the process of colonization in general and complicated the aforementioned relationships and interactions even further, also setting off “the great trek”, i.e. the voluntary massive northward migration of the Boer colonialists (Dutch settlers), between 1835 and 1843, in order to flee from British rule (Hazlett, 2005, p.1). It also resulted in the replacement of mercantile capitalism with industrial capitalism and the globalization of the South African economy by means of export-import activities (Hellberg, 2005).

Conflicts of interests between the two colonialist factions emerged, resulting in serious confrontations, hostilities and power struggles that eventuated in the Anglo-Boer War of 1899-1902 (<http://www.south-africa.org.za/history/anglo-boer-war.php>, 2005). However, both the Dutch and British colonial settlers displayed at least one tendency in common, namely, to regard and treat Blacks as inferior natives and servants. These colonialists drove the Blacks to live in secluded small peri-urban settlements or ecologically poor, remote native reserves and introduced the pass laws to control their movements to and from these areas (Lundahl & Moritz, cited in Hellberg, 2005; Robinson, 2005). Moreover, these settlements/reserves subsequently developed into pools of cheap labour because almost all the blacks worked for the European colonial immigrants, particularly after the discovery of mineral resources. The pass laws also determined where Blacks should travel, work and live, which essentially constrained their freedom and economic opportunities (Wikipedia, 2005).

Colonialization and the capitalism, which followed, culminated in the European settlers segregating the Blacks – racially, geographically, socio-economically and otherwise – and owning virtually all the means of production, power and the wealth of the country (Hellberg, 2005). In other words, they ended up exploiting and monopolizing local resources, both natural and unnatural, including the best

land, cheap labour and power. The Natives Land Act of 1913 legally supported this practice (Hellberg, 2005). It affected the rest of the then South African Union – formed in 1910 – except the Cape Province (Hellberg, 2005). In addition to these act, the Housing Act of 1920, the Natives (Urban Areas) Act of 1923, the Governor General Act of 1927, the Slums Act of 1934 and the Native Laws Amendment Act of 1937 also came into force. This legislation constituted the necessary and sufficient conditions for the birth of apartheid and for Afrikaner nationalism to flourish.

The Apartheid Era: the Legalization of Historically Disadvantaged South Africans' Social, Economical, Political, Educational and Other Types of Deprivation

Apartheid

Apartheid means “separateness” in the Afrikaans language (Wikipedia, 2005, p. 1), and describes the strict legal racial classification of all South Africans into four groups. These groups were “European” (white); “Native”, later “Bantu” (Black African); “Coloured” (of mixed race); and “Asian” (Indians and Pakistanis) (Bernstein, 2005, p. 3; Marks, 2005, p. 1; Robinson, 2005, p.1; Wikipedia, 2005, p. 6). The basic premise of official racial classification was that of separate and unequal socio-economic development, which essentially determined every key aspect of all South Africans’ lives (Hazlett, 2005; Robinson, 2005; <http://www.south-africa.org.za/history/apartheid.php>, 2005). Such aspects included the place of birth, where they lived, where they worked and the nature of the jobs they held, where they went to school and the type and level of education, where and whom to socialize with, whom they could date, have sex with or marry, where to bury their people and even where to worship God (Marks, 2005; Wikipedia, 2005).

The Development of Apartheid

The following is a brief account of how apartheid, developed from colonialism and capitalism, matured i.e. became fully developed and benefited the Whites to the detriment of the non-white majority.

As colonization proceeded in SA during 1657, the British and the Boer colonialists, particularly the rich, reconciled their interests to the point of forming a political organization called the South African Party (SAP) founded in conjunction with the creation of the Union of South Africa in 1910. Some Afrikaners, both rich and poor, were disgruntled with the reconciliation. At the same time, the working class, both black and white, became more knowledgeable about their rights and started asserting themselves. This led to the formation of the Nationalist Party (NP) in 1914, along with the granting of more privileges to the poor/working class whites and the increased subjugation of the black workers, respectively (Lester cited in Hellberg, 2005; Wikipedia, 2005).

At the height of the colonialization process, the NP and the SAP joined forces to form the United Party (UP), which became the South African ruling party between 1934 and 1948. However, some members who became dissatisfied broke away from the UP to form the new NP. The apartheid system of government came into full flower and took effect when the reformed NP took over the political reins in 1948 (Lester cited in Hellberg, 2005; Wikipedia, 2005).

The then government, through its prime minister DF Malan, enacted further legislation to cement and sustain white supremacy on the one hand and escalate the discrimination, exploitation and deprivation of the black majority on the other. This legislation marked the official birth of the apartheid system, the brainchild of Dr H. F. Verwoerd, who was initially the Minister of Native Affairs and later Prime Minister (Marks, 2005; Wikipedia, 2005).

Apartheid Legislation

The following strategic acts of parliament, which were strictly enforced by law, constituted the pillars of the apartheid system (Hazlett, 2005; Hellberg, 2005; Marks, 2005; Robinson, 2005; Wiegman, 2005; Wikipedia, 2005):

The Prohibition of Mixed Marriages Act (1949)

This act was an amendment to the Immorality Act (1950), and rendered any sexual relations or marriage with a person of a different race a criminal offence.

The Suppression of Communism Act (1950)

This act not only criminalized political activity but also enabled the government to randomly “label as communist” and ban any black political party opposed to its apartheid ideology (Wikipedia, 2005, p.3). This law prohibited trade union activity, as well as any other political activity, amongst black workers.

The Group Areas Act (1950)

This act forbade the non-white people, comprising over 60 per cent of the population at that stage, from, *inter alia*, residing, working or running businesses or professional practices in any white areas unless they possessed a pass or permit. The reverse was true for whites in black areas. Ironically, practically every metropolitan area, major shopping centre and business district was situated in a white area and under white control. This law literally “... set aside desirable city properties for whites, while banishing non-whites into the townships” (Wikipedia, 2005, p.2).

The pass laws became more stringent. The apartheid government issued passbooks only to those who had lawful jobs in white areas, to the exclusion of their spouses and children who were forced to remain behind in areas set aside for non-whites (Marks, 2005). This system constituted the framework of migratory labour. The pass laws also confined the passbook holder to the magisterial

district where the book was issued. Blacks and Coloureds were obliged to carry their passbooks at all times. Failure to produce a valid pass on demand left these people vulnerable to immediate arrest and instant trial, invariably accompanied by repatriation to the person's so-called homeland. Furthermore, these laws prohibited non-whites from remaining in or even visiting white areas without a special permit. Police officers, wielding sjamboks, patrolled the streets of white areas in police vans to purge these areas of the supposedly illegal blacks' presence (Marks, 2005; <http://www.rebirth.co.za/apartheid-freedom-charter4.htm>, 2005).

The Population Registration Act (1950)

This act made it compulsory for all citizens to register as Black, White, Asian or Coloured. This formed the all-important legal foundation for the racial segregation necessary to advance the interests of the whites to the detriment of the non-whites.

The Reservation of Separate Amenities Act (1953)

This act outlawed non-whites from using the same public amenities as whites. Correct identification was of paramount importance in this case. Segregated amenities included civil facilities and public amenities such as:

Transport: White train travellers used first class carriages and blacks, second and third class. There were separate buses for blacks and whites. Buses for blacks stopped at black bus stops and those for whites at white bus stops. Different ambulances were used to transport whites and non-whites. Ambulances for whites would not transport blacks to a health facility, no matter what the severity of their medical condition. As a rule, ambulances for blacks were typically under-equipped or not equipped at all.

Hospitals: Hospitals for whites were modern, world-class and abundant in respect of numbers, equipment, staff and funds but those for the black majority were, comparatively, grossly inadequate in all respects.

Public facilities: Separate beaches and even beach benches were allocated to different races with most, including all of the best beaches, being reserved for whites only. Racial segregation regarding drinking fountains, restrooms, park benches and numerous other public and private facilities was the order of the day. The same could not be said of the public swimming pools and libraries because there were no pools or libraries for blacks. Moreover, blacks enjoyed no right of admission to cinemas, restaurants and hotels in white areas except as workers there (Wikipedia, 2005).

The Bantu Education Act (1953)

This act introduced various steps which deliberately downgraded the quality and level of education for black people, hence the concept of "Bantu Education" (<http://www.rebirth.co.za/apartheid-segregation-bantu-education3.htm>, 2005, p.1; William, 2005, p.2). Most importantly, the cost of each black child's education was equivalent to a tenth of that allocated to his or her white counterpart (Hazlett, 2005). Schools for blacks were very different in both distance and character from the modern state-of-the-art white schools. These and other factors placed higher quality education far beyond the reach of the majority of black people (<http://www.rebirth.co.za/apartheid-freedom-charter4.htm>, 2005).

The Mines and Work Act (1956)

This act permitted racial discrimination in employment to be an official practice. Job reservation was the order of the day. It reserved skilled jobs for whites only and semi- or unskilled jobs for black workers. This law was to some extent also responsible for the wide wage gaps that prevailed (Hazlett, 2005).

The Promotion of Black Self-Government Act (1958)

This act legalized the forced settlement of blacks in pseudo-independent "homelands" and gave the South African government strong control over these Bantustans (Wikipedia, 2005, p.5).

Black Homeland Citizenship Act (1971)

This act effectively stripped the black homeland dwellers of their South African citizenship and the associated rights, and replaced these with permanent homeland citizenship. These dwellers were required to carry passports instead of passbooks, which effectively allowed them to work in South Africa as holders of temporary work permits. Those who were fortunate enough to remain in South Africa had their citizenship restricted, to become lesser South Africans. The apartheid government deployed multi-media propaganda campaigns to sell and reinforce the perception of non-whites as inferior second-class citizens, which even caused blacks to feel like third-class citizens. The campaign was so potent that the majority of both whites and non-whites bought into it, judging by their attitudes and behaviours at the time, which were so entrenched by the Separate Amenities Act (1953) that they are still observable today (Lundahl & Moritz cited in Hellberg, 2005).

By implication, apartheid divided South Africa into two diametrically-opposed segments with contrasting natures, levels and paces of development, hence the concept “separate development” (<http://www.south-africa.org.za/history/apartheid.php>, 2005, p.1). The one segment, covering about 87 per cent of the land, comprised the highly industrialized and affluent white areas which boasted major commercial centres and mining houses as well as the richest arable land (Bernstein, 2005). These areas also accommodated the Coloureds and Indians. The other segment consisted of the impoverished overcrowded land reserves or the homelands, constituting 13 per cent of the land. For example, homelands, as well as other black areas rarely enjoyed plumbing, electricity or tarred roads (Wikipedia, 2005). The homelands, alias Bantustans, formed labour reserves for the white capitalist economy. Furthermore, the apartheid regime enforced and reinforced African tribal authority and the practice of customary law in order to entrench black people deeply in these reserves. Thus, the Transkei, Bophuthatswana, Venda, Ciskei and the other homelands with varying degrees of pseudo-independence came into being (<http://www.south-africa.org.za/history/apartheid.php>, 2005). These caused further tribal and ethnic divisions among the

blacks themselves, promoting the divide-and-rule ideology (<http://www.south-africa.org.za/history/apartheid.php>, 2005).

This homeland law furthermore disenfranchised non-whites and therefore effectively barred them from national elections by excluding them from the national government (Wikipedia, 2005).

The Afrikaans Medium Decree (1974)

This act necessitated the equal use of Afrikaans and English in all or most schools from Standard 5 onwards (Wikipedia, 2005). This was a recipe for what later developed into the notorious 1976 Soweto uprising.

The foregoing discussion provides a background to and the main examples of how and to what extent apartheid pervaded South African culture and the law. More specifically, the examples demonstrate how special land reserves, the migrant labour system and highly restrictive pass laws on the macro level, and separate public facilities, amenities and services on a micro level, gave practical effect to the apartheid system. They further reflect how and to what extent the apartheid laws disempowered and disadvantaged blacks by robbing them of any conceivable opportunities to grow and develop in socio-economic terms.

Political Resistances and the Demise of Apartheid: the Turning Point of the Situation of the Historically Disadvantaged South Africans

The criminalization of political activity by the above-mentioned apartheid laws culminated in the banning of the two most powerful black political movements, i.e. the African National Congress (ANC) and the Pan Africanist Congress (PAC), in 1960 (Lundahl & Moritz cited in Hellberg, 2005). This action, however, fell short of containing and terminating the political resistance, particularly by blacks, evoked by colonialization since 1910, which evolved into a more organized and sophisticated opposition. This saw the formation, in 1912, of the South African Native National Congress (SANN), the precursor of the ANC (Wikipedia, 2005). Political resistance took different forms such as protests, consumer boycotts,

demonstrations, strikes and defiance campaigns (Hellberg, 2005; Robinson, 2005; Wiegman, 2005; Wikipedia, 2005).

The growth of black opposition parties experienced its fair share of difficulties. Tensions and conflicts existed among the Black, Indian and Coloured communities, which spilt over into the political arena (Hellberg, 2005; Wiegman, 2005; <http://www.south-africa.org.za/history/apartheid-end.php>, 2005). These tensions played out in the formation of the South African Indian Congress (SAIC) in 1924, the South African Coloured People's Organization (SACPO) and the Congress of Democrats (COD) (Hellberg, 2005; Wiegman, 2005; (<http://www.south-africa.org.za/history/apartheid-end.php>, 2005)). In 1955, the above black political formations, together with the South African Congress of Trade Unions (SACTU), sidelined their differences and joined forces to stage intensified resistance campaigns collectively. Eventually, they formed the Congress Alliance, which unambiguously endorsed and enacted the Freedom Charter in 1955 (William, 2005; <http://www.south-africa.org.za/history/apartheid-end.php>, 2005). The Charter declared, *inter alia*, that, "South Africa belongs to all who live in it, black and white..." (Marks, 2005, p. 7). It primarily sought to facilitate the establishment of a non-racial, democratic South Africa. Its basic tenets included the formation of a non-racial front, united against apartheid, and advocacy of equal rights for all. However, the contemporary government declared the freedom charter a communist document, which led to the arrest of the Congress Alliance leaders (Hellberg, 2005; <http://www.rebirth.co.za/apartheid-freedom-charter4.htm>, 2005; Wiegman, 2005).

The more the political resistance intensified, after the banning of the ANC and PAC in 1960, the more the Nationalists' resolve to counteract it gained momentum (Marks, 2005). They matched political demonstrations, protests, riots, attacks on official buildings and military targets, and guerrilla warfare with brutal attacks on the activists, resulting in numerous injuries and deaths (Marks, 2005). The Sharpeville Massacre, the Soweto Uprising, detentions without trial, the imprisonment of Nelson Mandela and the State of Emergency constituted major features of this period (Hellberg, 2005; Wiegman, 2005; Wikipedia, 2005) and sparked off significant international condemnation, triggering widespread

economic sanctions against South Africa (Robinson, 2005). This, in turn, reinforced and galvanized national political resistance by blacks substantially and furthermore resulted in the formation of the Congress of South African Students (COSAS), the Congress of South African Trade Unions (COSATU), the ANC military wing, Umkhonto We Sizwe and others, which escalated the struggle to an all-time high, necessitating the declaration of a state of emergency (Wiegman, 2005; Wikipedia, 2005).

It became increasingly difficult for the Nationalist government to withstand the ever-increasing internal and external political pressures against apartheid (Hellberg, 2005; Robinson, 2005; Wikipedia, 2005). The cracks in the apartheid regime manifested themselves by way of significant political reforms, culminating in the President, F. W. de Klerk, declaring the formal death of the apartheid system in February 1990. Major reforms, including the unbanning of liberation movements like the ANC and PAC, recognizing trade unions, scrapping the pass laws, granting black Africans limited urban rights and the release of prominent political prisoners such as Nelson Mandela ensued (Hellberg, 2005; Marks, 2005), paving the way for the formation of the Convention for a Democratic South Africa (CODESA), which consisted of the SA government and all the major political parties. The outcomes of the CODESA negotiations translated into the first peaceful democratic, non-racial elections in 1994. Nelson Mandela became the first president of the new South Africa in the same year (Robinson, 2005; Wikipedia, 2005), while the new post-apartheid constitution was adopted in 1996. The new constitution embodied a unique set of fundamental human rights related to education, health, housing, food, and water, protecting freedom of expression and other political rights, and prohibiting racial, religious, and gender discrimination, among other things (Marks, 2005; Wikipedia, 2005).

Successful local government elections were also held in 1995 and 2000, ushering in a democratic municipal system (<http://www.south-africa.org.za/history/decade-freedom.php>)

The second round of democratic elections took place in 1999; once again the ANC won and Thabo Mbeki, who had been Nelson Mandela's deputy, took over

the presidential reins. The ANC attained a two-thirds majority of seats in parliament in 2003, which put it in a position to rewrite the South African constitution (Wikipedia, 2005).

The Historically Disadvantaged South Africans' Legacy of Apartheid

Although apartheid is officially dead and the new constitution is in place, vestiges of discrimination are still very much alive and calling for attention, to greater or lesser degrees (Wiegman, 2005). The following quote from the Reconstruction and Development Programme (RDP) document succinctly summarizes the apartheid legacy (<http://www.polity.org.za/html/govdocs/rdp/rdp2.html>, 2005, p.1-2):

Our history has been a bitter one dominated by colonialism, apartheid, racism, sexism and repressive labour policies... Segregation in education, health, welfare, transport and employment left deep scars of inequality and economic inefficiency... The result is that in every sphere of our society - economic, social, political, moral, cultural, and environmental - South Africans are confronted by serious problems. There is not a single sector of South African society, nor a person living in South Africa, untouched by the ravages of apartheid. Whole regions of our country are now suffering as a direct result of the policies and their collapse.

The Key Examples of the Apartheid Legacy

The following are the most prominent examples of the apartheid aftermath; they help to illustrate, concretely, the adversities of its legacy.

Poverty

Dismal poverty and abundant wealth typically exist in juxtaposition in South Africa. Millions of black people, particularly those in the rural areas, women, children and the elderly, are languishing below the breadline (Wiegman, 2005). These multitudes live in constant fear of perpetual hunger and starvation. A

significant number of black children are victims of malnutrition and stunted growth. According to the RDP, “Poverty is the single greatest burden of South Africa's people” which has been inherited from the apartheid years (<http://www.polity.org.za/html/govdocs/rdp/rdp2.html>, 2005, p.7).

Two Economies

Two disparate South African economies have resulted from apartheid. In commerce and industry, whites dominate large, highly protected businesses and industries, thereby controlling the better part of the economy (<http://www.polity.org.za/html/govdocs/green-papers/post5.html>, 2005). Blacks own comparatively small, medium-sized, underdeveloped and under-invested enterprises, which can hardly establish any beneficial partnerships with the white large business and industrial concerns (Hazlett, 2005; <http://www.polity.org.za/html/govdocs/rdp/rdp4.html>, 2005). Furthermore, black businesses lack adequate services in terms of research, development and training, as well as regarding access to resources and markets. This is evidenced by their poor infrastructure, the significant lack of productive and managerial skills and a lack of career paths for workers, in addition to a poor work ethic, performance, motivation, and general productivity in this mostly informal sector (Hazlett, 2005; <http://www.polity.org.za/html/govdocs/rdp/rdp4.html>, 2005).

Inadequate Skills Development

A historical preponderance of unskilled or semiskilled blacks, ill-equipped to cope with the rapidly changing demands of the open labour market, is obvious. Previously, particularly in mining, job skills were the preserve of white people (Hazlett, 2005). This contributed to excessively high numbers of blacks being unemployed and / or unemployable, or subservient to whites if employed. “The lack of skills forms a major obstacle to the development of a modern economy able to support a decent living standard for all our people” (<http://www.polity.org.za/html/govdocs/rdp/rdp4.html>, 2005, p.2).

Subsistence Farming and Rural Underdevelopment

White-owned, well-developed commercial farming areas dominate the underdeveloped rural areas occupied and used by blacks for both dwelling and subsistence farming. The black agricultural sector and rural economy are generally in a state of crisis characterized by over-indebtedness, inefficient cultivation of land, poor productivity, poverty and hunger (<http://www.polity.org.za/html/govdocs/rdp/rdp4.html>, 2005).

Low Income

Racially-biased income, favouring the whites, ranks among the most lopsided in the world. Trade union activity, to a significant extent, did ameliorate wage gaps and other working conditions but could not extend its influence to the farm and domestic workers most affected by these adverse conditions. Low income is, clearly, one of the primary factors associated with poverty and is related to a sizeable proportion of the most basic of black people's needs being unmet (<http://www.polity.org.za/html/govdocs/rdp/rdp4.html>, 2005).

Poor Housing

Underdeveloped black townships and informal settlements, with inadequate basic infrastructure and services, proliferated on the outskirts of well-resourced towns, cities and white suburbs. The severe lack of adequate housing in urban townships and rural settlements compounded this situation (<http://www.polity.org.za/html/govdocs/rdp/rdp2.html>, 2005).

Inequitable Land Ownership

Inequitable distribution of land ownership also constitutes a major problem, particularly because land comprises one of the most basic needs for rural people (Bernstein, 2005). Very few black people own or can afford to buy land on the free market. This, together with a lack of housing and jobs, led to untold numbers

of land invasions and informal settlements in urban and surrounding areas (<http://www.polity.org.za/html/govdocs/rdp/rdp2.html>, 2005; <http://www.environment.gov.za/soer/nsoer/issues/social/conclude.html>, 2005).

Inadequate Drinking Water and Sanitation

Lack of access to safe and clean drinking water and inadequate sanitation (toilets and refuse removal) are glaringly evident, particularly for blacks in rural areas and informal settlements (www.polity.org.za/html/govdocs/rdp/rdp4.html, 2005). Health risks stemming from this situation are almost certain to occur.

Lack of Energy Sources

Blacks became largely dependent on inferior and inexpensive sources of energy because electricity distribution always favoured the whites by means of separate local governments (<http://www.polity.org.za/html/govdocs/rdp/rdp2.html>, 2005). Most rural women are still obliged to collect wood or buy coal or paraffin for fuel (<http://www.polity.org.za/html/govdocs/rdp/rdp2.html>, 2005). Documentation of health and safety risks as well as of accidents resulting from these forms of energy abounds. Furthermore, some black rural schools and clinics are currently still without electricity. Rural electrification had been the prerogative of commercial white farms (<http://www.polity.org.za/html/govdocs/rdp/rdp2.html>, 2005).

Poor Telecommunications

As far as blacks were concerned a weak telecommunications and information infrastructure characterized the health, education, agricultural and informal sectors, as well as police services and safety programmes (<http://www.polity.org.za/html/govdocs/rdp/rdp4.html>, 2005). Previously, the development of that infrastructure was intended to promote the economic interests and improve the lives of white South Africans. The situation of blacks is still worse in rural areas and informal settlements (<http://www.polity.org.za/html/govdocs/rdp/rdp4.html>, 2005).

Lack of Transport

Transport remains a daunting problem even today. Blacks have to travel, or walk, long distances to work and shopping centres, incurring excessive travel costs and transport subsidies (<http://www.polity.org.za/html/govdocs/rdp/rdp4.html>, 2005). Unsafe taxi and rail travel, accompanied by negative road safety records and the adverse environmental consequences of transport projects, complicate the transport problems of blacks (<http://www.polity.org.za/html/govdocs/rdp/rdp4.html>, 2005). Working far away from home has often undermined and even destroyed the social and moral fabric of society, resulting in the disintegration of family and community life (<http://www.polity.org.za/html/govdocs/rdp/rdp4.html>, 2005)

Poor Access to Natural Resources

Access by blacks to the use of South Africa's rich natural resources - such as land, water, fisheries, minerals, wildlife and clean air is limited (<http://www.environment.gov.za/soer/msoer/issues/social/index.htm>, 2005). Pollution and the breakdown of these resources have degraded black people's health: a situation which was aggravated by unrestrained development of informal settlements (<http://www.environment.gov.za/soer/msoer/issues/social/index.htm>, 2005). Inadequate monitoring of dangerous industrial or occupational practices and of hazardous substances exacerbated this problem. So far, these vast resources have only benefited the whites (<http://www.polity.org.za/html/govdocs/rdp/rdp4.html>, 2005).

Poor Education and Training

The fragmented, unequal and undemocratic nature of the education and training system, together with restricted and unequal access to all levels of the educational system, resulted in educational difficulties for blacks, which included a lack of pre-school education, a high dropout rate amongst many of the youth and large numbers of illiterate, semi-literate and uneducated black people, particularly women (Hazlett, 2005; (<http://www.environment.gov.za/soer/>

nsoer/ issues/ social/ conclude.html, 2005). According to the RDP document (<http://www.polity.org.za/html/govdocs/rdp/rdp3.html>, 2005, p.1), the apartheid educational system:

destroyed the culture of learning in large sections of our communities, leading, in the worst-affected areas, to a virtual breakdown of schooling and conditions of anarchy in relations between students, teachers, principals, and the education authorities...[resulting] in the destruction, distortion or neglect of the human potential of our country, with devastating consequences for social and economic development.

Cultural Deprivation

The homeland system seemingly elicited the high levels of cultural deprivation that still exist among blacks today. The high illiteracy rates, lack of an effective educational system and extreme poverty mentioned above have worsened the situation.

Lack of Sporting/Recreational Activities

The racially-segregated sporting/recreational activities and facilities in South Africa have denied the majority of South Africa's people, particularly the youth, "... the right to a normal and healthy life" (<http://www.polity.org.za/html/govdocs/rdp/rdp3.html>, 2005, p. 8).

Other Developments of the Post-Apartheid Era

Some events of the post-apartheid era serve as examples of another face of deprivation related to the apartheid legacy. They signify the socio-economic ills related to all of the above effects in interaction, as perceived by John Jenkins (2005) and others.

Immediately after the end of apartheid, violence in its many facets increased and preoccupied the minds and lives of scores of South Africans, specifically women

and children. Non-political violent crimes have become so rife that very few people feel reasonably secure in their person and property (Wikipedia, 2005). Security concerns have reached pathological proportions in certain areas like Gauteng, creating an atmosphere that Mike Davis describes as the “ecology of fear” (Jenkins, 2005, p.8).

South Africa's crime rate reached an all-time high between 1994 and 2001 (Wikipedia, 2005). Her crime statistics also ranked among the highest in the world, seriously threatening the then newly-born South African democracy (Wikipedia, 2005). Various facts confirm this statement, such as the high frequencies of murders of civilians and police officers; cruel and violent bodily and sexual attacks on women and children peaked as well; the punishment of community members suspected to be perpetrators of criminal offences, i.e. mob justice, which stemmed from the heyday of apartheid government, became commonplace in many black South African settlement areas (Jenkins, 2005; Wikipedia, 2005). Car theft and hijacking, where security systems are advanced, showed an increase, as did the number of brutal, often fatal, conflicts and gun battles in the taxi industry (Jenkins, 2005; Wikipedia, 2005). Enforcement of traffic legislation became increasingly difficult and dangerous for the authorities to implement. Brutal murders of white farmers increased dramatically as well. In 2002 SA clocked the highest murder rate in the world (Wikipedia, 2005).

The high levels of xenophobia among South Africans, violent clashes and attacks on foreign hawkers similarly reflect the desperation of South Africans for employment, as do the high and rising levels of crimes such as drug trafficking and prostitution.

The availability of large numbers of illegal firearms complicated the entire problem of crime and violence (Jenkins, 2005). The lethal AK-47 was a common factor in most crimes involving firearms (Jenkins, 2005). Lack of infrastructure, the many informal settlements and the large-scale influx of illegal immigrants from developing countries have become compounding factors of this high crime

rate (Jenkins, 2005). Informal settlements have become havens for these immigrants and for criminals.

The scale of crime subsequently led to nation-wide appeals for a state of emergency and military reinforcements to be despatched to crime spots, suggesting an acute loss by the government of visible and tangible power and control over the crime situation (Jenkins, 2005), which further indicated the extent of the collapse of the legal and justice systems and the level of disregard for democratic order. The police gradually began to adopt a paramilitary image and role, while security companies flourished (Jenkins, 2005).

Residents in urban areas also started taking their own security seriously, as evidenced by the following security measures. Neighbourhood watches were formed in large numbers; the number and height of walls, electrified security fences and controlled entrances surrounding urban residences in South Africa increased, symbolizing “guarded wealth and privilege” (Jenkins, 2005, p.6); cluster complexes surrounded by similar security barricades, also known as “siege architecture”, mushroomed; residents started to wall or fence off entire neighbourhoods, creating controlled access points, reminiscent of “feudal fiefdoms” (Jenkins, 2005, p.7), and in the worst cases scores of white South Africans emigrated (Wikipedia, 2005).

The faces behind these kinds of crimes and violence were mainly those of the so-called “super-predators”, denoting:

a lost generation of youth who have been born into broken or single parent homes and have not been taught the basic values needed to maintain the social fabric of any successful law abiding society (Jenkins, 2005, p.7)

South Africa's PDY constituted the larger part of these super-predators in SA, for various reasons, which include apartheid-related deprivation, growing up in a defiant and violent environment, feelings of betrayal for not being rewarded for their contribution to the fall of apartheid (Jenkins, 2005). Furthermore, the socio-economic effects of apartheid deprivation, such as poverty, poor education and

high unemployment, as well as the large youthful population, are also implicated in this situation (Jenkins, 2005).

Jenkins (2005, p.8) sums this matter up by stating that:

South Africa's wealthy are largely white and educated, and part of the information revolution, which is sweeping the globe. They are guaranteed to live a comfortable post-modern lifestyle and lead the way in wealth generation. But the large majority of this country's inhabitants will remain excluded from them. The dispossessed will be bitter and will fail to understand why they are not benefiting from political reforms. These vast wealth disparities between the two groups will most probably lead to conflict and give birth to conspiracy theories about the control of wealth.

The above assertion by Jenkins may not be as valid today, as discussed under the next heading, because of the emerging black middle class with its fair share of problems.

Furthermore, poor mental, physical and social health, worsened by grossly inadequate, fragmented, inefficient and ineffective health care and social services, became rife among blacks (<http://www.polity.org.za/html/govdocs/rdp/rdp2.html>, 2005). This was chiefly attributable to incompetently-managed and inequitably-distributed health care resources. The high incidence and prevalence of addictive substance abuse - e.g. alcohol, tobacco, dagga, other harder drugs, as well as solvents like petrol and glue - often aggravated or was aggravated by the previously-mentioned health problems, resulting in enormous costs to the state (<http://www.polity.org.za/html/govdocs/rdp/rdp2.html>, 2005). The situation in rural areas was particularly bad.

To worsen matters further, the Human Immune Virus (HIV) and the attendant Acquired-Immune-Deficiency Syndrome (AIDS) pandemic, among other diseases, which has puzzled virologists and epidemiologists, reared its ugly head, constituting a crisis for the already over-stretched health services in South Africa (Wikipedia, 2005). According to this source, the first HIV-related death was

recorded in 1982. Moreover, such deaths spiralled to an estimated 10 000 in 1990. The actual number of HIV-infected individuals was put at about a million in 1995, with an estimated infection rate of about 500 per day (Wikipedia, 2005). The living conditions of South African labourers, such as those found in male hostels, and those resulting from the migratory labour system where people spend long periods of time away from their families, were strongly implicated for fanning the spread of HIV infection. Today the prevalence rate stands at 10.8%, meaning that 4.8 million people are living with HIV/AIDS in SA (Chisana, 2005). More statistics and explanations of how this situation affects the PDY are provided in later sections.

Largely, one can observe that “Apartheid policies which restricted the political rights of the majority of the population also limited their ability to improve their socio-economic status” (<http://www.environment.gov.za/soer/nsoer/issues/social/conclude.html>, 2005).

Women and the youth suffered the most from all the adverse consequences of apartheid, which are still significantly prevalent today in spite of an all-out effort by the government to address them, and which effectively alienated them from the mainstream of socio-economic development in this country, “...with the consequence that special attention must be given to these sectors of society in the planning and implementation of human resources development policies and strategies” (<http://www.polity.org.za/html/govdocs/rdp/rdp3.html>, 2005, p.1).

This study therefore constitutes an attempt, as with governmental initiatives, to contribute to the alleviation of this dire need for human development, albeit on a small scale and from a psychosocial perspective, focusing on the PDY.

Redressing the Apartheid Legacy

Constitutional and Legislative Reform

Correcting the inequities engendered by apartheid and facilitating equitable socio-economic development became the two key objectives of the new South

African government after the official ending of apartheid in 1994. These involved the intensive and extensive invocation of, inter alia, the Constitution and the Bill of Rights in order to legitimize the establishment of an enabling infrastructure and the deployment of authoritative structures, systems and processes to attain these objectives (<http://www.environment.gov.za/soer/nsoer/issues/social/driver.html>, 2005). Some of the said structures include the national, provincial and local governments, the justice system, the public sector, parastatals, the safety and security forces, social movements and NGOs.

The Reconstruction and Development Programme

Correcting the inequities also led to the formulation, in 1994, of the Reconstruction and Development Programme (RDP), the primary strategy for addressing the apartheid inequalities (<http://www.polity.org.za/html/govdocs/rdp/rdp2.html>, 2005; <http://www.polity.org.za/html/govdocs/green-papers/post5.html>, 2005; <http://www.environment.gov.za/soer/nsoer/issues/social/driver.html>, 2005). The current study and the related Personal Life-Planning Programme (PLPP) are informed by the RDP and its main objectives, particularly the development of human resources, as described and explained below.

The RDP identified five areas of utmost importance, viz. meeting the basic needs of people, developing human resources, building the economy, democratizing the state and society and implementing the RDP. It was premised on six fundamental principles, namely integration and sustainability, people-centredness, the provision of peace and security for all, reconstructive and developmental nation-building (Hellberg, 2005; <http://www.polity.org.za/html/govdocs/rdp/rdp2.html>, 2005). The breakdown of the five major components of the RDP is as follows (<http://www.polity.org.za/html/govdocs/rdp/rdp2.html>, 2005):

Meeting Basic Needs

This constitutes the first key objective, levelled essentially at restoring the social, mental, physical and environmental health of individuals, families and

communities. The basic needs in this context include jobs, land, housing, water, electricity, telecommunications, transport, a clean and healthy environment, good nutrition, health care and social welfare (<http://www.polity.org.za/html/govdocs/rdp/rdp2.html>, 2005). Meeting these basic needs represents a prerequisite for achieving all the other objectives that the RDP embodies.

Developing Human Resources

Education and training are central to the successful socio-economic development of all the people of South Africa, particularly the HDSAs. Hence the approach to education and training should be a comprehensive one, from cradle to grave; basic to advanced; theoretical through scientific to technological; informal to formal and in the classroom; at home and at the workplace(<http://www.polity.org.za/html/govdocs/rdp/rdp3.html>, 2005).

The development of the PLPP was premised specifically on the rationale of this aspect of the RDP as it relates to the PDY in particular. The PLPP pays attention to the development of those life skills that the PDY did not enjoy the privilege of developing.

The accessibility and availability to all communities of adequate arts and culture programmes, as well as facilities for sport and recreation, are also crucial aspects of human resource, and the subsequent socio-economic, development in South Africa, because education and training, arts and culture and sport and recreation are essential in

....unlocking the creativity of our people, allowing for cultural diversity within the project of developing a unifying national culture suppressed by racism and discrimination and...allows people to participate democratically on the basis of knowledge, skill and creativity (<http://www.polity.org.za/html/govdocs/rdp/rdp3.html>, 2005, p.6)

Building the Economy

This component seeks to ensure greater access, by all South Africans, to the use of South Africa's raw materials and minerals so that mining, manufacturing, agriculture, commerce, financial services and infrastructure benefit all of these people (<http://www.polity.org.za/html/govdocs/rdp/rdp4.html>, 2005).

It insists that government should prioritize the addressing of racial and gender inequalities with regard to business ownership, employment opportunities and skill levels. It should also ensure the equitable distribution of economic investment in research and development between the two contrasting (developed and developing) South African economies (<http://www.polity.org.za/html/govdocs/green-papers/post5.html>, 2005).

Ensuring the recognition of workers' basic rights should constitute an important part of restructuring the South African economy. Such rights revolve around organizing, negotiating, lobbying and participating in all labour-related activities and structures at the workplace, industry and national levels.

One of the major goals of the RDP is to ensure that blacks, particularly women and youth, play a full and equal role in all aspects of the South African economy and society; hence the promulgation of such legislation as the Employment Equity Act.

Democratizing the State and Society

Wholesale democratization of the resources and potential of SA is imperative for the RDP to succeed (<http://www.polity.org.za/html/govdocs/rdp/rdp5.html>, 2005). This is a precondition for ensuring equal access to all of South Africa's resources by all its citizens.

Implementing the RDP

This requires appropriate and adequate resources and infrastructure. It presupposes the establishment of effective structures, systems, processes and

procedures in government at a national, provincial and local level (<http://www.polity.org.za/html/govdocs/rdp/rdp6.html>, 2005) and also implies the active involvement and participation of democratically appointed role-players in all RDP structures on all levels. Furthermore, it means the restructuring of existing apartheid structures and systems to make available resources, including funds, for reallocation and rationalization (<http://www.polity.org.za/html/govdocs/rdp/rdp6.html>, 2005). The establishment of innovative ways of funding the RDP, with the ultimate view of self-financing, is essential before resorting to raising tax (<http://www.polity.org.za/html/govdocs/rdp/rdp6.html>, 2005). Furthermore, it is also imperative to ensure the improved and equitable distribution of electrification and telecommunications.

The Growth, Employment and Redistribution Programme

One of the greatest criticisms of the RDP, which led to the devising of the Growth, Employment and Redistribution Programme (GEAR), was its vagueness concerning economic policies and exorbitant social spending (Hellberg, 2005). GEAR embodied neo-liberal economic strategies aimed at minimizing the budget deficit, the inflation rate, corporate taxes, labour wage demands, the privatization of state assets and the implementation of cost recovery policies (Hellberg, 2005), and has also come under fire from labour lately, particularly regarding the privatization of state assets and the subsequent shedding of jobs, among other criticisms (Hellberg, 2005). Most of the ongoing reforms in SA are aligned to the above RDP principles and precepts.

The Current Scenario since the fall of Apartheid

Legislative Reform

Since the statutory end of apartheid in 1994, old legislation has been revised, starting with the constitution, and additional new laws have been promulgated to replace the apartheid laws and facilitate reform officially. Among the most prominent are the Constitution of the Republic of South Africa Amendment Act, the Employment Equity Act, the Skills Development Act, the Human Rights

Commission Act, the Integration of Labour Laws Act and the Labour Relations Act, the Social Assistance Amendment Act, the Restitution of Land Rights Act, the Housing Amendment Act, the Reconstruction and Development Programme Fund Act, the Electoral Amendment Act, the Promotion of National Unity and Reconciliation Amendment Act, the Electricity Amendment Act, the Transport Amendment Act, the South African Schools Act, and the Telecommunications Act. All of these Acts created a solid legislative foundation for the reconstruction of South Africa to take place (South African Government Information, 2006).

New Socio-Economic Trends

One of the most positive and observable outcomes of the above-mentioned legislative reforms and socio-economic reconstruction and development initiatives is the current socio-economic growth of about 368% among the so-called black middle class, alias the emerging middle class, the buppies and now the Black Diamond (Malinga, 2005; Mametse, 2006; Simpson & Mataboge, 2006). The age of this group ranges from 18 to 49 years and its members are mainly found in the big metropolitan areas; their average total salary was R154 000 for the period 1998-2004 (Simpson & Mataboge, 2006). Most of them reside in middle-class suburbs in formal structures such as houses, townhouses and clusters (Mametse, 2006). The majority own a car and luxuries such as a fridge, freezer, microwave, electric stove, television, music centre, cell phones, computers, medical aid, pension/retirement plans, investments, insurance policies and Internet access, among others (Mametse, 2006).

The black middle class may be categorized into four subgroups, namely the Mzansi Young (18%), who are still living with their parents, the Start Me Ups (21%), i.e. young single professionals, mostly males, who are highly outgoing socially and active, show-offs, big spenders with minimal disposable income. There are also the Young Families (22%), i.e. young, single, mostly female blacks with children. Finally, the Established or Emerged group is older, the wealthiest and most highly educated (mainly in foreign countries), in stable marriages and permanent employment, and its members constitute the main beneficiaries of

BEE, though only 8% are self-employed (Mametse, 2006; Simpson & Mataboge, 2006).

The Black Diamond comprises a population of about 2 million, from 1,9 to 5% of the total population in 2005, notwithstanding the unemployment rate of 40% among blacks (Mametse, 2006). It yields a purchasing power of 130 billion rands, i.e. 22% of the total South African buying power of 600 billion rands (Mametse, 2006). This growth may be attributed to the following main reasons: capitalism, i.e. the emergence of black capitalists (who own and/or control the means of production, the distribution of wealth and the means of sustaining power over their wealth) due to BEE or affirmative action (Malinga, 2005); Entrepreneurship, i.e. buying and trading goods, and bourgeoisie; where people advance naturally as a result of their professions e.g. as doctors, lawyers etc., also contributed to the growth of the Black Diamond (Malinga, 2005). According to Simpson and Mataboge (2006), this kind of 'black market' is dynamic and in the process of constant growth and development. Evident is, in fact, the emergence of a significant number of black upper middle-class and upper-class citizens already, mostly stemming from the black capitalist and entrepreneurial groups (Malinga, 2005).

The biggest criticism of BEE and black capitalism to date is that they have only benefited a chosen few who are influential politicians or who enjoy strong political links (Malinga, 2006). Furthermore, they have widened the gap between the black middle class and the black masses on the ground, though they have, to some extent, lessened the income gap between the blacks and the whites (Malinga, 2005; Mametse, 2006). Allegations of fronting have also surfaced, where whites would make-believe that certain businesses are owned by blacks when in fact they are not; some reports claim that blacks own less than 1% of the South African economy (Malinga, 2005).

These biased economic reforms have seen political conflict within the ANC membership and among its political partners in the tripartite alliance, namely the COSATU and the South African Communist Party (SACP) (SABC 3, 2005). These partners claim that the ANC is fast shifting towards capitalism at the

expense of the masses, that is, that the rich are becoming richer and the poor poorer (SABC 3, 2005). Furthermore, members of the ANC leadership have been accused of being politicians during the day and capitalist business people and board members at night (SABC 3, 2005). The highest point of this conflict was marked by the spiralling mass action and civil unrest against local governmental corruption, incompetence, self-enrichment and poor service delivery in the recent past.

Accelerated and Shared Growth Initiative for South Africa

GEAR also exhibited its fair share of shortcomings, as it could not meet all the ever-changing needs of all South Africans, particularly the HDSAs, which became evident after the government took stock of its achievements after a decade of democracy, as reflected by the following statistics: An economic growth rate of 1% to 5% per annum in 2005; improved business and consumer confidence indicative of an improving investment and business climate; the creation of new employment opportunities, i.e. an increase of about 54 000 jobs in 2005 alone, and the 30% improvement in the remuneration of the lowest-salaried employees (<http://www.info.gov.za/asgisa/asgisa.htm>, 2006). However, these stopped short of the SA government's targets of reducing poverty by 50% and unemployment by 15% (<http://www.info.gov.za/asgisa/asgisa.htm>, 2006) and led to the inception of the Accelerated and Shared Growth Initiative for South Africa (AsgISA). This initiative emphasizes the ownership and participation of all the governmental and non-governmental stakeholders and people involved, both locally and abroad in the development of SA (<http://www.info.gov.za/asgisa/asgisa.htm>, 2006). The Initiative set itself the following targets in consultation and by consensus with all the role-players and stakeholders: average economic growth of 5% from 2005 to 2014, 4.5% and 6% in the first and second halves respectively. This growth is expected to translate into significant improvement in social conditions, particularly those of unemployment and poverty. The envisaged growth should be of a sustainable and balanced nature in terms of consumer demand, high commodity prices and currency inflows that do not severely compromise the rand and the export business and also bring on board those who do not benefit from the state's social grants (<http://www.info.gov.za/asgisa/asgisa.htm>, 2006).

However, shared socio-economic growth in South Africa also means strategically taking the development agenda beyond its borders by forming partnerships with its African and international counterparts. This began in 1994 and has continued to date, and AsgiSA has emphasized the need to intensify it. To this end, SA is involved in the New Partnership for Africa's Development (NEPAD) programme of the African Union (AU), so as to promote the socio-economic development of the rest of the continent (<http://www.south-africa.org.za/history/decade-freedom.php>). According to the given source, SA also participates actively in such key development-oriented structures as the Development Community, the AU, Common Wealth Heads of Government, the United Nations, the World AIDS Conference, the World Conference against Racism, the World Summit on Sustainable Development and the World Parks Congress.

The Current Young Historically Disadvantaged South Africans' Problems: the Psychosocial Perspective

Psychosocial Problems: a general perspective

The researcher is of the strong opinion that the legacy of apartheid has marred almost every aspect of the PDYs psychosocial lives, almost certainly leaving a significant portion of the PDY population with physical, psychological, social and spiritual challenges. These plausibly include, among others, deep-seated feelings of racial, ethnic or cultural inferiority, dependency, helplessness, hopelessness and/or self-defeating beliefs, which, consequently, have left the PDY, generally, with the perceptions and feelings of being less adequate and appropriate than others in terms of the capacity and resources to deal with their bio-psycho-social problems. It is at this point that the meeting of minds between the researcher's interpretation of the apartheid legacy, and Adler's inferiority complex and the subsequent struggle for superiority occurs.

These psychosocial problems persist in spite of the sterling work done by a body known as the National Truth and Reconciliation Commission (TRC), set up by an act of parliament in 1995, whose primary objective was "... to enable

South Africans to come to terms with their past on a morally accepted basis and to advance the cause of reconciliation" (Marks, 2005). This objective of national forgiveness and reconciliation was attained to a significant extent, reinforced by certain reparations that followed later on. The process is still ongoing and continues to reap good results in terms of national unity, stability and peace, since SA celebrated its 10 years of freedom in 2004 (<http://www.south-africa.org.za/history/decade-freedom.php>). Some arrests and successful prosecutions ensued from this process for a number of those who did not cooperate fully with its conditions. Nevertheless, the TRC did not go far enough to address the psychosocial harm done by apartheid to the HDSAs; this study seeks to make a contribution here.

Some Key Psychosocial Problems

As already alluded to before, some of the major problems plaguing the PDY in SA today include the wild spread of HIV infection and AIDS, substance abuse, prostitution, hooliganism, teenage pregnancy, crime, poor academic performance, unemployment and poverty. The following statistics offer an indication of the extent of the PDYs problems: About 14 million South Africans are unemployed, of whom the HDSAs form 40 % and the PDY constitute a considerable portion thereof (SABC 3, 2005). Furthermore, more than one in ten people in SA are HIV-positive (Rehle, 2005) and about 16.2, from 15.6, per cent are between 15-24 years of age (Chisana, 2005). According to these experts, although poor socio-economic conditions and multiple partners increase vulnerability in general, women are four times more vulnerable to HIV infection than their male counterparts are. In an analysis of incidence rates, young women were again identified as the most vulnerable group, accounting for 87 percent of recent HIV infections in the 15-24 age groups.

Related statistics indicate that there is a high level of awareness and knowledge about HIV/AIDS among South Africans, which is paradoxically not accompanied by an exponential increase in safer sexual behaviour. According to Chisana (2005), most of the survey respondents displayed a strong sense of invulnerability, despite high levels of HIV/AIDS awareness and knowledge.

Elliot (in Capaldi, Stoolmiller, Clark & Owen, 2002) has observed in this context that educationally-based programmes aimed at promoting knowledge of/about bio-psycho-social challenges like HIV/AIDS historically exert a minimal positive influence on unhealthy behaviour. Elliot insists that programmes that lead to more understanding and entail targeted interventions - in relation to proximal as opposed to distal predisposing or causative factors - are comparatively more effective. In keeping with Elliot, the "AIDS Reduction Model" devised by Catana, Regeles and Coates (in Faryana & Morales, 2000, p.52), and Mukoma (2001), maintains that adequately addressing implicated bio-psycho-social antecedents such as self-efficacy and lifestyle is imperative for successfully engendering and maintaining behavioural change. The PLPP therefore attempts to address the self-efficacy and lifestyle deficits among the PDY from Adler's perspective.

The Developmental Stage of Adolescence

The researcher argues that the PDYs developmental stage of adolescence also generally exacerbates and complicates the previously-mentioned issues. The ego-psychological theory of Erikson (Meyer, Moore & Viljoen, 2003) defines this stage as being chiefly characterized by identity crises. Sudden major changes in the adolescent's physical, intellectual and emotional aspects, especially sexual feelings, are significantly responsible for these crises (Corey & Corey, 2002; Eggen & Kauchak, 1999; Meyer et al., 2003). These changes purportedly leave adolescents with identity confusion, characterized by two key questions, i.e. "Who am I?" as well as, "What kind of occupational, social and gender roles should I play?"

In line with other authorities, Gilman (2001) notes that adolescence marks a critical transition period to adulthood where commitment to social activities progressively replaces self-serving pursuits. This translates into the dilemma of making a choice between the gratification of short-term needs and the internalization of new value- and belief-systems. These systems should desirably be consistent with the acceptable moral, ethical and social behaviours associated with long-term fulfilment.

Striving for autonomy from adult control, peer pressure or conflicts and making choices about one's future vocational/academic career, a mate and a philosophy of life further complicate the burden of adolescence (Dryfoos, Uhlenberg & Eggenbeen in Gilman, 2001; Eggen & Kauchak, 1999). Corey and Corey (2002, p. 48) sum up the adolescent's predicament as revolving around: "... clarification of self-identity, life goals, and life's meaning".

In line with Corey's summary, Eggen and Kauchak (1999) assert that adolescents, who can manage the previously mentioned predicaments effectively, display appropriate adjustment to and transition into later adult roles, experiencing fewer difficulties. Occupational, spousal and parental tasks constitute essential elements of that adult role. According to Frank and Kendall (2001), the effective and efficient management of the adolescent's challenges depends on the quantity and quality of the competencies and coping strategies at the adolescent's disposal. In the same vein, Spear and Kulbok (2001) add that the health behavioural patterns - positive or negative - developed during adolescence exert a life-long influence on the lifestyles of young people.

The researcher believes that the PDY, because of their long history of apartheid-related deprivation, did not benefit from adequate and appropriate opportunities to develop the skills, competencies, strategies and behaviours suggested by Frank and Kendall (2001) and Spear and Kulbok (2001). This highlights the crucial role which life skills and lifestyle development can play in assisting adolescents to deal appropriately and adequately with their perceived inadequacies and developmental predicaments. Once more, the PLPP constitutes an exercise in that direction.

The Previously Disadvantaged Youth's Inborn Resourcefulness

Furthermore, the researcher asserts that the PDY should, in spite of their feelings of inferiority, logically possess the internal and external potential resources to tackle the previously-mentioned problems effectively. However, they might just not be recruiting, mobilizing or utilizing these resources optimally for their well-

being because of ignorance and/or incompetence. This inadequacy has, in all likelihood, left the PDY especially vulnerable to the many problems rampant in SA today. If one enquires whether the PDY are potentially capable of overcoming their problems, it should be noted that Adler asserted:

we shall always find in human beings this great line of activity; this struggle to rise from inferior to superior position from defeat to victory, from below to above. It begins in earliest childhood to the end of our lives (Durbin, 2005, p.12).

This refers particularly to our natural tendency to strive continually to solve our problems and better our lives, which is described in more detail in Chapter 3.

Conclusion

The foregoing background regarding how the PDY have arrived at their present situation highlights the urgent need for developmental programmes to guide them in SA, not only socio-economically but also psychosocially, because the vestiges of the past regime are still very much with us at present and have increased the PDYs vulnerability to related problems. It is also apparent that the PDY need such programmes even more because they are in the developmental stage of adolescence. In the context of Adler's theory the PLPP is an attempt at addressing the bio-psycho-social factors bedevilling the lives of the PDY. This is in line with one of the most important fundamental tenets of the RDP, namely human resource development..

The youth development programmes that prevailed during the apartheid era failed to address the previously mentioned problems because of corruption, misappropriation of funds and mismanagement (<http://www.polity.org.za/html/govdocs/rdp/rdp2.html>, 2005). Similarly, current developmental programmes seem to be missing issues that are important in the local context. This study is therefore an attempt to address these important matters by making use of Adler's perspective.

The following Chapter will shed more light on the theoretical framework of this research work, with particular attention to Adler's Individual Psychology as it pertains to the development of the PLPP.

CHAPTER 3

THE THEORETICAL BASIS AND CONCEPTUAL FRAMEWORK OF THE STUDY

Introduction

Chapter 3 discusses the main psychological approaches, namely Humanistic and Individual Psychology, which constitute the theoretical framework within which the current research project is located. It then introduces the central constructs of Individual Psychology, such as the teleological approach with its main principles, specifically striving for superiority, and goal-setting along with self-determination, lifestyles and holism. Furthermore, the chapter addresses other related key concepts including those of inferiority feelings, life tasks, striving for power, striving for social interests, assets, compensation, courage, creativity, one's life-plan and basic convictions as well as fictional goals. Lastly, it attempts to indicate how and where the Personal Life-Planning Programme (PLPP) integrates and gives practical effect to the central constructs of Adler's psychological approach.

Psychological Approaches underlying the Personal Life-Planning Programme

The present research study, in which the Personal Life-Planning Programme (PLPP) is employed, primarily seeks to assist the Previously Disadvantaged Youth (PDY) in attaining optimal development and mental health by means of planned, goal-oriented, purposeful, and meaningful lifestyles. Thus, it adopts, as its bases, the humanistic approach to personal growth in general and Adler's Individual Psychology in particular. The basic humanistic thrust is that of striving towards self-actualization, which Adler identifies as striving for superiority, perfection, completion, self-realization, competence or mastery (Adler, 1950; 1980; Corsini & Wedding, 2005; Meyer et al., 2003). Different but complementary

motivations are behind the triggering of this positive striving in these respective cases.

The humanistic concept of self-actualization focuses chiefly on the maximum development of one's inborn potential (Meyer et al., 2003). Adler's idea of striving is instead rooted in the compensation for or perhaps the idealistic total elimination of one's perceived or actual weaknesses (Adler, 1968; Corsini & Wedding, 2005; Meyer et al., 2003). Adler's striving also focuses on the teleological, free and holistic way in which one 'strives' within one's phenomenal field - i.e. the personal world of one's experiences - and deals with life's tasks or problems (Adler, 1968; Corsini & Wedding, 2005; Meyer et al., 2003).

The perceptions of inferiority, one's life tasks, one's striving for superiority and lifestyles, in addition to one's related basic beliefs, creative ability, encouragement and personal assets, play a central role in Adler's idea of striving (Adler, 1968; Corsini & Wedding, 2005; Meyer, et al., 2003).

The quest for superiority constitutes one of the fundamental components and indeed the crux of Adler's overall teleological position (Meyer et al., 2003). Seemingly, finding a psychological position of worth in one's society by playing a cooperative and contributory part in its general wellbeing represents the ultimate goal of Adler's individual striving for superiority (Corsini & Wedding, 2005).

The Teleological Approach as the Basis for Goal-Setting and Life-Planning

The teleological aspect of Adler's theory, which together with its holistic counterpart characterizes Adler's approach as Individual Psychology, captures the essence of Adler's concept of striving for superiority (Adler, 1968; Osborn, 2001). Teleology denotes a state of being purposeful and useful in life; it exists to ensure that humans prepare for and adapt to future personal and environmental demands adequately and appropriately (Adler, 1968; Osborn, 2001). It holds that all human behaviour, in its different manifestations, proceeds in a unitary and integrated manner towards the satisfactory accomplishment of one's goals (Adler, 1968). To this end, Adler asserted that "No human being can think, feel, will,

dream without all these activities being determined, continued, modified and directed, toward an ever-present objective" (Adler, 1968, p.19). Teleology therefore presupposes the dynamic nature of all humans, i.e. their innate ability to change and to move freely in different directions depending on their chosen individual goals (Adler, 1968). A future utopian state, characterized by the absence of challenges or problems, fulfilled wishes and abundance of happiness, is one of the highest ideals of teleology (Adler, 1968).

The fundamental premise of this goal- and future-oriented Adlerian perspective embeds three interdependent and overlapping basic principles, namely the striving for superiority, goal-setting and self-determination (Adler, 1968; Meyer et al., 2003).

The Striving for Superiority Principle

This comprises the first and most fundamental principle of Individual Psychology (Adler, 1968; Ansbacher & Ansbacher, 1956; Corsini & Wedding, 2005; Meyer et al., 2003; Prochaska & Narcross cited in Osborn, 2001). According to these sources, it rests on Adler's humanist conviction that we all possess a natural tendency to perpetually strive for completion, perfection, self-realization, self-actualization, competence, mastery and superiority over our environment (Adler, 1968; Ansbacher & Ansbacher, 1956; Corsini & Wedding, 2005; Meyer, et al., 2003; Prochaska & Narcross in Osborn, 2001). It may also manifest itself as an idealistic desire by the individual for eternal life or even to subordinate God (Adler, 1980). Moreover, striving for superiority represents the supreme, most fundamental and partially conscious two-pronged purpose of all human functioning, which is in the interest of one's and/or others' welfare (Adler, 1968; Meyer et al., 2003). Adler's further portrayal of this striving as "an intrinsic necessity of life itself....the root of all solutions to life's problems" (Adler as cited in Meyer, et al., 2003, p.129) emphasizes its significance in Individual Psychology.

It essentially constitutes a unique individual's response to feelings of inferiority, life tasks and environmental demands (Adler, 1968; 1980). The uniqueness and

individuality of such a striving depends on the meaning one attaches to it as well as on one's unique lifestyle (Adler, 1980). Furthermore, though this meaning crystallizes at about age four, the striving for superiority itself is not definite; it is a dynamic, lifelong process, which manifests itself in multiple ways aligned to the diverse goals of the same or different individual/s' diverse goals (Adler, 1980). The intensity of the resolve to strive for superiority exhibits a direct relationship with the severity and duration of the inferiority feelings that one suffers and the nature and extent of the demands of one's life tasks (Adler, 1950). These feelings and life tasks need to be understood in more detail first, as they constitute the fundamental basis of striving for superiority and of the rest of Adler's work, which will be discussed in more detail later on in the chapter.

Feelings of inferiority

These refer to normal yet unobservable and unpleasant emotional states, which may be unbearable at times, evoked from childhood by the related perceptions (Adler, 1968; 1980; Meyer et al., 2003). Typically, these perceptions are formed in relation to one's potential, real or unreal personal constitutional weaknesses in comparison with the apparently superior attributes of other people - including parents and other adults - or other species (Adler, 1968; 1980; Meyer et al., 2003). Examples of these attributes include: size, height, strength, power, speed of movement and other competencies, skills and abilities (Adler, 1968; Meyer et al., 2003). It was in this sense that Adler claimed, "Men are the weakest of all creatures" (Adler, 1980, p.56). To add insult to injury, organ inferiority also plays a crucial role in the aetiology, or in the exacerbation, of feelings of inferiority (Adler, 1950; 1968). Rather like the constitutional attributes mentioned previously, any functional and/or structural defects in any system, organ or part of the body can also elicit such feelings by virtue of the negative perceptions that individuals are likely to form regarding organ defects (Adler, 1950; 1968).

Some adverse, demeaning, seemingly more superior or overwhelming relationships, environmental conditions and life's challenges, such as the conditions the PDY endured during and after the heyday of apartheid, may generate such feelings as well. Similarly, certain cultures and civilizations

predispose, precipitate and sustain these feelings by rendering individuals like children, women or other minorities dependent and helpless through imposing certain norms and laws, e.g. those of apartheid (Adler, 1968).

Because they constitute one's subjective observations and interpretations of reality, perceptions of inferiority are not always a true reflection of the actual state of affairs. Thus, they might be exaggerated, minimized, distorted and perhaps denied. Perceptions of inferiority are unstable and variable during early childhood but become definite and established later on. Once fixed, they unfalteringly direct the striving for superiority, other compensatory measures and eventually lifestyles (Adler, 1968).

Broadly, major character aspects such as optimism and pessimism colour one's perceptions of inferiority by evoking certain feelings. This determines the amount of courage in a person as well as the nature and direction of his or her striving for superiority. The make-up and scale of the said optimism and pessimism depend, in turn, on the meaning one attributes to one's inferiorities and life challenges. The meaning given to these life challenges may be either acceptable or flawed, to the extent that it is social- or self-interest-oriented respectively. Presumably, optimism will result in healthy feelings of inferiority, which may steer the striving in the direction of positive actions or of social interest. Pessimism, on the other hand, may lead to a striving for superiority in the opposite direction. Useful and useless lifestyles may result from the former and these scenarios respectively (Adler, 1968; 1980).

Healthy feelings of inferiority, characterised by optimism and courage, are primarily responsible for motivating individuals to strive for the highest goal of human existence, namely recognition and superiority or "omnipotence and God-likeness" (Adler, 1950, p.77), in its constructive forms including environmental mastery and social interest (Adler, 1968). Science, arts, culture, religion, technological advances, secure environments, and excellence, better and greater things in life as well as better and more novel solutions to human or life problems represent other beneficial outcomes of this striving. The main *raison d'être* for the said striving and its desired outcomes is to mediate feelings of inferiority by

eliciting a significant sense of security (Adler, 1968; 1980; Durbin, 2005). Adler asserted that:

To be a human being means to feel oneself inferior. The child comes to the world as a helpless little creature surrounded by powerful adults. A child is motivated by his feelings of inferiority to strive for greater things. When he has reached one level of development, he begins to feel inferior once more and striving for something better begins again which is the great driving force of mankind (cited in Durbin, 2005, p. 10).

In terms of the foregoing assertion, one can discern that feelings of inferiority seem to be responsible for optimal mental health, growth and development; that is, they are fundamentally invaluable to optimal human functioning (Adler, 1968). Furthermore, Adler maintained that it was because of these very feelings that “man developed foresight and precaution... and caused his soul to develop to its present state, an organ of thinking, feeling and acting” (Adler, 1968, p.30) (It should be noted that ‘man’ in this thesis should be taken to represent both genders). Considering the preceding reasons, Adler regarded the inferiority feelings that all of us experience as inherently healthy and therefore normal (Adler, 1968; 1980; Corsini & Wedding, 2005). Adler noted in this regard that “In almost all outstanding people we find some organ imperfection...their art and their genius was their own creation, not an undeserved gift of nature or inheritance...they strove and we are blessed” (Adler, 1980, p.248). Feelings of inferiority are permanent and so no one will finally attain superiority completely. Therefore, no one can literally attain complete mastery of his or her environment (Adler, 1980).

The manner in which one compensates for inferiority feelings informs the many and varied ways in which they manifest themselves (Adler, 1980). Largely, these feelings may force some people to capitulate to them by displaying submissiveness. Others may fool themselves by covering up their feelings in terms of arrogant or dominant attitudes (Adler, 1980). The majority of individuals may be realistic about these feelings and use them to their own advantage in terms of taking positive measures to rid themselves of their problems (Adler,

1968; 1980). They may even foster healthy or unhealthy competition with oneself, family, other people and other species (Adler, 1980). Compensation is discussed in more detail later on in the chapter.

Superiority and inferiority complexes, which are also explained later on, constitute the two major complications of unresolved feelings of inferiority owing to poor adjustment, incompetence or hopelessness in dealing with inferiority feelings, supported by related self-fulfilling convictions (Adler, 1980). Instead of dealing realistically with life tasks, individuals with these complexes are more preoccupied with ‘saving face’ in terms of being emotional, displaying fits of anger and aggression or being apologetic, feigning helplessness, withdrawing, complaining or bullying (Adler, 1980). Adler’s lifestyles are reflective of all of the above mechanisms compensating for feelings of inferiority.

Life tasks

The fundamental rationale for the existence of the quest for superiority and related lifestyles is to ensure that we not only overcome our feelings of inferiority but also meet the problems of living and existence. According to Adler, there are, in addition to perceived inferiorities, three main tasks that one has to grapple with or untangle oneself from in life (Adler, 1968; 1980; Corey & Corey, 2002). These “life ties” (Adler, 1980, p.5) or earthly givens comprise one’s occupation and friendships, in addition to love and marriage. He further contended that it is from these tasks and related restrictions that we derive original meanings for our lives in terms of purpose, worth and usefulness because they constitute our reality or phenomenal field (Adler, 1980). Furthermore, Adler argued that all of us are eternally striving to find the best possible responses to these life tasks at different stages of our lives in order to survive or to preserve and sustain ourselves as individuals and as a collective (Adler, 1980; Meyer et al., 2003).

These life obligations are interdependent and in the service of one another and mankind as a whole: one cannot fulfil them individually; meeting one of them not only necessitates, but also means partially meeting the others (Adler, 1980; Durbin, 2005). For example, for one to meet and sustain the needs for love and

marriage, one invariably has to learn to associate with other people and work for the family (Adler, 1980). To fulfil occupational needs one has to associate with others in terms of the division of labour or teamwork, and work for the family and the community (Adler, 1980). Adler stressed the significance of the interdependence of life tasks by contending that the highest achievement in this regard is to “be a good fellow worker, a friend to all other men, and a true partner in love and marriage” (1980, p.262). Satisfying these life challenges fully or partially, with the help of compensation, is essential for fulfilling our mental and community health as well as meeting our growth and development needs adequately (Corsini & Wedding, 2005).

Nevertheless, the complete performance of these life tasks is a pipedream because of the perennial character of all life tasks, the complex nature of the solutions required, human beings’ weaknesses and their short lifespan that militate against the generation of ideal and full solutions (Adler, 1980). In fact, a solution to one problem translates into a gateway for another problem and so the cycle continues, incessantly creating new and further opportunities not only for newer and better solutions but also for cooperation and contribution (Adler, 1980). Hence, Lewis Way pointed out that relying constantly on one’s creativity is essential for adequate and appropriate adaptation responses to life tasks (cited in Corsini & Wedding, 2005).

Elegant responses or “richer and fuller solutions” (Adler, 1980, p.56) to life’s imperatives should be more social- than self-interest-oriented. Communal logic, meaning and labour, as well as intensive and extensive courage, cooperation and contributions to common wellbeing should be the essential characteristics of such responses (Adler, 1980). In addition, owing to the interdependence of life tasks, elegant solutions should be comprehensive, by way of addressing not only one task but also others at the same time (Adler, 1980). Individuals who generate these types of solutions stand a better chance of resolving life tasks effectively and of being well adapted to the demands of life (Adler, 1980). Such individuals deal with life problems independently, promptly and effectively; thus they seldom have backlogs of unresolved problems that may render them social burdens (Adler, 1980), which therefore earns them useful positions in their communities.

The way in which individuals approach life tasks is reflective of their individual lifestyles (Adler, 1980).

Adlerians have identified two further life tasks. The first one is the spiritual, which has to do with one's relationship with God and the universe and the meaning of it (Dreikurs & Mosak cited in Corsini & Wedding, 2005; Ritchie, 2005). This religious perspective in Adler's approach is embedded in his assertion that "Individual Psychology makes good religion if you are unfortunate enough not to have another" (Rasey in Corsini & Wedding, 2005, p.60). The second task relates to dealing effectively with ourselves, denoting "the positive relationship with the "I" and the "me" as well as the "good me" and the "bad me"" (Corsini & Wedding, 2005, p.60). This implies a sound sense of personal coherence and stability or integrity as well as rationality.

On close examination, the previously-mentioned life tasks of Individual Psychology seem to represent five continuous and interdependent spiralling levels or manifestations of social interest (Adler, 1968; 1980; Corsini & Wedding, 2005). Love, at the inner circle, seemingly relates to the basic level of intimate relationship with oneself, with close and extended family members, as well as between two people and beyond. Love coupled with marriage is useful for the continuation, furtherance and sustenance of the human species as well as the preparation of future generations for cooperation with and contributing to humankind. Society expects people to marry and procreate in order to provide a continual supply of healthy, cooperative and contributing citizens and ensure sufficient numbers to guarantee safety. Furthermore, love and marriage are there to preserve the institution of marriage itself by preparing its offspring, through modelling and guidance, for future healthy marriages. Friendship, at the next outer circle, entails empathic relations with friends and community and is the oldest life task of all. This relationship translates into unity, which, together with sufficient numbers, is essential for the protection, survival and preservation of the species itself. It is also one of the prerequisites for the development of social interest (Adler, 1980). Social interest extends to include the healthy and mutually beneficial coexistence of people with fauna, flora and the cosmos (Adler, 1968; Meyer et al., 2003). Work implies a higher more expanded circle, representing a

compassionate give-and-take relationship with one's marital partner, and is essential in providing for the family. It literally means working for one's spouse and for the material support of the family. It also aids the solving of life problems, contributing to social usefulness, civilization, common wealth and therefore the growth and development of the species. Thus, it involves working for the good of humankind in general at both micro and macro levels (Adler, 1980). The outermost circle may extend as far as including the highest relationship, in the service of one's deity. As Nielsen (2005) sees it, a deity may represent the extent of the perfection or completion to which some people obsessively aspire. Nielsen (2005) contends that, to many, the spiritual aspect might be the end-need underlying the development of social interest. Nielsen cogently expresses this in his assertion that:

In many religions, God is considered to be perfect and omnipotent, and commands people likewise to be perfect. If we too achieve perfection, we become one with God in this way, we compensate for our imperfections and feelings of inferiority (2005, p.3).

Difficulties in meeting life tasks at different levels therefore imply problems with the development and maturity of social interest, which, from Adler's perspective, account for all human difficulties (Corsini & Wedding, 2005; Durbin, 2005).

The PLPP hopes to identify the typical perceptions amongst PDYs of the real or imagined inferiorities and life tasks that inform their lifestyles within the context of their developmental stage, adolescence, and of the apartheid legacy. These perceived inferiorities would then constitute targets for development, nodal points for striving or what Stein refers to as "fields of striving" (2005, p.1). Moreover, the PLPP seeks to explore and facilitate favourable holistic development and the expression of appropriate targeted striving, in terms of productive lifestyles, in the direction of the identified inferiorities and life tasks.

Striving for superiority

Adler perceives the quest for superiority, perfection or “Godlikeness” (Adler, 1950, p.7) as encompassing two ramifications, namely, striving for power or dominance on the one hand and for social interest on the other, depending on the quantity and quality of social feeling (Adler, 1950; 1968; Corsini & Wedding, 2005; Meyer et al., 2003). These represent two broad methods of dealing with one’s feelings of inferiority and life tasks, i.e. the self-centred and the community-centred way respectively (Adler, 1968; Corsini & Wedding, 2005; Meyer et al., 2003). By implication, one may correspondingly adopt either a self-serving or a community-oriented lifestyle, depending on the ruling ramification at any particular point in time.

Striving for power starts in childhood and is the function of an individual’s perceptions of unreal, potential or real constitutional inferiorities, as explained earlier on (Adler, 1968; Meyer et al., 2003). These perceptions engender a normal desire to grow, to become strong and courageous in order to meet one’s needs for safety, security, peace and harmony, but may develop into a mission to subordinate or dominate others and the environment at all costs (Adler, 1968). Thus, inferiority feelings may lead to one devising power-oriented goals and solutions, setting off the striving for power (Adler, 1968; Meyer et al., 2003, p.129). Historically, males are more prone to striving for power than their female counterparts (Adler, 1968). The traditional, cultural, customary, legal, moral and ethical influences that overemphasize and endorse masculine prowess, power, privilege and prerogatives are largely responsible for this state of affairs (Adler, 1968).

Crude striving for power normally manifests itself insidiously and subtly at first but may become overt over time, depending on the intensity of the perceptions of inferiority and the amount of community feelings present (Adler, 1968). The stronger the feelings of inferiority and the lesser the community feeling, the more observable the striving for power is likely to be. This striving can and may disguise itself in terms of more socially acceptable but false forms of behavioural characteristics, such as tenderness, compassion, friendship and love towards

other people (Adler, 1950). In other cases, the individual might seek power and control by accentuating his or her weaknesses in order to attract sympathetic attention and recognition in an overly submissive but manipulative fashion (Adler, 1968). That is, they “dominate by weakness” (Adler, 1980, p.17). On the contrary, the striving for power may actually result in observable difficulties in the development of social interest, if exaggerated, distorted or overwhelming enough (Adler, 1968). Such problems may include poor problem-solving capabilities, emotional and relationship problems, social/environmental remoteness, discouragement, and helplessness (Adler, 1968). In the worst case scenario, the quest is so overwhelmingly enormous that it continually generates pathological relationships and similar problems for the individual and others (Adler, 1950; 1968). As Adler put it, such a person “may flee from real life and compromise, by seeking life within life; if fortunate in art, but more generally in pietism, neurosis or crime” (Adler, 1950, p.8). At worst, it may even manifest itself as such a Godlike preoccupation with overpowering reality that the individual may perhaps lose contact with the very reality itself or become suicidal (Adler, 1950; 1980). These social interest problems clarify, to some extent, the high rates of crime, excessive religiousness and other peculiar behaviours of the PDYs and HDIs in general. All the above-mentioned examples of behaviour have power as their common unconscious end, contained in their secret or unconscious life-plan (Adler, 1950). Selfish power-related solutions to life’s problems are not everlasting (Adler, 1980).

Striving for social interest, on the other hand, represents an individual’s or group’s response to feelings of inferiority, as experienced by a person or a group with reference to other presumably superior persons or groups, the seeming vastness of life challenges and/or environmental demands (Adler, 1968; Meyer et al., 2003). Social interest, “social feeling” or “gemeinschaftsgefühl” (Adler, 1968, p. 31-32) therefore signifies a natural inclination to or concern about forming relationships and engaging in interactions which are beneficial to the common welfare of others. ‘Others’ would include one’s close family members, friends, fellow community members and beyond. Social interest is far more than just physical proximity or being in another’s company; it is primarily rooted in human cooperation at different levels - physical, emotional, intellectual, social and

spiritual - for the common good (Adler, 1980). Adler claimed in this regard that there is no human being without social feelings; they merely differ in the quantity and quality (Adler, 1980).

The most fundamental rationale of social feeling is particularly that, consistent with Darwinian thinking, man is too weak to face the demands and difficulties of nature and life alone (Adler, 1968). Thus, his survival depends essentially on the presence of a protecting community. This interdependence evokes a communal need to establish a strong protective group superstructure, for the present and the future, supported by well-developed intellectual, technological, cultural and other structures, capabilities or means (Adler, 1968; Meyer et al., 2003). The main objective of this superstructure embodies the "logic of communal life" (Adler, 1968, p. 120). Overcoming perpetual personal, social and life tasks or problems individually and collectively, by means of the separation or sharing of work for purposes of survival and the preservation of the collective, is the essence of such logic. Social-interest-based solutions to life's problems often leave a meaningful heritage in terms of useful social institutions, culture and other things for future generations (Adler, 1980). The most important spin-offs of the superstructure's pursuit of its objective by way of social-interest-based solutions include the unity, safety, security welfare, wellbeing and prosperity of the individual, the group, the larger community and the species at large (Adler, 1968; 1980; Meyer et al., 2003).

However, the development of social interest also serves to satisfy our needs for physical and emotional association, and the provision of livelihood and care for our children and loved ones on a lower and more personal plane (Adler, 1980; Durbin, 2005). Thus, social feeling not only directs all human relationships but it also serves as an instrument of the individual and community's "offense and defense" ultimately (Adler, 1968, p.28). The nature and extent of each individual's role and contribution in this exercise will determine his or her place, worth and significance in his or her community and the society as a whole (Adler, 1968).

The kind of social interest developed during the heyday of apartheid was self-serving and destructive. It was in the best interests of one group at the expense

of others; hence its adverse effects on both the perpetrators and the victims, and it should therefore be avoided at all costs (Hazlet, 2005). The same applies to the attempt at ‘civilization’ or the division of labour during the apartheid era, in terms of job reservation as an instrument of developing social interest (Adler, 1968; Hazlet, 2005). It was along racial lines, exploitative, for the good and welfare of whites and concerned more with their power and control than the genuine welfare of all.

Over time, for reasons such as apartheid or the natural evolution of social interest, formal and informal social instruments, tools and institutions of “justice and righteousness” (Adler, 1968, pp.30-32) come into being to facilitate and develop cooperation and contribution as well as to preserve civilization. These include laws, norms, mores, symbols and objects of respect and prohibition, superstitious beliefs, and rituals over and above education and religion (Adler, 1968; 1980). The development of concepts and processes such as speech, thoughts, reason, understanding, logic, ethics and aesthetics precedes the establishment of such tools and institutions (Adler, 1968).

However, the single most defining feature and function of a mature social interest is a high level of empathy, which is essential for the common understanding of issues, events, interactions and social phenomena (Adler, 1968; 1980; Meyer et al., 2003). Empathy, along with identification, provides a facility by means of which one is assisted in exercising sound judgment and decision-making about a particular present or future situation (Adler, 1968). It requires one to imagine oneself in another’s or in some other situation/environment, e.g. the PDYs socio-economic situation, in order to gain more intimate and current insights into the situation in question (Adler, 1968). Adler could not have expressed this more precisely than by asserting that we should attempt to “see with the eyes of another, to hear with the ears of another, to feel with the heart of another” (Adler, 1980, p.277; Adlerian Society, 2005, p.2). Therefore, for its full expression, empathy relies on the involvement of feelings, thoughts and perceptions in conjunction with such actions as anticipating, imagining, considering, assuming, evaluating and concluding how a present or future scenario might unfold and end up (Adler, 1968). Empathy and identification keep humans intimately in touch with

one another's situation as well as the entire universe, while differentiating them from other living species (Adler, 1968).

Varying levels or problems of empathy are consistent with correspondingly varying problems or levels of social interest (Adler, 1968). Individuals with immature or abnormally-developed social interest characteristically display lack of empathy, or concern, for their fellows, which is typical of criminal or antisocial behaviour (Adler, 1968). This might perhaps explain the high incidence of crime in some circumstances like those of the PDYs, which might be attributable to poor development of social interest because of the social deprivation consequent on apartheid and the perceived superiority of their white counterparts. The criminal element might not be in a position to empathize with the victims of their criminal acts. On the contrary, the criminals might claim that the 'haves' do not display enough empathy with the 'have-nots', therefore they have to be dispossessed of their belongings by any means possible.

Besides empathy, Adler put an existential emphasis on Individual Psychology in his interpretation that the true meaning of life lay in the development and expression of social interest (Adler, 1980; Corsini & Wedding, 2005). This found resonance in Rabbi Akiva's philosophy that "The greatest principle of living is to love one's neighbor as oneself" (Corsini & Wedding, 2005, p. 54; Adler, 1980, p.253). According to the latter philosopher and Adler, a fully-developed social interest, as expressed by carrying out life tasks, also constitutes a source of purpose, significance, usefulness and even sanity for most people's lives and defines man as a social being. Individuals with a mature social interest regard others as "mitmenschen" (Corsini & Wedding, 2005, p. 57), i.e. as fellow human beings and equals who yearn to contribute to the wellbeing of others (Adler, 1980). One's fellows stand a better chance of generating better and fuller solutions to life's problems if they share a sense of being equal to another than if they feel unequal (Adler, 1980).

Virtues and values such as responsibility, loyalty, frankness and love of truth arise out of the need for social interest and so does the development of character. Furthermore, Adler claimed that social feeling should be used as a standard for

measuring social values and making value judgements on all human actions or interactions (Adler, 1968; 1980). Thus, values and value judgements are socially acceptable to the extent that they promote social feeling or communal logic, i.e. social usefulness and the common good (Adler, 1968; 1980). Adler reiterated the existential significance of social interest in his assertion that “No adequate man can grow up without developing a deep sense of his fellowship in humanity and practicing the art of being a human being” (1968, p.32). This assertion also strongly resonates with the widely accepted African concept of Ubuntu (Broodryk, 2005; Teffo, 1994): in other words, that a person fully realizes his or her personhood in relation to other people. Accordingly, Ansbacher and Ansbacher (1956) contended that Adler regarded all life problems and all values as essentially exhibiting a social origin and nature. Moreover, it is because of Adler’s overemphasis on social interest that Corsini and Wedding (2005, p.53) refer to Individual Psychology as an “interpersonal psychology”. Durbin, also, seemed to accede to the existential viewpoint by stating, “Social interest enhances one’s intelligence, heightens his self-esteem, and enables him to adjust to unexpected misfortune. Social interest gives meaning and purpose to life” (Durbin, 2005, p.9).

However, Adler further argued that social feeling always prevents, attenuates or disguises the manifestation of the crude striving for superiority i.e. striving for personal power and domination (Adler, 1968).

Though social feeling is not hereditary, all humans possess the potential to develop it and such development ought to start at an individual level in the family, the school and beyond (Adler, 1968; 1980; Corsini & Wedding, 2005). The central objective of this training should be to assist the individual to be “a fellow man, an equal part of the whole of mankind” (Adler, 1980, pp. 261-262). It is crucial that individuals develop social interest intentionally, by means of training and exercise, even to the point of transcending and exceeding the boundaries of their individual potential, and their actual talents as well as capabilities (Adler, 1980; Meyer et al., 2003). However, such development is in direct competition with the striving for power and dominance (Adler, 1968). Apparently, striking a healthy balance between the struggles for power or self-esteem and striving for social interest or “other-esteem” is crucial for the achievement of optimal mental health

and the elusive complete growth and development (Corey & Corey, 2002, p.7). The predominant lifestyle that might result from this complex balancing of interests could in turn also influence how effectively one would deal with feelings of inferiority and with life's challenges.

The PLPP therefore pays significant attention to the development of social interest and the healthy striving for power among the PDY by means of certain group, school, charity, community-based and self-esteem-enhancing exercises and activities. Team-building exercises exemplify how this concept may be developed in interpersonal contexts at school, work and similar settings

The Goal-Setting Principle

This principle holds that human beings are naturally capable of formulating imaginary goals according to which they can structure and conduct their lives in the future. More specifically, it is a crucial, ubiquitous, wholly- or partially-unconscious capability, its onset being in childhood, which assists individuals to compensate for and negotiate their feelings of inferiority and life tasks in a proactive, structured and purposeful fashion (Adler, 1968; 1980; Durbin, 2005; Meyer et al., 2003).

Regarding the usefulness of this principle, Adler stated, as a law of behaviour, that "we cannot think, feel, will, or act without the perception of some goal" (1950, p.3). By implication, goal-setting governs the direction in which the striving for superiority and self-determination will unfold and in the process shapes the course of the resultant attitudes, behaviour or lifestyle. This is particularly the case because, as Adler stated, "nobody knows his own goal of superiority so that he can describe it in full" (Adler, 1980, p.58). Thus, goal-setting deprives the striving for superiority, as well as for self-determination, of its freedom and even randomness (Adler, 1968). That, in turn, orientates us and brings order and stability to the ostensible arbitrariness, unpredictability and therefore uncertainty of life itself (Adler, 1950; 1968). As opposed to causality, this principle renders human life more understandable, as captured in Adler's assertion that "the most important question is not whence but whither? ...In whither the cause is

contained" (cited by Ansbacher in Osborn, 2001, p.245). From the foregoing it may be seen that the goal-setting principle represents the crux of the future-oriented teleological approach.

Life-plan

Adler maintained furthermore that goal-setting is a prerequisite for the formulation of life-plans, which, in turn, determine one's character or constitute a prototype of one's lifestyle and subsequently the nature of striving for superiority (Adler, 1968; 1980; Durbin, 2005; Meyer et al., 2003). A life-plan therefore connotes an unconscious prototype or fixed mental arrangement of how and where one intends to expend one's striving for superiority as a compensatory response to potential, real or imaginary feelings of inferiority or life challenges (Adler, 1950; Durbin, 2005). In this regard, Adler maintained,

all psychical powers are under the control of a directive idea and all expressions of feeling, thinking, willing, acting, dreaming as well as psychopathological phenomena, are permeated by one unified life-plan (1950, p.6).

The nature and flexibility of one's life-plan and the extent to which one safeguards it is indicative of one's mental health, mental attitude or character type (Adler, 1950). An individual conceives his or her life-plan in childhood; it becomes so deep-rooted, and unconscious, that it is often mistaken for fate (Adler, 1950). Effective goal-setting can, if need be, bring about drastic changes in lifestyle because of its capacity to significantly influence individuals' life-plans and therefore perspectives towards life (Adler, 1950). Hence the researcher likens the PLPP to an exercise in assisting the PDY to determine or restructure not only their lifestyle but their own fate.

Fictional finalism, fictions and basic convictions as the basis for goal setting

Goal-setting is consistent with Adler's concept of "fictional finalism", which derives from Hans Vaihinger's Philosophy of the "As If" (Adler, 1950, p.8; Corsini & Wedding, 2005, p.60; Durbin, 2005, p.3; Meyer, et al., 2003, p.131). Fictional finalism denotes an imaginary end-state that exerts a powerful influence on one's current and future behaviour. It draws its potency from the fact that most individuals are naturally more interested in what the future has in store for them than by what happened and where they have lost out in their past. The expectations resulting from this future-oriented interest therefore induce people to act in pursuit of their ideals, or as if these ideals were in fact true and current. The supreme ideal in Adler's case is the unrealistic absolute or Godlike superiority, followed by a problem-free life (Adler, 1950).

"Fictions" (Adler, 1950, p.8; Corsini & Wedding, 2005, p.64), as products of fictional finalism, serve as imaginary charts that help us navigate the journey of life meaningfully, purposefully and with ease. They also constitute the wide variety of acceptable, half-true and false meanings that individuals attribute to their lives from childhood days, which crystallize at the age of 5 years (Adler, 1980). Fictions, therefore, influence how we appraise and perceive the world and ourselves, as well as the way in which we anticipate future outcomes. Because they bring some measure of order into our minds, Adler refers to fictions collectively as the "cognitive organization" (Corsini & Wedding, 2005, p.64) or "a stable scheme of apperception" (Adler, 1980, p.12); they are also products of our creative ability and imagination. This cognitive mindset is in fact a particular representation of one's life-plan (Adler, 1950). It is a conglomeration of key meanings and fictions, which manifests as character or personality (Adler, 1980). For Durbin (2005), fictions are neither working hypotheses nor dogmas because they do not have to be verified, and are not established, true beliefs; they are all fantasy-based. Lifestyle convictions therefore constitute assumptions, beliefs or fictions that govern how one conducts one's life in pursuit of one's goals. The primary fiction in Adler's context is that of striving for superiority, which displays both beneficial and detrimental aspects (Adler, 1950).

Adler contended that attempts at the full understanding of human functioning should start with gaining an insight into the contents of an individual's cognitive organization as well as into his or her assets or strengths (Adler, 1968; 1980; Corsini & Wedding, 2005). Likewise, goal-setting and lifestyle interventions are futile without addressing the related individual's fictions or basic convictions and assets. This is why Individual Psychology regards its interventions more as "motivation modification" than as symptomatic behaviour modification (Corsini & Wedding, 2005, p.67). Therefore, motivation modification represents an Adlerian approach to influencing human behaviour by targeting problems related to basic convictions, particularly basic mistakes, as well as assets and courage. It addresses the basic mistakes in terms of their aetiology, development, crystallization and related apperception formation, meaning differentials, the impact of meanings on life and most importantly by contextualized self-assisted restructuring of apperception (Corsini & Wedding, 2005, p.12). Memories, particularly from childhood, compared to dreams, provide easy access to original basic mistakes (Corsini & Wedding, 2005; Meyer et al., 1997). "Basic, great or big mistakes" therefore refer to the false, unworkable and self-defeating meanings individuals accord to their lives (Adler, 1980, pp. 10, 12) while personal "assets" denote an individual's potential and actual physical, psychological, spiritual and social resources, strengths or talents (Corsini & Wedding, 2005, p.72).

Key groups of basic convictions

Mosak (in Corsini & Wedding, 2005, p.64) distinguishes four key groups of convictions that may underlie goal-setting and lifestyles, namely the "self-concept convictions", the "self-ideal convictions", the "Weltbild" or world image convictions and the "ethical convictions". These respectively refer to beliefs, fictions or assumptions about who one is; what one has to be; the world and its demands on one; and what is morally acceptable or unacceptable (Corsini & Wedding, 2005). Discrepancies between, and among, these groups of fictions predispose one to different types of inferiority feelings (Corsini, & Wedding, 2005). Of note among such feelings is the "masculine protest" (Adler, 1950, p.16; 1980, p.276; Corsini & Wedding, 2005, p. 64), experienced by both men and women, arising from the incongruity between the self-concept and the self-ideal. In the former situation

men feel that they are not man enough and in these, women feel they are not as powerful as men are (Adler, 1968; Corsini & Wedding, 2005). This state of affairs often results from overvaluing the masculine role and associating it with power and dominance (Adler, 1980). Healthy constructive fictions exist, as well as unhealthy self-defeating ones, i.e. the “guardian angels or pursuing demons” of our lives in the context of meaning attribution (Adler, 1980, p.12).

Healthy constructive fictions consist of beliefs or affirmations that direct people's lives positively and help them to set proper goals and life-plans for the purposes of dealing effectively with current personal and life issues. The meanings attached to these fictions display a common and useful intent, whose main themes include love, cooperation, contribution, interest in others and common wealth (Adler, 1980). They may include such sayings as “honesty is the best policy” (Durbin, 2005, p.5), “where there is a will there is a way”, “perseverance is the mother of success” (source unknown) and many others. Durbin (2005) further stresses that healthy fictions play an important role in the development of ethics and aesthetics as well as value systems. The influence of fictions on lifestyles is noticeable when one considers beliefs in supernatural beings such as God who epitomize perfection, power and superiority to some (Nielsen, 2005).

As regards unhealthy fictions, five types of the most common unhealthy fictions also known as faulty beliefs, faulty lifestyle convictions or basic mistakes are generally identified. They consist of overgeneralizations, e.g. “life is unfair”, false or impossible goals of security, e.g. “I have to be accepted by everyone”, misperceptions of life and life's demands e.g. “I cannot cope with life”, minimization or denial of one's worth, e.g. “I am useless” and faulty values e.g. “I have to succeed by any means possible” (Adler as cited in Corsini & Wedding, 2005, p.71). Faulty lifestyles are, characteristically, the likely outcomes of these unhealthy fictions.

Basic mistakes are thought processes or ways of reading and interpreting a situation in such a manner that it will in most cases misguide one's striving for superiority and one's subsequent lifestyles (Adler, 1968; Corsini & Wedding, 2005; Meyer et al., 2003; Osborn, 2001). These mistakes contain private

meaning and significance and therefore revolve around self-interest and power or dominance (Adler, 1980). They relate to all the domains - i.e. physical, psychological and social - and translate into the negative perceptions, beliefs, values and principles that underlie maladaptive goal-setting and the attendant life-planning in real life (Adler, 1950; Corsini & Wedding, 2005; Meyer et al., 2003; Osborn, 2001).

Such mistakes or fictions are the products of a dysfunctional creative ability, flawed meaning attribution, or faulty learning (Adler, 1998; Corsini & Wedding, 2005). Faulty meaning attribution as the source of these fictions relates to perceptions associated with organ defects or deformities, childhood neglect and pampering (Adler, 1980). However, organ problems may be associated with both positive and negative fictions. Neglect on the other hand presents as fictions associated with little confidence in one's resourcefulness or competencies, accompanied by a false sense of incompetence and tendency to overestimate environmental demands, along with lack of trust, love and affection. Pampering instead is accompanied by fictions exhibiting such themes as a selfish, inflated and overvalued sense of entitlement or importance and egocentric life demands and expectations (Adler, 1980). It is important to note that lifestyle is not a direct function of the fictions but of compensation and training (Adler, 1980).

Fictional Goals

Fictional goals comprise imaginary expectations of how one's striving for superiority or life should unfold. From the previous discussion, it has become evident that fictional goals are the logical products of the imaginary fictional finalisms. More distinctively, Ansbacher and Ansbacher's (2005) interpretation of Adler's view is that goals exhibit five characteristics. That is, they are ultimately causally responsible for all psychological phenomena; they are subjective and unconscious products of one's creation; they are responsible for obtaining and maintaining personal integrity; they conceptualize one's worldview and are crucial for dealing effectively with the feelings of inferiority. That is, by knowing someone's goal/s you may tell with some measure of certainty the specific nature of the inferiority feeling he or she may be compensating for, the meaning he or

she has attributed to life and the final ideal which his or her striving for superiority concerns (Adler, 1980). Generally, goals make it possible for us to understand human behaviour and actions (Adler, 1968; Durbin, 2005). In this regard, Adler claimed that:

If we know the goal of a person, we can undertake to explain and understand what the psychological phenomena want to tell us, why they were created, what a person has made of his innate material, why he has made it just so and not differently, how his character traits, his feelings and emotions, his logic, his morals, and his aesthetic must be constituted in order that he may arrive at this goal. If we could infer the individually comprehended goal from the ornaments and melodies of human life and on this basis, develop the entire style of life (and the underlying individual law of movement), we can classify a person with almost natural-science accuracy. We could predict how a person would act in a specific situation (cited in Durbin, 2005, p. 7).

Adler went on to claim that goals are always present and constantly changing (Adler, 1968; Corsini & Wedding, 2005). Furthermore, he asserted that though different individuals have unique goals, they all display a striving for superiority over one's inferiority feelings, life tasks and environment as their common and most fundamental goal (Adler, 1968; 1980; Corsini & Wedding, 2005). Unambiguously, it seems, a well-developed social interest is the mother of all fictional goals, with guaranteed comprehensive positive outcomes to which every individual should be aspiring.

Adler believed, *inter alia*, that the creation of fictional goals comprises the primary factor in the compensatory mechanisms for dealing positively with feelings of inferiority and with life tasks (cited in Osborn, 2001, p.245). Thus, though feelings of inferiority appear to be the negative push or motivator behind a striving for superiority, fictional goals seem to constitute the positive pull factor, motivator or "natural law" which governs this striving (Adler, 1968). Adler (cited in Corsini & Wedding, 2005) elaborated further that, eventually, self-selected goals are

essential for satisfying our needs for communal usefulness, security and self-esteem.

From the foregoing, it seems clear that goal-setting and the attendant life-planning, in Adler's theory, play a crucial role in assisting individuals to 'master' their own destinies. In this regard, creativity evidently also plays a pivotal role in conceiving goal-oriented solutions. The importance of principles and values, and of fictions, with reference to creating the psychological environment conducive to goal-setting and life-planning also became evident. The PLPP pays due attention to lack of creativity in terms of assisting in the development and/or revision of the goals and values that keep the PDY forever trapped in an apartheid-related hopelessness and helplessness. It does so by bringing the self-defeating goals and the underlying fictions under conscious scrutiny, in raising the PDYs awareness of and insight into the constructive fictions and goals. Furthermore, the PLPP highlights the possibility of correcting the faulty learning underlying inaccurate, values, in the hope that the PDY will ultimately adopt the healthy values (Corsini & Wedding, 2005).

More particularly, the researcher presumes, in this study, that the bio-psychosocial problems in general and those of the PDY in this case, are symptoms of dysfunctional and/or maladaptive processes related to a confused, goalless, purposeless and meaningless way of living (Corsini & Wedding, 2005). He concurs with Adler, in terms of his strong teleological leaning, that individuals with such a way of living are discouraged and therefore characteristically present with four groups of goals. These goals that the PLPP also aims to deal with comprise "attention-getting", "power-seeking", "revenge-taking" and "declaring deficiency or defeat" (Corsini & Wedding, 2005, p.64). Furthermore, Adler likened such individuals to people trapped in a dark room and desperately struggling to exit from it, but in vain; these individuals need someone to illuminate the room for them so that they may find their way out (Durbin, 2005). The illumination involves goal-oriented training, education, counselling or therapy that will culminate in ideal lifestyles embedding realistic and useful life goals (Durbin, 2005; Corsini & Wedding, 2005).

The PLPP seeks to illuminate the PDYs way out of hopelessness, helplessness and dependency, by means of developing goal-directed life-planning skills. The conscious goal-setting involved in the PLPP might force the maladaptive goals that underlie the PDYs lifestyles to emerge out of unconsciousness, for the purposes of validity and reality testing against the new constructive goals. This will, it is hoped, offer the PDYs more insight into their own problems and facilitate the development of social-interest oriented goals and associated useful lifestyles leading to favourable growth and progress (Meyer et al., 2003).

The PLPP also seeks to establish the credibility of the previous claims, made more than a decade ago, regarding the “African concept of time” and of planning (Meyer et al., 2003, p.540). These claims purport to demonstrate, among other things, that Africans are generally bad timekeepers because they are past- and present-oriented in their approach to life, which compromises their work life particularly, in terms of time management, future planning and related productivity. The researcher is of the strong opinion that this claim is not as valid as it might have been previously, in the light of the significant number of blacks who own large companies or hold positions of responsibility where the ability to manage projects according to strict deadlines is so essential that these people would be ineffective and unsuccessful if the claim was in fact generally true. The researcher would like to believe, in line with Adler’s teleological position, that we all possess the potential for goal setting: we just have to develop it intentionally. Lack of time consciousness is not a genetic defect. The past context of apartheid, which practically denied the blacks opportunities to develop these and other basic life skills, should also be borne in mind.

In this regard the researcher strongly contends that the general laziness and lack of time consciousness amongst black South Africans are acquired and can therefore be unlearned and replaced with a desirable timekeeping ethic. The significant question to ask, from Adler’s perspective, should rather be: what purpose could this lack of timekeeping, as a character trait, be communicating? The most plausible answer might lie in the problems of striving for superiority, self-determination, goal-orientedness, compensation, courage, creativity or their

environment. Such problems might in turn be drilled down to the underlying basic convictions. Here Adler contended that:

The reason that there are character traits which are common for the whole family, or a nation, or a race, lies simply in the fact that one individual acquires them from another by imitation or by the process of identifying himself with another's activity (1968, p.163)

The Principle of Self-determination

This last but by no means least important principle suggests that self-determination is the key determinant of human behaviour, as opposed to genetic or environmental factors (Adler, 1968; Corsini & Wedding, 2005; Meyer et al., 2003). Adler asserts in this regard: "Every individual represents both a unity of personality and the individual fashions that unity, the individual is thus both the picture and the artist" (cited in Durbin, 2005, p.1). Durbin went on to qualify this assertion by claiming, "Therefore, if one can change his concept of himself, he can change the picture that he is painting" (2005, p.1).

For Adler, self-determination connotes the free will to make certain choices and decisions pertaining to life goals as well as to the related life-plans and lifestyles. Furthermore, self-determination assisted by our creative ability and the power of "as if" lends direction to our lives, behaviour and actions by helping us attribute meaning to, attach value to and make decisions about life phenomena (Adler cited in Meyer et al., 2003). This is particularly the case because Adler viewed life, per se, as neutral and meaningless (Corsini & Wedding, 2005).

The process of effective self-determination entails the following: Appropriate analysis and evaluation of the relevant situation or conditions, our potential, perceived or real inferiorities, life challenges and their circumstances; attribution of personal meaning and purpose to these; taking conscious responsibility for and control of addressing related challenges in terms of personal goal-oriented plans, and making the right choices regarding behaviours or lifestyles needed to implement the plans successfully; making predictions, controlling and finally

evaluating the outcomes of our lifestyles (Adler cited in Corsini & Wedding, 2005; Meyer et al., 2003).

Self-determination essentially gives us control over and responsibility for our attempts to overcome our inferiority feelings and fulfil our basic life tasks, namely love, work, communal relationships, spirituality and a sense of coherence/personal integrity (Corsini & Wedding, 2005; Meyer et al., 2003). It does so by governing the meaning, the purpose and the manner in which we choose to expend our striving for superiority. On this score, Adler stated, "We do not have to passively live out the plans that others have designed for us" (cited in Corey & Corey, 2002, p.31). Put differently, we can choose to channel our striving for superiority to boost our self-esteem and/or our other-esteem, or to promote power and/or social interest, respectively, or perhaps strike a healthy balance between the two (Corey & Corey, 2002; Corsini & Wedding, 2005; Meyer et al., 2003). Thus, this striving gives us untold power and freedom consciously to make vital choices and decisions that will determine our fate, i.e. whether to be the best that we can be or not, or to be good or bad (Mosak in Corsini & Wedding, 2005). It stands for selfless self-mastery. More generally, the self-determination principle essentially precludes the notion of predetermined general approaches to human problems (Meyer et al., 2003). Consequently the PLPP strives to assist the PDY to meet the fundamental requirements of self-determination and therefore self-mastery, so that they can make the right choices in their lives and follow them through.

Creativity

Striving for superiority, free will and these goal-setting principles fundamentally hinge almost entirely on the all-powerful creative ability which distinguishes humans from the other species (Adler, 1980). Specifically, creativity is the mental ability behind analyzing and interpreting one's situation, setting goals and generating options for achieving the said goals, and for choosing suitable solutions as well as evaluating the outcomes. Moreover, it actually determines the manner in which one proactively deploys and employs one's physical and mental potential, capacity and resources in meeting or exceeding the demands of

life (Corsini & Wedding, 2005; Meyer et al., 2003). In essence, it initiates and channels the striving for superiority and lifestyle in various directions. One's creative ability, therefore, is the secret behind avoiding, resisting and managing the adverse effects of the genetic and/or environmental factors (Ansbacher & Ansbacher in Corsini & Wedding, 2005). One might safely say that creativity determines the quantity, quality and impact of one's self-determination and the subsequent decision-making, goal-setting, life-planning and lifestyle.

Writing on the significance of creativity and self-determination, Adler asserted that "We are not victims of fate but are creative, active, choice-making beings whose every action has meaning and purpose" (cited in Corey & Corey, 2002, p.9). It is in this spirit that he regarded each individual as a potential "master of his own destiny" (Meyer et al., 2003, p.132) even though this goal is overambitious. Creativity is also implicated in determining the levels of an individual's courage in terms of whether his or her interpretation of the actual or imagined situation is accurate, distorted, optimistic, or pessimistic (Corsini, 2005).

Adler's accentuation of psychological factors such as teleological principles, particularly self-determination, and creativity qualifies his approach as more person-oriented or humanistic than deterministic and mechanistic (Meyer et al., 2003). This means that although Adler did recognize and acknowledge the predisposing and/or modulating role played by the deterministic and mechanistic (or biological and environmental) factors in influencing individual behaviour sufficiently (Corsini & Wedding, 2005), he relegated that role to the second order of importance.

It is implicit, in the context of Adler's work, that the PDY, too, can not only transcend their inferiorities and problems but also develop their abilities and talents, and be the best that they can be. They can attain this by exercising their creative capacity and competencies effectively, and making the right choices and decisions regarding life goals, life-plans and lifestyles. In this way, they will realize and appreciate that they are not helpless victims of the apartheid legacy, or of bad luck, being cursed, witchcraft or fate; neither are they God-forsaken. They are perhaps victims of their own lack of - or misappropriated and

inadequate - deployment of self-determination, goal-setting, creativity and/or courage in overcoming their inferiorities and life challenges, and in exploring and exploiting their talents in full. The PLPP strives to address this situation by raising the PDYs insight into these teleological principles and stimulating their creative capacity in terms of exercises to conceive constructive alternatives to their unfortunate circumstances.

Adler's teleological principles of self-determination, goal-setting and the quest for superiority are the pillars of self-mastery and constitute the cornerstones of the PLPP. The programme harnesses these principles in a proactive and holistic style so as to address the PDYs problems at grassroots level. It endeavours to cultivate the capacity, among the PDY, to be creative in devising goal-oriented life-plans, among other benefits, at the opportune moment, and in a more effective, direct and personal way, as opposed to a radical one-fits-all approach.

Compensation Mechanisms

From the Individual Psychology perspective, Adler presented teleology and its principles as a broad but most fundamental way of meeting the needs for security and adaptation related to the feelings of inferiority and one's life tasks (Adler, 1968; Corsini & Wedding, 2005; Meyer et al., 2003). In addition, he presented three specific ways of dealing effectively with these challenges, i.e. "compensation", "sensitivity" and "overcompensation" (Meyer et al., 2003). These compensatory mechanisms seem to comprise derivatives of the two major versions of striving for superiority, namely striving for social interest, and striving for power (Adler, 1968; Meyer et al., 2003).

Compensation in its basic sense involves the development or strengthening of another system, organ or part thereof, as a mechanism for offsetting real inferiorities and related harm in another system, organ or part (Adler, 1968). The real organ inferiority or "myelodysplasia" (Adler, 1950, p.307) may be physiological and/or anatomical. The inferior organ itself triggers the compensation process in order to attain the homeostatic human functioning and optimal integrity of the individual, such as that which occurs when a blind person

develops other senses in order to make up for poor or absent vision (Adler, 1950; Durbin, 2005). Adler contends further that compensation may happen within the organ itself, through other organs, through the psychological superstructure and/or by overcompensation (organic and/or functional). Thus, inferiorities may be “pure”, “compensated” or “overcompensated” respectively (Durbin, 2005, p. 25).

In the context of Individual Psychology, compensation refers to a healthy, constructive and social-interest-nurturing way of dealing effectively with inferiority feelings (Adler, 1968; Meyer et al., 2003). Sensitivity relates to any case where an individual becomes irrationally hypersensitive to and overly avoidant or defensive of her or his inferiorities; it neither harms nor promotes the common good (Adler, 1968; Meyer et al., 2003). Overcompensation denotes overreacting or doing more than is reasonably enough to counteract one’s weaknesses, focusing virtually all one’s compensatory efforts on self-interest, power and dominance (Adler, 1968; Meyer et al., 2003).

The key factor determining which of the three mechanisms one is most likely to resort to, is to be found in one’s attitude towards and the interpretation of one’s inferiorities, i.e. whether one denies their existence, downplays or exaggerates them, uses them as excuses for failure (pessimism), or regards and employs them as motivation to greater things and success (optimism) (Adler, 1968; Durbin, 2005). This, in turn, depends on the functionality of the creative ability and the cognitive organization of the individual, which determine the level of associated interpretative function (Corsini & Wedding, 2005).

Compensation in its broad and narrow sense operates in the service of effecting harmonious relationships and integration with oneself, others, the environment, fauna and flora, the cosmos as well as the deity and eventually social usefulness and common wealth (Adler, 1968). It is therefore essential in meeting the burden and challenges of life in general (Adler, 1950). According to Durbin (2005), compensation for our inferiorities occurs holistically at the bio-psycho-social interfaces and is allegedly also the location where the lifestyle-related striving for superiority is activated (Durbin, 2005).

However, if the above-mentioned striving for superiority and the above compensatory mechanisms fail, prolonged or excessive unresolved feelings of inferiority may result. Often, this failure results from lack of creativity and faulty cognitive organization, interpretation or learning (Adler, 1968; Corsini & Wedding, 2005; Durbin, 2005). Such a breakdown may lead to untoward consequences, particularly superiority or inferiority complexes, which actually stifle the healthy striving for superiority and the normal development of social interest (Adler, 1968; Durbin, 2005). These complexes allegedly constitute two diametrical manifestations of complicated feelings of inferiority, i.e. either exaggerated or overly minimized, leading to overcompensation and under compensation or lack of it respectively (Adler, 1968; 1980; Durbin, 2005). Superiority complex might lead to faulty lifestyles marked by, for example, acts of selfishness, dominance and uncooperativeness and inferiority complex to lifestyles with manifestations opposite to those of the former complex (Durbin, 2005).

Unlike the feelings of inferiority, which are inherently healthy as explained previously, the inferiority/superiority complex is overt and often suggestive of a pathological state of discouragement (Corsini & Wedding, 2005). The effective prevention and resolution of the last-mentioned undesirable complications rely completely on dealing effectively with perpetual perceptions of inferiority, and the related basic mistakes, of non-genetic and childhood-onset. These perceptions are non-genetic in that one is not born with them; instead, they are products of one's subjective creative self.

The PLPP holds that the key to an elegant compensation for the PDYs feelings of inferiority and finding a solution for their life tasks remains the structured goal-directed striving for superiority, characterized by a healthy balance between self- and social interest. The development of social interest, marked by a high degree of empathy at all levels, is one of the PLPP's high priorities. This will, it is hoped, foster the most desirable way of compensating for one's challenges with minimal complications in terms of inferiority complexes.

Courage

Seemingly, teleology and the compensatory mechanisms mentioned above are necessary but not sufficient for the successful attainment of one's goals. Adler asserted that dealing effectively with one's perceptions of inferiority and meeting life tasks successfully also demands that individuals muster enough willpower or courage, because life guarantees very few desirable outcomes (Corsini & Wedding, 2005). Broadly speaking, courage refers to personal determination, commitment, preparedness and eagerness to engage in high-risk behaviour in order to deal effectively with, *inter alia*, one's personal weaknesses, life's difficulties, adversity and/or uncertainty, in spite of possible or probable, undesirable difficulties or consequences (Corsini & Wedding, 2005). Eventually, courage is an essential ingredient for ensuring not only goal attainment but also sustainable happiness, personal satisfaction and perhaps common welfare (Corsini & Wedding, 2005). Here, Adler asserted that "an individual who goes through life with the right attitude will meet immediate success....he will keep his courage and will not lose his self-esteem" (Adler, 1980, p.249).

Courage, as Adler asserted, comprises another aspect of cooperation and constitutes a positive sign of good prospects for cooperation and self-confidence (Adler, 1980). Discouragement, on the other hand, signifies an observable and pathological lack of courage characterised by fear, an inferiority or superiority complex, social or mental problems (Adler, 1980; Corsini & Wedding, 2005).

By means of different motivational exercises, the PLPP hopes to assist the PDY in learning how to muster enough courage to overcome their own challenges and to adopt useful lifestyles. They also need to sustain the resultant gains.

Lifestyles

A lifestyle, according to Adler, denotes unique attitudes and behaviours that one develops in order to overcome one's past, present and future problems, particularly feelings of inferiority, life tasks and environmental challenges (Meyer

et al., 2003; Durbin, 2005). Therefore, it is the medium wherein the above-mentioned teleological principles find practical and behavioural expression.

Adler used such concepts as “a way of living”, “style of life”, “pattern of life”, “life-plan”, “life scheme”, “line of movement”, “unity of personality”, “individual form of creative activity”, “the method of facing problems” (Durbin, 2005; pp. 8,37) as well as “technique in living” (Adler, 1968, p.162) and others to refer to lifestyle. These definitions demonstrate that lifestyle is more involved, complex and comprehensive than some people make it out to be - to the degree that he referred to it as the “profoundest and most intricate creation” (Adler, 1980, p.58). The above definitions further illuminate the holistic nature of Adler’s approach to explaining human behaviour in general and lifestyle in particular. He almost equates lifestyle with personality (Durbin, 2005).

Put differently, lifestyle is the manifestation of an unconscious life-plan that one has developed from childhood, in response to one’s inferiorities and life challenges in one’s constitutional and social environments (Durbin, 2005). The outward expression of the life-plan takes on different configurations of character traits, suggestive of one’s attitude or approach towards, as well as relationship to, oneself, others, the environment, the cosmos, life in general and beyond (Adler, 1968). Thus, these different groups of character traits collectively constitute character, which then comprises the template for lifestyles. Thus, character is, contrary to popular belief, not hereditary or genetically determined (Adler, 1968). It is a goal-oriented quality, largely acquired through imitation of and identification with significant or ‘superior’ role models in the community (Adler, 1968).

Adler claimed that character development as such might unfold in two ways. It can develop normally, i.e. in a “straight line”, or abnormally, i.e. in a “diverted” or “modified” way, giving rise to different types of characters or templates for lifestyles (Adler, 1968, pp. 171-178): the “optimistic” and the “pessimistic” types respectively. Among other things, a positive, open, courageous, confident, free and fearless but cautious, assertive and hopeful attitude towards self, others, the environment and life in general characterizes the former and the opposite the latter (Adler, 1968, pp. 174-176). One may also identify the offensive or

“assailant” and the defensive or “defendant” types (Adler, 1968, pp. 176-178). The former displays violent, aggressive, hardened, brutal, hostile, proud and arrogant character traits and the latter the opposite, in all their actions, interactions and transactions (Adler, 1968). The following basic lifestyles are outcomes of the manifestation of one of the above character traits or different combinations of them.

Basic Lifestyles

Adler describes four basic lifestyles in Individual Psychology (Durbin, 2005; Meyer et al., 2003), which may be broadly classified as useful or useless as opposed to good or bad or right or wrong (Corsini & Wedding, 2005):

The well-adjusted lifestyle

Also referred to as the “active constructive lifestyle”, it involves a scenario where an individual naturally tries to set goals and seeks positive solutions to tackle her or his own weaknesses and life tasks (Meyer et al., 2003, p.134). His or her striving and solutions to life’s tasks are often mutually beneficial to self, others, society, the environment with its animate/organic and inanimate/inorganic objects and the universe as a whole. Cooperation, respect, trust and empathy, suggestive of well-developed social interest, primarily characterize his or her actions, reactions and interactions. Individuals with this lifestyle also often use compensation as their default adjustment mechanism or as a natural, unconscious defensive reaction or behaviour that comes to their rescue when they confront a particular challenging or disconcerting situation. Their approach to problem-solving is task-oriented and based on common sense and welfare. This style is suggestive of optimal development from Adler’s perspective. It is, for example, characteristic of community leaders.

The getting lifestyle

This lifestyle, also known as the “passive constructive lifestyle” (Meyer et al., 2003, p.134), signifies a situation in which individuals demonstrate a modicum of

interest in community affairs. However, typically, they want to obtain everything through other people for nothing. Possibly, they use their inferiorities as excuses for not being able to achieve certain life goals or meeting certain obligations. They may possibly suffer from an inferiority complex. Furthermore, they are highly group-dependent and considerably deficient in autonomy and creativity.

The dominant lifestyle

This is also termed the “active-destructive lifestyle” (Meyer et al., 2003, p.134) and is associated with individuals who are driven, more often than not, by a power-lust and who seek self-serving solutions that serve to suppress, control and dominate others. This style characterizes the so-called superiority complex, the function of which is to mask one’s own unacknowledged inferiorities. These individuals display self-centred problem-solving styles, based on their private interest or welfare. Their lack of concern with the welfare or well-being of the society distinguishes them as antisocial. They possibly use overcompensation as an adjustment mechanism.

The avoidant lifestyle

This style is also named the “passive destructive lifestyle” (Meyer et al., 2003, p.134) and is indicative of individuals who tend to avoid every opportunity to make any decision. They are irresponsible and not keen on social issues. They possibly employ sensitivity as a defence, or it may be a natural unconscious reaction or type of behaviour that comes into action when they are facing challenging, overwhelming or threatening situations. The ensuing defensive response is to be seen in manipulative or passive aggressive behaviour, which serves to control and influence others. They are probably also in denial of their inferiorities.

A useful lifestyle ideally should deliver psychologically healthy or normal individuals who, according to Corsini and Wedding (2005), will display a distinct set of characteristics. These include mature social interest, high levels of commitment to and responsibility for life and its tasks; a confident and positive

approach towards life tasks and problems; a high sense of empathy, affiliation and community involvement; integration of one's weaknesses and recognition that such weaknesses do not determine social acknowledgement and approval. Such people are capable of embracing values that are in the best interests of the common wealth even though they may be in conflict with the predominant culture (Corsini & Wedding, 2005, p.66). They also display good relationships with themselves and others; they are in control of their own destiny and are eventually prepared to take risks; they are generally "confident, courageous, secure – and asymptomatic" (Corsini & Wedding, 2005, p.69).

Adler blames the development of self-defeating lifestyles on three childhood conditions: physical inferiorities, neglect and pampering (Durbin, 2005). Racial discrimination and socio-economic neglect brought about by adverse circumstances, e.g. apartheid, may also have resulted in the PDY developing self-defeating lifestyles (Adler, 1968).

It is likely that the majority of the troubled PDY are experiencing all of the above lifestyles, or perhaps a particular common lifestyle, but not the well-adjusted active constructive type. These lifestyles result in poor handling of their inferiorities, life challenges and environment, which in turn could lead them in undesirable, meaningless and unproductive directions.

An individual's lifestyle affects all human processes. However, a faulty lifestyle is not a lifelong curse. One can and may still change it if need be, by, for example, analyzing, revising and reviewing one's goals as contained in one's life-plan and the underlying convictions (Durbin, 2005). Adler asserted in this regard that "with a change of goal, the mental habits and attitudes will also change...and the new one fitted to [the individual's] new goal, will take place" (Adler, 1968, p.64). This is the main thrust of the current research project and of the related PLPP. Furthermore, the PLPP has attempted, as far as possible, to capture, reflect and address the complexity of a lifestyle in the spectrum and variety of its activities.

This research project and the PLPP aim to help the PDY identify their most common and individual undesirable lifestyles, as well as their underlying

misperceptions or basic mistakes, faulty conclusions and anticipations. It also seeks to assist the PDY in analyzing and interpreting the effects of the said lifestyle in moving through life and grappling with their inferiorities and the five life tasks, and then to facilitate their migration to a well-adjusted lifestyle (Corsini & Wedding, 2005). The researcher hopes to attain this goal by helping the PDY identify their social standing, stemming from their family, experiences at school, among their peers and in the community, and early recollections leading to inferiorities and life problems, among other things, and then devise goal-oriented life-plans to address these. Furthermore, he intends to approach this particularly within the context of the PDYs developmental stage and the apartheid legacy. The PLPP also strives to assist the PDY to muster enough courage and hope so as to forego useless lifestyles in favour of useful ones, in order to sustain the positive behavioural change.

Adler's Holistic Approach to Human Behaviour as a Basis for the Personal Life-Planning Programme

Although Adler accorded prominence to the psychological aspect as the primary driving force behind the purposeful striving for superiority and lifestyles and therefore of human behaviour, he was evidently an ardent proponent of the whole-person approach (Adler, 1950; Corsini & Wedding, 2005). Adler was one of the indisputable pioneers of the holistic but individualized preventative interventions to psychosocial problems (Adler, 1998; Corsini & Wedding, 2005). He followed in the footsteps of forerunners of the holistic perspective such as the German Ganzheit and Gestalt psychologists along with the former South African Prime Minister, Jan Smuts, who coined the term "holism" (Meyer et al., 2003). This concept advocates the study of a human being as a unit which functions as an integrated whole. Adler held the firm presumption that an individual functions as an integrated unit; hence his very earliest assumption of "the unity of the individual" (Adler, 1950, p.2). For Adler, the unity of human functioning renders individuals unique concerning their feelings of inferiority, pursuit of superiority, life goals, life-plans, lifestyles as well as growth and development (Adler, 1950; Meyer et al., 2003). Accordingly, he branded his approach "Individual Psychology" in acknowledgement of the unity, coherence and uniqueness of the

personality and human functioning in question (Adler, 1998, p.125; Corsini & Wedding, 2005; Meyer et al., 2003).

Subsequently, he asserted that the best way to describe and understand human functioning as well as personality is to examine it as a whole and not by means of discrete, reductionist structural, dynamic and/or developmental parts in isolation (Adler, 1950; 1968; Meyer et al., 2003; Ritchie, 2005). Conversely, only by understanding the whole can we have a better understanding of its individual parts (Adler, 1950). Furthermore, he avoided the use of dichotomies such as conscious-unconscious, body-mind, approach-avoidance and ambivalence-conflict in his approach (Corsini & Wedding, 2005). Adler's primary concern was to understand how the individual can deploy, employ and integrate these structures, dichotomies and parts so that they may all work harmoniously together in the best interests of the individual's achievement of goals and modification of lifestyle (Corsini & Wedding, 2005). To this end, Corsini and Wedding were accurate when they claimed that: "all part functions are subordinate functions of the individual's goals and style of life" (2005, p.53). In other words, all human parts and systems should work together to form a behaviour that is reflective of one's life goals and life-plan (Adler, 1950).

In reaction to Kurt Lewin's proposal that human behaviour was the result of the interaction between a person and the environment, Adler insisted that Individual Psychology and the concept of holism, as they relate to human functioning, possess a broader sense and context (Adler, 1968; Corsini & Wedding, 2005; Meyer et al., 2003). Adler expanded on Lewin's viewpoint by having Individual Psychology examine and treat an individual in the context of his or her constitutional attributes and social environment (Meyer et al., 2003). That is, to regard an individual as, *inter alia*, a social being (Adler, 1968). This approach suggests that, though we need to regard an individual as a functional unit in order to understand him or her, we cannot understand the person fully without considering his or her interpersonal and social contexts and the way he or she interacts and moves through these environments (Corsini & Wedding, 2005). In fact, Adler's key concept of feelings of inferiority cannot be valid without reference to an individual's psychological, physical and social environments

(Adler, 1968, p. 18). Hence Ansbacher and Ansbacher (Durbin, 2005, p. 23) have claimed that:

Inferiority is a relative concept, relative to the environmental demands, to the total situation. In this way, outcomes previously understood as due to independent agents are now seen as the result of the interaction of forces... the organism, and the physical environment, the organism and the social environment, the separate organs with one another, and the body and mind.

The social environment first takes shape in an individual's interactions with his or her immediate family from childhood (Adler, 1968; Ansbacher & Ansbacher in Durbin, 2005; Corsini & Wedding, 2005; Meyer et al., 2003). These interactions are in terms of the family constellation, i.e. relationships with parents, siblings in their birth order and other extended family members. The social environment extends further to include friends, co-workers, the community, society, the human race as a whole, fauna and flora, the cosmos and divinity (Adler, 1968; Ansbacher & Ansbacher, 1956; Meyer et al., 2003; Nielsen, 2005). The constitutional milieu, however, entails inherited and/or acquired physical and/or organic defects (Meyer et al., 2003). Adler's focus on the constitutional domain, particularly organ inferiority, has diminished significantly over time (Corsini & Wedding, 2005). Adler increasingly accorded primacy to the psychological component or the psychic organ over the others, particularly the creative self, as a key determinant of human functioning in the psychological, physical and social interactions (Corsini & Wedding, 2005; Meyer et al., 2003). He asserted that one's cognitive organization (Corsini & Wedding, 2005, p.53), mediated by the psychologically based creative self, interacts with various aspects of one's social and constitutional environments to give expression to the uniqueness of one's personality - including her or his physique, strengths, weaknesses and lifestyles (Adler, 1968; Meyer et al., 2003). According to Adler, these interactions link very strongly with the fluid and unpredictable nature of human behaviour. The psychic organ is important for interpreting, forming and integrating the perceptions of our world of experience. However, together with the assistance of empathy, imagination, fantasy and memory, an individual's five sensory modalities play a

crucial role in gathering information from the internal and external environments. This is essential for the formation of integrated and harmonious human-environment interactions and relationships (Adler, 1968).

In this study, the PLPP approaches the PDYs problems holistically with reference to their constitutional, psychological, and social contexts – hence it adopts a BPS model (Engel, 1977). It particularly considers the comprehensive and multi-levelled, apartheid-engendered, alienation and deprivation which the PDYs survived. The programme therefore generally regards the PDYs challenges as of a bio-psycho-social nature, flowing from their difficulty adjusting to the apartheid legacy, which manifests itself differently for every individual youth. The PLPP therefore adopts a holistic and yet individualistic approach to these problems - hence the adjective ‘personal’. Holism in this programme encompasses eight domains or fields of striving: the physical; the psychological - which includes the intellectual, emotional, and conative (motivational); the social - which includes relating, learning and earning - and the spiritual. In this way the growth and development of the whole person is facilitated (Stein, 2005).

Additionally, the researcher, in line with Adler's views, presupposes that the PDYs so intensely seek a striving for superiority and perfection because of their peculiar inferiorities and environmental challenges. This pursuit of supremacy ensues, singly or in combinations, in the eight domains of striving just referred to. It expresses itself differently in the PDYs unique lifestyles. The PLPP hopes to help the PDY identify their peculiar inferiorities in these domains and to determine how best they envisage overcoming them, in order to unleash the full might of their healthy multidimensional striving for superiority. In the process, the researcher hopes that productive lifestyles, characterized by mature social interest and leading to optimal health, as well as growth and development, will result.

Conclusion

From the above discussion, it should be clear that the Humanistic approach and Individual Psychology constitute the main theoretical pillars of this study. However, Individual Psychology comprises the specific conceptual framework for the PLPP in particular. The rationale for the choice of these approaches was also elucidated in the discussion. The main concepts of Individual Psychology were highlighted and, explained, and their integration into the PLPP was pointed out. The most important of these included teleology with its main ingredients, i.e. striving for superiority, goal-setting and self-determination, compensation, courage and lifestyles. The researcher explained how these concepts profile a person as a holistic, creative, responsible and 'becoming' individual, moving towards fictional goals within his or her phenomenal field (Corsini & Wedding, 2005). The main objective of this movement, namely, to attain superiority for the good of the person and for one's fellow human beings, was highlighted. The barriers, namely feelings of inferiority and life tasks, that individuals are required to negotiate in pursuit of their goals, were also examined. The researcher also discussed life planning and lifestyle as essential vehicles and tools for effecting the necessary striving as well as for resolving the feelings of inferiority and tackling life tasks. He identified adequate and appropriate creativity and courage as the main prerequisites for the lifestyle to gain the potency and follow-through needed to deliver the desired effects, and offered an explanation of how Individual Psychology adopts a holistic, teleological and person-oriented approach in examining and explaining human behaviour. Attention was also given to the extent to which the PLPP could impact on the Previously Disadvantaged Youth's (PDY) lifestyles. In view of the PDYs past socio-economic and other deprivations, the end objective of the PLPP is to facilitate optimal growth and development as well as mental health.

CHAPTER 4

THE PERSONAL LIFE-PLANNING PROGRAMME

Introduction

This chapter offers an overview of the historical roots of the Personal Life-Planning Programme (PLPP) and addresses gaps in research regarding youth programmes in general and Adler's research in particular. The researcher also outlines the nature of PLPP and its relationship with the main objectives of Individual Psychology. He further shows how these objectives inform the PLPP's vision, mission, objectives, goals and values as well as its activities. Finally, the chapter delineates the PLPP's implementation without going into the details of its activities, as these are contained in the PLPP workbook provided as Appendix A.

Previous Research Concerning Youth Development Programmes and the Conception of the Personal Life-Planning Programme

There is a considerable amount of literature that refers to research on programmes specifically targeted at youth development abroad, but very few items refer specifically to Adler's Individual Psychology. The state of affairs is even worse in the local situation. Even though a few research projects have been conducted in this regard, little has been done in terms of the issues concerning the PDY. Furthermore, there is no record of research ever having been carried out into Adler's work on the African continent and in this country, and none specifically on the PDY. Thus, one of the primary aims of the present study and the PLPP is to address these gaps, however limited the attempt might appear to be.

Research on Youth Development Programmes in General

On the international level, Spear and Kulbok (2001) conducted an extensive literature search of carefully selected articles authored between 1984 –1994 dealing with the subject of youth development and related research. The most prominent findings, along with the shortcomings that the PLPP seeks to address, are highlighted below.

The Most Common Focus Areas

Though the majority of the programmes studied concerned prevention and promotion, few focused on health-related interventions. The PLPP addresses this gap to some extent, since it is inherently interventional and didactic in nature.

The Most Frequently Studied Theoretical Models

Social-Cognitive Theories happened to be the most commonly studied theoretical models in the majority of the previous research projects. Of these models, Bandura's Self-Efficacy and the Rotter's Locus of Control Theory, Jessor's Problem Behaviour Model, Ajzen and Fishbein's Theory of Reasoned Action, the Health Promotion Model and Rosenstock's Health Belief Model proved the most popular. The Humanist perspective has been particularly neglected, let alone Adler's Individual Psychology. The PLPP has adopted the last-mentioned theories as its departure point, as reflected in the previous chapter.

The Most Commonly Studied Behaviours

The most frequently studied behaviours included nutrition, exercise, hygiene practices, the use of seatbelts, testicular and breast examination, sleeping patterns, alcohol, drug and tobacco use, as well as sexuality and utilization of contraceptives. These studies paid little attention to theoretical constructs such as social interest, striving for superiority and life skills in general, which constitute the PLPP's main theoretical focus.

The Types of Lifestyles Researched

Some extensive research was conducted on lifestyle as a concept. However, the operational definition of lifestyle was based on a physical health perspective, rather than defined in Humanist or Adlerian terms. Lifestyle in non-Adlerian language entails diet, exercise, sleeping patterns, sexuality and personal relationships. Adler regarded the concept of lifestyle chiefly from a psychological viewpoint, as the unique way in which the striving for superiority takes effect in a compensatory response to feelings of inferiority and life tasks (Meyer et al., 2003; Corsini & Wedding, 2005). The PLPP adopts a holistic attitude in its approach to lifestyle, as indicated in the previous chapter, which integrates both the physical and the psychosocial approaches to this subject.

Study Designs

Virtually all the study designs in the previous research studies were mainly non-experimental and cross-sectional, using descriptive and inferential statistics. Few, in fact only two, of the studies were qualitative, displaying unclear findings but no reference to the analysis thereof. Consequently the current research study hopes to address the dearth of qualitative research in the field of youth development by means of the PLPP.

Factors or Variables Studied

The factors most often studied were as follows, in their order of importance: socio-demographic (especially gender, age, family structure and ethnicity), cognitive-affective (especially in relation to academic performance, competency and behavioural consequences), family/peer pressure, psychological factors (e.g. self-esteem, locus of control and self-efficacy), and physical (especially weight and blood pressure). Not much attention was devoted to the psychosocial factors, e.g. self-mastery, courage, creative ability, self-defeating beliefs and related perceptions underlying these behaviours; hence the current study and the PLPP do focus on these factors.

The Most Common Recommendations

Most of the recommendations appealed for further qualitative and/or longitudinal research into adolescent health or developmental issues and related interventions, undertaken from multi-ethnic or cultural perspectives. Developmental issues include autonomy or self-reliance, personal beliefs and values, decision-making and self-actualization (Spear & Kulbok, 2001). This inquiry will address the majority of these recommendations, from the Humanist and particularly the Adlerian viewpoint. This study also considers the PDY as comprising diverse ethnic groups stemming from a non-Western culture.

On the local scene, relevant qualitative developmental research was performed by Rapmund (2000) on previously disadvantaged students. The most important aim of Rapmund's (2000) work was to enhance the student population's capacity to perform better academically. However, it was carried out from a post-modernist and social-constructionist point of view. Whereas Rapmund's project was levelled at the deconstruction of the "dominant subjugating and blaming narratives" (2000, p.333), the current study is aimed primarily at the restructuring of self-defeating lifestyle beliefs or basic mistakes. This study also, in line with Rapmund's recommendations, attempts to address the socio-cultural and socio-political aspects perpetuating negative beliefs and is undertaken by a male researcher originating from the same background as that of the research participants.

Research on Adler's Work including Development Programmes

According to Aiken, Hjelle and Ziegler, Maddi, and Rotter (in Meyer et al., 2003), Adler's theory has not been empirically researched, to a large extent. Assumptions abound that the reason for this scant research is most likely the broadness and vagueness of Individual Psychology's fundamental constructs - especially lifestyle and social interest (Corsini & Wedding, 2005; Meyer et al., 2003; Ostrovsky, Parr, & Gradel, 1992).

The few studies that have put Adler's concepts or constructs to the test, in contexts similar to that of the present study, have focused mainly on social interest and children's development programmes in schools. These studies were also conducted some time ago (Corsini & Wedding, 2005). Other studies investigated the relationship between family constellation and personality in addition to the relationships between birth order, particularly that of first-borns, and success at school and in general, as well as intelligence level, dependency and career choices (Meyer et al., 2003). Further studies examined the effects of the development of inferiority feelings and how these effects relate to the aetiology of behavioural disorders (Ackerson, Kramer & Hays in Gupta, 1996). Gupta (1996) in turn, investigated, specifically, the relationship between inferiority feelings and adjustment problems. The present study seeks to investigate the validity of Adler's main concepts, particularly lifestyle in relation to striving for superiority, inferiority feelings, life tasks and courage, from a non-Western perspective, thereby addressing some of the research gaps noted above.

The Nature of the Personal Life-Planning Programme

The Personal Life-Planning Programme (PLPP), as already indicated in the first chapter, is a multi-purpose tool for life planning skills development and research i.e. it is employed for didactic, methodological or data collection, ontological and epistemological purposes. Its didactic nature will emerge in terms of Adler's Growth Model (Corey & Corey, 2002) and in the PLPP's implementation phase, while its methodological or data collection aspect will materialize in Chapter 5. Furthermore, its ontological character or "the nature of reality to be studied and what can be known about it" namely lifestyles and life-planning, will materialize in Chapter 6 (Terre Blanche, Durrheim & Painter, 2006, p. 6). Its epistemological disposition or how the researcher relates to knowledge i.e. analyzes and interprets the findings will in turn emerge in Chapter 6 as well as in Chapter 7 when drawing conclusions (Terre Blanche, Durrheim & Painter, 2006).

Adler's Growth Model as the Basis for the Personal Life-Planning Programme

Adler's Growth Model underlies the life skills development function of the PLPP. Corey and Corey (2002) presented a lucid synopsis of Adler's Growth Model in terms of four fundamental goals. The first entails facilitating growth and development that will lead to individuals becoming the best that they can be in their phenomenal field. The second goal has to do with providing direction that will help individuals meet their personal challenges and certain specific life tasks successfully. The third involves helping individuals to change their unrealistic assumptions or beliefs about life and its challenges. The last goal deals with offering encouragement to individuals who feel hopeless, helpless and/or incompetent to confront and deal effectively with life's challenges.

These goals, as well as the broader theoretical background provided in the previous chapter, make up the cornerstones of the PLPP. Furthermore, they inform and translate into the PLPP's vision, mission, values and interventions as outlined below (an abridged version of the PLPP is attached as Appendix A).

An Outline of the Personal Life-Planning Programme

Flowing from Adler's Growth Model and its broader theoretical background, the PLPP has set itself the following vision, mission, values, goals and interventions:

Vision

The main vision of this programme was to see the previously disadvantaged youth leading realistic, goal-oriented, purposeful and meaningful lifestyles, characterized by encouragement, self-mastery, creativity and social interest.

Mission

The philosophy of the PLPP was that by attaining the lifestyle described in the vision the PDY will be able effectively to manage and transcend the life tasks and

challenges presented by their unique developmental stage and unique circumstances. Such a lifestyle would also ultimately translate into effective self-mastery, environmental mastery, self-help and the maximization of their full potential, all in the best interests of both the individual and of the common welfare.

Objectives

The PLPP hoped to facilitate the achievement of the above vision and mission by assisting the PDYs to improve, employ and deploy the following key Adlerian attributes in particular:

Self-mastery

Encouragement

Creativity and

Social interest

Goals

The above-mentioned objectives also informed the goals of the PLPP, which its participant PDY should be able to display in the end. Those goals included to...

- create a vision of the ideal state of life which they wish to attain, juxtaposed with the vision of the worst state of life in which they are most fearful of finding themselves.
- formulate a mission or rationale underlying the above superior state of life to which they aspire.
- create the ideal state of being in which they have to be, in order to attain their vision and mission successfully, and to do this in terms of smaller visions and missions in the eight areas of striving depicted in Figure 4.3 (The Life-Wheel) on page 98.
- create a broad vision of the ideal adaptive lifestyle as well as lifestyles in relation to the eight areas of striving/life-wheel that they should lead in

order to attain their bigger vision and mission together with smaller visions and missions successfully. They should juxtapose the ideal lifestyle with the lifestyle they are most fearful of leading as illustrated in Figure 4.2 on page 97.

- identify, recognize and acknowledge their personal resources, strengths or assets that can serve as a foundation for adaptive lifestyles and the maximization of the attainment of their visions and missions.
- identify, recognize and acknowledge their weaknesses or inferiorities, maladaptive coping-styles and related perceptions, basic mistakes and lifestyle convictions that they must overcome in order to succeed.
- set realistic, purposeful, self- and other-enhancing life goals deriving from the identified vision, mission, strengths and weaknesses on the basis of their creative ability.
- create effective and constructive strategies and tactics based on adaptive compensatory mechanisms, in order to attain the aforementioned goals competently, confidently and successfully by applying their creative abilities.
- formulate holistic, realistic, purposeful and meaningful personal life plans informed by the above vision, mission, life goals, strategies and tactics: plans that will direct them towards effective management of their life tasks (spiritual, work, society, sex and personal coherence), their developmental tasks and the demands and problems of daily living as well as maximizing their internal and external resources.
- mobilize adequate courage based on positive beliefs, values, principles, faith, passion and compassion regarding their goals, in order to implement their life-plans in a disciplined and sustainable fashion. In addition, to sustain the desirable lifestyle changes resulting from the programme with

single-mindedness of purpose, even in the face of adverse factors or circumstances.

- attain the ultimate goals of striving for superiority, namely self-mastery, encouragement, creativity and social interest/self-realization/ and therefore higher purpose, as demonstrable in their modified lifestyles.

Values

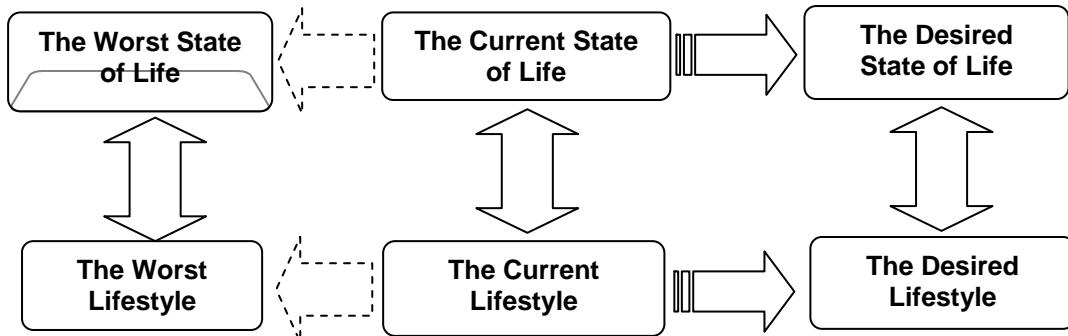
The set of values, conditions and principles that guided and informed the activities of the programme included those advocated by Adler, which encompass responsibility, encouragement and democratic principles. Additional values as proposed by the participants were considered

Strategies and Tactics

The attainment of the visions, missions, objectives, goals and values of PLPP as described above was effected through the application of strategies and tactics based on some well-known models and concepts.

Egan's Problem Solving Model (Egan, 1990) (see Figure 4.2 to follow) was the overall strategy or vehicle of choice for administering the PLPP. It had, however, been modified to include the following steps: the current state of life, the desired state of life and the worst state of life (see Figure 4.2). The worst state of life was included to render the strategy more powerful in terms of motivation (Newberry & Duncan, 2001). The modified model also entails the lifestyles involved in how best to move from the current state of life to the desired one and how to avoid the worst state of life. The application of this model is discernible in the formulation of the PLPP goals described above, the related activities in the PLPP handbook and the findings in Chapter 6.

Figure 4.1. A modified version of Egan's Problem Solving Model

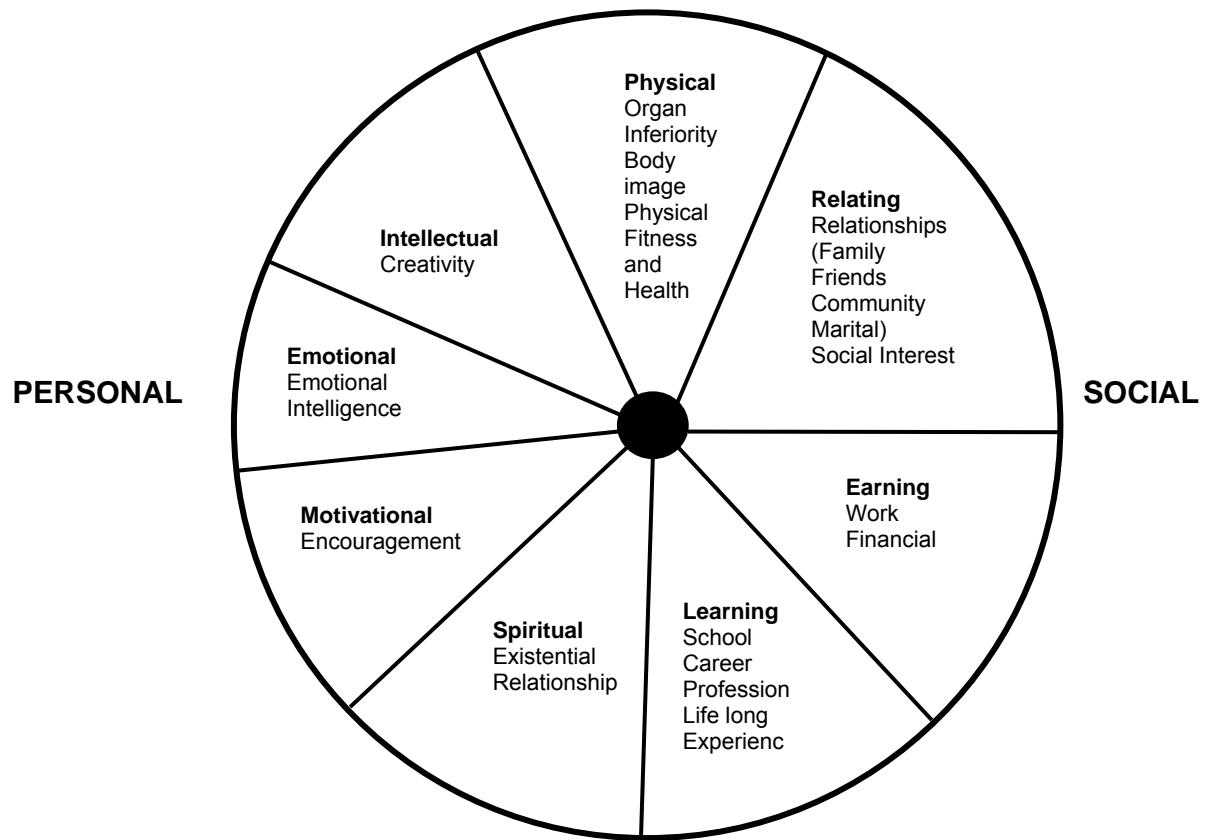


Furthermore, Egan's model inherently embeds the following problem-solving stages/steps: assessment, planning (which involves goal-setting, formulation of strategies, tactics and actions), implementation and evaluation. The researcher was of the opinion that this approach would elicit the most effective responses to address the inferiority feelings and life tasks, and served as excellent media for the application of Adler's main agenda and intentions in the context of the current research project.

The Bio-Psycho-Social Model (BPS model) (Engel, 1977) in the application of the PLPP captures Adler's holistic approach in tackling the inferiority feelings and life tasks. It, complemented by Kipling's "Six Honest Serving Men" (Kipling, 2006, p.1), constitutes the strategies (tactics) employed, where applicable, to ensure the simplicity, integration, comprehensiveness and depth of the PLPP. In application, this meant that each main activity would begin with the assessment of the current state of life in all the eight areas of striving, viz. the biophysical, psychological (i.e. cognitive, affective, conative and spiritual) and the social (relating, learning and earning) dimensions as illustrated in the Life-Wheel in Figure 4.3. Use is made of Kipling's "what, who, where, how, when and why" questions in completing the assessment (Kipling, 2006, p.1). The same procedure is followed in the other stages, i.e. the preferred state of life and the worst-case of state of life, where those six questions would be addressed in relation to the eight areas of striving.

The responses elicited by these questions are essential in assisting the participants design their personal life plans and their implementation.

Figure 4.2 the Life Wheel



The Life Wheel, Figure 4.3, is a diagrammatic breakdown of the BPS model (Engel, 1977) representing the eight important areas in life, or areas of striving, for the purpose of this programme. These Life Areas are further divided into two broad bands namely personal and social.

Figure 4.3 An Overview of the Personal Life-Planning Programme

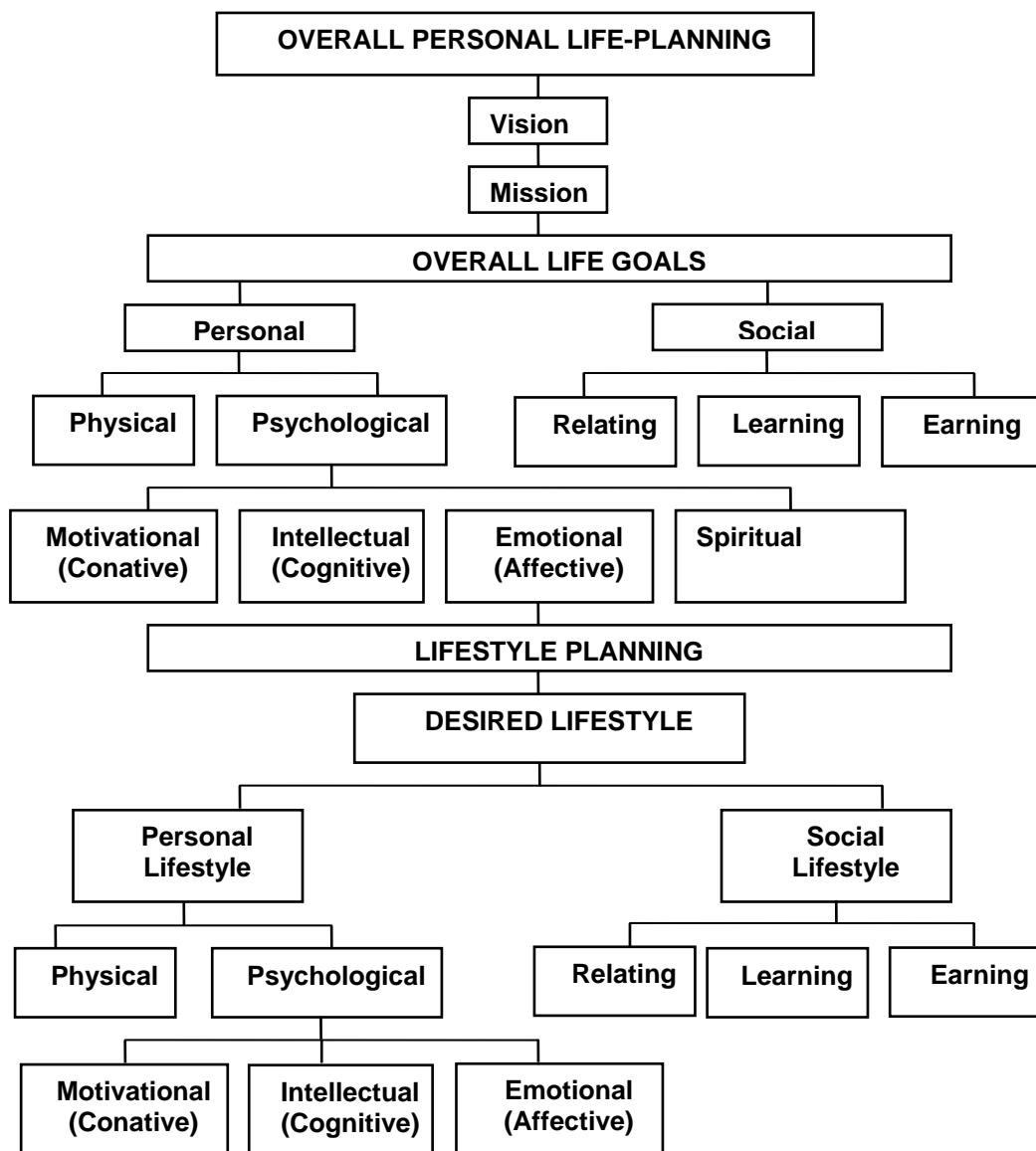


Figure 4.3 above gives a bird's eye view of the overall Life-Planning process without detailing the contents of the component parts of the process.

The Process of Planning and Implementation

Planning for the PLPP

Human Resources

The researcher's promoter was needed for mentorship and assistants namely the teachers and some participants were used as far as possible.

Time

The duration of the programme and the times when it was administered were determined by the availability of the students. However, sessions of one to two hours or longer were conducted. Whole or half day sessions were also incorporated on weekends and holidays where possible.

Supplies and material

The researcher provided audio-visual aids and printed learning material such as workbooks, scribbling books and stationery for the participants. He also arranged other requirements such as video- and audiotapes and their hardware.

Venues

The venues at which the programme was presented included the students' school as well as the training facilities at the researcher's workplace and other facilities where necessary. Permission was obtained from the relevant authorities for the use of the venues.

Finances/costs

The researcher financed the project as far as possible. Additional funds were sourced, where available.

Implementation of the PLPP

The PLPP constituted the key data collection tool. The implementation of the PLPP was in four main phases. These are explained in detail in the next chapter.

Programme Activities and Exercises

The attainment of the main PLPP objectives was facilitated by PLPP activities and exercises. Those focused on assisting the PDY to deal effectively with inferiority feelings, life tasks, overcoming discouragement, appropriately channelling their striving for superiority and optimally recognizing and utilizing their resources creatively. The core PLPP activities were presented according to the workbook (Appendix A). As already explained, the modified model of Egan (see Figure 4.2) was the main strategy employed for the presentation of the PLPP activities

The programme was presented didactically yet interactively, and was guided by the programme's values and principles as mentioned above, e.g. responsibility, encouragement and democratic principles (Mosak in Corsini & Wedding, 2005). More importantly, it was not imposed on the participants, but it was offered in a tentative way as another alternative paradigm/perspective among many.

The group discussions, question-and-answer, workshops, and/or seminars constituted the preferred methods of presentation, the primary aim of which was to attain an intensive exploration and extensive coverage of the participants' individual and collective worldviews. The participants were invited to express their knowledge, feelings, thoughts, opinions, principles and values as well as their experiences, behaviours, senses, demographic or personal circumstances related to the research themes.

As the primary didactic tools, questions were encouraged throughout each session in an informal dialogical fashion. They related to the past, present and the future in relation to the themes or phenomena at issue. As already indicated, Kipling's Six Honest Serving Men i.e. the questions What? Who? How? When?

Where? and Why?, guided the scope and depth of the questions and responses(Kipling, 2006). This type of questioning is inherently developmental in nature, particularly as regards the development of creativity, among other things.

Role-plays, simulations, song, drama, poetry and other dramatic presentations were encouraged where possible.

Homework on, e.g., the study/reading of society/community-related subjects and other extramural outreach community activities were encouraged, specifically for the purpose of promoting social interest. Other additional activities volunteered by the participants were incorporated for the development of such interest. Those included Arthur Clark's (1995) school experiences, conflict resolution, cooperative learning, donation drives, involvement in historical events, group problem-solving, intergenerational sharing, peer counselling, peer tutoring and student correspondence.

In addition to the generating of social interest, extra-curricular activities are reportedly also associated with positive outcomes such as better academic performance, increased sense of competence and self-esteem (Cooper et al., Eccles & Barber, Gerber, Mahoney & Cairns, Larson & Verma, Isaac et al., Baumeister & Leary cited in Gilman, 2001),.

Most importantly, any other development activities related to the main objectives of PLPP and contributed by the participants as peculiar to their circumstances, were invited and incorporated into the final programme.

Evaluation, feedback and acknowledgement sessions punctuated these activities during the administration of the PLPP.

Completion of the Programme

The formal ending of the programme was arranged in terms of a ceremony. Thank-you letters were sent to all the people involved. These were preceded by evaluations and feedback sessions from all the people involved, that is, the

participants, their teachers as well as close family members and friends where possible.

Conclusion

This chapter set out to describe the origin of the PLPP and its link to the current research, its rationale, nature and contents, as well as how it was implemented and concluded. It also particularly highlighted how the PLPP constituted the main didactic tool. The next chapter furnishes more details as to how the PLPP was employed for data collection.

The below depicts some of the learners hard at work during some of the PLPPs activities

Photograph 4.1 Participants working on PLPP activities



CHAPTER 5

THE RESEARCH METHODOLOGY

Introduction

This chapter describes and explains the current research project's design and the main reasons behind its choice. It does likewise with research data management and its components namely data collection, collation, reduction and display. It then addresses the important issues of improving the quality of the data analysis process comprising drawing and verifying conclusions along with standards for quality conclusions namely dependability and credibility. The chapter also briefly describes how documentation and reporting would unfold. It concludes by describing the role of the researcher over and above the ethical guidelines that governed the project.

Research Design

Generally, the current research project's design is consistent with applied research. The reason for this is that it primarily seeks to contribute significantly to targeted community-based problem-solving programmes and interventions. More specifically, as already indicated, the project employs and explores Adler's Individual Psychology in its attempt at explaining and resolving some of the burning psychosocial problems, issues and questions of the Previously Disadvantaged Youth (PDY) in South Africa (SA) (Patton, 2001).

In addition, the design may be more distinctively characterised as a qualitative strategy because of its inductive, interpretive and field-oriented nature. Besides, it uses the researcher as the primary research instrument with reference to the collection, processing, collation and interpretation of data. Lastly, the focal research data consists mainly of verbal and behavioural qualities of the PDY

(Patton, 2001). This is reflective of the project's primary objective of investigating how the PDY deploy and employ these specific qualities to fend for themselves in the context of their existing unfavourable socio-economic circumstances.

The choice of an applied qualitative research design was also influenced by Adler's assertion that subjectivity is the major tool or the best perspective for understanding human behaviour, which is the PDYs behaviour in this case (Adler in Corsini & Wedding, 2005). In addition, Adler claimed that subjectivity, similar to empathy, enables us to "see with the eyes of another, to hear with the ears of another, to feel with the heart of another" (Adler, 1980, p.277; Adlerian Society, 2005, p.2). This implies that subjectivity provides access to an internal frame of reference of the individual's phenomenal world. The importance of empathy was echoed by many other authorities in qualitative research including Michael Patton (2001). Though it has its own downsides, this way of accessing the PDYs perspectives seems invaluable in understanding their worldview first hand.

Data Collection

This section describes the data collection process in this project using Miles and Huberman's (1994; 2002) guidelines as a frame of reference. These guidelines entail the rationale for data collection, the different phases of the process, the type of data collected and the tools used over and above other logistical information such as where, when and by whom data were collected.

The Rationale for Data Collection

Data were collected in order to address the overall underlying philosophy of the current research project, as stated in Chapter 1. Embedded in the said rationale are the general benefits for the participants, including the researcher, as well as local and international communities, as well as Psychology in general. The special contribution of this work to school- and community-based youth development programmes and research has also been highlighted. Other reasons for data collection entail addressing the primary research questions and

objectives, particularly the generalizability of Adler's theory as well as the effectiveness of the PLPP as described in Chapter 4.

The Data Collection Process

Data collection began at the beginning of the first semester in 2006 and was executed in three phases. These phases were derived from the works of De Vos and van Zyl (cited in De Vos et al., 1998), Miles and Huberman (1994; 2002), Patton (2001) and Strydom (cited in De Vos et al., 2005).

The preparatory phase

This phase involved the following:

- The preparation of requirements and tools; consisting of gathering adequate information about the theme for investigation, designing the qualitative inquiry and a thorough compilation of the PLPP.
- The determination of the target role-players; this entailed the identification of important players such as the teachers, parents and school authorities in addition to the PDY. The researcher also had to gather adequate and appropriate background information about the people involved and their setting at this stage to match the characteristics of the target population.
- Logistical preparation; in this case the researcher had to, among other things, determine when and how to gain access to the school as well as making the necessary arrangements for time off from work.
- The preparation of the researcher; this necessitated the researcher equipping himself with the requisite skills, competencies and knowledge beforehand in order to be an effective research instrument. Of particular importance in this case also was the technical, emotional and attitudinal preparation of the researcher. More information on this is provided under the role of the researcher later in this chapter.

Entering the field phase:

The field in this context encompassed the school, local community structures and the key people involved namely the participants as well as the gatekeepers i.e. the educational authorities, the teachers and student leaders. Accessing the field

began with arranging with the relevant school authorities about how to enter and make use of the school premises and when to involve the learners in this project. This was preceded by obtaining permission from the department of education authorities and the participants' parents/guardians as the majority of the participants were under 18 years of age.

Creating routine social interactions phase:

The establishment of rapport or trust with all the role-players particularly the subjects and the gatekeepers was mandatory for winning the participants' cooperation. In order to achieve this, the researcher ensured comprehensive introductions of all the parties involved. That was complemented by the disclosure of his credentials and providing the role-players with all the information they needed about the research as a whole including its main objectives, activities and the envisaged outcomes as detailed in the preceding chapter. Those information and question-and-answer sessions proved important in assisting the participants to make informed decisions whether or not to participate in the research project.

Displaying a pleasant attitude, genuineness and candour, establishing a solid relationship of trust and creating a pleasant atmosphere beforehand, were crucial in preparing the subjects for intrusion into their safe and private worlds. For that, the researcher had to hone, among other attributes, open and free expression of his feelings, empathy and open-mindedness to unforeseen events, change or other ideas. Being non-judgemental and non-authoritative also proved important for the same purpose. It was important for the researcher to establish a network of insiders to support him. Some of the participants and the teachers immediately became instrumental in motivating the participants to participate and assisting with facilitation. The implementation of the PLPP and the related data collection took place during this phase of the process. This aspect will be addressed in more detail in the next chapters.

Leaving the field phase:

This stage actually marks the end of the inquiry. It involves the 'when' and the 'how' of terminating the study as well as addressing the related ethical, political

and emotional questions. The following three criteria guided the appropriate conclusion of the study (De Vos et al., 1998; 2005): Firstly, the field could be left only when the researcher is satisfied that the data has maximally highlighted, described and explained the key concepts; adequately addressed the research or the PLPP objectives and satisfactorily answered the key research questions. Secondly, it may be left when the actions and interactions under scrutiny become observably predictable and started boring the researcher and the participants. Lastly, when there are no new developments, insights or knowledge forthcoming. In the case of the current project, having satisfied the first criterion was the key guiding principle for terminating the inquiry.

Because the said termination also entailed the ending of the longstanding mutual relationships of about six months established with all the main role-players, it had to be managed without evoking significant ill feelings among all role-players, including the researcher. De Vos and van Zyl's (1998, p.262) guiding "process of easing out" of the field proved very helpful in this regard. The preparation for the termination process commenced from the outset of the project. It started with the description of all the phases in question, including when and how each phase would start, run and end. All the role players were reminded periodically about the status and the progress of the inquiry. Furthermore, the researcher planned the sessions in such a way that they became fewer and further apart towards the end of the project. He also ensured that he, as Morse (cited in De Vos & van Zyl, 1998, p.262) suggests, left "the back door open" so that he might go back for more information should the necessity arise. For that, the researcher kept contact with the key role players for quite a while after the conclusion of the study.

The Type of Data

Adler's holistic approach complemented by the BPS model (Engel, 1977) constituted the key guidelines followed to ensure a comprehensive coverage and acceptable depth of qualitative data. Patton (2001) suggests in this context, "researchers and evaluators analyzing qualitative data strive to understand a phenomenon or program as a whole....the whole is understood as a complex system that is greater than the sum of its parts....the strategy of seeking gestalt

units and holistic understandings... " Furthermore, Miles and Huberman's (1994; 2002) principal suggestions on the management of qualitative research data were heeded. According to these authors, rich or thick detailed data, consisting mainly of in-depth verbal accounts, ideas and qualities are obligatory in qualitative research. Such data should cover the research participants or sources of data, their context, key issues for investigation as well as the programme and related key events, critical incidents, objects and salient processes, among other aspects.

Data about the research participants:

The Previously Disadvantaged Youth (PDY) constituted the general target population and primary sources of data for this project. Much has already been said about their broad socio-economic background and other salient features in Chapter 2. The sample comprised the PDY in grade twelve from one of the high schools in a township near Pretoria.

The sampling approach could be described as a combination or mixed stratified purposeful sampling. It particularly sought to combine criterion, stratified and theory-based sampling methods. The principal reasons for the blending were firstly, to meet the specific criteria viz. learners of both genders, aged between sixteen and twenty years from a previously disadvantaged background. Secondly, the PDY as a specific stratum of the historically disadvantaged South Africans seemed to represent rich information sources for the purpose of the inquiry. This purpose as previously mentioned, is to, *inter alia*; promote the utilitarian examination, elaboration and application of Adler's theoretical constructs like inferiority feeling, striving for superiority and life tasks in relation to the lifestyle of the PDY. Lastly, combining these sampling methods was presumably the best way to address, adequately, the multiple interests and needs of the inquiry such as flexibility and triangulation (Patton, 2001).

The researcher purposefully targeted any high school from the previously disadvantaged background that availed itself of the opportunity to allow its learners to participate in the project. He then proceeded to recruit the participants on a purposeful and yet random voluntary basis. The principal of the school and

some teachers assisted by informing the learners about the programme and encouraged them to participate. The learners in turn invited their peers and friends. All the student participants were in grade twelve.

The initial size of the voluntary sample consisted of thirty-one learners. For various known and unknown reasons, it gradually decreased to the final size of fourteen learners of whom five were male and nine female. The sample size, typical of qualitative research, did not matter as much as the detail, nuance and depth of data collected about the PDY. This brings up the typical breadth versus depth debate where “we could look at a narrow range of experiences for a larger number of people or a broader range of experiences for a smaller number of people” (Patton, 2001, pp. 227-228). The latter case seemed more feasible for the present study. Two other new learner participants joined the group in the middle and towards the end of the programme to make up the final sample count of fourteen. Their ages ranged from 17 to 20 years. Four of them were repeating grade twelve.

The other significant role players like the teachers, close family members, friends and the researcher, constituted additional sources of information particularly regarding the evaluation of participants’ behaviour before during and after participating in the PLPP.

Data about the participants’ context and settings:

All the participants resided in a township near Pretoria, as previously pointed out. This township seemed to have all the typical features of the apartheid deprivation as described in Chapter 2. According to a reliable source from that high school, most parts of that neighbourhood are poverty-stricken. He further indicated that more or less one third of the residents are unemployed and those who are employed are in the low income bracket. Single parent households are the order of the day. Most of the schools in the area are characterised by poor academic performance, high drop out rate, substance use, teenage pregnancy and other associated social ills. Generally, this environment represents a microcosm of circumstances reflecting the apartheid legacy characterised mainly by deprivation and destitution, as described in Chapter 2.

The important components of the PDYs natural setting described above included their peers, family, school and community organizations or institutions for purposes of data collection in this study. However, other important aspects of their context were also considered. How the PDY interacted and coped with their contexts formed an important part of the investigation.

Data about critical psychosocial issues:

Again, the holistic approach became relevant in addressing major issues in the PDY's external and personal environments during data collection. Generally, the major issues located in the external environment involved challenges or threats and opportunities confronting the PDY's survival, growth and development in their daily lives. Data collection in that environment took particular account of the economic, educational, social, religious, and cultural aspects as depicted in Chapter 2. Data collection in the PDY's personal environment, with its physical and psychological subsystems, revolved around weaknesses, inferiority's and disabilities together with strengths (Patton, 2001).

Data collection in both the external and the personal environments of the PDY boiled down to it focusing on the eight areas of striving described in Chapter 3. These areas comprise relating, earning and learning in the external environment as well as the biophysical, the affective, the cognitive, the conative and the spiritual, in the personal environment (also see Figure 4.3 in Chapter 4). Significant PDY's group and individual, planned and unplanned, verbal and non-verbal actions, reactions, interactions and lifestyles were targeted in these areas. Their verbal reactions particularly convictions, beliefs, perceptions, meanings, values and principles underlying their issues received priority. The PDYs issues and the related coping mechanisms/lifestyles constituted part of the main findings of this project and the primary units for analysis.

Data about the Personal Life-Planning Programme:

Positive and negative feedback on the PLPP, in terms of criticisms, comments and remarks, was solicited, collected and documented. It related to the PLPP's different contexts, key activities, exercises, critical incidents, inputs from the

participants, salient processes and dynamics, outcomes and impact. Such feedback data also focused on the primary events and critical incidents around the formulation of life-plans and the impact on lifestyles.

Data Collection Tools

The researcher collected the relevant data mainly by means of the PLPP activities (see PLPP workbook provided as Appendix A). In addition, he used focus group interviews, informal conversational interviewing and interviewing, before and after programme activities, depending on the circumstances. A questionnaire (see Appendix B) assisted with the evaluation part of data collection. Video and audio tape recordings were used to keep the details of all the verbal and non-verbal responses associated with PLPP activities. Furthermore, field notes were taken for other relevant secondary methods such as observation of activities not on camera or outside of group and PLPP activities. Copies of the participants' workbooks, photos and other written material e.g. poems also became useful in this regard. The raw data in the form of phrases extracted from the previously named data collection methods and tools are presented as Appendix C.

Sessions for Data Collection

The participants attended the PLPP sessions once, twice or thrice a week depending on their availability, for about six months. This excluded periods when the learners were preparing for tests, attending to some other school commitments or were on vacations. Some sessions were conducted on Saturdays and during the school vacations at the participants' request and by reaching consensus with all the parties involved. These arrangements served as preventative measures to minimize interference with formal learning activities. Most of the sessions took place on the school premises (in classrooms), others at the training facilities of the researcher's workplace and one at a game reserve near Rustenburg. Other informal sessions were arranged at the request of the participants by way of visits to a local place of safety and a group presentation to the fellow learners on what they had learned from the PLPP. Each session lasted

for about two to four hours and took the form of workshops with exercises, group discussions, short lectures and presentations. Four-hour long sessions took place over weekends and holidays. Relevant videos and handouts were used as supplementary learning and data collection aids. Photograph 5.1 shows some of the participants during the data collection process.

Photograph 5.1 Participants during data collection process



Problems Encountered During Data Collection

Most of the problems had to do with attendance and motivation in the beginning and logistical issues later on. As previously indicated, there were thirty-one participants when the PLPP was first presented but in the end, there were only fourteen. The reasons for some participants dropping out are dealt with more extensively in the chapter on data analysis. The researcher, with the assistance of the educators, attempted to encourage those who dropped out to come back, but to no avail.

Other problems were largely logistical. These included no shows where the researcher would arrive at the school for a scheduled session and find no participants primarily because of a communication breakdown with the educators. These instances occurred occasionally when the learners would be released early from school for different unscheduled/unforeseen reasons. At other times the educators would duly inform the researcher but the majority of learner participants would not attend because of personal commitments. A minority of participants also participated in other extramural activities such as sports or singing and found it difficult to attend all of these activities. The researcher took it upon himself to confirm the appointments with the educators and later established a link directly with the participants. The arrangement improved the situation significantly.

At times difficulties would be encountered with the venues i.e. the classrooms. The learners normally cleaned the classrooms after school to prepare them for the next day. Having to wait for cleaning to be done proved time consuming and was robbing us of valuable session time. For this reason most of the sessions lasted till late in the afternoon, which was a problem for other participants particularly those who used prearranged transport or had to walk long distances home.

On other occasions there would be no electricity. This was a particular setback for the use of audio-visuals and the video-camera which did not have a long lasting battery. The researcher had a battery charged tape recorder on standby for such contingencies. The idea of using the researcher's workplace was in part to address this and the venue problem and in part to break away from the familiar setting and also to make up for the lost time over weekends.

Some students who were not part of the project approached the researcher with personal problems, as serious as sexual assault for example, by themselves or through referral by the teachers. The researcher provided debriefing when indicated and referred them to relevant community resources.

The students who were part of the group also presented with their own personal problems. Those ranged from lack of financial assistance to difficulty dealing with

the loss of parents due to HIV/AIDS. Most of their issues were dealt with in the group context with the troubled participant's permission.

Where time permitted, the researcher also assisted educators who consulted him informally regarding problem learners and other issues.

The researcher sought assistance, support and debriefing from a fellow colleague who is also a psychologist. This was over and above the assistance received from some educators including the principal and his deputy. Some learner participants became increasingly helpful with logistics, communication and support for other learners, by sharing the knowledge and skills gained from participating in the PLPP.

Qualitative Data Processing

This section explores the 'what', 'why', 'who', 'when', 'how' and 'where' of data analysis and interpretation referred to as qualitative data processing in this context (Miles & Huberman, 1994; Patton, 2001).

Generally an inductive analysis and creative synthesis approach was adopted. This method focuses chiefly on the exploration and discovery of new content or information, drawing cross comparisons and links among these and coming up with patterns that explain what is being investigated. This is in contrast with deductive analysis, which proceeds the other way round and is commonly used with quantitative methods (Patton, 2001).

Who did the data analysis?

The researcher undertook this formidable task. The guidance of the promoter was essential in this regard. The preliminary analysis commenced as soon as possible after starting with the PLPP. In this way, blind spots and unforeseen problems were exposed and remedied along the way. However, the larger part of analysis occurred at the end of the data collection process.

What was analyzed?

- The people involved, particularly the PDY as individual research participants and as members of different interest groups, family, school, other organizations, and the society. Other role-players were also considered to the extent that they influenced the participants' behaviour under study and formed part of their context. The analyses took the actions, reactions, interactions and relationships among all the people involved and the environment into account.
- Various settings that formed the overall context of the PDYs were analyzed as well.
- Key events i.e. critical incidents that occurred within and outside of the PLPP activities were critically examined in view of their significance for the objectives of the study.
- Critical issues i.e. observations and reports that describe and illuminate significant issues, particularly Adler's concepts, were also scrutinized.
- Processes, specifically critical processes in systems and subsystems such as the physical, psychological and social were closely observed and studied.
- The PLPPs inputs, processes, outcomes and impact were also interrogated.

Data Reduction

"This refers to the process of selecting, focusing, simplifying, abstracting and transforming the data that appear in written-up field notes or transcriptions...[it] sharpens, sorts, focuses, discards and organizes data in such a way that "final" conclusions can be drawn and verified" (Miles & Huberman, 1994, p.10).

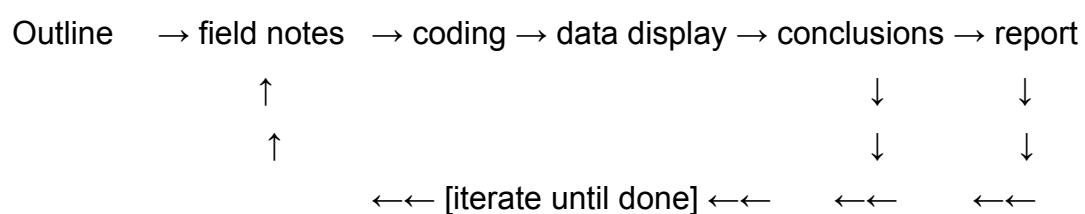
The Data Analysis Process, Tools and Techniques

The micro-activities involved in the conventional data reduction process include "writing summaries, coding, teasing out themes, making clusters, making partitions, writing memos and others" (Miles & Huberman, 1994, p.10). However, for the purpose of the current research project a combination of "Pre-structured

Case Outline" and the related Sequential Analysis (Miles & Huberman, 1994, p.85) was adopted. The decision was based on its simplicity and suitability because the workbooks had a pre-structured format rendering the clustering of data easier or even unnecessary in some cases. Furthermore, the data was collected according to definite research questions with a clearly defined sampling procedure and a pre-structured theoretical framework.

The said data analysis process involves the steps as illustrated in Figure 5.1 below.

Figure 5.1 Pre-structured Case Analysis Sequence



The raw data were directly coded according to headings and sub-headings in the participants' pre-structured workbooks, which served as field notes. The data were then displayed according to Tables, vignettes or data matrices in Chapter 6 from which conclusions were drawn.

The break down of the above process entails the following:

- Underlining or extracting the key terms from the raw data.
 - Restating the key words or phrases where necessary.
 - Reducing the phrases to clusters (coding) and clusters to meta-clusters (meta-coding) where necessary.
 - The researcher proceeded to make generalizations or propositions about the phrases in the meta-clusters i.e. to interpret them according to themes, interpersonal relations and theoretical constructs.
 - He went on to make theoretical explanations linking the propositions to Adler's conceptual framework i.e. memoing.

- Finally, he integrated the propositions to conclusions in relation to the research objectives.

Data Presentation and Display

In qualitative research, data collection and display commonly involve summarizing and organizing the findings to promote the understanding of what is researched, facilitate the making of conclusions and making actionable recommendations through formats and diagrammatic illustrations among other methods (Lofland, 1971; Miles & Huberman, 1994; 2002).

For the current project, tables, vignettes or data matrices/charts turned out to be the most relevant and useful formats and conclusion-making displays. These Within-Case Displays proved preferable to Cross-Case Displays that seek to generalize the findings to other population or settings (Miles & Huberman, 1994; 2002). More particularly, these formats proved helpful for highlighting or illustrating tendencies, patterns and meta-patterns during data analysis and interpretation.

Drawing and Verifying Conclusions

This section has to do with measures the researcher took to make contents of the above-mentioned data presentation and display instruments talk to one another in a coherent and meaningful way. That was important for ensuring that qualitative data management took place effectively thereby minimizing distortion and enhancing the meaning and superiority of conclusions. The researcher took the following measures recommended by Miles and Huberman (1994; 2002) into consideration:

Measures for Generating Meaning

These measures are an elaboration of the Pre-structured Case Analysis Sequence (Figure 5.1).

- Looking for recurring patterns: Patterns are “recurring regularities” (Guba cited in Miles & Huberman, 1994, p.246.) or “gestalts” (Miles & Huberman, 1994, p.246) that stand out effortlessly from a body of seemingly unrelated bits of data thereby making sense of it. The researcher looked for reports and data to serve as evidence and counter-evidence before accepting the patterns or themes identified in Chapter 6 as findings
- Clustering: Miles and Huberman (1994, p.248) define clustering as the inductive act of “grouping and then conceptualizing objects that have similar patterns or characteristics” into pre-existing or new categories or classes in order to understand them better. Bulmer (cited in Miles & Huberman, 1994, p.249) claim that categories or classes are the products of “an interaction between theory and data.”
- Comparing and contrasting: This measure involves matching two things or groups of things in order to identify similarities and differences between them. The researcher was bound to compare and contrast different themes/clusters and meta-themes/clusters during data analysis to enhance the interpretation of findings and conclusions. According to Miles and Huberman, these are the processes that “we do naturally and quickly when faced with any life experience including looking at qualitative data display” (1994, p.254).
- Seeing plausibility: This refers to making an intuitive leap to a conclusion about something that seems reasonable, sensible, believable or likely to be, at face value, without the benefit of evidence. The researcher regarded some of the conclusion reached in this way as preliminary and subsequently verified, revised or disconfirmed them with other findings.
- Making conceptual/theoretical coherence: This action involves determining whether everything makes conceptual sense by (a) establishing the discrete findings (b) relating the findings to each other, (c) naming the pattern and (d) identifying a corresponding construct (Miles & Huberman, 1994, p.262). The researcher also had to undertake this measure during data analysis and conclusion making in this project as evidenced in the next chapter

Measures for Testing or Confirming Findings

Check for and arrest the researcher effects: Given his full participant status, the researcher was obliged to avoid or minimize the so-called Hawthorne effect at all costs explain briefly, which is known to affect what Warner (cited in Miles & Huberman, 1994, p. 278) refers to as “natural” validity. The Hawthorne effect and “natural” validity have to do with the influence that the researcher might have on the research participants behaviour, data management and vice versa during and after the data collection process (Miles & Huberman, 1994; 2002). Thus controlling, where possible, and acknowledging the effect of the researcher as a participant is extremely important for enhancing the integrity of the process. Controlling for the effect of researcher participation may be attained in two broad ways i.e. by:

- *Avoiding the biases from the effects of the researcher on the site.* To minimize those effects, the researcher stayed on -site for a longer period, that is, for the six months duration of the programme and kept in contact with the participants even longer thereafter. Furthermore, he endeavoured to be as transparent regarding his intentions and research objectives and as systematic with the project as possible. Having the teachers and some learner participants to assist with programme activities and arrangements, where possible, and using different sites for data collection or PLPP activities were helpful in this regard as recommended by Miles and Huberman (1994). Triangulation of data collection strategies and data sources particularly for self-analysis exercises and the evaluation of the PLPP, through self-knowledge as well as knowledge of the research objectives and the related methodology were also important (De Vos et al., 1998, 2005; Terre Blanche, Durrheim & Painter, 2006).
- *Avoiding biases from the effects of the sites on the researcher.* In order to minimize the “elite” bias (Miles & Huberman, 1994, p.266), the researcher invited all the matric learners to participate in the study during the sampling stage to render the sample as inclusive and representative as

possible but only a few got involved. Elite bias is associated with the distortion resulting from more knowledgeable, vocal or privileged participants being overrepresented in a sample. Using the different sites and extending the frequency of site visits as already indicated under the PLPP implementation were useful in this context as well. The researcher made a point of inviting opposing or extreme viewpoints to moderate the site bias during group discussions. Constantly linking emotional or sentimental and interpersonal thoughts with relevant concepts and theories was also important during the PLPP activities. Triangulating and cross validating several data collection methods or sources and keeping the research questions in mind at all times were also useful.

- The researcher also explored the meaning of the outliers or deviant data, surprises as well as extreme cases by thorough interrogation, investigation, confirmation or reinterpretation of the findings to ensure quality explanations and conclusions. This was in line with Miles and Huberman's advice that the "outlier is your friend" (1994, p.269).
- The researcher searched for contrary evidence such as conflicting self-reports or incongruence between what is said and the body language in order to refute weak, mistaken or false findings. Furthermore, in drawing conclusions, he attempted to look at all the different explanations of such conclusions i.e. he did not confine himself to the findings that seemed to confirm his research assumptions but also considered those that seemed to refute them (Miles & Huberman, 1994, p.271).
- The researcher took the trouble of checking out rival explanations from all perspectives to minimize the premature foreclosure bias. In that regard, Miles and Huberman(1994, p.274) assert "Thinking that rival explanations may account for the phenomena you have carefully studied and masterfully unravelled is a healthy exercise in self-discipline and hubris....The competent field researcher looks for the most plausible, empirically grounded explanation of local events from among the several competing for attention in the course of fieldwork"
- The researcher requested feedback from the participants' close relatives and friends as well as the teachers regarding the activities, process and outcomes of the PLPP. He also requested the participants to comment on

the summary of the findings after the study, which proved helpful in correcting some misinterpretations. Obtaining feedback from the informants constitutes the most reasonable resource for evaluating and verifying the findings because they possess more perceptions, knowledge and experience of their circumstances under investigation than the researcher. According to Bronfenbrenner and Guba (cited in Miles & Huberman, 1994, p.275), this is important in enhancing the "phenomenological validity" or "confirmability" of the findings respectively, that is, the truthfulness of the findings as perceived and experienced by the participants.

Standards for Quality Conclusions

The measures under discussion here address the following key question "How will you, or anyone else, know whether the finally emerging findings are good.... [i.e.] possibly or probably true, reliable, dependable, reasonable, confirmable, credible, useful, compelling, significant, empowering" (Miles & Huberman, 1994, p.277-280). This section looks closely at the credibility of data.

Credibility of Data

Credibility/Authenticity: According to Lincoln and Guba (1985, p.290.) these concepts refer to internal validity or the "truth value" of the findings. This standard indicates the extent to which the findings are credible, plausible and acceptable to the subjects and the readers as an authentic reflection of what is under inquiry. It is also suggestive of the degree to which the findings are logical and coherent.

Pragmatic Value: Kvale refers to the concept of "*pragmatic value*" and views it as the ultimate test of the credibility of the findings (cited in Miles & Huberman, 1994, p.280 & Terre Blanche et al., 2006). It addresses the application, practical or utility value of the study for all the people directly and indirectly involved. It also has to do with the extent to which the findings lead to or inform "intelligent action" or informed decisions and actions of all the stakeholders.

The current project has a high pragmatic value in that it empowers the participants and other stakeholders during and after the inquiry. Such empowerment should include improvement in the levels of “understanding and sophistication’ and competency to negotiate effectively for themselves (Lincoln cited in Miles & Huberman, 1994, p.280). The pragmatic value of the PLPP was evaluated by the participants’ self-reports during and after participating in the programme. The evaluation feedback from other sources such as the participants’ parents, friends or siblings and teachers was also solicited, collected through questionnaires and duly considered. The pragmatic value for the PLPP may be summarized as follows;

- The participants retained the original PLPP workbooks for future reference and use, thus; the knowledge gained is intellectually and physically accessible and available to them.
- The level of usability of the acquired knowledge ranged from consciousness-raising and the development of insight or self-understanding to actual behavioural changes and broader considerations.
- The findings of this project may be used to guide future policy or actions at the institutional or governmental level in terms of approaching life skills development differently at schools.
- The findings also seemed to lead the participants into getting more involved in community building and charity projects with a possibility of alleviating local problems.
- The participants reported a sense of empowerment and increased control over their lives mediated by the new skills and capacities acquired in planning their lives.

Documentation and Reporting

Careful documentation, according to Marshall (1989), is equivalent to an “audit trail” that can serve as a guide to peers and other colleagues. He goes on to assert that meticulous record keeping in qualitative research, like in any other type of research, is mandatory for the reasons explained below.

- Firstly, it is an essential mode of communicating with significant listeners or spectators specifically all the people involved inclusive of the researcher him-/herself, readers and other interested researchers.
- Secondly, the readers refer to records to assess the methodology as well as the dependability and credibility of the results. Other readers like the local informants, policymakers, managers and the public may consult research records as sources of information for frequent questions that need to be addressed. These questions may include who the subjects were or where and how the recommendations were arrived at.
- Finally, other researchers' documentation may be used for peer review or "secondary analysis of the data... meta-analysis or synthesis of several studies, or want to replicate the findings to strengthen or refute them" (Miles & Huberman, 1994, p.280).

The researcher took all the above as guidelines for compiling a report on the findings of the present study in this thesis.

Ethical and Confidentiality Issues

The researcher addressed the ethical issues right from the outset within the framework of certain theories as well as related principles and actions. These specific ethical theories and principles govern our judgement of which research actions would be regarded as "right, correct, or appropriate" (Miles & Huberman, 1994, p.289). The general theories include the *teleological* theory that bases its acceptance of actions on good intentions, the *utilitarian* pragmatic approach, which focuses on the usefulness and benefits of research actions to the stakeholders and the *deontological* view, which bases the inherent goodness of actions on the extent to which they are not exploitative and harmful to participants. The *critical* theory regards the beneficialness of outcomes and advocacy for the participants as paramount to ethical actions. The *covenantal* view emphasizes the importance of observing the terms of the agreements by all the parties involved (Deyhle, Hess, & LeCompte cited in Miles & Huberman, 1994). Furthermore, the *relational* view highlights the importance of equality and an attitude of partnership in the relationship between/among the research

participants. Lastly, there is the *ecological* view that has to do with considerations, such as cultural and environmental, that one has to make in order to prevent any insult, harm or injury to and conserve the integrity of the setting.

The above theories and principles served as parameters for the following precautionary measures that address important ethical-legal issues (Guba, 1990; Patton, 2001) in this study;

- The researcher presented himself in as professional a manner as possible and informed all the participants in this research of his professional competencies as a qualified clinical psychologist researching a life skills development programme towards a doctoral degree.
- He went on to enhance the integrity and effectiveness of the project by being duly careful and meticulous in the process of data collection. That included being honest about data analysis, findings and conclusions to avoid fraud, faking or misrepresentation.
- A statement of understanding and/or an informed consent was signed for the mutual protection of all the role-players. It covered the research objectives and how the research would be undertaken. This was essential in creating an atmosphere of partnership. The statement also provided for amendments if and when necessary to accommodate unforeseen developments.
- Meeting promises and reciprocity as far as possible. The researcher promised the participants some compensation for taking part in the research to reward good attendance. He also offered those free counselling sessions for career development and some personal issues that cropped up along the way. Other promises like helping them to buy T-Shirts for the group were also met. One of the sessions was done at a game lodge near Sun City in that spirit.
- Ensuring the protection of subjects from adverse effects e.g. reactivity if any, by taking measures to minimize or prevent adverse reactions related to participating in the project. The precautions the researcher took in order to minimize the above risks included debriefing or counselling as well as protecting other participants from harmful acts or statements from fellow participants or non-participating learners.

- As some participants were destitute and desperate for assistance, for example with school fees, it was important for the researcher to be honest, open and transparent about what he could and could not assist the participants with, to promote trust.
- The possible research risks such as political, legal, psychological and social alienation were identified and addressed as soon as possible.
- Ethical issues around data collection, analysis and reporting were attended to right from the beginning of the research project. *Privacy* (control over access and release of information), *confidentiality* (constraints regarding how the research data will be used) and *anonymity* (protection of the participants identity) were the most important of ethical issues. In this respect, the principal expressed concern about communicating the research data and findings to the public and the identity of his school being publicised.
- Highlighting access and ownership of research data by the University of South Africa (UNISA).
- Informing the participants of the advisory role of the study promoter on ethical matters during the course of the study.
- Making the no-harm pledge in connection with taking part in the study as well as inappropriate use of the results.

The Role of the Researcher

Apart from being the facilitator, the researcher constituted the principal data collector, processor and collator in this study. Thus, he was a fully participating evaluator-observer in the PDYs natural setting, assisted by assistant facilitators where possible. This helped him to be as close to the participants as possible and to engage the situation enough to acquire the actual observed experiences, interpret them and form an intimate understanding of the PDY participants' changing and dynamic world.

The primary responsibility attached to the researcher's role was to enhance the quality of the inquiry in general and the related data management in particular.

The researcher, as facilitator, therefore had to execute his role in an unobtrusive fashion. Making the participants fully cooperative and putting them at ease by establishing rapport, as described previously, was a prerequisite for the success of this role. The resultant positive attitude from the participants placed the researcher in an opportune position to get a fuller insider account of the PDYs activities, interactions and settings. He also provided direct quotations, subjective views and anecdotes of the participants' perspectives and experiences where necessary. Equally importantly, he provided his personal accounts of empathic insights and subjective experiences gained from participating in the project. Furthermore, he presented new information and ideas to the participants where needed, to facilitate growth and development through the acquisition of new knowledge. This was consistent with the didactic role of the PLPP.

Generally as both the data collector and facilitator, he had to observe the following dos and don'ts (De Vos et al., 1998; 2005; Miles & Huberman, 1994; 2002; Terre Blanche et al., 2006):

- Not to pollute the setting with the excessive use of audiovisual devices e.g. audio-recorders, video cameras and the like.
- Not to pretend to be one of the subjects' group members by speaking their jargon. This implied, striking a healthy balance between being one of them and being too conspicuous i.e. "sticking out like a sore thumb" (De Vos et al., 1998, p.261).
- Use everyday non-technical language devoid of unnecessary technical information to avoid confusing the subjects.
- To be as truthful as possible in responding to all the questions.
- To address questions about his personal life appropriately and non-evasively as studying subjects is a mutual process. The subjects also study the researcher.
- Setting the final rule of having as few unchangeable rules as possible.

Conclusion

This chapter gave an overview, descriptions and explanations of the key methodological aspects of the current research project. The primary purpose was to demonstrate the extent to which the requirements of qualitative research design were satisfied. This would in turn give an indication of the quality of the inquiry and its components such as data management, the findings, drawing and verifying conclusions as well as dependability and credibility. The importance of the researcher's responsibility and role in ensuring the latter quality by way of conducting the study in a careful, professional and ethical manner was adequately highlighted.

The next chapter deals with the research results and findings, which actually reflect how the methodological components, particularly of data management, were implemented in conducting the study.

CHAPTER 6

RESEARCH FINDINGS

Introduction

The research findings come from the data collected through the Personal Life-Planning Programme (PLPP). This section will therefore present these findings, which were derived in accordance with the pre-structured case analysis sequence as presented in the previous chapter (see Figure 5.1). The section pays particular attention to findings pertaining to personal Life-Planning exercises and activities and their possible meanings/explanations in terms of themes and/or metathemes. The likely lessons for improving the programme and prospects for the future will be addressed in Chapter 7.

All the findings were sourced from the copies of the PLPP workbooks (see Appendix A), questionnaires (see Appendix B) as well as the video and audiocassette recordings. The majority of findings are not in their original form of long sentences, but have been reduced to key phrases/words that have, by default, been thrown into clusters of the already existing structure of the PLPP. These phrases/words can be found in Appendix C. Patterns or themes were then extracted from the responses. Subsequently, a proposal or tentative interpretation was made and linked to Adler's theory in the context of the participants' current deprived socio-economic conditions and developmental stage of adolescence, among other factors. These patterns themes and interpretations are presented here.

FINDINGS IN RELATION TO PERSONAL LIFE-PLANNING

Levels of Functioning

This section presents the findings pertaining to the participants' three levels of functioning namely the current, the desired and the worst/most undesirable level of functioning/state of life (Responses in Table 6.1, Table 6.2, Table 6.3 and Table 6.4, respectively). These findings stem primarily from the participants' self-reports as well as feedback from the participants' significant others in some instances. The functioning in these levels was explored in all the areas of striving namely the physical, the cognitive, the affective, the conative, spiritual, relating, learning and earning as described in the Life Wheel (see Figure 4.3). The main aim of the exercise was to focus the attention of the participants on the discrepancies in these areas, in preparation for designing personal life-plans.

Patterns, Themes and/or Meta-Themes

Physical

From the few responses made, most of the participants reported a satisfactory level of current physical functioning and related self-esteem. It was qualified in terms such as being "fit," "healthy," "active" and "beautiful," as well as having "high self-esteem, respectively. However, there was one odd response to the contrary i.e. "not eating well." The participants' overall impression of themselves was considerably echoed by feedback from their significant others. These further characterized the majority of participants, as being generally "energetic," "eating well" and "having attractive physical features," in addition to all the characteristics already mentioned by the participants. Nevertheless, some participants were seen as having poor physical health and fitness accompanied particularly by wrong eating habits, already acknowledged by the participants, additional to undesirable physical features e.g., "getting shorter and skinnier" as reported by the significant others.

Furthermore, the participants expressed their resolve and determination to improve and maintain their current satisfactory levels of physical health and enhance their body image in relation to the desired level of functioning. In this context the principal theme centred on being healthy, fit, active/mobile and energetic. The second theme revolved around a good body image articulated in terms of being “presentable,” “fresh,” “attractive,” “good-looking” and “having a “nice figure.” This was in line with their previous responses.

The extent to which they valued optimal physical health and functioning was supported by their responses in the context of the most undesirable level of functioning. In this case being unhealthy, dysfunctional and having one or other characteristic that affects one’s physical health, fitness and body shape or image .e.g. “being sick,” “being obese,” “being anorexic,” “being substance dependent,” “sleeping too much” and “being unfit” emerged as the main theme for the majority. There were also some unrealistic allusions not to have unchangeable physical features such as height and facial appearance. Few related responses had emotional undertones about the said undesirable physical features such as “I don’t want to see people feeling sorry for me.”

The extent to which the participants valued and aspired for optimal physical health and fitness as well as a striking physical appearance might be expressive of underlying issues with fear of rejection or the need for approval. These are usually attributable to feelings of inferiority and/or poor self-image and identity crisis associated with their inferior socio-economic circumstances and adolescence. Body image plays a key role in establishing an identity acceptable to self and others during the stage of adolescence. Furthermore, the value of body image as an important part of the PDYs personal integrity and an antidote of inferiority feeling or organ inferiority in the context of comparing themselves with their peers of superior physical features became indirectly highlighted as well.

Cognitive

The general impression suggested by most participants and their significant others in this domain was one of reasonable current mental health and attitude accompanied by adequate but not optimal mental functioning. This functioning

ranged from openness to others' thoughts to creatively generating and expressing own thoughts and ideas. Phrases such as "strong-minded," "mentally healthy," "mentally stable," "open minded," "can make own decisions," "self-confident" and "can come up with different ideas," were employed to describe the said mental health and functioning. Though there were no negative responses elicited at this stage, a weak or casual allusion to the need to be more creative was made by others in terms of "not expressing creativity on different levels,".

The need for most participants to optimize their mental functioning was echoed in the context of the most desirable level of functioning in this domain. The need concerned was particularly prominent in other areas such as thought processing, mental activity, mental attitude, creativity and thought expression. It was embedded in expressions such as "to be mentally active," "to be a positive thinker," "to be a good thinker," "having clear thoughts and vision" and "to know how to reason." Their aspiration to be more creative was particularly exemplified by phrases such as "to be mentally creative" and "to be full of ideas and stories." Furthermore, the participants also conveyed a desire to be competent and confident in expressing their thoughts and ideas

The importance and severity of the participants' need for optimal cognitive functioning was highlighted by most participants' fear of being mentally unhealthy, dysfunctional, deranged or incapacitated. This was in the context of the most undesirable level of cognitive functioning. The fear at issue was articulated in unambiguous terms such as [not wishing (to be)...] "unable to make own decisions," "holding onto wrong or unworkable ideas," "being mentally deranged," "not being creative," "being negative minded" or "not in sink with one's circumstances." Loss of confidence in one's mental abilities, being intellectually useless and loss of related recognition were casually alluded to as well. This was expressed in such apprehensive terms as [unwillingness being ...] "intellectually slow," "too lazy to think or answer any question" and "unable to express my ideas verbally."

Overall, Adler's concepts of striving for superiority by way of the quest for superior mental functioning and the value of creativity were self evident in the above

responses (Adler, 1968; Corsini & Wedding, 2005; Meyer, et al., 2003). The participants' quest might also communicate an indirect admission of their specific inferiorities/weaknesses in this respect and it might also be levelled at avoidance of the negative feelings that usually accompany such inferiorities. The issue of preserving one's self-esteem emerged as well, which may support the last proposal about feelings of inferiority in interaction with fear of rejection attendant to the stage of adolescence.

Affective

The overwhelming theme was that of emotional instability, weakness and difficulty suggestive of most participants' significant measure of dysfunction in this field. This dysfunction took the form of inability or incompetence in managing emotions appropriately or adequately discernible from phrases both by the PDY and their significant others such as [being...] "emotionally unstable," "not emotionally resilient," "driven by fear," "weak but tough at times," "stubborn" and "sensitive." The foregoing theme was counterbalanced by the idea of some of the participants being capable of expressing a desirable scope and depth of positive emotions particularly in the interest of others. This was captured in phrases like "can express my feelings," "sympathetic," "empathic," "a shoulder to cry on," and "shows care to people." The theme of the PDY being able to be happy i.e. "always happy" and "ever smiling," or at worst being indifferent or "never mind person" in the wake of their lamentable circumstances also emerged.

The participants' dominant desire to be emotionally healthy, calm, stable, controlled or being emotionally resilient to tackle life head on seemed to resonate well with their weaknesses expressed earlier in their current level of functioning. The appropriate, healthy and constructive expression of feelings was the second trend of importance in the context of the desired level of functioning. This trend was communicated in different ways such as [to be able to...] "express my emotions freely," "be empathic," "show unconditional love," and "be caring, polite, loving, respectful, humble, generous, kind and forgiving".

Regarding their most undesirable level of functioning, the participants seemed extremely wary of deteriorating into a state of being emotionally unhealthy,

unstable and dysfunctional and the concomitant adverse consequences in different respects. They used telling negative phrases and more specific and pathological terms at other times like [fear of...] “being emotionally impatient,” “being emotionally distant,” “being depressed,” “not being able to express my feelings” and “stop loving and respecting others” to express their ill-will and fear of inability to share emotions appropriately in this area.

Generally, optimal emotional health seemed to be an overriding need for most participants for the sake of personal integrity, wellbeing, and welfare, others' benefit and good interpersonal relationships. In the same breath, emotional instability was reportedly highly undesirable. The significance of optimal functioning in this aspect was by implication levelled at overcoming some of the Adlerian life tasks especially love, friendship and marriage. Overcoming the emotional trauma related to their unfortunate circumstances, which might have rendered the participants more vulnerable than their counterparts in this domain, is also crucial for the participants. However, it seemed like some PDY found solace in showing positive emotions in the welfare of others, though they themselves also had some significant emotional needs. This would be the manifestation of social interest in its true sense. This way of expressing social interest might well be expected in the context of the African communities of which the PDY are part. This of course reflected once again the importance of social interest and how it may be internally and/or externally directed (Adler, 1968; Corsini & Wedding, 2005; Meyer, et al., 2003).

Conative

The principal theme in the world of the participants in this area was that of a dire need for motivation and courage particularly from the external environment, inferred from the qualities in the participants' responses including being “discouraged,” “having wrong role models,” “I don't get motivation from my friends,” “needs advice” and “80% motivated.” The theme left an impression that most of the participants rely more on external sources of motivation than the internal ones. However, the significant others perceived most participants as being “well motivated in what they did,” “passionate,” “encouraged by reading,” “committed”

and “always bright.” The seeming conflict between the responses could be attributable to the inherent tension that generally exists between the subjective and objective or the pessimistic versus the optimistic perspectives. The issue of miscommunication or misunderstanding of tasks during the early stages of the programme may also explain these paradoxes. Another theme from the others’ standpoint was generally that of the participants’ willingness to help others or improve their lives in terms of giving motivation and advice. It was reflected in expressions like “can motivate others,” “a good advisor,” “a shoulder to cry on” and “can improve other people’s lives.”

To be optimistic and persevering, along with being forever motivated, courageous, inspired and guided, by themselves and others, either directly or as role models and vice versa seemed to capture the participants’ key desire here. This was expressed in such terms as “to always look on the bright side of things,” “to stop at nothing to get what I want,” “being inspired by dedicated people as well as being encouraging” and “sharing personal life stories for people to be inspired and learn from me.” The said desire was very much in line with the associated shortcoming expressed in the current level of functioning in this regard.

The extent of the desire in question was further reflected by being unmotivated or discouraged as the most undesirable state expressed by most responses in this context. Such responses of uneasiness were, for example, [I do not wish (to)...] “be unmotivated and discouraged,” “be an ordinary person with no direction in life,” “listen to discouraging negative people,” “focus on past problems,” “not be resourceful and helpful to the community” “and “discourage and undermine others.” The second most responses were suggestive once more of the theme which the PDY do not aspire for, namely poor self-esteem as reflected in responses such as “being a nobody”, “not being recognized” and “to be an ordinary person.”

The PDY participants’ need for motivation and courage could have been prompted by personal bio-psycho-social and socio-economic inferiorities evoked through constantly comparing oneself with apparently more superior people and other things in their historical context of deprivation. The emotional turbulence related to

their developmental stage of adolescence could also have contributed to their lack or not, of motivation. The expressed need might also be suggestive of the state of hopelessness and helplessness in which the PDY might be languishing at this point as a result of a combination of the previously mentioned factors.

The above themes seemed to confirm Adler's case for the need for motivation and courage and the reciprocal nature thereof. They also seemed to highlight the importance of "gemeinschaftsgefühl" (Adler, 1968, p. 31-32) or the communal need of the PDY for others' support for both survival and success particularly in their state of desperation. Furthermore, the themes appeared to support Adler's school of thought that motivation and courage are situated both internally and externally. The significance of motivation or courage became prominent again here and so did its role in enhancing self-esteem and driving certain processes e.g. the compensatory striving for superiority, that are in the interest of personal integrity and the success of others (Adler, 1968; Corsini & Wedding, 2005; Meyer, et al., 2003).

Spiritual

The single and most frequent thematic response was that of the majority of participants either having or yearning for an intimate relationship with God suggesting that they are spiritually well grounded and well functioning. This was expressed in their own and their significant others' descriptions of them as "church going," "true believers," "spiritually well/stable", "inspired by the bible," "inspired by those who obey Him" and "able to include God in their plans." Conspicuous by its omission was the significance of ancestors and other cultural factors that one might expect to play a marked role in the lives of the PDY. There was in fact one outlying response to that effect where a participant responded by claiming that he is "Not culturally rooted." This might also be indicative of the damage that apartheid inflicted on the cultural and moral fibre of the previously disadvantaged communities then, as described in Chapter 2, notwithstanding the rebelliousness attendant to the stage of adolescence and the influences of Westernization.

The yearning for the establishment and reinforcement of a mutual relationship with God and serving Him in different ways became the prominent theme for most participants from the perspective of the most desirable functioning in this domain. The participants communicated this longing in no uncertain language like “putting God first,” “being God’s pioneer,” “being a true Christian,” serving God” and “having a strong passionate relationship with God.” This was in congruence with the main theme in their current level of functioning.

In light of the participants’ responses in the current and preferred scenarios, not having a good relationship with God in terms of loving Him, worshipping or serving Him would be the least enviable situation. This concern was characterized as “not loving or appreciating the Creator,” “forgetting the Almighty,” “not communicating with Him” and “not serving God but the evil side or to worship Satan,” amongst others. The second most undesirable consequence in this context was leading a meaningless or worthless life. Finally, yet more importantly, was the theme of outright fear of God i.e. “living without fear of God.”

The majority of responses were suggestive of not only a meaningful or purposeful relationship with God but also the development or presence of social interest at its highest level. This pattern might have also been indicative of the impression that PDYs can easily deal with the life tasks of a spiritual nature one of Adler’s life tasks, which humans have to grapple with in their striving for superiority. From Adler’s perspective, to be as perfect as God, constitutes the supreme ideal for striving in the spiritual realm (Dreikurs & Mosak cited in Corsini & Wedding, 2005; Nielsen, 2005; Ritchie, 2005). Furthermore, the pattern of responses might mean that the participants could draw considerable motivation, courage and strength from this domain to negotiate life tasks and challenges in general given their political history of deprivation, which left them with minimal sources of courage to pursue their goals other than feelings of inferiority and discouragement. This is complicated by adolescence. Not establishing a close relationship with God was the most undesirable scenario that the participants did not dare to think of.

Relating

A mixed picture of some satisfactory social development and functioning at the interpersonal level simultaneously accompanied by the need for improvement emerged in this area. Mostly, the participants reported healthy meaningful and mutually beneficial relationships with others, from individuals to interest groups, and in different contexts. This was confirmed by the participants and their significant others in expressions including “I can socialize and make friends in anyway” “she socializes with strangers and youth,” “he likes associating with others,” “a socialite” and “has good interpersonal skills.” Their relationships and interactions seemed to be characterized mainly by friendliness, caring, respect, love and support as reflected in phrases like “down to earth,’ “friendly,” “caring,” “respectful, “knows how important people are to the world,” “loving” and “supportive.” However, some participants seemed to have problems relating to or interacting with others in general or with certain individuals or groups in particular i.e. “don’t go out too much,” “can socialize but needs more help,” he is “semi-social,” “she is shy” or “has bad relationships with siblings.” Other participants reported poor relationship with or being indifferent to their environment. Nonetheless, there was a single response to the contrary suggesting some interest in the environment, that is, “he cares about the surroundings.”

In line with their key strengths and weaknesses presented in their current level of functioning, most participants seemed to aspire to develop and better their social functioning at different levels or contexts. On a micro level, they highlighted “balancing time with friends and family” and “promoting reconciliation among family members and friends,” in addition to other interest groups, as crucial for their social wellbeing. On a macro level or the community context, “being more outgoing and involved in the community” seemed very important. The participants went on to express a need for guidelines on a principles or moral level including “being socially intelligent and mixing with the right people,’ “sharing,” and thinking of others first.”

The magnitude of PDYs need for healthy, productive and mutually beneficial relationships was highlighted by their responses in relation to the most undesirable

scenario in this context. The need was summarised in many ways for instance [afraid of...] “being lonely,” “loving only myself,” being socially inactive,” “people not enjoying my company,” “not having a family,” “being socially deranged,” “judging others,” having conflict with my family or friends,” “to be a bad role model of disrespect for my kids” and “disrespecting others or my community.”

The themes in this area seemed to demonstrate the primacy of Adler’s social interest in different contexts encompassing family, friends and community in terms of both the presence of healthy mutually beneficial interactions and the need thereof where they were lacking (Adler, 1968; Corsini & Wedding, 2005; Meyer, et al., 2003). Perhaps this confirmed the fact that man is a social being and needs others for a variety of reasons from belonging, to safety security or in fact for survival itself and self-esteem (Corsini & Wedding, 2005). The overwhelming number, diversity and content of the participants’ responses in this respect could point to the dire straits or stunted growth and development in which they find themselves in terms of scope and depth of social interest in different contexts. This unfortunate situation might be a consequence of the bio-psycho-social deprivation, especially due to broken families, in relation to their political past. It could also explain the difficulties they are probably experiencing grappling with certain Adlerian life tasks such as love, marriage, friendship, work, personal integrity and spiritual wellbeing (Adler, 1968; Corsini & Wedding, 2005; Meyer, et al., 2003). In extreme cases, the participants did not demonstrate much if any interest in establishing relationships with any living creatures, e.g. animals, birds or other kind of pets etc., except with other humans and the environment. However, a weak allusion was also made to transpersonal influences of social interest in terms of a friendly relationship with the environment and culture.

Learning

A mixed picture came out in this case. On the one hand, a significant number of participants reported doing what they needed to do in order to improve their learning or get positive learning outcomes. This was reflected in the following responses by both participants and others; [I (am)...] ” working on passing matric well,” “trying to work hard on my school work,” “open to other people’s views,” “a

bookworm" and "he questions issues." On the other hand, an almost equal number of responses indicated that another significant part of the participants was not devoting enough time or effort to studies, or that they were lacking in study skills and methods. Examples of responses in this case include; "I can do better than what I am doing now," "does not read much/enough," "does not believe he/she will crack it," "lazy," "improving and developing," "can catch up with his lost study time". Their responses were confined to formal schoolwork and there was no mention of any form of extramural learning.

The participants' main aspirations, regarding the preferred scenario, sought to address the limitations in learning methods as acknowledged in the current scenario. Thus, effective productive learning leading to some or other ideal end state was the main theme. The yearning for an effective learning process and accessing new information continually, were captured in numerous phrases such as "working smart," "working harder," "being goal oriented," "doing research," "seizing learning or educational opportunities" and "putting my studies first." The desire for some superior learning goal was in turn reflected in terms of having high qualifications, pursuing other superior careers, being highly knowledgeable or informed and being able to apply such learning to solve real life tasks effectively.

The fears that the participants expressed in the most undesirable state reflect the seriousness with which they view learning or education or the extent to which it has become the PDY and their families' lifeline. They were seemingly fearful of "not knowing anything," "being unskilled," "being a high school drop-out," "having poor qualifications," "having no educational foundation" and "to be an empty tin unskilled, misinformed, and inexperienced," in their own words. The second theme was, in turn, reflective of their need to improve their learning skills expressed by way of [unwillingness (in)...] "wasting learning time," "doing nothing," "being lazy to learn" and "to stop reading and writing"

Overall, the predominant theme here was that of a pressing need for the participants to pass matric well, albeit lacking appropriate tools or skills to learn effectively for optimal academic achievement. That left a general impression of poor functioning in this realm i.e. though some were working hard none of them

was working smart and effectively due to lack of requisite study skills. Their sights at that stage appeared to be set chiefly on the above-mentioned short-term goal. They were seemingly oblivious of how passing matric fits in the bigger scheme of life and their future, as an expression of the pervasive and far reaching striving for superiority. Conversely, they did not indicate how learning might influence the overcoming of the inferiority feelings and its consequences or improve their self-esteem and assist them in fulfilling their life tasks or their goals particularly in relation to their adolescent needs.

This area seems to be a good indicator of one's striving for self-improvement and to better things in life, which resonates well with the quest for superiority in Adlerian terms (Adler, 1968; Corsini & Wedding, 2005; Meyer, et al., 2003). However, the lack of relevant skills and poor motivation or discouragement seemed to be the spanner in the works of the participants' striving for superiority in this field. Furthermore, the participants seemed to place a high premium on learning to make up for their inferiorities in other areas of life and regain a sense of worth and integrity they lost to the historical political humiliation and also to rescue themselves from the throes of the current socio-economic deprivation. They also perceived learning to be largely within their scope of control and choice. Their apprehension might also be regarded as appropriate to their stage of adolescence where learning is one of the major tasks to be overcome. The importance of social interest in terms of learning for the wellbeing of others was conspicuous by its absence. Optimal functioning was almost completely self-serving in this case.

Earning

The dominant impression was that most participants were not earning any income at the time of the study, as they were all learners at that stage as borne out by statements like "has no income," "not doing anything anymore" and "used to sell vetkoek." However, the second most responses indicated that some of the participants were engaged or involved in some kind of money-generating activities e.g. "I always earn what I want," "am involved in some selling," "he has many ways of making money" "she is entrepreneurial," "I am selling sweets" and "will do anything to get money." These activities could perhaps be out of necessity as the majority of participants hailed from single-parent or no-income households. Only a

few responses expressed the participants' wish to be gainfully employed in different capacities or careers, as employees or self-employed.

Given the preceding state of affairs, it seemed appropriate that the main aspiration in this field was that of being financially or economically active, self-sufficient, independent and successful, as compensatory response. This was expressed in terms of "being one of the richest and most powerful people in my community," "being well to do" and "striving for success." However, it was not clear enough how earning was to be effected i.e. whether by way of working for one self or being employed by someone else. A secondary trend was the high aspiration/expectation for above average earnings as reflected in the responses like "earning a high salary," "earning more than enough" and "earning my own millions.". That could be attributed to the type of responses that the respondents thought were expected from them. Effective money management emerged as one of the prominent issues in this context phrased as for example "budgeting properly" and "making money generate itself."

In line with the above shortcomings and aspirations, one appreciates the motivation behind the participants' primary dislike for being financially dependent on anyone including friends, parents or spouse. The worst aversion they would avoid at all costs was that of having no income whatsoever or being unemployed, which would culminate in poverty and translate to being a total failure. Their negative sentiments were captured in responses including [fear of...] "being dependant on others e.g. my husband or parents money for life," "working in an unhappy environment," "not succeeding in life," "earning a bad salary," "being unemployed," "being poor," "having no income or not earning anything at all," "to earn by stealing from others" and "live on the streets."

Generally, the participants' functioning could be regarded as poor in this area. The responses, indicative of an immediate need for a means to earn, to surmount pressing life obstacles and survive were abundant. However, the scarcity or difficulty of getting the means in adequate quantities was also clearly discernible from their responses. This was despite some participants reportedly having entrepreneurial capabilities, others doing something on a small scale to make ends

meet or having done something in the past, and still others not doing anything at all in this area.

The importance of work as one of the major Adlerian life tasks and lifelines i.e. means of survival particularly in the socio-economic circumstances of the PDY became evident again in this case (Adler, 1968; Corsini & Wedding, 2005; Meyer, et al., 2003). The significance of earning as an indicator of success, for the participants, in the quest for superiority made its emergence. One response went on to indicate that earning as a way of wealth accumulation also has its own downfalls or evils such as to forget about God and other people when too wealthy.

The main aim of the PLPP exercises in this section was to focus the attention of the participants on the discrepancies in the three levels of functioning namely the current, the preferred and the worst levels of functioning. The said functioning was further looked at in all the areas of striving, namely the physical, the cognitive, the affective, the conative, spiritual, relating, learning and earning in preparation for designing personal life-plans. There were indeed glaring differences in the participants current and preferred levels of functioning as reported by the participants themselves and their significant others. The exercise assisted the participants to identify deficiencies in their current levels of functioning, in all the designated areas, which they had to address in terms of goals and lifestyle modifications in their personal life-plans going forward. Significant deficiencies were in the cognitive, affective, conative, learning and earning areas. The most severe were in the affective, learning and earning areas. The worst-case scenario served well to highlight the severity and urgency of the identified problems and the possible prognosis if the problems were left unaddressed.

FINDINGS IN RELATION TO LIFESTYLES

This section presents the findings concerning the participants' three states of lifestyles namely the current, the desired and the worst or most undesirable lifestyles (Responses in Tables 6.5, 6.6 and 6.7 respectively). The lifestyle states were explored in all the areas of striving; namely the physical, the cognitive, the affective, the conative, spiritual, relating, learning and earning. The main aim of the exercise was to make the participants aware of the different lifestyle states in the different areas of striving and relate those states to the onset and sustenance of the corresponding levels of functioning. This too was to prepare them for designing their personal life-plans.

Patterns, Themes and/or Meta-Themes

Physical

Generally, it appeared as if the majority of participants led a satisfactory lifestyle with basic characteristics conducive to good physical health, fitness and energy. Such characteristics primarily included high levels of physical activity and exercise as well as healthy eating and drinking. Conversely, some participants' responses were suggestive of shortcomings regarding the physical lifestyle content and scope, especially in terms of wrong eating habits and lack of exercise. The responses concerned included "I eat junk food," "do not eat well," "no exercise" and "almost healthy." It also became apparent that the participants were either oblivious or ignorant of additional lifestyle components that were important for optimal physical wellbeing, for instance, sleep and rest. as these did not feature in their responses.

The participants' current physical lifestyle may be summarised as being bipolar i.e. chiefly 'well-adjusted' or 'active-constructive' in terms of unwittingly or deliberately omitting unhealthy habits and committing healthy ones and 'passive'- to 'active-destructive' marked by unwittingly or deliberately omitting healthy habits or committing unhealthy habits as highlighted previously (Adler, 1968; Corsini & Wedding, 2005; Durbin, 2005; Meyer, et al., 2003).

Consistent with the status of their current lifestyle, the participants expressed two major broad aspirations regarding the desired lifestyle. The first related to a lifestyle conducive to optimal physical health and fitness attainable through structured physical activities of mixed variety or modalities e.g. “regular exercise” and “participating in sports,” in addition to healthy eating, drinking and sleeping habits. The second aspiration was suggestive of a lifestyle that would enhance the participants’ body image characterized essentially by taking good care of themselves and paying particular attention to being presentable as well. [To...] “get more and more beautiful everyday,” “take good care of myself,” “look after myself” and “be presentable,” were some of the responses in that regard.

Overall, the desired lifestyle seemed consistent with Adler’s` well-adjusted or active-constructive lifestyle (Adler, 1968; Corsini & Wedding, 2005; Durbin, 2005; Meyer, et al., 2003). The overwhelming needs as extrapolated from the two themes above seem to contradict the impression created previously in the current lifestyle and more so, in the current functioning where the participants seemed to have consciously downplayed their needs in this context. Fuller and richer responses expressed here could also be attributable to exposure to the subsequent PLPP exercises and activities they had been exposed to by then.

Cognitive

A mixed picture also emerged in this case with almost an equal number of positive and negative responses. Some participants reported habitually undertaking certain activities that contributed to good mental health and functioning e.g. “watch stimulating TV,” “design clothes,” “draw people” and “read a lot,” while some responses suggested existing good mental health e.g. “mentally stable,” “positive” and “self-confident.” The said activities were, however, inadequate in terms of quality or quantity as no mention was made of important components like brain and intellectual exercises or brain food in their responses. Similarly, other participants identified and reported particular weaknesses in their cognitive functioning, which needed to be addressed. These included poor mental focus, poor-self-esteem and not being open-minded.

The participants' primary lifestyle profile in this case may be described as being 'getting' or 'passive-constructive' as most of them unwittingly engaged in healthy mental activities, and 'avoidant' or 'passive-destructive' in terms of unintentionally not undertaking some vital mentally stimulating activities (Adler, 1968; Corsini & Wedding, 2005; Durbin, 2005; Meyer, et al., 2003).

In the main, the participants expressed an overall desire for a lifestyle coherent with Adler's 'well-adjusted' or 'active-constructive' lifestyle (Adler, 1968; Corsini & Wedding, 2005; Durbin, 2005; Meyer, et al., 2003). The idealised lifestyle would be characterized by regular mental exercises and stimulation, nutritious food for the brain, accompanied by enough rest and relaxation. Furthermore, it should result in optimal mental health and functioning and would be distinguished by an enquiring attitude, swift and creative thinking, effective and efficient problem solving and decision-making including creative artistic expression. The following is an example of responses that highlight these themes "do mental exercises/activities such as reading, yoga, games," "attend poetry sessions and motivational workshops," "feed my brain," "write poems and stories," "listen to classical music," "do research regularly;" "think from all aspects and perspectives," and "to think out of the box." The characteristics of the desired lifestyle in this case seemed to address the deficiencies identified in the current lifestyle.

The participants seemed to have grasped the significance of being creative in overcoming the majority of life's problems. Their eyes opened for the first time to things like mental exercises and brain food and many related other activities or skills that they had not been exposed to before in their phenomenal world. The increased breadth and width of their response could possibly be ascribed to the information they acquired through the PLPPs didactic activities. It could also mark the progress that the participants started displaying going forward. However, even though expressed in few responses such as "believe in my abilities" and "practice how to be self-confident in public speaking," the participants' need for a healthy self-esteem clearly came through. This need could perhaps be a way of compensating for their feelings of inferiority in this domain, in Adlerian terms. It might also be ascribed to adolescent and even Adler's life tasks whose resolution

is related to healthy personal integrity (Adler, 1968; Corsini & Wedding, 2005; Meyer, et al., 2003).

Affective

The most outstanding theme in this context was the participants' lack of emotional stability as reflected in most of their previous and present responses. In some of the responses they describe themselves as, for example, [being/having...] "emotionally unstable," "unable to manage bad emotions," moody," "having high self-pity" and "poor self trust." This emotional quagmire was compounded by problems managing emotions particularly in terms of showing empathy and emotional support. Lack of self-esteem seemed to complicate matters even more for them. Nevertheless, some participants reported some measure of being able to understand others' emotional circumstances and deal with such circumstances effectively. That is, they regarded themselves as [being/ showing...] "sympathetic," "able to empathize" and "good feelings towards other people."

The participants' predominant lifestyle in this domain seemed to manifest itself by way of being 'avoidant' or 'passive-destructive' to slightly 'dominant' or 'active-destructive'. Their secondary lifestyle could be described as 'well adjusted' or ranging from 'active-constructive' to slightly 'passive-constructive,' that is, the second majority were able to voluntarily or unconsciously manage emotions well (Adler, 1968; Corsini & Wedding, 2005; Durbin, 2005; Meyer, et al., 2003).

Given the foregoing constraints in their current lifestyle, most participants alluded to a desire to engage actively in habits that would promote optimal emotional well-being and functioning for the sake of their own and others' well-being e.g. "make myself stronger," "share emotions with others," "practice empathy and resilience," "love and respect freely" and "stress less." Such habits, as implied in their responses, meant that participants would be able to manage their emotions effectively in terms of perceiving, understanding, processing and expressing emotions appropriately. The following are some of their responses reflective of the envisaged habits, "express my feelings freely," "exercise emotional control in all situations," "stop bottling up" and "to meditate."

Conative

In general, the majority of the participants seemed to be more inclined to boosting the morale of others by way of motivating, encouraging and advising them, than them being motivated themselves. However, other participants confessed to their limitations regarding motivating others and motivating themselves. These limitations ranged from being mild e.g. self-doubt, moderate where they were attempting to do it and to severe in terms of not even attempting to give others encouraging talks. The following are examples of responses in this regard “beginning to talk about motivation and life skills,” “can give advice and encourage others but wonder what people are saying,” “lack self-confidence in advising others” “lacks motivation,” ignores advice” and “not talking.”

Largely, the participants’ lifestyle may be characterized as primarily ‘well adjusted’ or ‘active-constructive’ in terms of them being significantly motivated and going out of their way to motivate others. However, it was ‘avoidant’ or ‘passive-destructive’ to a lesser extent in respect of some participants confessing their lack of motivation and shortcomings in encouraging others (Adler, 1968; Corsini & Wedding, 2005; Durbin, 2005; Meyer, et al., 2003).

Thus, the majority of participants desired an overall lifestyle leading to the best possible levels of motivation, encouragement and morale, not only for their own good as individuals, but also for their significant others including their friends, families and communities as well. The key qualities of the said lifestyle would include habits that promote internal and external self-motivation, and spurring others into motivation either actively or by role modelling. The following responses embody some qualities here: “read motivational books/watch motivational videos,” “listen to motivational songs and speakers,” “motivate myself with positive self-talk,” “read about people and their interactions” and “always look on the bright side of things.” Other defining habits included the effective giving and receiving of motivation and advice. These were discernible in responses like “counsel and advice on HIV/AIDS,” “tell my personal stories and get others to tell theirs” and “heed others guidance, advice and motivation.”

Spiritual

Encouragingly, the majority of participants displayed a lifestyle that seemed highly spiritual as has been revealed so far. This trend was reflected by characteristics ranging from belief or faith in God to activities suggestive of being subservient and of service to Him. By contrast, some participants admitted to not being very religious and others to being uninvolved in or oblivious of spiritual matters. These trends manifested themselves in the following sample of responses “have poor communication with God,” “poor connection with God,” not involved with God at times” and “what I do is just fun.” One response i.e. “believes in some parts of culture” called attention to respect for cultural norms as some form of an expression of spirituality.

Overall, their current lifestyle in this domain seemed to be ‘well-adjusted’ or ‘active-constructive’ in the main, as it was reflective of good spiritual health and active nurturing overall, with minimal responses to the contrary. This seemed to support Adler’s assertion of our obligation to fulfil the spiritual needs as one of the primary life tasks (Adler, 1968; Corsini & Wedding, 2005; Durbin, 2005).

In light of their current lifestyle, most participants hoped for a lifestyle that would establish, maintain and mostly enhance their intimate relationship with God, leading to ideal spiritual health, functioning, abundance and meaning to their lives. This way of life would mostly be notable by activities demonstrating faith, service and obedience. The activities, as referred to in their responses, would include bible reading, praying and going to and being involved in the church. This is despite their current lifestyle that reflected satisfactory spiritual functioning for most of the participants. Similarly, some participants yearned for a lifestyle that also paid tribute to their cultural beliefs like respecting their ancestors by way of the relevant rituals .i.e. “be a strong believer in God and ancestors,” “believe in my ancestors” and “do cultural rituals” in their own words.

Although it maybe qualified as ‘active-constructive,’ the lifestyle described here seemed to be more beneficial to the fulfilment of life tasks, particularly forming a close relationship with God and thereby attaining a good sense of personal

coherence and purpose. It should also be borne in mind that such a relationship with God translates into the highest manifestation of social interest from Adler's perspective (Adler, 1968; Corsini & Wedding, 2005; Nielsen, 2005; Meyer, et al., 2003).

Relating

Most of the participants' lifestyle in this field seemed to be more 'others-oriented' than 'self-oriented.' It was marked by socially desirable characteristics such as love, kindness, friendliness, sharing of thoughts and feelings, cooperation as well as interactions at different social levels. The lifestyle at issue was implied in responses like [he or she...] "loves others' company," "cooperates," "shares good feelings and thoughts with others," "relates well to family," "has lots of friends," "good with socialising" and "a social butterfly." These characteristics seem to be the basic defining features of social interest. Conversely, other participants presented with lifestyles lacking in the above features. Their presenting characteristics included social withdrawal, unhealthy criticism and conflict with family, siblings and friends.

Thus, from Adler's viewpoint the participants predominantly used 'well-adjusted' or 'active-constructive lifestyles'. They used the 'getting' or passive-constructive to a lesser extent, and the 'avoidant' lifestyle to the least extent. That is, the majority can relate well with other people from individuals to groups and can actively initiate such relationships however, some participants had trouble while others seemed totally incapacitated in that regard (Adler, 1968; Corsini & Wedding, 2005; Durbin, 2005; Meyer, et al., 2003).

The predominant lifestyle-related-need of most of the participants in this domain was that of having strong mutually beneficial relationships with their significant others and humankind in general. This was in a bid to improve the already generally satisfactory current lifestyle and mend the related shortcomings in this domain. Furthermore, their interest in others' welfare and wellbeing seemed to enjoy much more significance than self-interest. The social interest longed for was presented in such qualities as "having/showing good communication skills e.g.

listening to others," "sharing with people," "being more friendly and good to others," "involvement in sport and social clubs," "being supportive," "influencing others positively" and "putting others first." This time, the importance of Adler's social interest stood out significantly in the participants' responses, which were overwhelmingly selfless. This seemed to indicate the magnitude of the obligation to meet all the life tasks deriving from social interest such as friendship, marriage, love, work, community and personal integrity. Social interest in the context of a healthy relationship with fauna and flora also found expression in the participants' responses following response "to be a leader in environmental cleanliness and safety." This might have been an indication that some participants were beginning to think 'out of the box' of the conventional social relationships as it were (Adler, 1968; Corsini & Wedding, 2005; 2005; Meyer, et al., 2003).

Learning

Largely, it seemed, most participants' lifestyle was not conducive to effective learning as suggested by the majority of responses. The main theme was that of devoting less time and effort to their studies owing to poor time management, poor discipline or motivation, or incompetence. By contrast, however, other participants approached their learning with the right attitude and commitment and with a goal in mind. According to them, [they (are)...] "serious with matric exam preparations," "doing well," "source more information" and "put their studies first," among other activities.

Their lifestyles in this arena emerged as being, in order of dominance, predominantly 'avoidant' or 'passive-destructive', 'well-adjusted' to a lesser extent and 'getting' to the least extent. In other words, it was generally not productive in terms of effective learning but some participants were doing well while others were putting some effort in improving their effectiveness in this field (Adler, 1968; Corsini & Wedding, 2005; Durbin, 2005; Meyer, et al., 2003).

In light of the above generally undesirable state of current lifestyle, the majority of participants expressed an aspiration for a lifestyle that would promote effective learning resulting in them obtaining positive short- and medium-term results such

as academic qualifications and knowledge. Active sourcing of information and prudent use of time should preferably characterize such a lifestyle as captured in responses like; “learn everyday,” “visit the library/educational facilities regularly to seek knowledge,” “putting more effort in my studies,” “use holidays for studies,” “work smart” and “put my studies first.” Moreover, the participants seemed to have realized that, effort, the appropriate mindset and effective learning methods were essential ingredients of a lifestyle conducive to effective learning as reflected in the latter responses.

The striving for superiority showed itself under the cloak of learning in this context. The reason for its existence was apparently to deliver some results that would improve the participants’ personal integrity and self-esteem including their standing in their communities and consequently their lives in general. This represented another way of looking at social interest where one improves him- or herself in order to assume a position of worth or usefulness in his or her community. This is particularly applicable in the case of the PDY given their socio-economic circumstances and their early life demands (Adler, 1968; Corsini & Wedding, 2005; Durbin, 2005; Meyer, et al., 2003).

Earning

Most of the participants appeared to be economically inactive possibly by default owing to their school age. The minority reported being economically active to a very limited extent not by choice, but merely to make ends meet.

Thus, the participants’ lifestyle seemed generally consistent with the ‘getting’ or ‘passive-constructive’ lifestyle, i.e. the participants would like to actively earn some income but find themselves constrained by circumstances beyond their control in most cases (Adler, 1968; Corsini & Wedding, 2005; Durbin, 2005; Meyer, et al., 2003).

In line with the current lifestyle where they find themselves not earning anything or much, the majority sought a lifestyle that would promote maximum earnings and the sensible expenditure thereof i.e. “strive for financial success” and “budget

properly." Gainful employment by self or others seemed to be the preferred method of earning as concretized by expressions like "doing entrepreneurial work like selling sweets etc," "start own business" and "seek internships/ leanerships/ employment in relevant careers." Furthermore, some respondents expressed some reluctance to earn more than they could handle or make them lose interest in others or God. However, others expressed some degree of greed or fantasy in terms of accumulating excessive wealth as a symbol or instrument of power among other things i.e. "be one of the richest and most powerful people in my community," in the respondent's own words

The striving for material superiority or success made its appearance here in terms of accumulating wealth. This seemed to be mainly motivated by a healthy self-interest to make ends meet given their status of being learners and the stage of adolescence where self-interest is still dominant though that is when it begins to wane. Nonetheless, they also alluded to striving for power, an unhealthy form of social interest. Genuine social interest was cursorily alluded to, to show that it was still at the back of their minds though self-interest was to them a burning need under their existing circumstances.

Overall, the participants' current lifestyle may be summarised as being chiefly bipolar, i.e. generally consistent with the 'getting' or 'passive-constructive' lifestyle, i.e. the participants seemed to be unwittingly practicing or would have liked to intentionally practice healthy lifestyle habits but found themselves constrained by circumstances beyond their control e.g. lack of internal and external resources in most cases. This was particularly so in areas such as physical, relating and particularly spiritual. On the other hand, the second majority turned out to be leading a generally 'passive'-destructive' lifestyle marked by unwittingly engaging in unhealthy lifestyle practices and showing no attempt to improve their functioning due to ignorance, incompetence or adolescence. This was especially the case in the affective, earning, learning and the conative domains, in that order. There were areas namely the spiritual, relating and physical where some participants were 'well-adjusted' or 'active-constructive' in terms of deliberately omitting unhealthy habits and committing healthy ones. On the other hand, all the participants seemed to be yearning for a lifestyle that would lead to optimal functioning in all the areas

of striving. Such lifestyle would be characterized by actively and intentionally omitting harmful habits and likewise adopting the healthy lifestyle habits and practices i.e. the ‘well-adjusted or ‘the active-constructive lifestyle (Adler, 1968; Corsini & Wedding, 2005; Durbin, 2005; Meyer, et al., 2003).

However, for most participants, the most undesirable lifestyle was that resulting in social dysfunction characterized by, among others, “having poor or bad relationships with others,” “lacking respect for others who care about me e.g. my family, siblings, parents and other people” and “being self-centred” including “living in an unhealthy environment.” Equally undesirable for most participants was a lifestyle associated with poor physical health, functioning and fitness expressed in terms like “leading an unhealthy lifestyle,” “being obese,” “using substances,” “being unfit” and “not exercising enough.” These phrases had undertones of fear of poor body image and the related poor-self-esteem attendant to physical shortcomings or ‘inferiorities’ leading to one being socially alienated.

The secondary lifestyle aspects that would most probably cause the participants distress appeared to be intellectual or creative dysfunction. This dysfunction was highlighted in responses such as ‘lacking creativity in life and work’ and “losing my artistic abilities,” “lack of motivation” or at worst, “being discouraged” resulting in them “having no vision” and most importantly “not achieving [their] goals.

The minority communicated disquiet in relation to a lifestyle associated with poor spiritual and emotional health and strength or “resilience” along with deprived learning that might eventually yield undesirable outcomes such as “having no qualifications” and “not being economically active”

The priority of these concerns seemed to point out the significance of certain of Adler’s key concepts, particularly social interest, feelings of inferiority, creativity and discouragement attendant to the participants’ context as pointed out earlier.

On the whole, most of the responses, if not all, expressed the participants’ unwillingness and lack of desire to lead a lifestyle which is useless in Adler’s terms

and would inevitably result in failure in life. These responses seemed to describe a lifestyle representative of the ‘avoidant’ or ‘passive-destructive’ lifestyle without any hint of the most undesirable lifestyle in Adler’s terms, namely the dominant or active-destructive lifestyle. That is, by implication, they would rather be victims of circumstances than being their own worst enemies in terms of the most undesirable lifestyle (Adler, 1968; Corsini & Wedding, 2005; Durbin, 2005; Meyer, et al., 2003).

The main aim of the PLPP exercises in this section was to focus the attention of the participants on the discrepancies in the three lifestyle states namely, the current, the preferred and the worst lifestyles. These lifestyles were further scrutinized with reference to all the areas of striving, namely the physical, the cognitive, the affective, the conative, spiritual, relating, learning and earning in preparation for designing personal life-plans. These lifestyle states were also examined in relation to the corresponding levels of functioning and the related areas of striving. The participants were thus enabled to identify the discrepancies and associated deficiencies in these lifestyle states and in all the areas of striving, which needed to be addressed through their personal life-plans. Deficiencies were identified in all the domains but the most significant were specifically in the affective, earning, learning and conative domains. In addressing these lifestyle deficiencies in general, the participants would inadvertently modify their current lifestyles thereby attaining the principal objective of the study.

FINDINGS IN RELATION TO PERSONAL LIFE-PLANS

Self Analysis Activities

Three Crucial Reasons Why You Should Remain Alive

(Responses in Table 6.8)

Patterns, Themes and/or Meta-Themes

Most reasons were in the interest of helping one's family of origin i.e. parents and siblings, or own family and children, to be better off or to be the best. These reasons embodied the main theme of assisting and helping both materially and in kind. Responses to that effect included; "seeing my children grow and develop to be the best," "being financially stable and building a house for my parents," "to make my parents proud," "to be an influential person in my family and at large" and "to show that I love my mom and brother by achieving"

The second most responses were for the improved welfare of the community of origin with particular interest in the needy and the youth. Some pledged altruism to the nation and the country as a whole. Examples to concretize social interest on these broader levels included [to...] "help people achieve their goals," "give back to the community by being part of Non-Governmental Organizations (NGOs) and do voluntary work for the youth and the next generations." Further examples were [to...] "help the youth on issues of HIV/AIDS, reproductive health and life-skills," "help the needy," "to give S.A. companies a big gift in my skills and talents," "to prevent the brain drain of skills and qualifications and "develop my country." These responses serve to reflect the richness and diversity of their feelings and thoughts on this front.

The other significant number of responses paid allegiance to the wellbeing of the individuals themselves and their striving for self-actualization. These included "to make a difference," "to be a role model," "to be successful," "to overcome obstacles in my complex future," "to achieve my goals and dreams e.g. pass matric," "to be the best that I can be," "to pursue my life's purpose to prove critics wrong" and "make myself proud."

On an existential level, a minority of respondents registered its tribute to the Almighty in such reasons as "God created the earth for us to live in" and "to live for my God."

Overall, a good case was made, in this context, for the existence and supremacy of Individual Psychology's social interest component across all the areas of striving. High indebtedness to one's immediate family and community of origin

reigned supreme. Self-interest and self-actualisation in terms of reaching one's goals, vision or dreams were of secondary prominence. These two broad trends seemed to indicate that there has to be a balance between healthy self-directedness and other-directedness seemingly contradicting Adler's earlier assertion that if all the resources are focused on social interest, then self-interest will automatically fall into place (Adler, 1968; Ansbacher & Ansbacher, 1956 Corsini & Wedding, 2005; Durbin, 2005; Meyer, et al., 2003).

Long-term Vision

(Responses in Table 6.10)

Patterns, Themes and/or Meta-Themes

Being the best and successful in different contexts and roles appeared to be the primary theme in this case. The different contexts included marriage, family, and work/business/occupation/career expressed in terms like [to be...] "the best wife," "the greatest motivational speaker" and "the best poet ever." The popular roles, in turn comprised being a manager, singer, model, therapist, psychologist, artist, political activist, poet, social worker, film or TV presenter, manager, community leader, economist, encourager/motivator, businessperson, mentor, spouse, lawyer and engineer, on the local, national or international scenes.

Generally, the dominant visions articulated a pervasive desire to be the best and successful in different contexts and roles more for the sake of others i.e. family, community, company or the country than for the participants as individuals. This was also suggested indirectly by the nature of careers that the participants intended to pursue which had a strong social interest component. Again, this seemed indicative of the primary role the striving for superiority can play particularly in pursuit of social interests.

Mission

(Responses in Table 6.11)

Patterns, Themes and/or Meta-Themes

The primary purpose, reason or rationale for most of the participants was to improve the standard or quality of life in different contexts specifically for the well-being of the family, the youth and the community. The participants employed phrases such as “to help the South African youth to be independent,” “to encourage youth through poetry,” “both men and women are born to work and not to suffer,” “lead my community,” “for youth to play safe,” “uplift the needy” and “create job opportunities,” to convey cogently, key aspects of their missions. The second most important purpose was that of self-actualisation expressed in terms like “to actualise, live or realize my dreams,” “actualise or fulfil myself” and “achieve my life’s purpose.” The self-motivating and encouraging responses like “never to give up,” “to show that nothing is impossible in life,” “life is too important and too short to just waste” and “to serve God,” communicated the final, yet not the least important inspirational rationale for achieving some of the participants principles deriving from their visions and missions.

In general, the main themes here seem to imply that the key rationales or purposes for the participants’ lives translate into fulfilling the five Adlerian tasks of love, marriage, friendship, work, personal integrity and spiritual needs (Adler, 1968; Corsini & Wedding, 2005; Durbin, 2005; Meyer, et al., 2003). Nevertheless, most importantly, the rationale for social interest also became highlighted, particularly in the context of African youth who, one may say, are born in an environment that actually value and embrace community feeling.

The next section presents, integrates and discusses the participants' responses in relation to the highlights they wish to be remembered by, the related goals and smaller missions (Responses in Tables 6.9, 6.12 and 6.13)

Patterns, Themes and/or Meta-Themes

Physical

The most prominent theme most participants wished to be remembered by comprised optimal physical health and fitness expressed directly in terms of being healthy and fit as well as indirectly in terms of being sporty, athletic and active in addition to being free of substances. Body image or physical appearance, as would be expected of adolescent participants with inferiority feelings, ranked second. This was extracted from such glamorous expressions as; [being remembered as...] "beautiful and sexy," "nice looking," "handsome," "took care of herself," "charming" and "fresh." Being artistic, strong and confident was the least outstanding mix of responses, but had a strong health and fitness as well as good body image components. Some outlying and seemingly paradoxical responses seemed to be by way of some participants expressing their good intentions or compensatory mechanisms, while acknowledging their perceived physical defects or organ inferiorities at the same time e.g. [to be remembered as...] "fat but healthy" or "thin but strong."

Overall, the responses seemed to be suggestive of subconscious feelings of inferiority in the physical domain. These evoked corresponding aspirations or goals that signify the compensatory striving for superiority in this regard. Thus, the most important goal in this context was that of achieving peak physical health, fitness and excellence characterized by being energetic, active and strong, through constructive lifestyles marked by correct physical activities and healthy eating habits. The second most significant idea was in relation to ideal body image distinguished by attractive physical features e.g. [being...] "presentable," "gorgeous" or "sexy," as well as the correct physical attitude like "being brave" or "having a strong self- image." Last, yet important, was the desire to be "the best of the best" in physical activities and "to live longer," in participants' words.

For the majority of participants, the main reason for achieving optimal health and fitness was that they would be enabled to achieve their ultimate personal dreams, visions, goals and needs such as living a longer rewarding and fuller life, which depended on being in peak physical condition, healthy, fit and mobile. Examples in this regard included “to live longer,” “to live my life in full and please myself,” “to live a better life,” “to do my dream job perfectly without illnesses, and “to meet my needs.” Other secondary gains related to being healthy were reflected in responses such as, “to achieve my goal of being a top model” and “to be a good sports participant.” Furthermore, the participants regarded health as an end in itself and not as a means to an end. That is, their other reasons for optimal physical health were simply “To be healthy,” “I love being healthy” or “for my existing illnesses to be controlled or to be cured.” The second main rationale for being healthy was for the benefit of an ideal body image or self-esteem i.e. [being healthy and fit for the sake of (because)...] “recognition or pride,” “boosting one’s ego or for people to take you seriously” and “I love my body.” To a few others, being healthy was important to minister to other people’s needs or goals, or to motivate them to be healthy. This was reflected in reasons like [to (be)...] “a good bread winner,” “boost some people’s egos,” “someone responsible in sport e.g. a talent scout” and “to put my town and South Africa on the world stage”

Generally, physical wellbeing was regarded mainly as a means to personal ends more than that of others. Interestingly, it was also cited as an end in itself. Personal ends might translate to meeting some of Adler’s life tasks namely work and personal integrity. Furthermore, how the participants wished to be remembered, the related goals and the missions underpinning these goals seem to suggest subliminal needs and inferiorities that the PDY harbour in relation to their physical attributes and body image in comparison with the apparently more superior counterparts in other lesser disadvantaged or superior contexts or their fellow adolescent peers. The participants’ quest to be the best of the best and to live longer seemed to be congruent with one of the fundamental objectives of striving for superiority namely completion/perfection leading to eternal life (Adler, 1968; Corsini & Wedding, 2005; Durbin, 2005; Meyer, et al., 2003).

Cognitive

Being intellectually highly functional, creative and effective was the major theme for most participants to be remembered by in this field. This theme would be articulated in memories such as [s/he (was)...] “full of creativity and artful,” “had an advocate’s mind,” “a good thinker,” “tactful,” “a good problem solver” and “thoughtful and intelligent”. It was followed by their interest in helping others to think effectively as exemplified in responses like [s/he (was)...] “creative in developing own and other people’s lives,” “a role model” and “helped others think positively.” Displaying the right mental attitude by being self-confident, strong and positive also emerged as being important in some participants’ repertoire of desirable mental attributes to be remembered by.

The preceding aspirations informed most of the participants’ key goals in this case namely, optimal mental health and functioning accompanied by the right mental attitude such as being positive-minded, strong/tough minded and self-confident. The best possible level of creativity appeared to be the second most important ingredient of the envisaged mental functioning, as seen from the relevant responses such as being “able to generate new ideas,” “to think creatively” and “to be open-minded. Being able to express one’s thoughts in an articulate manner also seemed to grip the respondents’ imaginations in terms of goals. According to their responses, they aspired to be “good speakers,” “well-understood,” “able to convince other people” and “confident in public speaking,” among other wishes. Other minor trends had to do with being mentally focused, logical and technical. This might be indicative of the lesser weight the participants attach to these qualities, as opposed to creativity while acknowledging its significance in optimal mental functioning.

The participants’ yearning to be highly intellectually functional and creative seemed to be self-fulfilling. That is, they desired to be mentally healthy in order to attain high levels of creativity manifesting itself promptly, artistically or by way of new solutions. This rationale was captured in phrases like “to be highly creative,” “to have solutions to problems,” to come up with new solutions in a quicker time” and “to express my thoughts well in terms of art.” In addition they wished to be mentally

healthy for the sake of attaining optimal intellectual functioning, characterized by proper, structured and a focused way of thinking expressed in terms like “to think properly,” “to plan well” and “to be more focused in their own language.” The third theme was about mental health assisting them to display appropriate self-confidence by way of fluent intellectual expression. The last motive in this domain had to do with the attainment of certain goals for oneself and, to a lesser extent, for other people. This was captured in expressions like [If I am mentally healthy, I will be able to...] “maintain/obtain a career especially during bad times,” “have wisdom,” “be enlightened” and “help others be the best with my solutions.”

Most of the responses in this domain highlighted the significance of optimal mental functioning primarily in the interest of the individual suggestive of the quest for intellectual superiority from Adler’s perspective. Only one response indicated the importance of optimal mental functioning both for self’s and others’ intellectual development. This could be related to the obligation according to Adler of striving towards personal integrity as one of life’s tasks. Furthermore, the value of one of the basic concepts of Adler’s Individual Psychology namely ‘creativity’ was unambiguously articulated from the participants’ ambitions in this domain. This might have been indicative not only of their increased awareness of its significance, but also of it being a significant shortcoming on their side given the lack of intellectual stimulation associated with their unfavourable socio-economic circumstances along with educational deprivation (Adler, 1968; Corsini & Wedding, 2005; Durbin, 2005; Meyer, et al., 2003).

Affective

To be remembered as being empathetic and sympathetic, kind, understanding and supportive to others was the principal quality here, as reflected by most responses. These included [being...] “empathetic” “sympathetic,” “understanding,” “kind,” “loving” and “supported others emotionally.” Emotional stability, e.g. [being remembered as/like...] “emotionally stable,” “emotionally controlled,” “could manage emotions effectively” and “avoided anger,” also emerged as the second most crucial desired memorable feature for some participants. Being open, loved and happy were other less significant virtues that the participants aspired to in this

context as compellingly implied in phrases like [he or she was...] “was like a flower,” “open and loved by other people” .and “ever smiling.” The theme of social interest emerged as important in this context as well.

The participants’ aspiration for emotional stability was the commonest feature of most of their goals, in this regard, as powerfully expressed in different terms in the preceding section. This might have been indicative of their strongest need or inferiority at that point as already indicated previously. The second most important theme was not as definite as the first one. It appeared to be reflective of a need to compensate for the above-mentioned emotional instability in terms of aspiring for the opposite, but positive goals e.g. [to be/being...] “emotionally resilient” “able to empathize,” “there for others in need,” “loving and generous,” “happy and enjoy myself,” among others.

The primary purpose for the participants’ quest for the highest emotional wellness as deduced from the majority of their responses was to attain optimal personal emotional growth and maturity. For them, this seemed important for assailing their problems and for being accessible and helpful to others. In addition, it appeared vital for preventing emotional crises or problems, attaining personal stability, surviving in life and achieving their goals. Others felt that emotional health was essential for the development of certain emotional attributes such as passion, sympathy, and to show and receive love respect, and happiness that would render life more pleasant. The later reasons were extracted from expressions like “to grow and develop emotionally,” “I will be emotionally mature enough to help others with emotional problems,” “to be able to achieve my goals by dealing effectively with emotional problems,” “to help people with emotional problems” and “to grow passion and sympathy.”

Overall, emotional well-being in terms of managing emotions effectively in general, expressing emotions appropriately and the ability to be open to emotions expressed by others, was the paramount aspiration in this domain. In this instance, Adler’s case for the vital role played by emotional well-being when striving towards prime personal integrity, one of Adlerian life tasks necessary for the free flow of the striving for superiority and the attainment of social interest, was indirectly

vindicated. The aspiration concerned was most probably levelled at inferiorities in affective functioning attributable, perhaps, to psychosocial deprivation and other factors like emotional mayhem of adolescence. These became conscious or acute when the respondents compared themselves with their counterparts from other seemingly better backgrounds. This compensatory aspiration was biased in favour of self- rather than social-interest. For the PDY this might mean that a person has to be healthy first, before being able to reach out to others (Adler, 1968; Corsini & Wedding, 2005; Durbin, 2005; Meyer, et al., 2003).

Conative

Boosting others' morale by being a motivator, encourager, advisor, guide and/or role model emerged as the most prominent aspiration for most of the participants. This was represented in responses such as [to be remembered as (having)...] "a hard worker," "motivated young people to develop good life," "encouraged people in bad times," "motivated her family to try new things," "motivated people not to give up and teens to be educated" and "a constructive critic." The second most popular theme was for them to be on the receiving end of motivation and encouragement as individuals e.g., he or she "drew courage from family, elders, books and role models." Thus to make and receive motivational input seemed equally important to them.

Congruent with their main aspiration to be remembered by, the participants' main goal was to encourage others in need particularly the youth and other vulnerable groups. That is, most of them [saw themselves as (being)...] "motivating young people about careers and related choices," "able to change most of people's hearts especially women," and "a role model of the coming generation and my family," for example. The second most significant goal reflected the participants' need to receive guidance, motivation, encouragement and advice from others.

Encouraging, motivating and even helping others particularly the youth, not to fall prey to the common social ills and to promote their wellbeing, was the most important justification for most of the participants previously stated aspirations and goals in this regard. This was conveyed in the following reasons "to help my

community," "to motivate the lost people," "to motivate and encourage youth," "to help the next generation to avoid the same mistakes leading to teenage pregnancy, HIV/AIDS etc" and "to motivate and encourage fellow learners." The second most discernible agenda seemed to be that of wanting to achieve their conative goals in the interest of self-growth and development. The participants cited "to achieve my own goals," "to grow and develop," "to be strong-minded," "to feel dignified" and "to gain deep and wide experience in motivating others," to highlight that agenda. The reciprocal nature of motivation emerged as the third theme in terms of the participants indicating the need to give and receive motivation and encouragement.

Overall, these responses highlighted courage as an important ingredient of goal achievement, the related striving for superiority and for overcoming life tasks in the quest for good life, as posited by Adler. More specifically, the responses might be symptomatic of the identified shortcomings or perceived need for greater motivation and courage on the part of the PDY participants to achieve their goals. The need concerned might be especially significant in light of the multitude of socio-economic, educational, developmental and other odds stacked against them. The meaning and value of courage particularly in the interest of others was also highlighted in this sphere suggestive of the reciprocal nature of motivation and people's interdependence (Corsini & Wedding, 2005).

Spiritual

The need of the participants for optimal spiritual well being expressed itself mainly by way of showing unwavering belief, loyalty, faith and subordination to God. It manifested itself, though less prominently, in terms of serving Him by going to church and spreading the Gospel. Social interest also manifested its spiritual dimension through the response of doing well to everyone in this domain. There was also an odd desire to rope in the observance of cultural beliefs as a way of spiritual expression.

To be a strong believer in religion or God and having a close relationship with Him in the pursuit of optimal spiritual functioning, emerged as the most prominent intention here. This objective was expressed differently and in strong terms such

as “to have 100% faith in God. “ It was supported by action words to cement the relationship like “serving my Almighty God.” The least popular religious response was that of reciprocity or dependence like “turning to Him for guidance in decision making.” There was also an allusion to the observance of cultural rituals and one to the contrary as implied in the following responses “to be a believer in religion and culture” and “to avoid ancestors and depend on God.” This was in correspondence with how most of the participants would like to be remembered as already indicated previously.

The most prominent underlying principle for establishing and maintaining an intimate relationship with God was two-pronged. Firstly, it gave an idea that spiritual dependence on God for material achievements was key for the participants’ success. They advanced strong reasons to make that impression, including; “without Him I cannot achieve anything,” “my life is in Gods hands,” “He makes everything OK” and “without God, I will not have the power to do what I want to do.” Secondly, the participants also appeared to rely on divine intervention for the achievement of higher or intangible needs such as love, happiness, meaning and abundance. This was embedded in the following example of reasons “to derive meaning in life,” “to have long and abundant life,” “to have a good heart” and “If people share God’s love they will be happy.” There were also some additional unconventional responses including those seeking to terminate the notorious eternal conflict between God and Satan and to minimize religious as well as racial discrimination. The other referred to respect for culture for spiritual reasons.

The unconditional relationship with God and, to a lesser extent, with other people and culture highlighted how far those influences may impart meaning, purpose and courage to most participants’ lives. Being in the service of one’s deity as the highest level of social interest and its reciprocal nature, that is, serving Him and others so that they should in turn help also became evident. This was at the expense of the participants creating a strong impression of being greatly dependant on external agents particularly God and less so on their neighbours and ancestors for guidance to overcome life tasks, their survival and success. This perhaps indicated the extent to which the youth participants have moved away

from strong cultural convictions, values and norms owing to western civilization. This might reflect the diversity of values among and some measure of ambiguity in the participants' outlook. Last and yet importantly making other people happy as an expression of one's spirituality was also noted.

Relating

Displaying mutually beneficial interpersonal relationships, at the following important levels of interactions i.e. with family, friends and community, emerged as the most prominent aspiration of the participants in this field. It was followed by being of service to other people or the community with key objectives such as happiness, good relationships with the community and nation building in mind.

The above aspirations translated into an equivalent double-sided goal for most of the participants i.e. the yearning for normal amicable relationships for the sake of belonging, fun and friendship on the one hand, and for service relationships that seek to uplift or promote the welfare of others or the community as a whole, on the other hand. Some of the responses to reflect that theme include "having good relationships with others," "having a family and children," "having a true and lasting relationship with everyone," "being a good friend," "having fun with others" and "building the community," "sacrifice for the needy" and "helping people of different ages." The one odd response alluded to keeping the environment clean.

The main reason for their aspirations and goals were also two-sided with responses mainly divided into two almost equal, yet opposite streams. The one stream reflected the unselfish rationale of helping others such as those experiencing problems and those who needed to be developed in different ways for instance the youth and the community at large. Examples in this regard included "to help the community work together," "to help people of different ages it is not only the youth that are affected" and "to help the young and the old from social ills like HIV/AIDS." The other stream alluded more to the self-centred but healthy motivation for one's wellbeing and welfare. The second reason seemed to be in the interest of both parties i.e. the self and others. Participants used phrases like "the correct company will help me maintain my goal," "to learn from others because people make you who you are and not yourself" and "if I have good

relationships with people I will not be afraid of difficulties," to convey that theme. A healthy relationship with the environment i.e. "to have a clean environment," also seemed to have some significance for other participants as well.

The importance of social interest in its different forms seemed to have found its fullest expression in this case. It showed itself in different contexts i.e. self, family, community and environment or nature. More specifically, social interest revealed itself in a passive form from the participants' responses primarily seeking to meet the individuals' needs for e.g. belonging, safety and security that enjoy primacy in the lives of the underprivileged communities like the PDY. Most importantly, social interest then expressed itself in an active form in the service of the community at large. The sense of duty to others and the community at large in this context seemed to support Adler's proposition of social interest-based phenomena such as love, marriage, friendship, community and personal integrity as life tasks that we must fulfil to attain everlasting success in our different strivings (Adler, 1968; Corsini & Wedding, 2005; Durbin, 2005; Meyer, et al., 2003).

Generally, the significance of Adler's social interest again became prominent or was confirmed in this domain followed by the non-pathological self-interest. The overriding rationale here was first, the welfare and well-being of others and the community before that of the individual's. However, the importance of the balance between the two became loosely discernible as well, which might negate Adler's overemphasis on the former. There was also a referral to the preservation or conservation of the environment as being conducive to a healthy relationship with the environment including the fauna and flora (Adler, 1968; Corsini & Wedding, 2005; Durbin, 2005; Meyer, et al., 2003).

Learning

The striving for short-term to long-term superiority was demonstrated in the participants' responses referring to [being...] "well or highly educated or informed," "brilliant," "advanced" or "experienced," in this regard. There was also a set of aspirations, with reference to the learning habits or attitudes they needed to possess in order to attain their short- to long-term learning goals like becoming "a

good psychologist." The said learning habits or qualities included being "smart," "hard working," "determined," "a book addict," "learned from others," "never stopped learning" and "put his studies first."

The overriding theme here, in line with the matching aspiration above, was to obtain the relevant qualifications and related short-, medium- and long-term career objectives. The qualifications ranged from matric to tertiary qualifications e.g. diplomas and junior to senior degrees in different fields. Passing matric could have been indicative of the priority need relevant to the participants then as they were all in Matric. The second theme related to the participants' self-actualization yearnings. These manifested themselves in terms of their aspirations to achieve more and more and becoming the best that they could be, by being top or best students or professionals in different careers e.g., lawyer, psychologist, poet. The other related theme, similar to these, addressed the key rationale for having the right qualifications i.e. to have enough knowledge and to make it in this world. The final theme had to do with their commitment to achieve their learning goals by way of putting more effort and time into studies.

The main motivation in this context as suggested by the majority of responses was that of learning as a means to personal ends or for useful/non-pathological self-interest suggestive of striving for completion or perfection. That is, most participants regarded learning as... "Leading to enough knowledge that will help me achieve my goals," "leading to knowledge without which you will never become anything," "necessary to help me have a perfect career and required lifestyle." Essentially, they regarded it as an indispensable ingredient of personal success. Secondly, some participants viewed learning as a means of contributing to the wellbeing of others. In their words they needed to learn in order to "further my skills and knowledge," "to be a leader," "to share correct information with others" and "to be a good community builder" Finally, others associated the need to learn with self-improvement or as an end in itself in terms of being more knowledgeable and well informed.

Here, the quest for superiority appeared in its typical way i.e. the participants forever striving to be better and better by getting higher and higher qualifications.

The pursuit reflected in this context seemed to assume a prior admission of one's eternal feelings of inferiority.

Earning

The most fundamental aspiration for most of the participants was to establish successfully some or other constant source of income ranging from extremely high, through, above average to average. The majority of responses referred to the preferred source being in the form of working for others or for organizations as opposed to working for themselves. The type of income should be in material assets or money. Although the earnings were mainly for the welfare of the individual him/herself, there was some measure of consideration given to the welfare of others, including God, and how to manage the earnings. The diverse responses in support of the above interpretations include [he or she (was)...] highly successful, "rich," "earned a high salary," "well to do," "owned business," "responsible icon of wealth and power" and "created jobs for others." Additional responses include [he or she (was)...] "filthy rich and gave to the needy," "earned enough to support family," "have money but not too much to forget my God," "had a lot of money like Oprah Winfrey," "earned enough to handle effectively" and "knew how to handle money"

The aspirations above served as the basis for the key goal for the majority of the participant learners. The key goal entailed to be successful by way of earning reasonable to unrealistically high income e.g. "to be a middle / high income earner," "earn more and more but controllable," "earning a lot of money like nobody business" and "to be a future millionaire." The participants cited various reasons for the use of income, which seemed to coincide with their priorities in this regard.

The two main themes or reasons of comparable prominence for satisfactory earnings were that of meeting personal needs. The other part of the participants' focus was on meeting one's and others' basic needs at all levels ranging from the biological, like food, to self-actualization. The following responses capture the essence of these themes [(to) be able to... "provide basic needs" "to put bread on the table," "be self-dependent," "reach fulfilment and wealth," "make myself proud,"

"live a prosperous life and afford any luxuries," "to lead the life of my dreams" and "not to be a volunteer for life. Promoting the significant others' and community interest also came to the fore i.e. "to support myself and my family," "to build my mom a house," "to please myself, my family and others," "to create jobs" "to help the needy" and "to develop the community," in their terms."

From these responses, it seemed that meeting the basic needs for survival of the individual and his or her next of kin was one of the key priorities of the participants. This might be reflective of the immediate needs of the participants, which have to be satisfied before they can satisfy those of others. Working came out as the main means of earning though self-employment was alluded to by a few. Thus, work as one of Adler's life tasks reared its head here, but its significance was not as far-reaching as purported by Adler i.e. no referral or allusion to working for the community was forthcoming in this context. Although they did not refer or allude to working for the community, the participants started showing interest and actually getting involved in community building activities and events e.g. helping at the local orphanages. Once again, self-interest and social interest were embroiled in a healthy competition with each other for dominance because of their seemingly interdependent nature in this and other contexts, as opposed to eliminating each other. Both were cited as the main reasons for one to earn possibly in the interest of fulfilling some life tasks of which work was particularly important (Adler, 1968; Corsini & Wedding, 2005; Durbin, 2005; Meyer, et al., 2003).

Strengths, Weaknesses, Opportunities and Threats (SWOT) Analysis

(Responses in Table 6.14)

Patterns, Themes and/or Meta-Themes

Strengths

Some participants appeared to be very strong cognitively particularly regarding the right mental attitude along with creativity and related problem solving as well as decision-making complemented by good verbal and non-verbal communication

skills. They displayed comparable strengths in affective and pure interpersonal abilities. Physical attributes such as good general health and fitness also seemed to be their other asset. They reported comparable strong points in conative abilities as well specifically in terms of motivating, encouraging and advising others while they themselves also reported high levels of internal motivation.

Weaknesses

The nature and number of their responses were suggestive of profound levels of poor self-esteem, implying severe feelings of inferiority. These were marked by high levels of introversion accompanied by social phobia, poor self-belief, poor self-image, fear of public scrutiny or criticism and fear of rejection in particular, among other manifestations in this regard. By the same token, the majority reported, "being introverted or shy," "having poor self-confidence/belief in the ability to succeed," "afraid of breaking down in front of people," "afraid of a group looking at me," "not being presentable," "having self-blame" and "self-pity."

They, in addition, presented with severe social dysfunction, suggestive of poor social interest development and maturity, which might be related to the previously mentioned problem of severe poor self-esteem. This was projected in responses like "having poor relationships," "can't say no," "easily manipulated," "not good at having fun" and "inability handling discrimination by others." Psychosocial deprivation, which also affected these areas of development, might also be implicated in the aetiology of these weaknesses.

Emotional problems emerged as the third major weak point experienced by the other participants stated in terms of [being/having...] "emotional instability," "bad-tempered," "fear of rejection" and "fear of criticism." These might also be just another manifestation of feelings of inferiority aggravated by poor social development.

Other weaknesses of a lesser, yet significant nature nonetheless for the minority, prevailed in the cognitive area. They had a lot to do with poor decision-making and problem solving. The oddest response here was fear of thought broadcasting or one's thoughts being heard by other people. The problem of deficient physical

health and fitness was also reported specifically “not being completely healthy,” “being unfit” and “laziness.” Few but somewhat distinct responses referred to the problem some participants experienced with telling the truth. The least reported weakness was in the area of spirituality.

Opportunities

The profile of the participants’ opportunities reflected an abundance of employment opportunities by external agents both private and governmental. Examples of responses the participants used to that effect included; “there are abundant job creation initiatives,” “open market,” “BEE (Black Economic Empowerment) job creation” “NGOs,” and “temporary or casual work.” The availability of opportunities for support regarding their academic needs was second in priority. This support mostly took the form of financial assistance like bursaries, from both governmental and non-governmental sources. The third theme embedded in responses such as “self employment,” “publishing my own books” and “becoming a fortune teller,” related to the perception of self-employment as an opportunity, which might be indicative of an intention for self-reliance. Occupying the fourth spot was their awareness of their own community needs as opportunities for employment, gainful or otherwise in the form of “community support groups” and “community resources for poor people.” Furthermore, the participants perceived the availability of social support specifically from close family members as an enabling factor for attaining their goals. This was additional to financial support from other agents already referred to previously.

Threats

The biggest threat reported was any form of incapacity, whether it be long-term or permanent, resulting from illness or physical injury and death, which might result in them not achieving their goals. They singled out HIV/AIDS as the most feared cause of incapacity or death. The second most likely adverse scenario was a lack of external resources essential for the realization of their dreams. The most crucial of those resources was financial assistance and information in relation to pursuit of their academic goals. Problems related to the combination of adolescence and the unfavourable socio-economic background came out as the third risk. These had to do particularly with peer pressure or bad company, teenage pregnancy, drug

abuse and crime as well as inappropriate or lack of desirable social support. Unemployment came out almost at the bottom, which supports their perception of the abundance of employment opportunities they already expressed. This might perhaps be suggestive of a sense of invulnerability or high levels of motivation to which most adolescents are susceptible.

FINDINGS ABOUT THE PERSONAL ACTION PLANS

Goal Setting

Long-Term Goal

(Responses in Table 6.15)

Patterns, Themes and/or Meta-Themes

The most prominent long-term goal as per most of the participants' responses was that of being successful either by starting their own prosperous business or by establishing oneself in a particular career of sorts specifically professional. The responses to highlight their long-term goals included [being...] "a successful businessperson," "a successful psychologist," "an advocate," "a top model/dancer for African clothes," "an executive/board manager of a big company e.g. BMW," "an ambassador of South Africa internationally" and "a true community builder." The second order of long-term goals entailing for example [to...] "attain my career aspirations and related qualifications," "be highly qualified" and "be highly educated," focussed more on the envisaged reasons for the above quest for success rather than a statement of goals. It had mostly to do with the attainment of the highest qualifications possible or to be highly educated. The last cluster comprising [to...] "drive BMW 1 series" and "go to Miami," seemed to have been a fantasy trip or perhaps something to do with rewarding themselves for the successful achievement of set goals.

The strengths opportunities, weaknesses and threats seemed to agree to a great extent not only among one another but also with most of the information collected

through other exercises so far. However, some findings seemed contradictory which might, as already indicated, be suggestive of the dynamic developmental processes that were progressively taking place within and among the participants and/or attributable to PLPP activities and group influences. The ambiguity brought about by the contradiction between their existing paradigms and the new ones cannot be overlooked as a possible contributory factor in the manifestation of these paradoxes.

This part of the plan highlighted the teleological concept of Adler in general, and the striving for superiority in particular. The nature of success or end-goals the participants aspired for, as expressed in their businesses and careers of choice, reflected a strong theme of social interest at both individual and community service level in governmental and private sectors. It is important to note that this research project set out to establish the prevalence of Adler's concepts e.g. teleology in the phenomenal world of the PDY participants and how or the extent to which such concepts relate to the participants' lifestyles (Adler, 1968; Ansbacher & Ansbacher, 1956; Corsini & Wedding, 2005; Meyer, et al., 2003).

Short-Term Goals

(Responses in Table 6.16)

Patterns, Themes and/or Meta-Themes

For the majority of the participants, passing matric well and means to achieve that effectively as well as furthering their studies, come out as a priority immediate-term goal as inferred from the overwhelming number of responses to that effect. These included [to...] "pass matric with good/outstanding results," "develop love for school work," "increase study effort," "structure time," "use library and internet" and "apply to a tertiary institution." The development of social skills was the second most important immediate goal, as reflected in phrases such as [to...] "learn how to deal with people," "stop pleasing others," "be socially acceptable and appreciated by society," "be a volunteer and visit hospices and orphanages," "learn to speak other languages in order to communicate with different people" and "communicate

well with my community.” The desire to be gainfully employed and the aspiration to lead a spiritually meaningful life followed closely with a comparable number of responses. The former desire found expression in phrases like, “find the best job,” “find a well paying job,” “earn enough to fulfil my needs,” “earn a high income,” “open an internet café for income,” “earn money by selling sweets” and “manage my money better e.g. by budgeting.” The latter aspiration was in turn embedded in a language including “go to church,” “pray,” “believe more in Christianity and culture norms,” “to preach” and “be a shepherd in my church.” Being motivated and/or motivating others emerged as a short-term goal of third importance for the participants e.g. “to give and be open to advice and “encourage myself with positive self-talk.” That was trailed by a need to improve their physical health, fitness and appearance. The desire to improve their cognitive and emotional functioning seemed to be equally low on the priority list of the participants’ short-term goals. The said desire emerged in expressions like [to...] “improve my creativity,” “improve my intellectual skills” as well as “improve my emotional stability/resilience,” “overcome emotional existing problems,” “smile and laugh more” and “be my own best friend,” respectively

The significance of Adler’s striving for superiority, social interest, feelings of inferiority, courage and creativity was highlighted by the above responses. The same may be said about the importance of these Adlerian influences of overcoming life tasks particularly in terms of love, friendship, work ethics, personal integrity and spiritual integrity (Adler, 1968; Ansbacher & Ansbacher, 1956; Corsini & Wedding, 2005; Meyer, et al., 2003).

The Value and Advantages of Reaching Each Goal

(Responses in Table 6.17)

Patterns, Themes and/or Meta-Themes

This section elicited responses associated with the participants’ values.

Generally, there seemed to be two broad trends here. Firstly, the participants seemed to put a high premium on goals that led to success and added more value to or improved the quality and quantity of their present or future lives as a whole or specific parts of the eight main areas of life in particular. Examples of gains in this context include [being or having...] “successful,” “a better future,” “more motivated to strive for bigger things in life,” “able to meet all my basic needs,” “healthier and living longer,” “more self-confidence,” “better educated,” “spiritual growth,” “respect, attention and recognition,” “afford what I want in life,” “emotionally stable and well” and “self-sufficient and free.”

Secondly, they appeared to value goals that promoted the wellbeing/welfare of others in general, and of particular interest groups or individuals such as parents, family and the youth. Responses that reflect these values were [to (be)...] “make my significant others proud e.g. my parents to live a fair life,” “reduce the number of troubled youth,” “better relationships with people,” “strong for others in need,” “I will be a shoulder to cry on,” “help create jobs” and “a good role model,” among other things.

What one may deduce from Adler's perspective is that first, the participants held the values associated with striving for better things in life or a personal life free of, or with minimal problems/challenges, in high esteem. Moreover, the other cluster of values was those that promoted social interest in its different manifestations from encouraging to actually helping others in need or distress. The responses related to short-term goals and the associated values/benefits seem to lend significant credence to Adler's major concepts including teleology and its main components of striving for superiority, goal setting and self-determination along with inferiority feelings, life-tasks, courage and basic convictions (Adler, 1968; Ansbacher & Ansbacher, 1956; Corsini & Wedding, 2005; Meyer, et al., 2003).

Process Steps and Rewards

Process steps

(Responses in Table 6.18)

Patterns, Themes and/or Meta-Themes

The most important steps for the learner participants according to the number of responses emerged in the following order; “complete grade twelve,” “get career guidance,” “make a good career choice,” “get a bursary/study loan,” “apply for tertiary,” “do internship/learnership,” “start own business” and “look for work (permanent or part time).” All the steps would be preceded by the participants doing all the necessary preparations such as attaining good physical health (e.g. “eat healthy” and “exercise”), putting enough structure, time and effort into their studies, getting the right resources e.g. financial assistance, the right information, knowledge, skills and experience, spiritual support and others.

It is important to note the significance of adopting a lifestyle conducive to the attainment of the above-mentioned steps i.e. the short-, medium and long-term lifestyle modification implications necessary for the attainment of the steps leading to the attainment of the respective goals.

Rewards

Patterns, Themes and/or Meta-Themes

This part provided an idea of the participants’ values, needs and priorities. These ranged from material to existential across the whole spectrum of the eight life areas. Some examples of the rewards were “will be healthy and not get sick easily,” “evidence and acknowledgement of abilities,” “I will grow and develop,” “my deceased parents will be happy,” “will be a role model for the youth,” “fulfilment in

helping the needy," "will get an opportunity to go to tertiary" and "career development."

Overall, these rewards seemed to reflect the different forces that Adler proposed as influencing human behaviour. These included striving for superiority, which might be in one's welfare or other people's wellbeing. The tension between self and others' interests also seemed to play itself out here highlighting, their interdependence. There was also competition between short-term material rewards or indulgences and the real basic needs as well as other higher order needs. These appeared to reflect the different priorities of different individuals at any particular point in time (Adler, 1968; Ansbacher & Ansbacher, 1956; Corsini & Wedding, 2005; Meyer, et al., 2003).

Components of a Personal Plan

(Responses in Table 6.19)

Patterns, Themes and/or Meta-Themes

Two trends stood out here as reflected by the responses. The first seemed to support the earlier findings that the participants seemed to rely chiefly on outside agents for the implementation of their plans and related goal achievements. The most important agents included their family and parents, God, teachers, friends, professionals and others. However, the participants did seem to display a good measure of self-reliance as well judging by the second highest number of responses to the effect that they required their own assistance. This might mean that although they relied heavily on external agents, probably owing to their present status of being learners, they seemed to appreciate the fact that they also have to take responsibility for their own lives. One cannot caste one's entire fate to outside agents neither can s/he be completely self-centred in order to make it in life. The interdependence between the self and others as it pertains to social interest became observable here again.

Functions

(Responses in Table 6.20)

Patterns, Themes and/or Meta-Themes

Most of the tasks concentrated, firstly, on preparations for the coming matric exams e.g. “need to study hard.” Secondly, the focus fell on arranging admission to tertiary education institutions e.g. “make applications for study aid” and “make applications for tertiary.” Last on the list of their priorities was making arrangements for employment or the pursuit of other interests for the self or others as reflected in their responses such as “start opening small business,” “get work” and “be involved in the community projects.” These tasks seemed to be in alignment with the short-term goals set previously. These priorities in turn seemed to be associated with the self and other interest.

Conditions

(Responses in Table 6.21)

Patterns, Themes and/or Meta-Themes

The contexts where most of the participants were going to execute the tasks namely home, the school, tertiary institutions, the community and RSA seemed to be reflective of the participants’ immediate and medium- to long-term priorities.

The participants’ allegiance to themselves as well as their community and their country, as reflected in their responses, seemed suggestive of the underlying self-interest in interaction with other-interest resulting in an essential combination conducive to effective striving for superiority.

Internal Resources Needed for the Personal Plan

(Responses in Table 6.22)

Patterns, Themes and/or Meta-Themes

Generally, the majority of participants seemed to regard mental ability, potential or talent as of utmost importance in the pursuit of any goal including success. The largest number of responses in this domain highlighted the importance of creativity and the attendant problem solving and decision-making processes. Some of the personal resources they needed included [being/having...] “creativity,” “intellectual ability,” “problem solving skills/ability,” “can make decisions,” “fast thinking,” “focused” and “verbally strong.” A positive attitude or approach as reflected in high levels of motivation and positive mental state of mind characterised by attributes such as responsibility and passion seemed to be of secondary importance to the participants. The need for the predisposition to act in a disciplined, appropriate and smart manner in order to realize one’s vision, mission and goals followed. Possession of certain knowledge, education or interpersonal or emotional intelligence took the back seat, though, strictly speaking, these were implied in the above-mentioned findings.

The above trends seem to highlight the importance of Adler’s concept of creativity as reflected by the number of responses in that regard. The significance of motivation and courage to take appropriate action was also suggested. Taking appropriate action seemed to have connotations of the appropriate lifestyle that would result in the attainment of the set goals (Adler, 1968; Ansbacher & Ansbacher, 1956; Corsini & Wedding, 2005; Meyer, et al., 2003).

External Resources and Opportunities for the Personal Plan

(Responses in Table 6.23)

Patterns, Themes and/or Meta-Themes

Opportunities related to material assistance and support such as financial in terms of money, bursaries, scholarship, or loan and part-time or full time employment by way of “leanerships, internships, BEE projects, NGOs and community building projects,” appeared high on the participants’ priority list in this regard. However, resources resulting in other kinds of support such as spiritual, motivational, advice and informational support were reportedly also important for the participants.

Personal and Other Resources to Acquire

(Responses in Table 6.24)

Patterns, Themes and/or Meta-Themes

Acquiring appropriate verbal communication skills and motivation with some of its distinguishing attributes such as commitment, zeal, willpower, and patience seemed to be the most important attributes to acquire on the part of the participants. Creativity, accompanied by working hard, smartly and effectively emerged as the area of secondary importance that they needed to address. This was followed by health, fitness, and self-esteem, which ranked third on the list of most important personal resources that needed attention. Others included practical knowledge and experience in addition to surrounding oneself with the right kind of company that will help, rather than hinder, the attainment of one’s goals.

The developmental areas above seem to coincide with Adler’s concepts of social interest, courage, creativity and feelings of inferiority, as important requirements for success in goal attainment (Adler, 1968; Ansbacher & Ansbacher, 1956; Corsini & Wedding, 2005; Meyer, et al., 2003).

Threats and Other External Challenges to Overcome

(Responses in Table 6.25)

Patterns, Themes and/or Meta-Themes

The critical threat for the participants seemed to be an assault on their integrity or dignity in terms of any humiliating, demeaning or embarrassing acts or omissions. The second most undesirable threat seemed to be related to bad social influence from the inner circle of family and friends. Contrary to expectations, financial problems came out as the third most hostile external factor followed by social ills particularly illnesses and crime. Last on the list of the participants' priorities was a myriad of other less threatening factors. These trends emerged from the following sample of their perceived challenges "discrimination," "intimidation," "criticisms," "pressure from family or peers," "bad friends," "financial/economical," "Illnesses," "crime," "unemployment," "political issues' and "cultural issues."

In Adler's terms, the participants seemed to take less kindly to any force that was likely to evoke the unpleasant feelings of inferiority or promote inferiority/superiority complex (Adler, 1968; Ansbacher & Ansbacher, 1956; Corsini & Wedding, 2005; Meyer, et al., 2003). Similarly, they appeared reluctant to associate with anyone who did not have the interest of all concerned at heart.

Attitudes, Values/Principles and Beliefs to Acquire

(Responses in Table 6.26)

Patterns, Themes and/or Meta-Themes

The majority of the participants' values seemed to revolve around personal integrity as a basis for dealing with all the Adlerian, socio-economic and adolescence life tasks that they are confronted with in life. Some of the values in

this vein included “self-belief,” “self-discipline,” “good self-esteem,” “self-respect,” “healthy-mindedness,” “self-appreciation” and “faith in God.” These values also seemed to constitute the necessary ingredients for nurturing the striving for superiority that is needed in order to overcome inferiority feelings in all the areas of striving in their phenomenal world. Finally other values cited such as “a positive attitude,” “self-encouragement,” “perseverance,” “hard and smart working,” “enthusiasm,” “determination,” “patience,” “responsibility,” “commitment” and “risk taking,” seem to highlight the majority of Adler’s proximal factors namely self-mastery, courage, social interest that define a useful lifestyle(Adler, 1968; Ansbacher & Ansbacher, 1956; Corey & Corey, 2002; Corsini & Wedding, 2005).

Attitudes, Values/Principles and Beliefs to Eliminate

(Responses in Table 6.27)

Patterns, Themes and/or Meta-Themes

From the majority of the responses above it seemed like laziness, accompanied by poor levels of motivation or courage and lack of focus, were the major problems or hindrances, which the participants must overcome in order to attain their goals successfully. Poor self-esteem and the related “negative thoughts” emerged as the second key obstacle that the participants have to tackle. It was followed by emotional instability marked by “short temper” and “rudeness and poor physical health related habits such as “wrong eating habits” and “substance abuse.”

These complaints seemed be suggestive of Adler’s discouragement and inferiority feelings which borders on inferiority complex as reflected by poor emotional control (Adler, 1968; Ansbacher & Ansbacher, 1956; Corsini & Wedding, 2005; Meyer, et al., 2003).

Assistance Required

(Responses in Table 6.28)

Patterns, Themes and/or Meta-Themes

The assistance by the significant others, particularly the parents, family, siblings and friends as well as other key significant role players in the participants' life like teachers, the government and God seemed extremely important for goal achievement. Second in importance was the assistance of individuals who might make some expert or professional contribution to their plans by giving information, advice, and by motivating or even counselling e.g. "psychologists," "advisors" and "librarians." Finally, yet as important, their priority list mentioned the assistance of some interest groups and the community including the government in the form of financial or moral support. e.g., "Chicken Soup" which refers to the name the participants gave to their group.

The value of social interest, in terms of the need for assistance, particularly from the participants' significant others and external agents became clearly observable in this case. The participants highlighted some measure of dependence on those role-players for the successful achievement of their goals.

Additional Education and Training

(Responses in Table 6.29)

Patterns, Themes and/or Meta-Themes

From Adler's viewpoint, one discerns the quest for superiority in terms of compensating for their perceived knowledge, skills and experience gaps or inferiorities reflected in their responses (Adler, 1968; Ansbacher & Ansbacher, 1956; Corsini & Wedding, 2005; Meyer, et al., 2003). Most of these responses revolved around the academic qualifications e.g. "Masters Degree or a qualification

in psychology" and "a diploma in Social Work," and work experience through for example "in service training," needed for them to attain their career aspirations.

Generally, the participants' perceptions of their additional education and training needs seem to reflect themes of social- and self-interest as suggested by the corresponding choices of subjects.

Authority Required:

(Responses in Table 6.30)

Patterns, Themes and/or Meta-Themes

Generally the responses suggested joint authority by the participants as individuals and their significant others e.g. "family" "parents" and "sisters" followed by that of God and the educational authorities. The preparedness by the participants to assume responsibility for their own fate became clear once again while still showing respect to their significant others and God.

From Adler's perspective, these responses might be suggestive of a symbiotic relationship between self- and other-esteem. Moreover, the extent to which the participants depend on the external agent became clear here. It is interesting to note how far the participants have come in this context to a point where they fully appreciate that the primary responsibility for their fate lies squarely on their shoulders.

Contingency Plan

(Responses in Table 6.31)

Patterns, themes and/or meta-themes

Almost all the possible contingencies cited by the participants are congruent with the threats and weaknesses they highlighted earlier during the SWOT analysis,

goal operationalisation and process steps. Some of the burning adverse scenarios included or were in relation to “financial,” “health problems,” “teenage pregnancy,” “HIV/AIDS,” “failing matric or tertiary courses,” “disability,” “death,” “discouragement,” “not being admitted for the preferred course or degree” and “not qualifying for bursary.”

The participants reported fairly well deliberated measures to take in the event of their plans going wrong. These included [to...] “apply for bursary or study loan,” “look for (part-time) work,” “healthy lifestyle,” “seek and take treatment,” “condomize, abstain or say no,” “study hard,” “repeat,” “being careful and cautious,” “avoid dangers and risks,” “self-encouragement,” “never give up” and “appeal to family and siblings.”

FINDINGS REGARDING THE EVALUATION OF THE PERSONAL LIFE-PLANNING PROGRAMME:

Evaluation of the Programme by the Participants, their Friends/Family and the Teachers

The feedback on the programme evaluation was done in accordance with the questionnaire (see Appendix C) that respondents were requested to complete in their own time. These respondents comprised the participants themselves (self-evaluation), their friends or family members and their teachers (see responses in Tables 6.32, 6.33 and 6.36 respectively). The participants were further expected to present their responses to the group. Getting opinions and impressions from all these sources was crucial for validating the findings in this context, that is, for the so-called triangulation.

Opinions about the Programme as a Whole

Patterns, Themes and/or Meta-Themes

Generally, the participants gave positive feedback about their experience of the programme as a whole. Their constructive experience of the PLPP had been

diverse, ranging from “just feeling OK being in the company of others and participating in this kind of a project for the first time in their lives,” to highlighting benefits and gains they had received as participants in the programme in terms of self-awareness, happiness, courage and other skills. Some of the accolades about the PLPP included “it teaches us lots of different and unknown things of life,” “it is a stepping stone for us teenagers who want to make a difference in ourselves and other people’s lives but do not know where to start” and “it guides the person in the right direction but uses the same person as his or her own campus i.e. you as a person must learn to choose your own direction.”

Family members and friends concurred with the general theme from the respondents that the PLPP was helpful to the participants overall. According to them, the programme was particularly educational and developmental in respect of the participants’ thinking, motivation and life skills specifically at their youthful stage of development where such benefits are invaluable. These members had the following to say, for example, “it makes people think broadly,” “the programme is really a good thing because it assists the youth in terms of motivation, life skills and how to manage life” and “it helps natural growth, how to behave and handle external influences.”

The teachers, who happened to be somehow in constant contact with the participants namely, the principal and his deputy, also gave positive feedback regarding the content, process and outcomes of the PLPP. However, their positive feedback had more to do with the teleological content i.e. it referred to observable improvements in terms of more focus, a sense of purpose and direction in the participants’ behaviour. Generally, the teachers’ observations seemed to be congruent with what the previous other sources, namely the participants themselves and their close relatives or friends, have already alluded or referred to.

The Three Most Positive Things about the Programme.

Patterns, Themes and/or Meta-Themes

Here the participants were prompted to be more focused and specific regarding the most important benefits gained through the PLPP. What emerged from most of the responses is how the programme raised their awareness to the importance of and equipped them with different life skills and strategies, i.e. the lifestyle they needed to have in order to tackle real life's challenges effectively. The life challenges concerned in this study would include those posed by the participants' poor socio-economic circumstances, adolescence in addition to Adler's life tasks discussed earlier in Chapter 3. The following sample of phrases reflects the diversity and richness of the participants' responses to that effect; "it puts you on the right track of your lifestyle," "it helps you to notice the difficulties we may find when climbing the mountain of life to the peak," "it makes me have self-confidence to socialise freely and to be more actively involved in many activities" and "it enables the youth to think out of the box and solve their own problems by themselves and to gain experience of helping others." Likewise, the participants' next of kin seemed unanimous in their perception that the PLPP had improved some aspects of the participants' lives more than others had. The most impact was observed in the areas of problem-solving, motivation, self-confidence, emotional stability along with interpersonal and life skills. The impact was captured in phrases like, the programme..."makes members to know how to deal with certain problems and challenges," "helped them to know their inner personality and how to control their feelings," "teaches about the facts of life," "stimulates his mind and improves his mental and emotional status," helped them to know what they want in life and to achieve their dreams." Of note also was that the participants seemed to have shared and even involved their friends and family members in these activities at home, and all of them benefited. Those participants who did involve family members and friends reported better benefits than those who did not.

The most prominent impact of the PLPP, from the teachers' viewpoint, revolved primarily around the participants' increased self-esteem. According to the teachers, this improvement was typically heralded by more self-awareness, self-concept,

self-appreciation/acceptance and increased confidence in themselves and their abilities. The other reported benefits manifested by way of the participants being more visionary and displaying a positive attitude in their actions and interactions in general, and in their approach to their schoolwork in particular. The teachers' comments included "it teaches them self-awareness, vision, confidence and self-admiration as the youth," "pronounces the self-concept of the youth," "creates platform for self-fulfilment" and "encourages young people to view life in a positive light."

Overall, the essential life strategies or basic ingredients of survival and success gained through the PLPP were marked by creativity, self-confidence, courage and social interest that Adler mentioned, as such (Adler, 1968; Ansbacher & Ansbacher, 1956; Corsini & Wedding, 2005; Meyer, et al., 2003).

The Influence of the Programme on the Participant's Life in General

Patterns, Themes and/or Meta-Themes

This question sought to establish the fundamental influence that the PLPP has had on the participants' lives in general and their lifestyles in particular.

The PLPP seemed to have made a positive impact on the participants' quality of life in general and also assisted them in conducting their lives in a more constructive and directed manner as one participant commented "this programme has influenced my life for the better." It seemed to have influenced some aspects of their lives more than others, particularly in terms of self-confidence and motivation. Some participants had the following to say in that regard "I am now hopeful and courageous to go and fulfil my dreams and be the best that I can be." Furthermore, the PLPP has not only freed them intellectually, emotionally and socially but also brought about some favourable improvements in those respective aspects of their lives e.g. "it has helped me control my emotions to be sympathetic, empathetic and honest about my feelings and give advice," "I have learned to accept things and people the way they are, before I wanted people to be my way,"

“it has helped me to think broadly” and “Has made me realise that people are accepting me the way I am.” More importantly, some participants confessed to having ‘repented’ in the process of participating in the PLPP relinquishing some behavioural problems like gambling and substance abuse. One participant remarked “my lifestyle has changed. I don’t gamble anymore.”

The participants’ close relatives and friends seemed to have observed positive changes in the participants’ life in general as well. These changes were observed in almost every aspect of their lives. However, most of them were summarized in terms of the participant being more purposeful, disciplined, confident, motivated, committed, assertive and emotionally resilient in their approach to life. Some of the significant others’ observed that the participants...“can withstand difficulties and problems more than before,” “are more composed and self-confident” and “the programme has also encouraged them to be their real selves.” The enrichment of family ties was also reported in this context, as one parent commented, “We now can talk more as parent and child.” Nevertheless, one parent was honest enough to point out that her son still had to work on putting what he had learned into practice. According to her, the programme... “has given him hope to conquer all his problems as long as he can put more effort. All that is left for him is to put it into practice.” It again became apparent that the participants were sharing the PLPP activities and gains with their significant others. This might be an indication of how they valued the programme. At the same time, it might have been some manifestation of social interest

Furthermore, it is interesting to note how the PLPP has made a generally positive impact on not only the learners but also their (teachers’) perceptions and attitude towards life skills programmes, as reported by the teachers. One of the respondents, the deputy principal who is actually the custodian of life-orientation i.e. the life skills development programme for the school, was particularly impressed by the PLPP’s unconventional approach to the subject. He remarked, “It made me look at the youth differently and that the youth can be improved if a good strategy can be used.”

Overall, it appeared as if Adler's concepts of teleology, as effected by the PLPP in this instance, did prompt the participants to scrutinize their lives constructively to the extent that it lent some purposiveness in their lives (Adler, 1968; Ansbacher & Ansbacher, 1956; Corsini & Wedding, 2005; Meyer, et al., 2003).

The Improvements brought about by the Programme in Some Aspects of the Participant's Life/Behaviour

Patterns, Themes and/or Meta-Themes

Self-Awareness

In general, it seemed that the participants did not only become aware of themselves overall e.g. "I was like a paper blown by the wind and now I am me," but also in terms of their talents e.g. "there is a healer in me," and areas of development e.g. "I was made aware of my negative attitude like rudeness, stubbornness etc. and I am working on improving them." They also became aware of themselves in different contexts and roles e.g. school, home, family, work and others, and seemed to have discovered themselves as individuals and as a collective i.e. their personal and group identity.

The participants' close relatives and friends reported similar improvements in the participants' self-awareness. However, they reported the strengths and weaknesses in different aspects including the self-monitoring of verbal and non-verbal behaviour, actions, interactions and reactions. These reportedly resulted in better self-understanding and self-knowledge and even positive behavioural changes on the part of the participants. Comments to that effect were for example, "he is more aware of his abilities but lacks self-belief," "she is talking sense nowadays" and "it has helped my friend to control his temper, avoid arguments and overcome his gambling problem." It has also resulted in the relatives and friends involved being more self-aware as well e.g., "it has improved both my child's life/behaviour as well as mine," commented one of the parents.

The teachers seemed to be in accord with the above perceptions by the participants and their next of kin. They, in turn, went on to single out specific aspects of significant improvement from their perspective namely perseverance, focus, patience and self-esteem, necessary for success. These were highlighted in their responses such as “it has made the learners to realise that there are a few greater challenges to overcome which necessitate one’s sense of being to be improved” and “it has encouraged them to never give up, remain focused, be patient and build confidence at all costs.”

Self-Knowledge

It further seemed that their self-awareness went further to translate itself into self-knowledge as expressed in self-reports like “I am growing spiritually, culturally and in terms of self-appreciation,” “I’ve gained more knowledge regarding my feelings,” “I did not think of anything before even the things I want to achieve” and “I have respect towards all living things.”

Even so, the relatives and friends seemed to indicate that the participants do not only know themselves e.g. “He has come to realise and recognise how understanding and quick thinking he is,” but they also know which lifestyles to adopt in order to make their self-knowledge work for them in terms of excellent achievements in life e.g. “My friend knows how to use his strengths and ambitions to solve his problems.” The positive unintended results of the participants sharing the benefits of the PLPP with their close family members and friends were yet again reported in this instance.

On a lower note, the teachers seemed to acknowledge some improvements in terms of participants’ self-knowledge, which had instilled some modicum of pride in them. Despite all that, these teachers expressed reservations that the participants still had more work to do before making claims of possessing enough self-knowledge. In their words i.e. “the learners need to look for more information and to realise that ideas are life-lasting” and “need to be open-minded and always ready to get more information that will help the community in general.” The

teachers seemed to imply, rightly so, that adequate self-knowledge could not be acquired overnight.

Courage

The general trend, as reported by participants, was that their majority has made significant gains in respect of courage in their lives as a whole. That is, they claimed to be progressively experiencing minimal fear in confronting the challenges of life since their involvement in PLPP. The many faces of courage apparently showed themselves in different domains. That was more so in the conative area were the participants reported high levels of motivation and also of their inspiration to motivate others, as one respondent indicated "I am now courageous and I can encourage my friends, family and other youth." The participants also reported displaying effective courage in terms of expressing their thoughts and feelings as well as asserting themselves better in their relationships even at the risk of evoking negative reactions from others. This was reflected in expressions like "I have gained more courage, before I was afraid to do things because I already predicted a negative outcome or feelings towards people" "I am able to accept criticism, previously every time I was criticised I attacked," "I have overcome my fear of being emotional in front of other people," "I have courage to say no to bad things," and "I have gained more courage to for e.g. go and ask my teachers."

In supporting the participants' assessment of themselves, their relatives and friends highlighted notable acts of courage in terms of taking risks, eliminating obstacles such as bad habits, withstanding setbacks such as criticism and heightened commitment and perseverance in pursuit of their life goals.

From the teachers' point of view, the participants seemed to demonstrate some measure of awareness and appreciation of the significance of courage and perseverance for success in life. The programme "reinforced in the learners my belief that you must never give up during hard times," one of the teachers noted. However, the teachers lamented the participants' shortcomings in the form of commitment and/or translating the said appreciation and commitment into real life

experience. The researcher's opinion is that the participants have so far shown significant amounts of courage to have made it to matric in spite of their adverse socio-economic circumstances. Admittedly, however, there is still room for improvement in this regard.

Creativity

The participants' responses were generally expressive of positive achievements in this regard. Of particular significance to them was the unlocking of their capacity to generate more novel ideas, strategies, solutions, designs and even creative works of art such as poems (see Tables 6.34 and 6.35 to follow), essays, stories and handcraft. These poems also serve as examples of other processes that were evoked by the PLPP, as reported by some participant authors e.g. self-awareness. Some responses in addition to poems are "I now know how to make jokes," "I can work with my hands," "I can trigger other people's creative areas when they struggle with ideas" and "I can think deeply." Perhaps an undesirable side effect of the programme in this respect was that of the participants' reporting an increased creativity in generating even lies. The response in that line was "I can create good poems, essays, lies and stories."

The participants' family and friends' reports not only seemed to indicate significant improvements in the participants' creativity as a skill but also in terms of showing confidence in their creativity and the enthusiasm in which to express it. The improvements manifested themselves in many ways as already expressed by the participants themselves and as summarized in responses like "she creates her own recipes to make food," "she likes to draw, knit, sketch, drama etc." and "her poetry has matured."

The teachers, perhaps typical of their profession, seemed to show a trend of acknowledging the positive impact the PLPP has made in this and other aspects, but would almost always make a comment that more could still be done to improve the participants' skills in this and other areas. In that spirit, they indicated that the programme..."has assisted the learners to be innovative and use different rules to

build something out of nothing and to help the youth develop themselves" and "some more time needs to be spent to reinforce the learner's creative talents."

Table 6.34 Poem 1 Happiness

<u>Happiness</u>	
Happiness, happiness, happiness	I've heard of you happiness
But I don't know what you look like	I don't know what colour are you
I don't know how old you are	I don't know how tall or short you are
I never felt your presence	Happiness, happiness, happiness
Are you the tears in our eyes	Are you the sorrow in our lives
Are you the one who contaminates our futures	Tell me please ...
Are you the sparkling stars	In the sky during the night
Are you the drops of rain	During summer times
Are you the smile on our faces	Are you the joy in our hearts
Talk to me	Tell me exactly who you are
Because if you are a feeling	I never felt happy in my life.

Table 6.35 Poem 2 If I

If I

If I knew the future...I would put a smile on people's faces,
If I knew what to say...I would definitely say what people need to hear
If only I knew how to pray...I would ask God to forgive our sins
If I knew how to perform miracles...I would find a cure for aids
If only I was a thought...I would be a great idea
If I was a book...I would tell an amazing novel
If only I was tears I would be tears of joy
If only I was song...I would bring music to people's ears
If I was a game...no one could ever lose
If I was money...I would be in everyone's pocket
If I was love...I would make every person be loved
If I ...but unfortunately I can't...because its impossible

Social-Interest

The participants' interest in others seemed to have been rekindled by their involvement in the PLPP as reflected in most of their responses. They came to the realization, it seemed, that they can add value to other people's lives, particularly those in need, on both micro and macro levels of social interaction. The respondents used clear phrases to articulate this theme including "I realized how important it is to help the community e.g. helping to clean an environment and how much I make a difference in the world especially towards my church," "my mom is even encouraging me to be more involved with the community and visit the elderly" and "I take part in the ANC youth league where we deal with the interests of the youth." The significance of social interest became prominent as a necessity of every informal social discourse and interaction as well as a formal way of intervention e.g. careers in peer counselling or social work. They demonstrated the

impact of social interest in their behaviour when they started giving support and advice to their fellow learners and frequently visiting the local charitable organizations. In this vein, some participants reported "I am also planning to do a programme/campaign against drugs in the school" "I like to get involved in youth groups e.g. in church, school even NGOs as a peer educator" and " I like visiting hospices, orphanage homes and old age homes."

Largely, the friends and family seemed to confirm some observable improvements reported by the participants regarding interest and active involvement in the promotion of other people's well-being, welfare, growth and development. This confirmation came in the form of expressions like "she is involved in book clubs, conservation and preaching the work of God," "he motivates young soccer players in his neighbourhood" and "she helps with clothes and food, advises others and socialises more." The responses also alluded to noticeable developments in the participants' interpersonal skills, essential for optimal social functioning particularly in terms of listening and empathy e.g. "he likes putting himself in other people's shoes in order to help them with their problems."

The teachers also appeared generally unanimous on how the programme had aroused the participants' consideration for others, particularly those in need, as opposed to being self-centred. Furthermore, the PLPP seemed to have also sent the teachers on a guilt trip for not affording their learners the amount of attention that some learners got from participating in the PLPP. In this regard, one teacher protested "one has awakened to the fact that we neglect the learners' concerns and personal lives, we create emptiness in their lives."

Other Aspects

The participants reported other specific benefits gained from their involvement in the PLPP namely respect, love and interest for self and others, indicating empathy, self-knowledge, mastery and happiness. These benefits are some of the fundamental concepts of Individual Psychology, which emerged from the responses such as, "I am more enabled to concentrate on the future and have the curiosity to learn more and observe" and "I have noticed how far I do not know

myself." Additional phrases included, "It made me concentrate on building my body image to have more respect for myself and other people," "To love and respect myself as a person and love my environment," "I managed to find a piece that adds up to happiness that I have been searching for" and "I hope that God may bless all of us."

From the family and friends' perspective, the majority of improvements reported had more to do with social interest and interpersonal skills development than other aspects. The remarks to that end included [s/he...] "is more socially responsible, i.e. helps the needy, likes singing and more religious," "supports family more and is more outgoing" and "does not associate with bad company anymore." Other reports e.g. "it helps them to have self-respect and make wise choices," "she exercises more regularly and eats a well-balanced food," "has bonded with God more than before" and "she can manage her time better," reflected progress in areas of self-esteem, autonomy, physical- and spiritual wellbeing and, for the first time, in time-management.

The teachers' remarks generally seemed to resonate with what had already been alluded to in the remarks by the previous respondents about the participants' development of social interest. In addition, as suggested by responses like "the programme has discouraged self centeredness, built teamwork, self-respect, self discipline and collective responsibility," the teachers reported a noticeable improvement in the participants' healthy self-interest characterized by self- respect and self-discipline.

General Comments

The respondents were generally content and grateful for having been part of the PLPP and also for the positive effect the programme has had on their lives in general, and in some cases on particular aspects of their lives that have already been alluded to in the previous responses. This impression could be extracted from the following diverse and rich sample of responses "the programme is beneficial and brings out the stars within us," "throughout my whole life no one has given me this kind of attention and for once I was able to open up and reveal the

problem I was facing," "Mr Mokoena has done a great job, he came exactly in time of need as Matric is a stage where one needs to know where one is heading and where one is coming from, what one wants and one's abilities and weaknesses," "improvement is there in terms of good performance" and this programme is very much important not for us only but also for other people."

The respondents seemed to agree, overall, that the PLPP was helpful, not only to the target beneficiaries i.e. the learners but also to the unintended beneficiaries in family members and friends e.g. "He helps me a lot with advices about my personal life." Of particular importance was the PLPP preparing the participants for the future and for the life tasks and adversities of life e.g., "thanks for helping my son get ready for the real world." It was also helpful in developing the participants' social interest that, according to Adler, is so important for the survival, success and sustenance of all humans as some parents noted, "this programme builds up team spirit and build partnerships which mean together each achieves more" and "it helped her to have fun with other members" (Adler, 1968).

The overall feeling of the teachers was that of appreciation and gratefulness for the PLPP in general. Of particular importance to them, was being made aware of a different approach to life skills development, the positive outcomes and the amount of time spent with the learner participants. Notably, the reported outcomes were detected in the participants' lifestyles as well. Their level of appreciation was reflected in their wish to have additional similar programmes and a recommendation to extend the PLPP to other schools and communities in need of such programmes. Their sentiments were expressed in phrases like "this is a new strategy to help youth see life in a positive manner," "the results of this research should be made known and select several youth centres whereby leaders may be trained and the ideas and skills be transferred to the entire community in general" and "one has appreciated the contact time created with the learners, it has really improved their own sense of worth, more of the programmes are welcome."

Largely, it appeared as if the PLPP was more beneficial to the participants than otherwise, judging by the number of positive responses versus the negative ones. Most importantly it seemed to have made a significant impact on the participants'

lifestyles and the quality of their lives and more specifically, regarding self-awareness, self-knowledge, courage, creativity and social interest as reported.

Evaluations of the Participants by other Participants (before -and after)

Table 6.39 Responses on the Evaluations by the Participants (before -and after)

<u>Participant (Before)</u>	<u>Participant (After)</u>
Participant 1 <ul style="list-style-type: none"> ▪ Formally sweet, positive minded ▪ Easy to open up to, he is kind, ▪ Knows difference between right and wrong ▪ Has a helping hand, very honest ▪ Energetic, cute, naughty ▪ Has a good smile, Good thinker ▪ Wise, strong ▪ Straight talker ▪ Talkative, observant ▪ Lookable, gossips a lot 	<ul style="list-style-type: none"> ▪ He is more of a friend ▪ He is so good ▪ No change ▪ He is fine ▪ He used to have an attitude but now he is much better ▪ A good friend ▪ Makes people full of themselves ▪ No comment ▪ Has grown a sense of humour ▪ A good listener
Participant 2 <ul style="list-style-type: none"> ▪ Confident Has empathy ▪ He is like a brother ▪ Don't know much about him 	<ul style="list-style-type: none"> ▪ Got to know the real X, the way he is ▪ Has changed to a better person ▪ Against everything people say

<ul style="list-style-type: none"> - Think about himself - Very sweet, thoughtful - He is quite strange - Can tell the truth - Positive minded, he is wise - Open, a good thinker - Loyal, a brother to die for - He can be weird sometimes - He is cool, I like him - Observant, serious - Likes to share, he is a hero 	<ul style="list-style-type: none"> - He has many talents - His eyes are more open - Has developed a sense of humour - Gave strength He can talk - Have God, Lord in him - Believe in himself, Still the same old X - More ambitious towards his success
<p>Participant 3</p> <ul style="list-style-type: none"> - A good decision maker - She must realise that education is important - We have our differences - She's very positive, she is sweet - She's honest , likes to smile - Likes to help others - She appreciates anything about people - A good friend, a good speaker - She's ambitious - Fund to be with, they admire her 	<ul style="list-style-type: none"> - Can now make her own decisions - She's starting to believe in herself - She's now talkative - We are getting along just fine - She's confident - They like her - Must start reading her books - More open - She can make right choices - A shoulder you can cry on
<p>Participant 4</p> <ul style="list-style-type: none"> - Never liked her , I hated her - She has pride - Don't know much about her - Didn't know her but she is good 	<ul style="list-style-type: none"> - We communicate well, she's sweet, kind - She has changed tremendously - She's able to think for the next person - She accept more advices, understanding

<ul style="list-style-type: none"> ▪ She's kind, co-operative ▪ Has a good smile, confident ▪ Can move her figure ▪ Always talking ▪ She's focused, wise and strong ▪ Like her, she is my role-model ▪ Good, healthy and bright ▪ Good integrity, she's ever smiling 	<ul style="list-style-type: none"> ▪ She is a hard worker ▪ She has grown into a peacemaker ▪ She's beautiful, has a nice smile ▪ Believes in himself ▪ Still the same old Y
<p>Participant 5</p> <ul style="list-style-type: none"> ▪ Spontaneous, talkative, truthful ▪ She's a party animal ▪ Used to find her odd ▪ Caring, very beautiful ,precious ▪ Can take her on the front cover of any magazine in SA ▪ A good listener, very open ▪ Allows people to be appreciated ▪ Very helpful, always happy ▪ Has confidence, you are yourself ▪ Hyperactive, courageous 	<ul style="list-style-type: none"> ▪ She's more sure of herself ▪ More of a queen ▪ She was on top but now she's down to earth ▪ She has got confidence ▪ I didn't know her but always think that she was beautiful ▪ She's got a way of saying things ▪ She has wisdom, she's more open ▪ They like her more, she's stronger ▪ She's more modest, sweet and open
<p>Participant 6</p> <ul style="list-style-type: none"> ▪ She's quiet, she's shy ▪ Behind that silence is bright ▪ Comforting, loving, loves to love ▪ Very intelligent, has idea's ▪ Thoughtful, caring, kind ▪ Always there for people ▪ Very funny to hang around with ▪ She's friendly, co-operative 	<ul style="list-style-type: none"> ▪ She's more open about her personal life ▪ She's fine now ▪ My best friend ▪ When she's not around we miss her ▪ A good listener ▪ Got potential ▪ She views with other people without questioning them

<ul style="list-style-type: none"> - Honest with each other - Gives good advice - She's cute, gossips, crazy 	<ul style="list-style-type: none"> - She used to be quite but now she can talk - She's very caring - I like the way she talks
<p>Participant 7</p> <ul style="list-style-type: none"> - Kind, friendly, sweet - Talkative, talks with pride - Love challenges - Must free himself - He believes in what he stands for - Positive minded - Straight to the point - Know how to work with people - Confident - A good man - Doesn't know him much but think that he is cool - Open - He is too spiritual - He is a dreamer 	<ul style="list-style-type: none"> - He is now focused - Makes people laugh, good - Changed more and don't talk about church - He is not shy anymore - He was unable to express himself - If he can focus on his goals he can achieve them - Glad I had a chance to know him - Always speaks his mind - If he wasn't my cousin I would make him my boyfriend - He has grown a sense of humour - He has confidence - More sure of what he wants to do - Never get along but now everything is fine
<p>Participant 8</p> <ul style="list-style-type: none"> - A good friend, she's famous - She's strong, A hard worker - Inspired people in lot of things - When you think of her, you feel like your problems go away - She's kind, she's loving - She's like SA Oprah - Always thinks of others - She is sensitive, pleases others 	<ul style="list-style-type: none"> - She's grown to confronting others - She is stronger - Gained more confidence and more courage even if she has problems but she can still make it - She can talk - She can motivate people - Must be a social worker - She has become a greater in motivating

<ul style="list-style-type: none"> - I appreciate her, she is nice - She's ambitious, strong minded - She's good listener and open - Supportive, gives good advise - Confident, she's hopeful 	<ul style="list-style-type: none"> - people - From soft to softer - She can give advise - She's helpful
<p>Participant 9</p> <ul style="list-style-type: none"> - She's kind, she's socialises - Trying hard to please others - She must be herself - Don't try to be someone else - Don't let people's opinion get you down - May do something wrong but next time you make it right - Don't know you but I think that you are okay - Talkative, confident, sweet - She's focused - When she's not around we miss her, they like her - Saying a thing like it is - Talks about her problems 	<ul style="list-style-type: none"> - Kind and sweet - She can show us the true Z - She's more open - She has changed from the first level to the next level - She was defensive but now she can open up - She has time to listen to other people - She has improved a lot - She has become the new Z - She's now able to talk about things and she must keep it up - Have our ups and downs but now we have overcome that, and now she is more free - More observant - She's fine now
<p>Participant 10</p> <ul style="list-style-type: none"> - Sometimes what she says, brings people down - She is strong, she's like a sister - She's proud, nobody is like you - She has experience - You don't discriminate 	<ul style="list-style-type: none"> - She has improved and more open - She's healing, she's stronger - She is fine now - She is now motivationally stable - Always be our motivator, an inspiration - She used to be quite about her problems

<ul style="list-style-type: none"> ▪ She's talkative, a good listener ▪ She's so cool, and that is what they like about her ▪ She is courageous ▪ Always happy, she's open ▪ She has self-confidence ▪ She's sweet ▪ A good friend 	<ul style="list-style-type: none"> ▪ but now can talk about them ▪ She used to cry a lot but she doesn't cry a lot now ▪ Makes me realise and think about my past ▪ Makes me think of myself, she is kind ▪ She has become from my best friend to my soul-mate ▪ She's the rock of the rocks
<p>Participant 11</p> <ul style="list-style-type: none"> ▪ He is generous, sweet ▪ Politically strong ▪ Very fair, very quite, honest ▪ Always listen to people ▪ Like your sense of style ▪ Positive, caring ▪ Loves girls, fun to be with ▪ Nice guy, supportive ▪ Can achieve a lot 	<ul style="list-style-type: none"> ▪ Puts mind to the things he is doing ▪ He is now focused ▪ He is taking more responsibility and has become more serious ▪ Has shown improvement ▪ Trying to keep up with us ▪ Has grown ▪ Must concentrate on his school work ▪ He can see his way now

Patterns, Themes and/or Meta-Themes

The participants' responses in Table 6.39 above seemed to be a testimonial of observable improvements and progression in each participant's general status from the time when s/he first started the programme compared with his or her status at the end. The improvements that took place varied in degrees and related to different aspects of their character traits including their lifestyles. They also reported no improvements in some areas of their fellow participants. It should also be pointed out that it was extremely difficult to keep track of how the participants grew, developed and progressed along the process of implementing the PLPP; however, this exercise does to a great extent give an indication of that process.

Why These Findings?

These findings can possibly be attributed to the participants' involvement in the project as indicated by the responses from the evaluations. However, natural progression may also be factored into this, as we know that human beings grow and develop in all respects, including psycho-socially, with the passage of time. In line with other authorities, Gilman (2001) notes, in this respect that adolescence marks a critical transition period to adulthood where commitment to social activities progressively replaces self-serving pursuits. The PLPP might just have accentuated, catalysed, shaped and directed a process that was destined to occur or was already underway as might be inferred from the 'dynamics' of the group in Photograph 6.1 below.

Photograph 6.1 Group dynamics



2006/06/01

Furthermore, the reported or observed changes might be attributable to natural predisposition owing to the participants' existing personalities, stage, socio-

economic or other circumstances. In this case, the PLPP may have been presented to individuals who were already susceptible, amenable and open to this type of influence because of a multiplicity of influential factors. This may be likened to a seed being planted in an already tilled fertile land. The PLPP might have triggered the process of change in terms of the participants' openness and readiness to adopt unknown ways of approaching and dealing with life tasks or challenges. About four participants out of thirteen were repeating grade 12 and might have resorted to the PLPP, participated in its activities and consciously or otherwise, adopted its offerings as part of their last ditch effort to pass grade 12. Consequently, they may save themselves from the humiliation already experienced, which invariably accompanies failure. Three of the participants were Jehovah's Witnesses, so the PLPP could have been another way of preaching to the converted. These two subgroups were highly dedicated to the PLPP, which might be indicative of their predilection to benefit readily from this type of programme.

Adler ascribes the natural predisposition and progression alluded to earlier to such forces as feelings of inferiority, striving for superiority, life tasks and social interest with which, from his Individual Psychology perspective, we are all naturally endowed. There were some strong indications from the participants and other respondents' feedback suggesting the prevalence of such Adlerian forces among the participants as well (Adler, 1968; Ansbacher & Ansbacher, 1956; Corsini & Wedding, 2005; Meyer, et al., 2003). These indications were duly pointed out along the course of data analysis earlier in the previous chapter.

Peer pressure from the unexpressed expectations of other participants, when in a group context, may also not be ruled out. These expectations translate into internal pressure for one to meet those expectations in order to be seen as conforming or not, as an outcast. Succumbing to that pressure will result in acceptance by the group; thereby minimizing the unpleasant and unwelcome feelings of rejection. Peer pressure seemed to be rife among the participants by virtue of their stage of adolescence, among other reasons, as observed from their behaviour and

sanctions that they meted out to those who were perceived not to conform to the expectations.

Conclusion

This chapter reported on the findings in relation to the PLPP activities. During these activities the attention of the participants was focused on the discrepancies and associated deficiencies in the three lifestyle states namely, the current, the preferred and the worst lifestyles which needed to be addressed through their personal life-plans. These lifestyle discrepancies were further scrutinized with reference to all the areas of striving, namely the physical, the cognitive, the affective, the conative, spiritual, relating, learning and earning in preparation for designing personal life-plans. The three lifestyle states were also examined in relation to the corresponding levels of functioning and the related areas of striving. The participants went on to formulate their own personal life plans with a view to addressing the identified deficiencies in all the domains. The participants were further required to determine how they should be, by means of self-analyses exercises, in order address the identified lifestyle shortcomings successfully. These PLPP exercises culminated in each participants drawing up their own individual life plans containing their visions, related missions and goals as well as action plans. The participants were encouraged to apply and implement everything that they learned in the process with feedback sessions in between. In addressing these lifestyle deficiencies in general, and applying the lessons learned through PLPP, the participants would inadvertently modify their current lifestyles thereby attaining the principal objective of the study. Eventually they were requested to evaluate the programme in collaboration with their significant others including family friends and their teachers. The chapter concluded with findings on an evaluation of the PLPP findings by the researcher.

CHAPTER 7

CONCLUSIONS

Introduction

The likely lessons for improving the Personal Life-Planning Programme (PLPP) for the future will be the subject of this chapter. The essence of the findings presented in the previous chapter will be incorporated in the evaluation of the PLPP as a whole. The extent to which the findings addressed the overall research questions and the related objectives will also be addressed. The recommendations for the future will conclude the chapter.

Lessons for Improving the Programme

Themes from the Participants' Comments

(Responses in Table 6.38)

The participants were invited to point out the PLPP's shortcomings, which reflected their unmet unique needs or expectations. These limitations revolved mainly around the programme activities, the participants and other practicalities. The participants recommended that more audio-visuals, interactive activities, games and real life issues be included, to make it more fun as opposed to it being too didactic, or question and answer or classroom bound. The following are some of the remarks/criticisms by the participants [we/it should...] "try to put some lessons into action," "provide for discussing personal issues about life issues/aspects," "punctuality and shorter time problematic," "needs to be more creative," "take the project out to our fellow learners, community and siblings." we must also do community work e.g. food, gardens, visit hospices and old age homes' and 'members need to put more effort in their personal work, more committed and thoughtful.

To that end, the researcher allowed the participants to present more games and activities they thought appropriate to make the PLPP more exciting, and yet educational. These were presented by way of icebreakers. They went on to make it a standing arrangement that all the sessions should open and close with a prayer and all the members would take turns to pray. The researcher also introduced more creative exercises such as puzzles and many others as indicated in the programme itself. He also showed videos such as the Chicken Soup of the Soul series, Tony Buzan's mind maps, the Miracle Man, Stress Video, Mr Bean, Melodie De Jager's brain gym exercises, music CDs and many others that were not in the original plan. He also started to change the venues for the sessions between the participants' school, his workplace and other external venues such as the game ranch and community resources, including the local orphanage. There was also a presentation to the other schoolmates where some participants presented what they had learned from the PLPP.

Furthermore, they expressed a dire need to have their personal issues attended to as well. This was in opposition/contrast to the researcher coming with his research agenda and 'imposing' it on them so to speak. The researcher was very honest and forthright with the participants about not having contracted to attend to their personal issues on individual basis at length. This was attributable to time constraints. However, if the problem was related or was a reaction to what transpired in the PLPP, the participants had to consent verbally to have their matters addressed by the group as part of the PLPP exercises. Moreover, as is typical with most group encounters there was some conflict that the group had to tackle, which was mainly related to the forming, norming and working of any new group of people. Other issues they had to deal with revolved around different personalities and lack of sensitivity or respect, poor commitment, coming late and others. Some participants experienced crises because of some of the PLPP activities, others during the course of the PLPP because of the loss of a significant others e.g. a colleague who was burned to death and loss of parents. Amazingly, the participants spontaneously tried their level best to counsel and support those affected in and outside the group context, with desirable results. The researcher offered additional expertise and support in all cases that occurred in the group context to demonstrate and also reinforce certain skills.

The participants went on to display their selflessness and a strong social-interest-driven need to extend the programme not only to their fellow colleagues and youth but their families too. This, as has already been indicated was addressed in part, by way of one presentation to the whole school and visits to the local orphanage. Some participants reported sharing their programme activities and experiences with their close friends and relatives. They also cited anecdotes of having counselled, motivated or advised some of their distant colleagues in times of distress or need. Furthermore, the participants came up with suggestions for the group to visit the local community resources such as the orphanage we visited. Nevertheless, all that we had done at that stage seemed not to be enough for them as was suggested by some of their previous responses. Perhaps that might have been indicative of how much most of the participants had bought into the PLPP or identified with it. Some also made insinuations of ownership of the PLPP with recommendations of how it should be expanded further on a medium- to long-term basis. That spirit culminated in the group naming itself the Chicken Soup of Responsible Teenagers. More of these outreach initiatives could have been undertaken, had it not been for time constraints.

Themes from the Participants' Family or Friends' Comments

The close family members and friends seemed to share most of the sentiments the participants had already expressed, as highlighted in their responses in Table 6.38 (see Appendix C) and the examples to follow. These were particularly in relation to dealing with personal issues on an individual level, and to extend the programme to the community, other schools and identified groups in need. Additional specific activities were also recommended such as more outings and concerts. Lastly, the significant others strongly encouraged more research on the programme and other social issues. Some of the responses in this context include [it (should)...] "inspire learners who have lost hope in life/school" "must go the other schools to help others," "attend or consult the members as a group and as individuals," "needs to be more involved in community projects to expose the members to the outside world" and "do a lot of research about different things." The Adler's

“gemeinschaftsgefühl” made its glaring emergence in this context as well (Adler, 1968, pp. 31-32).

Themes from the Participants’ Teachers’ Comments

The teachers also echoed the other role players’ general opinion that the programme should be expanded in scope to cover other learners in similar circumstances i.e. “it should cover a greater portion of people i.e. expand to other groups without losing focus” and “to recruit other interested youth or learners (see Table 6.38 in Appendix C). They added that the PLPP should pay more attention to assisting the participants when concentrating on their goals and follow through with appropriate action. According to them, “the programme should improve on how to focus,” “address the implementation of goals.” and yet “run for at least a year.” This might indicate that what the participants had learned from the PLPP was not accompanied by the expected observable scale and depth of desirable lifestyle changes. Perhaps the answer lies in their next comment that the PLPP needed more time.

Themes from the Learners Who Dropped Out’s Comments.

The most prominent theme for the ex-participants’ attrition seemed to have been time constraints particularly for schoolwork and for other commitments competing for the limited spare time (see Table 6.38 in Appendix C). Examples of some responses include, “I want to concentrate on my books and not on it” “I need to put more effort on my books and schoolwork too,” “I have to go to a soccer practice,” “I practice every Monday to Thursday” and “I do not have time because I have to go home early, cook, and clean.” The second theme seemed to suggest that some of those participants who left might have had their needs or expectations met sooner than envisaged. Examples in this case include, “I learned lot of things,” “It helps me to know my background well and know where I am going” and “It made think deeply on every topic that we discussed.” Conversely, as suggested by their responses, others left out of boredom and perhaps frustration at not having their needs or expectations met sooner rather than later. Some of the responses in this

instance are, "I thought it is fun but it was boring" and "I thought he would help me with my personal life problems, bad situations and to cope with my past." A few others were outspoken about the programme's good intentions being at loggerheads with their bad disposition, which they were unwilling to change. They indicated, for example that, "he is doing his good job or research but with the wrong people at the wrong time," "he wants to change my life and i dint want to" and "i am a negative person and he is a positive-minded." The last theme was related to those who seemingly attended the PLPP out of curiosity without any clear expectations or simply to while away time e.g. "I joined it because it was first held in my classroom."

Comments by the Researcher

The introductory aspects of the programme should have been shortened at the cost of losing some valuable information on the effects of the political history on the participants' current state of affairs. The researcher seemed to have belaboured that part to a point where some participants got impatient and lost interest in the PLPP. The programme content should have been abridged to minimize repetition resulting in monotony and prolonging the duration of the programme. More group activities should have been introduced from the outset and these should have been punctuated with edutainment. The participants seemed to learn best from such activities given their developmental stage among other things. Some parts of the PLPP were too didactic owing to apparently severe lack of knowledge or information and the participants not making enough effort to think. Such changes, perhaps, might have gone a long way in minimizing participant frustration and attrition.

There were specific areas of need in all the areas of striving except one namely the spiritual, as reflected by the participants' responses. More attention has to be paid to healthy nutrition, creativity, motivation, interpersonal and communication skills, emotional intelligence, effective learning or study methods and entrepreneurial skills.

Another important lesson was that of patience and thinking on one's feet, particularly when some activities and events did not turn out as planned. Juggling between being a researcher and facilitator as well as being an employee and parent was taxing in terms of time and effort.

On a different note, the researcher felt highly indebted and humbled by the generosity of all the role players concerned. That was signified by allowing him into their private worlds and 'sacrificing' their precious time, which could have been, spent fruitfully elsewhere e.g. schoolwork or family commitments. Interacting with all the role players also proved to be an invaluable learning and growth-enhancing experience for the researcher as well. He also became so touched by other participants' destitute circumstances that he at times battled with temptations to be emotionally over-involved.

Lessons about Adler's Theory in the Previously Disadvantaged Youth's Context.

These lessons relate to the participants' responses that refer or allude to the prevalence of the key concepts of Adler's Individual Psychology. The concepts in question comprise striving for superiority, power, social interest and inferiority feelings, life tasks, creativity and courage.

Striving for Superiority

Striving for superiority constitutes the first and most fundamental principle of Individual Psychology (Adler, 1968; Ansbacher & Ansbacher, 1956; Corsini & Wedding, 2005; Meyer et al., 2003; Prochaska & Narcross cited in Osborn, 2001). It purports that we all possess a natural tendency to strive, perpetually, for completion, perfection, self-realization, self-actualization, competence, mastery and superiority over our environment (Adler, 1968; Ansbacher & Ansbacher, 1956; Corsini & Wedding, 2005; Meyer, et al., 2003; Prochaska & Narcross in Osborn, 2001).

The quest for superiority seemed to manifest itself remarkably in most of the participants' responses specifically those related to their visions and goals in different areas of striving (see Tables 6.10 and 6.12 in Appendix C). A sample of responses to this end include "being one of the richest and most powerful people in my community," "being well to do" and "striving for success." That was almost to a point of confirming Adler's characterization of this striving as "an intrinsic necessity of life itself....the root of all solutions to life's problems" (Adler as cited in Meyer, et al., 2003, p.129). Typical responses were, for example, "to be the best wife, the greatest motivational speaker, the best poet ever" and others. However, these responses could also be indicative of goals that are unrealistic, too general and ambiguous.

Only a handful of respondents were quite modest with their goals in certain areas e.g. learning and earning. The modesty either signified a moral- or value-laden stance such as in the case where the responses were "I do not want to earn too much money that will make me forget my Creator" and "I do not want to earn so much that I forget about other people." In another case, it was a realistic acknowledgement of one's weakness in a particular area e.g. where a participant repeating grade 12, conscious of his low intellectual ability stated, "I just want to pass with my matric exemption."

The striving for superiority may also manifest itself as an idealistic desire by the individual for eternal life and subordination to God (Adler, 1980). Amazingly, the former aspect seemed to announce itself significantly, albeit in the converse form by a number of participants' responses expressing their fear of physical or intellectual incapacity, life threatening diseases and death, on the list of their threats in the SWOT analysis exercise and the Contingency Plan (see Tables 6.14 and 6.31 in Appendix C). However, not once did the participants give an indication of their wish to dominate God. Most, if not all the participants, wanted to cement their relationship with God and subordinate themselves to Him. Typical responses here included "Serving Him" and "Making God my power and giving Him my all" (see Table 6.12 in Appendix C). However, there were one or two exceptional responses expressing a desire to respect the ancestors and observe

cultural rites or mores by way of rituals without insinuating relegating God to a secondary position of importance.

Striving for superiority is also said to represent the supreme, most fundamental and partially conscious two-pronged purpose of all human functioning, which is in the interest of one's and/or others' welfare (Adler, 1968; Meyer et al, 2003). This statement emphasizes its significance in Individual Psychology.

The two ramifications of the said striving, namely, striving for power or dominance and the quest for social interest, representing the self-centred and the community-centred way of dealing with the feelings of inferiority and life tasks respectively, were also clearly discernible from the participants' responses (Adler, 1950; 1968; Corsini & Wedding, 2005; Meyer et al., 2003). For example, in responding to the question of how they would like to be remembered, some participants commented, "(as a) responsible icon of wealth and power" and "(s/he) created jobs for others".

However, the majority of the participants' reported striving in favour of the social upliftment of others, rather than it being self-directed. Furthermore, the preponderance of self-directed striving appeared to be in the interest of personal integrity characterized by optimal health and functioning, as opposed to the undesirable one related to power, prestige and privilege. It should, however, be borne in mind that striving for power can show itself in terms of more socially acceptable but false forms of behavioural characteristics, such as tenderness, compassion, friendship and love towards other people (Adler, 1950), making it difficult for the researcher to identify. In other cases of striving for power and control, the individual might accentuate his or her weaknesses in order to attract sympathetic attention and recognition in an overly submissive but manipulative fashion (Adler, 1968). Hints of those behavioural traits were displayed by some particular participants as described by the participants evaluating the others and according to the researcher's observations as reported in the problems encountered during the programme in Chapter 4. This is what some participants

had to say about participant number two “he can be weird sometimes” and “he is quite strange” (see Table 6.37), which might signify social interest problems.

Some participants also expressed certain desires or needs in the context of desirable functioning and lifestyle, SWOT analysis and goals (Tables 6.6, 6.12 and 6.14 in Appendix C) that were suggestive of observable difficulties in the development of social interest. This was reflected in responses like [I am ...] “having poor relationships,” “easily manipulated,” “not good at having fun” and “introverted or shy. Other significant difficulties referred to in this regard, which also coincided with those cited by Adler (1968), included poor problem-solving skills, emotional and relationship problems, social/environmental remoteness, discouragement, and helplessness. The participants’ marked keen interest in artwork might have been suggestive of a state where such participants, as Adler claimed, “flee from real life and compromise, by seeking life within life; if fortunate in art” (1950, p.8).

Themes alluding to lifestyles corresponding with the two main branches of striving, namely a self-serving or a community-oriented lifestyle were also noteworthy as highlighted in the previous chapter. They were particularly observable in sections dealing with the current lifestyle and the desirable lifestyle. The participants cited some qualities they desired in their future lifestyles e.g. as “having/showing good communication skills,” “sharing with people,” “being more friendly and good to others,” “being supportive,” and “putting others first.”

Social Interest

Striving for social interest represents an individual’s or group’s response to feelings of inferiority, as experienced by a person or group with reference to other presumably superior persons or groups, the seeming vastness of life challenges and/or environmental demands (Adler, 1968; Meyer et al., 2003). Social interest, “social feeling” or “Gemeinschaftsgefühl” (Adler, 1968, pp. 31-32) therefore signifies a natural inclination to or concern about forming relationships and engaging in interactions, which are beneficial to the common welfare of others.

'Others' would include one's close family members, friends, fellow community members and beyond. The majority of participants' responses seemed to meet the letter and the spirit of the definition of social interest and its prevalence among them. Themes associated with social interest seemed to permeate most of the responses of the entire PLPP activities involving all the eight areas of striving. The themes in all those areas seemed to support the claim that social interest transcends physical proximity or being in other's company and translates into human cooperation at all levels of human functioning comprising the physical, emotional, intellectual, social and spiritual aspects (Adler, 1980). Furthermore, Adler's claim (1980) that there is no human being without social feelings seemed to have found expression in the PDY participants' responses and behaviours as well, for example, the participants' invitation and involvement of their significant others in the project to share in their educational and developmental experiences.

The rationale for the existence of social interest was also reflected in most of the participants' responses. The said rationale entails the overcoming of everlasting personal, social and life problems on individual and collective bases by different social interest-based means (Adler, 1980). That underlying principle or philosophy of social interest could be inferred from the responses the participants advanced for the components and the assistance they needed for their personal life-plans to succeed. Furthermore, it inferred what they stood to gain on achieving their goals as discussed in the previous chapter.

The essential role of social interest in gratifying our needs for physical and emotional association, and the provision of livelihood and care for our children and loved ones were also reflected in those responses (Adler, 1980; Durbin, 2005).

Feelings of Inferiority

As has already been stated in Chapter 4 inferiority feelings refer to unobservable, unpleasant and yet normal emotional states, which may be unbearable at times, evoked from childhood by the related perceptions (Adler, 1968; 1980; Meyer et

al., 2003). Typically, these perceptions are formed in relation to one's potential, real or imagined personal constitutional weaknesses in comparison with the apparently superior attributes of other people - including parents and other adults - or other species (Adler, 1968; 1980; Meyer et al., 2003). Examples of these attributes include: size, height, strength, power, speed of movement and other competencies, skills and abilities (Adler, 1968; Meyer et al., 2003). Organ inferiority associated with any functional and/or structural defects in any system, organ or part of the body also plays a crucial role in the aetiology, or in the exacerbation, of feelings of inferiority as well (Adler, 1950; 1968). Some adverse, demeaning, seemingly more superior or overwhelming relationships, environmental conditions and life's challenges may also elicit such feelings. Similarly, certain cultures and civilizations predispose, precipitate and sustain these feelings by rendering individuals like children, women or other minorities dependent and helpless through imposing certain norms and laws, e.g. those of apartheid (Adler, 1968).

From the nature of their responses, the participants seemed to refer, constantly and persistently, directly and indirectly, to their unpleasant experiences of inferiority feelings of mixed aetiology. This was implied in their responses during self-analysis and goal-setting aspects of Life-Planning exercises. Poor self-esteem was a forerunner among their weaknesses in the SWOT Analysis (Table 6.14) and the second of the negative attributes that the participants felt they ought to eliminate in order to achieve their goals successfully (Table 6.27 in Appendix C). That was particularly suggested by the high number of responses related to shyness, poor self-confidence and emotional instability. An example of the said responses include, [I am...] "introverted or shy," "having poor self-confidence/belief in the ability to succeed," "afraid of breaking down in front of people," "afraid of a group looking at me," "not being presentable" and "having self-blame and self-pity."

Generally, the participants' inferiority feelings could be characterized as being healthy. This was inferred from the accompanying significant amounts of optimism, courage, striving in the direction of positive goals, self-mastery and most importantly, having the welfare of others at heart, reflected in their

responses. One important indicator in that regard was the high levels of motivation to strive for the highest goal of human existence reflected in their visions and goals regardless of those feelings. Nevertheless, some of the participants did report behaviours consistent with unhealthy feelings of inferiority, particularly in the beginning stages of the PLPP activities. This was typically coloured by pessimism resulting in striving for power and useless lifestyles marked by habits such as substance abuse, gambling and others cited in the participants' responses (Adler, 1950; 1968; 1980).

The researcher associated the origin of those feelings to multiple explanations. However, the demeaning conditions the Historically Disadvantaged Individuals (HDIs) endured during and after the heyday of apartheid which still persist in the participants' places of residence seemed to be the most humiliating experience translating into the most plausible explanation for these feelings, judging from the number of responses to that effect. These feelings were perpetuated by the seeming superior attributes of some of their ostensibly better-off peers in the same area, their peers from the so-called black middle class, and not to mention their white counterparts in general. The contributory role of adolescence can also not be ruled out in the aetiology of these feelings.

From the foregoing responses and explanations, the researcher concluded that the feelings of inferiority seemed to be prevalent among the participants, in line with Adler's claim in that regard. He further concluded that those feelings seemed to be primarily healthy, normal and a fundamental prerequisite for optimal mental health, growth and development, as claimed by Adler. The majority of individuals may be realistic about these feelings and use them to their own advantage in terms of taking positive measures to rid themselves of their problems (Adler, 1968; 1980) as most of the participants seemed to be doing.

The manner in which one compensates for inferiority feelings informs the many and varied ways in which they manifest themselves. Largely, these feelings may force some people to capitulate to them by displaying submissiveness. Others may fool themselves by covering up their feelings in terms of arrogant or dominant attitudes. These two compensatory mechanisms denote what Adler

referred to as “inferiority” and “superiority” complexes respectively. These complexes were not directly or readily observed in the group of participants involved in the current research project. However, they alluded to a significant number of students that displayed that type of behaviour and related lifestyles. Typical responses that exemplify such behaviour including being emotionally unstable, displaying fits of anger and aggression were reported by the participants themselves and even observed by the participants and their peers as pointed out in the last chapter (Adler, 1980).

Life Tasks

Adler and his disciples present five main tasks that one has to grapple with in life, in addition to perceived inferiorities. These comprise one’s occupation, friendship, love and marriage, a good meaningful relationship with God and the universe as well as a healthy relationship with oneself (Adler, 1968; 1980; Corey & Corey, 2002; Dreikurs & Mosak cited in Corsini & Wedding, 2005; Ritchie, 2005). They contended that meeting or overcoming these tasks is mandatory not only for survival, but also for preservation and sustaining humans as individuals and as a collective (Adler, 1980; Meyer et al., 2003). Furthermore, the Adlerians asserted that, because they constitute our reality or phenomenal field, these tasks lend meaning, purpose, worth and usefulness to human life (Adler, 1980). Thus, humans are perpetually engaged in a process of finding the best possible responses to these life tasks at different stages of their lives. Satisfying these life challenges fully or partially, with the help of compensation, is essential for fulfilling our mental and community health as well as meeting human growth and development needs adequately (Corsini & Wedding, 2005).

The participants indicated through their responses that there was meaning and purpose to their lives. The first healthy allegiance was to themselves in terms of acquiring and maintaining optimal overall health and functioning in all the eight areas of striving or of the Life Wheel (Figure 4.3) in order to achieve their goals effectively including overcoming life tasks. They went on to express additional loyalty to their close family members such as their parents and siblings or their own future spouses and children, friends, certain interest groups and the

community as a whole. Their loyalty would be expressed by way of attaining optimal personal functioning in order to promote and support, effectively and efficiently, the wellbeing of these beneficiaries by material means and in kind.

Allusions to those life tasks were duly highlighted during the data analysis, interpretation and memoing particularly of sections on the visions, missions, the desired level of functioning and the desired lifestyle. Some responses to highlight life tasks in relation to the participants' goals include, "to be healthy," "to have a family and children," "to build my community," "to support myself and my family" and to create jobs" (also see Tables 6.11, 6.12, 6.13 and 6.16 in Appendix C).

The Interdependence of these tasks, i.e. the fact that one cannot fulfil them individually; meeting one of them not only necessitates, but also means partially meeting the others, was also abundantly reflected in most of the above responses (Adler, 1980; Durbin, 2005). Adler stressed the significance of the interdependence of life tasks by contending that the highest achievement in this regard is to "be a good fellow worker, a friend to all other men, and a true partner in love and marriage" (1980, p. 262).

Creativity

The participants seemed to have good insight into the crucial role played by creativity in coming up with more novel and fuller solutions needed to adapt adequately and appropriately to life tasks as pointed out by Lewis Way (cited in Corsini & Wedding, 2005). In their responses reflected in Table 6.22 in Appendix C on the resources they deem essential in achieving their goals, creativity came second to courage on the list. Examples of the resources they needed in relation to creativity are "to think from all aspects and perspectives" and "to think out of the box."

Courage

Broadly speaking, courage refers to personal determination, commitment, preparedness and eagerness to engage in high-risk behaviour in order to deal

effectively with, *inter alia*, one's personal weaknesses, life's difficulties, adversity and/or uncertainty, in spite of possible or probable, undesirable difficulties or consequences (Corsini & Wedding, 2005). Eventually, courage is an essential ingredient for ensuring not only goal attainment, but also sustainable happiness, personal satisfaction and perhaps common welfare (Corsini & Wedding, 2005). Discouragement, on the other hand, signifies an observable and pathological lack of courage characterised by fear, an inferiority or superiority complex, social or mental problems (Adler, 1980; Corsini & Wedding, 2005).

The high number of responses elicited by means of different exercises in the conative domain, particularly of the highlights to be remembered by, the desired level of functioning, lifestyle and the resources needed for success, seemed to indicate that courage played a significant role in the lives of the PDY participants. Some examples to this effect are, "I will stop at nothing to get what I want" and "being inspired by dedicated people as well as being encouraging to others". There was also a significant number of participants who lacked courage, but very few who reported complaints suggestive of pathological discouragement.

The Extent to Which the Findings Addressed the Overall Research Questions and the Related Objectives.

Meeting the Research Questions

First Research Question

Will the Life-Planning skills acquired through the Personal Life-Planning Programme (PLPP) significantly affect the lifestyles of the Previously Disadvantaged Youth (PDY) in a favourable manner?

From the testimony of responses collected through the evaluations of the PLPP by the participants, their close relatives and friends as well as their teachers, one may conclude that the PLPP did make some significant positive impact on the participants' lifestyles. The impact was in varying degrees i.e. from awareness for

the need for lifestyle change through commitment in that regard, to actual changes, in different aspects of their lifestyles. For example, some participants reported no observable change in others while other participants reported having dropped such habits as substance abuse and gambling.

The reported life changes were characterized by some significant measure of self-awareness, self-mastery, creativity, encouragement and social interest as intended. As a side benefit, the PLPP had a far-reaching positive influence on lifestyles or quality of life of significant others with whom the participants shared their experiences.

Second Research Question

Do the Previously Disadvantaged Youth have unique life skills development needs that require unique needs-based programmes to be resolved effectively?

Generally, the project established that the previously disadvantaged participants in this study presented with generic needs as experienced by all humans. However, the deprivation they experienced seemed to have made their needs more severe, extensive and perhaps chronic accompanied by more complications owing to lack of resources. The said deprivation might have accentuated certain areas of need, which need specific interventions, as previously stated, entailing healthy nutrition, creativity, motivation, interpersonal and communication skills, emotional intelligence, effective learning or study methods and entrepreneurial skills. This is over and above the areas already addressed by the PLPP from Adler's Individual Psychology.

The same may be said about the participants' needing the programme to cater for individual personal issues and to build in more involvement of their peers, significant others and community outreach as part of the activities. Furthermore, the participants recommended the inclusion of more practical work such as role-plays and a variety of games to make the programme more fun. They also seemed to enjoy the outings very much. The main unexpressed need from the researchers' perspective could have been availing and presenting such

programmes in their indigenous languages because some participants struggled to express themselves fully in English and had to switch languages. However, some found having to express themselves in English challenging, developmental and fun. Moreover, it should be remembered that those apparently unique needs also highlight the basic principle of all interventions namely that no two individuals or groups of individuals share exactly the same needs even if they come from the same socio-economic background. Programmes and interventions have to be individualized.

Third Research Question

Does Adler's main assertion of a life long struggle with inferiority feelings, life tasks and a striving for superiority hold water with the Historically Disadvantaged South Africans as well? Put differently, are the PDY also engaged in a life long struggle with inferiority feelings related to previous apartheid deprivation- and a striving for superiority?

Adler's claims as stated above seemed to have a significant degree of credibility and applicability in the context of the previously disadvantaged youth participants who took part in the research project. This was highlighted during the memoing aspect of data analysis and interpretation and under the section on lessons about Adler's theory in the South African context.

Meeting the Objectives of the Study

The First Research Objective

Firstly, this research project sought to assist the PDY to *develop constructive lifestyles through the PLPP*. Judging from the response to the first research question based on the evaluation feedback by different role players, this research objective seems to have been met to a considerable degree. This can be deduced from the perception of there being a need to change useless lifestyles,

commitment to change them and the actual positive behavioural and lifestyle changes.

The Second Research Objective

The second objective was *to obtain appropriate domestic input, through PLPP exercises, which would help expand the current PLPP to one that also spoke to the unique needs and circumstances confronting the African Previously Disadvantaged Youth today.* The previously disadvantaged learners that participated in this project seemed to express the generic bio-psychosocial needs that all human beings have, irrespective of whether they come from westernized societies or not. However, they expressed certain needs that may be reflective of their unique socio-economic circumstances as described above under the second research question.

The Third Research Objective

Finally, the exercise attempted *to test the credibility, scope and merit of Adler's theoretical assertions in the context of the previously disadvantaged communities in SA.* The project seemed to have achieved this objective and confirmed the applicability and the usefulness of Individual Psychology in explaining and dealing with issues in the formerly disadvantaged communities.

The Study's Shortcomings and Recommendations

The shortcomings are discussed in relation to three categories namely the researcher, data management and the programme.

Shortcomings Related to the Researcher

First, the researcher wishes to confess his inexperience with qualitative research methodology, which might have negatively affected the quality of data collected, the findings and the related conclusions thus compromising their credibility. This

is in spite of all the measures, recommended by authorities in that field that he had tried to observe, as indicated under drawing and verifying conclusions and the role of the researcher in Chapter 5. Maybe the proverbial saying that practice makes perfect has relevance in this case. Terre Blanche, Durrheim and Painter, (2006) said in this connection, “interpretive research also requires special skills... [that] need to be developed in particular ways in order to become special skills”.

Furthermore, as has already been indicated earlier, the researcher caught himself getting emotionally over involved with some participants who were destitute in terms of assisting with money at times. That could be attributable to feelings of over indebtedness to them particularly because of the loyalty and commitment they displayed towards the PLPP. The use of a video recorder might have influenced the participants not to behave as naturally as desired when it was used (Terre Blanche, Durrheim & Painter, 2006). That was observably the case in the beginning, but the participants latter behaved as if it was not there at all. The researcher also withheld the videos from them until after the ‘formal PLPP’ activities were done for that reason.

Though the researcher relied on the assistance of the life-skills teachers and some participants here and there, in addition to his colleague at work, he could have been more effective had he had a professional or two co-presenting the PLPP with him. More so, the co-presenters could have been more helpful with participants who presented with personal issues. They could also have met the diverse needs of participants alleviating boredom and withdrawal from the programme.

Shortcomings Related to Data Management

The researcher did the data collection, analysis and interpretation by himself as already mentioned. His lack of experience has already been referred to in this regard. This opened up the possibility of weaknesses in this process and could have contributed to some superficiality in making interpretations and premature conclusions or closure. The Prestructured Sequential Case Analysis employed here is known to be especially susceptible to those types of inherent risks since

data coding was done directly from the participants' workbooks and therefore was not subjected to adequate scrutiny (Miles & Huberman, 1998; 2002).

Although the researcher tried to triangulate the data sources as much as possible under the existing circumstances to mediate the said risks, a wider data sampling with a wider variety of participants and settings may alleviate the risks further. Using replication, having experienced researchers in attendance, or checking the data with sceptical colleagues may be considered, though qualitative research does not lend itself much to replication (Miles & Huberman, 1998; 2002). It should also be pointed out that the triangulation done here did not include triangulation of data types i.e. observed nonverbal data was not given due attention in data management. The researcher only considered reported behaviours and did not micro analyze them. To counter these, it might be a good idea to observe the participants over a longer period to see whether the knowledge and skills gained from the PLPP have influenced their lifestyles on a long-term basis, for example determining what happens to them after matric and after tertiary education.

One of the biggest shortcomings of qualitative projects is their poor external validity severely limiting them from being generalized to other communities. Thus, even though the sample of participants may be regarded as a 'typical case,' the findings of the present project may not even be generalized to the total population of matriculants in the whole of the township where the sample was drawn without precautions. The use of the researcher for interpreting data lends itself to the higher probability of "subjectivity, prejudices and selective perception" (de Vos et al., 2005, p. 284). A combined quantitative and qualitative approach may be considered to increase the external validity of such programmes as the PLPP. In this regard, one would maybe look at whether or not participating in the PLPP has made any impact on the participant's academic performance for example.

Shortcomings Related to the Personal Life-Planning Programme

The PLPPs shortcomings have been extensively discussed under lessons from the programme and conclusions, with the related recommendations. Firstly, the

content of the programme should pay particular attention to the specific needs of the formerly disadvantaged participants' in the eight areas of striving. Secondly, the presentation has to be more practical, interactive and entertaining and less didactic to meet their stimulation needs in the social and affective areas. Lastly, the duration and the scope of the programme need to be extended to reach more people in the same unfortunate conditions particularly as part of programme assignments. This will help the participants to put what they learned from such programmes into action and at the same spread its benefits to their communities. The training of the life skills teachers in approaches similar to the PLPPs might alleviate the problem of outreach to a considerable extent.

As with all interventions of this nature, one cannot claim with certainty that the lifestyle changes that have been reported or observed are absolutely attributable to the PLPP as already indicated earlier under the heading 'why the findings'. Moreover, it should be admitted that the mere presence of the researcher in the participants' context has inevitably affected their natural behaviour (Terre Blanche et al., 2006).

The threat exists that the learner participants might abuse the knowledge and skills acquired through the PLPP and 'play psychologist' on others despite stern warnings to discourage that (De Vos et al., 2005). In this regard, it might be a good idea to identify such participants and train them as peer lay-counsellors, coaches or mentors through the relevant programmes.

Conclusion

From the research findings, it seems highly probable that The South African PDY experienced lifestyle problems, which could be strongly associated with an apartheid-related discouragement/inferiority complex. Furthermore, this could have been compounded by the challenges confronting them during adolescence and thus predisposing them to overwhelming psychosocial problems. It also seemed plausible that apartheid deprived the PDY of basic life skills, particularly Life-Planning skills, to compensate effectively for their inferiorities and subsequently cope adequately with the ever-changing demands of life. Providing

the PDY with the requisite Life-Planning skills seems to go a long way in alleviating the overwhelming psychosocial problems that the PDY in South Africa are confronted with. This study concludes with the following motivational excerpt by one of the PLPP participants (see Table 6.41 to follow).

Table 6.41 Motivational Excerpt

Do not discourage yourself or listen to people who discourage you.
Sometimes we think they are right but they are not. Take it opposite you will make it.
You must believe in yourself.
Have hope, patience, perseverance, determination, passion, fun, focus, motivation, dedication,, values, teamwork, and vision in your work.
Never give up always try your level best.
We don't know what God plans for us in the future but we pray to Him to show us a way to achieve.
God is always there to give us strength.
Believe in Him. Have faith in Him and talk to Him (in prayer).
Be a dreamer visualise yourself, picture yourself and you will make it.
When you do things tell yourself you will make it.
Be positive, and do your best and believe.
When you wake up tell yourself today I will do my best, use my time well.
If you listen to discouraging people you will never make it and you will be a looser.
Show them your best cause you are the best.
Everyone is somebody with their talent, capabilities etc.

Photograph 7.1 below is of the learners at the researcher's workplace at the end of the project. The theme of their dress code, at their own request, was to dress as if they had already achieved their dreams, reversing the teleological principle to the here and now. The photograph captures and at the same time illustrates the processes that the PLPP might have set in motion in all the eight areas of the participants' striving. The participants seemed to be ready to put these processes into practice in real life. We wish them all a successful future!!!

Photograph 7.1 Participants dressed to portray their future visions



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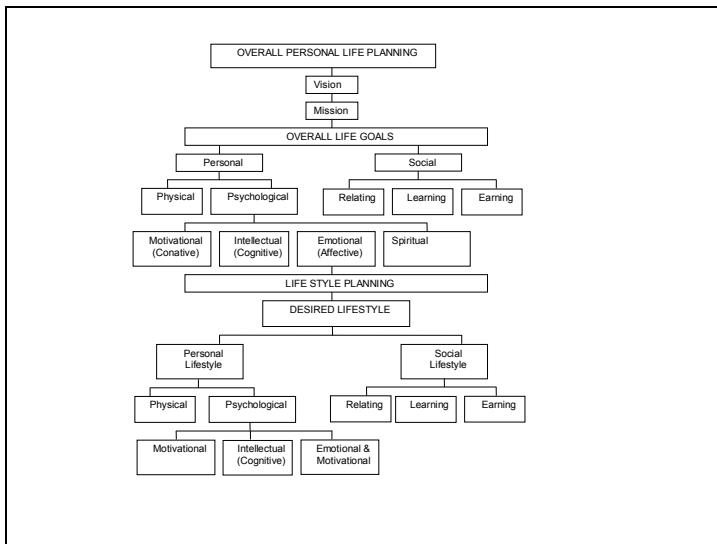
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APPENDIX A

PERSONAL LIFE PLANNING PROGRAMME

WORK BOOK



» Vision

- A Previously Disadvantaged Youth (PDY) leading purposeful and constructive lifestyles leading to optimal well being, personal excellence and success.

» Mission

- The PDY equipped with effective Life Planning Skills to cope, manage, and transcend life tasks and challenges presented by their unique developmental stage and life circumstances

» Objectives

- Self-knowledge
- Encouragement
- Creativity
- Self-mastery, and
- Social Interest

VISION

A *vision* denotes a mental picture, an image, or concept in one's imagination. In the context of the PLPP, it refers to a dream or an imaginary end state/picture that has relevance or significance to one's future life aspirations.

MISSION

A calling, aim or task that one attaches special meaning, importance or, devotes special care to, and regards as a duty or obligation to carryout. In this context, it is synonymous to one's reason for existence or living, the purpose of one's life or the *philosophy* behind one's vision.

GOALS

A *goal* signifies that which one wants to achieve. Goals may be related to all the domains including physical, psychological and social.
An *aim*, in turn, denotes an intention to do or achieve something.
In the context of the PLPP, aims or goals refer to smaller versions of the long-term vision.

PERSONAL LIFE PLAN

A scheme that describes or shows the layout, arrangement, structure, or method of how one intends to go about achieving one's life goals, mission and vision.

QUALITY OF LIFE

Life generally refers to human existence, activity and the related character and conditions. *Quality* in turn refers to the general standard or grade of something. Therefore, the quality of life relates to the standard or grade of ones existence, activities and related character and conditions.

QUANTITY OF LIFE

The quantity of life indicates life expectancy or the average number of years one can be expected to live.

SUCCESS

The achievement of ones desired goals, including mission and vision as intended, planned, and /or attempted, in the PLPP context. Generally associated with the attainment of wealth, fame, and power

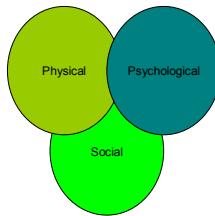
EXCELLENCE

Excellence has to do with a state or quality of being outstanding or superior. *Personal excellence* therefore denotes a state in which one has exceeded normal expectations or is outstanding and superior i.e. being more than what one is at present or being the best that one can ever be.

LIFE STYLE

Lifestyle denotes the way of life that differentiates a person, a group of people or culture from the others. How one conducts ones life or a group conducts its life or behaves. It also implies a set of behaviours that leads to certain

Bio-psycho-social model



Definition:

Internal Reality (physical and psychological domains) plus The External Reality (social domain) equals to a whole person; a way of looking at and making sense of a person and his/her being as a whole. It also relates to, in this context, being able to identify, employ and deploy one's internal resources effectively to one's advantage or success.

Bio-Physical Wellness

Total physical well being which, goes far more than just the absence of physical problems or illnesses.

The key concepts/components:

Body Image (Inferiority)
Physical Health and Fitness and Sexuality

Personal intelligence, Physical Intelligence Sensual Intelligence and Sexual Intelligence

How attained optimal physical well-being

Nutrition, Exercise, Rest, Sleep, Vitality, Effective, Optimal use of senses, and No Drugs

Psychological Wellness

Intellectual, emotional,
motivational, and spiritual
(not just the absence of mental illness)

The key concepts/components

Mental Health, Mental Intelligence,
Verbal intelligence

Essential Activities

Brain Exercises, Brain Diet
Visualizations Positive Affirmations
Rest, and Sleep
No Drugs or toxic thoughts

Cognitive/intellectual aspect

how thoughts or ideas are generated processed and expressed plus the processing of external information or data (facts and figures). Creativity i.e. the ability to innovate or make novel solutions and decisions, (NB! *Creative Intelligence* versus IQ),

Affective/emotional aspect

This aspect refers to the identification, recognition, acknowledgement, and expression of one's or others' feelings or emotions. *Emotional Intelligence (EQ)*,

Conative/motivational aspect

:
This has to do with internal forces that drive human behaviour. External forces might also be implicated in this as well. encouragement. The other related concepts include motivation, commitment, determination, drive, dynamism, ambitiousness, enthusiasm, willpower, tenacity of purpose, and self control. Internal and external locus of motivation. The seven D's of success; Dream, Desire, Drive, Determination, Dedication, Diligence and Discipline

Spiritual aspect

This has to do with what gives meaning or fulfilment to one's life/soul.

Social Wellness

“External Environmental Mastery”

involving effective ways and means of **relating, learning, and earning** a living. It also relates to how to derive strength, courage and success from the environmental sources or resources.

Relating

How one relates, interacts, and engages with the external environment, including human beings, fauna and flora, and to ensure recreation, survival, protection, growth and development.

The key concepts

Maslow's Hierarchy of Basic Human Needs

Empathy, Communication, Negotiation, Conflict Management, and Assertiveness
Friendship, Love, Romance, and Marriage

Social Intelligence, Social Responsibility, Community Involvement, and Upliftment.

(It overlaps with Emotional Intelligence).

Learning

The process of acquiring and effectively deploying external non-material resources necessary for optimal living, particularly new information, knowledge, skills competencies and experience,

- Essential for self- and environmental mastery

The key concepts:

Formal Education and Training

Knowledge and Skills Acquisition,

Lifelong Learning.

Earning

All the activities related to receiving, making or the acquisition of external material resources, particularly money and other assets in return for something, to achieve ones goals or make a living.

The key concepts:

Work/Career

Money/Asset Management

Earning is intrinsically directly related to creativity, entrepreneurship, self-mastery.

Identify specific the key values that the PDY's hold in relation to each Life Area below and classify them as destructive or constructive? Next to every destructive value that you identify, write in the constructive one in a different colour in the suitable column.

	Destructive	Constructive
Physical		
Cognitive		
Affective		
Conative		
Spiritual		
Relating		
Learning		
Earning		

Specify the PDY 's key beliefs or principles in relation to each Life Area below, and determine whether each belief is constructive or destructive. Next to, every destructive belief or principle that you identify, write in the constructive one in a different colour.

	Destructive	Constructive
Physical		
Cognitive		
Affective		
Conative		
Spiritual		
Relating		
Learning		
Earning		

Specify PDY's key attitudes in relation to each Life Area below. Determine whether the attitude is maladaptive or adaptive? Next to every destructive attitude that you identify, write in the constructive one in a different colour.

	Destructive	Constructive
Physical		
Cognitive		
Affective		
Conative		
Spiritual		
Relating		
Learning		
Earning		

THE SWOT ANALYSIS

With reference to the above background identify and summarise, in the table below;

>The PDY's Strengths/talents and Weaknesses (Internal Resources) and their

>Opportunities/advantages and Threats (External Resources) that may be responsible for their current state of affairs.

	Strengths	Weaknesses
Physical		
Cognitive/Intellectual		
Affective/Emotional		
Spiritual		
Conative/Motivational		
Relating		
Learning		
Earning		

	Opportunities	Threats
Physical		
Cognitive/Intellectual		
Affective/Emotional		
Conative/Motivational		
Spiritual		
Relating		
Learning		
Earning		

GOAL SETTING

You now have a brief analysis and summary of the PDY'S life character and conditions. Use them, first to set the general, vision mission, and long-term goal for the PDY. Then, second, proceed to set SMART short-term goals, which will enable them to overcome their weaknesses and possible threats as well as acquire more balance in their eight Life Areas, and thus attain their long-term goal, mission, and vision. Two action steps should support each goal. An *action step* is a practical act, which ensures that the PDY will reach that particular goal.

VISION

What do you think should be the general vision of all the PDY

MISSION

What do you think should be the general mission of all the PDY

LONG TERM GOAL

What do you think should be a general long term objective of all the PDY

SHORT TERM GOALS

GOAL OPERATIONALISATION: ACTION STEPS

LIFE AREA	GOAL	ACTION STEP
Physical		1. 2.
Cognitive		1. 2.
Affective		1. 2.
Conative		1. 2.
Spiritual		1. 2.
Relating		1. 2.
Learning		1. 2.
Earning		1.

COMPONENTS:
WHO AND WHAT SHOULD BE INVOLVED IN ACHIEVING THE ABOVE MENTIONED GOALS?

FUNCTIONS:
WHAT SHOULD BE DONE AND BY WHOM IN THE PURSUIT OF THE ABOVE GOALS?

PROCESS STEPS

Process Steps	Reward
How will the goals be achieved? Describe this in a step-by-step logical, sequential order.	What kind of reinforcement can be implemented after each step/task to maintain motivation,
Step 1	Feeling more self-confident.
Step 2	Committing myself to long-term action.
Step 3	/
Step 4	
Step 5	
Step 6	

CONDITIONS: Where and when will tasks be done
RESOURCES (internal and external)
WHAT DO THE PDY NEED IN ORDER TO ACHIEVE THEIR GOALS SUCCESSFULLY? NB! The Bio-psycho-social model
WHOSE ASSISTANCE IS REQUIRED?
WHAT TRAINING IS NECESSARY?
AUTHORITY WHOSE PERMISSION IS REQUIRED?

Before you can continue with your Personal Life Plan towards a constructive lifestyle, it is essential to determine an overall view of your functioning and yourself as you are right now.

CURRENT LEVEL OF FUNCTIONING

Describe your present level of functioning in all the life areas:

Physical <i>NB! Your physical, sensual (auditory, olfactory, visual, tactile and taste), sexual and other intelligences</i>
Cognitive <i>NB! Mental, Verbal and Creative intelligences</i>
Affective <i>NB! Emotional intelligence</i>
Conative <i>NB! Encouragement/motivation</i>
Spiritual <i>NB! Spiritual intelligence with reference to social interest</i>
Relating <i>NB! Social intelligence with reference to social interest</i>
Learning <i>NB! Personal intelligence</i>
Earning <i>NB! Personal intelligence</i>

What feedback do you receive from others about your current functioning (or levels of intelligence) in all life areas and your lifestyle?

Physical
Cognitive
Affective
Conative
Spiritual
Relating
Learning
Earning

Describe your current lifestyle that is responsible for the onset and sustenance of your current scenario. What are you doing or not doing that contributes to the current scenario and might lead you to the worst-case scenario.

Physical
Cognitive
Affective
Conative
Spiritual
Relating
Learning
Earning

THE DESIRED LEVEL OF FUNCTIONING

➤What is your desired level of functioning in each one of the life areas?

Physical
Cognitive
Affective
Conative
Spiritual
Relating
Learning
Earning

What is your desired lifestyle in relation to each one of the life areas?

Physical
Cognitive
Affective
Conative
Spiritual
Relating
Learning
Earning

THE MOST UNDESIRABLE LEVEL OF FUNCTIONING

Summarise the most undesirable level of your functioning in all the life areas that you would like to avoid at all costs?

Physical
Cognitive
Affective
Conative
Spiritual
Relating
Learning
Earning

Summarise the most undesirable lifestyle in all the life areas that you would like to avoid at all costs?

Complete your own SWOT-analysis and then draw up an action plan to ensure you will meet the goal.

SWOT ANALYSIS			
Strengths		Weaknesses	
1.		1.	
2.		2.	
3.		3.	
4.		4.	
5.		5.	
Opportunities		Threats	
1.		1.	
2.		2.	
3.		3.	
4.		4.	
5.		5.	

PERSONAL QUESTIONNAIRE

Read the following questions carefully and put down your answers in the space provided. An honest and brutal head-on confrontation with oneself is never a very pleasant experience, but it is important for the success of this exercise. Unless you face this reality, you will not be able to continue with your Strategic Personal Life Plan.

QUESTIONS

List three crucial reasons why you should remain alive today?

What highlights do you want significant people in your life to remember you by, in your obituary, after your death?

Physical
Cognitive
Affective
Conative
Spiritual
Relating
Learning
Earning

VISION

The first important step in your Personal Strategic Plan is to imagine yourself in an ideal state at the peak/height of your success. Give your imagination free reign and visualise yourself in each of the eight Life Areas.

What is your long-term vision?

GOALS

Formulate at least one good smaller vision for yourself in relation to each life area that will take you to your long-term vision. Goals must be **SMART**, that is, specific, measurable, achievable, realistic, and time bound

Physically I see myself...
Cognitively I see myself...
Affectively I see myself...
Conatively I see myself....
Spiritually I see myself...
Relating I see myself...
Learning I see myself...
Earning I see myself...

MISSION

You now have a vision where/how you want to be from now and the related smaller visions. However, WHY do you want to be there? What makes it so important for you to realise these dreams?

What philosophy motivates you in life? What is your personal credo?

What is your long-term mission related to your long-term vision?

Give yourself at least one very good reason/smaller mission related to each life area
for your smaller visions/goals above.

Physical:
I want to achieve my goal because

Affective:
I want to achieve my goal because

Conative:
I want to achieve my goal because

Spiritual:
I want to achieve my goal because

Relating:
I want to achieve my goal because

Learning:
I want to achieve my goal because

Earning
I want to achieve my goal because

MY PERSONAL ACTION PLAN

Refer back to the Personal questionnaire and read your own answers. If your VISION and MISSION do not take proper account of those areas with which you felt dissatisfied, you now have a chance to correct it. Henceforth you will be future oriented and your action steps will mainly be aimed at your newly formulated VISION and MISSION.

GOAL SETTING

Long-term goal

Short term goals in each life area
1
2
3
4
5
6
7
8

The value and advantages if I reach each goal

GOAL OPERATIONALISATION:	
Process steps	
PROCESS STEPS: How will it be done? Describe this in a step by step in logical sequential order.	REWARD: What kind of reinforcement can be implemented after each task to maintain motivation?
Step 1:	
Step 2:	
Step 3:	
Step 4:	
Step 5:	
Step 6:	

COMPONENTS: <i>(WHO AND WHAT SHOULD BE INVOLVED IN THE ABOVE PROCESS)</i>
FUNCTIONS: <i>(WHAT TASKS SHOULD BE DONE AND BY WHOM)</i>
1.CONDITIONS: <i>(WHERE AND WHEN WILL TASKS BE DONE)</i>

RESOURCES
What key personal traits, abilities, capabilities, strengths, talents, intelligences, or other resources do you have that will see you through?
What major opportunities and other external resources do you need to help you attain your goals, mission, and vision?

What personal strengths, talents, intelligences, or other resources do you have to acquire in order to ensure success?

What threats and other external resources do you have overcome and acquire respectively in order to ensure that you attain your goals, mission, and vision?

What attitude, values/principles, and beliefs do need in order to succeed?

What attitude, values/principles, and beliefs do I have to eliminate in order to succeed?

Whose assistance do I require?

What additional education and training do I need?

AUTHORITY:

Whose permission is required?

CONTINGENCY PLAN

	List the problems that may hinder the achievement of your goals:	How will you overcome these problems:
a.		
b.		
c.		
d.		

APPENDIX B

PLPP Evaluation Questionnaire

Dear Chicken Soup member/ member's parent/member's friend/member's colleague/member's teacher/other.

Will you kindly complete the following questionnaire, which will help us determine the effect of the programme on your/the member's life.

Please feel absolutely free to write negative feedback in full because it forms an important part of the study!

1. How do you feel and what do you think about the programme as a whole?

1.1 Write down at least the three most positive things about the programme

1.2 Write down at least the three most important things that should be improved about the programme

2. How has the programme influenced your/your child's/your student's or you friend's life in general?

3. Briefly describe how the programme has improved your/your child's/your student's or you friend's life/behaviour with regard to the following aspects? (If it did not, please indicate that as well)

a) *Self-Awareness*

b) *Self-Knowledge*

c) *Courage*

d) *Creativity*

e) *Social-Interest (interest in the well-being of other people and the community)*

f) *Other Aspects*

4. General Comments

APPENDIX C

Responses to Different Personal Life Planning Programme Questions and Activities

(Question 6.1 Describe your present level of functioning in all the life areas)

Table 6.1 Responses to Question 6.1 on the Current Level of Functioning

Physical

- Fit
 - Healthy
 - Active
 - Beautiful
 - Have high self-esteem
 - Reliable and disciplined/principled
 - Friendly
-

Cognitive

- Creative
 - A good speaker
 - Smart
 - Open-minded
 - Not afraid of public speaking
-

- Can come up with different ideas
-

Affective

- Emotionally unstable
 - Emotionally tough at times
-

Conative

- Discouraged
 - Wrong role models
 - Don't get motivation from my friends
-

Spiritual

- Church going
 - Believe in God
 - Inspired by the bible
 - A believer
 - A believer but worried about what people say about my church
-

Relating

- Don't go out too much
 - Offer good company
 - Good communicator
 - I socialize and make friends in anyway
- I can socialize but need more help
-

Learning

- Working on passing matric well
 - I am trying to work hard
 - On my school work
 - I can do better than what I am doing now
-

Earning

- Entrepreneurial
 - Selling sweets
 - Will do anything to get money
 - I used to
-

(Question 6.2 what feedback do you receive from others about your current functioning in all life areas)

Table 6.2 Responses to Question 6.2 on Feedback from others on
Current Level of Functioning

Physical

- Active x4
 - Energetic x3
 - Fit x2
 - Exercises
 - Hyperactive
 - Mobile
-

- Eats well x2
- Healthy
- Not fat

- Sexy x2
- You are beautiful
- Have a well structured body

- Semi-fit x2
- Semi-healthy
- Eats too much
- Eats unhealthy food

- Getting shorter and skinny

(x indicates the number of similar responses)

(Spaces created to cluster the responses for memoing)

Cognitive

- Strong-minded x3
 - Mentally healthy x2
 - Mentally stable
 - Open minded
 - Can make own decisions
 - Smart
 - Intelligent
 - Focused
 - Self-confident

 - A good speaker x3
 - Verbally gifted
-

- Verbally active
- Creatively / intelligent
- Creative
- Artistic
- Not expressing creativity on different levels

(x indicates the number of similar responses)

(Spaces created to cluster the responses for memoing)

Affective

- Emotionally unstable x2
- Emotional x2
- Not emotionally resilient
- Driven by fear
- Weak but tough and times
- Stubborn and sensitive
- Can express my feelings
- Always happy
- Ever smiling
- Sympathetic
- Empathic
- A shoulder to cry on
- Shows care to people
- Never mind person

(x indicates the number of similar responses)

(Spaces created to cluster the responses for memoing)

Conative

- Can motivate others x3
- Good advisor x2
- Helpful
- Likes sharing information with others
- A shoulder to cry on
- Can improve other people's lives

- Well motivated x3
- Passionate
- Encouraged by reading
- Committed
- Always bright

- Needs advice
- 80% motivated

(x indicates the number of similar responses)

(Spaces created to cluster the responses for memoing)

Spiritual

- A church goer x4
 - A true believer x3
 - Spiritually well
 - Spiritually stable
 - Inspired by the Bible
 - Inspired by those who obey Him
 - Believes in God
 - Able to include God in his plans
-

- Not culturally rooted

(x indicates the number of similar responses)

(Spaces created to cluster the responses for memoing)

Relating

- Socializes with strangers and youth
- Likes associating with others
- A socialite
- Does socialize
- Socializes with older women / men
- Good interpersonal skills

- Down to earth
- Talkative
- Friendly
- Caring
- Has good self-belief
- Respectful
- Knows how important people are to the world
- Loving and supportive

- Does not go out much x2
- Semi-social
- Shy
- Bad relationships with siblings

- Cares about the surroundings

(x indicates the number of similar responses)

(Spaces created to cluster the responses for memoing)

Learning

- Works hard on studies x3
- A hard worker
- Brilliant
- Open to other people's views
- A bookworm
- Questions

- Does not read much/enough
- Does not believe he/she will crack it
- Lazy
- Improving and developing
- Can catch up with his lost study time

(x indicates the number of similar responses)

Earning

- Has no income
 - Not doing anything anymore
 - Used to sell vetkoek

 - Always earn what I want
 - Involved some selling
 - Has many ways of making money

 - Destined for a bigger salary
 - Want to be an ambassador
-

(Question 6.3; what is your desired level of functioning in each one of the life areas)

Table 6.3 Responses to Question 6.3 on the Desired Level of Functioning

Physical

- Healthy X7
 - Fit x6
 - Energetic x2
 - Full of energy
 - Mobile
 - Active

 - Beautiful x2
 - Nice figure
 - Presentable,
 - Fresh
 - Attractive
 - Good-looking
-

Cognitive

- to be a positive thinker
 - to be a good thinker
 - having clear thoughts and vision
 - being intelligent
 - to know how to reason
-

- to be mentally creative x4
 - full of ideas
 - to be mentally active
 - to be mentally strong
 - to be more self-confident
 - speak freely
 - to excel in drawing
 - to be verbally strong
 - full of ideas and stories
 - to be positive –minded x2
 - to be multilingual
 - to be more self-confident and speak freely
-

Affective

- being emotionally stable x2
 - emotionally resilient
 - having controlled stress
 - to tackle life head-on
 - to be calm

 - to be able to express my emotions freely x3
 - being empathic
 - showing unconditional love
 - being caring
 - being polite
 - being loving and respectful
 - being humble and generous
 - to be kind
 - forgiving
 - bright and alive like a flower
 - generous
-

Conative

- Being highly motivated x2
 - Being courageous
 - Always look on the bright side if things
 - Stop at nothing to get what I want
 - Being inspired by dedicated people
 - I need guidance

 - Encouraging x3
 - Giving good advice
 - Sharing personal life stories for people to be inspired and learn from me
 - Being a strong motivator
 - Being a full time pioneer
-

Spiritual

- Putting God first
 - Being God's pioneer
 - Believing and always praying x2
 - Being a true Christian x2
 - spiritually involved
 - Serving God
 - Being a strong believer x2
 - Having a strong passionate relationship with God
 - Working for God
 - Being highly spiritual
-

Relating

- Having strong honest relationships with everyone
 - Having good relations
 - Balancing time with friends and family
 - Promoting reconciliation among family members and friends
 - Socially intelligent and mixing with the right people
 - Sharing
 - Thinking of others first
 - Being more outgoing and involved in community
 - Socializing more
-

Learning

- Working smart
 - Learning everyday x2
 - Reading regularly x3
 - Being goal oriented
 - Reading more
 - Working harder x2
 - Studying more
 - Seizing learning or educational opportunities
 - Never stopping learning
 - Using the library regularly x3
 - Using holidays for studies
 - Doing research x3
 - Doing research before pursuing any goals
 - Affiliating to tertiary institutions
 - Putting my studies first

 - Being well read
 - Increasing my knowledge
-

- Being adaptable and know different tasks
 - Being highly educated
 - Being well qualified
-

Earning

- Doing entrepreneurial work like selling sweets
 - Seeking internships or leanerships in the relevant career
 - Starting my own business
 - Making money generate itself
 - Budgeting properly
 - Being one of the richest and most powerful people in my community
 - Being well to do
 - Striving for success

 - Earning enough money/salary
 - Earning a high salary
 - Earning more than enough
 - Earning a lot more
 - Earning my own millions.
-

Question 6.4 summarise the most undesirable level of your functioning in all the life areas that you would like to avoid at all costs?)

Table 6. 4. Responses to Question 6.4 on the Most Undesirable Level of Functioning

Physical

- Being sick x3
 - Being obese x4
 - Being out of shape
 - Feeling sorry for myself
 - Substance dependent
 - Being anorexic
 - People feeling sorry for me
 - Drinking alcohol
 - An alcoholic x2
 - Premature wrinkles
 - Being sick and people feeling sorry for me
 - Lazy x2
 - Sleeping too much
 - Lose my beautiful looks
 - Eating too much
 - Being shorter
 - Being fat
 - Being taller
 - Being unfit
-

Cognitive

- Unable to make own decisions x3
 - Being obstinate
 - Holding onto wrong/unworkable ideas
 - Being mentally deranged
 - Not being creative x2
 - Verbally inactive/weak
 - Mentally bored
 - Stereotyped x2
 - Being negative minded
 - Not in sink with circumstances
-

- Asking myself negative questions
 - Being intellectually slow,
 - being too lazy to think or answer any question,
 - being mentally bored
 - not being mentally in touch or in sink with one's circumstances,
 - not being able to express my ideas verbally
 - talking without listening to myself received the least common treatment".
-

Affective

- Unable to interact
 - Emotional unstable
 - Being depressed
 - Being inpatient
 - Passionless
 - Misunderstanding people
 - Not expressing my feelings
 - Getting angry easily
 - Being too emotional
 - being emotionally impatient
 - being emotionally distant
 - being angry or getting angry easily
 - depressed
 - unable to interact
 - stop loving and respecting others
 - being rude
-

Conative

- To think for myself
 - Unmotivated and discouraged
 - An ordinary person with no direction in life
 - Poor self belief
 - Listening to discouraging negative people
 - Focusing on past problems
 - I don't want to lose hope along the way
 - not giving advice
 - being not resourceful and helpless to the community
 - being an ordinary person with no direction in life
 - having wrong or no guidance in life
 - discourage and undermine others
 - to think only about myself

 - Being a nobody
 - not being recognized
 - to be an ordinary person
-

Spiritual

- Not loving or appreciating the creator
 - Forgetting the Almighty
 - Not praying
 - Not communicating with him
 - Lacking belief in God and my way of life
 - Not following His commands
 - Not serving God but the evil side or to worship the devil or Satan.

 - Living a meaningless life coupled
-

- Being worthless
 - Living without fear of God
-

Relating

- Being lonely
- Self-centred
- Loving only myself
- Socially inactive
- Ignoring others
- Not presentable
- Unapproachable
- People not enjoying my company
- Not having a family
- Being social deranged
- Not sharing my personal stories with others
- Judging others
- Not thinking for others
- Being a party animal
- Having conflict with my family
- Having grudges with my friends
- To be a bad role model of disrespect for my kids
- Being negatively influenced by friends
- Having bad friends,
- Hanging out with bad company or drug users
- Disrespecting others or my community

Having fights with my family, friends or the ones I love.

Learning

- No knowing anything
 - Being unskilled
-

- Being uninformed
 - Being a high school drop-out
 - Poor qualifications
 - Listen to people who think they are better
 - Having low quality education
 - Wasting territory time
 - Doing nothing
 - Being lazy to learn
 - Stop reading and writing
 - To be “an empty tin, unskilled, misinformed, inexperienced
 - Not knowing anything
 - Having no educational foundation
-

Earning

- Being dependant on others e.g. my husband parents money for life
 - Working in an unhappy environment
 - Not succeeding in life
 - Earning a bad poor salary
 - Being unemployed
 - Being poor
 - To be rich and wealthy
 - Having no income or not earning anything at all
 - To earn by stealing from others
 - Live on the streets
 - Not succeeding in life
 - Not to be too rich and wealthy
-

Lifestyles

(Question 6.5; describe your current lifestyle that is responsible for the onset and sustenance of your current scenario or current level of functioning i.e. what are you doing or not doing that contributes to your present level of functioning and might lead you to the worst-case scenario.)

Table 6.5 Responses to Question 6.5 on the Current Lifestyle

Physical

- Energetic x3
- Exercises x3
- Fit x3
- Active x2

- Substance free x2
- Healthy
- Eats well

- Sexy

- Eat junk food x2
- Does not eat well
- No exercise
- Inadequate exercises
- Almost healthy

(x indicates the number of similar responses)

Cognitive

- Can address people x2
- Mentally stable
- Positive
- Self-confident
- Hyper creative
- Designing skills and reading
- Can draw people
- Watch stimulating TV

- Poor Inadequate writing x2
- Needs to improve open mindedness x2
- Not focused in life
- Poor self confidence
- Talks too much

(x indicates the number of similar responses)

(Spaces created to cluster the responses for memoing)

Affective

- Emotionally unstable x4
 - Can't manage bad emotions x2
 - Moody
 - High self – pity
 - Poor self trust

 - Lack of empathy x2
 - Not supportive enough

 - Sympathetic
 - Able to empathize
-

- Good feelings towards other people

(x indicates the number of similar responses)

Conative

- Can motivate people x2
- Does motivate people
- Advices people
- Beginning to talk about motivation and life skills
- Committed to what I do
- Can give advice and encourage but wonders what people are saying
- Lack- self – confidence in advising others
- Lacks motivation
- Ignores advice
- Not talking

(x indicates the number of similar responses)

(Spaces created to cluster the responses for memoing)

Spiritual

- Churchgoing x5
 - Believes in religion x2
 - Highly spiritual x2
 - Believes in God
 - A believer
-

- Has poor communication with God
 - Poor connection with God
 - Not involved with God at times
 - What I do is just fun
-
- Believes in some parts of culture

(x indicates the number of similar responses)

(Spaces created to cluster the responses for memoing)

Relating

- Loves others' company
 - Cooperates
 - Shares good feelings and thoughts with others
 - Relates well to family
 - Good feelings towards others
 - Have lots of friends
 - Good with socialising
 - A social butterfly
 - A socialite
-
- Kind
 - Friendly
 - Talkative
-
- Criticizes others
 - Not socially that active or interactive
 - Not relating very well with friends and family
 - Not communicating enough with others
 - Seldom goes out

-
- Relationship with brother not OK

Learning

- Not enough effort in studies x4
- Not enough time in studies
- Spends less time with studies but with friends
- Indifferent
- Lacks proper manners
- Not reading enough
- Poor information seeking

- Serious with matric exam preparations x2
- Doing well
- Sources more information
- Doing well in some aspects
- Still learning but doing very well in some aspects
- Puts her studies first

(x indicates the number of similar responses)

(Spaces created to cluster the responses for memoing)

Earning

- Nothing x5
- Not economically active
- Used to be economically active x3

- Not earning enough x2
- Am economically active

- I always budget

(x indicates the number of similar responses)

(Spaces created to cluster the responses for memoing)

(Question 6.6; what is the desired lifestyle in relation to each one of the life areas that will result in your desired level of functioning or preferred scenario?)

Table 6.6 Responses to Question 6.6 on the Desired Lifestyle

Physical

- Exercise daily and regularly x5
 - Go to the gym x2
 - Participate in sports
 - Get a personal trainer

 - Eat healthy and balanced diet daily x8
 - Be a plus size but eat healthy
 - Drink enough water

 - Look myself in the mirror at anytime
 - Get more and more beautiful everyday
 - Take good care of myself
 - Look after myself
 - Be presentable

 - Stop drinking alcohol x2
 - No substance abuse

 - Sleep enough
-

- Living a healthy positive lifestyle

(x indicates the number of similar responses)

Cognitive

- Do mental exercises/activities as reading, yoga, games x3
- Attend poetry sessions and motivational workshops x2
- Write poems and stories x2
- Listen to classical music
- Do research regularly:
- Mix with people with common interests
- Travel in/out of South Africa or the earth
- Practice how to be self-confident and public speaking

- Feed my brain
- Being creative and quick thinking
- Think from all aspects and perspectives
- To think out of the box

- Believe in my abilities
- To embrace and help others

- Generate structures for unresolved problems

(x indicates the number of similar responses)

(Spaces created to cluster the responses for memoing)

Affective

- Expressing my feelings freely x3
 - Share emotions with others x3
-

- Exercise emotional control in all situations
- Practice empathy and resilience
- Make myself stronger
- Stop bottling up
- Meditate,
- Love and respect freely
- Stress less
- Take life seriously

(x indicates the number of similar responses)

Conative

- Read motivational books/watch motivational videos x3
 - Attend motivational workshops x2
 - Encourage myself and others
 - Motivate myself with positive self-talk
 - Reading about people and their interactions
 - Listen to motivational songs and speakers
 - Visit museums, historic and tourism places
 - Always look on the bright side of things or for the best

 - Motivate others x3
 - Encourage oversized women to accept themselves.
 - Counsel and advice on HIV/AIDS
 - Motivate encourage and advise others
 - Tell my personal stories and get others to tell theirs
 - Speak out but also listen to others

 - Heed others guidance advice and motivation.
 - Seek advice from others
-

(x indicates the number of similar responses)
(Spaces created to cluster the responses for memoing)

Spiritual

- Read bible daily x5
- Going to church x5
- Learn more about Him x2
- Be more involved in church activities
- Be the number one church goer
- Serve God
- Praise Him
- Evangelising
- Pray regularly
- Give lavishly
- Live abundantly
- Stay faithful to God
- Talk to my God frequently
- Not jus talk about Him but act
- Put Him first
- Free myself from worldly life
- Read inspirational bible summaries at the church
- Connect and work on a close relationship with God without going to church
- Be a strong believer in God and ancestors
- Believe in my ancestors
- Do cultural rituals

(x indicates the number of similar responses)

Relating

- Have/show good communication skills by listening to others x3
- Talk to others e.g. family and friends x2
- Sharing with people x2
- Relate well with others
- Being friendly to everyone
- Be friendly and ever smiling
- Be more friendly and good to others
- Involved in sport and social clubs
- Being supportive
- Socialise more
- To influence others positively
- Put others first

- Be a leader in environmental cleanliness and safety

(x indicates the number of similar responses)

Learning

- Doing research x4
 - Read regularly x4
 - Visiting the library regularly x2
 - Visit educational facilities to seek knowledge
 - Learn everyday
 - Putting enough/more effort in my studies
 - Use holidays for studies
 - Work smart
 - Put my studies first

 - Affiliating to tertiary institutions
-

- Always improve qualifications
- Increase knowledge
- Learn more about everything

(x indicates the number of similar responses)

Earning

- Doing entrepreneurial work like selling sweets etc. x2
- Budget properly x2
- Strive for success
- Make money generate itself.
- Earn as much as I can handle
- Be one of the richest and most powerful people in my community
- Seek internships/learnerships in relevant careers
- Start own business

(x indicates the number of similar responses)

(Question 6.7 Summarise the most undesirable lifestyle in all the life areas, which, if you do not avoid at all costs, will definitely result in the most undesirable functioning?)

Table 6.7 Responses to Question 6.7 about the Most Undesirable Lifestyle

- Hiving poor or bad relationships with others
- Lacking respect for others who care about me e.g. my family, siblings, parents and other people
- To love myself only

- To only think for myself
 - Being self-centred
-
- Leading an unhealthy lifestyle
 - Being obese
 - Using substances
 - Being unfit
 - Not exercising enough
-
- Having no vision
 - Lacking creativity in life and work
 - Losing my artistic abilities
-
- Discouraged and unmotivated
 - Not achieving my goals
 - Not sharing advice
-
- Lacking belief in religion and culture
 - Having a poor relationship with God
 - Lying
-
- Lacking emotional resilience
 - Being intimidated
-
- Poorly educated not learning and not earning anything
 - Having no qualifications
-
- Not being economically active
-
- Living in an unhealthy environment
-
- (Spaces created to cluster the responses for memoing)

(Question 6.8 List three crucial reasons why you should remain alive today?)

Table 6.8 Responses to Question 6.8 on the Three Crucial Reasons for Remaining Alive

- For my children and family.
- To be an influential person in my family and at large.
- Support my family.

- To show that I love my mom and brother by achieving my?
- Buy my mother a big present and build her a house to thank her for my birth.
- Make my parents proud
- Help the youth issues of HIV/AIDS, reproductive health and life – skills.
- To build my sister a house of her dreams
- Be financial stable and build a house for my parents.
- To see my children grow and develop to the best.
- Give back to the community by being part of NGOs and do voluntary work
- Motivate my immediate community member.
- To motivate the youth
- Help people achieve their goals.
- To help the needy
- To give the have-nots
- Help other people achieve what I achieved.
- Help other people develop their lives.
- Motivate and guide youth.
- Develop my country.
- Be a leader of our nation at local, provincial, national and international levels

- To give S.A. companies a big want in my skills and talents.
 - To prevent the brain drain of skills and qualifications for the youth and the next generations.
-
- To achieve my goals e.g. pass matric, enter TV or Tourism.
 - To prove critics wrong.
 - Make myself proud.
 - Build biggest musical theatres.
 - Start my own motivational project.
 - To claim my place on the map.
 - Make a big work in advertising.
 - To qualify as an advocate.
 - To pursue my lives purpose.
 - To achieve my goals and dreams e.g. pass matric, enter TV and tourism.
 - To have what I never have had.
 - To be the best that I can be.
 - To achieve my goals
 - To reach my vision
 - To make my dreams come true
 - To be happy , have a family and a good life
 - I have a lot of ideas, I want to change things
 - To make a difference
 - To be a role model
 - To be successful
 - To overcome obstacles in my complex future
-
- God created the earth for us to live in.
 - Live for my God.
-

(Question 6.9; what highlights do you want significant people in your life to remember you by, in your obituary, after your death?)

Table 6.9 Responses to Question 6.9 On the Highlights to Be Remembered by.

Physical:

- Healthy x8
- Active x4
- Fit x3
- An active athlete and sportsman
- Hyperactive
- A sport lover
- Athletic

- Substance free x3

- Beautiful and sexy x4
- Nice looking
- Handsome
- Took care of herself
- Charming
- Sexy
- Fresh

- Artistic x2
- Confident

- Be fat but healthy
- Thin but strong

(x indicates the number of similar responses)

Cognitive:

- Thoughtful x3
- Positive minded x3
- Strong minded x3
- Intelligent x2
- Mentally healthy
- Tactful
- A good thinker
- Lived positively
- An advocate's mind

- Solved difficult / rare problems
- A good problem solver
- Artful
- Full of creativity

- Creative in developing own and other people's lives x3
- Role model
- Help others think positively

- Self believer- x2
- Self confident x2

(x indicates the number of similar responses)

(Spaces created to cluster the responses for memoing)

Affective:

- Emotionally stable x3
 - Emotionally controlled
-

- Could manage emotions effectively
- Avoided anger

- Empathetic x2
- Sympathetic x3
- Understanding
- Kind x3
- Loving
- Supported others emotionally

- Was like a flower
- Ever smiling
- Happy

- Open and loved by other people

(x indicates the number of similar responses)

Conative:

- A role model x2
 - Motivated young people to develop good life x2
 - Encouraged people in bad times x2
 - Motivate my family to try new things
 - Good at advising others
 - Motivated people not to give up and teens to be educated
 - A national motivator
 - A good advisor
 - Motivational speaker
 - A good encourager
 - Gave guidance
-

- A constructive critic
- Internally motivated x2.
- Drew courage from family, elders, books and role models
- Was a hard worker

(x indicates the number of similar responses)

Spiritual:

- A true believer x5
- A strong believer x4
- Had faith in God
- Loved God
- Truthful
- God's child
- Thrived on prayer
- Loyal
- A Christian
- Spread God's word
- A church goer
- Made people accept her church
- Highly spiritual
- Worked for God
- A good Sheppard in and out of God's house
- Obeyed God's rules

- Was doing good to everyone.
- Thoughtful about culture

(x indicates the number of similar responses)

Relating:

- Community builder x2
- Happy community
- Cared for people and all living things
- Happy relationships with family, friends and neighbours
- A mother to all had good mothering skills, mother to own children and orphans.
- A good parent, sister and mother
- Good single mother

- Lighted dull moments
- Approachable
- A good speaker and listener
- Had good interpersonal skills.
- A social butterfly
- Down to earth
- Friendly
- Ever smiling
- Loving freely
- Very diplomatic

(x indicates the number of similar responses)

Learning

- Intelligent X2
 - Smart
 - Hard working
 - Determined
-

- A book addict
- Poetic
- Learned from others
- Never stopped learning
- Put his studies first

- Well educated x2
- Well but not highly educated
- Well informed and brilliant
- Well advanced
- Highly qualified
- Broadly experienced
- A biographer
- Became a good psychologist

(x indicates the number of similar responses)

Earning

- (Highly) successful x4
 - Rich x2
 - Filthy rich and gave to the needy
 - Earned a high salary
 - Wealthy
 - Had a lot of money like Oprah Winfrey
 - Well to do
 - Owned business

 - Earned enough to handle effectively
 - Have money but not too much to forget my God
 - Financially stable
 - Earned enough to support family
-

- Knew how to handle money.
- Created jobs for others
- Responsible icon of wealth and power

(x indicates the number of similar responses)

(Question 6.10 the first important step in your Personal Strategic Plan is to imagine yourself in an ideal state at the peak/height of your success. What is your long-term vision?)

Table 6.10 Responses on Question 6.10 Long-term Vision

- Best wife
- Loved by everyone
- Always made people happy
- The greatest motivational speaker
- The best poet ever
- A director in tourism
- Film/ TV
- Social Development (Social worker)
- Be a brand-manager of a big company e.g. BMW
- By anything I could not afford
- Bring anything to South Africa
- Be the next Sibongile Khumalo and Jerry Phele (a well-known musician and an actor)
- World top model, dancer
- Youth encourager/ developer
- A therapist
- Economist and IT Banker / Accountant

- A leader
 - An educated successful business woman
 - Married
 - Full-time pioneer
 - Successful business woman/wealthy with world –wide known companies.
-

[You now have a vision where/how you want to be from now and the related smaller visions. However, WHY do you want to be there? What makes it so important for you to realise these dreams?]

(Question 6.11 what is your related to your long-term vision?)

Table 6.11 Response to Question 6.11 on the long-term mission

- To improve the standard of living
 - To help the South African youth to be independent
 - Encourage youth through poetry.
 - For both male and females to work and not suffer, no one was born to live lie down
 - To strive to be what I want to be inside community
 - Lead my community
 - For youth to play safe
 - Offer therapy to those suffering from within
 - Improve lifestyle at home
 - Uplift the needy.
 - Create job opportunities

 - To live my dream
 - Achieve my life's purposes.
-

- To believe in myself
 - Improve the quality of my life / standard of living
 - Become a highly respected person
 - To use my body to communicate the language of Africa.
 - To have a good plan of action
 - Not to always look for help from others
 - Go to school
-
- Never to give up
 - Nothing is impossible in life.
 - Life is too important and too short to just waste it
 - Have faith in God and yourself, you will do it
 - To serve God
-

(Question 6.12; give your imagination free reign and visualise yourself in each of the eight Life Areas. Formulate at least one good smaller vision for yourself in relation to each life area, which will take you to your long-term vision.)

Table 6.12 Responses to Question 6.12 on Goals/Smaller Visions

Physically

I see myself being/having...

- Healthy x7
 - Fit x7
 - Energetic x5
 - Strong x2
 - Mobile
 - Active
-

- Substance free
- Eat healthy food

- Presentable x2
- Beautiful x2
- Strong self- image
- 'Lookable'
- Gorgeous
- Sexy
- Brave
- Artistic in my moves and hands

- Be the best of the best
- Live longer

- Fat but healthy

(Spaces created to cluster the responses for memoing)

Cognitively

I see myself being/having...

- Positive-minded x4
- Tough-minded x2
- Strong-minded
- Self-confident x2

- Able to generate new ideas
- Think creatively
- One of the best choristers
- Famous cartoon Artist
- Open-minded

- Technical
 - Logical
 - Focused
-
- A good speaker
 - Well-understood
 - Able to convince other people
 - Confident in public speaking
-
- Develop and develop from others
-

Affectively

I see myself...

- Emotionally well- controlled x2
 - Emotionally resilient
 - Control my moods
 - Manage emotions
 - Have self-control
 - Not angry with anything
 - Positive emotional strengths
-
- Being open
 - Empathic able to empathize x2
 - Able to give and take and share
 - Able express encouragement
 - Compassionate
 - Loving and generous
 - Being there for others in need
-
- Happy
-

- Ever smiling
 - Enjoy myself
-

Conatively

I see myself...

- Motivating x2
 - A youth encourager x2
 - Best advisor
 - Motivating young people about careers and related choices
 - Guiding others
 - Encourage others
 - Motivate and encourage youth
 - Being able to change most of people's hearts especially women
 - A role model of the coming generation and my family
 - Speak to people and motivate them
 - Share information with others
 - Being able to help every body
 - Role model for the youth

 - Being motivated x2
 - Being guided
 - Being guided and counselled
 - Having good facilitation skills
 - Full of perseverance
 - To accept others advice
 - To believe in people in a big way

 - People believe in me

 - Trust my vision and my being
-

- Write a motivational book
-

Spiritually

I see myself...

- A believer in religion x4
 - Serving my Almighty God x2
 - Believe in the Almighty God x2
 - Trusting in the almighty God
 - Turning to Him for guidance and decision making
 - Having an article in church book
 - Being a church goer
 - Working for God
 - Having faith in God
 - Learning more about Him
 - Being a Christian
 - Being a true believer
 - Being spiritual
 - Being faithful to God
 - Making God my power and giving Him my all
 - Living up to my dedication
 - Going to church
 - Not forgetting my spiritual background
 - Reading my bible daily
 - Writing about church to make people accept God

 - A believer in religion and culture
 - To avoid ancestors and depend on God

 - Make people happy
-

Relating

I see myself...

- Having good relationships with others x2
 - Having a family and children x2
 - A socialite x2
 - Have a happy family
 - Having a true and lasting relationship with everyone
 - Being a good friend
 - Having lots of friends
 - Outgoing and enjoying my life to the fullest but being able to give myself manners and rules
 - Being friendly with everyone
 - Being outgoing
 - Having fun with others
 - In the company of my class/standard
 - Bond with my community

 - Sacrifice for the needy
 - Helping people of different ages
 - Building the community
-

Learning

I see myself...

- Passing matric x3
 - Pass my matric with exemption

 - Working smart x2
-

- Read my books
 - Put more effort to my studies
 - An everyday reader

 - Having enough knowledge to make it in this world
 - An author
 - Top graduate in tertiary
 - A poem writer
 - One of the best physiologists
 - Qualifying and graduating for my career
 - To achieve more and more and become the best that I can be
 - To have B Comm. and masters degree
 - Having a diploma
 - A good law student
 - A life long learner
 - Having masters degrees x3
-

Earning

I see myself...

- Successful x2
 - Owning a business x2
 - Having a good enjoyable job
 - Self- dependent
 - Able to put food on the table
 - To support myself
 - Able to provide basic needs and any luxuries
 - A high/ middle income earner
 - Earn more and more but controllable.
 - Earning a lot of money like nobody business
 - To be a future millionaire
-

- Able to support my parents and family x4
 - Earning a lot to support myself and my family with everything they wish for
-

(Question 6.13; give yourself at least one very good reason or smaller missions in relation to each life area for your smaller visions/goals above.)

Table 6.13 Responses to Question 6.13 on Smaller Missions

Physical:

I want to achieve my goal because

- to live longer x2
 - to live my life in full and please myself
 - to live a better life
 - to do my dream job perfectly without illnesses
 - to meet my needs
 - to achieve my goal of being a top model
 - to be a good sports participant and bread winner
 - for my existing illnesses to be controlled or to be cured
 - for recognition or pride
 - to boost one's ego or for people to take you seriously
 - to be healthy
 - I love being healthy
 - I love my body
-

- to be a role model
- to be someone responsible in sport e.g. a talent scout
- to be able to take part in activities
- to put my town and South Africa on the world stage
- to boost some people's egos

(Spaces created to cluster the responses for memoing)

Cognitive

I want to achieve my goal because

- to be creative x3
- to have solutions to problems
- to come up with new solutions in a quicker time
- to express my thoughts well in terms of art

- to think properly
- to plan well
- be more focused

- to believe in myself
- to be self confident in intellectual expression

- to maintain/obtain a career especially during bad times
- to have wisdom
- will be enlightened
- to help others be the best with my solutions

Affective:

I want to achieve my goal because/so as

-
- to share my emotions freely
 - if open people will approach you without hesitation for help and advice
 - to be able to achieve my goals by dealing effectively with emotional problems
 - row passion and sympathy for small beginnings
 - I can help others x2
 - to make a difference in others' lives
 - to grow and develop emotionally
 - to help myself through tough times
 - to help people with emotional problems
 - I will be emotionally mature enough to help/solve others' emotional problems
 - to show and receive love and respect to others, young and old
 - will get the respect I need and thus show my children how to love and respect
 - to avoid/prevent bad emotional crises
 - to be able to do a lot of things
 - to be a role model
 - to motivate others
 - to be happy
 - to exist in life
-

Conative:

I want to achieve my goal because/so as

- to help the next generation not to make the same mistakes leading to teenage pregnancy, HIV/AIDS etc x2
 - to motivate the lost people
 - to help my youth
-

-
- to motivate and encourage youth
 - to motivate and encourage fellow learners
 - to help my community
 - to encourage and motivate others
-
- in order to achieve my own goals x2
 - to grow and develop
 - to be strong minded
 - to feel dignified
 - to gain deep and wide experience in motivating others
-
- to feel good for helping others
 - by motivating others you are also motivating yourself
-

Spiritual

I want to achieve my goal because/so as

- without Him I cannot achieve anything
 - if I have God in my life nothing will go wrong
 - my life is in Gods hands He makes everything OK
 - without Him I will not have the power to do what I want to do
 - I can't do anything without God
 - I will not have the power to do what I want to do
-
- to derive meaning in life
 - I love God and I want people to know that I love Him
 - I am a believer
 - to have long and abundant life
 - to have a good heart
 - If people share God's love they will be happy
 - success relies on faith and belief in something
-

-
- to make God and myself happy by ending the conflict between God and Satan
 - to decrease religious discrimination
 - to decrease racial oppression in SA
 - to show respect to my culture
-

Relating

I want to achieve my goal because/so as

- to help the community work together
 - to help people of different ages it is not only the youth that are affected.
 - to help the young and the old from social ills like HIV/AIDS
 - to help those having difficulty getting motivated and strong.
 - the correct company will help me maintain my goal, make correct decisions and keep my job
 - to learn from others
 - people make you who you are and not yourself
 - to be a good community member
 - to be a good father/parent
 - to get to know people better
 - to learn from others in terms of planning and spreading one's wings
 - not to be regarded as a selfish person
 - if I have good relationships with people I will not be afraid of difficulties.
-

-
- to have a clean environment
-

Learning:

I want to achieve my goal because/so as

- learning is the key to success
 - enough knowledge will help me achieve my goals
 - without knowledge you will never become anything
 - to get my degree
 - to help me have a perfect career and required lifestyle
 - to get work
 - to identify stepping stones and obstacles to my studies
 - to see how it feels like to be a lawyer
 - it is never too late to learn
 - I am a clever person
 - passing matric will open doors and opportunities that can lead to success and the realization of my goals.

 - to be up to date and give people correct information
 - to further my skills and knowledge in order to make a difference in life
 - to be a leader
 - to share correct information with others
 - to be a good community builder.

 - to be well educated
 - to be well-advanced
 - learn to be up-to-date
-

Earning

I want to achieve my goal because/so as

- to be able to put bread on the table
 - to afford my own needs
 - to make my own life easier
 - to be financially stable
 - to support myself and my family
 - to build my mom a house
 - to please myself, my family and others
 - to create jobs
 - to develop the community
 - to create jobs x2
 - to live a good life
 - to be successful
 - to reach fulfilment and wealth
 - to make myself proud
 - to live a prosperous life and to make my family proud and happy
 - to reach fulfilment and wealth
 - to lead the life of my dreams
 - not to be a volunteer for life
 - To live all my dreams
 - to be well to do x3
 - will have the things I want
 - to help the needy
-

Table 6.14 Responses on SWOT Analysis

SWOT ANALYSIS		
	Strengths	Weaknesses
	<ul style="list-style-type: none"> - Positive minded x5 - Can make own decisions x4 - Good at solving problems x4 - Good communication skills x4 - Good writing skills x2 - Creative x2 - Quick – thinking - Open – minded - Loving - Kind x2 - Friendly - Good relationship with Community - A socialite - A good listener x2 - Good speaker - Talkative - Healthy x3 - Substance free x3 - Fit - Energetic - Active - Talented performer 	<ul style="list-style-type: none"> - Introverted shy x8 - Poor self-confidence or belief in ability to succeed x6 - Breaking down in front of people - Afraid of a group looking at me - Not presentable - Self blame - Self pity - Fear in general - Fear of rejection - Fear of criticism 1. - Afraid becoming the best - Poor relationships - Can't say no x3 - Easily manipulated - Put others first in decision making - Not good in having fun - Discrimination by others - Bad company - Emotionally instability x5 - Bad-tempered - Being indecisive

	<ul style="list-style-type: none"> - Can motivate others x4 - Good advisor x2 - Can encourage others -Committed -Passionate -Disciplined x2 -Hard working -Have ability to do it - Presentable - Beautiful - Christian - Belief in God - Seeing visions - Healing powers - Good learner - Observant - Can read and translate <p>(x indicates the number of similar responses)</p>	<ul style="list-style-type: none"> - Lack of focus - Avoid /runaway from problems - Telling the truth x3 - Not completely healthy - Being unfit - Laziness - Poor spirituality - Not exploiting my full abilities - afraid that my thoughts would be projected to the outside world <p>(x indicates the number of similar responses)</p>
Opportunities		Threats
	<ul style="list-style-type: none"> - Good Abundant job opportunities x4 	<ul style="list-style-type: none"> - Illness x 7 - Afraid of HIV x5 - Disability x2

<ul style="list-style-type: none"> - Open market x2 - BEE job creation x5 - Job creation initiatives x2 - Temporary and casual work x3 - NGO's - Learnerships - SABC - SA footprint - Joyous Celebration - Umoja - Abundant loans and bursaries x12 - Financial help from others - Financial stability - Self employment x2 - Publishing my own books - Becoming a fortune teller - Community groups - Community resources x2 - Support poor people - Family stability - Good support system x2 (x indicates the number of similar responses) 	<ul style="list-style-type: none"> - Afraid of death x3 - Financial problems x7 - Lack of resources x5 - Lack of information - Peer pressure x5 - Teenage pregnancy x2 - Drug use x2 - Crime x2 - Socialising with wrong people i.e. bad company - Enemies - Intimidation - Lack of support - Family issues or pressure - Being unemployed x2 - Politics - No back-up plan - Competition (x indicates the number of similar responses)
---	--

(Question 6.15 in light of the information from your SWOT Analysis and other exercises please state your long-term goal)

Table 6.15 Responses to Question on Long-Term Goals Related To the Long-Term Vision and Mission

- Starting my own business x6
 - Being a successful businessperson x3
 - Having art theatres in all the provinces

 - A successful psychologist
 - A successful therapist
 - A successful motivator
 - To be successful
 - A poet
 - An advocate
 - To be a good public speaker
 - A top model / dancer for African clothes
 - An executive / board manager of a big company e.g. BMW
 - An ambassador of South Africa internationally
 - A true community- builder
 - Encourage youth to tour

 - Attain my career aspirations and related qualifications
 - To be well educated
 - To be highly qualified
 - To be highly educated

 - Drive BMW 1 series
 - To go to Miami
-

(Question 6.16 in light of the information from your SWOT Analysis and other exercises please state your short-term goal)

Table 6.16 Responses to Question 6.16 on Short –Term Goals

- Pass matric with good / outstanding results x10
- Improve my learning / knowledge and activities x4
- Develop love for school work x2
- Increase study effort
- Structure time
- Use library and internet
- Learn my school work
- Apply to a tertiary institution x3
- Being highly qualified

- Be a good listener
- Approachable
- Presentable
- Interactive
- Learn to be sociable
- To be friendly
- Stop pleasing others
- To be socially acceptable and appreciated by society
- Learn how to deal with people
- Adapt to the people I live with
- Be a volunteer and visit hospices and orphanages
- Learn to speak other languages in order to communicate with different people x2
- To increase diplomacy in fellow people
- Communicate well with my community
- Do charity work

- Know how to deal with people
 - Earn a fulfilling salary x5
 - Find the best job x2
 - Find a part-time job
 - Earn a good salary
 - Earn enough to fulfil my needs
 - Earn a high income app R 9000 p/m
 - Open an internet café for income
 - Earn money by selling sweets
 - Find a well paying job
 - Apply for a job
 - Manage my money better e.g. by budgeting
 - Go to church x4
 - Pray x2
 - Believe more in Christianity and culture norms x2
 - Improve spirituality
 - Read bible and watch
 - Listen to Religious programmes regularly
 - To preach
 - Be a shepherd in my church
 - To improve my faith and ties with God
 - Go to church every Sunday
 - Encourage myself
 - Be strong – minded
 - Read biographies
 - Not be easily discouraged
 - To be open to advice
 - Encourage myself with positive self-talk / always think positively x3
 - Improve motivation through motivational talks, books or speakers
 - Learn to motivate and encourage others x3
-

- Start a motivational group
- Improve my physical health and fitness x4
- Stop eating too much
- Be hyperactive
- Exercise daily “eating healthily”
- Play sport
- Improve physical health and fitness
- Maintain my good looks/beauty
- Improve my creativity x4
- Learn to make a self-portrait
- Read a news paper daily
- Improve my intellectual skills
- Improve my emotional ability/ resilience x2
- Overcoming emotional problems (existing)
- Maintain emotional stability
- Smile and laugh more
- Be my own best friend
- Learn to accept and appreciate what I have
- Research everything I want to achieve

(x indicates the number of similar responses)

(Spaces created to cluster the responses for memoing)

(Question 6.17 describe the value and advantages of reaching each goal

Table 6.17 Responses to Question 6.17 on the Value and Advantages of Reaching Goals

- Dream will be fulfilled
- Successful
- A better future
- More motivated to strive for bigger things in life
- Able to meet all my basic needs
- More disciplined
- Will get satisfaction in life
- Will have more self – confidence
- Better educated
- I will be overcome obstacles that come my way
- Respect and attention / recognition
- Afford / get what I want in life
- Happier most – proud / walk with pride
- Nothing in the world will beat you
- Free from illness
- Live longer
- Will be conatively independent
- Qualify of my life will improve
- I will have many options
- Spiritual growth
- Able to exercise choice
- Will be healthier
- To get a job I want

- Be emotionally stable and well
- Share with and learn a lot from others
- Many doors will be open

- More focused
 - Will achieve more in life
 - Learn and experience being an entrepreneur
 - Independent / autonomous, self-sufficient and free
 - Have authority over my own life
 - Live a memorable life
-
- Better relationships with people
 - Strong for others in need
 - Possess true and more information to share with others
 - Give others satisfaction
 - I will be a shoulder to cry on
 - Get to know more people
 - Will empathize more
 - Able to advice / help others
 - A good role model
 - Help create jobs
 - Reduce the number of troubled youth and sheltered dreams
 - Nice and acceptable to my colleagues
 - Make my significant others proud e.g. my parents- live a fair life
 - Have a family and take good care of it
-

(Question 6.18 Describe this in a step-by-step logical sequential order how you are going to attain your goals and what kind of reward you will implement after each task to maintain motivation?)

Table 6.18 Responses to Question 6.18 on Process Steps and Rewards

PROCESS STEPS:	REWARD:
Step 1: <ul style="list-style-type: none"> - Eat healthy x3 - Exercise x2 - Plan - Study hard 	<ul style="list-style-type: none"> - Bursary fulfilment x2 - Have many fans
Step 2: <ul style="list-style-type: none"> - Complete Grade 12 x12 - Apply for tertiary x2 	<ul style="list-style-type: none"> - Buy cell-phone x2 - Organise lunch - Get exemption to tertiary x3 - Get good results - Throw a big party
Step 3: <ul style="list-style-type: none"> - Study further x7 - Go to college - Go to University 	<ul style="list-style-type: none"> - Buy myself clothes - Go to Miami - I will grow and develop
Step 4: <ul style="list-style-type: none"> - Do research - Do internship/ Learnership x2 - Make money to go to the college 	<ul style="list-style-type: none"> - By a flat of my dream - A graduation party x5 - Thank my parents and family x2 - Spoil myself and family

	<ul style="list-style-type: none"> - Get rich - Buy my family a house - Travel the world - My deceased parents will be happy - Will get income x2 - Doors will be open - Become a role model - Evidence and acknowledgement of my abilities - Career development - Earn the other rewards as promised - Being able to bring up my children - My ancestors will be happy - Will be a role model for the youth - Will add value to the advertising world - An overseas tour - Celebrate - Fulfilment in helping the needy - Poverty reduction - Will be healthy and not get sick easily - Will get an opportunity to go to tertiary - Become a professional - Will earn respect big party with my community
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<p>Step 5:</p> <ul style="list-style-type: none"> - Start own business x8 - Look for work (permanent or part time) x5 	<ul style="list-style-type: none"> - Thank my parents / family - Spoil myself and family
<p>Step 6:</p> <ul style="list-style-type: none"> - Grow business - Write a motivational book - Make a good career choice - Get career guidance - Get a bursary/study loan x7 - Learn to write speeches and collect information - Upgrade my listening skills - Join relevant organizations give speeches at different places - Stage free workshops - Help others in need e.g. AIDS orphans - Continue with studies - Help the poor people and my community - Put God first create jobs <p>(x indicates the number of similar responses)</p>	<ul style="list-style-type: none"> - Get rich - Buy my family a house - Travel the world - My deceased parents will be happy - Will get recognition - Produce more motivational speakers - Get good income - Will be learned doors will be open - Will create more jobs

(Question 6.19; who and what should be involved in the above process?)

Table 6.19 Responses to Question 6.19 on the Components of Personal a Plan

- Myself x7
- Family x7
- God x6
- Teachers / Lectures x4
- Parents x2
- My guardian
- People in general
- Church congregation

- Friends
- My heart and my soul
- Role players / Shareholder In the industry of choice
- Skills
- Other experts e.g. Psychologist for career guidance or counselling
- Tertiary institutions
- Motivational guidance

(x indicates the number of similar responses)

(Question 6.20; what tasks should be done and by whom)

Table 6.20 Responses to Question 6.20 on the Personal Plan Functions

- Need to study hard x5
 - Do research for more information x5
 - Make applications for study aid x5
 - Make application for tertiary
 - Get a diploma

 - Internship by local companies
 - Start opening small business today
 - Get work

 - I will be solely Involved
 - Be involved in the community
 - Attend speech sessions
 - Government open opportunities
 - Get help of others if needed.

 - Attend Miss teen
 - Prepare CV
 - Be positive
 - Read more books and magazines
 - Face every challenge as it comes
 - Commit myself
 - Exercise
 - Try new things
 - Be realistic
 - Eat healthy
 - Be happy
-

(x indicates the number of similar responses)

(Spaces created to cluster the responses for memoing)

(Question 6.21; where and when will tasks be done?)

Table 6.21 Responses to Question 6.20 on the Conditions for the
Personal Plan

- At school x6
- School / tertiary x2
- Community x2
- In RSA x2
- At home
- Anywhere / wherever opportunities arise

- At Government institutions
- At companies
- Library
- Now is the right time to study
- Anywhere where the resources are available.

(x indicates the number of similar responses)

(Spaces created to cluster the responses for memoing)

(Question 6.22; What key personal traits, abilities, capabilities, strengths, talents, intelligences, or other resources do you have that will see you through)

Table 6.22 Responses to Question 6.22 on the Resources Needed For the Personal Plan

- Creativity x6
 - Intellectual ability x2
 - Problem solving skills / ability
 - Can make decisions
 - Fast thinking
 - Focused
 - Possession of potential
 - Verbally strong
 - Artistic body abilities
 - Ability to sing
 - Beauty

 - Good motivation x5
 - Positive minded x2
 - Passion for my goals
 - Responsibility
 - Passionate

 - Act fast
 - Can act
 - Good behaviour
 - Disciplined
 - Ability to work smart

 - Knowledgeable
-

- Education
- IP Skills

- Emotional intelligence
- Strong

- Good relationship with God

(x indicates the number of similar responses)

(Question 6.23; what major opportunities and other external resources do you need to help you attain your goals, mission, and vision?)

Table6.23 Responses to Question 6.23 on the External Resources and Opportunities Needed for the Personal Plan

- Money or loan x8
- Bursaries / scholarship x6
- Part-time employment/jobs x3
- BEE projects x2
- Get a job x2
- A franchise
- A helping hand
- High HIV/AIDS incidence
- Learner / Internships for experience

- Unemployment
- Need for youth Advisory services
- High school
- Chicken soup
- Information

- Support
- Rare unpopular career
- Religious support
- Local government
- NGOs
- Motivational groups
- Libraries x2
- Starting a support group
- Community building
- Entering competitions
- National parks

(x indicates the number of similar responses)

(Spaces created to cluster the responses for memoing)

(Question 6.24; what personal strengths, talents, intelligences, or other resources do you have to acquire in order to ensure success?)

Table 6.24 Responses to Question 6.24 on Personal and Other Resources

- Appropriate verbal communication x5
 - Good non-verbal communication
 - Being verbally strong
 - Public relations

 - Courage x2
 - Patience
 - Commitment
 - Will
 - Zeal
-

- Positive mindedness
- Focus

- Creativity x3
- Hard and smart work x2
- How to learn effectively

- Health and fitness x3
- Being active

- Self- confidence/belief x2
- Internal security

- Practical knowledge / experience
- Intelligence/ability

- Choosing the right people

(x indicates the number of similar responses)

(Spaces created to cluster the responses for memoing)

(Question 6.25; what threats and other external resources do you have to overcome and acquire respectively in order to ensure that you attain your goals, mission, and vision?)

Table 6.25 Response to Question 6.25 on Threats and Other External Resources to Overcome

- Discrimination x3
 - Intimidation x2
 - Criticisms x3
 - Bad publicity

 - Bad pressure (family or peer) x2
 - Family issues
 - Bad friends
 - People who don't believe in me x2

 - Financial / economical x5

 - Illness x3
 - Crime

 - Technological
 - Competition

 - Unemployment

 - Political issues

 - Lack of resources

 - Cultural issues
-

(x indicates the number of similar responses)

(Spaces created to cluster the responses for memoing)

(Question 6.26; what attitude, values/principles, and beliefs do you need in order to succeed?)

Table 6.26 Responses to Question 6.26 on Attitudes,
Values/Principles and Beliefs to Acquire

- A positive attitude x4
 - Self-belief x5
 - Self-esteem x2
 - Focus on my dreams
 - Self-encouragement
 - Perseverance
 - Obedience
 - Hard and smart working x3
 - Enthusiasm

 - Faith in God x2

 - Self-respect
 - Healthy-mindedness x2
 - Respect
 - Appreciation

 - Self-discipline x2
 - Self-motivation
 - Determination
 - Self-control
-

- Mental control
 - Aim for the best
 - Courage
 - Risk taking
 - Positive mind
 - Inspiration
 - Admiration
 - Acceptance
 - Respect x3
 - Love
 - Responsibility x2
 - Commitment good manners
 - Patience
 - Obedience
-

(Question 6.27; what attitude, values/principles, and beliefs do you have to eliminate in order to succeed?)

Table 6.27 Responses to Question 6.27 on Attitudes, Values/Principles and Beliefs to Eliminate

- Laziness x5
 - Poor perseverance x2
 - Lack of motivation x2
 - Lack of courage
 - Loss of focus
 - Indifference

 - Low self-esteem x3
 - Negative thoughts x2
 - Poor self-respect x2
-

- Not believing in myself
- Self pressure
- Pleasing

- Short temper x2
- Poor/ No self –control
- Rudeness

- Wrong eating habits
- Substance abuse

(x indicates the number of similar responses)

(Spaces created to cluster the responses for memoing)

(Question 6.28; whose assistance is required?)

Table 6.28 Responses to Question 6.28 on Assistance Required

- Parents x5
 - Family x4
 - Siblings x2

 - Teachers x6

 - Government x4
 -
 - God for strength x3

 - Other influential people
 - Librarians
 - Public speakers
-

- Motivational speakers
- Qualified people
- Experienced and knowledgeable people
- Mr Mokoena
- Advisors

- Other companies for funds
- My community

- Chicken soup

- Friends

(x indicates the number of similar responses)

(Spaces created to cluster the responses for memoing)

(Question 6.29; what additional education and training is needed?)

Table 6.29 Responses to Question 6.29 on Additional Education and Training Required

- Masters degree or a qualification in psychology x2
- Diploma in Social Work
- Know more about human – kind / behaviour
- Motivation
- Tour guide training
- IP and public relations skills
- Marketing
- A law degree

- In service training
- Experience

- Business management
- To be a CEO
- Tourism management
- Entrepreneurship
- Event management
- Qualification in auditing and accounting
- Degree in Economics

- Knowledge of RSA
- Modelling Diploma

(x indicates the number of similar responses)

(Spaces created to cluster the responses for memoing)

(Question 6.30; whose permission is required?)

Table 6.30 Responses to Question 6.30 on Authority Required

- My own permission is required x9
- My family permission is required x3
- My parents permission is required x5
- My sisters

- My God's permission is required x5
- My Institutional permission is required x2
- My lecturers

(x indicates the number of similar responses)

Table 6.31 Responses on the Contingency Plan

List the problems that may hinder the achievement of your goals:	How will you overcome these problems:
Financial x5	<ul style="list-style-type: none"> - Apply for bursary or study loan - Look for work or work and study - Get good / high marks to receive a bursary. - Part-time work x2 - Seek advice
Health problems x3	<ul style="list-style-type: none"> - Seek and take treatment properly - Exercise x3 - Have a medical card - Healthy lifestyle
Jealousy	<ul style="list-style-type: none"> - Ignore
Lack of courage/discouragement	<ul style="list-style-type: none"> - Self encouragement / self belief - Ignore negative feedback?
Teenage Pregnancy	<ul style="list-style-type: none"> - Condomise, Abstain x2
HIV/AIDS	<ul style="list-style-type: none"> - Condomise, Abstain x2
Cultural problems e.g. Ho thwasa (to go for Sangoma training)	<ul style="list-style-type: none"> - No choice - Say no or refuse
Wrong information / advice x2	<ul style="list-style-type: none"> - Ignore negative comment
Laziness x2	<ul style="list-style-type: none"> - Hard work - Be spontaneous

Disability	- Study hard x3 to prevent x2
Death	- Motivation x2
Discrimination	- Repeat x3
Mental disorientation	- Never give up
Ignorance	- Visit the library or internet cafe
Being exploited/ taken advantage of	- Avoid family issues
Impatience	- Work through the loss. Not the end of the world
The past	- Use correct study methods
Fail matric or tertiary x5	- Appeal to family and siblings for support. Avoid those that do not believe in me. Improve my self-belief. Surround myself with the right people. Pray.
Not getting a bursary	- Improve time management with schedules and timetables.
Lack of resources or "equipment for studies"	- Follow and respect my goals. Meet friends over the weekends
Family issues	- Self- and other motivation
Loss of family member	- Improve my responsibility
Learning difficulties	- Apply again the following year
Lack of support	- Improve patience
Poor time management x2	- Work harder
Poor self-discipline	- Work harder
Discouragement/hopelessness	- Do my best to eat a balanced diet
Being irresponsible	- Being careful and cautious. Avoid dangers and risks
Not being admitted for the preferred course or degree	- Ignore it and have faith in myself
Impatience	Communicate and seek information
Not qualifying for bursary	Be serious
Underachieving	Be patient x2
Bad eating habits	Focus on the future

The Personal Life Planning Programme Evaluation

Evaluation of the Programme by the Participants

Question;

How do you feel and what do you think about the programme as a whole?

Table 6.32 Responses on the evaluation of the PLPP by the participants

- The programme was helpful.
- It taught me who I am. What kind of a person I am.
- Helped me uncover my strengths and weaknesses.
- Made me feel happy and glad.
- I have not been this happy in a long time.
- Has motivated me.
- Has encouraged me.
- Has broadened my mind.
- The programme is a great idea to guide today's youth particularly with career counselling and development and inspiring them to know themselves and motivation.
- It is interesting, fun and has flavour.
- It teaches us lots of different and unknown things of life.
- It makes me want to achieve, to always dream and make sure that those dreams come true.
- It is very energetic, strongly positive and it is very important, it is my second home.
- It is good because it shows me many things and how to solve the problems that I face in life.
- It is a stepping stone for us teenagers who want to make a difference in ourselves and people's lives who do not know where to start.
- It guides the person in the right direction but uses the same person as their own campus i.e. you as a person must learn to choose your own direction.
- I think this programme is very inspirational because it has helped me realise a lot of things about myself and others.
- I love the programme: it makes me to think out of the box.

Question:

Write down at least the three most positive things about the programme

- It puts you on the right track of your lifestyle.
- It helps me tackle problems from different angles.
- It helps you not to notice the difficulties we may find when climbing the mountain of life to the peak.
- It has potential.
- It helps people to discover their inner being and express themselves.
- It motivates the youth and encourages morals of life.
- It enables the youth to think out of the box and solve their own problems by themselves and to gain experience of helping others.
- It makes you realise your inner abilities and put them to practice.
- It promotes sharing views.
- Guidance and motivation is there.
- It is committed and loyal.
- It is good in motivating participants.
- It teaches you how to communicate with people.
- Makes you know more about yourself.
- We help one another: You get inspired by others.
- Helps you think out of the box.
- We support one another: We love one another, we motivate one another.
- It concentrates on a human in totality, the physical part, the psychological part and the spiritual part so that we can/may grow in all aspects.
- It allows teenagers to express themselves as loud as they can you have your voice, a platform we needed someone to talk to.
- It prepares us for the journey of life that includes careers and relationships.
- It emphasises and enforces the crucial aspects of success.
- It improved my introspection.
- It guides one not to undermine small beginnings and to be ambitious.
- It broke limitations, pushed persistence and commitment and taught people how to respect their relationships.
- It is based on real life.
- You benefit out of every session you attend.
- It has shown me places I have never seen before.

- It makes me have self-confidence to socialise freely and to be more actively involved in many activities.
- It helps you to learn to listen.
- Help you to know where you are coming and going in the future.
- How to cope with people or problems you face.

Question

How has the programme influenced your life in general?

Responses

- A lot, because my lifestyle has changed. I don't gamble anymore. The arguments and fights with my brother are over. We get along very well.
- Has helped me control my emotions to be sympathetic and empathetic and honest about my feelings and give advice.
- The darkness of lack of motivation and self-belief that was in my heart is depreciating daily. I am also able to motivate myself and others. I am now hopeful and given courage to go and fulfil my dreams and be the best that I can be.
- It has built me, helped me realise that my weaknesses are my strengths. It gives us positive choices to choose from. It has enlightened my future to be brighter.
- Made me realise that, I am not a failure, not to be proud of being a loser, never to give up, that time is the most important thing in life. I can talk to people about any problems.
- It has assisted me to work smart, choose friends, express our feelings, change my thought that I am not out for some things.
- To be able to help myself, I need to have a problem of helping others and not myself.
- To start my own organisation as part of my life career.
- I now respect all people irrespective of whether they are black or white, rich or poor.
- It brings out the best in me.
- It makes me realise that I have the potential to make a difference.
- It brings out the creativity in me.

- I need to write poetry but gave up, now I even have more courage to pursue it.
- I am more confident, ambitious and open. I can deal with my problems more easily. I know how to improve my life, soul searching and respect. (First, I did not respect anybody).
- This programme has influenced my life for the better. I have gained a lot of confidence and courage.
- I have learned to take pride in my being before I did not see the reason of having a vision. I have structured a vision for my being. I have learned to open-up and share my problems and views. My thinking capacity has improved. I was too lazy to think and write. I have learned to accept things and people the way they are, before I wanted people to be my way.
- I used to bottle-up my problems but now I can talk about anything.
- Has helped me to think broad. Has made me realise that people are accepting me the way I am.
- I can compromise and sacrifice in my relationships. I can be open with my feelings. I can avoid bad company or people that take advantage of me or selfish people.

Question;

Briefly, describe how the programme has improved your life/behaviour with regard to the aspects below? (If it did not, please indicated that as well)

Responses

Self-Awareness

- I can avoid negative people. I am very creative and athletic. I enjoy going to church. I love people and chicken soup and my family.
- I am aware that in life you have to make things happen. We do not have to wait for thing to come to us. That there is a healer in me. I can make a difference in people's lives. I have an ability to pursue my dream as a model.
- I am more aware of my hidden abilities and skills. I was made aware of my negative attitude e.g. rudeness, stubbornness etc. and I am working on improving them. I can do things on my own. I can think

- positively. I can live my life in a good manner.
- I can express my emotions. I am captain of my ship. My attitude towards people is very good. I learned to be myself.
 - Yes, I know I can do it. I am now a child not some other chick from the street. I was like a paper blown by the wind and now I am me.
 - I am now focused and in control of my temper. I am also in control of my life and not life being in control of me.
 - Self-confidence, I doubted myself, now I have courage whatever I feel, I say it. I have started to accept myself for who I am. I gave up the habit of judging other people.
 - I am aware that I am a good speaker. I have depth in my view of a situation. I am empathetic and committed.
 - Before, I was not very much aware about what I want and what I did not want in life. Now I don't pity myself nor compare myself with others. I am in connection with my inner-self. I learned to appreciate the type of person I am, no matter what other people say.
 - I think I have found the real me and I have what it takes to make it in life.
 - I can and I believe in myself. People expect too much from me I can believe in everything and me.
 - That there are two types of people, the positive and the negative, avoid the negative ones.

Self-Knowledge

- I have respect towards all living things. I care for people but I put myself first. I am a giving person. I help a lot when it comes to my friends.
- I need to concentrate more on my subjects needed for my career. I need to gain more experience.
- Now I know that I should follow my instincts and live up to my goals. I have to choose a career that I have passion for even though it appears less challenging. I definitely know what I want.
- I am motivated, I can explore and experience things, I can think quickly and I am a positive minded person.
- I have hope in many things that I want to do. I love taking risks.
- I did not have a heart but now I do. I think for other people. I have learned to appreciate things.
- When I get into a situation or difficulty, my potential gets strengthened. I get deep into a thing and interpret it in totality.
- I know how to make my own decisions. I do have self-discipline and proud of it. I know I have the potential to make a difference in maybe

by taking or doing and I think that I know myself more.

- I am more strong-minded, thoughtful, and creative. Have a good judgement/evaluation/assessment of people and situations but I am still impatient. I am growing spiritually, culturally and in terms of self-appreciation.
- I've gained more knowledge regarding my feelings, (before I did not think of anything) and the thing I want to achieve. I have gained more knowledge intellectually. (I have seen a lot of improvement in my studies).
- I have self-discipline. I have good behaviour. I think about other people's feelings. I have learned how to accept myself.
- A good dreamer. I appreciate what I got.

Courage

- I have discovered more ways of helping my friends and myself with some social problems.
- It has built my level of thinking to ignore discrimination and intimidation. I have overcome my fear of being emotional in front of other people. I am able to say I have done it well and I am the best.
- I am courageous like never before. I can face all the challenges that come towards me and I always have faith that I can achieve.
- I am courageous and I can encourage my friends, family and youth. I have to give out good philosophy of myself.
- I have courage to say no to bad things.
- I have gained more courage to for e.g. go and ask my teachers, to talk to other people in my community and to finalise with others.
- I am more motivated in life and in getting over my fears.
- I learned how to motivate myself through self-talk. I have become more interested in motivating people and giving them my time to listen to whatever problem they have.
- I have new and more confidence. The confidence I had before was not enough. I can socialise and interact more. I have even attended formal functions. I am able to accept criticism, previously every time I was criticised I attacked. I can face challenges.
- I have gained more courage before I was afraid to do things because I already predicted a negative outcome or feelings towards people.
- I can now open up to anyone. I used to have courage to confront others who hurt me or who disliked me or I disliked.
- My life has been encouraged by knowing, what I want in life. Balancing my life and time and knowing how to plan my life and future

Creativity

- It made me believe in everything I create and be able to think in all aspects.
- I am now able to invent my own ideas to write to my full ability. It has helped me to write poems again.
- I have always considered myself as creative but when it comes to strategies of helping someone, I have gained more skills and experience. I am able to think more.
- I can now think a lot and also in a sensible way. I can think deeply. I can create good poems, essays, lies and stories.
- I can now write poems. I can work with my hands. I know how to make jokes.
- I am more open-minded. I am more creative than I was, and very committed to my vision.
- Not yet creative. Still making progress.
- I started writing poetry again. I have a flow of good ideas.
- I can now give meaning to my creativity. I have a strong and quick mind. I am still working on design. I can trigger other people's creative areas i.e. when they struggle with ideas. I can help them with my creativity.
- I have grown my intellectual creativity. I have learned to be creative in terms of artistic things and ideas.
- I am a good public speaker.
- I always try my best to be open-minded in anything I do, to think deeply in everything I do or talk about and create my own opinion in participate.

Social-Interest

- I realized how important it is to help the community e.g. helping to clean an environment and how much I make a difference in the world especially towards my church.
- I am able to listen and advise. I am now open about emotional wellbeing and past experiences. I am friendly, welcoming, talkative, and forgiving.
- I am a very socialising person and can interact with different kinds of people. I am also loving, kind, generous, and approachable. My mom is even encouraging me to be more involved with the community and visit the elderly.
- I can communicate with my friends. I look good to the community and

- attend functions and social groups.
- I take part in the ANC youth league where we deal with the interests of the youth.
- It helped me more in approaching people who have difficulties. I am also planning to do a programme/campaign against drugs in the school.
- I like to do social work, visiting hospices, orphanage homes and old age homes. I like to get involved in youth groups e.g. in church, school even NGOs as for e.g. a peer educator.
- I am still not out-going but am more thoughtful and emotionally stable. Can give advice with more confidence and I am more observant. I can socialise without judging the situation and I am still working on community assistance.
- I attend social functions because I respect other people and my community now, before I used to have negative thoughts about my community. I am also able to talk and correct someone from my community and relate to them.
- I love experiencing friendship.
- I now have interest in what is in people's minds. Have interest in what they want in life and how to help them. I am more interested in advising, motivating, encouraging and helping people.

Other Aspects

- It helped me put myself in other people's shoes in order to help. To entice how to realise my dream.
- Made me concentrate on building my body image to have more respect for myself and other people. I am more envisaged to concentrate on the future and have the curiosity to learn more and observe.
- Hope that God may bless all of us and lead us to the right path. I also am going to give all my support to all the needs for example this programme.
- I can give respect to everyone. I can love everyone unconditionally.
- I believe that this group can go far if we stick to one another.
- I have noticed how far I do not know myself. I now can be alone.
- To love and respect myself as a person and love my environment.
- I managed to find a piece that adds up to happiness but I have been searching for.
- Self mastery. I master the skill of listening, believing and trusting my values and judgements. I am also working on being impatient and kicking bad habits, nothing hard and smart as relationships and

school.

- I am more interested in family life. I used to be self-centred. I value people's opinions now better than before. I am more open and socialise with anything and everyone.

General Comments

- My dream is at least half way because I now spend less time relating and more time on my schoolwork.
- The programme has integrity, potential it is beneficial and brings out the stars within us.
- Throughout my whole life no one has given me this kind of attention and for once I was able to open up and reveal the problem I was facing. I definitely support the programme and I believe it can make a huge difference in life. I think we must put it into action and go to other schools.
- Improvement is there in terms of good performance. Well I am more connected to God.
- We all knew what we want in life so let us grab it and make good use of it.
- This programme is very much important not for us only but also for other people. We must be able to make a change in the lives of young people.
- Mr Mokoena has done a great job. Some of us never had a chance to show our talents and he came exactly in time of need. Matric is a stage where one needs to know where they are heading and where she is coming from, what one wants her abilities and weaknesses. Big ups!!! Go on changing other people's lives.
- The programme came at a great time where everyone is standing at the door of their new lives and careers. In addition, the right eight keys to the doors and resources were found in this programme.
- Thank you for everything, I realised that I have changed a lot.
- I really value the efforts you have made to know us and to get us in one place to help one another.
- I can express my feelings and I started to write my own motivational book.

Evaluation by Friends/Family

Question;

How do you feel and what do you think about the programme as a whole?

Table 6.33 Responses on the evaluation of the PLPP by the Friends/Family

- Programme is very good because it helped my friend.
- The programme as a whole is good for teenagers because it will help them psychologically.
- This programme is very interesting. It also builds the thinking capacity of the younger generation to be logical.
- It is very educational and makes people think broadly.
- The programme is a really good thing because it assists youth in terms of motivation and life skills and how to manage life.
- It is a good programme.
- A good life skills programme. It helps natural growth and how to behave and handle external influence.
- It is a wonderful programme it is encouraging. It should carry on the good work.
- It's very educational. It makes members open minded.

Question;

Write down at least the three most positive things about the programme?

Responses:

- It helped them to know their inner personality, to know how to control feelings, anger and teaches about the facts of life.
- It will help each member to respect her/him and others. It will help them to speak out their problems. It will help them to be better persons in the whole world.

- It teaches the youth/people to socialise freely. It eases the burden of problem solving. It teaches them to be involved in many activities.
- It makes members to have self confidence. It makes members to get to know themselves. It makes members to know how to deal with certain problems and challenges.
- It motivates the youth. It gives youth skills that can help them and others. It gives direction and opens the youth's eyes to see where to turn to.
- It helped them to know what they want in life and to achieve their dreams. It shows they have a purpose in life.
- It stimulates his mind; it improves mental and emotional status. It teaches them to think big with confidence, respect and passion.
- It gives people them courage to say I CAN AND I WILL. It brings out the star in people. Helps people to say I was this, I have changed and now I am this and this is what I am for in life.
- It improves the learners' personal skills. Each member gains self confidence. It makes each member realise that people are different.
- We get more information from it. You know exactly how to face a tough life. You become able to share ideas.

Question;

How has the programme influenced your friend's/child's life in general?

Responses:

- It has brought us closer together as friends. It has made him and we know more about life.
- It has influenced my child positively because every time she is from a session she is so happy and I like to see her like that.
- It is inspiring and builds the morality. It has also encouraged them to be their real selves.
- She truly knows herself better. She is more helpful. She is very confident and believes in herself.
- It has given him hope to conquer all his problems as long as he can put more effort. All that is left for him is to put it into practice. He has abilities to advice and motivates others but lacks self-motivation.

- She is now open with everything. She expresses her feelings by talking and music. She tries her best in everything she does. She works hard.
- We can talk more as parent and child. He is less impatient and listens. He is more able to plan carefully. He is more spiritual.
- My daughter is more upfront. She voices out her ideas and most of the things she says build us in the family. She can withstand difficulties and problems more than before.
- She is more composed and self-confident.

Question;

Briefly, describe how the programme has improved your friend's/child's life or behaviour with regard to the following aspects? (If it did not, please indicate that as well)

Responses;

Self-Awareness

- It has helped my friend to control his temper, avoid arguments and overcome his gambling problem.
- It has improved both my child's life/behaviour as well as mine. She can sit down with me and tell me everything they have done in the programme.
- It has improved my friend's life in a positive way to have confidence and pride in life. It helped him identify his weaknesses and strengths.
- My friend has improved because he has really identified herself i.e. she knows herself. She has absolute assurance of most of the things that she is doing.
- He is aware of his abilities but lacks self belief. He knows himself well and knows what he wants in life.
- She has a light wherever she goes. She satisfies other people, before satisfying herself. She is talking sense nowadays. She can structure her time.
- He is more aware of his talents. He is a good speaker. He is aware of his opportunities.
- She writes regularly without restrictions. She walks like she is already

a model or a coordinator in the advertising industry. She is a good speaker, writer and poser.

- Her life-status has improved. She can set realistic goals.

Self-Knowledge

- Billy is very cool and generous. He treats people the same way that they treat him. If you respect him, he will also respect you, a friend indeed.
- My daughter knows herself even though she claims not to know herself sometimes.
- He has come to realise how understanding and recognised he is quick in thinking.
- She has self-discipline.
- He knows what he wants in life and has his own style of pursuing it.
- She knows what she wants in her future i.e. to advice and motivate people.
- My friend knows how to use his strengths and ambitions to solve his problems.
- She studies a lot nowadays; better reasoning capacity has grown to that of an adult. She is more creative and understanding.
- She is more disciplined, ambitious about life, she always puts other people first and cautions about her decisions.
- She acquaints herself with reading common sense. She likes participating in constructive debates and really creative.

Courage

- He influences others including myself to quit gambling.
- She is a teenager yet so intelligent. She reasons like a grown-up. Sometimes advises and motivates me. She makes me loving and proud the way she is.
- The programme encourages both the young and adult. It has its own way of stimulating what participants to have insight.
- It has made it easier for her to communicate and associate with other people.
- He has more courage to speak out his mind.
- She encourages people to know what they want in life, to see what is dangerous as also good for growth and development and not to give up life.
- She is more confident, open and self-trusting.
- She is more courageous than before, hold her head up high. Takes criticism in a more good mannered way and deals with it. Devotes all her ability to what she does. She always commits that she is going to

be one of the best and she is going to make us proud.

- She finds it easier to talk to people and expresses herself freely.
- She is more confident and courageous in everything she does. She has a vision.

Creativity

- He believes in everything he does/draws. Never allows anyone to get in his way or discourage him. He is always focused.
- She is multi-talented and if she can get good guidance and assistance. She can achieve her goals. She likes to draw, knit, sketch, drama etc.
- He developed creativity in many things. It improves creativity in a simple and energetic way.
- She is good in poetry and public speaking.
- He can now come up with his own different ideas. He has creativity of words and he is able to give advice.
- She is more open-minded. She creates her own recipes to make food.
- His creativity has improved he is also more thoughtful and quick thinking.
- She is born to be a star. She can move.
- Her poetry has matured.
- Yes, she is creative. There is nothing that she says I cannot understand. She always does her best and tries where she cannot.

Social-Interest

- He likes putting himself in other people's shoes in order to help them with their problems.
- She is a loving person and does not want to see someone crying or not having anything to eat. She motivates other youngsters to do good things and respect the elders.
- She is involved in book clubs, conservation and preaching the work of God.
- He is very friendly and loving. He has managed to control his emotions.
- She helps with clothes and food, advises others and socialises more.
- He is not yet into community work but talks to his cousins. Motivates young soccer players.
- Has improved his listening skills.
- More interested in hearing about other's problems, getting their views and advising.
- She is interested in the well-being of others.
- She is friendlier and well organised, more assured who walk as if they are hopeless.

- She is actively involved in youth activities at the church.
- She enjoys helping others with ideas, work and even spiritually.
- She likes motivating people in trouble and likes organising.

Other Aspects

- He does not associate with bad company anymore. Nevertheless, he sometimes likes things to go his own way and talks too much.
- She does not like pretenders. She says if someone wants to be her friend, she must love her unconditionally anytime, rich or poor, sad or happy.
- It helps people to have self-respect and make wise choices in life. It also assists people to achieve their goals without distraction.
- She can manage her time better. She can be shy sometimes. She is not a party animal as before.
- He is more observant, still impatient, still prefers his own space. He supports family more, he is more outgoing.
- Exercises more regularly and eats a well-balanced food. More appreciative things that come her way. Has bonded with God more than before, always remembers Him.
- She is very independent. God orientated and too focused.
- More socially responsible i.e. helps the needy likes singing and religious. She has empathy.

General Comments

- He helps me a lot with advices about my personal life.
- This programme is vital to my child because it will help her cope in life as a teenager. It helped her to have fun with other members. Go on doing this programme, I like it.
- This programme builds up team spirit which means together each achieves more where people can be able to know one another and build partnerships with their actions.
- The programme has to deal with preparing people for the future.
- It has helped her to be aware of two types of people i.e. the negative and positive ones and she can handle them both.
- Thanks for helping my son get ready for the real world. Family problems bruised him but you helped him patch himself.
- It prepared the learner for tertiary education, time management is very vital.

The following poems are examples of the gains reported by some participants in the PLPP

Table 6.36 Poem 3 Without a Father Figure

Without a father figure

My life is incomplete
My life is miserable
No one to call dad
No one to call papa
Is this a curse?
Is this a punishment?
What did I do wrong?
Is it because I was never meant to be?
Is it because I'm not worth it?
Does he call me a mistake?
Does he see me as sorrow?
Does he see me as pain?
Am I a regret?
Tell me why you had to leave me?
You left me standing in a falling rain?
You left me without a name
You left me with nothing to wear or eat
Did you leave me to suffer?
Life without a father figure

Table 6.37 Poem 4 Earth's Child

Earth's Child

What an experience
Being a part of this world
Yet not knowing how
To be strong
It's much too long
for I've been a child
of this earth
but I haven't realised
nor noticed the good
side of this earth

Evaluation of the PLPP by the Teachers

Question;

How do you feel and what do you think about the programme as a whole?

Table 6.38 Responses on the evaluation of the PLPP by the Teachers

- It is good, fantastic and helpful to youth.
- It puts them on track and helps them to focus.
- It inspires young people to have a sense of purpose and direction.

Question;

Write down at least the three most positive things about the programme

Responses;

- It teaches them self-awareness, vision, confidence and self-admiration as the youth.
- It pronounces the self-concept of the youth.
- It creates platform for self-fulfilment.
- It encourages young people to view life in a positive light.

Question;

How has the programme influenced you or your learners' life in general?

Responses

- It made me look at the youth differently and that the youth can be improved if a good strategy can be used.
- It has provided me with more determination to work closely with learners. One has realised the positive impact it has on young people.

Question;

Briefly describe how the programme has improved your learners' life or behaviour with regard to the following aspects? (If it did not, please indicated that as well)

Self awareness

- It has made the learners to realise that there are a few greater

advantages to overcome which necessitate one's sense of being to be improved.

- Never give up, remain focused, be patient and build confidence at all costs.

Self knowledge

- That the learners need to look for more information and to realise that ideas are of life lasting.
- You need to be open-minded and always ready to get more information that will help the community in general.
- It initiated a sense of pride in the learners.

Courage

- A little work still needs to be done to improve the learners will to succeed.
- Reinforced the learners and my belief that you must never give up during hard times. To be envisaged to work harder and to be focused.

Creativity

- It has assisted the learners to be innovative and use different rules to build something out of nothing and to help the youth develop themselves.
- Some more time needs to spend to ascertain the learner's creative talents.

Social interest

- One has awakened to the fact that we neglect the learners' concerns and personal lives, we create emptiness in their lives.
- We need to encourage people to encourage collective responsibility and discourage individualism. The programme has encouraged the youth to strive for common good and avoid self-interest.

Other aspects

- The programme has, discouraged self centeredness, built teamwork, self-respect, self discipline and collective responsibility.

General comments

- This is a new strategy to help youth see life in a positive manner.
- T
- he results of this research should be made known and select several youth centres whereby leaders may be trained and the ideas and skills be transferred to the entire community in general.

- One has appreciated the contact time created with the learners. It has really improved their own sense of worth
- More of the programmes are welcome.

Lessons for Improving the Programme

Table 6.40 Responses about Lessons about Improving the PLPP

Comments by the Participants

(These were elicited by the following item in the questionnaire appendix B
Write down at least the three most important things that should be improved about the programme)

- We must at least visit hospices and old age homes.
- We should try to put some lessons into action.
- Members should improve their communication.
- Make time to discuss our personal lives.
- Members should be loyal to one another.
- Contribute more to the community.
- It should be introduced to more people as most people are not aware of it.
- Members should look for sponsorships and develop it into a talk show or a regular social club for everyone.
- Provide for discussing personal issues about life issues/aspects.
- Timing: Punctuality and shorter time.
- Poor time keeping/management.
- Encourage motivation of one another.
- Share it needs to be more creative.
- Need to talk more.
- Members need to think before they talk.
- As we are cured we can't also help other people.
- We must popularise this programme.
- We should not demonstrate on others only we must take the project out to our fellow learners and community and siblings.
- We must also do community work e.g. food, gardens.

- We must make a year-planner and stick to it.
- We need more participation by others/other members (people did not make enough time).
- Members need to put more effort in their personal work, more committed and thoughtful.
- Members need to show more commitment. They need to be more punctual.
- Need to invite our parents in the programme. Keep them up to date about what is happening around us.
- It is a good programme but the chicken soup members are not good. Sometimes I do not feel free to talk or to be with them but happy to be a member.

Comments by the Family/Friends

- The programme should motivate people more.
- To counsel people with personal problems.
- To inspire learners who have lost hope in life/school.
- It should attend or to consult the members as a group and as individuals. Individually some of them cannot speak their problems in front of other members they are stressful.
- It should address time management. It needs to be more involved in community projects to expose the members to the outside world.
- Do a lot of research about different things.
- The programme must be introduced to more people.
- It must do concerts. Must go the other schools to help others.
- It must provide for personal sessions with individuals. It should also pay more attention to thinking habits and anger management.
- There should be more outings.
- It should do more research. It should also explore persons and hospitals to encourage the understanding of the human mind.

Comments by the Teachers

- The programme should improve on how to focus.
- It must address the implementation of goals.
- It should cover a greater portion of people i.e. expand to other groups

without losing focus.

- If it could run for at least a year.
- Learners to be given an opportunity to recruit other interested youth or learners.

Comments by the Learners Who Dropped Out.

- I want to concentrate on my books and not on it.
- I need to put more effort on my books and schoolwork too.
- He is doing his good job or research but with the wrong people at the wrong time.
- I no longer have enough time for it.
- I do not have enough time; I have to go to a soccer practice. I practice every Monday to Thursday.
- I do not have time because I have to go home early and cook and clean.
- He is teaching us real life things such as lifestyle issues.
- He is good and friendly to us.
- I learned lot of things.
- It helps me to know my background well and know where I am going.
- It made think deeply on every topic that we discussed.
- He was asking boring questions like who are our role models.
- I thought it is fun but it was boring.
- I thought he would help me with my personal life problems, bad situations and to cope with my past.
- He likes politics.
- He wants to change my life and I dint want to.
- I am a negative person and he is a positive-minded.
- I joined it because it was first held in my classroom.
- I have someone to keep me company after school.