

**THE COMPLEX INTERPLAY BETWEEN RELATIONSHIP, IDENTITY AND
BEHAVIOUR IN YOUNG PEOPLE (12-18YEARS): A PSYCHO-SPIRITUAL APPROACH**

by

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**submitted in accordance with the requirements for
the degree of**

MASTER OF THEOLOGY

In the subject

PRACTICAL THEOLOGY

at the

UNIVERSITY OF SOUTH AFRICA

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NOVEMBER 2008

KEY TERMS:

relationships, identity, behaviour, young people (11-18yrs),
self-esteem, integrate, spiritual, psychological, development, personhood.

THIS STUDY IS DEDICATED TO THE LATE **DR RICHARD LEMMER**
(FORMER PROFESSOR OF THEOLOGY AT UNISA)
WHO TAUGHT ME THE VALUE OF PERSEVERANCE IN THE PAINFULLY
REWARDING QUEST FOR KNOWLEDGE

ABSTRACT:

Young people are currently affected in the realm of self-esteem, identity development and relational behaviour amidst advancing technology. There is the need for research in this area. Obstacles include fragmented homes, distance job-location and back-log parental education. There is the need for spiritual direction and for the formation of Christian spiritual principles. This is evident in the attraction of young people to cults and the influences of the New Age. The study will explore the complexity of relationships, identity and behaviour in young people. The empirical research will be obtained with permission from a school in the Eastern Cape; the focus group of this study is ages 11 - 18 years. The aim of this study will be to explore interventions which can help facilitate better personal, family and peer relationships in adolescents. The aim will further be to help bring about better integration in their personalities, relationships and communication.

Student number: 739-043-2

Declaration:

I declare that THE COMPLEX INTERPLAY BETWEEN RELATIONSHIP, IDENTITY AND BEHAVIOUR IN YOUNG PEOPLE (11-18 YRS): A PSYCHO-SPIRITUAL APPROACH is my own work and that all the sources I have used or quoted have been indicated and acknowledged by means of complete references.

SIGNATURE
(Rev J E Jenkins)

DATE

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CHAPTER ONE: FRAMEWORK FOR STUDY

1. RATIONALE

Problem Statement:

There is the need for an alternative approach like R.I.B. because it deals with relational, identity and behavioural issues in young people from a unique contextual angle. In so doing it sees the young person holistically. According to Roux et al (PCM301-/501:38) DJ Louw suggests that an *holistic approach* takes into account the inherent needs of a person. There is scope for the use of the R.I.B. Approach because it does not regard a young person simply as a human phenomenon/prototype but as a unique individual created by God for a unique purpose.

The R.I.B. Approach seeks to walk alongside the evolving young person. This is summarized in the words of Bosch "theology can be done with those who suffer" (Roux et al, PCM 301-5/501:73). The R.I.B. Approach is a means of assisting with and entering *contextually* into the developmental issues that adolescents grapple with. There is thus the need for research into this complex interplay between relationships, identity and behaviour in young people, particularly with the goal of discovering new ways of Christian spiritual connection and growth. Development-stage appropriate Christian guidance that relates to their context in the here and now, needs to happen. Adolescents present a unique, rapid set of developmental circumstances and therefore their **"difference and otherness in experience should be accepted as given"** (ibid).

Investigation is necessary because of the following assumptions:

- (a) Personal Relationships for Young People Are Not Necessarily Well - Rounded Or Adequately Supported by Parents/Educators.

There is a 'fragmentedness' for young people in both the *inter-personal* relating (with others) and *intra-personal* relating (within the person). This may be further explored in looking at various models/approaches like N.L.P in O' Connor (2001) and Shircore & McDermott (1999), Transactional Analysis in Berne (1964) and Harris (1967), The Flow Model (Budler-Bowdon in Psychologies, 2008) and the Ecosystemic Approach in Meyer et al (1997). In the latter approach, relation and connections are stressed, and it highlights the study of "*interactional, recursive patterns between and within systems.*" In the light of the above, one could use the Ecosystemic Approach to demonstrate how it can assist in creating better-functioning relationships *inside of* and *outside of* a person, in the hope of creating a more integrated human being. Such relationships exist in many spheres of life such as at school, at home, with peers, in the community, with God and with self.

To achieve a sense of existential purpose as a relational human being, it would be necessary to find a more holistic inter-connectedness within one's life. There is a 'scattered-ness' in the lives of young people; they cannot seem to synthesize the various aspects of being a *person*. As part of a edu-pastoral guide, the Ecosystemic Theory and other models could provide some pointers that may assist in such a design. According to Rogers, quoted in Meyer et al (1997: 469) it *is* possible to achieve a greater inner and outer *congruency* of one's self.

A second assumption is that:

(b) Self - Esteem And Identity Development Are Impacted By A Variety Of Factors:

Parents often do not realize how *important their influence is*, in helping a child develop a healthy self-esteem and a strong inner core. The process of embarking on and finding meaning in life's journey, requires sound human examples for the evolving young person to model themselves on. The 'word picture' painted, or the description children hear of themselves *may become the image they have of themselves*.

A parent's own insecurity must affect a young person's development. 'Putting up a front', in order to appear successful or respected may cause a young person to imitate the behaviour they observe. To aid this study, it may be valuable to engage in face-to-face dialogue with young people and parents for this research. It is necessary for both young people and their parents to be guided into more 'authentic' living, through deeper self-knowledge.

A third assumption is that

(c) God-Given "Personhood" Needs To Be More Meaningfully Experienced .

One such avenue, possibly lies in a creative presentation (to young people), of the human being which consists of body, mind and spirit; exploring how this intertwined reality impacts on who we are and on what we experience as beings on this earth. They may then be more open to the possibility of

becoming an 'abundant-life Christian'. It would be worthwhile to awaken in young people the relevance of Christian faith with an accompanying desire to discover that living for Christ is not "out of date". This can be achieved through creative discussions, Bible studies and role plays (see addenda).

2. FRAMEWORK OF RESEARCH

The R.I.B. APPROACH would represent the mosaic of Relationship, Identity and Behaviour. It seeks to describe the complex interplay of these factors within the lives of young people, for which the framework is *development* and the *integration* of these factors. The approach would attempt to find ways to encourage young people and parents to think laterally about relationships and wholesome Christian living. This would mean discovering, in the words of Paul Tournier (1957:31), that we need to deal with the torment of the 'continual camouflage in which civilized society indulges'. We ourselves need to be, and must help young people to be, more authentic in relationships and behaviour and therefore to acquire skills of worthwhile social interaction that will enhance, not impede, relationships.

This would include searching for and then suggesting ways, that young people can learn and use to engage in meaningful dialogue with peers, teachers, parents and other adults and with life! Henri Nouwen (1979) writes in "The Wounded Healer" about people being *paralyzed by dislocation and fragmentation caught in a prison of their own mortality* - suggesting that a whole new approach must be found to healing a "rootless generation". It would be worthwhile to go deeper into how Nouwen sees the problem and discover if there is a solution amidst his analysis of the brokenness in humanity.

3. HYPOTHESIS ON WHICH RESEARCH RESTS:

Learners from 'School A' designated for research (amongst much that is positive), have a variety of problems. Many difficulties appear to have resulted in/from disconnected relationships: a distorted identity, low self-esteem, poor academic results and an unhappy home life.

There is a lack of parental presence: many mothers are feverishly studying to recapture their 'lost' (Apartheid-era) education and fathers (seemingly guiltlessly) live away from home. There is frequently lack of nuclear family togetherness, especially where funerals reign on weekends; this often results in masses of relatives visiting and extended stays that hinder school work because of the over-crowding of visitors in homes.

Lack of spontaneous conversation - amongst other reasons - seem to have resulted in despair and directionlessness (even indifference), in young people. Too often, children have adult responsibilities - yet ironically (in order to 'show respect to the elders'), have little chance to say what they think or feel. As a result, clashes occur, because basic mutual needs are not understood or met. Family members do not understand 'where the other is coming from', There is an urgent need for them to begin to understand each other's make-up, each other's 'generation' and emotional needs better. New ways of communication are needed.

In the light of the Christian Gospel, young people can teach each other and their families to relate with a greater (more compassionate) awareness of one another and thus with deeper insight.

Helping to strengthen a young person's self-esteem is a practical and positive route to a happier and more well-rounded life.

4. AIMS OF RESEARCH

Through research, I would like to show that:

- Three aspects, according to the *R.I.B. Approach* - viz that RELATIONSHIPS, IDENTITY and BEHAVIOUR are complex, interwoven parts in the lives of adolescents. Explore their complexity and offer suggested solutions.
- Indicate why these concepts are important and why the *R.I.B. Approach* is feasible.
- Discuss the proposed *R.I.B. Approach* alongside other Models/Approaches. Ascertain whether such approaches could facilitate the development and integration of the R.I.B. factors.

This study will further aim to research the complex interplay of self-esteem and relational behaviour and show how this impacts on the lives and perception of young people (11 -18yrs). It will examine development, in order to discover how children and adolescents feel and understand about themselves at various stages in their growth (i.e. physically, spiritually, emotionally, cognitively). This would assist in gaining deeper self-knowledge as to who they are humanly, spiritually and psychologically.

The research will also seek to discover and teach new and more satisfying ways to relate and communicate for example using Eric Berne's Transactional Analysis (1964). The T.A. Model could be useful for instance, in a relationship where a child acts like a 'parent', and where the adult then acts like a child, due to for example, parental alcoholism. In conjunction with this, aspects that can be appropriated, from the field of Neorolinguistic Programming (N.L.P.) may be used (O'Connor, 2001; Shircore & Mc Dermott:1999). This theory suggests we can programme our brain in such a way that we might obtain more positive results in our daily lives.

It may also be worthwhile to explore compulsions in behaviour (e.g. perfectionism, excessive fear to deviate from rigid 'rules', being strong at all costs etc.) and how they may be altered. Here, The Enneagram (Beesing et al:1984) could provide insightful suggestions for more abundant (God - intended) living. Young people themselves can so learn and apply new attitudes in their relating to and in communicating with peers, teachers, parents and society in general. This, in addition would serve to facilitate the formation and acquisition of a healthier self - image.

The study will also aim to provide a *fresh window* on the wonderful complexity of a God-created person. It will attempt to create the impetus in young people to embrace the business of forming relationships, bonds, friendships and alliances in different walks of life with joy - rather than with fear of being wounded. The study would also seek to encourage those who work/live with young people to help them to become keen to explore their deeper selves and to find out *who they really are*. In so doing they might become motivated to explore their 'shadow side', in the hope that growth and healing would occur;

also that they can participate in becoming the person they ultimately want to be. A useful tool known as "Johari's Window" (coined by Ingham & Luft in 1955-cited in the EMMU Manual for the training of Ministers), may be employed.

5. DELIMITATION OF STUDY AREA

A Girls' School in the Eastern Cape has given permission for research to be conducted within its parameters, provided that confidentiality is employed. The area of study will cover 12-18yrs (Grade 6 to 12), which comprises females from difference race groups, varying backgrounds, cultures, and economic class.

6. RESEARCH DESIGN

The empirical instrument to be used will be in the form of a survey. The reality of various distortions in this form of data collection is possible. For instance according to Mouton, who cites Stern (2001:106), 'evaluation apprehension' may occur; subjects involved may 'try to impress the evaluator' (2001:107). Surveys, (usually quantitative in nature) do however, aim to 'provide a broad overview of a representative sample of a large population' (Mouton, 2001:152).

To quote Mouton, the objective would be to gain "insider perspectives of the actors and their practices", through what Denzin (cited by Mouton 2001:150ff) terms "participation observation studies". Further 'participatory' research will be undertaken, in which teachers will facilitate the answering of questionnaires. or report back on discussions (prepared by the researcher). It will provide a study of the community in which the learners in question find themselves. The qualitative research will be participatory, in the form of interviews held over

the span of a year. Content analysis of these meetings will be presented, including the learners' written reflections - without breaking confidentiality. The findings will be mainly based on the investigation of the young people's current family/social set - ups and related relationship/ identity/personal issues that arise in interviews with the learners, teachers or parents themselves.

In speaking generally to staff members, an attempt will be made to obtain secondary data as to their observation of specific issues in learners e.g. class - distinction amongst black and white peers.

In the survey, the issue of respect towards elders in the black culture, will be considered. A selected number of interviews will be presented and discussed, to illustrate, for instance, some of the difficulties young people experience in their relationships, as concerns transparency vs. image management, openness in communication in the home and so forth.

In doing the research an experimental approach termed the "R.I.B." Approach would represent:

R - Relationship

I - Identity

B - Behaviour

In exploring the above categories, it would help to create an awareness in young people about their own struggles with relationships, identity and daily interaction and reaction.

One could ask: Is the family obsolete? If so what can be done to save the pieces of society that are left? Eisenberg (1996:6) supports this in saying that "Out-of-wedlock births are an ever-higher proportion of all births. Non-marital cohabitation, separation, and divorce has become as common as remarriage..."

Relationships between **parents and children** may be studied from a variety of perspectives. Adolescents are still in the process of development and formation. It is therefore necessary to provide for them information and insight on who they are and sound options on who they are and what they can become.

It would also be useful to explore relationships and relational expectations between **learners and educators**. Such information would help suggest creative ways to elicit the best from a young person, rather than experiencing resistance. The aim would be to acquire greater and deeper self-understanding. In the realm of **spirituality** and the understanding of personal faith, questions about life and its purpose, could be presented to young people for discussion, for instance in the form of role-plays (see Addenda).

7. DISSEMINATION OF RESEARCH

The Object Would Be:

- To show young people, their parents and educators in our 'rainbow nation' to have insight into the many angles from which they are being formed and challenged.
- To help parents, teachers and learners to interact more meaningfully and to make allowances for one another as God's creatures.
- To help young people understand better how they relate, who they are and why they behave in certain ways.

The above statements are supported by the validity of Developmental Psychology. In the development of any organism - in this case young people - each stage of growth provides unique challenges, in physical, psychological and

spiritual dimensions. In C J Hugo's article on "Faith Care as Care for Life" (n.d.:2) reference is made to T.A. Droege who made use of Erikson's construct of epigenesis as an analysis for faith. From infancy, different levels of growth happen rapidly and at times simultaneously and therefore may result in imbalance. Similarly faith development can be relatively normal, but when influenced by unsafe an environment, perturbations result, requiring intervention. This is linked to rapid growth and change (particularly in adolescence) within an individual.

As a result of fast growth, turbulence may manifest in relational, identity and behavioural issues for the young person. This growth and imbalance would best be embraced in a safe environment provided by parents, pastors and educators.

In Hugo (n.d.:3), reference is made to Erikson who applies the epigenises or development principle to the sociosphere of psycho-social development. The same principle can be applied to the theosphere of faith development. Practical Theology according to Roux et al should "be aimed at the continual transformation of faith in God as He/She reveals him/herself throughout history" (PCM301-S/501:73). This emphasises the fact that faith is a growing, changing thing as much as human development is. According to Droege (quoted in Roux et al:2) "how faith is *used* in a person's life depends on the *normal faith development* in the person's life". Thus interrupted or derailed faith development will necessarily cause disturbances in a young person's concept of faith and trust in God. Here the R.I.B. Approach may serve to intervene and assist stunted development.

8. RESEARCH METHODOLOGY

- i. The Practical Theological approach to this study will be *contextual*. In order to do this, the **context** within which the young people find themselves - at home, at school and in society - will be examined. Here the **exploratory** and the **descriptive** method will be used. (Mouton, 1988:122). The focus will be on the study of young people's *relationships, identity and behaviour*.
- ii. The general approach will be interdisciplinary and the researcher does not presume to name it a purely pastoral study. Rather the focus is on psycho-spiritual education, with the intention to discover ways of helping young people and guiding parents within an edu-pastoral framework.

W. J. Schoeman (95:n.d.) provides a workable model that may be applied to the context of the R.I.B. Model and then translated into an edu-pastoral approach. In the document based on "Psycho - education: A Model for Parent Training", Schoeman suggests that the cyclical psycho-educational model (*goal setting, skill teaching, goal achievement*) is preferable to the traditional, linear therapeutic model (*abnormality, diagnosis, prescription, therapy*).

Patterson & Carkhuff (as quoted in Schoeman) support this psycho-educational view because it is directed at *the prevention of mental problems and the development of human potential* for both normal and emotionally-disturbed people. In terms of the R.I.B. Approach, (in which

the focus is on relationships, identity and behaviour in young people), it would be equally workable because:

- **Goal setting** provides the opportunity for growth from the start. The young person may then be involved in the recognition of what they *seek* to achieve and also in what they *need* to achieve.
- **Skill-teaching** enables the young person to be personally empowered by learning how to relate successfully. They can be instructed on building good self-esteem and guided into appropriate behaviour. Such skills will enable them to acquire the adjustments and maturity they desire for themselves.
- **Goal Achievement** presents the positive end-result of more satisfying relationships, a clearer sense of self and contentment in daily existence. The goal achieved will aid the young person to formulate further constructive developmental goals.

The R.I.B. Approach concurs with the psycho-educational view that General Systems Theory is relevant (Schoeman, 98:n.d.) because it deals with parts of a complex living system (described by Miller in Schoeman:98, n.d.) not unlike those found in society. The researcher of this study will attempt to show that individuals, families, organizations and communities are part of complex system and that each influences the other in terms of the young person's R.I.B. components.

CHAPTER TWO:

EXPLORATION OF R.I.B. IN THE LIGHT OF A LITERATURE REVIEW

1. Problem Statement: Relationship, Identity And Behaviour Are Complex, Interwoven Parts In The Lives Of Young People.

Young people (between the ages of 12 and 18 years for the purpose of this study), are involved in *relationships* with peers, educators and people in general. Young People are also questioning, deeply in search of and aware of, their *identity*. In the quest for their real 'selves', they are constantly involved in relationship struggles. During the arduous process of finding an identity, (after going through inevitable, but sometimes disrupted stages of development) they will arrive at some picture of personhood. This perception of who they are will influence their *behaviour*. It is from the social science paradigm of (achieving healthy) development, that the idea of the R.I.B. Approach and a focus on the complex interplay of its components originated.

2. Introducing the R.I.B. Approach.

The interplay between relationship, identity and behaviour is such a complex issue in the lives of young people (particularly in a culturally-cosmopolitan South Africa), that further investigation into this complexity is justified. Solutions need to be sought to facilitate a more harmonious synergy amongst these components and to assist young people in living more congruent (intra-personal) and better integrated (inter-personal) lives.

The topic of study will hopefully be the kind from which a wide readership benefits, since it affects the daily lives of many people of different ages in families, schools and in society.

The choice of the R.I.B. Approach was made because the three areas and their connectivity (relationship, identity and behaviour), are pertinent to the psychological and spiritual make-up of young people. These components come to the fore in the daily lives of adolescents and need to be explored in order to provide an opportunity for better comprehension of these components.

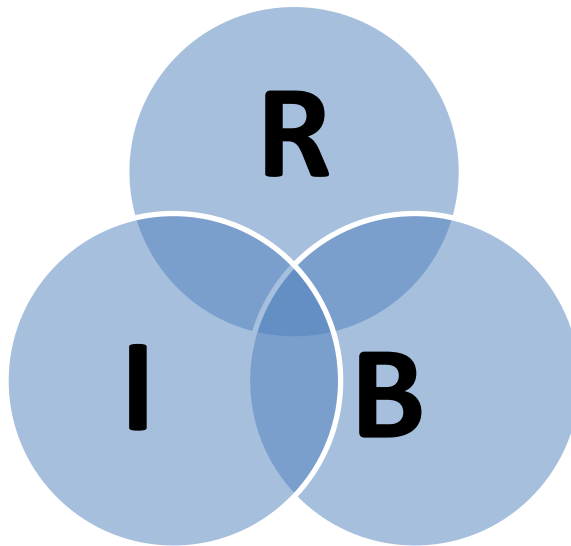
The "*R.I.B. Approach*" is an explanation of the complex interplay between *Relationships, Identity and Behaviour* in Young People. The three areas of R.I.B. spill into one another, because they are essentially inseparable. They influence and 'colour' each other as they intersect. The umbrella of the *concept of development* integrates all three factors. The balanced evolvment of the three aspects of the R.I.B. Approach is a desired goal in the development of well-adjusted young people.

A person who has a secure self-image (*identity*), is likely to relax more easily amongst people (*relationships*) and so behave in a suitable manner (*behaviour*). On the other hand, poor conduct (*behaviour*) will probably attract reprimanding and may subsequently invite disturbed friendships (*relationships*) and then no doubt, a lop-sided view of self (*identity*) could ensue. Each aspect is bound to 'flavour' another, because they inevitably 'cross-pollenate'. Where the areas merge, they affect each other (*See figure 1.1. below*).

Figure 1.1

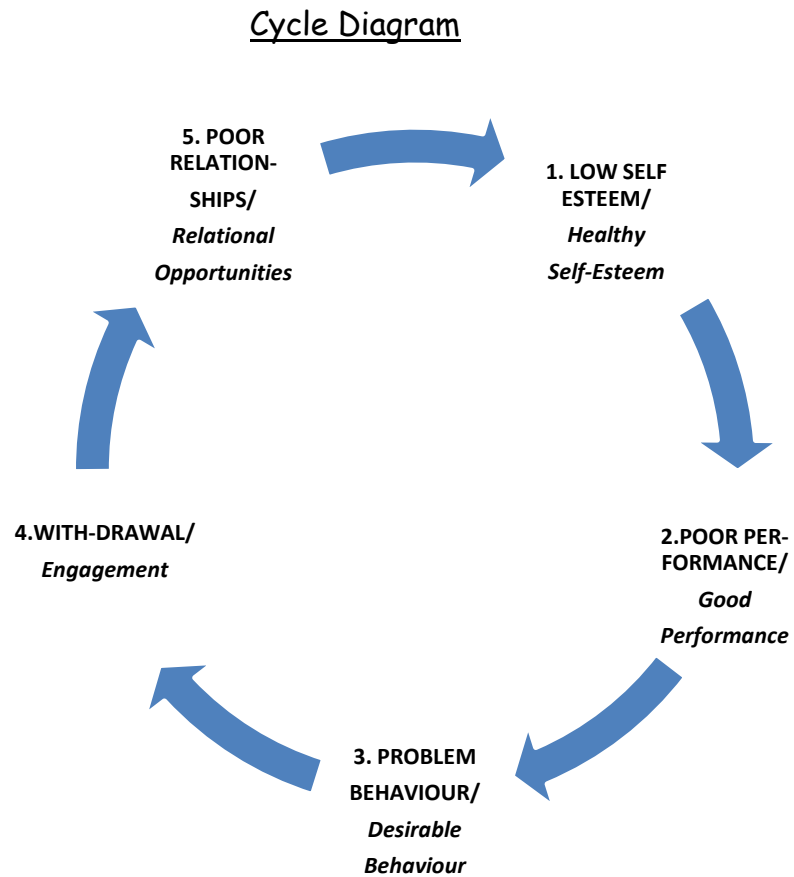
Merging of the R.I.B. Factor

R = Relationship I = Identity B = Behaviour



The diagram below (fig.1.2) indicates the likely *NEGATIVE CYCLE*, or the recurring *POSITIVE CYCLE*, that is formed as a result of a young person's experiences in life. This includes *relationships* that a young person is involved in, the resulting *identity* and the connected *behaviour* patterns that form. (Hence the R.I.B. APPROACH). The cycle is *interchangeable* and can start off at any point. For example, *poor relationships (no.5)* can have *low self-esteem (no.1)* as a spin-off. But before that, for instance, *poor performance (no.2)* can result in *problem behaviour (no.3)*, which could eventually result again in *poor self-esteem (no.1)*, and so forth.

Figure 1.2



3. THE DEVELOPMENTAL PROCESS

3.1 Introduction.

Social Science Paradigm: Through the principle of development and the discussion of developmental issues in young people, this chapter will be presented.

The three aspects of R.I.B. viz Relationship, Identity and Behaviour are three particular factors that influence the *development* of young people.

3.1.1 Epigenesis And Differentiation

In Valsiner & Conolly (2003:3), Gottlieb refers to '*epigenesis*', which means that "individual development is characterized by an increase in novelty and complexity of organization over time". In the Article, "Everybody Rides The Carousel" (p3), Hugo explains epigenesis as 'the step by step growth of the foetus according to a certain timetable, where each organ has its own fixed timetable of ascendancy. Each step in development rests on (epi) what has developed already". Thus the preceding and subsequent building blocks conclusively affects the stage in between.

As an individual grows up, they acquire unique and specific traits, which become intricately woven into the person's make-up and character over time. There are however, some traits that people have in common. In Valsiner & Conolly (2003:3) Karl Ernst von Baer uses the description of individual development as a basis for classifying the relationships among species: "Those who *shared* the most *developmental features* were classified *together*, while those that *shared* the *fewest* features, were given a *remote* classification." In turn, Heinz Werner, (in Valsiner et al: 2003:3) applied von Baer's notion to the psychological realm in his orthogenetic principle of developmental psychology.

The nature of 'relationship', 'identity' and 'behaviour' in 'adolescents' will not be the same as for instance they were in toddlerhood. An adolescent's relationships are more fraught with the suppressed emotional tension of deeply needing to belong to an in-group, whereas toddlers are unselfconscious and more primitive in their emotional reactions, if they are left out. A two - year old will scream, cry or hit if thwarted, feeling subconsciously threatened. As the child grows into childhood and in particular into the teenage years, the relational interaction will change. Werner (In Valsiner et al,2003:423) points out that 'wherever development occurs, it proceeds from a *state of globality* and lack of differentiation, *to a state of increasing differentiation*, articulation, and hierarchical integration.'

In his discourse, 'Everybody Rides The Carousel', Hugo quotes Erikson as emphasizing identity development in the life stage of adolescents. Identity refers to 'the awareness that someone has of who he/she really is - socially, sexually or as an independent person' (n.d:3)

3.2 Experiences Influence The Developmental Process

Intellectual development is stymied by underachievement; social development is stunted because young people feel inferior in their peer group and personality development is distorted due to laxness/dishonesty. A young person's behaviour can cause/stem from such problems and result in their *acting the way they think others want them to*.

Quoted in Raath & Jacobs (1990:47), Carlson asserts that self-acceptance is *related to status in the peer group*. Friends' interests are as important as their own. In a peer group, *life skills* are learnt. In the age group of 9-12 years, Hurlock is quoted as saying that young people learn to *take responsibility* and to stick up for friends: it is "training in socialization". (1990:47). There are several demands placed on this age group. Raath & Jacobs describe three outward-going movements:

- (a) Young people begin to move *outside of home*
- (b) *Physical demands* e.g. neuromuscular pressure are placed on them.
- (c) There are *intellectual expectations* that they have to deal with.

Parents and teachers may and often do, expect a great deal in the areas of tasks at home/involvement in sport. Subsequently, a young person under these demands, who holds a *negative unrealistic* self-concept easily says, "I am stupid, I disappoint my teachers".

Even in their so-called areas of strength, such a person cannot perform (1990:49 & 50). The Senior Primary learner needs to master certain developmental tasks between "child" and "adolescent", otherwise an 'identity crisis' or retarded development ensues. (Raath & Jacobs, 1990:50). This includes coming into their own through such things as responsibility, time, value processing and choice. (1990:51). Quoted in Raath & Jacobs (1990:52), Sonnekus & Ferreira point out certain essential qualities that are required for someone to become an adult. These qualities are the meaning of existence, self-judgment, human value, morally-independent decision making, norm identification and life views/beliefs.

Areas of '*becoming*' are a part of life and should not be isolated. Education or the school environment for instance, can assist/hinder with the formerly-mentioned areas of becoming or development. They may affect specifically the following aspects that are part of this process of *unfolding*:

- The unfolding of intellectuality
- The unfolding of social life
- The unfolding of personality

These areas of development should preferably not be retarded, otherwise there may be damaging consequences (1990:53).

On the website <http://en.wikipedia.org/wiki/Adolescence> research shows that in recent years the start of puberty has seen an increase in *preadolescence* and *extension beyond* the teenage years, making adolescence less simple to recognize. Adolescence is the stage of a psychological breakthrough in a person's life when the cognitive development is rapid and the thoughts, ideas and concepts developed at this period of life greatly influence the individual's future life, playing a major role in character and personality formation (<http://en.wikipedia.org/wiki/Adolescence>).

3.3 Consequences of Interrupted Development

3.3.1 Intellectuality

The school environment is the main area here that will show up a young person's success or failure in their intellectual evolvement. Quoted in Raath

(1990:53), Combs and Snygg assert that "the goal of education is intelligent behaviour". In classroom discussions for instance, a learner gets experience in stating a point of view, discovering in the process that they do it well or are hesitant to speak out.

3.3.2 Social Development

This does (or should) begin in the home environment. At school a young person gets the opportunity to practice their skills in the peer group. A good grounding at home, regarding respect and communication, facilitates socialization. Conversely, a young person who struggles to interact socially, is bound to be retarded in social development (1990:53).

3.3.3 Personality Development

This aspect of development is influenced by genes or inherited qualities, the environment in which young people are raised and by what they are exposed to (Raath & Jacobs, 1990:53). Quoted in Raath, Wheldall and Riding sum it up as influence that stems from 'nature' (inheritance) and 'nurture' (environment) from the earliest days (1990:53). In Raath & Jacobs, Hamacheck states that 'in the middle years a young person begins to consolidate their self image and acquire a more integrated style, which for better or for worse will serve as the foundation upon which a framework for a more complex personality structure will be built' (1990:84).

3.4 The Adequate Personality

What does an '*adequate personality*' so named by Combs in Raath & Jacobs(1990:79) look like?

- (a) It carries a positive self image.
- (b) There is positive identification with others.
- (c) It contains a preparedness to accept self.
- (d) There is the presence of a rich and available perceptual field based on a variety of experiences.

The above factors impact on relationships, identity and behaviour in adolescents - hence my proposal of the R.I.B. Approach, in which all three areas affect and influence each other.

Allport, quoted in Raath & Jacobs (1990:80) states that "the personality is unique, but ever-changing" because it includes instincts, reflexes and latent capacities/traits. In Raath & Jacobs(1990:81), inheritance and environment are emphasised by Behrens & Maynard, The latter includes parental, school and peer influence, which constitutes what young people are involved in, in most of their waking hours.

Personality is defined by Raath & Jacobs as ... *the dynamic organization within the individual of those psychosocial systems that determine characteristic behaviour and thought*". In early personality development, the home plays a large role. Quoted in Raath & Jacobs(1990:82), it is suggested by Angrilli &

Helfat that children who experience over-protection (e.g. discouragement of relationships outside family) or rejection (being farmed out at weekends/vacations), a stunted personality may ensue.

3.5 Developmental Tasks That Affect Personality Development

3.5.1 Development Of Physical Skills:

According to Vrey, quoted in Raath & Jacobs (1990:82) the peer group can be unrelenting in terms physical adequacy, for instance in sport. Proficiency in ball skills, eye-hand co-ordination and so forth, can have positive consequences for those who want to be part of *the team*. The lack thereof could mean the opposite result: not fitting in, feelings of inferiority and inadequacy.

3.5.2 Development Of A Conscience/Value Scale

The nucleus of this developmental task is inner *moral control*, respect for moral *values*, a rational *scale of values*. A young person needs to begin to adopt values and make choices, as they respond to an activated conscience (1990:83).

3.5.3 Development Of An Adequate Self-Concept

The development of the self-concept affects all areas of development and related developmental tasks (Raath & Jacobs, 1990:83). Hamachek agrees with Erikson's view that 'each stage builds on the psychological outcomes of each of the previous stages. When the transition is fairly smooth, the outcome is a positive self-image. Hamachek points out five stages that work together to form a personality structure(1992:9). The stages are basic trust, autonomy, initiative, industry and identity.

When any of these stages break down, negative ego qualities may result in the form of *mistrust, shame (and doubt), guilt and inferiority*. This then increases the degree of identity confusion (1992:9). The feedback young people receive in their ongoing interactions becomes the foundation of an evolving personality. According to Hamachek, the self grows in a social framework, which necessarily involves relationship (1992:18).

The young person's *parents*, play a crucial role in this regard. When there is constant uncertainty or rejection during the formative years, a negative self image may develop. The latter is then difficult to shake off in later life and a young person will find it tough to enter a wider social circle. When a young person is supported and loved at home, they will find it easier to engage in wider social groups. In Raath & Jacobs, Coopersmith asserts that 'persons high in their own estimation approach tasks and persons with the expectation that they will be well-received and successful'.

Raath & Jacobs conclude that threatend people are more likely to be selfish and ego-centric, as the state of being threatened draws attention back to themselves. (1990:84).

In Raath, Josselyn points out that when a young person feels secure in their relationship with their parents, they are gradually able to become part of a group. The young person needs to be able to return to the safety and protection of the parenatal home; high demands are placed on a person in this phase of life (1990:84).

Similarly, Educators play an important role in a young person's personality development. When a young person feels left out in a group project, for instance, it may be as a result of feeling *inferior, disliked or even superior!* The learner may have a positive view of themselves academically, but a negative self-concept socially. When they continually feel this way it must impact on development. Therefore Educators need to attempt to be sensitive to such situations; the importance of the teacher-learner interaction cannot be underestimated. (Raath & Jacobs, 1990: 78). A young person begins to see themselves *through the eyes of the institution* (1990:84). According to Combs & Snygg, quoted in Raath, 'the needs, possibilities and limitations of the young person must be appreciated' (1990:84).

3.6 Implications Of A Negative Self-Concept Regarding The Personality Structure

According to Purkey, quoted in Raath & Jacobs, a young person with a negative self-concept is more likely to be destructive, anxious and stressful. They may also be more prone to psychosomatic symptoms like headaches, stomach aches and so forth(1990:84). Conversely, a positive self-concept is generally related to a *positive outlook* in life.

If a young person is regarded and labeled as 'naughty', they are more likely to act this out (1990:84). In Raath, Benjamin suggests that 'the individual is led to construct his behaviour in a manner which he sees as being consistent with the concept he has of himself, in order to remain understandable to himself' (1990:84). Quoted in Raath, Briggs adds that 'persons with low self-image engage in misdirected efforts that lead to self-defeating behaviour' (1990:84).

4. TRANSITION INTO PUBERTY

Girls who had behavioural problems in childhood and went through puberty earlier than their peers, generally experienced a *worsening* of their prior problems in the mid-adolescence years. Neither early-maturing girls who did not have prior problems, nor girls with prior problems (who matured at the same time or later than their peers), exhibited the same frequency of and the same severity of problems as the early-maturing girls *with* prior problems.

In some cases, accentuation of behaviour - in association with passage through

a transition - resulted in continuity of (along with worsening), in a in pattern of poor adjustment rather than the onset of new problems (Ong et al, 1990:371). For adolescents in the stages of transition to adulthood, their changing mind, body and relationships often present themselves as stressful and that which is happening, they assume, is something to be feared (<http://en.wikipedia.org/Adolescence>).

Quoted in Ong et al, Stewart suggests that initial self-evaluations are poor during transitions - due to feelings of incompetence or of being overwhelmed. Brooks-Gunn & Chase-Lansdale believe that with adaptation, these feelings change, resulting in the ability to make more integrated emotional responses and to embark on courses of action e.g. in teenage parenthood (Ong et al, 1990: 371) or adjustment to a new environment.

4.1 A Grade 8 Learner's Reflection On Transition - Leslie's First Day At A New High School

"The night before the first day, was like nothing else you have ever experienced. I struggled to sleep and when I woke up it hit me between the eyes, I was going to High School. I tried to put my uniform on as smartly as possible and packed my new bag and got into the dreaded car. Standing at the front gate were some of the prefects showing the Grade 8's to the hall. I was shown to my seat and saw everyone having huge conversations with all their old friends from Primary School. I didn't know anyone because I had just moved and had had to leave all my friends behind."

The above excerpt (from a learner I interacted with), shows that there is great trepidation in an adolescent having *not just one but several* transitional adjustments. This change entailed having to make *new friends*, live in a strange *new city* and attend a brand *new school* and that being *high school*. This does not even include new neighbours and climate and so forth.

4.2 Characteristics of Entry Into Adolescence are:

- The Physical Changes Of Puberty
- Social Changes In The Family
- Involvement In The Peer Group
- The Effects Of The School Environment
- Concomitant Individual Changes In Cognitive & Socio-Emotional Functioning

Quoted in Ong et al, (1990: 373) Petersen & Taylor remark that physical changes are indicative that adolescence has begun, but is also causally linked to other changes at this time. Adolescents would thus find that their experience of *physical change impacts on other areas* in their lives like relationships, how they perceive themselves and subsequently, how they behave. Individual differences that predict negative or positive adaptations must also be considered. Menarche/Menstruation, for example, is initially stressful, but is mostly adapted to (Ong et al, 1990:373).

If the concepts and theory behind right or wrong were not established early on in a child's life, the lack of this knowledge may impair a teenager's ability to make beneficial decisions as well as allowing his/her impulses to control his/her decisions. Positive psychology is sometimes brought up when addressing adolescent psychology as well. This approach towards adolescents refers to providing them with motivation to become socially acceptable and notable individuals, since many adolescents find themselves bored, indecisive and/or unmotivated (<http://en.wikipedia.org/wiki/Adolescence>).

4.3 The Importance Of The Timing Of Transition Into Puberty

In Ong (1990:23) Brooks-Gunn et al describe the onset of adolescence as a crucial *developmental transition* due to the confluence of changes across adolescence. In Ong et al (1990:373) Rutter explores three reasons:

- (ii) Any Biological Effects Of The The Experience Will Be Influenced By The Level Of Development Of The System At The Time.

Meyer-Bahlburg(in Ong 1990:36), says that depending on the level of neural development present at the time, biological effects of the experience will vary for instance, as to when hormones are introduced. Quoted in Ong(1990:24), Waber found that puberty holds back or curtails lateralization, so the earlier individuals develop, the less lateralized they will be and the poorer their performance will be requiring lateralized processing e.g. spatial skills.

- (ii) Any Influences On The Psychological State Of The Individual Will Be Dependent On The "Sensitivities And Vulnerabilities Deriving From The Processes That Are Emerging At The Time".

Quoted in Ong (1990:240), Brooks-Gunn & Paikoff assert that young people who *develop earlier*, might be *less prepared* cognitively and emotionally - not only for puberty - but may be less prepared for the reaction of family and peers to pubertal development. If pubertal changes coincide with important transitions like change of school, then the developmental process may be even tougher to get through.

- (iii) Events Are Experienced Differently In The Social Context Depending On Whether The Event Has Occurred At A Time That Is Considered "Normative" Or "Non-Normative"

Early-maturing girls could gain weight when most other peers are still childlike in physique. This could result in poor self esteem because the developing girls don't fit in easily on a social level. The ones who have not yet developed, cannot identify with the changes the early-maturing girls experience, so they have little in common. Such persons may also feel resentful because they have not yet begun to develop breasts or "started" (a menstrual period) yet. However, different researchers have relied on different approaches to the measurement of pubertal timing. Brooks - Gunn quoted in Ong says, "Puberty is not a singular process, but a series of linked physical changes" (1996:25).

4.3 How Pubertal Timing Affects R.I.B. In Young People With Reference To The *Stage Termination And Deviancy Hypothesis*

R.I.B. represents three aspects that constitute a complex interplay. The aspects are relationship, identity and behaviour which all in some way influence one another.

In Graber et al (1996:39) Petersen & Brooks-Gunn explore the psycho-social significance of pubertal timing. With regard to the 'Stage Termination Hypothesis'. Quoted in Graber et al, 1996:35, Peskin & Livson, along with Peterson & Taylor, comment on the psychological influences of timing. In their hypothesis, early-maturing girls are said to have a possible disadvantage, because they develop earlier than other girls or boys, so "they would be most at risk of encountering physical developments for which they are psychologically unprepared."

Quoted in Graber et al, The 'Deviancy Hypothesis' discussed by Neugarten, Petersen & Taylor (1996:35ff), has also indicated *social influences* because of pubertal timing. From a deviance approach, both early and late developers would be influenced, because their development at the time, is incongruent with their peer group. Because early-maturing girls develop *earlier* and late-maturing boys develop *later*, these adolescents would be most socially - deviant.

In boys, advanced physical maturity has been associated with popularity, and hence, more opportunities for heterosexual contacts. Such individuals may

have more developed interpersonal skills which would be a socially attractive trait to mature girls. For girls, early-maturation has been associated with some negative outcomes for girls.

4.3.1 Body Image

Examining the results of a single construct like 'body image', it is clear that drastic pubertal changes are associated with certain adolescent feelings and perceptions about their bodies. Faust in Graber et al (1996:33), asserts that changes in weight and height are particular factors that influence body image, often impacting positively on boys and negative on girls.

Quoted in Graber et al (1996:42), Simmons & Blyth use a 'Stage Termination and a Deviancy Hypothesis' **sample** to suggest that early maturing girls seem *less satisfied* with their weight than late maturers. Conversely, boys who matured earlier were happy to develop early as this was advantageous to them. As girls became pubertal they were less satisfied with their weight. In Graber et al (1996:42), Duncan concludes that *body image is thus associated with pubertal status rather than timing*. Brooks-Gunn also state that physical maturation has also been found to have a greater effect in dancers and figure skaters.

Kizziar & Hagerdom point out that many child development specialists feel that the child's perception of [his] own body becomes *the nucleus of the awareness of the self* (1979:16). Furthermore, a young person's body image

plays a large role in relationships with peers and is influenced greatly by the family's attitude towards them (1979:19).

Quoted in Graber et al(1996:210) Shanok asserts that *identity themes* continue throughout adulthood, but have heightened salience during adolescence. Because of their relative lack of immaturity, individuals may be more strongly affected by these themes at this time. The authors of this chapter assert that *identity* is not *not something bestowed on the individual by society, nor is it simply a product of maturation* that suddenly appears at the right time. It is *acquired* rather through sustained personal effort requiring time and opportunities. *Identity formation* (Graber et al,1996:210) is also located in the *communal culture*. It is important to note that adolescents are *exquisitely sensitive to their communal culture*.

4.4. Adolescent Motherhood

Even when alternatives to early motherhood are objectively available, for certain adolescent girls, they may not be subjectively so. If a girl has been socialized from early in her life to view *motherhood as the principal arena in which she can expect to satisfy her basic needs*, she may be unwilling or unable to seriously consider other opportunities, even when these are objectively available. Through The adolescent's primary attachment figure models, the adolescent may seek gratification. (Graber et al 1996:211).

For many adolescents, to choose actively *not* to have a child is more prudent and consistent with the prevailing middle class culture norms. These young women recognize problems associated with little material, educational/vocational, or emotional support for electing adolescent motherhood. Children of women who gave birth in their teens do have more school-related and behavioural problems, especially when they reach late childhood and early adolescence.

5. FOCUS ON "IDENTITY" IN THE R.I.B. APPROACH AND HOW IT MAY FEATURE IN THE LIVES OF YOUNG PEOPLE:

5.1. Introduction

Amongst others, scholars (Raath & Jacobs, Hamachek and so forth) describe 'identity' 'self-esteem', 'self-concept', or 'self-image', in a number of ways. Although these terms may have slightly varying emphases, they ultimately point to the *inner view* people have of themselves.

5.2. Definition of Concepts

- "*Self concept* is a unique image that a person has of themselves." (Raath & Jacobs, 1990:1)
- "*Self identity* is the congruence of an *integrated unit* of the person's conception of themselves. It is the permanence and continuity of attributes through which the person knows themselves (Erikson quoted in Raath, 1990:9).

- Hamachek (1992:23), describes the *self-concept* as "our own private mental image of ourselves; an organized cognitive structure of ourselves as individuals, derived from the sum of all our experiences."
- "*Self-esteem* is more than an air of confidence, a superior attitude...it's the knowledge deep within that you matter and you're acceptable just as you are. It is a solidness in the core of your being" (Katafiasz, 2003:2 & 3).
- "Each of us carries a mental portrait of ourselves with us, called our '*self-image*'" (McDowell, 1984:17).
- "The view of God is to some extent related to the concept of the parent. We need to accept our children, complete with their imperfections. An accurate concept of a ... loving ... God also helps children have an accurate self-concept ... makes it more likely to *see themselves* as they really are - which by definition is how God sees us"(Meier et al, 1995: 34).
- "We can love ourselves in a healthy way when it is balanced by an equal love for others. An accurate *self-concept* is neither over-proud or poor. We must value ourselves because God created us, but at the same time realize that we are nothing apart from God" (1995:26).
- "Valuing desirable behaviour and attitudes can help the child develop *self-worth*, which is vital to mental health" (1995:30).

The term 'self-concept' : "*The unique image a person has of themselves.*" (Raath & Jacobs, 1990:3), is formed early in life, throughout life and during developmental processes. These processes are the driving force behind the

need to learn independent actions like walking, talking, eating and reading. Through these processes, the intellectual and social selves as well as the personality, find expression.

The above definitions have a crucial element in common: people around a mirror from which they gain information and impressions about self. These are negative or positive and they are powerful.

5.3 Effects of Low Self-Esteem:

According to Raath & Jacobs (1990:Preface), low *self-esteem* can have a negative impact on the adolescent's mental, emotional, social development, personality formation and general *behaviour*. As far as reaching their full potential goes, this too can be stunted. However, the authors believe that because the self-concept is *dynamic*, personal change is possible and an adolescent can be helped towards realizing a more positive self-mage.

Socially, low self-esteem can also cause *relationships* to be unsuccessful. Lack of spontaneous communication, sensitivity to criticism and feeling disliked are experienced ,especially by adolescents with a poor self-image. This can furthermore cause these young people to choose isolation in place of possible rejection, so they end up missing out on enriching experiences.

When such adolescents remove themselves from their peers, they cannot engage easily on a social level and are unable to meet the demands of the peer

group. Raath quotes Coopersmith in saying that a "low self image is likely to cause *withdrawal*; in the presence of a social group at school or elsewhere, they remain in the shadows, listening rather than participating, sensitive to criticism, self-conscious, pre-occupied with inner problems".

A chronic low self-concept, according to Hamachek (1992:28), may come from:

- Established expectations that are unreasonable/unreachable.
- Chosen goals that are incompatible with ability and/or interest.
- Not enough time or effort put into the achievement of goals.

Adolescent young people are sometimes awkward in their behaviour, because of how they are *feeling*. This makes it more challenging to behave in a consistent manner. In Raath & Jacobs (1990:1), Steinberg quotes Schofield in saying that this awkwardness is handled by young people in a variety of ways, for example in a mixed-sex relationship, adolescents may hide their anxiety by teasing and joking around. This is concurrent with the stage Erikson (quoted in Raath), calls 'Inferiority vs Industry' (10-12 years). When young people at this age cannot cope with the challenges faced during this developmental period, they are ill- prepared to move to the next stage.

Young people are also inclined to listen to the *tone* in which they are addressed, as well as how they are *labeled*: "Oh no, she's a clumsy clod - can't take a step without tripping or dropping something!" Faber and Mazlish

(2001:54), point out that name-calling can result in the old self-fulfilling prophecy of "I'll never amount to anything".

In referring to Erikson's Developmental Stages, Gillis (1994:70) states that right from infancy the question of *trust* is important. Each stage demands a measure of security, in order for an individual to become a well - adjusted person.

One cannot help but notice that the eighth stage, (25-65yrs) is ideally characterized by "a sense of acceptance, inner peace and self - fulfillment of a life well - spent". Quoted in Graber, Erikson asserts that " *Identity formation neither begins nor ends with adolescence: it is a lifelong development*". (1996 :209).

5.4. Correlation between Self-image and Intellectual Development

In Kizziar & Hagerdom, Brookover et al believe that a low self concept may be a 'result of perceived negative evaluations of significant others'. Brookover found that positive changes in evaluations by significant others will raise the child's self concept of ability and positively influence academic achievement(1979:81).

In Valsiner & Conolly, Gotlieb et al (2008: 359) approach it in terms of a *Cognitive Construct*: "Vulnerable and depressed individuals 'selectively attend to negative stimuli, filter out positive stimuli, and perceive negative or neutral information as being more negative than is actually the case. Negative schemas, developed through early adverse experiences, are posited to be

latent until they are activated when individuals experience a stressful life event. Depressive affect innervates/sparks off neg schemas (which operate at an automatic, as opposed to strategic, level of functioning) and reinforces their activity."

From the above statement it can be concluded that *mentally*, low self-esteem can affect a young person's state of mind and behaviour, causing them to become despondent, to underestimate themselves and *even to fail before* the commencement of a task (Raath & Jacobs, 1990:1). Such individuals lack confidence to tackle tough situations, because they *believe they cannot succeed*. Not surprisingly, they cannot actualize their full potential. Quoted in Raath (1990:1), Yamamoto asserts that the *concept* of one's ability may be as crucial as one's *actual* ability. If a young person perceives themselves to be poor in a subject (e.g. because a relation keeps telling them they 'will amount to nothing'), they are likely to get low marks - even if they have the ability to obtain a distinction. In Raath (1990:2&3), reference is made to Burns, who states that a low self-image often results in poor reading ability.

A young person who *does not feel good about themselves*, will hardly be able to stand up straight and read boldly, looking everyone in the eye. Referred to in Raath(1990:4), this is reflected in the results of a study McCandless performed on 184 learners. It was discovered that *when young people were more satisfied with themselves, they had a better self-image and less anxiety within*. In line with this, Raath (1990:4) quotes Yakwee, stating that self-worth and competence in young people not only affect their attitude to school work, but also impact on their relationships with parents, teachers and peers.

Raath & Jacobs (1990:4) highlights Burns as saying that low self-worth not only makes young people sensitive to criticism, but results in their emphasizing the faults in others and blaming *outside* causes for their failures. Such people are likely to also overreact to praise and are afraid of competition. In Hamachek, Lecky says "Academic achievement might be related to a student's self-perception of being unable to for instance learn academic material ... expression not of intelligence but of student's *perceived* intelligence". Poor teaching methods may also contribute this perception. Raath & Jacobs (1990:4), believe that low self-image has far-reaching results in the lives of young people.

6. THE FORMATION OF AN INDIVIDUAL'S IDENTITY

Raath & Jacobs (1990:8) distinguish between 'identity' and 'identification' The authors explain that '*identity*' is the *meaning attached to the self*, whereas '*identification*' is '*to make the same*'. In Raath et al (1990:8) Erikson says that identity is '*...a subjective sense of an invigorating sameness and continuity*.' Felker regards the self-concept as a *unique set of observations, ideas and attitudes that a person has of themselves* (1990:11). Quoted in Raath(1990:8), Van Rensburg et al assert that '*identification*' means '*to be at one with*'. It is an *ideal image*, which according to Le Roux (1990:8) a young person *attempts to merge* with their *own self image*. They may wish to attain a certain ideal intellectual, emotional or behavioural image *through imitation*.

Raath(1990:9), quotes Erikson in saying that *self-identity* is the 'congruence of an integral unit' of: (a) The person's *conception of themselves* and (b) The

consistency and continuity of attributes through which the person *knows themselves*. Hamachek (1992:28), succinctly says that 'the greater the gap between the *perceived self* and the *ideal self*, the greater the dissatisfaction'.

Hamachek (1992:63) asserts that 'behaviour is influenced not only by the accumulation of our past and current experiences, but importantly, *by the personal meaning we attach to our perceptions of those experiences*'. The frame of reference in psychology that refers to in perceptions moulding behaviour are termed 'phenomenological', 'perceptual', 'existential' and 'humanistic' (1992:63). Hamachek calls this 'Self Psychology'. He describes perception as 'the selection, organization and interpretation of sensory stimulation to obtain a meaningful and coherent picture of the world'. Thus reality lies in the way we 'see' things. Simply put, *believing is seeing* and *seeing equals behaving*. According to Hamachek, our early conditioning, assumptions and prior convictions often shapes what we 'see'; we tend to behave by and large in a manner that is *consistent with what we believe* (1992:67).

If young people grow up with certain perceptions as 'facts', they are bound to think of this as 'truth' and so prejudices "become permanent mental props in one's mental processing" (1992:70). Kizziar & Hagerdom state that the way peers perceive a young person strongly influences the adolescents conception of themselves... which generally remains unchanged throughout life (1979:2).

6.1. The Self - Concept and Perceptions

How we see ourselves affects how we see others. With reference to Rogers, Hamachek writes, "The more accepting people are of themselves, the more accepting they will be of others" (1992:76). He cites the example of a boy who drew a cow, upon which the teacher told him that a cow did not look like that. Sure of his own perception, the boy said, "I bet if you saw them the way I did, you would agree" (1992:82). Reality is relative. It is what we take to be true. What we take to be true is what we believe. What we believe is based on our perceptions. What we perceive depends on what we look for. What we look for depends on what we think. What we think depends on what we perceive. What we perceive determines what we believe. What we believe is true. What is true, is reality (1992:83).

In Raath et al(1990:9), Vrey sees formation of the identity as '*the interplay of a person's self-concept and the concepts that others have of them* i.e. the concepts that matter'. Vrey asserts that the formation of identity runs from *birth to death*. being a lifelong process that results in "being somebody", the formation needs to be accompanied by guidance, acceptance and dignity. This leads to someone knowing themselves in 'all the facets of self-revelation' (1990:11-12).

According to Le Roux, how *others(especially significant others)* '*see me*' has a definite influence, especially as concerns their *approval and disapproval* (1990:9). According to Le Roux, '*moments*' of *identification*, (which don't constitute identity in themselves) contribute towards the formation of

identity. In support of the proposed R.I.B. Approach, Raath et al(1990:11) add that this also goes for the significance a young person attaches to their environment, situations and relationships: these aspects colour the identity of a young person.

Allport (in Raath & Jacobs, 1990:9), points out that in the first few months of life a human being probably does not have a sense of identity, but that *gradually* the infant recognizes it has a *separate identity*, when it discovers its hands and feet.

Hamachek defines *SELF* in several pertinent ways(1992:3)

- ..the personal *inner etching* that we call our sense of self'.
- 'The component of ourselves that gives us a *sense of personal existence*'.
- 'A *central part of our existence* which houses our total subjective and intra-personal world'.

6.2 The Self- Concept Is Multi-Faceted

A person's identity is made up of several parts that express themselves in different situations. Raath et al, refer to various theories on the *construct of the self*(1990:12 -14).

(a) James distinguishes between the *subjective* (personal) self, which is inside, and the *objective* (outside) self, which is *social*.

(b) For Allport, the self-concept encompasses *identification, body image, self image and rational thought*.

(c) Combs & Snygg describe the self in terms of a *phenomenological field that fits together in concentric circles*. "The self" consists of the *outer* circle which reflects the individual's perception of the world, the *inner* circle which represents the person's perception of themselves, while the *innermost* circle refers to the core concept of the self: the personality, which says, "Who am I?"

(d) Rogers says, "The self-concept (or self-structure) may be thought of as an *organized configuration of perceptions* of the self which are admissible to awareness. It is composed of such elements as the perception of one's characteristics, abilities, self in relation to others, the value associated with experiences and objects, goals and ideals.

(e) Burns calls it a '*collage*' of attitudes towards the self as a result of relations between the aspects of self.

6.3 Common Ground

Raath et al (1990:15) succinctly interpret and summarise the common points regarding the above theories, as follows:

(i) The self concept is *complex*, and consists of smaller concepts which are all *integrated* into a person's self image.

(ii) The self concept is *unique* in each person, like fingerprints - no two people will have exactly the same outlook or a totally uniform response to events.

(iii) The self concept is an *organized configuration* of concepts.

(iv) The self concept is the *nucleus of the self*.

(v) The self concept is *dynamic*; it develops cognitively (intellectually) and affectively (emotionally), through the experiences of a young person's world.

7. CHARACTERISTICS OF THE SELF CONCEPT:

7.1 Analysis Of Aspects Of The Self- Concept

Although the self-concept *cannot literally be separated into pieces*, there are aspects that *can be analyzed*. Raath et al (1990:16) explore three chief parts viz that the self - concept is *complex, dynamic and organized*.

7.1.1 The Self-Concept is Complex

The self-concept consists of several aspects that vary in importance. Raath et al (1990:16) note that for instance, a young person may place great value on the intellectual (being a good academic), but may not mind being an average athlete(physical aspect).

According to Coopersmith, quoted in Raath et al (1990:16), the characteristics are "based upon different levels of *competence* in a young person *dealing with their environment*". Jackson (ibid, 1990:16). explains these as a *series of attitudes*, while Anderson believes the complexity lies in both the *physical and the psychological* arena of the self-concept. Kagan goes on to describe the ideal self-concept as being the sum total of an individual's *goals* (ibid, 1990:17). Amongst important goals one would find *body image, intellectual aspirations, and moral ideals*. Conversely, James(ibid,1990:17) highlights the *material, social and spiritual* areas of the self-concept as being of chief importance.

To emphasize how complex the self-concept is, Raath et al (1990:17) point out that *sub-structures* also underlie the main parts. Many things like ideals, emotions, interests and competence fall under the richly varied entity of self-concept. For instance, there is a difference between "I" and "ME". According to Hamachek, "I" is connected to self-esteem and to the *feelings* I have about myself (1992:4). Whereas "I" is the part of the self-concept that *acts*, the results of the actions have *implications* like shame or praise for "ME". Hamachek calls this '*ideas about self*'. (1992:4) However, although there are

several dimensions to it, the self-concept is also a closely integrated whole. How a young person sees themselves, will lead to how they act(*an initiator of behaviour*) and how they act will *affect the development of the self-concept*.(Raath et al, 1990:23).

7.1.2 The Self-Concept is Dynamic

Secondly, the self-concept is not static, but *dynamic*. Yakwee, quoted in Raath et al(1990:25), is of the opinion that the self-concept *changes* continuously throughout life. Raath et al refer to Burns, who says that the self-concept is '*a process, dynamic and subtly changing*'(1990:24). In Raath et al, Briggs supports this statement by asserting that the self-concept '*is not forged for all time, but once established, it is not easily changed. Yet experiences will affect a young person as they grow*' (1990:25). Andrews (ibid,1990:19) reasons that the self-concept is *not simply inherited but 'learned'*. Also quoted in Raath et al (1990:24), Hansen & Maynard agree that it is *not inherited, but formed by observing reactions* of persons close to an individual.

In Raath & Jacobs(1990:19), Horrocks & Jackson say that the self-concept is "*a value-based cognitive-affective symbolization of the organism*". This means that the thoughts and feelings of a person change as a result of maturation, or because of being subject to experiences over time. Andrews states that if the self-concept is *dynamic*, it must have the *ability to change* and so influence the behaviour of an individual. Thus, especially the presence, actions or words of significant people, *must influence* the way a young person perceives themselves(1990:19).

Felker asserts in Raath et al, that although either pleasant or unpleasant *experiences* are likely to *make an impression* on a young person, their *interpretation* of the event will also have an effect on how they perceive themselves (1990:19). Although Vrey agrees with this (1990:19), it is pointed out that a young person *will judge themselves*, according to especially early childhood experiences. The latter will thus colour how they view themselves in the present. For instance, a young person who felt *warmly accepted* in their early years by significant others are more likely to *handle rejection more effectively* - although if they were *over-protected*, it may be *more difficult*. Purkey also points out that 'the *self resists modification* to a surprising degree' (1990:20).

7.1.3 The Self-Concept is Organized.

Purkey, in Raath et al (1990:20), goes on to say that '...self is a complex and dynamic system that a person has of themselves, with each belief carrying a corresponding value. Thus a problem in one part of a person's make-up resonates in the *whole* person - like an earth tremor' An old saying sums it up this way: "Not a single leaf falls to the ground, without the silent knowledge of the entire tree". Those areas nearest to the core are necessarily affected the most, because these are most important to the person. Anderson concurs with Purkey that failure in *one* of the important areas will *shake the entire self-concept* (1990:22). Certain aspects close to the core are formed in the first year of a child's life, so they cannot easily be changed by subsequent outside experiences.

7.2 Variations Of Self- Concept

Raath & Jacobs(1990:25) hold the view that the self-concept comprises two 'poles' viz. *positive* and *negative* poles. They go on to explain various *types* of self-concepts that young people have of themselves, to show that these states affect how the individual handles life situations and how there may be a leaning towards either 'pole'.

7.2.1 *Realistic Self- Concept*

Here the young person is able to accept *both* the negative and positive aspects of self. Thus the nucleus of the successful 'realistic' self-concept rests upon whether the young person is *equally able to process both the negative and positive aspects* therein.

7.2.2 *Realistic-Positive Self-Concept*

This type differs slightly in that mainly positive energy is employed to prevent the undue influence of any existent negative aspects on the person's self-image. For instance, a disabled person with this positive energy will not easily be unbalanced by their handicap.

7.2.3 *Realistic-Negative Self-Concept*

A setback in a young person with the a realistic negative self-concept tendency, will result in the negative experience affecting the positive; for instance when a grade is failed the entire individual could view themselves from a negative stance. This, however, seems to be temporary and there is the chance to bounce back, with help from a realistic perspective. (ibid, 1990:27).

7.2.4 *Unrealistic-Negative Self-Concept*

If for instance a failed grade is allowed to colour the young person's entire existence, they may come to believe that *they* are a failure. They cannot easily see that the person is separate from the experience. this then makes the pendulum swing to and *stick to the negative pole*.

7.2.5 *Unrealistic-Positive Self-Concept*

This also reflects a false image of the person's real self. Here a young person will project a *falsely positive* concept when all the signs of a negative concept are present. The responses such a person gives, sound positive - but underneath locked away, there are great insecurities. These individuals project the image they *think* significant others want from them. In so doing, they avoid reality and place stress on themselves, which can retard development.

7.2.6 *Realistic-Positive Self-Concept*

This concept would be the one to reflect the image of the '*realistic ideal self*'. Each person has an *actual* self and an *ideal* self. The ideal self can however, be a fantasy image: an *unrealistic* ideal self can be an escape to avoid coping with reality. According to Raath et al (1990:28 & 29), the *larger the discrepancy* between the real/actual image, the *more difficulty* the person will have in accepting themselves. Thus when *congruence between the real and the ideal self is attained*, the self concept can be realistic-positive, a construct which is *balanced and attainable*.

The researcher of this study has a positive example of the above-mentioned self-concept from a comment made by her twelve-year-old son. He had an injury which caused Erb's Palsy at birth and he is subsequently living with a semi-paralyzed left arm, in early adolescence. When his sister remarked that a person who loses their big toe becomes disabled as a result of its balancing function, he responded with, "Well I am disabled anyway, so I am bound to cope without a big toe". Although there are moments of developmental uncertainty in his life, this to me was encouraging evidence of the emergence of a realistic-positive self-concept.

7.3 The Concept of The Possible Self

In Hamachek, Markus & Nurius describe possible selves as

- Ideal selves that we would very much *like to* become (creative, thin, accepted)
- Selves we *could* become (accomplished at something)
- Selves we are afraid to become (depressed, alcoholic)

Possible selves provide the connection between the self-concept and motivation; they are the ideals we strive for (1992:30). The concept of a 'possible self' is important, because it is an incentive for the future - to indicate what to strive for and what to avoid. A 'possible self' also helps to provide a way to evaluate the current view of self. It also aids in the assessment of what could or might happen if 'I changed as a person or remained the same' (Hamachek, 1992:30). The greater the gap between the way we perceive ourselves and the way we really want to be the greater the level of dissatisfaction that will be felt (1992:280).

8. THE INTRA-PSYCHIC STRUCTURE OF THE SELF-CONCEPT

8.1 The Intra-Psychic Conversation With The Self

8.1.1 The Inner Conversation

A young person's life-view comprises both *relation formation* and *world orientation*, which goes on to make up the '*self-concept*' (Raath et al 1990:29ff). This inner conversation with the self materializes as 'I am worth something' or 'I am worth little/nothing'. The *norms and values* a person carries of *their community* and self come through, in how they evaluate themselves.

8.1.1.1 Self-Talk In Relation To The Evaluation Of *Physical Skills*

If the young person has a positive self-concept, then they will be inclined to accept their body and care for it with pride. Here the reality of a physical handicap e.g. awkward limbs or a palsied arm can minimize chances of making a team. Naturally, this may have psychological consequences, especially if the young person upholds the image of an ideal self which just cannot match reality (ibid, 1990:30).

8.1.1.2 Self-Talk In Terms Of *Mental Abilities*

When a young person *doubts their intellectual ability*, they will play it safe by telling themselves they are 'average', just in case they do not succeed in attaining high goals. James is quoted in Raath et al as concluding, "With no attempt, there can be no failure; with no failure there can be no humiliation." (1990:30)

8.1.1.3 Self-Talk In Terms Of *Family*

A young person that *feels a failure within a family* is likely to tell themselves that they are neither acceptable to, nor good enough for the family. They believe that they make their siblings feel ashamed of them. (ibid,1990:31). Hansen & Maynard assert that 'the evidence is fairly conclusive that a young person's home environment will be an important determinant of their self-concept' (ibid,1990:31).

8.2 The Dynamic Of Intra-Psychic Self-Talk/Inner Conversation

Consider: does self-talk propel a young person towards the 'Negative or Positive Pole'?

Even when an inner argument is unrealistic, the meaning of a young person's experiences are deeply influenced by this '*inner conversation*'. A cause for hope is that the self-concept is:

- Not static
- Not inherited
- Not genetic (Raath et al, 1990: 32)

Raath & Jacobs explain that "The maintenance of the perceived self is the motive behind all behaviour." When a young person's self-concept is *positive*, they want to identify with honesty, fidelity, truth, peaceful living (1990:34).

Anderson is quoted as follows, "The pattern of life of every individual is a *living out of their self-image*; ... road map for living. This consistency is not

voluntary or deliberate, but compulsive and generally is outside of our awareness" (ibid,1990:34).

Reference is made to Jacobs, who argues that three aspects viz the young person's *Experience, Involvement And Meaning* influence one another and will therefore impact on self-actualization (ibid,1990:34). An example cited, is for instance when school is an *unpleasant experience* for a young person, the *involvement* therein and the attached *meaning* will also be *affected*. Thus negative or positive self-talk can influence the self-concept.

If a young person feels accepted, criticism, for instance can be digested. However, a negative self-image may lead to feeling unacceptable (1990:39 & 39). *To reach actualization, a young person needs to know themselves and accept themselves*. This means learning to accept that everyone has weaknesses. Not realizing this can result in an unrealistic-negative self concept, which in turn will have a definite effect on the young person's developmental process (1990:45-47).

9. FOCUS ON ADOLESCENT RELATIONSHIPS

According to Valsiner & Conolly (2003:423) "relationships come as a 'package' or a set of interrelated features. Such features include warmth, frequency of interaction, developmental adjustment, beliefs, agendas, complementarity, and reciprocal influences, which affect one another by the quality they have."

In Valsiner et al (2003:423), Kindermann points out that *warmth* for example, has been a central feature for over 50 years, whereas only in the last decade has it been empirically *part of* teaching. In addition, only recently has the thorny issue of peer relations been included and discussed in research on teaching and parenting.

Most young people do have *some form* of relationship with caregivers, teachers and peers. This underlines the fact that relationships cannot exist in isolation, but need to coexist. Valsiner (2003:423), quotes Laursen & Bukowski as emphasising that a *problem* in one area will necessarily *influence the other* relational areas.

The frequency of interaction, or reciprocal influence can magnify the effects of relationships on the development of young people. The relationship with caregivers, educators or peers inevitably has an influence on relationships in the wider field of socialization with others.

Hamachek points out that *feedback*, for instance, can influence a person's perception of themselves. If a young person is perceived as comical, criminal or intelligent they may begin to act accordingly; the situation then becomes a mutually reinforcing cycle of behaviour (1992:20).

9.1. The Influence Of Friends/Peers

9.1.2. How Do Young People Influence One Another In Terms Of Friendship?

Quoted in Graber et al (1996:72) Berndt asserts that the effect of friends' influence, is controversial. This is because the influence is believed to have negative as well as positive outcomes. In a situation where friends tease and coax, an adolescent may succumb to "peer pressure". Yet in another situation, a close friendship may yield positive results. Berndt refers to Piaget who cites an example which could yield positive results: for instance, one adolescent friend goes to another for advice on domestic violence in her home. The consultation helps the adolescent to cope and to feel better, thus making it a *positive* peer influence from someone who is regarded to be trustworthy by the victim.

9.1.3. Who Are The Peers That Most Influence Adolescents?

Best friends have a big influence on adolescents. Quoted in Graber et al (1996:58) Morgan & Grube compared the influence of close friends and the influence of friends in general. They found that close friends seemed to exert more influence on whether the adolescent took drugs, smoked or drank alcohol. In Graber et al (1996:61), Burowski & Hoza say that this is especially the case if the friendship is mutual i.e. *each regards the other as 'best friend'*. Conversely, Graber et al (1996:61) refer to Hirsch & Renders, who confirm that often adolescents are influenced by peers whom *they regard* as close friends, but whom the said *peers do not necessarily regard* as their 'best friends'.

Larson & Richards, quoted in Graber et al, (1996:62), argue that the influence of friends include *increased interaction* with friends and the better-defined cliques. Also quoted in Graber et al (1996:62), Crockett, Loshoff & Petersen

emphasise that increased interaction with friends is indeed of great importance to adolescents. According to Kizziar & Hagerdom, several young people admitted to condoning the acts of their friends, because to deny agreement would set them apart, or even bring about ostracization (1979:33).

Kizziar & Hagerdom (1979:2) state that 'positive parental judgments and unqualified support are the most decisive factors in enabling young people to resist negative peer pressures'. Graber et al point out that Parker & Asher found that adolescents who are *disliked* by most of their peers, often have friendships low in support. This would then make them more susceptible to the *undesirable influence* of peers (1996:62). Particularly in Adolescence, the Peer Group rules the roost. If you want to be 'in' or 'cool', then you must dance to the beat of the group and do what is acceptable to its members. It is exceptionally difficult for those who want to fit in, to also be their 'own person'.

In Santrock (1997:390), McLellan, et al (1993), are quoted in saying that "group identity often overrides personal identity". The question asked of its members, includes whether the 'group code' or the 'parent code' takes preference. Kizziar & Hagerdom explain that 'the peer group is perceived as an ideal community by adolescents' (1979:3). This is naturally a challenge to someone who decides to swim upstream!

9.2 Variables That Are Likely To Cause Adolescent Friends/Peers To Have An Influence On One Another:

(i) According to Berndt (in Graber et al, 1996:79), *The adolescent's position or 'pecking order'* would determine how easily he/she would be influenced and whether he/she is able to influence other adolescents.

(ii) According to Dishion, in Graber et al (2003:79), *the quality of relationships* in the lives of young people would make them more - or less susceptible - to influence from friends. If young people are neglected or rejected constantly by parents, the likelihood of being influenced by friends is greater. Steinberg and Silverberg, also quoted in Graber (1996:79), are convinced that a good parent-child relationship results in *less* influence from friends.

(iii) According to Berndt (Graber et al, 1996:79), *the importance adolescents attach to activities that clash with friendships* e.g. academics or sport, is more important than friends' *doings or opinions*. Thus if an adolescent is really doing well as an athlete, their excellence in this field is a priority over what friends think or want.

(iv) Kizziar & Hagerdom (1979:18) assert that an adolescent with little sense of self-worth and personal identity tends to be dependent and conforming, frequently reflecting the personalities of those with whom he/she associates.

Both the negative effects of peer pressure and the positive effects of supportive friendships are emphasized by scholars, but tend to be seen as mutually exclusive. In Graber et al (2003:79) Berndt points out that both views are valid, but that they shouldn't be over-simplified. He goes on to argue that *coercive pressure is not the primary means* by which friends influence each other, but that they rather *listen to friends' suggestions*, 'because they *value the rewards of membership* in a friendship group'.

Adolescents will listen to friends' reasons for opinions and accept convincing reasons, *especially that of their best friend*, whom they admire and respect. This may then result in their behaving in what they regard as a 'similar fashion' to their friends.

According to Berndt (Graber et al, 1996:79), susceptibility to friends' influence seems to be strongest in *middle adolescence*. Changes in thinking and reasoning may also increase the degree to which friends' influence depends on a rational discussion of arguments.

According to the website <http://en.wikipedia.org/wiki/peer/Adolescent> the social behavior of mammals changes as they enter adolescence. In humans, adolescents typically increase the amount of time spent with their. Nearly eight hours are usually spent communicating with others, but only eight percent of this time is spent talking to adults. Adolescents report that they are far happier spending time with similarly aged peers. Consequently, conflict between adolescents and their parents increase at this time as adolescents strive to create a natural separation and sense of independence.

These interactions are not always positive as peer pressure is prevalent during adolescence, leading to increases in cheating and misdemeanor crime. Young adolescents are particularly susceptible to conforming to the behavior of their peers ([http://en.wikipedia.org/wiki/Adolescent Psychology](http://en.wikipedia.org/wiki/Adolescent_Psychology)).

The emergence of intimate friendships and the more frequently friends interact, can also change the types of support friends provide. To adolescents, *support* is an important ingredient in a friendship. It may thus be that *support is the swaying factor in influence, rather than pressure alone, from peers.*

As concerns the school environment, Beelick (with reference to "Sources of Student Satisfaction and Dissatisfaction") states that 'those educators who do not perceive the peer group as having tremendous influence on both student's behaviour and their emotional development, have no business being in the classroom at all' (Kizziar and Hagerdom, 1979:81). Particularly those young people who have troubled circumstances, are likely to find solace in peer support even if this leads them into worse circumstances.

According to a current website source (www.restoretroubledteens.com/Boot-Camps-for-Teens.html), researchers conclude that today's youth face more serious and critical risks than any previous generation. This includes violence in schools, deteriorating family structure, substance abuse, alarming media images, and gang activity which puts young people at risk. The researchers have found that adolescents who have trouble coping with the stresses of life are more likely to abuse drugs and alcohol, engage in criminal activity, are sexually promiscuous, and attempt suicide. Subsequently many at-risk adolescents run away and eventually find themselves locked up in detention centers or living on the streets ([www.restoretroubledteens.BootCamp-for-Teens.html](http://www.restoretroubledteens.com/BootCamp-for-Teens.html)).

According to research done on the website (<http://en.wikipedia.org/wiki> Early adolescence is a stage at which the peer group becomes increasingly important, with conformity to peers peaking at 11-13 years (Costanzo and Shaw 1966).

90% of adolescents identify themselves with a peer group (Palmonari, 1989). According to J R Harris's theory of group socialization, children and adolescents are shaped more by their peers than their parents (Harris 1997). Peers can encourage both pro-social behavior, which peaks at 11-12 years, or anti-social behavior, which peaks at 14-15 years (Bendt, 1979). Adolescents are less likely to feel depressed or anxious if the peer group provides emotional support (Buhrmester, 1992).

9.2.1 Sexual Behaviour In Young People

Kizziar & Hagerdom write that 'sex at its best cannot be separated from commitment and intense caring ... emotional strength helps one control sexual drives and impulses'. Quoted in Kizziar & Hagerdom (1979:57), H G Ginott (author of *Between Parent And Teenager*) asserts that in 'mature love, neither boy nor girl tries to exploit or possess the other. Each belongs to [himself]. Such love gives the freedom to unfold and to become one's best self'.

According to the website <http://en.wikipedia.org/wiki> in contemporary society, adolescents also face some risks as their sexuality begins to transform. Whilst some of these such as emotional distress (fear of abuse or exploitation) and sexually transmitted diseases (including HIV/AIDS) may not necessarily be inherent to adolescence, others such as pregnancy (through failure or non-use of contraceptives) are seen as social problems in most western societies. In terms of sexual identity, all sexual orientations found in adults are also represented among adolescents.

According to anthropologist Margaret Mead and psychologist Albert Bandura (quoted on <http://en.wikipedia.org/wiki/>), the turmoil found in adolescence in Western society has a cultural rather than a physical cause; they reported that societies where young women engaged in free sexual activity had no such adolescent turmoil.

Social scientists, like Mike Males, have noted the contradictory treatment of laws affecting adolescents in the United States. As Males has noted, the US Supreme Court has, "explicitly ruled that policy-makers may impose adult responsibilities and punishments on individual youths as if they were adults at the same time laws and policies abrogate adolescents' rights en masse as if they were children." (<http://en.wikipedia.org/wiki/Adolescence>)

9.2.2 Drug Abuse:

In an attempt to explain the tendency toward drug abuse, Kizziar & Hagerdom provide some reasons why young people partake (1979:91)

- The risks are less threatening than isolation
- Boredom
- Getting back at authority figures
- Heightens sensitivity
- To fill a void
- To get through a school day
- Relaxation/relief of anxiety

- Recreation/fun
- To 'psych up' for a party

9.2.3 Running Away

Kizziar & Hagerdom believe that adolescents run away because of:

1. The acquisition of 'status' the daring act provides: 'negative attention is better than no attention'.
2. Fear of discovery, in a situation where there is a poor school report, pregnancy or theft. The young person would rather run than stay to face the consequences.
3. An intolerable situation, for example one that is abusive.

Kizziar & Hagerdom assert that an ideal time for a family meeting to air grievances and to suggest alternatives, is when running away is first mentioned by the young person to his/her parents (1979:85).

9.2.4 The Outcome Of Inconsistent Parenting

In their discussion on 'Rebels (60's Hippies), Radicals (upper class reformers) And Street People (the poor)', Kizziar & Hagerdom (1979: 110) quote a father who said, " It is not Birth Control that we need, it's control of what we've given birth" They point out that some parents are *too afraid of their own children to give them real guidance*, so they alternate between permissiveness and punitiveness, finding no solution in their inconsistency. Over-permissiveness

results in low frustration, intolerance, striking back and/or dropping out (1979:111). Young people, lacking in identities and self-esteem...will readily comply with their leaders if only they are made to feel part of a 'family' or 'gang' (Kizzia & Hagerdom, 1979:112) For some, if rebellion gives personal worth and peer acceptance it is worth discarding all earlier values (1979:113).

10. PARENT- ADOLESCENT CONFLICT:

10.1 Transition to Adolescence

In Graber et al (1996:169), Holmbeck reviews the state of parent-child relations during the *transition* to adolescence, under various headings as follows:

10.1.1 Storm and Stress Theory and the Incidence of Parent-Adolescent Conflict:

Holmbeck observes that less than 10% of families appear to have serious relationship difficulties. According to Steinberg in Graber et al (1996:169), disagreements seem to centre rather *on mundane issues* involving household duties and privileges. In Graber et al, (1996:169) Montemayor asserts that arguments, however, *tend* to occur between parents and adolescents every three days.

10.1.2 Emotional Distance and Temporary Perturbations in Family Relationships:

In Graber(1996:169) Collins & Russell indicate that shortly after the onset of pubertal development, there seems to be a period of increased emotional distance between parents and adolescents. Quoted by also, in Graber et al (1996:169), Laursen & Ferreira assert that this includes less closeness, less positive affect, less involvement in family activities and less acceptance. Added to this, moderate levels of conflictive engagement are experienced. In agreement with this, Hill (in Graber et al,1996:169ff) says that during this transitional period, there is an increase in time spent with peers.

10.1.3 Rational Authority and Authoritative Parenting

Holmbeck remarks (according to Steinberg quoted in Graber et al:1996:192), that although the transitional stage is a stressful time for adolescent and family the changes *do not typically undermine* the quality of relationship between parent and adolescent.

Holmbeck points out (quoted in Graber, 1996:192) that Maccoby & Martin believe in the value of authoritative parenting combined with warmth and 'demandingness'. The above qualities are said to be related to a variety of beneficial psycho-social outcomes like the acquisition of self-esteem and self-governance.

10.2 Outcomes Of Parent-Adolescent Conflict

In Graber et al,(1996:192), Holmbeck writes that the manner in which parents or adolescents *respond* to one another, determines whether the nature of the outcome of the conflict will be *adaptive or maladaptive*. Holmbeck quotes Cooper et al (in Graber, 1996:192), who support the *adaptive* nature of conflict. They was found that disagreements in family interaction during adolescence were often associated with adolescent *identity exploration*.

Quoted in Graber et al (1996:192), Hauser says that co-operation and mutuality are more likely to occur when adolescents are *allowed to express their opinions* (whether agreeing or differing from others) in the family. Collins & Laursen (in Graber et al, 1996:192) note this to be the case especially when young people are *allowed to say what they think and feel, in the sheltered context of 'familial connectedness'*. Beneficial adaptive outcomes are also likely to occur as a result of (well-handled) conflict. Adolescents may for instance, be aided in learning and practising skills that include conflict resolution, conflict expression, assertive behaviours and the development of role-taking skills.

Views of family relationships during adolescence are changing. The old view of family relationships during adolescence put an emphasis on conflict and disengagement and thought storm and stress was normal and even inevitable. However, the new view puts emphasis on transformation or relationships and maintenance of connectedness. <http://wikipedia.org>

Raath & Jacobs (1990:6) refer to various scholars who describe the intrapsychic structure of the young person's "I" or "Me", which refers to the 'core' of the identity, where self-perceptions manifest (website address)

(a) La Benne & Greene call the "I" and "Me", the 'antecedants for individual responses in the self-concept'. They determine how an individual will respond to a given situation, according to the structure of the self-concept.

(b) James & Gergen say, "I", equals the subject, which is the conscious, unchangeable, pure ego and experience. "Me" and "I" cannot be split, because then it becomes artificial.

(c) Bugenthal says there is no distinction, because "Me" is the object that flows from "I".

(d) Vrey asserts that this structure consists of "an image that is mine"; The 'self' = 'me', which is the nucleus of how I see myself. It is an interpretation of 'itself', which includes values, ideas, attitudes and beliefs.

11. DISCUSSION OF MODELS/APPROACHES ALONGSIDE THE R.I.B APPROACH:

How do the models/approaches below address the complex interplay of R.I.B.?

11.1. The Ecosystemic Approach

According to Meyer et al (1996:555ff), the Ecosystemic Approach represents a set of principles whereby 'any human functioning can be observed and

described', thus the approach is not confined to the therapeutic context. Quoted in Meyer et al, Bateson asserts that the focus of this approach is on *systems*. "The Ecosystemic Approach has to do with an *ecology of ideas in systems* ". Quoted in Meyer & Moore (1996:557), Keeney makes the fundamental assumption (with regard to ecology), that *all things in nature are related to one another in a complex but systematic way*. This is also the case in human family life and therefore related in the three above-mentioned areas of R.I.B. viz. relationship, identity and behaviour in people. The Ecosystemic Theory combines three fields of study viz Systems Theory, Ecology and Cybernetics. The latter involves the basic principles underlying the control, regulation, exchange and processing of information.

The Theory is said to "work", because all have the same epistemology: in all three fields, activities occur in systems. In Meyer et al (1997:557) Von Bertalanffy, according to *General Systems Theory* claims that "systems" consist of smaller elements or sub-systems. In turn, these are also part of larger supra-systems. This may be likened in the R.I.B. Approach to the complexity of the interplay between relationship, identity and behaviour in the make-up of young people.

In Meyer et al, Auerswald says the Ecosystemic Approach highlights the *interactional patterns* that are formed through the relationship between parts. As in nature and in this context in the life of a young person, "intruders (like parasites), have a negative influence on the *entire system*" (Meyer et al, 1996:555). Thus it is necessary to know more about the interaction, co-operation and counteraction of *subsystems* within the larger context. In the

manual for Advanced Counselling, Roos asserts, "According to the systems model, the actual *problem* does not lie within the individual, *but rather within the system* of which the symptomatic behaviour is a part" (no date/circa 2000:44). It is therefore possible to assume that if any of the factors in the proposed R.I.B. system experiences a perturbation, there will be comprehensive consequences in the individual's entire make-up.

Between the Ecosysyemic and the R.I.B. Approach, there is common ground in that the inter-personal and intra-personal component of relationship, identity and behaviour in young people are both complex and systematic. It is useful to study the person as a whole and in context as part of a bigger system (family). This will help to prevent too much emphasis on one component e.g. only looking at a young person's behaviour, while not considering the history of their identity and the foundation of relationships (like abuse, divorce, abandonment). In terms of considering perceptions and interactions with the world, a helpful theory to consider is the "Personal Construct Theory" of George Kelly.

11.2. George Kelly's "Personal Construct Theory"

In Meyer et al (1997:497), Kelly describes the human being as a *scientist*, who **predicts and controls everyday life**. This implies *choice* in thought and behaviour.

In his work, Kelly concentrated on people's cognitive transactions with the world. The accuracy of his interpretations were of less importance to him than

the fact that the success of the interpretation encouraged his clients to *see problems in a new light* - this helped to relieve symptoms. When they were able to understand how they constructed reality, they were able more easily to alter responses if necessary. As opposed to "Cognitive Psychology" (which has to do with 'Artificial Intelligence'), Kelly focused on the cognitive aspect as in a *person's individual construction of the world*. This theory takes into account the fact that individuals have unique constructs and are therefore bound to perceive their problem in a unique way.

In the same way that the subsystems in the Ecosystemic Approach affect the entire system, so the individual's '*unique construct*' must also respond each time in terms of the interplay between a person's R.I.B. components. For instance, one young person may feel able to relate well to another in a familiar situation, but when placed in a foreign environment, say with street children, they feel out of their depth. The change must affect their confidence and then inevitably also how they behave. How they perceive themselves, will help them cope or not. *The way an individual perceives themselves is subjective and impacts on their relationships and way of behaving.*

Kelly believed that people's problems arose from the way they interpreted the circumstances of their lives and being a creative thinker, he used absurd interpretations to their problems. The unusual method often brought relief to his clients (Meyer et al 1997:498).

The 'Flow Model' from Positive Psychology, also helpful and creative, is presented below.

11.3 The Flow Model

In comparing the R.I.B. Approach in this study to the Flow Model one can see that they are in support of one another. The latter could be beneficial, in that the concept of 'flow' (as proposed by Csikzentmihalyi) may facilitate and enhance the quality of young people's relationships, identity and behaviour and a smoother interplay thereof.

The Flow Model (echoing the Ecosystemic Approach), emphasises the *interaction of the person and their environment*, recognizing that one's *experience* is 'a *product* of interaction with one's environment'. In Ong & van Dulmen (1990:524), Csikzentmihalyi et al discuss how *Positive Psychology* focuses particularly on 'what constitutes a good life and how one can create this'. From the viewpoint of Flow Theory, 'a good life is one that is characterized by *complete absorption in what one does*'.

The authors used the Flow Model to determine how participants felt about their lives when involved in an activity, for the sake of *wanting to be involved therein*. Quoted in Ong, M Csiksentmihalyi et al, point out that this optimal state was described by many as state of '*complete absorption, focus and enjoyment*' (1990:543). They used a variety of instruments, like E.S.M. (Experience Sampling Method), surveys, person-level factors, situational factors and the analytic approach, to discover this. Positive Psychology examines individual and situational factors related to the 'experience of Flow in Adolescence' with the *Flow Model*.

In 'Psychologies' (2008:32), Tom Butler-Bowdon discusses 'Flow: The Psychology of Optimal Experience', from the book Flow" the 'classic work' on how to achieve happiness" by Mihalyi Csiksentmihalyi (Harper Perennial). In summary, he highlights four key points:

- Pleasure - 'It is especially achieved doing challenging tasks that are enjoyed; 'passive' pleasure (e.g. television,sleep) does not necessarily assist our growth.'
- Control - 'The lesson of *optimal experience*, is that we are genuinely happy when we are *in control*'. This echoes of Kelly's observation that the human being is **a scientist in control of their own behaviour** (Meyer et al, 1997:497). Optimal experience is that which is *directed by us* and gives us a sense of mastery, for instance in pursuing and achieving of goals.
- Growth - 'After each occurrence of *flow*, a person is "more than the person they were before"... the self becomes enlarged and more highly ordered.'
- Meaning - 'Can be increased by simply *doing more of what we love doing*.'

Butler-Bowdon points out that in the light of the 'Flow Theory' there is "a need to create focus, order and discipline in how we approach life and what we choose to do in it ... an ordered sense of self creates in us with both meaning and a degree of happiness" (2008:32). Thus, a goal to overcoming some of the obstacles in the R.I.B. interplay, would possibly lie in the strengthening of self-esteem and in the formation of richer, more fulfilling relationships. Just as George Kelly advocates the creation of a personal construct, young people can be like an empowered scientist who *consciously controls* their own world (Meyer et al, 1997:497).

In 'Psychologies' (2008:100), Davis concurs with Csikszentmihalyi in saying that trying to recapture the high of a previous experience will rarely succeed, because you're 'splitting your attention from what's happening now'. Thinking shuts down creative experience. George Kelly may not agree with the latter statement, because it is *through thinking* (cognitive engagement), that he argues for the cognitive change of perceptions that distort our relating to others (Meyer, 1997:497). Davis says that paradoxically we must '*work at learning to play; we need to get serious about taking ourselves lightly*'. There is truth in this, when we consider how we can behave in a predictably 'automatic' mode in social interactions, as a result of *early foundations*. The theory of Transactional Analysis further investigates this aspect in the next section.

11.4 Transactional Analysis (T.A.)

The Theory of Transactional Analysis is an interesting and a helpful tool to use in guiding young people as regards the R.I.B. Approach. In becoming aware of the "ego states" that individuals resort to, they can learn to more objectively assess their *behaviour*, better explore/discover their *identity* and more successfully strengthen their *relationships*.

According to E Berne (1964:23), in Transactional Analysis "*A certain set of behaviour patterns corresponds to one's state of mind, while another set is related to a different psychic attitude, often inconsistent with the first*". The goal of a member in a 'social aggregation' is to *obtain as many advantages as possible* from [his] transactions with other people. Most of the social programming is automatic. The advantages of social contact revolve around

somatic and psychic equilibrium (1964:18). They are related to the following advantages:

1. **Primary internal** advantages: *the relief of tension.*
2. **Primary external** advantages: *the avoidance of noxious situations.*
3. **Secondary** advantages: *the procurement of stroking.*
4. **Existential** advantages: *the maintenance of established equilibrium.*

According to Berne, the most gratifying form of social contact, whether or not they are embedded in a matrix of activity, are *games and intimacy* (1964:18). In the theory, Berne points out that individuals comprise a set of 'ego states' which is a system of feelings accompanied by a related set of behaviour patterns. These states are said to not merely be roles but *actual psychological realities*. Berne puts these into three categories:

- | | |
|---------|--|
| 5.2.1.1 | P : Ego states which resemble those of <i>parental figures</i> (exteropsychic ego state). |
| 5.2.1.2 | A : Ego states which are autonomously directed towards <i>objective appraisal of reality</i> (neopsychic ego state). |
| 5.2.1.3 | C : Still-active ego states which represent archaic relics which were <i>fixated in childhood</i> (archaopsychic ego state). |

In simple terms these are referred to as *Parent, Adult and Child*. At any given moment, each individual in a social aggregation will exhibit one of these ego states; shifting from one ego state to another (1964:23). Harris (1967:12) goes on to say that in the unit of social intercourse, called a *transaction*, one or more persons will speak or acknowledge the presence of the others. This is

called the *transactional stimulus*, which be followed by a response or action, termed the *transactional response*.

How would the awareness of *ego states* benefit young people in terms of R.I.B.? As a result of pubescent mood swings, young people in adolescence tend to be inconsistent in their behaviour. This may be an opportune time to make them aware of different roles human beings tend to play in differing social settings. For instance, normally the school principal will address a young person in a different manner from that of one their own peers. Becoming aware of these different interactions may assist young people in more meaningful interactions and more productive behaviour. Transactional Analysis also helps one to understand that a certain role played is not *necessarily always appropriate*.

T Harris (in coining informal statements which may well get the attention of young people) describes four possible *life positions* used to respond to the self or to others (1967:42)

1. I'm not OK - you're OK
2. I'm not OK - you're not OK
3. I'm OK - you're not OK
4. I'm OK - you're OK

The first three positions are based on 'stroking' and 'non-stroking'. Harris regards *positions* as deterministic entities. The initial three positions are nonverbal *decisions* made or conclusions drawn - *not explanations*. They are nevertheless more than conditional responses: they are unconscious intellectual elaborations, in which the child *stays unless a conscious change* is made.

According to Harris , 'it is a product of adult data processing in a very little person' (1967:46).

The *first* position, "I'm **not** OK - you're OK", is developed from the infant receiving care and nurture; the adult is the source of stroking. What leads to the *second* position of 'I'm **not** OK - you're **not** OK", is the *absence* of strokes. This causes all adults to **not** be OK. An adult (even a young person), will therefore most likely not be easily reached, because even the therapist may not be trusted (1967:46). The message of the *third* position is, "I'm OK - you're **not** OK"; the reason why you 'are **not** OK' is because you have hurt me. 'I'm OK, because I've survived and you cannot hurt me if you leave me alone'. The latter person may develop into a criminal psychopath. All three positions are said to have been fixed by the third year in life (1967:47).

This is all the more reason why young people could be helped to remake the aspects of R.I.B. that they have developed early in life. The *fourth* position, according to Harris, is a cause for hope (1967:48). The statement becomes, "**I'm OK - you're OK**". Whereas the first three positions are based on feelings, the fourth is based on faith, thought and action; 'not yet' religious possibilities are present here and can still be incorporated. Harris regards the fourth position as a decision, which is like a 'conversion experience' (1967:48).

Transactional Analysis is an instrument which could be enjoyed and appropriated by different age groups, therefore making an instrument to facilitate the growth of R.I.B. in young people.

A further source of growth and facilitation of R.I.B. in young people is the implementation of N.L.P.

11.5 Neurolinguistic Programming (N.L.P.)

In "Manage Your Self, Manage Your Life", McDermott & Shircore (1999:11) argue that we can exercise control over what happens *to* us and *around* us more than we would think possible, through the *choices we make in our thinking*. In our relationships, we can assume responsibility for our own actions and in so doing create a desirable 'state' to be in - rather than simply reacting and then blaming others for our own (unacceptable) behaviour. This echoed by author/therapist W Backus (1994) who asserts that through "misbelief therapy" one can alter unhelpful beliefs springing from faulty thinking patterns.

Even adolescents tend to get locked into patterns of thinking. At home they repeatedly hear messages, like 'elders are to be respected', (despite an uncle engaging in molestation), or 'women must not wear the pants in the home' (even if their father is a violent alcoholic). Certain "facts" heard over and over, become entrenched and skew a developing young person's view of self, life and humanity. N.L.P. is a refreshing tool to challenge defeating and destructive thought-patterns. It can provide ways of *cognitive reprogramming* by looking at their validity of thoughts in a new and creative way. This approach can be quite visual, which would make it attractive to young people, who sometimes engage in day dreaming anyway!

According to O'Connor, one way in which to alter the meaning of an experience is by employing the technique of *reframing* (2001:231). 'Reframing' is the changing the way you *perceive* an event, which will change the *meaning* of the event. When the meaning is altered, responses and behaviour then also change. For instance '*context reframing*' involves putting behaviour into a context where it will have value. Thus, if a young person is unhappy because they tend to be hyper-sensitive, the person listening can affirm the young person by saying, "You are probably very understanding when one of your friends are hurting" (2001:231). This changes it into a positive **context**. The second technique, according to O'Connor is '*content reframing*', which is used when a person sees their reaction to an event as a mistake. For example someone might be thinking, '*I feel bad when no one contacts me*', which could be reframed with positive self-talk: 'You have have too much self-esteem to take that sort of talk lying down' (2001:232). In this reframing technique the **content** becomes positive.

N.L.P. has the potential to help young people and their families become more positive and so improve their relationships and how they feel about who they are. This will then also benefit their behaviour. It is therefore compatible with the R.I.B. Approach.

11.6 The Enneagram

The Enneagram ('enneas' meaning nine in Greek) comprises nine personality types and represents a *journey into self*. Each personality is identified in a **negative** way, though it has **positive attributes** (Beesing, Nogosek & O'Leary, 1984:1ff) . The types are based on the human tendency to have certain

'compulsions' or 'avoidances' which *drive* people and so hinder the development of potential and authenticity. They are named as follows:

Type ONE avoids *anger*

Type TWO avoids *need*

Type THREE avoids *failure*

Type FOUR avoids *ordinariness*

Type FIVE avoids *emptiness*

Type SIX avoids *deviance*

Type SEVEN avoids *pain*

Type EIGHT avoids *weakness*

Type NINE avoids *conflict* (1984:4).

The Enneagramic model, initially used by Sufi Masters, seemed to have originated about 2000 years ago. The authors of *The Enneagram - A Journey Into Self Discovery*, became interested in looking at the model in the light of gospel values. In particular, P O' Leary sought to test its validity against his background of Ignatian Spirituality. He devised three stages used to examine each personality:

1. Discovering one's compulsion/'hidden sin'
2. Understanding its cause
3. Overcoming the compulsion (1984: 1 & 2).

The aim is to help people see themselves as in a mirror, particularly to discover images of personality distorted by basic attitudes about self. To identify and admit the chief 'compulsion' provides an opportunity (if the participant is willing), to address its negative influence and to look directly to God for

healing. This compulsion (or hidden sin) paralyses the attaining of one's God-given authentic self (1984:5 & 6).

According to Beesing et al, the purpose of discovering one's personality type is to subsequently *identify, acknowledge and overcome* the compulsion (1984:6). It is not an easy journey, as the compulsions (which in themselves were good qualities before being pushed to the extreme) serve to offer personal security. The journey involves *dying to self* and allowing God to bring 'redemption' into fallen nature.

The authors use Jesus Christ as the representative of all nine personality types in their perfect form (1984:50). In looking at Jesus, perfectly displaying the nine qualities in a positive way, one can learn to recognize the traps that each quality may hold when pushed to the point of weakness.

Reynolds (2007:X1), asserts that what you experience in early childhood, 'in concert with your biological and genetic heritage, affects your future development'. She goes on to say that 'even with the most healthy, supportive parents, a person will veil, suppress, deny and cloud parts of one's true self'. Thus the Enneagram is a worthwhile map in the discovery of the God-intended self. The Enneagram would be useful for helping young people to benefit in understanding how their behaviour, identity and relationships (R.I.B. components) are linked. It would assist them in being able to recognize distorted attitudes and gain self-understanding in who they really can be in Christ.

11.7 Therapists From Self-Psychology Whose Theories Resonate With The Complexity Of Relationships, Identity And Behaviour (R.I.B.).

G H Mead (who focused on the 'Socially Formed Self'), and H S Sullivan (who formed the 'Interpersonal Theory of Personality'), agree that we perceive ourselves in the responses and appraisals of others (Hamachek, 1992:88 & 89). Both have views that indicate that social interaction and relationships with others *affect, perhaps even shape*, one's self image. In the light of the complexity of the R.I.B. components, it can be seen in their theories that there is indeed an intricate interplay between relationships, identity and behaviour.

In Hamachek, Cooley asserts that positively social interaction will connect people together in a give-and-take network, where they get the opportunity to affirm each other. Negatively, an identity *solely* formed on the extrinsic opinion of others, has a good chance of being unstable (1992:88). The latter statement is supported by Rogers who believes the concepts of *positive regard* and *positive self-regard* direct behaviour (Meyer et al, 1996: 469). Human beings want to be respected and admired. Quoted in Meyer et al (1996:469) Schultz asserts that positive self-regard is closely associated with the need for positive regard from others and plays an important role in behaviour.

Maslow speaks of self-actualization, which cannot happen if *physiological* imperatives in the 'hierarchy of needs' are not met, because the lack of basic needs threatens survival(1996:444). According to Maslow, one of the reasons that self-actualization does not always occur, is because of a lack of knowledge

and self-insight. Both Rogers and Maslow are in agreement that *fulfilment* is dependent on fundamental requirements (even if different for them) that first need to be in place. Rogers and Maslow concur also on the concept of wholeness of the person. Rogers points out that there must be *congruence* in a person's behaviour so that authentic and healthy living may follow. Although from a different vantage point, Maslow too approaches the human being holistically: the fulfilment of physiological needs leads to the possibility of further fulfilment. Rogers has at the core of his theory, the 'fully-functioning person' (Hamachek, 1992:92). His fundamental view is that humankind is humanistic-phenomenological. In humanistic terms he emphasises the study of an individual as a *whole*, while in line with the phenomenological field, he focuses on the individual's subjective world and the view they have of themselves (Meyer et al, 1996:630).

In Hamachek, Rogers and Seeman state that 'high levels of self congruence are associated with psychological health (1992:28). Rogers describes *congruence* as being the state that aids people to be more authentic in relationships and communication. He asserts that an "*actualizing tendency*" refers to a healthy or congruent person, 'whose self - concept and actual potential correspond'. Thus, a healthy self - esteem influences relationships and enhances personal satisfaction (Meyer et al, 1997:468). According to Maslow, the tendency to 'self-actualize' is the motive beneath all human behaviour - based on the gratification of hierarchically arranged needs.

Also intent on achieving self-realization in attaining a fulfilling life, Alfred Adler focused on a 'Life Plan' or a 'Life Style'. He believed that the

consciousness is the centre of the personality. He described humans as 'self-conscious individuals capable of planning and guiding actions with full awareness of their meaning for self-realization'. He asserted that we can 'choose to be victims or masters'. To achieve goals or to compensate for defects, people needed to apply 'different lifestyles' to deal with different goals (Hamachek,1992:89). This echoes the Personal Construct Theory of George Kelly, who believed that like a scientist determining a course of action, human beings can be in control of what they want and where they want to go by making the right choices (Meyer et al, 1997:497).

Conversely, Karen Horney had unique views; her point of departure is rooted in a socially reactionary idea. She posed the idea of 'Moving Toward, Against or Away From' people. Her ideas sprang from the concept of basic anxiety. She argues that a combination of experiences can predispose a person to adopt strategies of adjustment to satisfy a neurotic need growing from disturbed human relationships: These are neurotic needs because they are irrational as solutions. Satisfaction is therefore seldom felt because the needs are unrealistic and self-defeating (Hamachek, 1992, 90-92). In the light of R.I.B. it makes sense that unrealistic and self-defeating needs must strain a relationship, not aid the healthy development of identity and adversely affect behaviour. There must therefore be a willing conscious effort to become aware of forces driving people away or against others in order to acquire wholeness in the areas of R.I.B.

11.8 R.I.B. From A Spiritual Angle

L Crabb addresses the aspects of the R.I.B. Model from a Christian perspective. In terms of identity, he argues, we are fallen people. In this capacity we are looking for satisfaction through our own efforts and we carry the '*infection of demandingness*' (which affects identity formation) within us (1989:137). We must learn to evaluate the things we *do and say* (pertaining to behaviour) as we *interact* (pertaining to relationships) with people to see where the 'disease of demandingness' has spread ... without becoming consumed with morbid introspection (1989:155). This honest evaluation is necessary too, for a blessed and balanced interplay between the R.I.B. elements.

When H Nouwen (1994:19) advocates the Christian way as a source of healing the self, he suggests that both the mystical and the revolutionary aspects of faith that Jesus portrayed are relevant. He says, "the mystic ... in self reflection will discover the roots of a sick society. "... the revolutionary ... in the midst of his struggle for a new world ... will find he is also fighting his own reactionary emotions and false ambitions.

Jesus was a revolutionary, who did not become an extremist, since he did not offer an ideology, but Himself. He was a mystic, who did not use his intimate relationship with God to avoid the social evils of his time, but shocked his milieu to the point of being executed as a rebel. In this sense he also remains for nuclear [man] the way to liberation and freedom (1994:19)." Young people too, are idealistic and when guided creatively, may discover the eternal way of Jesus who himself reflected a complex (but attainable) R.I.B. interplay of

relationship, identity and behaviour. Jesus said, "I have come so that you may have life... abundantly..." (Jn10:10).

W Rice, says, "... the youth ministry I do is focused primarily on helping parents. I believe that the more you help parents, the more you help kids. Truth is, you help them in a more effective way. Helping parents is the best possible youth ministry that anyone can do ..." Rice reports that "Generation 2 Generation" the seminar he offers parents, focuses on helping parents pass their faith on to their kids. He says, " I've learned over the years that most Christian parents *judge themselves* not by whether or not their kids have found a career, or a spouse, but *by whether or not they have found a faith that will keep them in touch with God*" (www.waynerice.com).

This is further highlighted in an excerpt about adolescent spiritual development from [values.](#)

[9www.mc.maricopa.edu/dept/d46/psy/dev/Spring01/Spirituality/](http://www.mc.maricopa.edu/dept/d46/psy/dev/Spring01/Spirituality/)

[adolescence.html](#): "Although Adolescence is the stage, according to Fowler (a theologian who was instrumental in the development of "faith stages"), in which spirituality truly begins to 'form the basis for spiritual identity and outlook', this does not truly begin to flourish until Early Adulthood". This is because a teenager, although able to evaluate contradictory stories and think in abstracts, is still largely under the control of his/her parents. This along with views held by peers have a strong influence on an adolescent's world view in regards to spirituality. This usually means that an adolescent's development in this area is largely constricted by these spheres of influence, and any change is more likely to be within family and cultural confines.

This changes drastically about the time an individual leaves home, usually in the Youth or Early Adulthood stages. At this time, the individual slowly loses faith in the "imaginary audience", the belief that everyone is watching his/her choices and judging them for them. They no longer feel obligated to hold on to their parents' beliefs, or go to their parents' place of worship. It is largely up to them as to how they decide to spend their Sunday morning". Thus it would facilitate the spiritual journey of young people by encouraging them to evaluate their faith and struggles through candid verbal expression. Communication in a relaxed atmosphere can be conducive to adolescents exploring issues. Sometimes almost obvious, but often unexpressed questions can be a catalyst for this.

In "Conversation questions for the EL classroom" (iteslj.org/questions/) such discussion questions may include:

- What do you think parents can do to help teenagers avoid depression?
- What is the most important thing a parent can do for a teenager?
- Do you know any good role models for teenagers?
- Do you know any teenagers who don't act like other teens? Why do you think they act differently?

Ultimately the real answer to the struggle of young people with the successful integration of the various aspects of body, mind, spirit (and other parts of their lives) must lie in the discovery of Christian growth and faith. R Foster, contemplative author of "Celebration of Discipline" (1978) emphasizes that 'the needed change within us is God's work, not ours ... the demand is for an *inside job*, and only God can work from the inside ... inner righteousness is a gift ... a grace given by God'

11.9 The Generation of the New Millenium

11.9.1 Introduction

The millenial generation, according to American demographers, is the category of young people that will graduate high school in the new millenium. On the web site tomorrowtoday.biz the millenial generation (the adolescents of the present who were born after 1990 for South Africa), is discussed. These young people have no personal memory of Apartheid (<http://tomorrowtoday.biz/mindthegap/thesismasters>).

11.9.2 The Milieu in Which the Millenial Generation Finds Itself

According to the article, these young people have an attitude of wanting 'to make the world a better place'. These are young people caught up in an artificial and fast-paced world of irresistible technology. It makes sense that despite the availability of many advanced gadgets like Play Stations, DVDs, cellular telephones, iPods, MP4 Players and much more, today's young people *would want to escape some of the hype and rush of the current age*. In the article it is pointed out that young people *'have in their homes more raw data processing power than most nations have ever had* (www.tomorrowtoday.showbiz). This must impact on their relationships, identity and behaviour; thirty years ago, television only emerged in South Africa and a telephone operator still assisted one in rural areas.

Characteristics given in the article to describe the millennial generation, supports the need to *return to wholesome living* ("Behaviour" in R.I.B.). These young people are described as tolerant, caring, honest, balanced, independent, optimistic and clean cut (concurrent with the "Identity" in R.I.B.). Family, friends and the environment matter to them; they dislike unbalanced lifestyles and ostentation (www.tomorrowtoday.biz). Child abuse and child safety have become topical issues for the millennial generation (the "Relationship" in R.I.B.).

11.9.3 The Battle Between Good And Evil - A Reality For The Millennial Generation

Nevertheless, the researcher of this study observes that a substantial number of young people in a local church youth group (most of the young people being from the millennial generation), *do not want* intimate face-to-face relationships, but would rather communicate impersonally on MXit. These young people seem to lack empathy, the ability to concentrate for long and they give little of themselves. During worship there is a tendency to jump up and down, irrespective of the mood of the song. These are probably typical characteristics of an adolescent, but in this group (more than twenty young people) these traits are excessive. How does this fit in with the supposed typical positive 'millennial trademarks' mentioned earlier?

The current trend for young people to engage in MXit, (a cell phone chatroom set-up), is one of the most prevalent modes of relating. In an article in Readers Digest by Templeton, (2007:30-32), it is clear that this kind of communication is very popular: "Herman Heunis, (a Stellenbosch University graduate), masterminded MXit, which was launched in South Africa in May 2005 by MXit Lifestyle PTY Ltd. It is said to currently have 3,9 million

subscribers and it is estimated that between 9 000 and 12 000 newcomers sign up for MXit every day". Positively, it is inexpensive and combats loneliness; should someone feel suicidal, a participating friend may pick this up in the conversation and respond to the situation timeously by informing an adult.

However, if this becomes the habitual mode of communication, it must have a specific kind of influence on how young people conduct their relationships. For instance, if they get into the habit of 'cyber-conversation', instead of talking face to face, this could have damaging relating, emotional and relational (R.I.B.-related) consequences. Young people are glued to their cellular phones on MXit or are sending SMSes in any conceivable situation. Negatively, they expose themselves to abuse, to stalkers and even to serial killers, when they are careless with whom they invite on to MXit. As a parent, the researcher of this study has made a decision to acquire Mxit herself, in order to be in touch with the world in which her adolescent children function.

Hashiefa Ajam reports (in *The Independent* Saturday 2 Aug 2008:3) on the defamatory lists posted on the MXit chatline used by adolescents: "Some [lists] are harmless, while others such as the "slut list" and "bastard list" maliciously shame boys and girls in Durban".

Mary MacGregor-Frew (Mxit spokesperson), says that users could be banned - but if they are - they could just buy another SIM card, change their user name and continue with their activity. Her advice is to report it to the police and to open a case ... 'then we will assist in every way possible to bring these transgressors in line'.

One can pose the question as to what these young people perceive their identity to be if they need to defame others. In terms of R.I.B. in this context, the interplay between relationship, identity and behaviour could spiral into a distorted sense of self and skewed social interaction. This may lead to insecurity in young people who then opt tend to hide behind technological smokescreens instead of honestly facing their feelings.

11.9.4 Role Models, Superheroes and Immortality

In terms of role models in this generation, someone like Nelson Mandela is admired, but the 'icons' are generally celebrities instead of traditional heroes. Most celebrities in this generation actively promote a destructive lifestyle, and tell young people *not to follow* their example. Yet these are the people who gain headlines and the admiration of today's youth. Celebrities are famous for *being popular* and not for 'heroic' acts of intrinsic value (tomorrowtoday.biz).

Quoted in the article website article on the Millennial Generation (www.tomorrowtoday.showbiz) Strauss & Howe state that the superheroes of this generation are the 'Power Rangers'. These entities are skilled at martial arts and in using weapons. Power Rangers are 'nurtured to succeed against great odds' and their motto is "The Power of Teamwork Overcomes All". Whether young people truly believe this and use it to create positive outcomes, remains debatable, but certainly peers influence one another in engaging in 'what everyone is doing'.

Young people need guidance to find a reason for being and need Christian role models to be shown alternative ways of acquiring abundant life. (Jn 10:10). The

words of Christian author Henri Nouwen (1994:41) ring true: "The Christian leader is ... called to help others to affirm [the] great news [of redemption through Jesus Christ] and to make visible in daily events that behind the dirty curtain of our painful symptoms there is something to be seen in the face of Him in whose image we are shaped ... for a convulsive generation ... break through the vicious circle of immediate needs asking for immediate satisfaction ... direct the eyes of those who want to look beyond their impulses and steer their erratic energy into creative channels".

What is it that young people are looking for? Nouwen provides some answers in his writing about the human predicament (1979:3ff). He refers to psycho-historian R J Lifton, who describes what he calls 'nuclear man' to be characterized by:

- historical dislocation
- a fragmented ideology
- a search for immortality (1979:7 & 8).

Nouwen uses the example of a man called Peter, who is dislocated in his his world and who is confused about his life. Peter is representative of many people in this day and age: people who have become "caught in the present *without meaningful connections* with his past or future"(1979:4). Nouwen also focuses on the issue of "nuclear [man] who is searching for new ways to be immortal" (1979:13).

A particular search for meaning and a need to be in control of the (seemingly out-of-control) cosmos seems to be experienced by some in the current generation. There is apparently more frequent engagement in dangerous and deviant behaviour, according to what is reported in media. This behaviour

seems to point to the desire for bigger and and better thrills. Nouwen says of the modern human being, 'Even to the most bizarre suggestions [he] says: 'Why not? Why not try something I never tried? Why not have a new experience, good or bad?' ' (1979:4). For some, daring behaviour seems to stimulate the identity and attract admiration in certain peer relationships.

11.9.5 The Dark Side of The Millenial Generation

In writing about the strangulation of a seventeen-year-old Pretoria male, a Staff Reporter from The Independent Saturday (2008:3) informs readers about a 'deadly game played by teenagers which involves asphixiating themselves to achieve a sense of euphoria'. Experts have warned that in the game, 'oxygen to the brain is cut off through strangulation with a rope to achieve a euphoric state and believe that the "game" is surging in popularity in South Africa'.

In Woodbridge et al, Gous describes psychopathology as the *study of behaviour that not considered normal*. 'It is the opposite of the healthy or normal behaviour of a healthy and normal person' (1998:172). The mistaken appropriation of seemingly correct spiritual solutions sometimes leads to untold tragedy as was the case in the lives of three young people (20, 21 and 26-years old), who brutally murdered their parents. In July 2008, the headlines of The Independent on Saturday read, "Death threats terrorized mom and dad, but their kids were THE EVIL WITHIN".

Thursday 24 July: "Durban brother and sister Hardus(20) and Nicolette(26), who made a brief court appearance yesterday charged with the murder of

their parents, had been part of a religious sect and had been influenced by Nicolette's boy friend Matthew Naidoo (21) who claimed that he was 'God's Messenger'.

Saturday 26 July: "... made previous attempts to murder them, including spiking Mr Lotter's drink with poison. Before the murders, the Lotters had received several death threats that contained messages from the Bible. Johan Lotter had hired a private eye, approached the police for assistance and laid charges of intimidation ... The private investigator ... said, 'I didn't believe it would happen ... It was the worst case I have ever worked on. All the time the enemy was in the house ...' 'The murdered couple's priority was their children's safety ... The event caused a tremendous shock at Grosvenor Girls' High, where Mrs Lotter was a well-loved teacher.'

Hardus and Nicolette beat each other up to corroborate their tales of being attacked. Their original plan was to inject air into Mrs Lotter's veins to induce a heart attack. This did not work, so she was stabbed several times, Mr Lotter was hit with a plank while he was asleep. When he woke up, he was strangled with the television cord that had been cut off.

Saturday 1 October: '...a policeman said that the crime outraged the community'.

How do these reports reflect the (dark side of the) complex interplay of the components of R.I.B.? The point of departure of the above-mentioned young people is one of psychological and spiritual disturbance. Nicolette and Hardus Lotter were entangled in a relationship with cult leader Matthew Naidoo in such a way that they were led to believe that their proposed horrific actions towards their parents were of divine origin. This is evidence of spiritual

confusion. They seemed to identify themselves as obedient individuals, to the representative of a Higher Power who personified Spiritual Truth. Their behaviour, bizarre and sick to outsiders seemed justified by their conviction to act upon this instruction by which they were blinded.

In Hugo (nd:7), reference is made to Erikson's study of M Luther as 'an adolescent suffering from an identity crisis'. Erikson imagined Luther to be 'a highly confused person who had an inner battle about death'. Concurrently Hugo refers to Kierkegaard who described Luther's faith as 'confusion'. Both authors notice that Luther's healing comes in the form of the ideology developed in Luther's life (Hugo, nd:7).

In terms of the young people who murdered their parents, there is *also* evidence of great confusion. One may ask what the actual factors are that led to the distorted identities, relationship and pathological behaviour in these young people. Hugo writes about the rebellious child who 'breaks the rules that he finds too limiting ... to acquiesce would trap him ... would lose his fragile sense of self ... in adulthood ... if his wounds are deep ... will become an outcast or criminal' (nd:11,12). In discussing adolescent spirituality Hugo asserts that in the occurrence of a sudden tragedy a faith crisis can be triggered. He points out that such a crisis will be less likely if the 'parents have a healthy image of God and a healthy relationship with the adolescent'(nd:12). What was the nature of the true nature of relationship of the young people and their parents in the above newspaper reports?

In the section below, a biblical example of a parent-son-sibling relationship from Genesis 37 will be explored.

12 Adolescence In Genesis In the Light Of The R.I.B. Process

12.1. *Joseph: the Technicolor Character in Genesis*

12.1.1 Introduction

Kizziar & Hagerdom (1979:6) note that the quest for authenticity involves 'freeing ourselves from things that are *not us*'. Joseph, the favoured (excessively-doted-on) seventeen-year-old son of Jacob in Genesis 37, went on a life journey (partially initiated by his brothers' jealousy) in order to find himself. In the process, he went through changes in relationship, identity and behaviour: R.I.B. He *changed* in the way he related (Gen 45:2&4) *matured* in his identity (Gen 45:5) and *altered* his behaviour (Gen 45:11).

12.2 The Human Vacuum

The French Theologian Blaise Pascal, once said that we all have a "God-shaped vacuum" that we try to fill with many things if God has not got full possession of our beings. This seems to be the cry in many a young heart; the desire to find existential meaning may put self on the throne in the 'God-shaped vacuum'. Joseph, the adolescent character from Genesis in the Old Testament seemed to be trying to fill the God-space in himself, *with the importance attached to himself*.

The desire for fulfilment was also in the hearts of Joseph's jealous brothers (Gen 37:11), but was sought in a deviant fashion. To rid themselves of the 'obstacle' that prevented their favour and approval in their father's eyes, they

engaged in twisted behaviour and *so/d* their brother, after initially wanting to *take his life*. Joseph did not help his own situation: in bearing tales about his brothers (sons of Bilhah and Zilpah), and in boastfully and inappropriately wearing his special coat. In clumsily sharing his elaborate dreams (37:1-11), he alienated his brothers. They were so jealous of him that they plotted to take his life (Gen 37: 22).

This alienation is emphasized by Von Rad (1972:350) who refers to the origin of dissension between Joseph and his brothers in verses 1 & 2: "... helped his brothers in shepherding the flocks .. and by tale-bearing brought on himself his brothers' hate" (1972:350). The antipathy felt towards Joseph, is compounded by *two other reasons* for the brothers' hate (37:3). "*When his brothers saw that their father loved him more than any of them, they hated him and could not speak a kind word to him*" (Gen 37:4). A distorted R.I.B. pattern was seen in the young Joseph: his **identity** became *inflated*, his **relationships** with his siblings became *unsatisfying* and his **behaviour** somewhat *superior*.

His brothers, who plotted to kill him, were also deviant in their behaviour. (Gen 37: 18-20). Yet although there was group pressure, Reuben and Judah reached within towards their consciences: "Reuben ... tried to rescue him," "Let's not take his life". Judah avoided the murder by suggesting that they sell him instead (Gen 37:26 & 27). In Gen 42: 22, Reuben said, 'Didn't I tell you not to sin against the boy? ... now we must give an accounting for his blood'. It took some years of experience and self-examination for Joseph and his brothers to gain insight into their deeper selves.

12.3 Johari's Window: an instrument that could help to facilitate integration of the R.I.B. Components.

In the above accounts the young Joseph and his brothers did not always seem to have a perception of who they really were and whom they were meant to be. The wickedness of the human heart overshadowed their better judgement.

For any person, to acquire a God-directed set of relationships, identity and behaviour, self-examination and a yielding to God needs to occur. (cf Psalm 139:23 & 24).

The concept of Johari's Window, quoted in the Western Transvaal LIFE LINE Manual (1990) is a concept coined by Joe Luft & Harry Ingham in 1955. It is an instrument that may be used in the Christian development of the R.I.B. process. This analytical formula explains that our lives or selves are made up of 4 windows. The size of each 'window' depends on how much is revealed at a given time:

- Window 1: One part of us is *known to ourselves AND known to others*
- Window 2: Another is *known to ourselves BUT NOT TO OTHERS*
- Window 3: A third part is *known to others BUT NOT TO OURSELVES*
- Window 4: An area is *unknown to ourselves AND unknown to others.*

The assumption is that ONLY GOD KNOWS THE BLIND SIDE. The aim is to grow in our 'dark areas' towards the light. This will result in greater freedom, as a result of willingness to be more transparent.

Used with Jesus Christ as the centre of redemption, employing Johari's Window may help to facilitate the healthy formation of R.I.B. in young people. In the R.I.B. Approach, the aim is also to acquire authenticity and congruence.

It would thus be beneficial when the complex interplay of the R.I.B components are Holy Spirit-directed. In the article 'Hot Topic' Horning quotes lecturer Johannes Smit in answer to the question under discussion "Are we experiencing a spiritual crisis?" He says, 'We need to foster an *engaged, life-integrating* spirituality that recognizes the diversity of our world ...' This implies acceptance of others and of ourselves. It also implies that we need to be courageous enough to *look honestly* at our **less attractive** inner self.

12.4 A Way Forward For Healthier R.I.B. Formation In Families

Parents and young people need to attempt to learn to consciously create different thoughts and situations. This could help to lead to healthier, more empowered behaviour, and more wholesome relationships for all involved. With determination young people could gain insight into the various 'incongruent' ways they and their peers behave. They can learn that choices can be made, for instance if someone tends to be moody, they may attempt to consciously try and behave differently, or 'explain' their shortcomings to their family so that there is more harmony at home.

In a parenting article on Sons and Mothers, Hawthorne quotes Anne Cawood author of "Teenagers Need Boundaries": 'Boys and girls need to be treated exactly the same as girls - all human beings need ... to be loved unconditionally, to be affirmed and to have their feelings validated'. Hawthorne quotes author

Margaret Fourie, from her book "Positive Parenting": '... Discipline and punishment are two different things. Discipline involves encouraging the desire to do the right thing, and has an overtone of understanding *why* as well as *what* ... should never involve penalties that hurt, damage, demean, insult or humiliate. Wilful disobedience should always be dealt with, but in a constructive way that will encourage obedience in the future rather than creating angry feelings that can become rebellion later'.

12.5 Conclusion

The value of having explored and of suggesting the emplementation of the R.I.B. Approach has been worthwhile for the researcher of this study. The researcher believes that the young people of the New Millenium (with support) will be able to know a meaningful life in Christ, in spite of immense challenges during this time in human history.

In Chapter 4, the aim wil be to further examine the *three R.I.B. areas* in the lives of young people from 11 - 18 years. In particular I will attempt to address parents, educators and young people, with a view to offer information and guidance. The chapter will also be discussed in the light of Schoeman's psycho-educational programme.

In the next Chapter(3) the empirical finds of this study will be presented.

CHAPTER THREE:

EMPIRICAL RESEARCH

1. Approach To Research:

The following empirical research methods were employed:

(i) Inductive reasoning with reference to Grade 6-12 females from School A.

The data collection method was a (medium control) survey done at a girls' school in the form of a questionnaire. The type comprised a combination of numerical and textual data (Mouton:2001:146).

Interviews were held over the period of a year or more. Written reflections were made by subjects. Report snippets were used for content analysis.

(iii) The use of 'participatory research' involved the subjects of research.

- Both qualitative and quantitative methods with the emphasis on inductive analysis (Mouton,2001:150) were employed to gain understanding and insight into the lifeworld of participants.
- Research was done in the classrooms/school

- Semi-structured interviews and documents were used to obtain information, with consent.
- Stories were shared in verbal and in written form
- Descriptive and inferential statistics in tabulation format were used (Mouton, 2001:153)

2. Instruments Of Research Used And Evaluation Thereof:

A survey, interviews and report snippets were drawn on.

(a) Survey:

A survey was done by way of a questionnaire and observations describing the data captured were made. The survey was developed with issues encountered in counselling sessions in mind. The categories that subjects were asked to choose from, involved the recurrent topics raised when problems arose and intervention was called for.

The above form was designed with the issues in mind that young people periodically raised with me in counselling situations at the school where I was involved for seven years.

Sampling design: During 2006, questionnaires were issued, with consent, to learners from Grades 6-12 at a girls school ("School A").

An example of the questionnaire is shown below. See addenda for further tables used. For data collection a questionnaire was designed and developed around the apparant of the young people dealt with by the researcher. over a period of several years.

The questionnaire was *deliberately designed in adolescent jargon* and handed to 19 classes in total. Grade 6 and 7 comprised two classes per grade, whilst Grade 8-12 had three classes for each grade. Teachers received enough forms for each grade and were given an explanatory note as to issuing of questionnaires and collection thereof. One head teacher organized it, after researcher received permission from the headmaster.

The learners are female, from varied Cultures. Roughly, 60% are black Xhosa speakers, 25% white, a number 15% Indian (Muslim & Hindu), Coloured, Ghanaian and Filipino and so forth.

Questionnaires were collated in sections and column; first in one class per grade, then in an entire grade, then grade 6-7; 8-12; then 6-12. The meta-theory of the survey could be termed 'realistic' (Mouton 2001:141)

(b) Interviews And Reports

The method of content analysis of letters, reflections and reports from clients interviewed, along with retroductive reasoning was used. (Mouton, 2001:164)

(c) Snippets from Counselling Scenarios

From many reports collected over time, snippets were selected in the attempt to establish recurring patterns of difficulties experienced by the young people counselled by the researcher of this study.

(i) Shortcomings/sources of error (Mouton,2001:124)

- Some of the wording may not have not have been clearly understood by younger adolescents e.g. 'spirituality' in B4 on questionnaire. The word 'feel' may be have been helpful to use also in section A on 'How I FEEL about relationships'.
- When the questionnaire was filled in, there were several absentees; this may have influenced the overall outcome.
- There is space for human error: learners may have made mistakes or may even have left out responses purposely, thus influencing the final result.

(ii) Strengths of Data Collection And Empirical Research Done:

- The subjects trusted the researcher of this study more than an outsider, as she was the school Counsellor. As a result they would have been more willing to be honest.
- It was valuable to be in the actual field of research and beneficial to have available information on file collected over some years.
- The learners were given an opportunity to gain insight into themselves by considering the points in the questionnaire. When there is an awareness there is room for growth.

2.1 Example Of Questionnaire

**Please help Auntie Joani with her Counselling Research.
Answer the following questions HONESTLY / QUICKLY /
ANONYMOUSLY.**

Please circle correct age:10/11/ 12/ 13/ 14/ 15/ 16/ 17/ 18/ 19/older

A. CIRCLE only ONE in each row which *describes you most*

☐☐☐ MY RELATIONSHIPS / SOCIAL CONNECTIONS ☐☐☐

<i>Awesome(AW)</i> (extra cool)	<i>Good(G)</i> (cool)	<i>Average(A)</i> (OK)	<i>Need Work(NW)</i> (sweat required)	<i>Poor(P)</i> (suck)			
# With my friends ('Dudes' my age)			AW	G	A	NW	P
# With Myself ('Me')			AW	G	A	NW	P
# With my Educators / Coaches ('Brain & Body Trainers')			AW	G	A	NW	P
# With my parent(s) / Guardian(s) ('Domestic Government')			AW	G	A	NW	P
# With World/people in General ('The jungle out there')			AW	G	A	NW	P

B.

1. UNDERLINE THE CORRECT ONE:

I LIVE WITH: My Mom&Dad / Mom / Dad/ Other Relative(s)/ Other: ____

2. UNDERLINE THE CORRECT ONE(S)

MY PARENTS are / were

Divorced / Married / Separated / Never Married / Died (Mom / Dad / Both)

3. UNDERLINE THE ONE(S) YOU FIND TO BE TRUE

IN MY HOME / CULTURE

Elders only, are respected / Everyone is respected / No one really respects the other / Children and elders have different levels of respect

4. UNDERLINE THE ONE YOU RELATE TO MOST

FAITH / BELIEVING IN GOD/ SPIRITUALITY IS :

Quite an important part of my life / Not all that important / Non-existent / A very important part of my life

5. UNDERLINE THE ONE THAT SUITS YOU BEST

IN A GROUP OF KIDS MY AGE I FEEL...

Very natural / Very uncomfortable / A mixture of good and bad

6. UNDERLINE THE ONE THAT YOU FIND TO BE TRUE - I FEEL: Good about myself / Bad about myself / A mixture of both / I am not sure

THANKYOU FOR HELPING ME!

Summary of Grade Groups(see Addenda for more detail)

2.2 Grade 6 & 7

Combination of totals: *Grade 6, 7*, (early adolescence:11-14yrs - out of 69 learners)

Section A: Relationships

1. Relationships with **Dudes My Age:**

Awesome	38
Good	63
Average	26
Need Work	6
Poor	2

2. Relationship with **Myself:**

Awesome	45
Good	48
Need Work	10
Average	27
Poor	5

3. Relationship with **Educators:**

Awesome	12
Good	55
Average	51
Need Work	12
Poor	5

4. Relationship with **Parents:**

Awesome	51
Good	48
Average	23
Need Work	7
Poor	7

5. Relationship with **World:**

Awesome	10
Good	55
Average	50
Need Work	9
Poor	6

SECTION B: Grade 6&7- GENERAL DATA

1. I live with:

Mom & Dad	90
Mom	27
Dad	3
Other Relatives	10
Other	0
2. Parents were/are/have:	
Divorced	10
Married	77
Separated	7
Never married	13
Mom Died	8
Dad Died	7
Both Died	3
3. Respect in Home/Culture:	
Elders only	8
All	68
No-one	3
Different Levels	57
4. Faith:	
Quite NB	52
Not all that NB	9
Non-existent	1
Very NB	73
How I Feel in my Age Group:	
Very Natural	72
Very Uncomfortable	2
Mixed Good & Bad	57
How I Feel about me:	
Good	44
Bad	2
Mixed	41
Not Sure	28

Summary:

Section A: Relationships

1. The relationship with friends ('dudes') is on the whole good
2. Their relationships With Themselves almost equally awesome and good
3. Relating to Educators is both awesome and good on the whole
4. How they relate to their Parents is awesome and good
5. Relationship with the World is good and average

Section B: General Data

1. The learners live mainly with mom & dad, yet there are 27 single moms
2. A mixture of married, divorced, never married and so forth
3. Both 'all are respected' and 'differing levels of respect' had high scores
4. Faith is important to the majority
5. In own age group, feel mostly natural; quite a number feel mixed
6. 'How I feel about me' a positive mix; 28, however 'not sure'

Conclusion:

Section A: Relationships: These generally seem good

Section B: General Data: On the whole the group gave positive responses

2.3 Grade 8 & 9:

Grade 8&9 (171 learners - middle adolescence: 14-16yrs):

Section A: Relationships	
1. Relationship with Dudes my Age:	
Awesome	65
Good	73
Average	23
Need Work	8
Poor	2
2. Relationship with Myself	
Awesome	73
Good	60
Average	26
Need Work	6
Poor	5
3. Relationship With Educators:	
Awesome	6
Good	56
Average	83
Need Work	10
Poor	5
4. Relationship with Parents:	
Awesome	51
Good	65

Average	35
Need Work	15
Poor	4

5. Relationship with World:

Awesome	15
Good	60
Average	60
Need Work	18
Poor	7

SECTION B: GRADE 8&9 - GENERAL DATA

1. I live with

Mom and Dad	91
Mom	62
Dad	5
Other Relatives	12
Other	1

2. Parents are/were/ have

Divorced	18
Married	92
Separated	9
Never Married	35
Mom Died	3
Dad Died	9
Both Died	3

3. Respect in my Culture:

Elders Only	16
All	83
No-one	2
Different Levels	69

4. Faith:

Quite NB	65
Not All that NB	11
Non-existent	1
Very NB	94

5. How I Feel in my Age Group:

Very natural	88
Very Uncomfortable	6
Mixed Good & Bad	77

6. How I Feel about Myself:

Good	74
Bad	4
Mixed	67
Not Sure	26

Summary:

Section A: Relationships

1. With 'Dudes' the majority is awesome and good
2. With Myself, the result is positive
3. With Educators mainly average, but quite a number good
4. With Parents, mostly good
5. With Society, mostly good and average.

Section B: General Data

1. Most live with Mom and Dad, 62 single mothers
2. Mostly married, but 35 never married
3. Levels of respect for mostly everybody, yet 69 have varied levels for different ages
4. Faith is very important for the majority
5. Many feel natural in their own age group, while quite a number have mixed feelings
6. Most feel good about themselves, still, a substantial 26 are not sure how they feel

Conclusion:

Section A: responses mostly good; some average

Section B: A mixture of responses; the majority regard faith as vital

2.4 Grade 10-12:

Grade 10,11,12: 16-19 yrs (late adolescence)

SECTION A: RELATIONSHIPS

1. With Dudes my Age

Awesome	68
Good	110
Average	35
Need Work	7

Poor	1
2. With Myself	
Awesome	65
Good	90
Average	47
Need Work	18
Poor	2
3. With Educators:	
Awesome	17
Good	91
Average	93
Need Work	15
Poor	6
4. With Parents:	
Awesome	43
Good	96
Average	51
Need Work	25
Poor	7
5. With World:	
Awesome	21
Good	88
Average	88
Need Work	22
Poor	3

SECTION B: GENERAL DATA GRADE 10-12

1. I live with	
Mom & Dad	130
Mom	72
Dad	6
Other Relatives	12
Other	1
2. Parents are/were/ have	
Divorced	31
Married	138
Separated	6
Never Married	20
Mom Died	8
Dad Died	18
Both Died	1
3. Respect in my Home/Culture:	
Elders Only	11
All	93
None	9
Different Levels	98
4. Faith:	
Quite NB	111

Not All that NB	15
Non-existent	3
Very NB	92
5. How I feel in my Age Group:	
Very Natural	107
Very Uncomfortable	12
Mixed Good and Bad	101
6. How I Feel about Myself:	
Good	110
Bad	2
Mixed	86
Not Sure	22

Summary:

Section A: Relationships

1. With 'Dudes' majority good
2. With Myself, mostly good, but 18 need to work on this
3. With Educators, The 'good' and 'average' scores are similar
4. With Parents, the majority are good, but 25 need to work on this relationship
5. With the World, good and average both yield 88

Section B: General Data:

1. Learners mostly live with Mom and dad, yet single Moms total 72
2. Majority of parents married
3. All are respected (93), while 98 feel there are differing levels
4. Majority find Faith *quite important*, alongside a similar response to *very important*
5. Most feel natural in a group, a total of 86 feel mixed
6. About self, most feel good, but 22 are unsure

Conclusion:

Section A: Mostly responses of average and good

Section B: A mixture of responses: Faith is important

2.5 CAPTURING OF DATA IN ALL THE GRADES:

Grade 6-12:				
Category	Gr. 6,7	Gr. 8,9	Gr. 10,11,12	Total
SECTION A: RELATIONSHIPS				
1. With Dudes MyAge:				
Awesome	38	65	69	172
Good	63	73	110	246
Average	26	23	35	84
Need Work	6	8	7	21
Poor	2	2	1	5
2. With Myself:				
Awesome	45	73	65	185
Good	48	60	90	198
Average	27	26	47	100
Need Work	10	6	18	34
Poor	5	5	2	12
3. With Educators:				
Awesome	12	6	17	35
Good	55	56	91	202
Average	51	83	93	227
Need Work	12	10	15	37
Poor	5	5	6	16
4. With Parents:				
Awesome	51	51	43	145
Good	48	65	96	209
Average	23	35	51	109
Need Work	7	15	25	47
Poor	7	4	7	18
5. With the World:				
Awesome	10	15	21	46
Good	55	60	88	203
Average	50	60	88	198
Need Work	9	18	22	49
Poor	6	7	3	16
SECTION B: GENERAL DATA GRADE 6-12:				
Category	Gr. 6,7	Gr. 8,9	Gr. 10,11,12	Total
1. I Live With				
Mom and Dad	90	91	130	311
Mom	27	62	72	161
Dad	3	5	6	14
Other Rels	10	12	12	34
Other				2
2. Parents				

Divorced	10	18	31	59
Married	77	92	138	307
Separated	7	9	6	22
Never Marr	13	35	20	68
Mom Died	8	3	8	19
Dad Died	7	9	18	34
Both Died	3	3	1	7
3. Respect				
Elders Only	8	16	11	35
All	68	83	93	244
None	3	2	9	14
Diff Levels	57	69	98	224
4. Faith				
Quite NB	52	65	111	228
Not All That	9	11	15	35
Non-ex	1	1	3	5
Very NB	73	94	92	259
5. In a Group I Feel				
Very Natural	72	88	107	267
Uncomfortable	2	6	12	20
Mixture	57	77	101	235
6. About Me				
Good	44	74	110	192
Bad	2	4	2	8
Mixture	41	67	86	194
Not Sure	28	26	22	76

Summary:

Section A: Relationships

1. Dudes, good and awesome
2. With Myself: awesome and good similar
3. With Educators: good and average
4. With parents: mainly good
5. With world/society, Mainly good

Section B: General Data

1. 311 with Mom & Dad. 161 single moms
2. Majority married 307
3. Respect, all 244, yet varied levels: 224, 35 elders only
4. Faith quite or very important; for 40 not very or non-existent
- 5 In group own age; 267 natural and 235 a mix. 20 uncomfortable
6. How I feel about about me: equally good (194) and a mixture (194)

Conclusion:

Section A: Mostly affirmative responses

Section B: Alarming number of single Moms. Respect not clear. Faith important to most. Mostly feel natural or mixed feelings in a group. Feelings 'about me' are equal: generally good & mixed.

3. INTERVIEWS

The collection of information from 3 volunteers, occurred roughly over a school year. The first is in Grade 12, the second in Grade 10, and the third is in Grade 7. (*no real names used).

3.1 INTERVIEW ONE: WITH ARIANA

Based on Interview With Consenting Grade 12 Learner

In this interaction, which took the better part of a year, *Ariana (not her real name). shared her story in both written and verbal form.

ARIANA'S BACKGROUND

Ariana's mother seems to be a 'rageaholic'. Her father left them previously and they do not know where he is. There is little constructive communication with her mother. Usually a big eruption occurs when Ariana attempts to say her part. Thus communication gets stunted. This causes Ariana to get very anxious.

At our initial counselling encounter, she was suicidal. Some months previously, the house they live in practically burnt down; this still traumatizes Ariana (she cannot talk about the experience easily). In her own words: *"Sunday morning at 3am our lives changed. Our house caught fire. The horror is so deep that I still cry when I remember it. We were never the same again. I can still hear the screams of my family, glass exploding and the house just falling to pieces...have nightmares...when I wake up I can still smell the smoke...feel my flesh cooking"*

Her Mother refuses to have walls repainted. This makes Ariana feel depressed and trapped. Her mother also insists that she attends church with her, even though Ariana does not want to be there.

From conversations with me and from written scripts, Ariana reflects her personality and life-situation in several ways. She is a mature young woman, who has insight into her behaviour; in fact - she sometimes over-analyses herself. In the detailed reflection that she wrote, she comes across as realistic about her ambitions and does not expect to achieve the impossible. Ariana also realizes that she is extremely sensitive emotionally. She is ready to be committed to her matric year, not madly concerned about boyfriends.

Ariana is wounded by comments made at school/hostel and behaves in such a manner that others cannot see her struggle. The following snippets in her own words, illustrates this: *"..my early maturity separated me painfully from girls my age ... I taught myself to be confident... almost every guy I've talked to has told me I am 'perfect' - how can I be perfect for all of them?... I've learned to change myself when I want to - it's a mood kind of thing ... my being, personality and life are so complicated; the weird thing is that I love it (emphasis mine) - I love the fact that no-one truly knows who I am... I don't believe in false hope and I refuse to be naive... but, I can't handle all this stress..."*

At Hostel Ariana feels isolated and struggles to relate:

"... I can be surrounded by a sea of people but I am still alone ... growing into a futile existence. I can't relate to anyone ... I don't understand their language(Xhosa), jokes, comments People around me remind me that I am so

*different without actually having to say it ... I **need to** kick-start another part of myself that has been dormant ... can't seem to focus properly; I am so easily distracted. I **need to** throw myself into my work and achieve my goals with enthusiasm and discipline."*

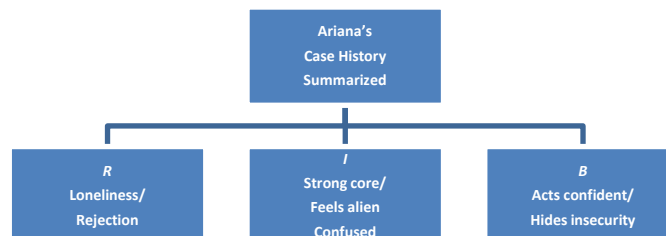
Along the way, Ariana meets a boy (and attempts to give the friendship a chance):

*"My boyfriend encourages me to laugh at myself... as someone who gets gets hurt easily from humiliation, I found it difficult... I was **amazed how honest I was** around him ... his matric farewell ... a memorable night ... I do stress myself over nothing."*

Ariana sums up her Spirituality:

*"My family weren't steady church people when I was young. In my short lifetime, I've been to many churches - with the same goal, to worship God. I have learnt to **respect every church** ... My mother got saved and invited us to her church. Attending the church with my mom and sisters **helped me to forget the fire**. I realized I was hiding from the feelings inside me ... **another feeling started** to develop ... of being brainwashed ... the church is strict; marriage only within the same church, narrow-mindedness and disrespect for other religions/churches. I believe if one feels convicted ... rectify the heart ... not someone dictating how your life should be. Some of the male members developed feelings for me ... they said it "couldn't be helped" ... preach to me about not having a boyfriend. I grew **angry and disgusted** ... noticed leniency shown to specific people who did things that would normally have been frowned*

upon. This distanced me from the congregation ... I grew bitter, depressed, angry and guilty ... would think about ways of killing myself."



FINAL OBSERVATION:

Over the counselling period, Ariana gained confidence and hope. She was also able to gain insight into why she tended to act and react, in certain ways. Ariana needed to be willing to embrace her differentness from others and to also to consciously think positively.

She is realistic about the fact that challenges will arise in the future and that there are still underlying hurts to work through. She learned that it is acceptable to be angry with her church set-up and was better able to accept the fallibility of human beings. Ariana became aware that she needs to stop analysing every detail of her life under a microscope, as it makes her anxious. Too much introspectivity could result in a stilted way of relating. By the end of our sessions together, Ariana was quite different: more hopeful, joyful and ready to face the future.

3.2 INTERVIEW TWO: WITH LUNGI

Based on Interviews With/Counselling Of Consenting Grade 7 Learner.

LUNGI'S BACKGROUND

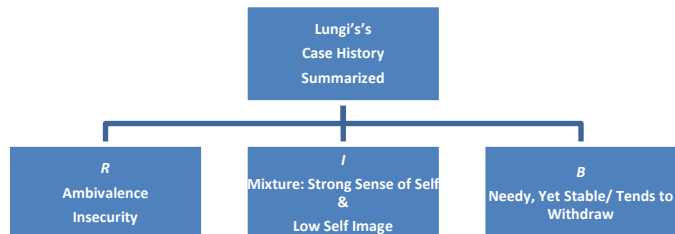
Lungi is a 14-year-old learner. A fairly serious young person, Lungi took responsibility for most things, such as for practical tasks at home and for impeccable behaviour, from a young age. She habitually bottled up feelings, did not know how to express emotions, and seriously contemplated suicide. She has felt like an outcast most of her life. Some of these shadows still hover over her.

In her own words, Lungi Shares: *"It seems like my parents had my whole life planned ... I could stand and walked at the same time ... I would be a successful, hard-working, perfect daughter - but they did not know what fate had in store for them..."*.

She stayed with her grandmother until the age of three, managed to get to know her Mom somewhat and goes on to report: *"... a new baby in the the picture, so she got the attention I never got"*.

Despite this, at the age of four Lungi remembers singing songs and mixing regularly with other children: *"Everyone knew me ..."* From the age of five, she became aware that something was missing. *"Parents took strolls with their children ... my parents were never there, or they were just too busy ... at the age of six, my parents forgot my birthday until that evening when they were watching the news and were fighting like mad; I started dreading to come*

home. On the first day of school they were fighting ... I decided to build a fence around this heart of mine; no-one could hurt me - if I could help it".



FINAL OBSERVATION:

By the time Lungi had reached Grade 7, she had a chronic weight problem, had taken an overdose and felt constantly miserable. With several sessions of crying and telling her story at length, she was able to see herself as a loved child of God, who had persevered and indeed had, succeeded in becoming a person of character. She is willing to continue to grapple with values and choices and to be more expressive of her emotions. By the end of Grade 7, Lungi often smiled and several of her marks had improved.

3.3 INTERVIEW THREE: WITH TESSIE

Based On An Interview With A Consenting Grade 10 Learner

(over 5 years, during counselling sessions, written excerpts and sharing).

TESSIE'S BACKGROUND:

Over a period of five years Tessie has come to me for counselling. It was evident from the beginning she was a troubled person. Strangely, we laughed a great deal in our sessions and I am astounded by this young woman's brutal honesty.

She lives with her mother and the two have an ongoing difficult relationship; she cannot wait to get away from home. I met once with her Mother at the school's request (after Tessie had run away and slept the night at the school premises). I could detect definite strain between the two. Being a single parent, (also with a 6-year-old son at the time) it was evident that she was struggling to keep the the boat financially afloat; (Tessie's former home - in a poor area - was so small she sat outside at a table trying to do homework, while noisy people constantly walked by).

Her Mom is strictly 'religious' and has difficulty in grasping her daughter's needs and sense of reasoning. Tessie is on a **spiritual search**, but grapples with the value of faith and has a particular fear of death. Yet, she is a remarkably insightful young person who has got herself into huge trouble and constantly attracts dangerous situations. She is more like a twenty-six-year-old than a

sixteen-year-old. She reminds me of a skilled driver who somehow keeps driving too close to the edge of the cliff; she knows it and wants to adjust, but finds herself uncontrollably drawn to the reckless behaviour.

The following are snippets from Tessie's own sharing: *"When I first started seeing Ms J at school ... I felt it would be very weird sharing my problems with ... an adult and she would **never understand a girl like me** ... there to **examine how mentally sick** I was. I was pleasantly **surprised** ... she was listening and looking at me...made me feel I was the **most precious person in the world**.*

*"At the tender age of twelve, I was **exposed to more than I could handle** - with older cousins. They watched pornography, drank alcohol ... sexual acts right before my eyes".*

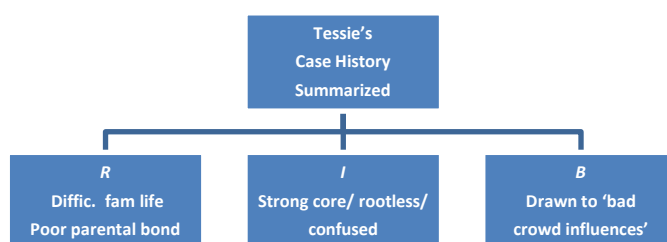
*"... made it through to Grade 7... a series of dramas occurred. I thought I was a lesbian; **at home not all was well** - my Mother a single parent with two children ... us living in a house full of tenants ... my father married to another woman ... we do not seem good enough for him. I started smoking and drinking ... took half of my school fees ... that weekend, the 'treat' was on me.*

*My mother demanded the receipt and I avoided the issue for about a week ... then I waited that day for the school gates to be locked ... stayed. Teachers came looking for me ... I was frozen; I **wished** someone would come and **rape and kill me** before the sun rose. But **but by God's grace** I was alive to see the next day. My mother was called in - after the incident **we were no closer**. After another incident, **rumours** spread ... I lied about a teacher... destroyed the support system I had, **by my own doing**".*

*"In Grade 9 my mother was **never called in**... was a 'good girl' ... but became a regular drinker and had a boyfriend of 24 ... gave him my virginity... never **felt such pain** ... entered the adult world and could **never turn back**. From that day*

I went from bed to bed ... had a 'sweet Daddy' of 34 ... careless ... no condoms ... risked my life in the process."

As School Counsellor, I was summoned one afternoon. Miraculously, Tessie had approached a teacher, who called me in the nick of time. We intervened and convinced her (in the midst of fervent inner prayer) to get out of the dangerous situation she was in. She subsequently responded and is trying to get back on track, again with genuine regret, gratitude and amazement at her own tendency to play with fire.



FINAL OBSERVATION:

Tessie's tale is heart-rending, yet she is an extremely brave and buoyant young woman. She has remarkably strong inner core, much potential and could be an asset in society. A concern is: will she be able to sustain her resolve to refrain from courting with dangerous situations?

She does have trusted elderly Grandmother, but after Grade 12, will be without ready guidance. Tessie experiences great confusion from time to time and is unable at that moment to be objective, hence the dangerous situations she gets into and the outrageous way she tends to behave.

4. Snippets from SCENARIOS ENCOUNTERED IN COUNSELLING SESSIONS

I have observed (in reports I have compiled over the past few years) unique patterns that occur in the lives of the girls I counseled each week at the local school.

(i) Much-Feared Father

Daughter dreads weekends, is in matric; has been champing to leave home for years. She is, however, *afraid to leave mother in this environment* - does a lot of protecting and inappropriate 'parenting'. Father gets very violent, lashes out and daughter intervenes

(ii) Both Parents Deceased

Matric girl, lost mother through illness, 3 months later, father killed in car accident. Father's sister laid claim to parent's house. - took key and fetched younger brother to stay with her, without discussion; girl distraught and doubly bereaved. She feels totally dislocated; former family life had not been smooth either.

(iii) Remarriage and Young Person's Suicide Attempt

Girl - 14 years old; mom remarried when she was 4yrs old. Little communication with mom, to whom she was close. Lack of relationship with step - father and step - siblings and step - grandparents. Does not fit in - attempted to slit

wrists; grandmother slapped her when this was discovered; only an aunt with whom to talk openly.

(iv) Bereavement/Family Tension

Girl, 14 years old, lost both parents in car accident. Stays with aunt with whom she is happy - has known her since early years. Other aunt wants her to come to her; is applying pressure - even went to court. Places great stress on child, who is not only bereaved, but anxious about aunt's interference.

(v) Problem Father-figure

Girl of 17 - struggles with Father, who is in 2nd marriage. Father is over 60, (i.e. also generation gap) and does not communicate with daughter, except through mom. Father grew up without father... Father shows indifference to school report - neither anger nor encouragement; devastating for girl. Daughter needs father's approval as "woman" emerging in life - gets none, has trust issues with men. Feels decidedly unwanted. Father drinks at times, stays out all night; has abused mom - jealous of minimal actions. Causes daughter embarrassment - she arrives late at school most days; great stress and has impact on school work.

(vi) Scenario - Does not fit in

Girl of 14 yrs - lives with divorced Mom, dad moved years ago. Girl discovered through a 'sister' she *never knew existed*, that own father is not her real father! Girl very angry, disillusioned, sad - not told by Mom. Latter not seem

overly - concerned. Girl is very depressed, threatens suicide, shakes visibly, not sure when Mom will leave and not return. Mom says go to Dad; in same breath don't go anywhere - a command. Child very burdened and pressured. How does this impact on her identity, relationships, personhood: R.I.P. Model?

(vii) Mother Resides Overseas

Lives with 'aunt'/nanny. Mom working overseas - Dad remarried; lives elsewhere. Girl is 16 - asks "What is my identity, who am I? What am I good at? Misses Mom terribly, but hides feelings - amazing she came for counseling! Admits to being aggressive, stalks out when thwarted, despises own attitude. Wants to change - does not want to tell friends about counseling.

(viii) Bereaved After Struggle To Cope With Mom.

Alcoholic Mom caused esp. older girl (16) to 'be' Mom for years. This young woman 'has had her fair share of shrinks'. Younger sister, 14, follows sister in everything; does not want to lead - trusts sister. Elder one not keen to talk to counselor; what's the point? Mom recently died - daughters unsure of own feelings, but loved their Mom anyway. Dad a stable person. Girls were previously in hostel - parents were separated; now home.

(ix) Search for Identity/Purpose/Life goal

Girl (16) hurting, no specific aim in life. Who am I? Does well because it is expected. Father an obstacle - mother abroad. No specific aim for career. Doesn't particularly want to be 'remembered' by people one day. Aggressive, wants to be different. Came to counseling of own accord - wants to change and 'find identity.'

(x) Communication Concern

Girl (15) experiences lack of concentration and motivation in school work. Finds she misses Mom who works out of town and is home at weekends, then exhausted, sometimes pre-occupied and stressed. Letter written from me to Mom at child's request, subsequently had a positive result; better communication now.

(xi) Attempted Overdose:

15 yr - old: attempted overdose of several painkillers; unsure why. After discussion, realizes is afraid of parents possibly divorcing - no direct communication with children re topic; 'conspiracy of silence?'

4.1 General Patterns Observed From The Above And From Generally Seeing Young People Over Several Years:

- ' Absent' fathers, although they live at home.
- Many single - parent moms: often struggle with boys in teen years; "give in"/turn a blind eye.
- Drinking and abuse from fathers in the main
- Lack of financial support from father mostly
- "Head" of home, but little emotional or financial support - lack of responsibility.
- Does the above tendency perpetuate trend for women to rather opt for single mothering - one mom volunteered as much to me.
- Frustrated learners: elders are to be respected - 'case closed'
- Communication often difficult or even non - existent
- Lack of integrated relationships
- Moms in their 30's or 40's: trend to 'make up' for lost time - study furiously/ work overseas - neglect kids; young kids care alone for siblings

(i) There are likely to be manifold implications for R.I.B. in young people from the above observations. Frequently absent parents cannot readily expect their children to yield to their influence and their authority. It is sincere interest and consistent nurturing that builds a young person's identity and grows the ability to form meaningful relationships. From unwillingness to communicate respectfully with their children, parents rob these young people of the opportunity to learn how to behave and function in society.

CHAPTER 4

EDU-PASTORAL GUIDELINES FOR PARENTS, TEACHERS AND YOUNG PEOPLE

1. Introduction:

From the survey, interviews and scenarios presented and discussed in Chapter Three, there is an indication that the family is in need of intervention, healing and guidance. Individuals must be made aware of each other's deeper needs and functioning in order to facilitate better relating. It is evident that there is the need to address the apparently inadequate insight into age-related development and family life as a complex system. In this regard, Schoeman's psycho-education programme may be considered as an instrument of intervention.

Schoeman (n.d.:98) asserts that *psycho-education* is an appropriate approach in which to evaluate the development of systems. In his discussion on psycho-education, Schoeman refers to Miller's structure of hierarchically ordered living systems. He compares Miller's '*levels*' with the complex human systems of individuals, groups, organizations and communities. He goes on to say that psycho-education may act as a 'preventative service' in that people may be effectively trained in the community in order to acquire skills through counselling and community training (nd:97).

This chapter will comprise brief discussion of and suggestions for the acquisition and the facilitation of healthy R.I.B. components in the lives of young people. These aspects will be presented (amongst others), with reference to W.J. Schoeman's psycho-education model, with the aim of informing, and equipping parents who play a crucial role in the development of young people entrusted to their care (n.d.:95ff).

1.1 The R.I.B. Approach As A Complimentary Approach For Psycho-Education.

According to Schoeman (n.d:95) psycho-education is 'directed at the prevention of mental problems and the development of human potential'. It aims to train individuals and groups so that more meaningful and goal-directed lives may be experienced. Alongside this, the R.I.B. Approach seeks to achieve integration and wholeness in relationships, identity and behaviour within the lives of young people. An important building block required in achieving a positive end result is thus the education of parents, young people and educators. There needs to be an understanding as to the effects of modes of communication, relating and behaviour on the development of young people. Young people themselves need to to glean self-knowledge to assist their own and their future development.

1.2 The R.I.B. Components And Their Individual Roles

1.2.1 "RELATIONSHIP"

In the Pocket Oxford Dictionary, it is defined as "tie of kindred". This suggests a closeness and a connectedness.

When young people have difficulties in family, work/school groups, friendships and so forth, it is often said, "We do not have a good *relationship*". The interaction in such situations then seems fragile and fragmented.

Relationships with *parents, teachers and peers* do not necessarily all have the same effect on young people's development. It is however, useful to see where the parent-educator-adolescent-relationships have overlapping features and where they could be integrated as core features, or borrowed to enrich another part. A strong bond between learner and educator may increase understanding between educator and parent, for instance. Similarly, a poor relationship with a parent, may influence how a young person experiences God who is also a symbolic parent.

1.2.2 "IDENTITY"

The South African Oxford School Dictionary explains identity as: "Who or what a person or thing is; distinctive character" (2002). To expand on the concept of identity, note the following little poem Hamacheck quotes from an unknown author:

JUST GO TO THE MIRROR AND LOOK AT YOURSELF
AND SEE WHAT THE REFLECTION HAS TO SAY;
FOR IT ISN'T YOUR FATHER OR MOTHER OR SPOUSE OR FRIEND
WHOSE JUDGMENT YOU MUST PASS.
THE PERSON WHOSE VERDICT COUNTS MOST IN YOUR LIFE
IS THE ONE STARING BACK FROM THE GLASS. (1992:3)

Identity comprises who I am and who I perceive myself to be. In the Ecosystemic Approach for instance, a person 'assigns meaning to everything he/she comes into contact with' (Meyer et al, 1997:561). Thus the interaction between a person's physiological, intra-personal, verbal and non-verbal functioning is important and forms part of other larger systems. According to Meyer et al, not only the interactions but also the interactional patterns are significant. This may for instance reveal who the 'black sheep' in the family is (1997: 564).

1.2.3"BEHAVIOUR"

The Oxford Advanced Learners' Dictionary gives the following simple but descriptive definition: To 'act in a particular way'. Human beings tend to *behave in a certain manner* towards people in a particular situation.

Depending on how someone is feeling or how a person perceives themselves, related behaviour will follow. This necessarily results in feedback loops (as described in the Ecosystemic Approach) which would then weave in and out of the R.I.B. components in turn, manifesting in a complex interplay. This interaction happens "between the parts of a whole, in which a phenomenon is considered the context of all completed circuits which are relevant to it" (Meyer et al 1996:558).

1.3 The R.I.B components: Relationships, Identity And Behaviour In The Lives Of Young People

Tournier makes a profound statement when he says, "It is far more interesting to understand one [man] thoroughly than to examine a hundred superficially" (1968: 21). By just taking a cursory glance at a human being, it will not reveal all

that constitutes the complexity of a person. It therefore requires patience and commitment to attempt to really know and understand *especially young people*, who are a construction of many mysterious facets. Psalm 139:14 echoes this: "... I am fearfully and wonderfully made; your works are wonderful O God ...". It is a complex network in which relationships, identity and personhood are meshed together.

The manner in which a young person *relates* to themselves, others and God, affects their *identity* and both affect their *behaviour*. Conversely, their *behaviour* affects their *identity* which affects their *relationships*. This complex interplay of aspects in turn have bearing on how the young person evolves in terms of lifestyle, personality and experience.

1.4A Metaphorical Description Of R.I.B.

In the human body ribs have the task of protecting vital organs, like the heart and the lungs. They take the impact of bumps in games and knocks in accidents. When a rib is broken, it is painful and may take long to heal. A broken rib may pierce a lung and so cause further damage or complication. Ribs heal over time and cannot simply be repaired with a cast or medication. Although they are strong and have a protective function, they are vulnerable to injury as well and can cause discomfort to the body. The complex R.I.B. package described in terms of the psychological and spiritual make up for young people, in this study, is equally vulnerable to injury. Healthy R.I.B. formation requires Christian guidance and support.

2. The *Significance Of R.I.B Within The Individual Person and Within The Family System*

2.1 The Family System: A Network

According to Santrock, quoted in Schoeman (nd:105), the family is 'a network of interacting individuals functioning as a system'. Schoeman also refers to Becky's organizational scheme of the family system that shows the possible reciprocal influences which marital relations, parenting and infant behaviour may have on each other (nd:105). A direct example entails the influence of a parent's influence on a child, whilst an example of indirect influence would be *how* the relationship between the spouses mediates the way a parent acts towards an infant (nd:105).

Even before birth, in the womb, human beings experience some form of relationship. Lake and Verney (1990:34), assert that "it is not surprising that there is an intimate connection between mother and baby in the womb and that they believe that in some mysterious way, the human embryo can remember and feel, even at the earliest stages of life. During this period, both parents play a role in the initial formation of a relationship with their future child".

It is "the ... task of the mother is to give the baby full recognition (which is the beginning of identity formation) and of becoming a good hostess for this amazing little guest" (Pytches 1990:37). The father also has a job - that of providing protection, lending support and promoting harmony in the environment (1990:40,41). The baby, too, has a task! The baby must "receive nurture and grow in basic trust" (1990:39). Once born, a young person is like a growing plant,

exposed to the elements; he/she is influenced in negative or positive ways by the relationships they continually encounter (which in turn determines a behaviour response).

Nouwen writes, "We live in a society in which loneliness has become one of the world's most painful human wounds. The growing competition and rivalry which pervades our lives from birth have created in us an acute awareness of our isolation" (1997:83).

People, however, sometimes purposely try to *avoid* intimate contact with others, and in the process, resort to compulsive behaviour like workaholism, excessive exercise and other addictions. A fascinating example of this is the legendary Yul Brynner, who played the part of the King in "The King and I". He eventually *merged with* the role, totally "becoming" the King. He participated in 4,500 stage performances over 3 decades! When he received his Tony Award, he said, "I just want to thank ... Yul Brunner". It seems that in 'living' the role so completely, he lost all sense of who he really was. (Hemfelt, Minirth and Meier 1991:221). The following quote by TS Eliot concurs with this: "*Our lives are mostly a constant evasion of ourselves.*"

Human beings, however, *were born to be in relationship* with others, as well as with themselves. In Gen 2:18, the Creator tells us as much: "It is not good for the man to be alone. I will make a helper for him". Clearly human beings were created for companionship. Complete and prolonged isolation stunts personality development and is different from the beneficial periodical solitude used to refresh the spirit that R Foster describes in his discussion of spiritual disciplines (1978:93).

Parker J. Palmer says, "As I learn more about the seed of true self that was planted when I was born, *I also learn about the eco-system in which I was planted* - the set of communal relations in which I am called to live responsibly, accountably and joyfully with beings of every sort" (2000:17). Part of being human is being on earth with people! Young people, in particular, often find themselves in a *group*, whether it be at home, school, college. For them this is a challenging period; it goes without saying that relationships do not always follow a smooth course.

Schoeman (nd:104) suggests that parents may be trained by way of a programme to aid the development process in the lives of their children. In addition this serves then as a preventative measure to possible future impediments, such as is discussed below.

2.2. Hindrances To The R.I.B. Process.

2.2.1 Introduction

When when a young person feels out of place and battles to 'belong', relational connection, identity formation and general behaviour can be hampered. Christian author Josh McDowell calls this "belongingness", which refers to feeling loved and accepted. The latter is a basic emotional need and also an essential requirement for a stable self image. McDowell refers to Wagner (1975:32-37), elaborating on the concept of self-image as "resting on a three-legged stool". One of the three legs represents 'belonging' some place in life. Without 'belonging' - being part of - there cannot be a satisfying sense of *being in relationship*. When a young person constantly feels ill at ease with others,

isolation and stilted relating results. McDowell points out that "I belong when I know I am unconditionally loved *as I am*". He adds, that this *does not remove tragedy, trauma or fragility* from our lives, but that a strong sense of 'belongingness' enhances our chances of a good relationship (1984:88,89).

In a counselling session, the researcher of this study encountered a thirteen-year-old girl, who was distraught at not belonging to 'the group that mattered'. However, she fought a battle within, wanting to be her own person, but also wanting to be important to peers. She did not want to BE like them, *but wanted to be liked and accepted by them*. This young person was frantic in her struggle and her sense of isolation was tangible!

Adolescents are sometimes awkward in their behaviour, *because of how they are feeling*, this does not make it easier to have flowing relationships! Quoting Schofield (1981:71), Steinberg writes that this awkwardness is handled in a variety of ways, for example in a mixed-sex relationship, adolescents may hide their anxiety by teasing and joking around (1996:384).

Human beings (especially young people) want to belong and be meaningfully connected to one another. They long to be of value and want to be wanted. Yet, that connection often seems threatened. It is not unusual for young people to be occupied on their cellular telephones in a church service or during a youth meeting. The current younger generation seem able to multi-task, but this is sometimes a smokescreen to enable them to 'tune out' when they do not wish to participate. Not surprisingly, the older generation often find this rude. It may also disrupt otherwise meaningful communication and break rapport. However,

rather than punish immediately, it would be helpful to attempt to understand what motivates such behaviour.

2.2.2 Identifying Possible Hindrances To R.I.B. In Young People

2.2.2.1 Competition

One obstacle for example, is obsessive competition: the drive to want to be *better, more popular or smarter* than someone else. This is noticeable in most adolescents, who specialize in the art of 'wearing a mask' ; there is a certain *image* they carry in order to 'fit in'. Tournier aptly refers to this 'front', that human beings put up, as "the torment of the continual camouflage in which society indulges" (1957:31).

A fairly classic example of this, is the keenness of young people to watch or participate in reality television programmes like "Survivor" (SABC 3), "America's Top Model" And "Bachelor" (e.tv). These are only a few examples, not to mention Donald Trump's "Apprentice", "Big Brother" and "The Weakest Link" with Fiona Coyne, who supposedly jokes about people's faults in a caustic manner. In these 'reality' shows, it is ironically the norm to lie, cheat and bribe your way to being the winner. People's feelings are not a priority at all! How does a trend like this foster genuine, satisfying relationships which are built on trust....?

Biehler (1981:144) refers to E Erikson, a psychologist who formed an ego-psychological theory and who studied the human developmental stages. One stage is explores the adolescent stage of 'Identity vs. Role Confusion'. According to Erikson, in adolescence, young people are particularly concerned

about sex roles and occupational choices. This is evident in that groups of young people like to "hang out" together, whether at parties, movies, sports games, in the street, or at youth gatherings. In Biehler, Sears underscores that identifying with and imitating peers, is significant for adolescents. This then influences what is worn, spoken about and engaged in (1981:144).

2.2.2.2 The Absence Of Wholeness In The Nuclear Family

In a conclusive statement, Martin, (quoted in Pytches,1991:10) says,"Parents who *fail* to take an active role in forming their children are handing them over to be formed by the world, the flesh and the devil." Pytches lists three factors that contribute towards failure and unfortunate consequences in nuclear family relationships viz poor communication, absent parents and disruption in the love process.

2.2.2.3 Poor Communication : Causes and Effects

➤ BUSYNESS/POOR PLANNING

As a result of excessive busy-ness, a few minutes is perhaps spared for a story, half-an-ear is offered for the day's report, or the television is employed as 'baby-sitter'. Subsequently, children can become resentful and disillusioned - which is often the case with children of busy clergy or over-committed Christian parents. I have seen evidence of this. We resolve, (with the input of our adolescent children), not to allow this to happen in our own family, in which both of us are Christian Ministers.

➤ TALKING/ LACK OF CONVERSATION

Parents do not always find it easy to allow conversation to be a two-way practice. The old adage that 'children should be seen and not heard', can be very unhelpful and damaging; young people need to be able to express their feelings. Failure to do so can lead to relationship - barriers , depression and a distorted sense of self.

Kizziar & Hagerdom ask, whether it is indeed possible for the two generations to share a relevant dialogue? The authors respond in saying that it may be possible, if *'each will learn to listen, withholding value judgments until the other party has had the opportunity to express their feelings'* . What adolescents are most frequently looking for a listener - preferably one who is non-judgmental. They want to try out their philosophies and ideas on other human being *whose values they respect ... a sympathetic listener and that the topic will be dropped after discussion* (1979:31, 32 & 38).

➤ TOUCHING

J Powell, quoted in Pytches, states that without touch, newborn babies actually may die. The tactile reality of being physically cared for and nurtured, has far - reaching consequences. Pytches recounts a practice in a famous Children's Clinic, which employed a fat woman called 'Old Anna'. The motherly woman carried around non-thriving babies on her hip. According to the Clinic's director, Dr Fritz Talbot, after all had been done medically for an infant, Old Anna would be called to take over; mostly such babies became much healthier. This was put down to the simple, but vital aspect of human touch (1991:12 & 13), which must help the development of R.I.B. in young people.

➤ EYE CONTACT

A child identifies with what a parent reflects in their eyes, whether it be joy, anger, sadness and so forth. Because the eyes are a means of communication, a young person can easily internalize what is perceived for instance, *"I want you around - you are important to me"*. When the message is negative, it can create rifts and deep emotional pain - particularly if projected frequently (1991:13 & 14).

➤ TABOO SUBJECTS

In a balanced family, members are more prone to discussion of topics like death, illness and sex. Pytches emphasises that both young people and adults cope better with truth than avoidance. When secrets hang over a family, it mostly causes anxiety, which spills into other areas of life causing for example lack of self esteem. (1991:14). This tendency to avoid letting people outside the family knowing, for instance, about an alcoholic father, is also known as "the conspiracy of silence". In Pytches, Wolf refers to the fact that families and societies tell themselves 'necessary fictions'. She quotes Hendrik Ibsen call these 'vital lies' - in order to repackage into, what she notes Goleman calls 'an acceptable format.' This is all done to hide the shame they feel (1991:17). If openness is allowed, a young person will feel confident in the expression of feelings, which will lead to the formation of a healthy identity alongside wholesome relationships and sound behaviour.

2.2.2.4 *An Emotionally or Physically Absent Parent.*

Pytches points out that a second factor that contributes to failure in family relationships, is *when a parent is emotionally or physically absent*. A variety of causes are listed briefly below.

➤ WORK

A twelve - to sixteen-hour work day, sometimes involving both parents, can create a sense of feeling abandoned in young people. (1991:15). Here Pytches refers to the phenomenon of "latch-key children", who drift around unaware of a specific purpose in life.

➤ DIVORCE, DEATH, ILLNESS

When a parent has to carry the full load of providing for and raising a family, due to death, divorce, chronic illness or single-parenting, it will almost inevitably rob children of the *presence* of two parents, or even the *full presence* of the remaining one. One of the main reasons is sheer fatigue, in having to juggle everything in order to survive. There simply is no time to just be together in a carefree mode (1991:15).

➤ EMOTIONAL ABSENTEEISM

Past hurts, depression, alcoholism and drug dependency are some of the things that cut out a relationship and time of nurture with others in the family. Often, a young person has to *parent* their troubled parent(s) and subsequently

has a distorted and unhappy experience of what a balanced life is meant to be (1991:16). Later in life, it is very hard to 'unlearn' such behaviour - the researcher of this study has met at least three people, who admit to this. Their resultant struggle, includes an excessive sense of responsibility and a battle to accept help from others.

2.2.2.5 Disruption Of The Love Process.

The final factor that Pytches examines in what contributes to failure in family relationships, is a disruption of the love process. These are things that break the flow of family members *growing together* and being together as a unit. Examples of this are hospitalization, evacuation, boarding school and abuse.

➤ Hospitalization:

As a teenager, I met a friend's adult brother who was mentally retarded. He had contracted Meningitis at the age of four. At that stage (in the mid-1950's), he was separated from his parents for a long period. One day his grandmother remarked to me that although he did have some resultant brain damage, she firmly believes, that the emotional trauma he went through in being isolated from his loved ones made him much worse - for life. This made sense to me, especially when she said that he cried hysterically and unconsolably when his parents had to go.

Pytches underlines this by referring to "the terrors of a strange place with peculiar smells and a lot of unfamiliar nurses in white starched uniforms and all

the while being sick and in pain" (1991:16). No doubt ones identity and future behaviour would be affected by such a trauma.

➤ Evacuation

It is not natural to have to flee from one's home, in order to survive. Whether it be natural disaster or a robbery, it is traumatic for anyone to have to be forced to run from danger. Pytches cites an example of this when she refers to people in their early fifties, who suffered with prolonged depression from youth, because of sudden wartime evacuation (1991:17).

➤ Boarding School

For some families, boarding school is the only option, because they live many kilometres from a school. Yet some parents who live close enough, still opt for sending their child to hostel. Some years ago, we had a congregation member who became obsessed with material possessions and with having enough money. Years before, he had felt helpless at being sent to boarding school at a tender age; his mother had also been fairly unsympathetic and he had to prove he could 'act like a man'. In addition, we found him to be very skeptical about God, perhaps because he felt abandoned.

Pytches cites an example of a young man who recalled how he, as a young boy, had fallen at his parents' feet begging them not to go to their distant mission field. Such little children were sometimes separated from their parents for a year (1991:18).

➤ Abuse

A final aspect of disruption in the love process discussed, is abuse. Pytches explains it as, instead of being nurtured, the family member '*waits for the next onslaught*'. When an all-powerful parent seeks to meet *their needs* through physical, verbal or sexual abuse, a young person is defenceless. The presence and practice of abuse can have far-reaching consequences in later years. The memory of having heard ominous footsteps outside the bedroom door, is a frequently played theme, in Pytches' experience (1991:18). It is necessary to have wise counselling for the healing of such memories.

2.3 Concluding Remarks

Pytches goes on to say: "Intimacy in relationships is only achieved through self-disclosure, sharing of feelings, opinions and in the giving and receiving of forgiveness. It is natural to desire peace and happiness, but if they are gained through short-cuts and cheating, they will only be limitations of the real thing. The joy of *real relationship* is only achieved with time and hard work" (1991:38). A valid concern thus, is the fragmented-ness prevalent in families and in society today which must impact on the complex interplay between the components of the R.I.B. process.

3. Schoeman's Cyclical Process of Psycho-Education And The R.I.B. Cycle In Young People.

3.1 Introduction

With reference to General Systems Theory, the implication of psycho-education (*being a cyclical process*) is that the system in question is self-regulatory and goal-directed. In the R.I.B. Cycle each preceding stage also regulates the nature of the succeeding stage.(See fig 2 p23). Should a current stage be overshadowed by negativity, the one after is likely to be negative too. However, according to Bertalanffy, (quoted in Schoeman) the cybernetic system is a general system with self-regulatory characteristics (nd:100). This suggests that the disturbance of a system requires the restoration of equilibrium. This is possible because of the system's ability to regulate itself through cybernetic cycles (Nd:100).

In the case of psycho-education, the restoration of equilibrium will come through parents trained by the psycho-educator, who in turn assist their children in the development of their full potential (nd:101). This would include providing relevant information which parents require to develop both the individual and the family. In such training parents would benefit from being sensitized with regard to their interaction with their children learn helpful parenting skills (Nd:104).

3.2 Going Back To The Beginning

According to Raath (1990:66), the 'first experience of humanity' for a person as a helpless infant, is 'nurture'. Nurturing and loving closeness aids ensuing social development, which in turn assists the successful formation of relationships. The latter is yet further facilitated, when a child receives social acceptance from parents, community, teachers, peers.

When a child does *not* learn *early* to develop 'in a socially acceptable fashion', relationships may well be less successful. As a child grows older, they are increasingly faced with situations that are strange and with people that are strangers (1990:66). In the light of this, a *poor foundation* will make satisfying relational links with other human beings harder to achieve. The process of developing an enriching relationship, is thus multi-dimensional and has crucial fundamental building blocks. When a young person is treated as a valued entity, it is easier for them to 'do the same unto others'.

3.3. Factors That Influence And Facilitate The R.I.B. Process.

3.3.1 *First Relationships*

Pistorius, quoted in Raath 1990:69), says, "Relations are qualified by love, which implies mutual knowledge, responsibility, and trust". This means that a young person's relationship with their parent(s) influences their general development and also has bearing on how successfully relationships outside the home are formed. In terms of 'mutual knowledge', the more (appropriately) 'open' parents and children are with one another, the better other

relationships outside the home are apt to be. When parents assume responsibility in valuing their offspring and in showing that *all* people are worthy of respect, the more easily young people will treat their relationships as valued entities. When trust is alive and well between parent and child, the young person will feel more confident and so an outside relationship will have a greater chance of being well-adjusted in terms of the R.I.B. components.

Raath emphasizes that the family is very influential on its members and their (social and other) maturation, as it represents a picture of the outside world. In essence, the family is the arena in which, amongst other things, relating to society is practiced (1990:68).

3.3.2 The Importance Of Parental Love In The R.I.B. Process.

In their modeling of relationships, parents show young people how to "make friends, as well as enemies". According to Havighurst, (quoted in Raath, 1990:67), this task includes developing a social personality. In addition, Hurlock (quoted in Raath, 1990:69) advocates that the quality of the child-parent relationship affects the *social- and self-actualization* of the young person. Thus when there are sound relationships between parents and children, it facilitates healthy behaviour.

3.3.3 Parenting Approaches And Their Effects

According to Hurlock, quoted in Raath (1990:69), the following parental approaches could affect social behaviour in young people:

- *Excessive Parental Strictness*

When a parent is overly-strict, this can in the long term, result in young people behaving impulsively and rashly. Against their better judgment, a young person may sneak out with friends, refrain from telling their parents about age-inappropriate party invitations or they may lie about whether supervisory adults will be present at a party. A person from an overly-strict home, could end up with a weak ego. Such a person is likely to, for instance show intolerance, towards others who are secure and who are willing to abide by reasonable rules (1990:69).

A further response to harshness could be either depression or rage, with the victim growing up to be hostile like their parents were. (Cloud & Townsend, 1992:77). According to Kizziar & Hagerdom(1979:41, 43 & 45) too much discipline inspires resentment and guilt. It may motivate young people to react by bringing shame on their parents, to get involved in theft and drug abuse. Rigid, patriarchal homes often produce problem children who 'act out' against authority. On the other hand, too little discipline may encourage in a young person to an inflated sense of self-worth, lack of sensitivity and irresponsible behaviour. The aim of parents needs to be *not* domination, but learning self-reliance and co-operation. When young people are disrespectful or unruly, adults must control behaviour and redirect it, while attempting to preserve the offender's dignity and self-respect.

Kizziar & Hagerdom also point out that it is true that young people in adolescence tend to be impatient and that they may be more critical and rebellious when they are around their friends. It is, however, acceptable for a parent to also voice in such a situation, *their feelings* by telling the adolescents, " You're placing me in an awkward position right now. Let's discuss it later, please". Young people respect consistency and clarity (1979: 45 & 47).

- *Over - Protection*

Conversely, parental control in the form of *over-protection*, (more smothering than harshness), "can subject young people to becoming too dependent, or be more readily exposed to enmeshment conflicts". They may thus struggle to set and keep firm boundaries. They may also have problems taking risks and being creative (Cloud et al, 1992:78). It is therefore helpful that parents give their adolescent children a balance of "roots and wings".

- *Parental Coldness*

Hurlock asserts that when parents are '*distant*' in the treatment of their child, it seems to foster introversion and detachment in the offspring. Subsequently, it could lead the young person to become socially withdrawn and to therefore have few or no friends. This would cause the young person to have inadequate social skills, or to even lack the *desire* to engage socially. Not surprisingly, such young people may be loners and may thus be prone to depression, or misunderstanding, by (often self-centred) peers (1990:69). Children of distant parents grow up to be adults who are terrified that setting boundaries will cause severe isolation and abandonment (Cloud & Townsend,1992:76).

- *Parental Warmth and Openness*

Alternately, when a young person knows warmth from parents and has a sense of being 'welcome', they are more likely to experience security and the courage to express themselves more extrovertly. Parents would do well to compile house rules with the input of their adolescent children, then the latter are more inclined to own the rules and abide by them (Kizziar & Hagerdom, 1979:47).

In a home where parental warmth is experienced, the formation of and interplay of relationship, identity and behaviour will produce positive results. In the event that a setback arises, a (secure) young person is then able to weather the storm and bounce back again. According to Hurlock, such a young person has little to prove to the peer group. They are also more likely to be tolerant, have a strong ego and be more able to participate socially in a tolerant fashion - even with diverse personalities. These young people would also find it easier to resist undue pressure from the peer group (1990:69).

- *Parental Permissiveness*

At the other end of the scale, the permissive parent, *allows too much*. This parental attitude seems to stem from the ignorant stance that being 'laissez faire' is a beneficial approach and makes a young person feel 'grown-up'. A young person in such an environment, is expected to (or left to) make most

choices, even if inappropriate for their age or experience. Such lack of boundaries causes the individual to actually feel rejected and insecure (Hurlock, 1990:69). The trust level of this type of young person is low and they often seem to behave poorly - partially in the quest for *any* attention, (even if negative). Parents' lack of limits can hurt character development resulting in carelessness and an undisciplined way of living, This can be very frustrating for those in relationship with the young person. When parental permissiveness is coupled with "lack of connection", the outcome could result in an aggressively controlling person (Cloud & Townsend, 1992:79).

3.4 Conclusion

In this chapter the need for guidance and direction regarding the development of young people was discussed. Because this field is so vast and the information offered here is by no means exhaustive, a more comprehensive programme may be designed to aid parents and educators in the future.

CHAPTER 5: EVALUATION

5.1 Evaluation Of This Study

In this study, albeit it not exhaustive, the developmental aspects of adolescence were discussed. Relationships, identity formation and behaviour in young people 11-18 years were highlighted, in particular for the school focused on in this study.. It is my conclusion that presenting this research will be beneficial to those wishing to better comprehend the complexity of the R.I.B. interplay in the make-up of young people. The R.I.B. Approach is a means of addressing the complex issues young people grapple with. It may be helpful to further test this approach through similar studies at other schools in South Africa, in order to get a realistic view of the suggested hypothesis.

Various models (e.g. the Flow Model), were considered and suggested as tools to assist young people in mastering the interplay of R.I.B. issues in their development. They are helpful and valid models. The researcher of this study, however, ventures to suggest that in a future study further investigation should take place to address the R.I.B. issues facing young people. The area of study pertaining to this topic is vast and should be further explored.

The approach to this study has been eclectic and draws from more than one discipline such as education, psychology and spirituality. This study did not intend to provide all the solutions. Therefore, an educational programme in which for instance parents and young people, parents and educators, or young people and educators are mutually informed, would be helpful.

Technologically, young people are constantly swamped with new information and opportunity. I believe the study has pointed this out and has accordingly made some suggestions for intervention.

CONCLUSION

With reference to factors explored in the survey for this study, perhaps further empirical experimentation can be undertaken in schools. In a pastoral environment, Henri Nouwen's insightful work "The Wounded Healer" (1994) may be used for discussion in church family groups. Parents need to find new and creative routes to deal with the complex issues that young people face in the new millenium. It would further be useful to investigate ways to assist parents in their challenging task of moulding young lives.

Please see Addendum I below for suggestions.

5.2. ADDENDA:

ADDENDUM I

SUGGESTIONS FOR PARENTS, EDUCATORS AND ADOLESCENTS

(i) Some Simple Ways In Which Parents Can Affirm Their Adolescent Children:

The following gestures have made a remarkable difference in the lives of my own adolescent children

- Run a bubbly bath for an exhausted daughter/son after a tough day at school/sport - it calms frazzled nerves.
- Burst out laughing when a serious potentially conflictive moment arises - it diffuses tension.
- Write a letter (include a chocolate) full of gratitude for what he/she means to you, and put it in the postbox or on their pillow.
- Help them clean their room once in a while and in between, chat about your youth/school days - they may share deep concerns of their own.
- Sit by lamplight on the floor and listen to records/CDs and discuss the implications of being famous - it is an opportunity to explore values and temptations.

- Allow your son/daughter to occasionally test you for an exam they have to write(if you enjoy the subject). It helps them learn as they compare their answers with yours.
- Diarise a monthly outing for a chat and a milkshake; the young person then feels their time as valuable as the other appointments in your schedule.
- When you have made a mistake, say sorry. Practise recognizing your mistakes: unusual things disappoint/wound an adolescent e.g. a remark made about them (that you thought to be innocent) to another adult.
- Write a letter, honestly and tactfully expressing what you find difficult to deal with in your relationship at a given time. Use "I feel" language and explain what you think would help prevent the 'locking of horns'. Put a special quote/ card of appreciation in with the letter.
- When the opportune moment arises, sit on your teenager's bed and have a conversation.

(ii) Words Of Advice About Creative Discipline From Faber & Maslish (2001:110)

Instead of Punishment, do the following to empower a young person:

1. EXPRESS YOUR FEELINGS STRONGLY-WITHOUT ATTACKING CHARACTER.

"I'm furious that my new saw was left outside to rust in the rain!"

2. STATE YOUR EXPECTATIONS.

"I expect my tools to be returned when they've been borrowed."

3. SHOW THE CHILD HOW TO MAKE AMENDS

"What this saw needs now is a little steel wool and a lot of elbow grease."

4. GIVE THE [YOUNG PERSON] A CHOICE

"You can borrow my tools and return them, or you can give up the privilege of using them. You decide."

5. TAKE ACTION

[Young Person]: "Why is the tool box locked?"

Father: "You tell me why."

6. PROBLEM-SOLVE.

"What can we work out so you can use my tools when you need them, and so that I'll be sure they're there when I need them?"

(iii) Recommended Books That Parents, Educators Or Young People May Wish To Read:

- Cloud H & Townsend, J 1998. *Boundaries with Kids*. Grand Rapids: Zondervan.
- Beesing M, Nogoseck R J, O'Leary P H 1984. *The Enneagram*. Danville: Dimension Books
- Duckworth J 2000. *Goof Proof Skits For Youth Ministry*. USA: Loveland Publishing Group Inc.
- Faber, A & Mazlish E 2001. *How to Talk so Kids Will Listen and Listen So Kids Will Talk*. London: Picadilly Press.
- McDermott, I & Shircore, I 1999. *Manage Your Self Manage Your Life*. London: Judy Piatkus Publications.
- McDowell, J 1984. *His Image My Image*. San Bernadino: Here's Life Publications.
- Townsend, J 2006 *Boundaries With Teens*, Grand Rapids, Michigan: Zondervan

(iv) Useful Dramas To Facilitate Communication With Young People:

The following *excerpts* from *Goof-Proof Skits From Youth Ministry* by John Duckworth may whet your appetite for ideas to communicate thorny topics with young people at home, school, church or camp.

Please Note: *The Skits are written from a surprising angle to make kids think.*

The following skit is about a police officer who addresses learners at an assembly; he surprises them with his approach:

OFFICER BOB: "Now some of you may need help in this area. I mean you may need help finding enough alcohol and other drugs ... just come to me after the assembly, and I'll put you in touch with some dealers..."

KID 1: *(long pause)* Well who did that guy think he was?

KID 2: *(standing)* "Telling us we HAVE to use alcohol and other drugs"

KID 3: *(standing)* "We don't have to do ANYTHING he says!"

- From "Officer Bob". Topic: 'Alcohol and Other Drugs' (Duckworth, 2000:21)

The following skit is about safe sex, disguised in the analogy of suicide. Again the kids do not expect to be encouraged.

MISS TUFFNAGEL: "...Today we're going to discuss that topic that you've always wondered about. I'm talking about that little word that starts with S.... suicide..."

KIS 3: "I thought we were going to discuss something else.

MISS TUFFNAGEL: " ...What else could it be?"

KID 3: "Safe suicide? Wouldn't it be better to just abstain?

MISS TUFFNAGEL: "Abstain? ... You're going to kill yourself anyway, so you might as well do it responsibly!....You should talk it over with people you can trust - people about to jump off bridges, people who like to cut their wrists... ANYBODY BUT PARENTS AND CHURCHGOERS, because they always say no..."

MISS TUFFNAGEL: "... and remember... killing yourself - without protection is...downright dangerous! Class dismissed!

- From "Just Be Careful". Topic: 'Premarital Sex' (Duckworth, 2000:111)

ADDENDUM II

EXAMPLES AND RESULTS OF DATA CAPTURING IN SURVEY

GRADE 6:

(QUESTIONNAIRES COMPLETED BY 69 LEARNERS)

AVERAGE AGE: 12 years

SECTION A: RELATIONSHIPS

1.Quality of Relationships With Dudes My Age	
Awesome	19
Good	30
Average	17
Need Work	1
Poor	2

OBSERVATION:

On the whole **30** of the learner's experience of the relationships with their PEERS are *good*, 19 are *awesome* and **17** are *average*, The ones that *need work* (1) and are *poor* (2) are in the minority.

2.Quality of Relationships With Myself	
Awesome	19
Good	20
Average	21
Need Work	8
Poor	1

OBSERVATION:

The results of *awesome*(19), *good*(20) and *average*(21) are similar, although the *majority* feel they have quite an *average* relationship WITH THEMSELVES. Only **1** feels they relate to themselves *poorly* and **8** feel they *need to work* on this aspect. (Nine learners in a class who do not feel that happy about how they relate to themselves - although in the minority - can affect the tone of the rest of the group).

3.Quality of Relationships With Educators	
Awesome	6
Good	23
Average	27
Need Work	10
Poor	3

OBSERVATION:

Out of the total of **69** learners, **23**, relate on a *good* level and **27** relate on an *average* level to their EDUCATORS. The *need to improve* their relationship amounts to **10** and **3** indicate a *poor* relationship with their educator. Only **6** regard their relationships as *awesome*.

4.Quality of Relationships With My Parents	
Awesome	26
Good	24
Average	12
Need Work	5
Poor	3

OBSERVATION:

On the whole PARENTAL relationships seem to be perceived as working well: **26** are *awesome* and **24** are *good*. Whilst **12** are *average*, **5** indicate a parental relationship that *needs to be worked on* and **3** regard theirs as *poor*.

5.Quality of Relationships With the World	
Awesome	7
Good	19
Average	28
Need Work	6
Poor	4

OBSERVATION:

Although only **6** learners indicated that they *need to work on* general SOCIAL relationships and **4** feel they relate *poorly* to the outside world; it is significant that in total **10** young people feel this way not feeling at home in their social environment may lead to stress and withdrawal. A majority of **28** feel they relate to the world in an *average way*, **19** suggest that for them it is *good* and **7** indicate an *awesome* bond with society.

SECTION B:

General Data collected on Parents/Family, Spirituality and Respect at Home.

(In some cases, learners ticked more than one answer e.g. live with Mom & other relatives).

1.I Live With:	
Mom and Dad	50
Mom	18
Dad	0
Other Relatives	6
Other	0

OBSERVATION:

Although a substantial **50** young people, *live with both* their mother and father, **18** either live with *only their mother* and/or **(6)** *relatives*. This then must make a difference to the dynamics of the group in which the children move. For instance, less attention from an overburdened single parent may cause a learner to be more demanding or disruptive in class. **None** live with their *father*.

2.Parents are/were/have:

Divorced	5
Married	47
Separated	4
Never Married	5
Mother Died	5
Father Died	2
Both Died	2

OBSERVATION

A majority of **47** learners have *married parents*, some of which may be widowed. In particular, the **2** who indicated that both parents are deceased, must carry a different experience of life than those who have always had both parents. Being married does not automatically provide a perfect home either, as many couples have marital problems that could be termed serious. In addition according to what learners have acknowledged in counselling sessions, some parents actually live in different provinces.

3. In My Home/Culture:

Elders Only Are Respected	2
Everyone Is Respected	34
No-one Really Respects The Other	2
Children/Elders Have Different Levels Of Respect	32

OBSERVATION:

The situation in which *elders only*, or *no-one at all* are respected, are in the *minority*, while **34** feel *everyone receives RESPECT*. But then **32** indicate that they experience *different levels of respect* between children and elders.

4. Faith/Believing In God/Spirituality Is:

Quite Important In Life	25
Not All That Important In Life	2
Non-Existent	0
Very Important In Life	42

OBSERVATION:

At a glance, the issue of FAITH seems *important(25)*, or *very important(42)* to the majority of respondents. Whether it is a habit, status or a matter of the heart is not immediately clear. Certainly, the ethos of the school is Christian, which assists learners to grow spiritually to some extent, as they are exposed to this during every school-going day. In my contact with the learners, I've observed that some of them are from the Muslim, Hindu, Jehovah's Witnesses, or the Old Apostle's faith. Only **2** regard faith as *fairly unimportant*

5. In A Group Of Kids My Age I Feel:

Very Natural	41
Very Uncomfortable	0
A Mixture Of Good And Bad	28

OBSERVATION:

Being in a group, holds many challenges for the young people who are seeking to develop their own identity. A total of **41** have indicated that they *feel natural* in a GROUP amongst their peers, however, a substantial **28** feel a *mixed* response. This indicates that relationships at the age of 12 are challenging.

6.I Feel:

Good About Myself	16
Bad About Myself	0
A Mixture Of Both	24
I Am Not Sure	19

OBSERVATION:

It is evident from the above that young people of this age grapple with how they FEEL ABOUT THEMSELVES. Even when feeling good, there can be doubt and they 'put on' an outward image of confidence, as some have admitted in counselling sessions. Of the respondents, **16** feel *good* and **24** indicate a *mixture*. The fact that **19** indicate that they are *not sure*, shows how ill - defined the adolescent identity can be.

GRADE 7

(QUESTIONNAIRE COMPLETED BY 66 LEARNERS)

AVERAGE AGE: 13 years

SECTION A: RELATIONSHIPS

1.Quality of Relationships With Dudes My Age

Awesome	19
Good	33
Average	9
Need Work	5
Poor	0

OBSERVATION:

The results point to the majority of learners (**33**), feeling *good* about their PEER RELATIONSHIPS, while **19** regard these as '*awesome*'. Not many (**9**) are *average* and **9** feel *work is needed*. **None** said they were *poor*.

2.Quality of Relationships With Myself

Awesome	26
Good	28
Average	6
Need Work	2
Poor	4

OBSERVATION:

The Grade 7 group feels that **28** relate well(*good*)and **26** relate very well (*awesome*) to THEMSELVES. A significant **4** have a *poor* relationship with themselves, **2** feel the *need to work on* this area and **6** regard it as *average*.

3. Quality of Relationships With Educators

Awesome	6
Good	32
Average	24
Need Work	2
Poor	2

OBSERVATION:

A total of **32** respondents feel *good* on the whole about their relationship with EDUCATORS, while **24** regard it as *average*. Only **6** are of the opinion that the quality is *awesome*, while 2 indicate they *need work* and 2 are actually seen as *poor*.

4. Quality of Relationships With My Parents

Awesome	25
Good	24
Average	11
Need Work	2
Poor	4

OBSERVATION:

A majority of **25** learners relate *well* to their PARENTS. A similar number of **24** feel their relationships are *good*, while **2** recognize the *need to work* on their relationships, A total of **4** regard them as *poor* and **11** think they are *average*.

5. Quality of Relationships With the World

Awesome	3
Good	36
Average	22
Need Work	3
Poor	2

OBSERVATION:

SOCIALLY, only **3** think they relate in an '*awesome*' fashion, while **36** feel it is *good*. A total of **22** relate on an *average* level, **3** want *to work on* how they interact with the world and **2** feel *uncomfortable* in society.

SECTION B:

1. I Live With:

Mom and Dad	40
Mom	19
Dad	3
Other Relatives	4
Other	0

OBSERVATION:

A total of **40** Grade Sevens LIVE WITH *both parents* , **19** live with their *mother* and **4** live with *other relatives*(which may include the Mom). Only **3** reside with their *fathers*.

2.Parents are/were/have:

Divorced	5
Married	30
Separated	3
Never Married	8
Mother Died	3
Father Died	5
Both Died	1

OBSERVATION: (One questionnaire was not filled in)

A majority of **30** young people have parents are *married*. In total, **9** learners are *bereft of one or both parents*, **3** are *separated* and **8** *never married*. All the situations have different effects on the young people and must affect their self perception and social relationships.

3.In My Home/Culture:

Elders Only Are Respected	6
Everyone Is Respected	34
No-one Really Respects The Other	1
Children/Elders Have Different Levels Of Respect	25

OBSERVATION:

It is interesting that **34** believe *everyone* in the home RECEIVES RESPECT, yet **25** feel that children and elders have *different levels of respect*. Although a small number, **6** feel *only elders* enjoy respect, while **1** experiences *no respect* at all amongst family members. Categories 1, 2 and 3 indicate potential tension when mutual respect is absent.

4. Faith/Believing In God/Spirituality Is:

Quite Important In Life	27
Not All That Important In Life	7
Non-Existent	1
Very Important In Life	31

OBSERVATION:

The majority (**31**) regard their FAITH as *very important* and **27** feel their belief in God is *important*. Only **1** indicates that spirituality is non-existent, while **7** feel religion is *not all that significant*.

5. In A Group Of Kids My Age I Feel:

Very Natural	31
Very Uncomfortable	6
A Mixture Of Good And Bad	29

OBSERVATION:

For **31** learners it is *very natural* to be **AMONGST PEERS**; **29** experience a mixture of *good and bad* and **6** feel *very uncomfortable*. (The latter learners may be very unhappy amongst young people their age).

6.I Feel:

Good About Myself	28
Bad About Myslef	2
A Mixture Of Both	17
I Am Not Sure	9

OBSERVATION:

A majority of **28** FEEL *good* ABOUT THEMSELVES, **2** feel *bad*, **9** learners are *not sure* and **17** experience a mixture of *good and bad*.

GRADE 8

(QUESTIONNAIRE WAS COMPLETED BY 89 LEARNERS)

AVERAGE AGE: 14 years

SECTION A: RELATIONSHIPS

1.Quality of Relationships With Dudes My Age

Awesome	39
Good	33
Average	15
Need Work	2
Poor	0

OBSERVATION:

The quality of relationships with their Grade 8 PEERS is *awesome* for **39** learners, *good* for **33** and *average* for **15**. Out of the group **2** find it *necessary to work on* these relationships.

2.Quality of Relationships With Myself

Awesome	37
Good	32
Average	13
Need Work	3
Poor	3

OBSERVATION: (1 questionnaire was not completed)

The response to a relationship WITH THEMSELVES yielded **37** who saw it as *awesome*, **32** who felt it was *good*, while both the categories of '*need work*' and '*poor*' had **3** responses.

3.Quality of Relationships With Educators

Awesome	3
Good	25
Average	44
Need Work	6
Poor	1

OBSERVATION:

Of the learners' **44** feel their relationships WITH EDUCATORS are *average*, **25** regard them as *good*, while only 3 see them as *awesome*. At the other end of the scale 1 feel they relate *poorly* and 6 *need to work on* the relationship.

4. Quality of Relationships With My Parents

Awesome	28
Good	34
Average	19
Need Work	7
Poor	1

OBSERVATION:

On average 34 have an *average* relationship WITH THEIR PARENTS, 34 are *good* and a significant 28 have an *awesome* relationship. A total of 7 feel they *need to work on* parental relations and 1 regards this area as *poor*.

5. Quality of Relationships With the World

Awesome	7
Good	28
Average	31
Need Work	7
Poor	5

OBSERVATION: (1 learner left out an answer)

The quality of their relationship WITH THE WORLD are *average* for **31** learners, **28** see it as *good*, while 7 regard their social involvement as *awesome* to a polar opposite of **5** who feel this area of life is *poor*.

SECTION B:

1. I Live With:

Mom and Dad	49
Mom	31
Dad	3
Other Relatives	5
Other	1

OBSERVATION:

Although **49** young people LIVE WITH *both parents*, **31** live with their *mothers* only. Only 1 has *another arrangement* and **5** live with *other relatives*, which may or may not include a parent(s).

2. Parents are/were/have:

Divorced	10
Married	48
Separated	7
Never Married	17
Mother Died	2
Father Died	3
Both Died	1

OBSERVATION: (1 questionnaire was not completed)

A varied number of results are to be found in the above survey; **48** parents are *married* (possibly of which **2** mothers, **3** fathers and **1** person's mother and father *died*). A significant **17** *never married* and **10** are *divorced*. (The deceased parents may be in the latter categories).

3. In My Home/Culture:	
Elders Only Are Respected	9
Everyone Is Respected	43
No-one Really Respects The Other	1
Children/Elders Have Different Levels Of Respect	35

(1 person did not answer)

OBSERVATION:

Although **43** feel *everyone* RECEIVES RESPECT in their home environment, **35** indicate that *elders and children have different levels* of respect. Only **1** sees *no-one* as respected and **9** believe *elders only* are respected.

4. Faith/Believing In God/Spirituality Is:	
Quite Important In Life	32
Not All That Important In Life	6
Non-Existent	1
Very Important In Life	50

OBSERVATION:

FAITH is *very important* in the lives of **50** respondents, *quite important* for **43**, *not all that important* for **6** and *non-existent* for **1**.

5. In A Group Of Kids My Age I Feel:	
Very Natural	40
Very Uncomfortable	3
A Mixture Of Good And Bad	46

OBSERVATION:

A majority of **46** young people feel a *mixture of discomfort* in FITTING IN with their peer group, **40** feel *very natural* and **3** feel *very uncomfortable*.

6. I Feel:	
Good About Myself	39
Bad About Myself	2
A Mixture Of Both	36
I Am Not Sure	12

OBSERVATION:

About THEMSELVES **39** feel *good*, **2** actually *feel bad*, **36** experience a *mixture* of feelings and **12** are *not sure*.

GRADE 9

QUESTIONNAIRE WAS COMPLETED BY 82 LEARNERS

AVERAGE AGE: 15

SECTION A: RELATIONSHIPS

1. Quality of Relationships With Dudes My Age

Awesome	26
Good	40
Average	8
Need Work	6
Poor	2

OBSERVATION:

Of the 82 Grade 9 learners the quality of relationships with their PEERS **26** are *awesome*, **40** are *good*, **8** are *average*, **6** *need work* and **2** are *poor*.

2. Quality of Relationships With Myself

Awesome	36
Good	28
Average	13
Need Work	3
Poor	2

OBSERVATION:

For the quality of relationships that they have WITH THEMSELVES, **36** regard these as *awesome*, **28** as *good* and **13** feel they are *average*. Three (**3**) need to *work on this area* and **2** feel it is *poor*.

3. Quality of Relationships With Educators

Awesome	3
Good	31
Average	39
Need Work	4
Poor	4

OBSERVATION: (1 did not complete questionnaire)

The quality of their relationships WITH EDUCATORS amount to **39** *average*, **31** *good* and **3** *awesome*. The ones that *need work* amount to **4** and the ones who *relate poorly* amount to **4**.

4. Quality of Relationships With My Parents

Awesome	23
Good	31
Average	16
Need Work	8

Poor

3

OBSERVATION: (1 answer left out)

The result of the quality of relationships WITH PARENTS were: **31 good, 23 awesome, 16 average.** Those that *need work* amounted to **8** and **3** were *poor*. As a result of the latter two there may well be a great deal of friction that filters into other relational areas.

5. Quality of Relationships With the World

Awesome	8
Good	32
Average	29
Need Work	11
Poor	2

OBSERVATION:

In how they get on with others IN SOCIETY, **29** feel it is *average*, **32** regard the relationship as *good* and only **8** deem it as *awesome*. All together **11** *need to work on* their interaction and **2** feel they relate *poorly*.

SECTION B:

1.I Live With:

Mom and Dad	42
Mom	31
Dad	2
Other Relatives	7
Other	0

OBSERVATION:

Although **42** live with both their *Mom and Dad*, **31** learners LIVE WITH their *Mom only*. Of the group, **7** live with *other relatives*, which in some cases include a parent(s) and **2** live with their *Dad only*.

2. Parents are/were/have:

Divorced	8
Married	44
Separated	2
Never Married	18
Mother Died	1
Father Died	6
Both Died	2

OBSERVATION: (1 person did not complete questionnaire.)

There are **8** learners whose parents are *divorced*, **44** are *married* (some *may* have been traditional tribal marriages - it is doubtful whether learners would conclusively know such information), **18** *never married* and **2** are separated. In 1 case the *mother died*, in **6** instances the *father died* and in **2** situations *both parents are deceased*.

3. In My Home/Culture:

Elders Only Are Respected	7
Everyone Is Respected	40

No-one Really Respects The Other	1
Children/Elders Have Different Levels Of Respect	34

OBSERVATION:

Although in **40** homes *everyone* IS RESPECTED, in **34** it is indicated that *elders and children receive different levels* of respect. In **7** cases, *elders only* are respected and **1** feels *no-one* at all enjoys respect.

4. Faith/Believing In God/Spirituality Is:	
Quite Important In Life	33
Not All That Important In Life	5
Non-Existent	0
Very Important In Life	44

OBSERVATION:

For the respondents, **0** feel FAITH *is non-existent* and **5** regard spirituality as *not all that significant*. However, **44** indicate faith as a *very important* aspect and **33** as *quite an important part*.

5. In A Group Of Kids My Age I Feel:	
Very Natural	48
Very Uncomfortable	3
A Mixture Of Good And Bad	31

OBSERVATION:

Grade 9 Learners indicate that **48** feel *very natural* in a PEER GROUP **31** feel a *mixture of good and bad* and **3** are *very uncomfortable*.

6.I Feel:	
Good About Myself	35
Bad About Myslef	2
A Mixture Of Both	31
I Am Not Sure	14

OBSERVATION:

When it comes to how they RESPOND TO THEMSELVES, **35** learners feel *good* about themselves, **2** feel *bad*, **31** experience a *mixture* of feelings and **14** are *not sure* how they feel.

GRADE 10

QUESTIONNAIRE FILLED IN BY 80 LEARNERS

AVERAGE AGE: 16

SECTION A: RELATIONSHIPS

1. Quality of Relationships With Dudes My Age

Awesome	26
Good	39
Average	14
Need Work	1
Poor	0

OBSERVATION:

In getting along with their PEER GROUP, **26** Grade 10 Learners feel it is awesome, **39** as good and **14** as average. Only one feels they need to work on this and **none** feel they relate poorly to their age group.

2. Quality of Relationships With Myself

Awesome	32
Good	28
Average	13
Need Work	6
Poor	1

OBSERVATION:

In how they relate to THEMSELVES, **32** feel they do it in an *awesome* fashion, **28** regard it as *good*, **13** see it as average and **6** feel the *need to work* on this. **None** feel they relate *poorly* to themselves.

3. Quality of Relationships With Educators

Awesome	6
Good	40
Average	29
Need Work	4
Poor	1

OBSERVATION:

In relating to THEIR EDUCATORS, **40** have a *good* relationship, **6** regard it as *awesome* and **29** feel they relate on an *average* level. Of the remainder, **4** *need to work on* this and **1** feels they *relate poorly* to teachers.

4. Quality of Relationships With My Parents

Awesome	19
Good	34
Average	18
Need Work	7
Poor	2

OBSERVATION:

The learners that rate the quality of their relationship WITH THEIR PARENTS as *awesome* total **19** in all , **34** see it as *good* and **18** feel it is of *average* quality. A group of **7** *need to work* on this and **2** feel they relate *poorly*.

5. Quality of Relationships With the World

Awesome	10
Good	31
Average	33
Need Work	6
Poor	0

OBSERVATION:

In RELATING TO THE SURROUNDING WORLD, it is an *awesome* experience for **10**, *good* for **31** and *average* for **33**. A total of **6** learners feel the *need to work* on this area.

SECTION B:

1.I Live With:

Mom and Dad	47
Mom	27
Dad	2
Other Relatives	3
Other	0

OBSERVATION:

(1 did not answer the above, but it was indicated in the following answer that parents are married).

Only **2** learners LIVE WITH their *Dad*, **27** live with their *Mom* and **47** live with *both parents*. Those who reside with *other relatives* amount to **3**.

2.Parents are/were/have:

Divorced	8
Married	53
Separated	2
Never Married	5
Mother Died	2
Father Died	10
Both Died	0

OBSERVATION:

Learners indicate that **8** PARENTS are *divorced*, **53** are *married*, **2** are *separated* and **5** *never married*. Of the remainder, **2** *mothers have died* and **10** *fathers are deceased*. **None** have *lost both* parents.

3.In My Home/Culture:

Elders Only Are Respected	2
Everyone Is Respected	45
No-one Really Respects The	4
Other	
Children/Elders Have	29

Different Levels Of Respect

OBSERVATION:

In the **Grade 10** group, **45** feel *everyone* IS RESPECTED in their culture, while **29** say that elders and children have *different levels* of respect. There are **4** that believe *no-one* is really respected and **2** feel *elders only* receive respect.

4. Faith/Believing In God/Spirituality Is:

Quite Important In Life	43
Not All That Important In Life	2
Non-Existent	2
Very Important In Life	33

OBSERVATION:

BELIEVING IN GOD is *quite important* for **43** young people, *very important* for **33**, *not so important* for **2** and *non-existent* for **2**.

5. In A Group Of Kids My Age I Feel:

Very Natural	43
Very Uncomfortable	3
A Mixture Of Good And Bad	33

OBSERVATION(One person did not answer)

From a choice of three categories, **43** learners feel *very natural* in a PEER GROUP, **3** feel *very uncomfortable* and **33** feel a *mixture* of good and bad feelings.

6.I Feel:

Good About Myself	40
Bad About Myself	1
A Mixture Of Both	34
I Am Not Sure	4

OBSERVATION(1 answer was left out)

While **1** learner FEELS *bad* ABOUT HERSELF, **4** are *not sure* how they feel, **40** feel *feel good* and **34** feel a *mixture* of both.

GRADE 11

QUESTIONNAIRE WAS COMPLETED BY 73 LEARNERS

AVERAGE AGE:17

SECTION A: RELATIONSHIPS

1.Quality of Relationships With Dudes My Age

Awesome	25
Good	34
Average	11
Need Work	2
Poor	1

OBSERVATION:

In the **Grade 11** Group, **25** feel that the quality of their PEER RELATIONSHIPS is *awesome*, **34** see it as *good* and **11** regard it as *average*. For **1** the quality is *poor* and for **2** there is the *need to work* on relationships.

2.Quality of Relationships With Myself

Awesome	21
Good	32
Average	14
Need Work	6
Poor	0

OBSERVATION:

The quality of RELATIONSHIPS WITH THEMSELVES, resulted in **32** responses for *good*, **21** for *awesome* and **14** for *average*. **Nobody** feels it is *poor* and **6** want *to work* on this area.

3.Quality of Relationships With Educators

Awesome	8
Good	31
Average	23
Need Work	9
Poor	2

OBSERVATION:

Grade 11 learners feel that the quality of their RELATIONSHIPS WITH EDUCATORS is *awesome* for **8**, good for **31** and *average* for **23**. Those *needing work* amount to **9** and **2** regard it as of *poor quality*.

4.Quality of Relationships With My Parents

Awesome	13
Good	28
Average	17
Need Work	12
Poor	3

OBSERVATION:

In relating to their PARENTS, **28** have a *good* relationship, **13** see it as *awesome*, and **17** are average. A group **12** feel it *needs work* and **3** relate *poorly*.

5.Quality of Relationships With the World

Awesome	9
Good	29
Average	24
Need Work	9
Poor	2

OBSERVATION:

In relating to the WORLD, 9 learners see it as being *awesome*, 29 as *good* and 24 as an *average* relationship. at the other end of the scale, 2 feel they relate *poorly* with society and 9 see the *need to work on* this aspect.

SECTION B:

1.I Live With:

Mom and Dad	42
Mom	23
Dad	3
Other Relatives	4
Other	1

OBSERVATION:

In all, 42 learners LIVE WITH their *mom and dad*, 23 with *mom* only and 3 with *dad* only. One has *another arrangement* and 4 stay with *other relatives*.

2.Parents are/were/have:

Divorced	10
Married	44
Separated	3
Never Married	6
Mother Died	6
Father Died	3
Both Died	1

OBSERVATION:

A total of 44 PARENTS are *married*, while 10 are *divorced*, 3 are *separated* and 6 *never married*. Of those whose parents died, 6 *lost a mother*, 3 *lost a father* and in 1 case *both died*.

3.In My Home/Culture:

Elders Only Are Respected	5
Everyone Is Respected	31
No-one Really Respects The	1
Other	
Children/Elders Have	36
Different Levels Of	
Respect	

OBSERVATION:

In response to receiving RESPECT, 5 learners feel *elders only* enjoy respect, while 1 sees *no-one* receiving respect. With similar results, 31 feel *everyone* is respected, but 36 say their are *different levels* of respect for elders and children.

4. Faith/Believing In God/Spirituality Is:

Quite Important In Life	31
Not All That Important In	6
Life	
Non-Existent	1
Very Important In Life	34

OBSERVATION: (One questionnaire not completed)

In responding to four categories, **31** Grade 11 Learners regard FAITH as *quite important*, **34** see it as *very important*, **6** feel it is *not all that important* and for **1** it is *non-existent*.

5. In A Group Of Kids My Age I Feel:

Very Natural	36
Very Uncomfortable	6
A Mixture Of Good And Bad	31

OBSERVATION:

In a GROUP OF THEIR age, **36** feel *very natural*, **6** experience *great discomfort* and for **31** there is a *mixture of good and bad feelings*.

6.I Feel:

Good About Myself	39
Bad About Myslef	0
A Mixture Of Both	26
I Am Not Sure	8

OBSERVATION:

In the group, **39** FEEL *good* ABOUT THEMSELVES, **no-one** feels *bad* about themselves, **26** feel a *combination of good and bad* and **8** are *not sure* how they feel.

GRADE 12

QUESTIONNAIRE WAS COMPLETED BY 69 LEARNERS

AVERAGE AGE:18 (Several matric learners absent)

SECTION A: RELATIONSHIPS

1.Quality of Relationships With Dudes My Age

Awesome	17
Good	37
Average	11
Need Work	4
Poor	0

OBSERVATION:

In relating to their PEERS **17** matric learners see it as being *awesome*, **37** as *good*, **11** as *average* and **4** feel they *need to work on* these. **None** feel they relate *poorly*.

2.Quality of Relationships With Myself

Awesome	12
Good	30

Average	20
Need Work	6
Poor	1

OBSERVATION:

In their RELATING TO THEMSELVES, **12** deem it to be *awesome*, **30** *good*, and **20** *average*. While **6** see the *need to work* on this, **1** regards her relationship with herself as *poor*.

3.Quality of Relationships With Educators	
Awsome	3
Good	20
Average	41
Need Work	2
Poor	3

OBESRVATION:

In getting on with their EDUCATORS, **11** feel they relate on an *awesome* level, **34** on a *good* level and **16** on an *average* level. Of the remainder, **6** see the need to work on this aspect and **2** find it to be *poor*.

4.Quality of Relationships With My Parents	
Awsome	11
Good	34
Average	16
Need Work	6
Poor	2

OBSERVATION:

At the average age of 18 years, respondents indicate that **11** have an *awesome* relationship with their parents, **34** have *good* relationships, **16** are *average* and **6** *need working on*. There are **2** that regard this aspect as *poor*.

5.Quality of Relationships With the World	
Awsome	2
Good	28
Average	31
Need Work	7
Poor	1

OBSERVATION:

Grade 12 Learners describe their relationship with SOCIETY as being poor for **1** person, **31** *average*, **28** *good* and **2** *awesome*. For **7** there is the *need to work* on this.

SECTION B:

1.I Live With:	
Mom and Dad	41
Mom	22
Dad	1
Other Relatives	5

Other	0
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OBSERVATION:

A total of **40** learners LIVE WITH their *Mom and Dad*, **22** with *Mom* only, **1** with her *Dad* and **5** with *other relatives*.

2. Parents are/were/have:

Divorced	13
Married	41
Seperated	1
Never Married	9
Mother Died	0
Father Died	5
Both Died	0

OBSERVATION:

Of the group, **13** PARENTS are *divorced*, **41** are *married*, **1** is *separated* and **9** *never married*. The only parent *lost to death* is **1** father.

3. In My Home/Culture:

Elders Only Are Respected	4
Everyone Is Respected	27
No-one Really Respects The Other	4
Children/Elders Have Different Levels Of Respect	33

OBSERVATION: (One questionnaire not completed)

In the matter RESPECT, Grade 12 learners **4** experience that *elders only* are respected, **27** feel *everyone* is respected, **33** say their are *different levels* of respect and **4** feel *no-one* really respects one another.

4. Faith/Believing In God/Spirituality Is:

Quite Important In Life	37
Not All That Important In Life	7
Non-Existent	0
Very Important In Life	25

OBSERVATION:

SPIRITUALITY is *very important* for **25** respondents and *quite important* for **37**. For **7** young people it is *not that important*, but for **no-one** it is *non-existent*.

5. In A Group Of Kids My Age I Feel:

Very Natural	28
Very Uncomfortable	3
A Mixture Of Good And Bad	37

OBSERVATION: (One questionnaire was not completed)

When mixing WITH A GROUP OF THEIR AGE, **28** feel *very natural*, **3** feel *very uncomfortable* and **37** experience a *combination of good and bad*.

6.I Feel:	
Good About Myself	31
Bad About Myslef	1
A Mixture Of Both	26
I Am Not Sure	10

OBSERVATION: (One did not complete answer)

ABOUT THEMSELVES, **31** feel *good*, **1** feels *bad*, **26** experience a *mixture of feelings* and **10** are *not sure* how they feel.

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