

# **GUIDELINES FOR THE REHABILITATION OF THE JUVENILE WHO HAD COMMITTED A DRUG-RELATED CRIME**

by

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## **DECLARATION**

I declare that **GUIDELINES FOR THE REHABILITATION OF THE JUVENILE WHO HAD COMMITTED A DRUG-RELATED CRIME** is my own work and that all the sources that I have quoted have been indicated and acknowledged by means of complete references.

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## SUMMARY

This study was designed to understand the meaning of the lived experiences of incarcerated male juveniles who had committed drug-related crimes and to suggest guidelines for their rehabilitation with specific reference to their health care needs. In order to achieve these objectives, the researcher used Parse's (1998) Theory of Human Becoming as a theoretical framework for the study and Parse's (1998, 2005) phenomenological-hermeneutic research method.

This study was restricted to three juvenile correctional centres in the Gauteng province, Republic of South Africa (RSA). A sample of 15 male juveniles (5 at each of the three juvenile correctional centres) was used for the purpose of individual dialogical engagements with the participants. Focus group interview sessions were held with two groups (5 members per group) at two identified juvenile correctional centres.

A qualitative content analysis according to methods recommended by Graneheim and Lundman (2004) was performed on the data that was collected from the individual dialogical-engagements and the focus group interviews. The researcher attempted to elucidate the meanings that the participants attached to their experiences of *incarceration* as narrated by them and analysed the data according to Parse's (1998; 2005) phenomenological-hermeneutic method comprising of extraction-synthesis and heuristic interpretation.

The findings of this research confirm that problems of drug abuse and criminal activity represent a multifaceted, complex and often intractable phenomenon. The research also confirmed that the participants suffer from a variety of emotional and psychological problems such as depression, anxiety, fear, guilt, remorse, regret and a craving for the drugs that they had abused before their incarceration. It appears that the participants find it extremely difficult to deal effectively with these disorders on their own and that they are generally averse to asking for professional help and assistance. Interventions to alleviate these problems are crucial for the

success of the current rehabilitation programmes being pursued in the correctional centres where the participants are accommodated.

## **KEY TERMS**

Descriptive phenomenology; deprived childhood; disadvantaged communities; drug abuse; drug-related crime; illicit drugs; incarceration; interpretive phenomenology; juvenile corrections; juvenile delinquency; lived experiences; pains of imprisonment; mental health in correctional context; Parse's Theory of Human Becoming; school drop-out, truancy; suffering.

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## Dedication

*This study is dedicated to all those correctional officials at the juvenile correctional centres in the Republic of South Africa who so diligently and professionally serve their country and those in their care.*

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## List of abbreviations

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The abbreviations with the meaning thereof is listed below:

AIDS	Acquired Immune Deficiency Syndrome
ADHD	Attention Deficit Hyperactivity Disorder
DCS	Department: Correctional Services
HIV	Human Immune Deficiency Virus
LPGs	Liquid Petroleum Gases
NDMP	National Drug Master Plan
RSA	Republic of South Africa
TB	Tuberculosis
UNICEF	United Nations International Children's Emergency Fund
USA	United States of America

## List of annexures

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- Annexure A. 1    Permission to conduct research: Department: Correctional Services
- Annexure A. 2    Ethical clearance certificate: University of South Africa
- Annexure B        Consent for participation in a research project: Individual dialogical engagement
- Annexure C        Consent for participation in a research project: Focus group discussions
- Annexure D        Interview schedule for the individual dialogical engagements with participants
- Annexure E        Interview guide: Focus groups

## CHAPTER 1

### ORIENTATION TO THE STUDY

#### 1.1 INTRODUCTION

The manufacture, transportation, sale and abuse of illicit drugs, and the prevalence of drug-related crimes among juveniles, are, according to the United Nations Office on Drugs and Crime (2009:9), the cause of a vast number of social, personal, medical, law-enforcement, community and other problems in every country of the world. In some countries, the human resources and the number of people who are involved in the manufacture, distribution and consumption of illegal drugs are so numerous, that the combined activities and wealth of all these people represent a parallel national economy whose revenue sometimes exceeds the revenue and resources of the legitimate national economies of the countries thus affected. All in all, the operations of the international drug industry has given rise to problems in every sphere of human existence, and there is no person in the world whose prospects and well-being are not affected by the activities of illicit drug manufacturers and dealers (Shiner 2009:1; Siegel & Welsh 2008:244; United Nations Office on Drugs and Crime 2009:9).

The complexity of this problem is aggravated by the absence of reliable information and statistical data. Since illicit drug dealers and consumers are, by definition, criminals, the extent of their activities can only be indirectly assembled by means of extrapolations from crime statistics and from the (frequently incomplete) data provided by social, health care and other medical agencies and organisations that offer rehabilitation services to addicts (United Nations Office on Drugs and Crime 2009:9). In addition, the United Nations Office on Drugs and Crime (2009:9) and Chouvy (2009 xiii) note that the world is currently experiencing the largest drug abuse problem of all times, namely the Chinese opium “epidemic”. The United Nations Office on Drugs and Crime (2009:10) estimates that there are approximately 17 million opiate users in the world today. In spite of the extent of illicit drug usage and manufacture throughout the world, it nevertheless remains true to say that far fewer people are addicted to illicit drugs than the countless millions who, on a daily basis, consume excessive quantities of legal and

socially approved drugs such as alcohol, tobacco and other legally prescribed psychoactive substances such as tranquillisers and antidepressants.

What has become evident in the past two decades is that the drug industry is affecting the lives of more and more people in emerging markets, and that drug manufacturers and distributors tend to target developing and poor countries throughout the world because such countries are frequently deficient in surveillance, law-enforcement, and government control (United Nations Office on Drugs and Crime 2009:19). In addition the United Nations Office on Drugs and Crime (2009:19) note that the “prevention and treatment of drug dependence are essential” and they “demand reduction strategies of significant public importance”. Although the United Nations Office on Drugs and Crime (2009:19) note that the prevention and treatment of drug-related disorders could, in theory, significantly reduce the demand for illicit drugs throughout the world, these strategies in themselves merely represent a rational response to an endemic disease and its severe consequences. The United Nations Office on Drugs and Crime (2009:20) therefore calls for a comprehensive approach to the treatment of drug abuse, in which the prevention and treatment of drug-related disorders constitute the initial stage. The report emphasises that collaboration between the health sector, the criminal justice system, community-based sectors and other organisations are indispensable for tackling this problem effectively (United Nations Office on Drugs and Crime 2009:20).

According to Wojtowicz and Hedgpeth (2007:471), there are a substantial number of offenders in correctional care who have substance use involvement. Vaughn, Wallace, Davis, Fernandes and Howard (2008:311) state that the key correlates of incarceration among the youth of the United States of America (USA) include mental health disorders, substance abuse and delinquency. Other researchers, Dembo and Schmeider (2003:201), Howard, Lennings and Copeland (2003:98), Vaughn and Howard (2004:325) and Webster, Leukefeld, Tindall, Mateyoke-Serivner and Garrity (2007:8) point out that there is an increased rate of substance abuse among young offenders.

Because of the complexity of the problem of illicit drug abuse, the variety of drug-related crimes and the effect of incarceration on offenders, the difficulties of rehabilitation and the uncertain future faced by convicted juveniles, the researcher came to the conclusion that there would be ample opportunities for investigation and research in these areas. It was the intention of the researcher to suggest guidelines for the rehabilitation of a select

sample of juvenile offenders in the light of the data obtained from the participants in the study. In order to obtain sufficient and adequate data to provide answers to the research question, the researcher collected data by means of individual discussions (dialogical engagements) with each of the participants as well from the discussions that took place in the focus group interviews. The researcher's intention in pursuing this methodology was to arrive at a valid understanding of the lived experience of

- the circumstances that may have contributed to their incarceration
- the experience of incarceration itself, the effects of incarceration on them, their quality of life both in the correctional environment and after release, and the quality and effectiveness of their current rehabilitation programmes
- the availability (or otherwise) of the health, education, psychological and social services available to offenders, and their utilisation of such services
- their aspirations and future goals once they had been reintegrated into society

Muntingh (2009:5) maintains that "knowing what prison system users think and say about the system is important because they are ultimately the individuals who should benefit from the prison system. Moreover, listening to them deepens our understanding of what is being done correctly and [what we] should be building upon, but also where improvements are required."

The researcher's experience as a professional nurse who served as a working member of a drug forum in which the use and abuse of drugs among school children was addressed, motivated the researcher to use a particular nursing theory as the theoretical basis for undertaking this study into the experiences and attitudes of juveniles who had been incarcerated for drug-related crimes. The overall aim of the researcher was to gain insight into their lived experiences of incarceration and to suggest practical guidelines for their rehabilitation (with specific reference to their personal health needs). In pursuance of this aim, the researcher studied various nursing theories that might have served her purpose. She ultimately, however, eventually selected the Theory of Human Becoming developed by Parse (1998) as the theoretical framework to guide the research because Professor Parse's Theory of Human Becoming is based on the human sciences as opposed to traditional medical models that are grounded in the natural sciences (Parse 1998:1). In addition Parse (1998:1), states that the natural sciences posit methodologies that elicit *quantitative* data from

observable phenomena in order to identify causal relationships. Such an approach presupposes the reduction of the phenomena under study and an analysis of the accumulated data in terms of a predetermined theoretical framework. Parse (1998:2) points out that this kind of theoretical approach in nursing science research defines human beings as bio-psycho-socio-spiritual organisms consisting of distinct parts, namely the body, the mind and the spirit. This approach is referred to as *the totality paradigm*, which is consistent with the medical model and models used in the natural sciences. In contrast to this, the Theory of Human Becoming is grounded in the human sciences and is based on *the simultaneity paradigm* by means of which human beings are regarded as unitary and indivisible beings who are identifiable by means of patterns that occur in the human-universe process in mutual ongoing change (Parse 1998:4) (see discussion under 1.8 and table 1.2). Parse (1998:6) elaborates this description by pointing out that, in the simultaneity paradigm, the unitary human being, who is whole, open and free to choose various ways of becoming, cooperates with the universe in creating becoming.

The Theory of Human Becoming which is rooted in the human sciences is directed toward the uncovering of the meaning of phenomena as they are directly *experienced* by human beings (Parse 1998:9-10). According to Parse (1998:10), the theory is built on assumptions about human beings and becoming that are congruent with assertions made by Rogers (1970) and with the principles and postulates enunciated in the existential-phenomenological thought propounded by Heidegger, Sartre and Merleau-Ponty (Parse 1998:10). The existential-phenomenological thought that underlies and supports the Theory of Human Becoming necessitates an explication of the philosophical foundations of this study, namely the historical background and evolution of phenomenology (contained in chapter 2), as well as Parse's individual development of the Theory of Human Becoming (contained in chapter 3).

In view of the above, this study first examined the meaning of the lived experiences of juveniles incarcerated at three juvenile correctional centres in the Gauteng province of the Republic of South Africa (RSA) and, secondly, suggests guidelines for the rehabilitation of these juveniles in the context of correctional facilities, with specific reference to their health needs and problems. This whole investigation and the suggested guidelines were, as is indicated above, based on and supported by Parse's (1998) Theory of Human Becoming.

## 1.2 BACKGROUND TO THE PROBLEM

This study focused on incarcerated juveniles who had been convicted by the courts of drug-related crimes when they were either 16 or 17 years old. According to Maree (2003:56) and Martinez, Rosenfeld and Mares (2008:847), the problem of drug-related crime and its consequences is a global phenomenon that is fuelled by easy accessibility to illicit substances and by the enormous profits that can be made by dealers and distributors who deal in drugs such as “dagga” (cannabis/marijuana) in the RSA and cocaine from Bolivia, Columbia, Peru and elsewhere (Maree 2003:56). Contemporary drug dealers and manufacturers also deal in a very large number of what are called “designer drugs”, which are manufactured in secret laboratories and which are also a source of enormous profits for those who deal in them. Countries bordering on one another, such as the USA and Mexico, are beset by the criminal activities that accompany the manufacture, distribution and sale of drugs for which there is a ready market in all countries of the world. The criminal activities that are involved in the production and distribution of lucrative drugs generate varying degrees of violence (such as the gang wars between the drug cartels and the police and army in countries such as Mexico), and the corruption and subversion of government officials and law enforcement officers. Most tragically, however, **young people**, who are unemployed and in desperate need of income, easily fall prey to drug-related activities (Maree 2003:56).

One of the most serious problems faced by the RSA is the fact that it is apparently relatively easy to import illicit drugs into the country through various channels. Although the South African media frequently contain reports about the large numbers of drug “busts” by the police and other officials at the RSA’s international airports and on border posts, the actual amount of drugs that are intercepted by the authorities in this way represent but a drop in the ocean compared to the total amount of drugs that are successfully imported without detection into the country (Department of Welfare and Population Development 1999:6). According to the Department of Welfare and Population Development (1999:6), the RSA is a target for drug traffickers because of the following reasons:

- The rapid expansion of international air links between the RSA and other countries.

- The country's strategic geographical location on the major drug trafficking routes between East Asia and the Middle East, and between the Americas and Europe.
- The fact that the RSA has a well-developed and functional transportation infrastructure.
- The country's well-developed and modern international telecommunications and banking systems.
- The fact that border controls at airports, harbours and border posts are porous, ineffectual and frequently understaffed (Department of Welfare and Population Development 1996:6).

According to Siegel and Welsh (2008:244), young people in the USA become involved in the distribution of a large variety of drugs and illicit chemical and botanical products, and that such activities frequently involve them in various kinds of criminal offences and violent crimes. While these young people are estimated to comprise only 2% of the total teenage population, they account for 40% of the robberies and assaults committed by their age group and approximately 60% of all teenage felonies, thefts and drug sales. Siegel and Welsh (2008:244) further state that there are no significant race, gender and social class differences between teenagers who are actively involved in drug trafficking because girls are as likely as boys to be involved and because African-Americans and European Americans from both middle and lower socio-economic groups are apt to participate in these criminal activities. Siegel and Welsh (2008:244) further state that in cities, older and more experienced drug dealers tend to hire teenagers to act as street-level drug runners. Such agents work in groups of between three and sixteen members, and each member of the group carries small quantities of whatever drug (or drugs) they are selling. It has also been noted that, in addition to the sale of drugs, group members also engage in robberies, burglaries and theft. Siegel and Welsh (2008:245) note that serious crimes frequently accompany the activities of the drug trade because violence erupts when rival gangs make use of lethal weapons to settle their differences and to establish and maintain their clientele and the boundaries of their territories.

According to the Department of Welfare and Population Development (1999:6), Nelson Mandela, the then president of the RSA, in his opening address to Parliament in 1994, singled out alcohol and drug abuse as social problems that required urgent attention. He noted that the abuse of these substances is a major contributory factor in crime, poverty, dysfunctional family life, political instability, the escalation of chronic diseases

such as Acquired Immune Deficiency Syndrome (AIDS) and Tuberculosis (TB), injuries and premature deaths (Department of Welfare and Population Development 1999:6).

Juvenile drug abuse is indeed a serious problem in the RSA, as it is in many other countries. Gerardy (2007:6), for example, refers to a court case that was heard in September 2007 in the Gauteng Province in the RSA. Since the two men concerned were charged with extensive drug dealing and drug possession, they were denied bail. These men had been apprehended at a house party at which a teenage girl had suddenly become dangerously ill. The girl subsequently died on the way to hospital from what was believed to have been a fatal reaction to one or more drugs that were available at the party. Top investigator Superintendent Piet Byleveld told the court that drugs as well as alcohol were freely available at the party. Captain Jan Combrinck of the Organised Crime Unit in Gauteng has stated that children as young seven years old have experimented with drugs, and Gerardy (2007:6) reports the case of a nine year-old “crack” addict – a not uncommon phenomenon in areas where controls are few and drugs are relatively easily available. Captain Combrinck also reports that up to 25% of children in the Gauteng provincial schools that he had visited over the previous 18 months had experimented with drugs, and that alcohol use and abuse was even higher (Gerardy 2007:6).

The association between juvenile delinquency and substance abuse has been well documented (Siegel & Welsh 2008:245). In addition, Dufton and Marshall (2004:164) point out that although the relationship between drug abuse and juvenile delinquency is complex and cannot be said to be *directly* causal in nature, drug abuse and juvenile delinquency are nevertheless influenced by situational factors such as individual vulnerability, personality characteristics, and the social, family and educational background of drug users. Dufton and Marshall (2004:164) emphasise that many of these young people will develop severe problems of various kinds – either during adolescence or in adulthood. Siegel and Welsh (2008:244) have observed that those young people who persist in both substance abuse and criminal activity characteristically

- come from poor families
- are acquainted with criminals within their own family circles
- perform badly at school

- begin to use drugs and become involved in crime from an early age
- use multiple drugs and frequently commit criminal acts
- have little opportunity of participating in meaningful, legitimate and rewarding adult activities in their late adolescence

Drug use/abuse appears to be a variant type of delinquency, and is not a direct contributory factor to delinquency. Most young offenders become involved in delinquent acts even *before* they begin to use drugs. One cannot therefore logically conclude that drug use actually *causes* crime (Siegel & Welsh 2008:246).

### **1.2.1 The National Drug Master Plan (NDMP) 1999-2004**

In order to deal with the drug problem in the RSA, the Department of Welfare and Population Development (now called the Department of Social Development) produced and presented the National Drug Master Plan (NDMP) 1999-2004. After review and various amendments by the Department of Social Development, this plan is now known as the NDMP 2006-2011.

#### **1.2.1.1 *The goals of the NDMP, 2006-2011***

The goals of the NDMP 2006-2011 (Department of Social Development 2006:13) are to

- coordinate efforts to reduce the supply of and demand for drugs and other substances of abuse
- support and strengthen efforts that are designed to reduce and eliminate drug trafficking and related crimes
- empower the legal and institutional framework for combating the illicit supply and abuse of substances
- promote the integration of substance abuse issues in mainstream socio-economic development programmes
- support appropriate intervention strategies by means of raising of awareness, education, prevention, early interventions, as well as effective treatment programmes
- promote and encourage family and community-based intervention approaches that will facilitate the reintegration of abusers

- establish partnerships and provide a forum for the participation of all stakeholders at local and provincial level in the fight against the use/abuse of illicit substances
- coordinate and empower regional, national and international cooperation in the management of the illicit supply of drugs and other substances of abuse

### **1.2.1.2 National priorities of the NDMP, 2006-2011**

Listed below are the national priority areas that are contained in the NDMP, 2006-2011. Of particular importance among these priorities are those that relate to the health, well-being and treatment of affected youth, and the quality of the correctional services that are responsible for the institutionalisation and parole of convicted offenders.

#### **Health**

The objectives (Department of Social Development 2006:17) with regard to health are to

- minimise the risks of harm in communities where substance abuse, the spread of communicable diseases, injuries and premature death are associated with drug abuse
- improve access to information, treatment, counselling, and rehabilitation aftercare services for individual substance users
- ensure that individuals and their significant others have access to best practices in treatment and support services
- acknowledge the proven causal link between Human Immunodeficiency Virus(HIV) and AIDS and the incidence of substance abuse, and to devise inter-sectoral programmes designed to deal with this problem
- provide opportunities for people who are suffering from various kinds of illnesses and the consequences of prolonged substance abuse to receive appropriate and accredited treatment from properly qualified personnel

## **Youth**

The objectives with regard to young people (Department of Social Development 2006:15) who are affected by substance abuse and all its consequences are to

- motivate the young to refrain from the substance abuse by means of ongoing and integrated programmes that include involvement in activities such as drama, sport and music
- apply restorative justice in attempts to minimise the relationship between crime and substance abuse
- rigorously enforce the law that prevents the sale of alcohol, tobacco and other substances to young people under a certain age
- empower schools to offer effective drug education programmes, to provide learners with all the facts they need to understand the consequences of drug abuse, to warn pupils about the risks to which drug abusers are exposed, and to help them to develop an anti-drug attitude
- outline and promote the benefits of a healthy lifestyle by means of awareness programmes
- develop effective national and local public education strategies that are particularly designed to deal with the substance abuse problems of young people
- empower young people to take charge of their own destinies by, for example, training them to become effective peer educators

## **The Department: Correctional Services (DCS)**

In terms of the provisions of the NDMP (Department of Social Development 2006:29), the South African DCS provides corporate services that

- facilitate compliance with the national drug policy in the workplace
- help correctional services personnel to formulate security strategies that are effective in preventing drugs from entering correctional centres
- reduce the demand for illicit substances by means of educational programmes for offenders who are suffering from the effects of substance abuse
- ensure that such offenders are treated for drug-related conditions

In pursuance of these objectives, the DCS has taken the initiative in forming partnerships with external stakeholders in civil society as well as with other government departments in the fight against substance abuse. It is also the stated aim of the Department to reform the offending behaviours of sentenced persons.

At this juncture, it is important to provide information regarding the vision and mission of the DCS, the characteristics of the ideal correctional official, the needs-based sentence plan, the distinction between correction of offending behaviour and development and the available services at the juvenile correctional centres where the research was conducted:

- **The vision** of the DCS (Department: Correctional Services 2005:73) is: “To be one of the best in the world in delivering correctional services with integrity and commitment to excellence”.
- **The mission** of the DCS (Department: Correctional Services 2005:73) is: “Placing rehabilitation at the centre of all departmental activities in partnership with external stakeholders, through:
  - *The integrated application and direction of the departmental resources to focus on the corrections of offending behaviour, the promotion of social responsibility and the overall development of the person under correction.*
  - *The cost effective provision of correctional facilities that will promote efficient security, corrections, care and development services within an enabling human rights environment.*
  - *Progressive and ethical management and staff practices within which each correctional official performs an effective correcting and encouraging role.*
- **The ideal correctional official:** According to the Department: Correctional Services (2005:110), the history of the department indicates that the correctional officials were not appropriately trained with regard to the skills and knowledge that is critical for a new rehabilitation-centered system. In view of this, the DCS faces major challenges in re-training its members in the new paradigm of rehabilitation through corrections and development in a secure, safe and humane environment. In order to achieve this goal, the DCS (Department: Correctional

Services:110-114) envisage that the ideal correctional official should have certain characteristics as summarised below:

- A unique combination of specific personal qualities, experience, expertise, professional ethics, personal development and multi-skilling.
- A person who finds affinity with and identifies with the code of ethics and conduct adopted by the DCS.
- Embodies the values that the DCS hopes to instil in the offender by assisting and facilitate the rehabilitation process of the offender. The ideal correctional official should also have an attitude of serving with excellence, a principled manner of relation to others and above all, a just and caring attitude. The competencies of the ideal correctional official thus requires the following:
  - ◆ A desire to achieve a level of excellence in any field through self- and team development.
  - ◆ To focus on productivity, efficiency and discipline through the implementation of best work methods, procedures and systems conducive to efficiency in service delivery.
  - ◆ The recognition of the need to take responsibility for assigned tasks and accountability for his/her acts and omissions.
  - ◆ To uphold security by means of vigilance, in order to ensure the safety of employees, offenders and the community.
  - ◆ To lead the offender through example.
  - ◆ To respect people with disabilities, different races, gender equality and employment equity and non-discrimination.
  - ◆ To ensure that offenders are treated with decency, humanity and fairness and to ensure their safety.
  - ◆ To ensure order and control so that offenders that are considered to be dangerous do not escape.
  - ◆ To motivate offenders in developing a positive commitment to and voluntary participation in their correctional sentence plan.
  - ◆ To provide offenders the opportunity to use their time of incarceration positively and assisting them in promoting their successful re-integration into society upon their release.

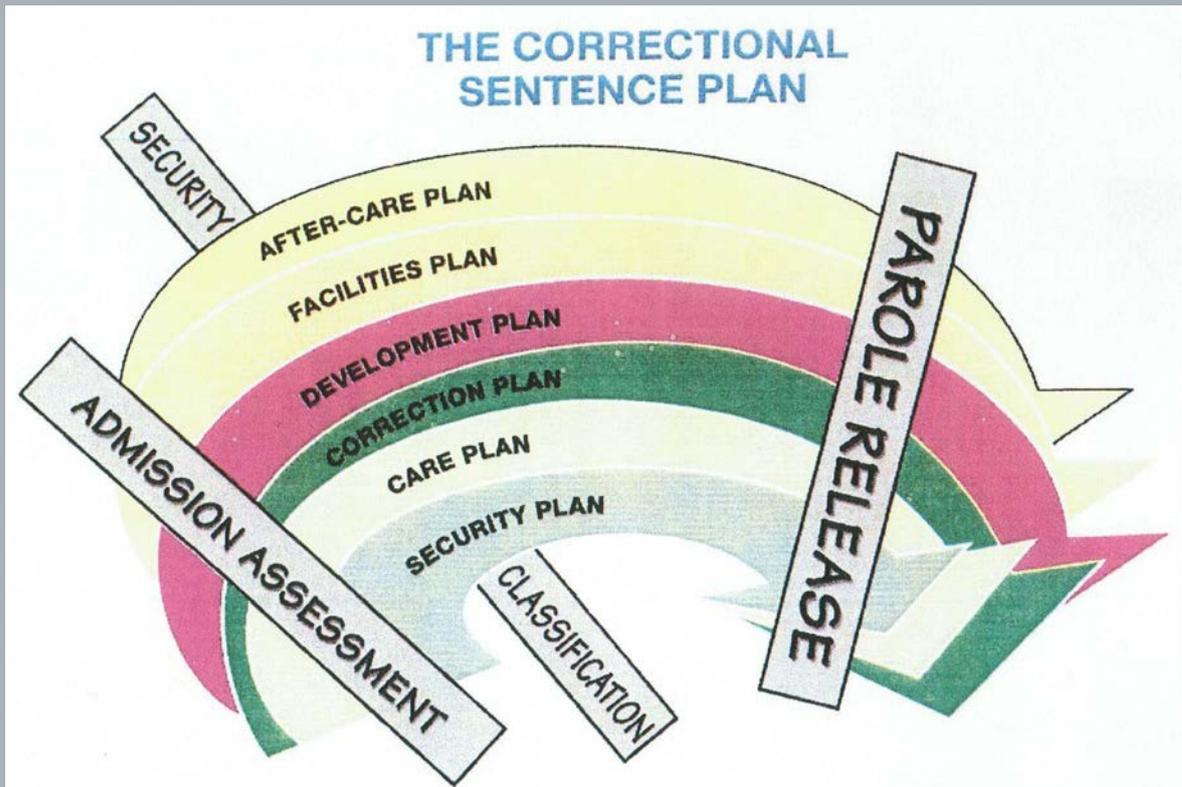
- ***The needs-based correctional sentence plan:*** The DCS has adopted a needs-based approach to rehabilitation (Department: Correctional Services 2005:127). Needs-based interventions are those interventions that specifically balance the causal factors with the unique offence profile of the individual. The aim of the needs-based rehabilitation (Department: Correctional Services 2005:128), is to influence the incarcerated individual to adopt:
  - Positive and appropriate norms and value systems.
  - Alternative social interaction options and to develop life skills, social and vocational skills. These skills are important in order to assist the individual to refrain from recidivism.

Sentenced individuals (Department: Correctional Services 2005:130) have the right to voluntary participation in the rehabilitation processes and to use the services offered. Should the Commissioner however find it necessary for individuals to participate in the rehabilitation process, they may be compelled to do so and to use the available services.

One of the key service delivery areas (Department: Correctional Services 2005:131) for rehabilitation is care. This refers to needs-based services aimed at the maintenance of well being of persons under departmental care with specific reference to their physical well being regarding nutrition and health care, maintenance and the establishment of social links with family and society, their spiritual and moral well being as well as their psychological well being. In addition, the sentenced person must, as soon as possible after admission be assessed with regard to security classification regarding safe and secure custody, health and educational needs, socio-psychological needs, religious needs, special development needs, work allocation, allocation to a specific correctional centre and needs regarding re-integration back into society (Department: Correctional Services 2005:132). With regard to the correctional sentence plan for each individual, the challenge for the DCS is to find the correct balance and form in order to adequately and comprehensively apply the six key service delivery areas in addressing each individual's unique needs. Each individual sentence plan must be based on the **total needs** of the specific individual. These needs comprise the following:

- Needs regarding offending behaviour (corrections plan).
- The security needs while taking the human rights of the individual into account (security plan).
- Physical and emotional well being of the individual (care plan).
- Education and training needs (developmental plan).
- Allocation to physical accommodation facilities (facilities plan).
- Support required for successful re-integration of the individual back into society (after-care plan).

Figure 1.1 depicts the needs-based correctional sentence plan.



**Figure 1.1 The needs-based correctional sentence plan**

Source: Department: Correctional Services (2005:135)

- ***The distinction between correction of offending behaviour and development:*** The DCS (Department: Correctional Services 2005:136) distinguishes between correction and offending behaviour and development. Corrections and offending behaviour is based on the promotion of social responsibility in ensuring that the individuals recognise that what they did was wrong, to understand why the society believes that their wrong doing was unacceptable and the need for them to internalise the impact that their actions had on the victims and the broader society. In contrast, development focuses on the life skills of the individuals and is aimed at realising their full potential in every aspect of their development. These life skills include: education and training, communication, employability, health awareness, sport and recreation. The Department: Correctional Services (2005:154) considers the safety and health of incarcerated individuals as part of rehabilitation. This implies the provision of a safe and secure environment. The DCS also recognises that incarceration can have a damaging effect on both the physical and mental health of those in their care and the DCS is therefore obliged to provide for these special health needs by members of staff that are trained to do so. The DCS is not only responsible to provide health care, but also to provide conditions that promote the well being of the incarcerated individuals and correctional officials. In addition, the DCS (Department: Correctional Services 2005:156) in accordance with the South African Constitution Act (Act 108 of 1996) is obliged to ensure that: “Everyone who is detained, including every sentenced prisoner, has the right to conditions of detention that are consistent with human dignity, including at least exercise and the provision, at state expense, of adequate accommodation, nutrition, reading material and medical services.” This clause implies that health care to these individuals should be consistent with the health services provided by the state to other citizens. It also recognises the right of individuals in the RSA to access private health care facilities at their own expense, which, in the case of incarcerated individuals can also be limited to security constraints (Department: Correctional Services 2005:156). In addition the Department: Correctional Services 2005:157) refer to article 12 of the International Covenant on Economic, Social and Cultural Rights that state “... right of everyone to the enjoyment of the highest attainable standard of physical and mental health”.

The DCS (Department: Correctional Services 2005:157) state that in making the health of the incarcerated individuals a priority requires a clear understanding that in the RSA, socio-economic conditions give rise to a high prevalence of communicable diseases. This situation can be ascribed to the fact that the majority of the South African population has a lower than desirable level of nutrition and is therefore vulnerable to infections which is compounded by inadequate living conditions. In the RSA, a large proportion of the individuals who are admitted to correctional centres come from these disadvantaged communities. It can therefore be expected that the number of these individuals with communicable diseases entering the correctional centres is higher than the national average. The DCS (Department: Correctional Services 2005:158) expresses the importance of HIV/AIDS, TB and other sexually transmitted diseases to be addressed as an integral part of comprehensive health services and health education services for those in its care. The DCS also emphasises the focus on programmes to reduce the impact of HIV/AIDS and other communicable diseases to allow incarcerated individuals to leave the system as healthy as possible. The Department: Correctional Services (2005:166) state that it is the ideal that individuals, who are mentally ill, not be accommodated at correctional centres but that they should rather be diverted to psychiatric institutions. The DCS also emphasises that correctional officials should be trained in the recognition of signs and symptoms of mental illness in order for them to recognise these disorders and to report this to the Head of the correctional centre. It is also imperative that the process of referral of an individual to the psychiatric institution must involve legal representation on behalf of the individual. Any period that the person spends at the psychiatric facility should automatically be considered part of the person's sentence.

- ***Available services at the juvenile correctional centres:*** The following services are available at the juvenile correctional centres where the study was conducted:
  - Every juvenile is assessed on admission to the centre by a multidisciplinary team, including a medical practitioner, nurse, psychologist and a social worker.
  - An established primary health care service is available on site.
  - A medical officer, psychiatrist and dentist visit the centres on a regular basis.

- The services of a psychologist and social workers are based at each of the sites.
- Where necessary, juveniles are referred to state hospitals for further treatment.
- Religious services inclusive of bible study and church services are held regularly.
- Life skills classes are available at each centre (Department: Correctional Services 2005:165).

The above mentioned information regarding the DCS indicates that each incarcerated individual has access to a variety of services in order to promote rehabilitation.

According to the Department of Welfare and Population Development (1999:19), the children of South Africa are especially important in the new democracy and in the heart of the RSA's first democratic president, Mr Nelson Mandela. On 16 June 1995, South Africa ratified the terms of the Convention of the Rights of the Child as well as the World Summit for Children Declaration of 1993, and by so doing committed itself to the principle of *first call for children* in all areas of national life (Department of Welfare and Population Development 1999:19). The Departments of Health, Welfare and Population Development (now known as the Department of Social Development), Education, Water Affairs and Forestry, Justice, and Finance were mandated in terms of these declarations to give effect to these international commitments. Subsequently, the Justice Sectoral Working Group, which consisted of representatives from the Departments of Justice, Social Development, Correctional Services, and the South African Police Services, as well as representatives of non-profit organisations and the United Nations International Children's Emergency Fund (UNICEF), began to function for the first time in 1995. The focus of this working group was, firstly, to establish a *separate* juvenile justice system, and, secondly, to prevent children from using and trafficking in narcotic drugs and to implement effective measures of rehabilitation for those who do (Department of Welfare and Population Development 1999:19).

The Justice Sectoral Working Group (Department of Welfare and Population Development 1999:19) devised a new process that was designed to attempt to direct juvenile offenders (in appropriate cases) away from the criminal justice system and towards engagement with alternative forms of punishment and treatment. In August

2002, the proposed Child Justice Bill was originally introduced into parliament and re-introduced in November, 2007. The purpose of this Bill was to provide mechanisms that would enable the diversion of offending juveniles from established criminal justice procedures, the adoption of non-custodial measures, and an emphasis on restorative justice. The National Assembly of parliament passed the bill on 19 November 2008 after its second reading, and it was then sent to the state president for his assent (The Child Justice Act 2009:1). The Bill – subsequently known as the: The Child Justice Act (Act 75 of 2008) – became law after it had been signed by the president on 7 May 2009 and subsequently published in the Government Gazette No 32225 on 11 May 2009. This legislation represented the successful culmination of a long process of law reform in South Africa's transition to a new democracy. This act is the result of years of hard work and effort on the part of members of civil society and the government to establish provisions in the justice system that are appropriate to the needs of children who come into conflict with the law (Child Justice Bill 1-2).

In terms of section 28 (1) (g) of the South African Constitution Act (Act 108 of 1996) (Republic of South Africa 1996:1255), a child has the right

- not to be detained – except as a measure of last resort and then only for the shortest possible period
- to be confined or detained separately from other detained persons over the age of 18 years
- to be treated in a manner and kept under conditions that takes account of the child's age and needs
- to have a legal practitioner assigned by the state (and the state's expense) to represent him or her in whatever civil proceedings may affect the child, if the absence of such a representative might otherwise result in the commission of substantial injustices
- not to be used in armed conflict
- to be afforded special protection in times of civil unrest and conflict

Despite the acceptance of the above rights of the child in 1996, a number of sentenced children under the age of 18 years are still in detention in correctional centres throughout the RSA (as indicated in table 1.1).

**Table 1.1 Sentenced offender statistics (age category and age group) for 2006 and 2007**

AGE CATEGORY	AGE GROUP	2006	2007	30 JUNE 2008
Children	< 13 years	3	2	0
Children	< 18 years	1083	864	832

Source: Republic of South Africa, Department: Correctional Services (2008:22)

In its Annual Report for 2006-2007, the DCS (Republic of South Africa 2008:23) note its concern about the number of children under the age of 18 years remaining in custody in their correctional facilities. The department also acknowledges that although international law states that children should *not* be kept in prison, the situation in South Africa is complicated and compounded by the violent nature of the crimes that have been committed by the children concerned, as well as the pervasive lack of adequate and secure facilities throughout the country that are available for the detention of young offenders under the age of eighteen.

### **1.3 PROBLEM STATEMENT**

Polit and Beck (2004:65) describe a research problem as “an enigmatic, perplexing condition which is identified by researchers within a broad area of interest. It concerns the problem to be addressed and indicates the necessity for a study.”

In this study, the area of concern and interest about which the researcher wished to obtain, was a clear and detailed understanding devolved on the meaning of the lived experiences of incarcerated juveniles who had committed illicit drug-related crimes.

At the time of the investigation, the researcher, a professional nurse, was employed at a treatment centre for alcohol-dependent adult males in the Gauteng province of the RSA. As part of a community outreach project, the researcher served as a member of a drug forum that focused on drug-related problems among the youth in schools in a particular community. This forum consisted of school principals, teachers, health professionals, social workers, a specialist in pharmacology, police officers and representatives from the community. From the discussions of the forum it became evident that illicit drug use

and abuse among the youth appeared to be a serious problem which needed comprehensive intervention strategies. It was these discussions that motivated the researcher to base her research on an investigation into:

- the association between illicit drug use and abuse and the incidence of juvenile delinquency
- the lived experiences of juveniles who had been convicted for drug-related crimes and sentenced to periods of incarceration

In order to make the focus of her investigations more explicit, the researcher formulated the following research questions:

- What are the factors that may have contributed to the conviction, sentencing and incarceration of juveniles who had committed drug-related crimes?
- How can Parse's (1998) Theory of Human Becoming be used to describe and interpret the personal meaning and significance of incarceration for each juvenile who had committed a drug-related crime?
- What are the aspirations and goals that the incarcerated juveniles predicate on their release and re-integration into society, including their health care needs?
- What guidelines can be suggested for the rehabilitation of the incarcerated juveniles who had committed a drug-related crime?

The study therefore focused on juvenile offenders who were serving sentences of incarceration for drug-related crimes. The goals of the study were to acquire an understanding of their background, of the factors and conditions that might have led to their conviction and sentencing to terms of incarceration, of their lived experiences of incarceration in the correctional centres, and of their future goals and aspirations in anticipation of their release into society.

## 1.4 AIMS OF THE STUDY

The main aims of the study were to:

- Gain an understanding of the **meanings** attributed to the lived experiences of incarceration by a specific group of juveniles who had been committed to correctional care for drug-related crimes. This attempt to understand the meanings that they have attributed to their experiences was conducted with specific reference to their past and present situations as well as their aspirations and future goals as they prepare themselves for their release from custody.
- Suggest guidelines for the rehabilitation of incarcerated juveniles who had been committed to correctional care for drug-related crimes, with specific reference to their health needs.

## 1.5 OBJECTIVES OF THE STUDY

The specific objectives of the study were to:

- Describe the contributory factors that led up to the conviction, sentencing and incarceration of a sample of juveniles who had committed drug-related crimes.
- Use Parse's (1998) Theory of Human Becoming and phenomenological-hermeneutic research method to describe and *interpret* the **meanings** that a sample of juveniles attributed to their experiences of incarceration.
- Describe the aspirations and future goals of the incarcerated juveniles in preparation for their release and re-integration into society.
- Describe the services that are provided for the health care needs of these juveniles within the correctional centre.
- Suggest guidelines for the rehabilitation of incarcerated juveniles who had committed drug-related crimes, with specific reference to their health needs.

## 1.6 SIGNIFICANCE OF THE STUDY

The researcher envisaged that the study would make a useful and important contribution to existing knowledge and practice in the following areas:

### **1.6.1 Benefits to incarcerated juveniles who had committed a drug-related crime**

The researcher came to the conclusion that each of these young people should be given the option of enrolling in intensive and comprehensive multi-disciplinary drug treatment programmes that would function in parallel to their correctional rehabilitation programmes. These programmes would offer the following benefits:

- The distressing symptoms of drug withdrawal, including the craving for particular drugs, could be dealt with as and when the need arises.
- The incarcerated juveniles could be made aware of the detrimental effects of drug abuse on their own personal health status, in addition to the other negative consequences of drug abuse. They could also be made aware of the adverse effect of drug abuse on family life, on the community in which they lived, and on society in general.
- Individual and group therapy sessions could be utilised to address the traumatic experiences in the past lives of individual offenders. Therapy of this kind is often effective in strengthening individuals to resist the pull of recidivism and to set goals for themselves as they prepare for re-integration into society. Such steps would also enhance their **personal becoming**.

### **1.6.2 Benefits to the health and other caring professions within the correctional services**

Professionals from health and other caring professions might benefit from this study in the following two ways:

- The insight which these professionals could obtain into the meaning of the lived experiences of the participants in this study would not only be valuable for the process of assessment and for deciding on particular forms of treatment; it would also enrich their understanding of other juveniles in their care.
- The knowledge obtained from this study would be able to facilitate further development and refinements in existing rehabilitation programmes.

### 1.6.3 Benefits to the DCS

The findings of the study could be utilised

- to guide and shape future policy statements that recommend specific multi-disciplinary drug treatment programmes as part of the overall correctional rehabilitation programme for juvenile offenders
- for the purpose of training all correctional officials who are involved in the care of this specific category of juvenile offender. It will offer those involved in correctional activities useful knowledge and insight into abnormal behaviour patterns such as the nature of drug withdrawal symptoms and the mental health problems that afflict juveniles who have been involved in drug abuse. All these benefits could assist them to offer crucial advice and information about necessary interventions to other members of the multi-disciplinary team.

### 1.6.4 Benefits for future research

This study could also stimulate future research into:

- Other in-depth phenomenological studies with specific reference to mental health disorders among incarcerated juveniles.
- The evaluation of existing rehabilitation programmes and the setting of standards for multi-disciplinary rehabilitation programmes inclusive of drug rehabilitation at appropriate juvenile correctional centres.
- A qualitative phenomenological study that would increase our understanding of how various categories of correctional officials comprehend and understand the meaning of the stressful lived experiences that constitute a daily part of their experience as caregivers to incarcerated juveniles who had committed drug-related offences.

### 1.6.5 Benefits to the knowledge of nursing

Since the researcher could find no research that had been framed specifically in terms of Parse's (1998) Theory of Human Becoming about the **meaning** of the lived experiences of incarcerated juveniles who had committed drug-related crimes, she

designed this study so that its contribution would be applicable to all categories of nursing both in the RSA and abroad. By doing this, the researcher hoped to be able to create a better understanding of and insight into the lived experiences of incarcerated juveniles and their special needs.

## **1.7 ASSUMPTIONS OF THE STUDY**

Assumptions are statements or propositions that researchers assume to be true for the purpose of research or discourse Mouton (1996:12) and Polit, Beck and Hungler (2001:12). Because they are regarded as axioms, the researcher does not question their truth value or submit them to empirical testing. The truth of assumptions is accepted for the purpose of investigation at hand. They function as foundational beliefs or statements that support whatever decisions are made by the researcher in the research process (Mouton 1996:12). Assumptions are those statements that are considered to be true – even though they might never have been scientifically tested (Burns & Grove 2009:40). In addition, Polit et al (2001:457) refer to assumptions as those basic principles or propositions that a researcher accepts as being self-evidently true (whether on the grounds of logic, reason or tradition) even though they might never have been empirically tested.

For the purpose of this study, the researcher has posited various theoretical-conceptual, methodological-technical and ontological assumptions.

### **1.7.1 Theoretical-conceptual assumptions**

According to Mouton and Marais (1990:147), theoretical-conceptual assumptions denote commitments to (or a belief in) the truth of the theories and laws in terms of which a particular paradigm is constructed. Creswell (1994:162) states that qualitative research focuses strongly on the meaning and significance of the processes that occur as well as the outcomes. Merriam (2002:6) also emphasises that a qualitative researcher is particularly interested in understanding the *meanings* inherent in the phenomena that are investigated, how the participants arrive at these meanings, and how these meanings function in the lives of the participants. In this kind of research, the researcher gathers data by using an inductive strategy, and amasses data that is rich, textured and layered.

Since this study was constructed and executed in terms of Parse's (1998) Theory of Human Becoming, it was based on various existential-phenomenological assumptions that form an integral part of Parse's (1998) thought and method. The researcher also made use of the simultaneity paradigm. In this paradigm, the human being is considered to be a unitary entity who is indivisible, whole, open, more than (and different from) the sum of all the parts that together constitute human beings as we understand them. Parse's simultaneity paradigm also places an emphatic emphasis on the importance of optimal well being and quality of life for all human beings (Parse 1998:4). In Parse's view, the human being is an entity that co-participates in all the processes of the universe, and that this **all-at-once** creates personal becoming. The human being is free to choose ways of becoming and is therefore accountable for these choices, even if the outcomes may be unknown at the time of the decision (Parse 1998:21). The human context in the universe of becoming allows human beings to choose to move beyond the various situations in which they find themselves by imaging possibilities. This opens up the possibility of moving from what **was** and **is** to situations, choices and places that are **not yet** in existence. To accept this, is to accept the possibility of **personal becoming** (Parse 1998:21).

The researcher made the following assumptions for the purpose study:

- The juvenile offender is a unitary, indivisible, whole, open being, different from and more than the sum of parts, and who can, through exercising freedom of choice and through co-participation with the universe, find himself or herself in conflict with the law by, for example, committing a drug-related offence. Once this has happened, the juvenile offender has to take responsibility and accept accountability for the choices that he or she had made.
- Despite the offence that has been committed, the juvenile offender nevertheless retains the right to maximise opportunities for striving towards optimal well-being and an improved quality of life. When juvenile offenders participate in a holistic correctional rehabilitation programme and adopt a healthy lifestyle, the consequences of such choices optimise their well-being and quality of life. In spite of this, it always remains the responsibility of the individual to make those initial choices with regard to available programmes that can be instrumental in creating opportunities for personal becoming.

- The juvenile offender can also, through interactions with the universe, move beyond the situations in which he or she find themselves by imaging the possibilities inherent in the new options implicit in personal becoming. One of these options is that the juvenile offender may set new goals in preparation for his or her anticipated release from custody.

### **1.7.2 Methodological-technical assumptions**

Methodological-technical assumptions describe the criteria that are regarded as scientific, together with the methods and instrumentality by means of which a given view of what is scientifically valid, may be realised (Mouton & Marais 1990:147). In addition, Mouton (1996:124) states that methodological-technical assumptions describe the nature of the research process and the most appropriate methods for the research project. Methodological-technical assumptions allow the researcher to make assumptions about the relative appropriateness and usefulness of the quantitative and qualitative methods for the research project. It also allows the researcher to elucidate what he or she understands by interpretation and explanation and to explain how he or she understands the importance of ideal and universal statements as opposed to specific and local generalisations for the research project. In order to clarify methodological-technical assumptions about the accuracy of the information contained in the data, a researcher needs to explain what steps he or she proposes to take in order to certify the applicability of the information obtained from the informants by making use of the process of triangulation from different sources of information (Creswell 1994:7; Marshall & Rossman 1995:144). In addition, Merriam (2002:26) cites Richardson's (2002) view that, with regard to the interpretive perspective, triangulation is a principal strategy that is used to ensure validity and reliability.

The researcher made the following additional assumptions for the purposes of this study:

- Parse's (1998:64) phenomenological-hermeneutic method is eminently suitable to shed light on the meaning of the lived experiences of incarceration of juveniles who had committed drug-related crimes. This method includes individual dialogical-engagement between the participant and the researcher – and is

characterised by true presence, extraction-synthesis, and heuristic interpretation (Parse1998:64-65).

- Focus group interviews have the potential to provide rich details about complex experiences that increase one's understanding of the meaning of the lived experiences of incarcerated juveniles, of their existing rehabilitation programme, of their aspirations and their future goals (Carey & Smith 1994:124).
- Triangulation that reviews the information supplied by the participants can be used in conjunction with an expert audit review of the research data to assess the quality and probable reliability of the data analysis processes (Patton 2002:562).

### 1.7.3 Ontological assumptions

*Ontology* refers to the philosophical study or examination of the nature of being or reality (Mouton1996:46) Ontological assumptions are those concerned with the nature of the research object in its various mentions (Mouton & Marais 1990:47). In addition, Mouton (1996:124) adds that ontological assumptions are implicit in our understanding of human nature, society, the nature of history, the status of mental entities, the meaning of obstacles and material phenomena, and causality and intentionality in human behaviour. According to Glesne and Peshkin (1999:6), Sandelowski (1993:3) and Creswell (1994:4), the only reality is *that which is socially constructed by the individuals involved in the research situation*, and these are the researcher, the participants and the consumers of the research product.

While Polit et al (2001:13) describe reality as multiple, subjective and mentally constructed by individuals, Munhall (1989:25) maintains that what we call "reality" arises out of each individual's *perception* of his or her experience – essentially a similar point of view to that of Polit et al (2001:13). The critical point in these definitions is not what is objectively happening, but rather what individuals *perceive* to be happening. What is therefore important to an observer such as a researcher is to obtain an understanding of how individuals experience the personal and social reality in which they live. Patton (2002:96) describes this philosophy as *constructivism*, which he characterised as the opposite of constructionism (or positivism), which "begins with the premise that the human world is different to the physical world and hence must be studied differently". Patton (2002:96) adds that because human beings are capable of interpreting the ways

in which what is called “reality” is constructed, the content of human perception cannot be said to be physically real in an absolute sense since it is shaped, influenced and formed by individual and collective cultural and linguistic constructs. However, to say that the socially constructed world of the human being “is not physically real”, certainly does not mean that it is not perceived and experienced by individual people as totally real. Patton (2002: 96) puts an interesting slant on this point of view when he cites Thomas’ (1928) theory that “what is defined or perceived by people as real is real in the consequences”. Constructivists therefore study and pay careful attention to the multiple realities that are constructed by individual people and to the *consequences* of such constructions. Such consequences are visible in the lives of people and in the way in which they interact with one another. Patton (2002:96) cites Lincoln and Guba’s (1990) summary of the constructivist’s perspectives as being ontologically relativist, epistemological subjectivist as well as methodologically hermeneutic and dialectic. A discussion of the ontological assumptions that support this study requires an explanation of Parse’s (1998) understanding of the nature of human reality as it is mediated through the prism of her Theory of Human Becoming.

Parse (1998:35) notes that **human becoming** implies a continuous construction of reality on the part of each individual human being because human beings automatically assign significance to all of their experiences in the innumerable and various realms of the universe in which they live **all-at-once**. Human beings experience an infinite number of realms which arise out of mutual interactions between themselves and the universe. In the sense, human reality is experienced as a seamless symphony of becoming. The reality experienced by each individual human being consists of an **all-at-once** apprehension of the timeless moments of one’s history in whatever form they present themselves to human consciousness. The stream of human consciousness arises out of the data that presents itself to our minds -- whether such data is identified as the **past** (what **was**), the **present** (what **is** now), and the **future** (what **will-be** but is **not-yet**). Reality is experienced as being imbued with meaning and becomes real in the world of the individual as a result of the choices that are made by each individual from moment to moment. The interactions (processes) between a human being and the universe become explicit when a person chooses from between the choices that emerge from the multi-dimensional experiences. As a result of such choices, each individual constructs a personal reality. This personal reality connects logically and ontologically with everything that a person has experienced (**was**), is experiencing (**is**) and will experience

(*will become*) *all-at-once*. One may therefore venture to say that reality is not something that is preconstructed and imposed on human beings. What one can indeed say is that all human beings construct their *own* individual realities for themselves in their own unique ways. Parse (1998:37) elaborates on this when she notes that the significance that each human being accords to an event is a reflection of the *whole* person. This means that people reflectively and pre-reflectively construct meanings that are compatible in everywhere with their worldviews and their experiences of past, present and future.

By taking account of the views of Parse (1998), the researcher made the following assumptions for the purposes of this study:

- Since birth, the incarcerated juvenile has existed in the stream of continuous mutual processes with the universe in which he or she exists and co-exists with others who have influenced his background through the process of socialisation. These socialisation processes consist, for example, of repetitive patterns of parental upbringing, schooling, and modes of association with friends and others. What is therefore obvious is that the *environment* in which the juvenile offender was raised and in which he currently exists, has exerted a crucial influence on his behaviour.
- As a person who is whole and open and who has the freedom to make at least some choices in the personal process of becoming (even though these may not always be beneficial or advisable choices), the juvenile offender has to take responsibility and be accountable for the consequences of his decisions.
- Despite the negative consequences that result of making ill-advised decisions in the past, an incarcerated juvenile can, with the necessary correctional and other support, move beyond his current situation and make beneficial choices that will create desirable consequences and situations in the future.
- The sequence of events experienced by the incarcerated juvenile is regarded as a personal reality that is not given to him or imposed upon him, but that is essentially *constructed* by him. In the language of Parse, this ongoing sequence of events experienced by the juvenile offender denotes the *was, is* and *will-be, all-at-once*.
- The incarcerated juvenile can, by means of reflectivity-pre-reflectivity, verbalise the meaning of the lived experiences and judgement of reality that has been

constructed by him. The method that the researcher adopted for this study was one of dialogical engagement between the incarcerated juvenile and the researcher in an ambience of “true presence” so that she would be in a position to report truthfully and reliability from the information that had been obtained.

## **1.8 PARADIGMATIC PERSPECTIVES OF THE STUDY**

A *paradigm* can be described as a worldview, and a worldview is a particular method of thinking about the world as one experiences it or the belief system that an individual habitually utilises to make sense of the complexities of the real world (Polit et al 2001:13; Patton 2002:69). In addition, Patton (2002:72) points out that paradigms are essential for making sense of epistemology, ontology and the philosophy of science because they are theoretical explanatory constructs that illuminate our fundamental assumptions about the nature of reality. Munhall (2001:10) refers to Kuhn’s (1970) view of a paradigm as a specific explanatory method or set of propositions that are used by an individual to solve problems, to understand human experience, and to structure reality. Individuals therefore utilise their worldview to structure and make sense of the phenomena they encounter as they experience the world. Chinn and Kramer (2008:184) describe a paradigm as a worldview or ideology that implies standards and criteria for the purpose of assigning values to the processes and products of a discipline, as well as the methods that are used to develop and extend knowledge within a specific discipline. Munhall (2001:26) refers to a paradigm as a philosophy that draws all an individual's beliefs and concepts into a reasoned and coherent whole. When a paradigm is used in this way, it becomes a means for conceptualising beliefs and solving problems. A paradigm that functions consistently in this way should be consistent with the overall paradigm that governs a particular discipline, such as one finds, for example, in the philosophy of nursing.

According to Parse (2001a:275), a paradigm is a worldview that reflects a philosophical stance with regard to the phenomena of concern that present themselves in any particular discipline. The phenomena of concern in the discipline of nursing are the concept of human health and how it may be obtained or actualised in individual human beings and in the circumstances in which they find themselves (“the universe”). When these phenomena of concern are functioning together in the discipline of nursing, one may refer to “the human-universe-health process”. The philosophical assumptions that

support these phenomena may be classified in terms of two major paradigms, namely *the totality paradigm* and *the simultaneity paradigm*. Both these paradigms are derived from schools of thought that are ontologically and methodologically compatible. According to Parse (1998:2; 2001a:275), the totality paradigm and the simultaneity paradigm stand in stark contrast to one another in the ways that are set out in table 1.2.

**Table 1.2 Differences between the totality paradigm and the simultaneity paradigm**

<b>TOTALITY PARADIGM</b>	<b>SIMULTANEITY PARADIGM</b>
1 Natural (applied) science is consistent with the medical model.	1 A unique nursing perspective, fostering research and practice consistent with the human science tenets.
2 The human being is considered to be a physical, psycho-socio-spiritual being who comprises of distinct parts, namely body, mind and spirit. Health is a measure of well being on a health-illness continuum.	2 The human being is a unitary, indivisible, whole and open entity that is both more than and different from the sum of all its parts. Human beings can be induced to focus on their optimal well being and the quality of their lives.
3. Although human beings can be conceptualised as being separated from their environment (the universe), they constantly interact with their environment (the universe) in either cause-effect or in associative relationships.	3 The “universe” is not a separate entity. It exists in a continuous and simultaneous (“all-at-once”) process with human beings as they co-create their personal becoming. The process represents an ever-changing and unpredictable rhythm of diversifying potentials.
4 This paradigm is concerned with the quantification of human behaviour, conditions and illnesses.	4 This paradigm focuses on identifying and analysing the quality of the totality of the health experiences of all human beings.

Source: Parse (1998:2; 2001a:275)

The researcher adopted the simultaneity paradigm that is described in Parse’s (1998) Theory of Human Becoming (see chapter 3) for the purpose of studying incarcerated juvenile offenders convicted of drug-related offences at three juvenile correctional centres in the Gauteng province of the RSA, with the intention of proposing guidelines for their rehabilitation.

## 1.9 RESEARCH METHODOLOGY

Polit and Beck (2004:223) describe *research methodology* as the techniques and methods that a researcher uses to introduce systematic structure into a study and to gather and analyse relevant information. According to Burns and Grove (2003:223),

research methodology encompasses the entire strategy of the study from the identification of the problem to the methods that are chosen for data collection. Research methodology therefore represents a blueprint for the intended research process. It describes the kind of tools and procedures that will be used, the specific tasks that need to be accomplished, the individual steps that constitute the research process, and the methods that the researcher intends to use to guarantee and/or maximise reliability, objectivity, validity and freedom from personal bias (Babbie & Mouton 2001:75).

The present researcher chose a phenomenological-hermeneutic approach for this study. *Phenomenology* is a comprehensive ontological theory that describes the way in which human beings experience consciousness. It provides a detailed explanation of the ways in which human beings interpret their lived experiences as they personally experience them (George 2002:597; Parahoo 1997:394). In addition, Barnum (1998:269) and Gerrish and Lacey (2006:225) characterises phenomenology as an epistemology, as a method of research and as the way in which human beings acquire knowledge of the universe. Its emphasis, is on obtaining a holistic perspective rather than on reducing phenomena to the sum of their individual parts. Patton (2002:104) is of the opinion that phenomenology presents researchers with opportunities to acquire a deeper understanding of the nature of everyday experiences. Patton (2002:104) points out that its main focus is therefore on acquiring an understanding of the meaning, structure and the essences of the lived experiences of an individual or group. Streubert Speziale and Carpenter (2007:76) emphasise that phenomenology is a science whose purpose it is to describe particular phenomena or the appearance of things as lived experiences.

Burns and Grove (2009:54) state that in phenomenological research, the human being is regarded as being integrated with the environment. This means that while the world shapes the person, the person also shapes the world. Phenomenology also posits the beliefs that all reality is subjective and that all experiences are therefore unique to the one who experiences them. Such an assertion would also naturally be true of the researcher who collects and analyses the data. Parse (1998:35) states that reality is not **given** to human beings, but that they have to construct it for themselves. It is through this process of construction, she believes, that experiences are imbued with personal and unique individual meanings. (Chapter 2 sets out the philosophical foundations of

this study and explains the origin and evolution of phenomenology. Chapter 3 outlines Parse's (1998) Theory of Human Becoming.

### **1.9.1 Research design**

According to Babbie and Mouton (2001:107) and Burns and Grove (2009:218), a research design is a blueprint or a set of guidelines that a researcher follows when addressing the research problem. These guidelines ensure that the planning and implementation of the study proceeds correctly, and they enable a researcher to make whatever research decisions are necessary in order to maximise the validity of the results.

In this study, the researcher used a qualitative design – which is also descriptive, explorative, contextual and phenomenological-hermeneutic (interpretive) in nature. (The significance of these terms is described in more detail in chapter 4.)

### **1.9.2 Population**

A *population* refers to all the elements that conform to the criteria that make them suitable for inclusion in a study. Such elements may be people, objects, events or substances (Burns & Grove 2009:42). In addition, Polit and Beck (2004:289) describe a population as “the entire set of population or individuals and elements that meet the sampling criteria”. All the elements or members of a research population that the researcher selects need to be readily *accessible* to a researcher if they are to be of any practical use in the investigation.

The population in this study consisted of all incarcerated juveniles in the RSA who had been committed to incarceration because they had been convicted of a drug-related crime. (What this means in practice is explained in greater detail in chapter 4.)

### **1.9.3 Sampling**

A *sample* is “a subset of a population selected to participate in a study” (Gerrish & Lacey (2006:174) and Polit & Beck (2006:260). *Sampling* is the process in which a researcher engages when he or she selects a portion of the population to represent the

entire population. The researcher also has to make a decision about whether sampling will be based on probability (random sampling) or non-probability (non-random sampling) (Polit & Beck 2004:291). Whatever elements the researcher selects are then referred to collectively as *the sample* (Polit & Beck 2004:291). In addition, Burns and Grove (2003:31) and Gerrish and Lacey (2006:175) describe sampling as the process of selecting participants who are representative of the entire population that will be studied.

For the purpose of this study, the researcher assembled a *purposive convenience* sample that was also *homogeneous* from juvenile offenders who had been convicted of drug-related crimes and who were therefore incarcerated in one of three correctional centres in the Gauteng province, RSA.

- **Purposive sampling** is also referred to as judgemental, theoretical or selective sampling because it refers to the conscious and deliberate selection of certain participants by the researcher for inclusion in the study (Burns & Grove 2009:355). Purposive sampling assumes that the researcher is so well informed about the kind of participants who will be suitable for the study that he or she needs no other expertise, criteria or experience to assemble a representative sample (Gerrish & Lacey 2006:181).

In this study, the researcher selected participants for in-depth phenomenological discussions. These discussions took the form of dialogical-engagement between the participants and the researcher in true presence, as recommended by Parse's (1998:63-67) phenomenological-hermeneutic research method (which is further elaborated in chapter 4).

- **Convenience sampling.** Gerrish and Lacey (2006:181) describe convenience sampling as "the use of the most conveniently available people as participants in the study". Convenience sampling is also called *accidental sampling* because the participants are included in the study simply because they (conveniently) happen to be in the right place at the right time (Burns & Grove 2009:353).

The researcher used convenience sampling in the study because the participants that she included in the sample were all present at identified sites and settings that were logistically convenient for the research process (see section 4.4.1).

- ***Homogeneous sampling.*** Since homogeneous sampling is characterised by a deliberate reduction in a number of variations among participants, it permits a researcher to engage in a more focused kind of enquiry (Burns & Grove 2009:228). This sampling method is useful in those cases in which a researcher needs to acquire a thorough and detailed understanding of the members of the sample (Burns & Grove 2009:228). This type of sampling is suitable for group interviews such as focus groups (Polit & Beck 2004:355). In addition, Patton (2002:236) points out that homogeneous sampling for focus groups typically involves bringing together people with similar backgrounds and experience so that they will be in a position to discuss the major issues that affect them in focus group interview sessions.

Because focus group interview sessions were an integral part of this study, the researcher deliberately utilised homogeneous sampling in order to select participants with similar backgrounds and experience in order to provide plausible answers to the research questions (see section 4.4.3).

#### **1.9.4 Data collection**

Burns and Grove (2009:695) refer to *data* as the information that is collected during a study. Polit et al (2001:460) describe data as pieces or units of information that emerge during the process of an investigation. Quantitative data is data that is expressed in any kind of numerical form while qualitative data emerges from a careful study and analysis of the narrative descriptions provided by the participants. Polit and Beck (2006:498) describe *data collection* as the process of gathering segments or units of information or material (data) that are relevant to the solution of the research problem.

For the purpose of this study, the researcher amassed a large amount of qualitative data by engaging in dialogical engagements with each individual participant and by undertaking two focus group interviews.

### 1.9.5 Data analysis

A researcher makes use of a qualitative analysis of the data to produce the findings of the study and thus to answer the research questions on which the study is based (Patton 2002:432). The challenges inherent in data analysis are therefore to make sense of a massive volume of raw or unprocessed data by sifting what is trivial and irrelevant from what is significant and meaningful, by identifying recurrent patterns of significance in the data, and by constructing an explanatory framework for the purpose of elucidating the meaning of whatever is explicit and hidden in the data. Tesch (1990), cited by Creswell (1994:153), maintains that, because data analysis in a qualitative study is usually eclectic and dependent upon the choices that have been made by the researcher, there is no single “right way” of analysing data that is valid for all qualitative studies. Data collection and analysis in qualitative studies usually occur simultaneously rather than at the completion of the data-collecting process (Creswell 1994:153; Polit et al 2001:381; Streubert Speziale & Carpenter 2007:36).

The researcher undertook the data analysis in this study in two distinct phases. Firstly, she performed a qualitative content analysis in conformity with the procedures in the method devised by Graneheim and Lundman (2004:105). This method made use of the data that emerged from the individual dialogical engagements with participants as well as the data from the focus group interviews. The researcher justified her decision not to conduct a comprehensive in-depth literature review prior to data collection on the grounds of the complexity of the phenomena that were the object of the study. Firstly, she identified and presented relevant literature in terms of the objectives of the study as these emerged during the research processes. Streubert Speziale and Carpenter (2007:97) suggest that a literature review should *follow* data collection so that the researcher will not be distracted from producing a pure description of the phenomena under study. Secondly, as the researcher based this study on Parse’s (1998) Theory of Human Becoming, it was absolutely necessary for the researcher to implement Parse’s (1998, 2005) phenomenological-hermeneutic method in order to understand the deeper meaning of the effects of incarceration on juveniles who had committed a drug-related crime. Data analysis, as defined in Parse’s (1998, 2005) method, involves **extraction synthesis** and **heuristic interpretation**. Parse (1998:56) explains these two terms in the following way:

- **Extraction synthesis** requires a researcher to enter into a state of deep contemplation of the participants' descriptions of their experiences and then to reconceptualise and reduce the essence of these statements so that they fit into the explanatory categories that make them amenable to scientific understanding.
- **Heuristic interpretation** entails weaving the explanatory structures into a Theory of Human Becoming that will extend the boundaries of nursing knowledge and scholarship.

Chapters 5 and 6 present the data analysis in detail.

## 1.10 TRUSTWORTHINESS

The value of a research instrument – and therefore of the quality of the research that it produces – is determined by its capacity to ensure *validity* and *reliability*. Validity is the degree to which an instrument measures what it is supposed to measure (Burns & Grove 2009:727; Polit et al 2001:308). Reliability is the degree of consistency or dependability with which the instrument measures the attribute that it is designed to measure. If a research instrument is reliable, the results will be the same every time the test is repeated in exactly the same conditions and under the same circumstances (Burns & Grove 2009:719; Polit et al 2001:305). Trustworthiness is the process that a researcher uses to confirm that the findings do indeed accurately reflect the respondents' experiences and views and not simply the researcher's *perceptions* of their experiences and opinions. Lincoln and Guba (1985:289) describe the following four constructs for ensuring validity and reliability: *credibility*, *transferability*, *dependability* and *confirmability*.

### 1.10.1 Credibility

Credibility refers to the assurance that data and the interpretations that are based on the data are truthful (Polit & Beck 2006:332). The activities that ensure credibility include prolonged engagement, persistent observation, triangulation, referential adequacy, peer debriefing and member checks (Lincoln & Guba 1985:301).

### 1.10.2 Transferability

Transferability indicates the extent to which the findings of the study can be applied to other contexts (Lincoln & Guba 1985:316). Steps that may be taken to ensure

transferability include firstly, data that is characterised by a thick, rich and layered description and secondly, purposive sampling (Lincoln & Guba 1985:316).

### **1.10.3 Dependability**

Dependability refers to the stability of the data over time and in different conditions (Polit & Beck 2006:335). In order to maximise dependability, researchers can make use of various methods such as dense description, triangulation, peer examination and review, and various coding-recoding procedures (Lincoln & Guba 1985:316)

### **1.10.4 Confirmability**

Confirmability refers to the objectivity of the data (Polit & Beck 2006:336). Objectivity may be enhanced by bracketing (Streubert Speziale & Carpenter 2007:27).

## **1.11 ETHICAL CONSIDERATIONS**

The ethical considerations that govern research comprise a system of values and imperatives that indicate the degree to which the research procedures being considered have adhered to the professional, legal and social obligations of the researcher to the participants in the study (Polit & Beck 2004:717; Streubert Speziale and Carpenter 2007:57). In addition, Polit and Beck (2004:141) emphasise that ethical considerations are a crucial factor in any research project and it is the personal responsibility of the researcher to ensure that the research design is morally and ethically sound and that the human rights of each participant have been identified and protected. Burns and Grove (2009:188); Polit and Beck (2004:143) and Polit et al (2001:75) refer to the Belmont Report when addressing the ethical imperatives that govern scientific research. The Belmont Report was adopted by the National Commission for the Protection of Human Subjects of Biomedical and Behavioural Research and it has served as the basis for the regulations that have been drawn up to guarantee and certify the ethical rigour of various kinds of research that have been sanctioned by the United States Federal Government since 1978. The Belmont Report has also served as a model for many of the guidelines adopted by specific disciplines. The three primary ethical principles that are articulated in this report are principles of beneficence, respect for human dignity, and justice. Table 1.3 sets out these principles, together with their applicability to the present study.

**Table 1.3 Primary ethical principles according to the Belmont Report (1978)**

PRINCIPLE	APPLICATION TO THIS STUDY
<p><b>1 The principle of beneficence:</b> This principle is comprised of a number of dimensions and is considered to be one of the most fundamental ethical principles in all research because it emphasises the universal maxim: <b>“Above all do no harm.”</b> Beneficence includes the following freedoms or indemnities: <i>freedom from harm, freedom from exploitation, access to the benefits of research, and consideration of the risk/benefit ratio</i> (Burns &amp; Grove (2009:198) and Polit et al (2001:75).</p> <p>a <i>Freedom from harm</i> refers to the various kinds of harm that may damage participants. These include physical, psychological, sociological and economic harm</p>	<p><b>1. The principle of beneficence:</b></p> <p>a <i>Freedom from harm:</i> In this study, the data-collection process was conducted in accordance with the rules and requirements of the Department: Correctional Services. As audio-tape equipment was not permitted into the research settings, the researcher was compelled to gather the data manually. The researcher recorded the data verbatim in writing as the participants spoke, and then checked her notes for accuracy with the participants at the end of each discussion. Each data-collection session was conducted in a private facility that had been allocated by the department specifically for that purpose. This environment was safe, non-threatening and comfortable for all concerned. Although all the participants had given their informed consent (see Annexure B) in writing to the researcher prior to data collection, the researcher verbally repeated the purpose of the study as well as the content of the informed consent document to each individual before data collection commenced. The researcher then asked each of the participants to describe the meaning of their lived experiences as they perceived them. In order to facilitate this process, the researcher made use of an interview guide (see Annexure D) for this purpose. No questions that could be construed as threatening or compromising were asked. When the researcher felt that she needed more information on a particular point, she encouraged participants to elaborate in more detail on the issue concerned, without any hint of intrusion or compulsion. Each participant was given an opportunity to ask</p>

PRINCIPLE	APPLICATION TO THIS STUDY
<p><i>b</i> <i>Freedom from exploitation</i> refers to the obligation of the researcher not to place any of the participants in a compromising situation or at any kind of disadvantage by exposing them to situations over which they have no control and for which they have not been prepared.</p> <p><i>c</i> <i>Benefits from the research</i> refer to the erroneous perception on the part of some participants that some personal benefit might accrue to them from their participation in the study.</p> <p><i>d</i> <i>Risk-benefit ratio</i>: This ratio gives the researcher some idea of the extent to which the risks to which participants are exposed because of the study are commensurate with the benefits that both society and the nursing profession will obtain because of the knowledge and insight that the study produces.</p>	<p>questions prior to and after data collection. It should be noted here that, although most of the participants mentioned the specific offence that they had committed, this information was deliberately kept confidential in order to protect the privacy of the participant. Nevertheless, all of the offences that had been committed were all drug-related. The researcher followed exactly the same procedures when collecting data in the focus group interviews.</p> <p><i>b</i> <i>Freedom from exploitation</i>: Prior to data collection, the researcher repeated the purpose of the study as well as the content of the informed consent document. The researcher also made it clear that data was being collected only for purposes of research, and asked the participants to remember that the research process should not be regarded as a therapy session.</p> <p><i>c</i> <i>Benefits from the research</i>: Each participant was informed that no personal or monetary benefit would accrue to them from their participation in the study.</p> <p><i>d</i> <i>Risk-benefit ratio</i>: Although none of the participants benefited directly from this study, the findings of the study make an important contribution to what is already known about nursing, the nursing profession and the correctional officials whose job it is to care for juveniles who have committed drug-related crimes.</p>

PRINCIPLE	APPLICATION TO THIS STUDY
<p><b>2 The principle of respect and human dignity:</b> This principle entails the right to self-determination and the right to full disclosure (Burns &amp; Grove (2009:189); Gerrish &amp; Lacey (2006:32) and Polit et al (2001:77).</p> <p><i>a The right to self-determination:</i> This involves the participants' rights to be treated as autonomous agents who are capable of controlling their own activities. Prospective participants have the right to voluntary participation in the research without the risk of incurring any penalty or prejudicial treatment. Participants also have the right to ask questions, the right to ask for clarification, and the right to refuse to provide information, and the right to terminate their participation without prejudice at any time during the research.</p> <p><i>b The right to full disclosure:</i> This requires the researcher to present a full description of the study to prospective participants, and to explain the probable risks and benefits that the circumstances of such a study would present. The participants' right to a full disclosure</p>	<p><b>2 The right to respect and to the maintenance of human dignity:</b></p> <p><i>a The right to self-determination:</i> It is evident that the researcher respected the participants' self-determination and human dignity during the research process for the following reasons:</p> <ul style="list-style-type: none"> <li>• The researcher made certain that all participation was indeed voluntary.</li> <li>• The researcher took great care to explain the purpose of the study to each participant.</li> <li>• The researcher obtained informed consent from each participant.</li> <li>• The researcher went to great lengths to explain to the participants that they were under no obligation to divulge any information that they did not wish to divulge, and that they would not be penalised or disadvantaged in any way if they withheld information.</li> <li>• It was evident that the researcher respected the human dignity of all the participants in this sample because she approached them and treated them with the respect due to fellow human beings and concluded her interactions with them by expressing her personal appreciation for their willingness to become involved in the study.</li> </ul> <p><i>b The right to full disclosure:</i> The researcher adhered to the principle of full disclosure prior to the commencement of the study, during the study itself, and after completion of the study. The researcher firstly fully disclosed the research and objectives in writing to the Department: Correctional Services and was allocated to a specific senior person in the department to oversee that the aim and objectives were adhered to. She had several appointments with this person prior to the data collection. Secondly, the right to full disclosure also refers to the disclosure of the aim and objectives and process of the data collection to the participants. In this regard, the researcher explained verbally to the participants the research process in lay terms and also stated that if there were any questions about the research, it could be directed to</p>

PRINCIPLE	APPLICATION TO THIS STUDY
<p>of the purpose and methods of the study prior to granting (or withholding) consent, and the right of the participants to self-determination, are the two major foundations on which informed consent is based.</p> <p><b>3 The principle of justice:</b> This principle refers to the right of participants to receive fair and equitable treatment and an absolute assurance that their privacy will be respected and preserved (Burns &amp; Grove (2009:198) and Polit et al (2001:81;</p> <p><i>a The right of participants to receive fair and equitable treatment and be certain that their privacy would be respected and preserved, depends on the following conditions:</i></p> <ul style="list-style-type: none"> <li>• The fair and non-discriminatory selection of participants so that any concomitant risks and benefits will be equitably shared and spread throughout the research sample. Such selection needs to be based on an impartial respect for the requirements of the research project – and not on considerations of convenience, gullibility or compromises that indicate that certain types or categories of people have been</li> </ul>	<p>the officer present during data collection.</p> <p><b>3 The principle of justice</b></p> <p><i>a The right to fair and equitable treatment and the right to privacy:</i> This right was confirmed and assured in the following way:</p> <ul style="list-style-type: none"> <li>• All the participants who conformed to the criteria that the researcher had determined for the selection of the participants were selected by <b>one</b> designated staff member at each of the three identified juvenile correctional centres. The researcher therefore has reason to believe that the selection procedures and criteria that were applied throughout the study were both fair and equitable because the staff member was aware of the suitability of the participants in terms of, for example language ability, possible danger of exposure to the researcher and helpers, the background of the conviction and criminal record of the participants.</li> </ul>

PRINCIPLE	APPLICATION TO THIS STUDY
<p>given preferential treatment.</p> <ul style="list-style-type: none"> <li>• The non-prejudicial treatment of those who initially decline to participate or of those who decline to participate in the study after agreeing to do so.</li> <li>• The honouring of all agreements that have been concluded between the researcher and the participants.</li> <li>• Ensuring that participants have access to research personnel at any time during the study so that they can clarify what they do not understand.</li> <li>• Ensuring that participants have access to appropriate professional assistance should any physical or psychological problems arise during the course of the research.</li> <li>• Conducting debriefing sessions whenever they might become necessary so that the researcher would have opportunities to divulge information that had been withheld before the study and so that she would be in a position to clarify any issues before, during or after completion of the research.</li> </ul>	<ul style="list-style-type: none"> <li>• No participants declined to participate after they had been selected and none withdrew from the study after it had commenced.</li> <li>• All agreements between the researcher and the participants, including the terms of the written informed consent document and the written agreement between the researcher and the Department: Correctional Services were strictly adhered to and honoured by both the researcher and her assistants.</li> <li>• Participants were afforded the right and opportunity to request clarification from the researcher with regard to any aspect of the research prior to, during and after the completion of data collection – as well as during the follow-up discussions between the researcher and the participants.</li> <li>• No signs of any physical or psychological problems emerged among the participants during the process of data collection. In spite of this, the researcher ensured that appropriate professional services were available at each facility, and that they could be quickly accessed, if needed. A member of staff was present during all times of data collection.</li> <li>• Debriefing took place when the researcher clarified the issues and questions which the participants presented.</li> </ul>

PRINCIPLE	APPLICATION TO THIS STUDY
<ul style="list-style-type: none"> <li>• The respectful and courteous treatment of all participants in all phases and aspects of the study.</li>   <li>• Guaranteeing the anonymity of the participants and respecting their confidentiality.</li> </ul>	<ul style="list-style-type: none"> <li>• Great care was taken to treat all participants with equal respect, dignity and courtesy at all times.</li>   <li>• The anonymity and confidentiality of the participants were assured by the researcher. The researcher achieved this by protecting the identity of the participants and by not divulging any information about the research to anyone who was not at the time directly involved in the process. The participants were indeed told that since the researcher was a graduate student of the University of South Africa, the ultimate findings of the study would have to be made available to the University of South Africa as well as to the Department: Correctional Services (as per the initial agreements between the researcher and these institutions). They were also informed that although the findings of the study would be published in a professional journal, their right to personal privacy and their identities would continue to be protected in that publication.</li> </ul>

Sources: Burns and Grove (2009:184); Gerrish & Lacey (2006:32); Polit and Beck (2004:143); Polit et al (2001:72) and Streubert Speziale and Carpenter (2007:57)

## 1.12 SCOPE AND LIMITATION OF THE STUDY

The study was confined to three juvenile correctional centres in the Gauteng province of the RSA. The total sample numbered 15 participants (5 from each research setting), and these participants were drawn into dialogical engagement with the researcher in true presence. The researcher participated in two focus group sessions with a total of 10 participants (5 members in each focus group). Because of this, the findings of this study are not transferable to other juvenile correctional centres in the RSA or to other juvenile offenders who are incarcerated for drug-related offences in other correctional facilities in the RSA.

During dialogical engagement between the researcher and the participants in true presence, the researcher asked the participants to describe the meaning of their lived experiences. Although it was assumed for purposes of the study that the participants were narrating their experiences as they had actually lived and interpreted them, there could be no guarantee that all that was revealed in this manner could be construed as fact. The researcher was nevertheless obliged to accept whatever information the participants offered to her as being both truthful and factual.

## 1.13 DEFINITION OF TERMS

The following key concepts were used in this study. Each of them is defined below.

### ➤ **Incarcerated juvenile**

The Concise Oxford Dictionary of Current English (1997:686) defines *incarcerate* as “to imprison or confine” and *juvenile* as “a young person” (The Concise Oxford Dictionary of Current English 1997:737).

In this study, the term *incarcerated juvenile* applies to a male offender who had committed a drug-related crime while either 16 or 17 years old, and who had subsequently been convicted of this crime and sentenced to correctional care in one of the three juvenile correctional centres in which the study had been conducted.

➤ **Juvenile delinquency**

The Concise Oxford Dictionary of Current English (1997:356) defines *delinquency* as “a minor crime in general esp. that of young people (juvenile delinquency)”.

Shoemaker (2005:3) describes *juvenile delinquency* as illegal actions committed by young people below the age of 18 years. Burfeind and Bartusch (2006:5) hold that *juvenile delinquency* is rather more complicated and define it briefly as “those actions that violate the law and that are committed by a person who is under the age of majority”.

Siegel and Welsh (2008:10) refer to juvenile delinquency as “participation in illegal behaviour by a minor who falls under the statutory age limit”.

In this study, the term *juvenile delinquency* applies to incarcerated males who had committed a drug-related crime while either 16 or 17 years old in the RSA.

➤ **Juvenile offender**

*To offend* means to “commit an illegal act”. (The Concise Oxford Dictionary of Current English 1997:945). In this study, a *juvenile offender* is a young male person who had committed a drug-related crime while either 16 or 17 years old and who had been sentenced to incarceration. In accordance with section 28 (3) of the Constitution of the Republic of South Africa Act (Act 108 of 1996) (Republic of South Africa 1996:1255), a person who is under 18 years of age is a child in the eyes of the law.

➤ **Drug(s)**

The Concise Oxford Dictionary of Current English (1997:416) defines *drug* as “a medical substance, a narcotic, hallucinogen, or stimulant, especially one causing addiction”. Narcotics Anonymous (2009:[sa]) define a drug as “any substance that can be abused as drugs, whether legal or illegal, or medicine prescribed or used unethically. This includes alcohol”.

Maisto, Galizio and Connors (2004:428) define the term *drug* broadly as “a chemical entity or a mixture of entities that is not required for the maintenance of health that alters biological function or structure when administered”.

In this study, a drug is a substance that is illegal and prohibited by law.

### ➤ **Illicit drugs**

The Concise Oxford Dictionary of Current English (1997:676) defines *illicit* as “unlawful, forbidden”. *Illicit drugs* are “psychoactive substances of which the sale or use is prohibited” (Department of Social Development 2006:46).

*Illicit drugs* in this study refer to those psychoactive substances that are ingested, smoked, “snorted”, injected or inhaled. Because all these substances are prohibited or restricted by law in the RSA, they may not be manufactured, cultivated, used or sold. Examples of illicit drugs are “dagga” (also referred to as marijuana or cannabis), cocaine, amphetamines and related substances, such as opiates.

### ➤ **Drug-related crime**

The Concise Oxford Dictionary of Current English (1997:318) defines *crime* as “a serious offence punishable by law”. According to the Department of Welfare and Population Development (2006:14), *drug-related crimes* may be committed on both the supply and demand side, and fall into the following three main categories:

- Crimes caused by the psychopharmacological effects of drug(s) ingested by the perpetrator, drugs such as, for example, alcohol, certain stimulants and hallucinogens.
- Crime committed by the need to pay for the expenses involved in the perpetrator’s drug habit.
- Crimes that result from involvement in drug taking and/or drug trafficking. Examples of such crimes are, for example, those that occur as a result of territorial disputes between rival drug gangs and violent confrontations between frustrated communities, the police, on one hand, and drug dealers and syndicates, on the other.

In this study, a *drug-related crime* refers to an unlawful offence involving illicit drugs committed by a male who was either 16 or 17 years old at the time of the crime and who was convicted in a court and sentenced to incarceration.

### ➤ **Rehabilitation**

The Concise Oxford Dictionary of Current English (1997:1158) defines *rehabilitation* as those efforts undertaken to “restore to effectiveness of normal life by training etc. esp. after imprisonment or illness”. Muntingh (2005:6) cites Cullen and Gendreau’s (2000), definition of correctional *rehabilitation* about which each of the following three statements is true:

- *Correctional rehabilitation is an intervention that is planned and deliberately implemented, and which therefore happens neither by chance nor by accident.*
- *Correctional rehabilitation is an intervention that facilitates change by focusing attention to those aspects of the offender’s life and being that are regarded as the cause of the criminal behaviour, aspects such as attitude, cognitive processes, personality, mental health, social relationships, education, vocational skills, and employment.*
- *Correctional rehabilitation is an intervention that is designed to reduce the likelihood that the offender will break the law again in the future.*

Other descriptions of *rehabilitation* (Department: Correctional Services 2005:71-72) can be summarised in the following statements:

- Rehabilitation is an outcome that combines the correction of offending behaviour with the development of an offender as a human being, and the strengthening of an offender’s sense of social responsibility and values. Rehabilitation is therefore the ultimate aim of the activities of the Department: Correctional Services, which are inspired by the emphasis that the government places on all efforts to promote the well-being and welfare of all its citizens.
- Rehabilitation is not only a strategy for the prevention of crime. It is also a holistic phenomenon that incorporates and encourages *social responsibility, social justice, active participation in democratic activities, empowerment with life and*

*many other skills* – all of which contribute to making South Africa a better place in which to live.

- Rehabilitation within a correctional environment is best facilitated by means of a well-constructed correctional sentencing plan that is designed to confer social, moral, spiritual, physical, psychological, educational and mental benefits on all offenders. Such a holistic sentencing plan is predicated on the assumption that *all* human beings have the potential to change and transform themselves for the better – provided that the necessary opportunities and resources are made available to them.

In this study, *rehabilitation* refers to *correctional rehabilitation* (which has been described above). But correctional rehabilitation also incorporates a health service that includes multi-disciplinary drug treatment and drug awareness programmes that specifically emphasise an offender's quality of life and general well being. Such programmes are also designed to prepare the juvenile offenders who have committed drug-related crimes for what they will have to cope with when they have been released from custody.

➤ **Person (human being)**

It is clear that The Concise Oxford Dictionary of Current English (1997:661) regards the term *person* as being interchangeable with the terms *individual* and *human being*. It defines a *human being* as “any man or woman or child of the species *Homo sapiens*”.

Parker (2001:5) points out that the concepts of *person*, *environment*, *health* and *nursing* are referred to as meta-paradigms of nursing. Practitioners of the discipline use these terms to construct a framework that enables researchers to examine and analyse the component phenomena of the discipline such as the various propositions, principles, procedures, protocols and methods that are characteristic of the discipline. Meta-paradigms are usually very general in their scope of reference because they reflect agreement among the practitioners of the field about what the field of nursing consists of. In practice, possible modifications of the framework and alternative concepts for the construction of the framework are constantly being explored by means of research and practice throughout the discipline (Parker 2001:5).

Thus, for example, there is no general consensus of opinion about how exactly to define the concepts of *person* and *human being* in nursing. Schaefer (2001:109) cites Levine's (1991) definition of *person* as follows: "The person is viewed as a holistic being: 'The experience of wholeness is the foundation of all human enterprises'". Holaday (2001:89) adduces Johnson's (1980) conceptualisation of *person* as an orderly behavioural system that is systematic and organised with interrelated and interdependent biological and behavioural sub-systems. The parts of this behavioural system are made up of subsystems that perform special functions in order to maintain the integrity of the whole system and manage its relationship with the environment. Furthermore, each sub-system is recognisable from a characteristic set of behavioural responses that are developed and modified through motivation, experience and learning.

Neuman's Systems Model (Neuman 1995:24) views the *person* or *client* from "a systemic perspective, holistically and multidimensionally". Neuman's concept of the client system is equally applicable to individuals, groups, and communities. A typical client system is made up of five integrated and interrelated variables, namely, physiological, psychological, socio-cultural, developmental and spiritual variables (Neuman 1995:28).

Parse (1998:22), on the other hand, defines a *human being* as a unitary and indivisible entity that is more than (and different from) the sum of all its individual parts. By this she means that one cannot legitimately divide a human being into psychological, biological, sociological and spiritual components because each human being co-participates with the universe (the environment) in mutual process that results in personal becoming. According to Parse, all human beings are whole entities who are open and free to choose from among many different ways and means of becoming.

The researcher adopted Parse's (1998:22) definition of *human being* since Parse's (1998) Theory of Human Becoming provided the framework on which this research was based. It should be noted that the "human being" that was the object of interest in this study was an incarcerated juvenile male who had been convicted for a drug-related crime when he was either 16 or 17 years old. In essence, each juvenile offender in the study co-created the crime in question in a process of mutual interaction with the universe (environment), and, because all of the offenders in the sample were open and

whole human beings, one may say that they freely chose to perform the criminal actions for which the courts found them to be responsible.

➤ **Environment (universe)**

Leininger (2001:369) states that an *environment* means the totality of any event, situation or particular experience that gives meaning to human expressions, interpretations and social interactions – with particular reference to physical, ecological, socio-political and/or cultural situations (Leininger 2001:369).

Neuman (1995:30) defines *environment* as “all internal and external factors or influences surrounding the identified client system”. Neuman adds the term *created environment*, by which she means an environment that the client unconsciously develops as a symbolic expression of the wholeness of the client’s system. Neuman also points out that the created environment has the capacity to exchange energy with both internal and external environments (which operate intra-personally, inter-personally and extra-personally).

Parse (1998:20) uses the term *universe (or world)* to mean *environment*. Parse (1998:20) also affirms that when human beings live with other human beings, they mutually evolve patterns of relating that are distinct from the expected patterns of the universe. According to Parse (2001a:275), the universe is **not** a separate entity, but rather a continuous, all-at-once integral process that occurs when human beings co-create their health. Parse (1998:20) points out that one may discern a repetitive pattern of events in the human-universe process. This pattern is evident in the fact that human beings, together with their contemporaries, expand the ideas and procedures of their predecessors and so create new ideas, standards and methods of doing and seeing that they pass onto their successors. This process represents the continuity that connects **what was** with the **what-will-be**, even though it is only visible to observers in the **now** (the present). It is this continuity that indicates how creative and constructive human co-existence and cooperation can be. Parse (1998:17) explains that human beings experience existence as a state of coexistence with other human beings as they interact and cooperate with other human beings in an emerging world. Furthermore, co-existence means that humans live all-at-once in process with their predecessors, contemporaries and successors through the personal meanings that they assign to

others, to ideas, to objects, to situations and to planning projects (Parse 1998:20). The fact that human beings co-exist with other human beings in a variety of situations provides evidence of the participation that is required for the co-constitution of the world. This co-constitution means that human beings co-participate with the universe in creating specific patterns of relating that distinguishes them from the universe (Parse 1998:20).

In this study, the “universe” is defined as the environment (or the world) into which the incarcerated juvenile was born because the juvenile is in a continuous and ever-changing process of mutual interaction with the universe. These juveniles co-exist with others such as parents, guardians, family members, teachers, and friends, and with innumerable other individuals, groups and situations. Whether implicitly, or explicitly each juvenile is orientated in certain cultural beliefs, prejudices and value systems. In the normal course of events, cultural beliefs and values are usually passed down from ancestors and predecessors to their successors. During the course of his existence, a juvenile is always coexisting with others and with various situations. Because of this, he co-participates in a mutual process with the universe. This co-participation with others allows the juvenile to assign personal meaning to others, to ideas, to objects, to situations and to planning projects. Because the juvenile exists in a continuous, ever-changing, all-at-once mutual process with the universe, his drug-related crime and its consequences did not emerge in isolation. The drug-related crime that the juvenile delinquent committed was therefore a culmination of circumstances that were the result of the all-at-once human-universe process of co-existence and co-participation.

### ➤ **Health**

Roy's (Roy & Zhan 2001:317) adaptation model asserts that adaptive responses enhance and support health. Roy and Zhan define the term *health* in this context as “a state and a process of being and becoming integrated and whole” (Roy & Zhan 2001:317).

According to Schaefer (2001:108), Levine's (1991) conservation model emphasises that the goal of nursing is to promote *health*, which she defines in the following way. “[Health is] the avenue of return to the daily activities compromised by ill health. It is not only the insult of the injury that is repaired but the person himself or herself ... It is not merely the

healing of an afflicted part. It is rather a return to selfhood, where the encroachment of the disability can be set aside entirely, and the individual is free to pursue once more his or her own interests without constraint” (Schaefer 2001:108).

According to Parse (1998:32), *health* is not the opposite of disease, neither is it some or other state that the human being “possesses”. Health is a continuously changing process that a human being co-creates in mutual process with the universe. Health is the result of a personal commitment that each individual makes as he or she incarnates his/her own value priorities (Parse1998:33). Since, in Parse’s view, the health of a human being is not a state of **becoming**, it cannot be described and plotted as a linear entity that can be interrupted or qualified by descriptors such as *good, bad, more or less*. It is a result of a synthesis of the values and way of life pursued by each individual (Parse 1998:33)

In this study, *health* is applied to the incarcerated juvenile in the context of his being in a continuous, all-at-once mutual-health-universe process as he co-creates his personal becoming – a state that necessarily includes health. As a whole, an open being a juvenile offender is free to choose from the many options that are available to him and to take responsibility and be accountable for the decisions that he makes, even though such decisions may militate to the detriment of his health, his well being and the quality of his life. One of the assumptions of this study is that the incarcerated juvenile offender *chose* to become involved in some kind of drug-related crime and hence has to assume responsibility and accountability for his actions. But such an assumption does *not* mean that no assistance in the form of proper care and treatment within the correctional system should be offered as a part of the rehabilitation programme.

### ➤ **Nursing**

Rittman (2001:128) refers to Orlando’s (1961) definition of nursing as “an interpersonal process aimed at assisting patients when they are experiencing distress. It is a deliberative process that can be learned.”

The International Council of Nurses (1987:[sa]) shortened the full definition of nursing and provided the following authoritative definition of nursing: “Nursing encompasses autonomous and collaborative care of individuals of all ages, families, groups and

communities, sick or well and in all settings. Nursing includes the promotion of health, prevention of illness, and the care of ill, disabled and dying people. Advocacy, promotion of a safe environment, research, participation in shaping health policy and in patient and health systems management, and education are also key nursing roles.”

Parse (1998:4; 1999a:275) extends this definition by regarding *nursing* as a basic science based on the **simultaneity** paradigm in that every human being is both unitary and indivisible and is greater than and different from the sum of all human parts and on the recognition of the patterns that human beings generate in the human-universe process in an ongoing mutual fashion. It should be noted that the **simultaneity** paradigmatic view is different from the **totality** paradigm because the totality paradigm of nursing implies that nursing is an applied science which draws on the knowledge and expertise of other sciences such as those that are subsumed under the medical model. According to the **totality** paradigm, a human being is considered to be a bio-psycho-socio-spiritual being which, although all human beings do indeed consist of distinct parts such as body, mind and spirit, is greater than the sum of these individual parts. The **totality** paradigm is consistent with the medical science model (diagnosis, treatment, cure, control and prevention) in which research and practice are consistent with the tenets of the natural science. Parse (1998:6) also notes that the **simultaneity** paradigm focuses on *general well being* and *the quality of life*. According to Parse (1999a:275), nursing is both a discipline and a profession, each of which has a different goal:

- The goal of nursing as a discipline is to expand and increase a person’s knowledge of human nature and experience through creative conceptualisation and research.
- The goal of nursing as a profession is to provide services to the whole human race through refining the application of the art of science.

Furthermore, nurses who are living out in practice their belief in and commitment to the **simultaneity** paradigm, regard the opinions that each person holds about his or her health situation and their personal desires as **primarily** important. Nursing practitioners who are committed to this perspective are not dogmatic about specific regimens and an exclusive focus on meeting societal and organisational goals. Nurses who have made this kind of commitment focus primarily on understanding their patients, on participating in their individual lives and experiences, and on bearing witness (in an ambience of true

presence) as people describe the personal and subjective meaning of their experiences and as they make the choices that are necessary to change their health patterns and to enhance their quality of life (Parse 1999a:275). In addition, Noh (2004:221) emphasises the point that the nurse who practises according to Parse's (1998) Theory of Human Becoming does not judge or classify the words or behaviour of others according to some predetermined taxonomy – whether moral, empirical or dogmatic. Instead, such a nurse moves with the individual in a process of subject-to-subject engagement. By so doing, the nurse co-creates new possibilities. This means that there are no dogmatic and predefined nursing plans. Instead, one can observe movements or shifts that flow from the engagement between the nurse and the person as together they identify their mutual meanings and priorities as well as the concerns and issues that individual people want the nurse to focus upon (Noh 2004:221).

In this study, nursing is regarded as both an art and a discipline. While practising the art of nursing, nurses do not impose their own ways on patients or make decisions on behalf of patients. On the contrary, nurses who are engaged in practising the art of nursing allow patients to choose their own ways of changing their health patterns together with the nurse in true presence. It is therefore possible to observe how a juvenile who has been incarcerated because of a drug-related crime, will describe, in true presence with the nurse and other professionals, the way in which he chooses to change his health patterns (which include drug use/abuse and other behavioural changes that reflect a holistic approach to rehabilitation). One cannot therefore over-emphasise the importance of a multi-disciplinary approach to the problems and difficulties of juveniles who had been incarcerated because of drug-related offences. This study makes use of Parse's (1998:63-67) phenomenological-hermeneutic method to demonstrate that the **discipline** of nursing represents an attempt to understand on the deepest possible level the meaning of the lived experiences of juveniles who are incarcerated for drug-related crimes. This attempt is undertaken in accordance with the aims and objectives of the study (see sections 1.4 and 1.5) as they relate to the significance of this study. It is a project that significantly expands the knowledge base of nursing (see section 1.6), especially in this complex area of juvenile remedial action in the setting of a correctional centre. In understanding the needs of juveniles through dialogical engagement, the nurse puts herself in a position to guide juveniles to make life-enhancing choices by providing information about the various options from among which the young offender makes his own personal choices.

## **1.14 OUTLINE OF THE STUDY**

Chapter 1 introduces the background to study, and explains the rationale, the purpose, the aims and the significance of the study.

Chapter 2 describes the philosophical foundations and methodology upon which the study is based.

Chapter 3 offers a detailed discussion of Parse's (1998) Theory of Human Becoming because Parse's theory provides the philosophical foundations upon which the researcher based her methodology.

Chapter 4 describes the research design and methodology, and includes a discussion of how the data was collected and analysed.

Chapters 5 and 6 present an analysis of the accumulated data and provide a variety of examples of verbatim reflections from the participants.

Chapter 7 concludes the study by presenting the purpose of the research, conclusions, limitations, future research and suggested guidelines for the rehabilitation of the juvenile who had committed a drug-related crime.

## **1.15 CONCLUSION**

This chapter described the background to the problem, emphasised the magnitude of the problem of drug abuse in the RSA, and specifically examined the various enormous problems that are faced by juveniles who have been incarcerated because of drug-related offences. In this chapter, the researcher also discussed the aim, objectives and significance of the study and described aspects of Parse's (1998) Theory of Human Becoming, which provided the philosophical basis for the conduct of this research. This chapter also described and discussed the ethical considerations, research design and methodology, the assumptions inherent in (Parse's 1998) approach and the paradigms that guided the study. Finally, this chapter also defined the key terms used in the study and discussed the ethical implications of the study and the steps taken to implement them, as well as the scope, limitations and general layout of the study.

Chapter 2 describes the philosophical foundations of the study.

## CHAPTER 2

### PHILOSOPHICAL FOUNDATIONS OF THE STUDY

#### 2.1 INTRODUCTION

The purpose of the study was *firstly*, to gain an understanding of the meanings attributed to the lived experiences of incarceration by a specific group of juveniles who had been committed to correctional care for drug-related crimes. This attempt to understand the meanings that they have attributed to their experiences was conducted with specific reference to their past and present situations as well as their aspirations and future goals as they prepare themselves for their release from custody. *Secondly*, to suggest guidelines for the rehabilitation of incarcerated juveniles who had been committed to correctional care for drug-related crimes, with specific reference to their health needs.

In order to be in a position to answer the research questions, the researcher selected Parse's (1998) Theory of Human Becoming to guide her philosophical approach and to use Parse's (1998) phenomenological-hermeneutic method, as the foundation of the study. Parse (1998:5) based her theory mainly on the existential phenomenological approach and refers to the pioneering work of Rogers (1970), Heidegger (1889-1976), Sartre (1905-1980) and Merleau-Ponty (1908-1961). Parse's (1998) Theory of Human Becoming and phenomenological-hermeneutic method concur with those used in theory and practice by Omery (1983:50), and Munhall (1989:20), while Cohen (2000:11) regards phenomenology as a philosophy that can be effectively adapted for purposes of research.

Lopez and Willis (2004:726) caution that when a researcher implements a particular research method but has failed to take full cognisance of its implicit philosophical and ontological assumptions, such an omission can render a study ambiguous in its purpose, structure and findings. It is also absolutely necessary for a researcher to recognise and acknowledge that there is more than one school of phenomenology and that the findings of a study will depend on the specific phenomenological approach that

is used in the study. Koch (1995:827) points out that there is a clear and definite distinction between *transcendental or descriptive phenomenology* and *interpretive or hermeneutic phenomenology*, and that this distinction has vitally important implications for any phenomenological methodology that is applied in research. Streubert Speziale and Carpenter (2007:88) argue that one cannot overemphasise the importance of examining and describing the philosophical foundations of research and the methodological processes that will be used in research during the initial stages when a researcher is still describing and establishing the validity of his or her research methods and assumptions. Mackey (2005:180) adds that definite statements about any form of proposed research are crucial to the legitimacy of the research process because they ensure the necessary philosophical and methodological continuity and coherence will be evident throughout the whole process and in the outcomes and recommendations of the study. A careful philosophical analysis of all the assumptions that underlie the study confer legitimacy on the appropriateness of the methodological processes that the researcher has followed, guide the manner in which the researcher approaches data analysis, confirms the relevance (or otherwise) of whatever issues may arise, and dictates the format in which the discussion should be presented. These precautions are especially important for qualitative research because it is in many ways more complex than quantitative research and because its legitimacy depends on the logical coherence and invariability of the research narrative.

Because of the essential requirements for qualitative research outlined in the above paragraphs, it was important for the researcher to provide an overview and analysis of the philosophical foundations of this study. This process will be initiated by a brief description of the historical background and evolution of phenomenology that will focus particularly on the contributions of Husserl (1859-1938), Heidegger (1889-1976) and Gadamer (1900-2002) as described in 2.1.1, 2.2.2 and 2.2.3. Parse's (1998) Theory of Human Becoming, which is also based on hermeneutic philosophy, is also discussed because the researcher used it as a basis for constructing the theory that informs this study. (Chapter 3 will provide more details about Parse's idiosyncratic approach.)

Giorgi (2000:12) insists that one cannot study phenomenology while ignoring its origins as a philosophy. The researcher therefore presents a brief introduction to phenomenology in the sections below in order to orientate the reader to the philosophical underpinnings of this study.

## 2.2 HISTORICAL BACKGROUND AND EVOLUTION OF PHENOMENOLOGY

According to Koch (1995:828), the search for coherent and plausible explanations for understanding what **knowledge** is has dominated much of philosophy from between the time of the distinguished French mathematician and philosopher, Descartes (1596-1650) and that of the German mathematician and philosopher, Edmund Husserl (1859-1938), and continues unabated into the present (Koch 1995:828). In addition, Koch (1995:828) points out that Descartes based his philosophy on a model of the mind that made a clear distinction between the separate existence of the human mind and the human body. His unambiguously dualistic approach to the philosophical problems inherent in the question of how the human mind and body relate to one another became known as *Cartesian duality*, and a number of mechanistic philosophies of human being had been based on Descartes' assertions. Koch (1995:828) adds that Husserl used phenomenology to create a methodology that was an extension of the Cartesian tradition in that he was concerned with the study of phenomena as they appear to consciousness. According to Streubert Speziale and Carpenter (2007:77), both Merleau-Ponty (1962) and Spiegelberg (1975) describe phenomenology as a philosophical method and movement that has as its primary objective the direct investigation and description of phenomena as they are consciously experienced without the intervention of theories about their causal explanation and as free as possible from preconceptions and presuppositions. Streubert Speziale and Carpenter (2007:77) refers to Schutz (1970) who regards phenomenology as the *world of everyday life*. He defines this as the totality of our individual experiences, shaped as they are by the unique objects, people and situations that are encountered in pursuing the pragmatic objectives of people's daily lives. This means people experience life as a series of lived perceptions of particular phenomena that are influenced by everything that is internal and external to them as individuals (Streubert Speziale & Carpenter 2007:77).

According to Cohen (2000:3), it is the purpose of phenomenology to study *phenomena* rather than *noumena*. The difference between *noumena* and *phenomena* is that *noumena* are physical, concrete, unchanging things such as desks and chairs whereas *phenomena* are what individuals **experience** of the concrete things that they designate as *noumena*. Streubert Speziale and Carpenter (2007:77) note that phenomenology continues to be an integral field of inquiry that is utilised in a variety of disciplines such

as philosophy, sociology and psychology. In addition, Patton (2002:104) states that the term *phenomenology* has been widely embraced as it also refers to a philosophy, a paradigm of inquiry, an interpretive theory, a method of social science, an analytical orientation, a major qualitative research tradition and the basis for or research method framework. All of these factors affect the possibility of producing a clear and comprehensive definition of phenomenology. To complicate matters even more, phenomenology has been defined in terms of varying concerns that emphasise different aspects of the phenomenological enterprise. Thus, phenomenology may be defined in terms of the

- transcendental, which focuses on the essential meanings of individual experiences
- existential, which is concerned with the social construction of group reality
- hermeneutical, which tends to explicate the explanatory and interpretive components of communication (Patton 2002:104)

Patton (2002:104) maintains that despite these varying emphases in phenomenology, the common thread in all of them is that phenomenology is concerned with describing and identifying the way in which human beings make sense of what they experience in consciousness, both individually and collectively in the form of participation in shared meanings. In order to achieve this goal, a researcher first needs to gather data by means of in-depth interviews with participants who have already directly experienced the phenomenon under study.

McNamara (2005:698) cites Moran's (2002) view that phenomenology is a way of seeing – an “unprejudiced, descriptive study of whatever appears to consciousness precisely in the manner in which it so appears”. McNamara adds that phenomenology attempts to allow human beings to see things in a completely new and fresh way that is uncontaminated by *a priori* common sense or the preconceived scientific explanations that people impose upon a phenomenon. The aim of a phenomenologist is therefore to capture the richness and uniqueness of a phenomenon as it reveals itself to the subject who experiences it (McNamara 2005:698). In addition, McNamara (2005:696) refers to Crotty (1996) and Paley (1998) who state that the heart of phenomenology is a critique of the subject-object split that is the heritage of scientific naturalism. Phenomenology is therefore implicitly critical of objectivism because it holds that any notion of meaning

independent of mind or being is inconceivable because meaning cannot inhere or exist in any object independently of a subject. According to Koch (1995:833), it is because of this that phenomenology undermines and ultimately dissolves the Cartesian distinction between subject and object, By extension, phenomenology rejects the basic premises of Cartesian dualism and the existence of a clear division between the human mind and the human body (Koch 1995:833).

In order to achieve the aims and objectives of this study, it is necessary first to provide a description of the historical background and evolution of phenomenology, and the differences between the transcendental and hermeneutic approaches. What follows therefore is a brief discussion of Husserl's transcendental or descriptive phenomenology, Heidegger's hermeneutic or interpretive phenomenology, and Gadamer's elaboration of Heidegger's hermeneutic phenomenology.

### **2.2.1 Husserl's transcendental or descriptive phenomenology**

The philosophy of phenomenology originated in Europe during the nineteenth century. Although one can identify some important antecedents of phenomenology in the writings of Kant (1724-1804), Hegel (1770-1831) and Mach (1838-1916), it was Edmund Husserl who formally announced a new way of doing phenomenology (Giorgi 2005:75; Moran 2000:1). Although Husserl began his career as a mathematician under the tutelage of Franz Brentano (1838-1917), he eventually abandoned his plans to teach mathematics and science and subsequently dedicated his life to refining his exposition of transcendental or descriptive phenomenology (Rapport 2005:126). The concept of transcendental phenomenology originated in Husserl's lifelong epistemological project to identify the foundations of a kind of knowledge that transcends human experience (Mackey 2005:180; Todres & Wheeler 2001:3). Husserl initially understood phenomenology to be the equivalent of a descriptive psychology that had its origins in a project that had been undertaken by Franz Brentano (Streubert Speziale & Carpenter 2007:78; Moran 2000:7; Thomas & Pollio 2002:9). While he was under the influence of Brentano, Husserl remained convinced that philosophy is equivalent to a rigorous science that produces descriptions rather than causal explanations. Giorgi (2005:76) points out that while Husserl's new philosophy did not dominate philosophy in the 20th century however it nevertheless exerted a significant influence on the philosophy of the 20th century. According to Giorgi (2005:76), Husserl, Heidegger, Sartre, Merleau-Ponty,

Levinas (1906-1995) and Ricoeur (1913-2005), focused on philosophy as *consciousness* and *human existence* – both of which are the points of departure for phenomenology. Everything that we encounter in the world must, by necessity, arise out of human consciousness because without consciousness, nothing can either be said or done. According to Koch (1995:828), Husserl introduced the concept of *life-world*. In his opinion, reality is a life-world that cannot readily be accessible because it constitutes what human beings take for granted.

Koch (1995:828), Moran (2000:12) and Todres and Wheeler (2001:3) describe the life-world as those lived experiences that people live or experience before they know, understand or analyse them. Such life-world experiences cannot readily be described in terms of behaviour from an external point of view because they also include feelings, various forms of understanding and perceived relationships. The life-world is therefore the sum of all those everyday phenomena that appear in the form of common experiences such as those taken-for-granted experiences. People always have to return to this seamless stream of living experience before they can make any reference to experiential distinctions. Descriptions of experiences such as anger, heat or any other kind of change can only be meaningful through reference to the authenticating power of the life-world. The life-world is thus always more complex than anything that people can say about it. What is *lived* is therefore greater than what is the *known*. Todres (2005:104) points out that the life-world is the source of all experiential happenings as well as the source of all experiential qualities. Todres (2005:104-105) adds that Husserl wished to *intuit* (perceive) and describe that which is given to consciousness by the life-world. Husserl used the term “intuition” in preference to terms such as *sense*, *think* or *feel* in order to indicate the presence of phenomena that are open to truthful description.

The following three dominant ideas – intentionality, essences and bracketing – are essential to an understanding of Husserl’s descriptive phenomenology (Koch 1995:828). Each of these is described separately below.

- **Intentionality:** In Husserl’s writings, the term “intentionality” means the relationship between consciousness and things (Pilkington 2000:6). It is the basis of the eidetic analysis of objects through which the reality of objects needs to be discovered. According to Giorgi (2005:76), Husserl affirmed that consciousness acts as a *medium* between the human beings and the world, and he called

directed consciousness *intentionality*. Husserl's idea of intentionality was that the mind or consciousness takes on an object that transcends the act (Koch 1995:828; Rose, Beeby & Parker 1995:1125). At times the object towards which consciousness is directed is in the world and at times it belongs to the same stream of consciousness as the act itself. An example of this is reflections on dreams or mental images. The object, however, always transcends the act (Koch 1995:828; Rose et al 1995:1125). According to Le Vasseur (2003:411), Husserl believed that consciousness became unified with the intentional object and was therefore always directed towards something other than itself. Lindseth and Norberg (2004:147) agree with Husserl's belief that consciousness is intentional since it is always about the world and functions in openness to the world. Moustakas (1994:81) emphasises that intentionality provides human beings with the freedom to perceive and view things as they appear, and permits them to exist and to make possible the recognition, elucidation and synthesis of what appears. McNamara (2005:698) cites Crotty (1996) who describes intentionality as the human mind reaching out and into the objects of which it has become conscious. This means that human consciousness is always conscious of something – a proposition that affirms the relatedness and interdependency of subject and object. Patton (2002:484) explains that knowledge of intentionality requires that it is necessary that people first be present to themselves and to the things in the world before they can recognise that the self and the world are inseparable components of an indivisible and unitary meaning.

- **Essences:** According to Koch (1995:828), Husserl believed that phenomenology should be a descriptive psychology by returning to the things themselves and to the essences that constitute consciousness and the perception of the human world. It was by using such an approach that Husserl hoped to come face to face with the ultimate structure or essences of consciousness (Koch 1995:828). According to Lopez and Willis (2004:728), Husserl believed that there are universal or eidetic essences contained in any lived experience that are common to all people who undergo the same experience. Todres (2005:105) emphasises that the essences of phenomena do not exist apart from or prior to a person's everyday world. Essences are invariable structures that can be intuited within the experienced world of meaning. The term "intuition" here refers to the presence or appearance of phenomena that are open to description. Essences are therefore

neither objective nor subjective, but exist in an intelligible order that can be intuited from the manner in which things are given consciousness. Essences, therefore, refer to the qualities that imbue an experiential phenomenon with its distinctiveness and coherence, making something into that thing as it appears rationally to human consciousness. Essences are sometimes referred to as the relational or general thematic structures of experiential phenomena. Husserl's convictions about the existence of these orders and unities of experiential life logically resulted in his belief that they could be articulated by means of imaginative variation. Streubert Speziale and Carpenter (2007:86) cite Spiegelberg (1975) who states that human beings use free imaginative variations to recognise essential relationships between essences. Spiegelberg (1975) also states that a meticulous study of the concrete examples provided by research participants together with the systematic variations of these experiences in the imagination can offer a rational and intellectual basis to researchers who wish to understand and interpret these experiences. Through this process, it is possible to gain valid insights into the essential structures and relationships that prevail among phenomena. Furthermore, probing for essences offer the researcher a sense of what is essential and what is merely accidental in phenomenological descriptions.

Phenomenology focuses on the faithful description of how experiential phenomena happen (Holloway & Todres 2005:95-96). By paying careful attention to exactly how such phenomena occur in unique and concrete contexts, the phenomenological researcher hopes to reveal in narrative terms the essential in general features of phenomena and how they may vary from one situation to another. These variations help a researcher to formulate the essences that make the phenomenon what it is. Lopez and Willis (2004:728) note that if the description of lived experiences is to be considered a science, the commonalities in the experiences of the participants must all be identified so that a generalised description which is a plausible reflection of the experiences themselves can be presented. The essences are considered to represent the true nature of the phenomena under study. The assumption that essences are generated by means of phenomenological research and in that, they can be the basis for a correct interpretation of the lived experiences of the participants promote the idea of a foundationalist approach. Such an approach means that reality may be

considered to be objective and independent of history and context. The belief that essences can be abstracted from lived experiences without taking cognisance of context reflects the values of traditional science, and they represent Husserl's attempt to make phenomenology a rigorous science within the prevailing empirical tradition. Lindseth and Norberg's (2004:146) explanation of essences is that because of lived experiences, all human beings are *already* aware of the meaning of various and many phenomena. Lindseth and Norberg (2004:146) use the traditional philosophical example of a chair, and state: "As humans living in the world, we are all familiar with the meaning of a chair." This, according to Husserl, represents a natural attitude towards objects such as chairs and a normal view of how human beings experience our consensual reality. This means that all people in a particular culture know about chairs in such a way that the meaning of the chair in its context is taken for granted. In order to become phenomenologists, people must dispense with their natural attitude (*i.e. what is taken for granted*) and strive for a phenomenological attitude in which the phenomenon (such as the chair) is allowed to appear in human minds in terms of its meaning structure. When this meaning structure becomes available to them, they may inquire after its essential traits by asking, for example, "What makes and constitutes a chair?" It is therefore valid to ask the following question when human beings observe a chair in their intuition: "What characteristics must be retained if the chair is to remain a chair?" Through such and similar questions, it becomes possible to investigate and to discover what is invariable in all the variations of the phenomenon that are represented by the phenomenon's essences.

- **Bracketing:** Bracketing refers to the cognitive process of setting aside one's own beliefs and not making any judgements with regard to what one has observed or heard, and of remaining open to whatever data may be revealed (Streubert Speziale & Carpenter 2007:27). The technique of bracketing represents an attempt to hold any prior knowledge, assumptions and beliefs about the phenomenon of interest in suspension so that one will be able to perceive the phenomenon of interest more clearly and accurately (Le Vasseur 2003:409). Husserl called the freedom of suppositions the *epoche*. By this, he meant that all preconceptions, established judgements, biases and preconceived notions about phenomena must be set aside (Moustakas 1994:85). In addition,

Lindseth and Norberg (2004:147) state that the natural habit of people is that they have already made judgements about the existence of all the phenomena that appear in their consciousness. They are therefore under the impression that they already know, understand and take for granted the correctness and accuracy of what they perceive, and it is on the basis of such convictions that they reach their conclusions about a particular phenomenon and state the facts about what they perceive with the kind of certainty that characterises everyday life.

Lindseth and Norberg (2004:147) state that in order to be able to make the shift from the natural to the phenomenological attitude, people have to learn how to apply bracketing in order to refrain from making snap judgements about what they regard as factual. The easiest way to achieve this is to draw one's conclusions from the narration of the lived experiences of one's participants because this process enables one to refrain from judging and making erroneous conclusions. It is because of this process that people refrain from believing that they are stating facts. In place of such statements, they engage in describing what was actually experienced. This also places a listener under an obligation not to judge what he or she hears. During the process of narration, both the narrator and the listener participate in the narrated meaning in such a way that their attitudes promote the freedom of both parties to consider the important themes and essential characteristics of the expressed meanings. Lindseth and Norberg (2004:147) emphasise that the correct use of bracketing will not involve preconceptions or assumptions because these will nullify an individual's perception of meanings and essences. Kahn (2000:86) points out that if a researcher hopes to be able to produce an accurate narrative text from what is articulated by the participants in the dialogue, the researcher needs to be able to reduce and bracket all his or her preconceptions. Kahn (2000: 87) emphasises that bracketing is not only the first step to **hermeneutic phenomenology**; it is also the beginning of the process of ongoing critical reflection. According to Koch (1995:829), when a researcher engages in Husserlian descriptive phenomenology, he or she should not embark on the literature study until all the data has been generated. By refraining from conducting a study of the literature *before* the data has been gathered, the researcher will strengthen his or her objectivity by reducing his or her awareness of the various conclusions and findings that other researchers have already produced in the literature.

*Before the commencement of this study, the researcher's knowledge about the research topic (the phenomenon of interest) was limited. The researcher had obtained some knowledge about the problem of drug-abuse among young people from discussions that were held at a Drug Forum in which the researcher participated between 2002 and 2004. A number of media reports also raised the researcher's awareness of an increase in the incidence of drug abuse and the drug-related crimes committed by young people. In order to prepare a research proposal, the researcher was compelled to embark upon a limited review of certain topics in the literature. But when it came to engaging in dialogue with the participants themselves, the researcher was able to relate to the participants with an open mind and to take the attitude that they were the experts, so to speak, on the topic of their lived experiences as they had experienced (lived) them. In all cases, and researcher listened to their stories attentively and without interjection. Where the researcher required clarity or more information, she prompted participants to elaborate on particular aspects of their lived experience. At the same time, the researcher refrained from any judgements or preconceptions about the narratives that accumulated from these interactions, and she accepted the information proffered by the participants as accurate and true. This was the only phase in the study in which the researcher was required to apply bracketing because the remainder of the study was conducted in terms of a phenomenological-hermeneutic methodology.*

## **2.2.2 Heidegger's hermeneutic or interpretive phenomenology**

Hermeneutics is an ancient discipline that, from its inception, denoted the science of interpretation (Allen & Jensen 1990:241). According to Patton (2002:114), hermeneutic philosophy was first developed by Frederich Schleiermacher (1768-1834) and later applied to human science research by Dilthey and other German philosophers. The central characteristic of hermeneutics was that it focused on understanding the meaning of phenomena in the context of their context and original purpose. The term "hermeneutics" derives from the Greek *hermeneuein*, means to understand or to interpret (Patton 2002:114). In addition, Patton (2002:114) cites Crotty (1998), who maintained that there is an obvious link between the word *hermeneuein* and the

Classical Greek god Hermes. The god Hermes (equivalent to the Roman god Mercury) was the fleet-footed divine messenger of the gods, who is always portrayed with wings on his feet as a symbol of his speed and ubiquity. He was also the custodian of knowledge and understanding, and it was his task to explain the decisions of the gods to human beings. It cannot, according to Patton (2002:115), actually be certain whether the term *hermeneuein* derives from the name of the god Hermes, or whether the derivation worked in the other direction. Allen and Jensen (1990:241) cite Palmer (1969) who explains that the activities comprehended in the word *hermeneutics* changed over time, and that six domains were eventually established. In approximate chronological order, these six domains are: a theory of Biblical exegesis; a general philosophical methodology; a science of linguistic understanding; a methodological foundation for human sciences; a phenomenology of existential understanding, and a system for interpretation.

**Hermeneutic phenomenology**, as a research method, is grounded in phenomenological philosophy. According to Cohen (2000:5), the notion of hermeneutic phenomenology was first described and presented by Husserl and Dilthey, who were interested in finding a new way of understanding the structure of the life-world or the lived experiences of human beings. The contributions of Heidegger and Gadamer significantly changed the shape of this original enterprise. Rapport (2005:126) states that, although Heidegger studied phenomenological philosophy under Husserl, he did not agree with Husserl's descriptive phenomenological ideas about subject-object relationships and focused instead on an **interpretive** or **hermeneutic** approach to understanding. Heidegger presented his ideas in his book, *Being and Time*, which was published in 1927. After this (Moran 2000:289) phenomenology was understood to consist almost exclusively of the combined contribution of Husserl and Heidegger. As a philosophical method, it also appealed to Levinas, Sartre, Merleau-Ponty and Derrida (1930-2004), as well as other philosophers (Moran 2000:289). It was Sartre who emphasised the idea that one cannot say that a human being **has** a body because a human being **is** the body. Moran (2000:289) adds that Sartre was of the opinion that the human body is not like a physical object. He spoke instead of the first-person experience of the body as the basis for human action and orientation, which he subsequently termed *embodiment* (Moran 2000:289). According to Thomas and Pollio (2002:12), Merleau-Ponty's view of embodiment is the manner in which human beings experience and understand the world by means of and through the body. According to

Moran (2000:296), Dilthey (1833-1911) also contributed to hermeneutic phenomenology by developing general hermeneutics in such a way that it could be used as a method in the human sciences.

The central unifying concept of Dilthey's philosophy was that of *living historically*. Although Heidegger was greatly influenced by this philosophical view of human life, he criticised it as superficial because it did not enquire into what Heidegger called **being** or **dasein**. In German, *dasein* means "existence": since "da" means **there** and "sein" means **being**, **being there** can be construed as the emphasis in the German word for existence (Bauman 2005:173-174). Heidegger's concern was to maintain the mysteriousness and arbitrariness of human existence because, for him, the arbitrariness of being resides in its finitude and means *being-into-death*. Heidegger believed that human beings are free to choose to live authentically or not, as they please. In the sense in which Heidegger used the word, "authentically" means being true to one's self as an original and thinking being – whereas "living inauthentically" means just being a part of a crowd that drifts along the streams of daily life.

To live authentically means to accept that life is the consequence of a dynamic interplay of the past, the present and the future. Bauman (2005:174) notes Heidegger's view that, in the process of living authentically, human beings inevitably become aware of the nothingness that arises while reflecting on the dread that most human beings feel at the prospect of their own prospective non-being. Koch (1995:831) points out that **being** or **dasein** means *what it is to be a person and being there already in the world*. All human beings are socialised by being taught how to utilise coping skills and to understand the significance of their moods and potential. Todres and Wheeler (2001:4) point out that Dilthey distinguished between causal explanations in the natural science and hermeneutic understanding, and notes that the ability of human beings to engage in a participative understanding of reality by drawing on their experiential dimensions of life. These dimensions require empathetic descriptions (as opposed to explanations that are non-participative) because it is the relationships between things that are being emphasised. By using explanations that involve methods such as the use of variables and causal relationships, human beings become de-contextualised and essentially foreign to themselves.

Moran (2000:277) states that Dilthey's aim was to get inside the mind of the *other*. Dilthey continued to treat the *other* as *other* without, however, reducing it to what a human being knows of his or her own experience. In *Being and Time* (1927), Heidegger fused the procedures of Dilthey's hermeneutics with those of Husserl's descriptive phenomenology, and developed what he called *hermeneutic phenomenology*. Heidegger believed that human beings relate to the world in integral ways and not as subjects to objects (as per the beliefs of Husserl) (Rapport 2005:126-127). Heidegger rather asserted that human beings are inseparable from the world in which they live since being in the world with others is an essential part of each person's own reality. According to Rather (1992:48), Heidegger's phenomenology seeks to make visible the nature and meaning of **being**. For Heidegger, **being** is the being of "whatever is" while **human being** is just one manifestation of **being**.

Understanding some of the possible meanings of **being** can be derived from a human being's experiences of the world and his or her being within the world. The focus of attention of all human beings is therefore on everyday experiences as they are lived. Because lived experiences are *everyday* in nature and seem to be "ordinary", much of their meaning remains hidden. Rather (1992:48) points out that Heidegger's phenomenology holds that the foundational mode of human existence resides in interpretation and understanding. *Understanding* in this sense means grasping one's own possibilities for being within the context of the world in which one lives and understanding is made explicit through interpretation in language. For Heidegger, every human being exists hermeneutically because he or she is able to locate significance and meaning in every part of the world. If one holds this point of view, it becomes possible to apply hermeneutic methods to a human being's understanding of life, of others, of daily practices and of all lived experiences. According to Mackey (2005:181), Heidegger expanded the influence of Husserl's phenomenological epistemological descriptive approach to the ontological nature of existence and being. The following four concepts are of central importance in Heidegger's phenomenological philosophy: being-in-the-world, fore-structures, time, and space. Each of these is described below.

➤ ***Being-in-the-world***

According to Koch (1995:831), Heidegger considered human beings and the world to exist in a state of co-constitution with one another. It was on the basis of this

assumption that Heidegger considered the human being to be an indivisible unity. It is necessary to understand a person's participation in the world in its full cultural, historical and social contexts. According to Todres and Wheeler (2001:5), Heidegger used the term *dasein* to describe the relatedness of human beings and the world. A human being therefore already exists in the world. Lindseth and Norberg (2004:147) note that, for Heidegger, human existence is equivalent to *being-in the-world*. Mackey (2005:182) states that it was Heidegger's belief that although there are many ways for a person to be-in-the-world, the most important way of being in the world is to be aware of one's own being. This means the ability to inquire into one's own being and to reflect on the nature of one's own existence. Todres and Wheeler (2001:5) add that being-in-the-world also means *becoming*, and becoming manifests itself in terms of the ability to experience, and to engage in movement and action, thereby expressing a world that is essentially true to human presence. Heidegger reflected upon everyday living in order to elucidate the fundamental existential categories that are always already implied in the constitution of human experience. It is in this manner that the

- human body occurs
- co-constituting of the temporal or pattern-like structures of the past, present and future occur
- moods of human beings pervade and partly affect the quality of their experiences
- meaningful world of places and things occurs. This means that human beings occur in a spatial context in which all things can be interpreted in terms of place, relative distances, nearness or remoteness, relevance to the self, to other human beings and to other things.
- quality of interpersonal relationships occur. Examples of this are the interpersonal description of experience and modes of presence/absence and active/passive (Todres & Wheeler 2001:5).

Todres and Wheeler (2001:5) point out that all of the above categories do not refer to ideas of the body and of time and space that can be measured quantitatively within a paradigm of natural objects. They all refer to human presence as it can be described in its own terms.

## ➤ **Fore-structures**

Fore-structures are synonymous with pre-understanding or preconception (Koch 1995:831). These terms refer to the idea that human beings always come to a situation with a variety of assumptions or some pre-understanding that involves values and culture and the languages and practices that were already in the world before they were understood. Fore-structures therefore represent the structures of people's being-in-the-world and hence **cannot be bracketed**. At first glance, the notion of fore-structures may seem to imply a deterministic point of view. Yet this view of the world is very different from any kind of deterministic point of view because the person and the world co-constitute each other in a way that clearly indicates the indivisible unity between the person and the world. In addition to this, nothing can be encountered without reference to a particular person's background understanding. Every meaningful encounter implies an interpretation that is based on a person's background history. Benner (1985:6) elaborates this by noting that hermeneutic phenomenology is holistic because it seeks to study a human being in a situation rather than to isolate a person's variables and a situation's variables – and then try to pull them back together by means of some intellectual construct. Benner (1985:6) adds that what underlies all interpretation-laden practices and all modes of self-understanding that are handed down through language and culture is the idea of **background**.

According to Koch (1998:831), a pre-understanding of background is therefore one of the major differences that characterise Heidegger's hermeneutic phenomenology and Husserl's transcendental phenomenology. It is this background that human beings cannot make fully explicit because they are unable to obtain complete clarity about all the factors by means of which is constituted. It is also background that defines for human beings the conditions of what may be possible for them (their possibilities) and what they may do (their actions).

According to Benner (1985:6-7), the existence of authentic background is what makes human beings different from forms of artificial intelligence such as computers which build stories element by element. In contrast to this artificial intelligence, human beings always come to a situation with an explanatory story or pre-understanding or the fore-structures. This assumption that background meanings, skills and practices cannot be made completely explicit, create the conditions of possibility and are handed down and

*not* individually derived. This position therefore breaks with the tradition of methodological individualism, and signifies that the meaning-giving subject is no longer the unit of analysis (Benner 1985:7). Meaning does not therefore reside solely within human beings or within situations, but is rather a **transaction** in which human beings both constitute and are constituted by a situation. The unit of analysis is thus the **transaction**. Because interpretation is always built on fore-structures, things that are already known can be revealed and given meaning through the revelatory power of interpretation (Mackey 2005:182).

***Within the context of this study, the researcher was mindful of the existence of both her own and of the participants' fore-structures or pre-understandings during the data interpretation process because these mediated meaning to the phenomenon under study. The researcher took careful cognisance of her own historicity, cultural and social background, as well as the effect of her knowledge of and insight into the research problem. At the same time, the researcher took the historicity, cultural and social background of the participants and their lived experiences into consideration.***

➤ ***Time***

Heidegger believed human beings are temporarily situated in the world and that this gives them an awareness of time through the experience of being-in-time (Mackey 2005:183). This temporality allows people to experience the **past, present** and **future** as a unity. He points out that experiences of the present, are always coherent with the past and that which is still to be experienced in the future. Mackey (2005:183) adds that Heidegger's conceptualisation of time as temporal needs to be reflected in the conduct and outcomes of interpretive phenomenology. In order to achieve this, the researcher needs to situate him- or herself in the search for ontological understanding.

*For the purpose of this study, the participants narrated their lived experiences in situated temporality, namely within the context of their past, present and possible future aspirations and expectations – all-at-once. It should be noted here that Parse (1998:10) bases the three principles of her theory of human becoming on the assumptions about human beings and becoming on a foundation of existential-phenomenological thought – primarily that of Heidegger’s. Parse (1998:35) asserts that there are an infinite number of realms that co-exist in the mutual human-universe process because reality consists of a seamless symphony of becoming that features all the timeless moments of a person’s history. This includes all that is and will-be all-at-once or simultaneously. This analysis coincides with Heidegger’s view of situated temporality.*

➤ **Space**

Heidegger believed in **spatial situatedness**, which, he asserted, grounds a person in a particular location (Mackey 2005:184). This supports Heidegger’s notion of the person’s being-in-the-world because everything in the world is situated somewhere. Being in spatial situatedness means that human beings always either bring things close (the here) or push things away (the yonder). As with temporal situatedness, spatial situatedness is not quantitatively measurable. What rather matters to a person is the concern for which Heidegger uses the German term “*sorge*” (which means “care” and “concern”). Heidegger refers to a human being’s essential and unifying ways of being-in-the-world (this situatedness) as revelatory of “being”. The concept of the horizon circumscribes both the temporal and spatial situatedness of any human being-in-the-world. What is brought into the fore-ground (the closeness or the here) of the horizon of space and that is relegated to the background (the remote and the yonder) depends on the unique situatedness of any particular human being’s being-in-the-world (Mackey 2005:184).

Through the process of interpretation, the researcher aims to describe, analyse and reflect upon the state and nature of the concern that exists between the participant and the phenomenon experienced. The researcher listens to the participant’s descriptions of the various phenomena, situations and experiences that are brought close and into the fore-ground of their remembered situations (Mackey 2005:184). In addition, it is also

imperative for the researcher to strive to listen to what is experienced as remote or in the background or on the distant horizon of awareness because awareness of such things of concern are easy to discern in the awareness of the present. Through the process of interpretation, a researcher aims to describe, analyse and reflect upon the state and nature of the concern that exists between the person and the experienced phenomenon. By revealing the participant's situatedness in this manner, the researcher links the particular phenomenological method that has been adopted with all the vital phenomenological concepts and the ideals of phenomenology (Mackey 2005:184).

### **2.2.3 Gadamer's hermeneutic philosophy**

According to Rapport (2005:128), Hans Georg Gadamer (1900-2002) was both a contemporary and a student of Heidegger's. He extended Heidegger's work into practical applications by developing phenomenological thought into a philosophy that is nowadays called Gadamerian hermeneutics. Gadamer concentrated on language and the manner in which language reveals being. His central idea is that all understanding is phenomenological and can only therefore come about *through* language. Gadamer's view that language, understanding and interpretation are inextricably linked is also fundamentally important in his work. Gadamer also selected aspects of Heidegger's phenomenology, namely historicity and language and its ontological connectedness, for inclusion in his own philosophical writings (Rapport 2005:128). According to Cohen (2000:5), Gadamer (1989) considered hermeneutics to be the study of texts (by which he meant language).

Cohen (2000:5) also points out that Gadamer considered not only what people write down, but, more importantly, what they say as well as the symbolic activities in which they engage. Gadamer believes that human beings experience the world primarily as language and as individual users of language. According to Koch (1995:833), Gadamer emphasised the importance of understanding the pre-understanding or fore-structures that reside in the researcher's history. Gadamer rejected the concept of prejudice and considered it to be a negative way in which to view human understanding (Tapp 2004:563). Gadamer believed that prejudice might function as productive pre-understanding by means of which an individual might be renewed and extended through renewed understanding. Heidegger's concept of co-constitutionality in interpretive research indicates that the meaning at which the researcher arrives is actually a blend

of the meanings that are expressed by both the participants and by the researcher within the focus of the study (Lopez & Willis 2004:730). Gadamer referred to this process as “the fusion of horizons”, meaning thereby the arousal of inter-subjectivity, understanding and interpretation. The concept of the fusion of horizons indicates a circular movement that is without beginning and end or top and bottom. This Gadamer called the **hermeneutic circle** (Rapport 2005:130).

Lopez and Willis (2004:730) add that the term “horizon” refers to those of a person’s background of assumptions, ideas, meanings and experiences that are open to change and that depend on the vicissitudes of world events, time and history. Any dialogue or interaction between two persons that is undertaken in order to understand one another is dependent on the compatibility of their personal horizons. Interpretation is therefore always bounded by people’s separate and intersecting horizons. The same principle is therefore also applicable to the personal horizons of the researcher and the participant. One needs to remember that there could be more than one set of interpretations of the narratives, depending on the focus of the study (Lopez & Willis 2004:730). Although no true meanings can be revealed by an interpretive study, the meanings of the findings need to be plausible, logical and coherent within the framework of the study. Consequently it must reflect the realities of the participants and all the meanings that are assembled must be interpreted for the purposes of education, practice, research and policy in order to create a well- informed and culturally sensitive body of health care knowledge.

***In this study, the researcher and the participants engaged in dialogue on a one-to-one basis. During these encounters, the researcher applied bracketing while listening attentively and without any interjections to the participants’ stories as they were lived by them. The researcher did sometimes prompt for clarity or for more information on certain features of narratives whenever necessary. The reason for the researcher’s bracketing was to create a space in which the participants could produce narrative texts as accurately as possible (Kahn 2000:86-87). In addition, Kahn (2000:87) also emphasises that this bracketing is a necessary precondition for and a first step in hermeneutic phenomenology because it marks the beginning of critical reflection. The researcher applied the same principle of bracketing to participants in the two focus group interviews that she conducted for the study. The researcher based her study on the***

***assumption that the process of interpretation and the pre-understanding or fore-structures of both the researcher and the participants come into being as a fusion of horizons – and that it is this that answers the research questions.***

### **2.3 DIFFERENCES BETWEEN HUSSERLIAN, HEIDEGGERIAN AND GADAMERIAN PHENOMENOLOGY**

Koch (1995:832) summarises the important differences between Husserl's transcendental phenomenology and Heidegger and Gadamer's hermeneutic phenomenology in the ways tabulated in table 2.1.

**Table 2.1 Differences between Husserl's transcendental phenomenology and Heidegger and Gadamer's hermeneutic phenomenology**

<b>HUSSERL'S PHENOMENOLOGY</b>	<b>HEIDEGGER AND GADAMER'S HERMENEUTIC PHENOMENOLOGY</b>
1 Transcendental phenomenology.	1 Philosophical hermeneutics and hermeneutic phenomenology.
2 Epistemological.	2 Existential-ontological.
3 Epistemological questions of knowing.	3 Questions about experiencing and understanding.
4 How do we know what we know?	4 What does it mean to be a person?
5 Cartesian duality: mind-body split.	5 <i>Dasein</i> (being there).
6 This results in a mechanistic view of human beings.	6 The person is a self-interpreting being.
7 The mind-body person lives in a world of objects.	7 The person exists as being-in-the-world and of the world.
8 Ahistorical.	8 Affirms historicity.
9 The unit of analysis is the meaning-giving subject.	9 The unit of analysis is the transaction between the situation and the person.
10 What is shared is the essences of the conscious mind.	10 What is shared is culture, history, language and practice.
11 This method begins with a reflection of mental states.	11 The person is already in the world in his/her pre-reflective self.
12 Meaning is not contaminated by the interpreter's own normative goals or view of the world.	12 Interpreters participate in eliciting the data.
13 Participants' meanings can be reconstituted in interpretive work by insisting that forms of data speak for themselves.	13 Within the fore-structure of understanding interpretation can only render explicit what is already understood.
14 This method claims that adequate techniques and procedures guarantee validity of interpretation.	14 This method establishes its own criteria for the trustworthiness of the research.
15 Bracketing defends the validity or objectivity of the interpretation against the self-interest of the researcher.	15 The hermeneutic circle consists of background, co-constitution and pre-understanding.

Source: Koch (1995:832)

## **2.4 PRIMARY DIFFERENCES BETWEEN HUSSERL'S TRANSCENDENTAL (DESCRIPTIVE) PHENOMENOLOGY AND HEIDEGGER'S HERMENEUTIC (INTERPRETIVE) PHENOMENOLOGY AND THEIR APPLICATION TO THIS STUDY**

There are two primary differences between Husserl's descriptive and Heidegger's hermeneutic phenomenological approaches: firstly, the manner in which the findings are generated, and, secondly, how the findings are used to enhance professional knowledge (Lopez & Willis 2004:727). The researcher considered it necessary to present these different approaches as, *firstly*, the manner in which the findings are generated; *secondly*, the manner in which the findings are used to enhance professional knowledge, and, *thirdly*, how it applies to this study. All this is presented in table 2.2.

**Table 2.2 Primary differences between Husserl’s transcendental or descriptive phenomenology and Heidegger’s hermeneutic or interpretive phenomenology**

HUSSERL’S TRANSCENDENTAL OR DESCRIPTIVE PHENOMENOLOGY	APPLICATION TO THIS RESEARCH	HEIDEGGER’S HERMENEUTIC OR INTERPRETIVE PHENOMENOLOGY	APPLICATION TO THIS STUDY
<p>1 To achieve transcendental subjectivity, the researcher sheds all prior knowledge of and biases about the phenomenon in order to grasp the essential lived experiences of the participants. The researcher therefore brackets or puts aside personal ideas and preconceptions and personal knowledge while listening and reflecting upon the gathered data.</p>	<p>1 The researcher applied bracketing of preconceived ideas and personal knowledge of the phenomenon <b>only</b> during the individual dialogical engagement sessions with the participants and during the focus group interview sessions. She did this in order to obtain accurate descriptions from the participants of how they experienced the phenomenon of concern as lived by them.</p>	<p>1 Hermeneutic phenomenology goes beyond the mere description of core concepts and essences. It is a process and a method that brings out and lays bare what is normally hidden in human experiences and relations. Heidegger believed that the researcher’s pre-understanding and knowledge are both valuable guides during the process of making the inquiry a meaningful understanding. He emphasised that it is impossible to rid the mind of the background and understanding that led to the researcher’s choice of topic. Bracketing for Heidegger was thus inconsistent and questionable within the hermeneutic tradition of inquiry.</p>	<p>1 In order to understand the meaning of the lived experiences of the participants, the researcher used her own pre-understanding and those of the participants. Bracketing in this phase of the study would not have facilitated a clear understanding of the meaning of the lived experiences of the participants.</p>
<p>2 In the study of human consciousness, there are features that are common to all people who have the experience, and these are referred to as <i>universal commonalities</i>. In order to facilitate generalised descriptions, these</p>	<p>2 Because of the phenomenological-hermeneutic approach to the study, this view of Husserl was not applied.</p>	<p>2.1 Heidegger used the existential-phenomenological concepts of situated freedom to demonstrate people’s embeddedness in their world to such an extent that subjective experiences are inextricably linked by social, political and cultural contexts. It also means that people are free to</p>	<p>2.1 The researcher did not divorce the historical background, cultural, social and political aspects of the participants from their lived experiences. All these features were acknowledged because the participants already live in</p>

HUSSERL'S TRANSCENDENTAL OR DESCRIPTIVE PHENOMENOLOGY	APPLICATION TO THIS RESEARCH	HEIDEGGER'S HERMENEUTIC OR INTERPRETIVE PHENOMENOLOGY	APPLICATION TO THIS STUDY
<p>commonalities must be identified. It is also believed that essences generated through phenomenological research result in only one correct interpretation of the participants' experiences. This implies a foundationalist approach to inquiry. It also means that reality is regarded as objective and independent of history and context. This expresses Husserl's idea of radical autonomy, namely that people are free agents who are responsible for influencing their environment and culture.</p>		<p>make choices even though their freedom is not absolute but is rather circumscribed by the specific conditions of their daily lives. Situated freedom is hence radically different from Husserl's concept of radical autonomy. When using interpretive phenomenology, the researcher focuses on and describes the meanings of the participants' being-in-the-world and how these experiences influence the choices they make. The application of this method may involve an analysis of the historical, social and political forces that organise and shape lived experiences. It therefore represents the interpretation of the participants' narratives in relation to various contexts that are foundational.</p> <p>2.2 Interpretive phenomenology does <b>not</b> negate the use of a theoretical orientation or conceptual framework as a component of inquiry. A theoretical framework is used to focus the inquiry in those cases where research is needed and to make decisions about sampling, participants, and the research questions that need to be addressed. If a theoretical</p>	<p>the world with others – a fact that emphasises their situated freedom.</p> <p>2.2 The researcher chose Parse's (1998) Theory of Human Becoming to guide her research because she felt that it was the best theory to facilitate her understanding of the meaning of the lived experiences of the incarcerated juvenile who had committed drug-related offences. She also used this</p>

HUSSLER'S TRANSCENDENTAL OR DESCRIPTIVE PHENOMENOLOGY	APPLICATION TO THIS RESEARCH	HEIDEGGER'S HERMENEUTIC OR INTERPRETIVE PHENOMENOLOGY	APPLICATION TO THIS STUDY
		<p>framework is used, evidence should be provided that the framework has no biasing effect on the participants' narratives. But since the framework was used to interpret the findings of the research, it is the researcher's responsibility to explain how the framework was applied in the interpretation of the data and in generation of findings.</p> <p>2.3 The Heideggerian concept of co-constitutionality is also important because it indicates the meanings that the researcher arrives in interpretive studies, meanings that involve a combination of the meanings of the researcher and those of the participants within the focus of the study. Gadamer refers to this as the fusion of horizons. It is this that explains the acts of inter-subjectivity, understanding and interpretation. It is important to note that no true meaning is produced by any hermeneutic study although the meaning stated in the findings has to be logical and plausible within the framework of the study and has to reflect the realities of the participants. It is also necessary for the researcher to interpret the</p>	<p>theoretical framework to interpret the findings of the study and to demonstrate how this theory may contribute to further enhance the knowledge base of nursing science through the development of guidelines to assist in the holistic rehabilitation of incarcerated juveniles in correctional facilities.</p> <p>2.3 The findings of the study were a blend or combination of the meanings arrived at by the researcher and the meanings that the participants assigned to the experience. This approach was valuable for contributing to the development of guidelines that could be recommended for the rehabilitation of incarcerated juveniles. It also represented a valuable topic for possible future research and could be used to guide education and policy because of the nature of the research problem and the contribution that it is made at to the body of</p>

HUSSERL'S TRANSCENDENTAL OR DESCRIPTIVE PHENOMENOLOGY	APPLICATION TO THIS RESEARCH	HEIDEGGER'S HERMENEUTIC OR INTERPRETIVE PHENOMENOLOGY	APPLICATION TO THIS STUDY
		findings for practice, education, research and policy as part of an ongoing project to create an informed and culturally body of sensitive health care knowledge.	knowledge and practice that constitutes nursing.

## 2.5 CONCLUSION

This chapter briefly outlined the historical background and evolution of phenomenology. The researcher described Husserl's transcendental (descriptive) phenomenology and made specific reference to his concepts of intentionality, essences and bracketing. The way in which this philosophical approach was applied to this study was described throughout the chapter.

The researcher also presented Heidegger's contribution to the development of hermeneutic or interpretive phenomenology by elucidating the concepts of being-in-the-world, fore-structures (pre-understanding), time and space. She then described Gadamer's hermeneutic philosophy and made particular reference to his concepts of interpretation and his assertion of the necessity for fusing the horizons of the researcher and the participants during the hermeneutic process. The researcher elucidated and summarised the differences between Husserl's transcendental (descriptive) phenomenology and Heidegger's and Gadamer's hermeneutic (interpretive) phenomenology. In the final instance, the researcher critically reviewed the primary differences between Husserl's transcendental or descriptive phenomenology and Heidegger's hermeneutic or interpretive phenomenology and how their views and methods were applied to this study.

Chapter 3 deals with Parse's Theory of Human Becoming because it constituted a philosophical basis and framework of this study.

## CHAPTER 3

### PARSE'S THEORY OF HUMAN BECOMING

#### 3.1 INTRODUCTION

Parse's (1998) Theory of Human Becoming has been used as the theoretical framework for this study. This chapter discusses the theory in depth so that the extent to which it has been incorporated into the philosophical foundations of the study can be explained. Because the language Parse used in the description of her theory, the researcher adapted this language throughout this study.

Although Parse originally called her theory *man-living-health* in 1981, she renamed it the Theory of Human Becoming in 1992 because the term "man" (as she originally used it) referred to "mankind" (i.e. the whole of the human race). However, in more recent English, the word "man" and its cognates only denote men (people of male gender), to the exclusion of women (Fawcett 2005:471). In elaborating on the evolution of her theory, Parse (1997a:32) emphasises **the was** (the remembered or past), **the is** (the present or as it appears now) and **the will be** (or **the not yet**) of every human being's becoming. Parse considers her theory to be a journey in the art of *sciencing* through the process of coming to know and understand the world of human experience. However, the form and structure of the theory do not fully reflect the intuitive-rational process that its founder used to create it (Parse 1997a:32). This process developed multi-dimensionally throughout Parse's life as she remained present to the nursing's mission to humankind and proceeded to conceptualise its significance in terms of her theory. What puzzled Parse most, as her conceptualisation developed, was the question: "Whose desires are being served by the medical model of nursing practice?" These reflections created a deep and ongoing awareness in Parse that human beings are essentially mysteries that cannot be solved in any facile way – mysteries that reflect living personal values and other unique qualities. For Parse, human beings are not machines that could (or should) be "fixed" (Parse 1997a:32).

The awareness that human beings are not machines, increased as the years went by, and this motivated Parse to focus in a concentrated manner on the meanings and other possibilities and potentials that emerge during the course of nursing. However, this theory should not be considered to be “cast in stone” because it has been evolving continuously since its first appearance in the academic world. Fawcett (2005:471) notes that Parse first published various refinements to the wording of her theory in her article entitled, “*Human becoming: Parse’s Theory of Human Becoming.*” Parse produced an even more refined version of her theory after she had considered additional research methodologies and practices in the second edition of her publication entitled, “*The human becoming school of thought: a perspective for nurses and other health professionals.*”

### **3.2 THE EVOLUTION OF THE HUMAN BECOMING SCHOOL OF THOUGHT**

Although Parse’s (1998) human becoming school of thought is rooted in the human sciences, she postulates methodologies that are designed to describe and explicate the meanings of phenomena as they are directly experienced by the human beings who live them. She made intensive use of human science methodologies to study and understand how unitary and indivisible human beings participate in the experience of their innumerable situations (Parse 1998:9). In addition, Parse (1998:10) defines her human becoming school of thought as “a human science system of interrelated concepts describing the unitary human being’s mutual process with the universe in co-creating becoming. Essential ideas [in this regard] are the human-universe-health process, the co-constitution of health, and the multidimensional meanings the human gives to being and becoming and the human being’s freedom in each situation to choose alternative ways of becoming”.

Fawcett (2005:473) notes that the Theory of Human Becoming focuses on the meta-paradigms of the human-universe-health process that is of primary concern in the discipline of nursing. She indicates that two meta-paradigm propositions of particular interest are the human process of living and dying and the recognition that human beings are in a continuous relationship with their environment. Fawcett (2005:473) states further that the Theory of Human Becoming should be classified as “a grand theory” (i.e. as a universally explanatory theory) because its theoretical concepts and

propositions have been conceived and designed for a relatively abstract level of discourse.

### **3.3 THE PHILOSOPHICAL FOUNDATIONS OF PARSE'S THEORY OF HUMAN BECOMING**

According to Parse (1998:9) and Todres and Wheeler (2001:4), one of the most influential philosophers of human science was the German philosopher, Wilhelm Dilthey (1833-1911), (see section 2.2.2), who maintained that natural science does not (in fact, *cannot*) capture the most fundamental meanings of life when it is applied to human beings and the events of their lives. Since Dilthey was deeply concerned with the interconnectedness between human beings and their world, he came to espouse a philosophy that led to the development of a human science that would enable researchers to comprehend the deepest meanings of human experience as it is lived by human beings. Dilthey also believed that human science should illuminate meanings, values and relationships (Parse 1998:9; Todres & Wheeler 2001:4). The ontology of the Theory of Human Becoming is fundamentally concerned with how unitary human beings participate in health, research and practice methodologies and how these reflect experiences as they are lived by human beings. There are nine philosophical assumptions in the Theory of Human Becoming that were derived from three principles and from four postulates contained in Rogers' (1970) science of unitary human beings as well as from existential-phenomenology (Parse 1998:9). These assumptions, principles and postulates were derived primarily from the writings of Heidegger (1962), Sartre (1966) and Merleau-Ponty (1974). The postulates from Rogers' (1970) theory of nursing science correspond very closely with those of Von Bertalanffy's general systems theory, and are synthesised with the concepts from existential-phenomenological thought that led Parse to define the nine philosophical assumptions of human becoming (Parse 1998:10).

#### **3.3.1 Rogers' principles and postulates of the science of unitary human beings**

According to George (2002:274) and Parse (1998:12), the principles and postulates from Rogers' (1970) science of unitary human beings are summed up in (1) the three major principles of nursing, namely: helicy, integrality and resonancy, and in (2) the four postulates of energy field, openness, pattern and pandimensionality. These are the

concepts of Rogers that Parse utilised to explain her assumptions about human becoming. These principles and postulates are explained in table 3.1.

**Table 3.1 The three principles and four postulates of Rogers' (1970) science of unitary human beings**

PRINCIPLES	POSTULATES
<p>1 <b>Helicy</b> denotes:</p> <ul style="list-style-type: none"> <li>• The ongoing, innovative, unpredictable and increasing diversity of the human and environmental processes.</li> <li>• The evolutionary emergence of the human being. Because human beings do not regress, they become increasingly diverse and complex (George 2002:275; Parse 1998:12).</li> </ul>	<p>1 <b>Energy fields</b> are indicative of:</p> <ul style="list-style-type: none"> <li>• The unitary human being as an individual energy field. This point of view emphasises the human being as a unified whole who manifests characteristics that are more than (and different from) the sum of all the parts (Parse 1998:12).</li> <li>• The energy that signifies the dynamic nature of the human and environmental fields as fields of continuous and infinite motion. These fields indicate fundamental units of both living and non-living entities (Parse 1998:12).</li> </ul>
<p>2 <b>Integrity</b> means:</p> <ul style="list-style-type: none"> <li>• The ongoing process of mutual human and environmental field patterns. "Integrity" is not equivalent to "interaction" because "interaction" implies an episodic or causal relationship (George 2002:275; Parse 1998:12).</li> </ul>	<p>2 <b>Openness</b> refers to:</p> <ul style="list-style-type: none"> <li>• The human being as an open system which exists in an interactive process with the environment and which is characterised by an irreversible movement towards greater diversity (Parse 1998:13).</li> </ul>
<p>3 <b>Resonancy</b> means:</p> <ul style="list-style-type: none"> <li>• The ongoing change from lower to higher frequency wave patterns in the mutual human-environmental field process (Parse 1998:12). Examples of wave patterns are the human circadian (sleeping and waking) rhythms, the way in which hormone levels and other rhythms fluctuate (George 2002:274).</li> </ul>	<p>3 <b>Pattern</b> means:</p> <ul style="list-style-type: none"> <li>• The distinctive ordering of energies and appearances in an entity. The human pattern is recognised because of the typical pattern that we recognise as a human field. Despite continual changes in human and environment patterns, continuity remains constant in this ever-changing process. Both human and environmental patterns are rhythmical expressions of ever-changing and diverse wave patterns (Parse 1998:13).</li> <li>• There is no repetition in life or regressions to earlier stages or states. Even though change is a constant factor in life, the rate of change may vary for any one person over the course of a lifetime. Variations in changes among people signify their differences (Fawcett 2005:322).</li> </ul>
	<p>4 <b>Pandimensionality</b> refers to:</p> <ul style="list-style-type: none"> <li>• A non-linear domain without spatial and time attributes (Parse (1998:14). It is an infinite domain without limits or boundaries (George 2002:274).</li> <li>• The unitary human being is a pandimensional field with distinct rhythmical patterns that openly and irreversibly changes within the pandimensional environmental field (Parse 1998:14).</li> </ul>

Sources: George (2002:274-275); Fawcett (2005:322); Parse 1998:12-14)

### 3.3.2 Existential-phenomenological tenets and concepts

Parse (1998:19) synthesised the two tenets of intentionality and human subjectivity, as well as the three concepts of coexistence, situated freedom and co-constitution from existential-phenomenology, with Rogers' (1970) principles and postulates in order to create the nine philosophical assumptions of human becoming (Parse 1998:14). Table 3.2 explains these tenets and concepts.

**Table 3.2 The existential phenomenological tenets and concepts that were synthesised to create the nine philosophical assumptions in Parse's (1998) Theory of Human Becoming**

Tenets	Concepts
<p>1 Intentionality: Parse (1998:14-15) refers to Heidegger's (1962) belief that the human is <i>an intentional being</i>. This means that a human being is involved with the world through the fundamental nature of knowing and through being present and open in creating personal becoming. Personal becoming emerges from historicity and facticity. <i>Historicity</i> refers to a human being's connections with his/her predecessors, contemporaries and successors in creating the "who" that a person is at any given time. <i>Facticity</i> indicates the immediate situation in which the human being finds himself or herself. As a being already present in a situation, the human being transcends the present with possibles and bears witness to freedom and the desire to reach beyond (see chapter 2, section 2.2.2). Pilkington (2005b:102) points out that intentionality is the basis for the nine assumptions about human becoming and for each of the three principles and their related concepts. <i>Intentionality</i> is also widely used in Parse's (1998) research and in her practice methodologies.</p>	<p>1 Co-constitution: Parse (1998:17) refers to Merleau-Ponty's notion of how human beings participate in a mutual process with the various views of the world and with others in order to co-create these views through personal presence. Parse also refers to Heidegger's (1962) view that the human being is present with the world and open to possibilities in an all-at-once process. This gives rise to the view that the human being participates in the creation of the world through a mutual process (see chapter 2, section 2.2.2).</p>
<p>2 Human subjectivity: The human being is not a "thing" in the now, but a potential yet-to-be. This implies the unity of the subject-world's changing mutual process. By means of subjectivity, a human being is present in the world in a dialectical relationship through which meaning is given to projects emerging during the process of becoming. The human being co-participates with the world in the emergence of projects</p>	<p>2 Co-existence: As an emerging being, the human being is not alone in any dimension of being. Instead, the human being is always with others and is even born into the world through the agency of others. The human being, according to Merleau-Ponty (1974), thus experiences existence by means of co-existence with others because without the existence of others, one could not be aware of one's own</p>

Tenets	Concepts
<p>through a personal choice of values. <i>Subjectivity</i> in this sense relates to co-participation in the co-creation of personal becoming (Parse 1998:15) (see chapter 2, section 2.2.2).</p>	<p>being (Parse 1998:17) (see chapter 2, section 2.2.2).</p>
	<p>3 Situated freedom:  <i>Situated freedom</i> means that through reflectivity and pre-reflectivity, human beings participate in choosing the situations in which they find themselves. The givens in any particular situation are already present because of earlier choices that were made, and the facticity of human beings gives rise to emergent possibilities that are co-created by all these givens operating in conjunction with one another. The human being has the ability to remember past experiences as past events. But the meanings attributed to what is remembered change over time, and new experiences shed light on what was when what was appears as it is now. During the process of choosing ways of being with situations, human beings incarnate values and always make choices on the basis of these values. While many choices are made without any full knowledge of the probable outcomes, human beings nevertheless still have to take full responsibility for the consequences of whatever choices they made in the past (Parse 1998:17-18). Parse (1998:18) also quotes Sartre (1966) who wrote that “not to choose is in fact to choose not to choose” (see chapter 2, section 2.2.2).</p>

Source: Parse (1998:14-18)

### 3.3.3 The evolution of the nine assumptions of the human being and becoming

Parse (1998:19) synthesised the principles, postulates, tenets and concepts that she found in the work of Rogers, Heidegger, Merleau-Ponty and Sartre in order to create the nine assumptions about human being **and** becoming. Four of these assumptions are predicated of the human being and five are predicated of becoming. Table 3.3 sets the nine assumptions from the principles, postulates, tenets and concepts. This table is followed by figure 3.1 that depicts the evolution of the assumptions from the principles, postulates, tenets and concepts. Figure 3.1 is then followed by figure 3.2 that depicts each of the nine assumptions together with the relevant postulates and concepts.

**Table 3.3 Nine assumptions of Parse’s theory of human being and becoming and its application to this study**

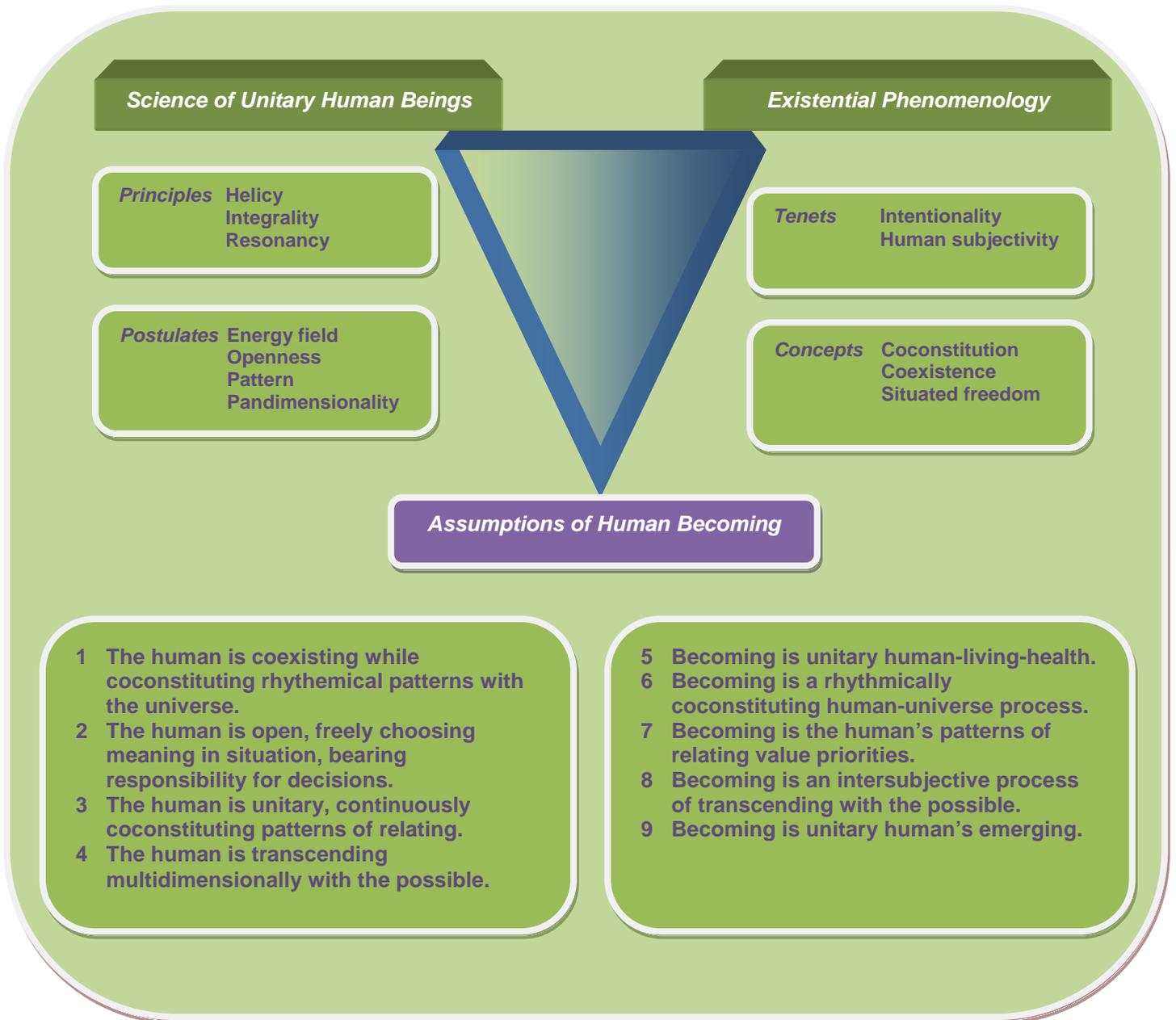
ASSUMPTIONS	DESCRIPTIONS
<p><b>1 The human being coexists with the universe while co-constituting rhythmically with the universe.</b></p>	<p>1 The human being is a recognisable pattern in the human-universe process. Although the human being and the universe each operate according to its own distinctive patterns, they co-exist with one another in rhythmical and orderly patterns. Co-existence with the universe means that the human being lives with other human beings such as predecessors, contemporaries and successors in an all-at-once state. During the course of this process, the human being gives personal meaning to others, to objects, to ideas, to projects, to practices and to situations. This pattern of co-existence is also characterised by a continuity that connects the “what was” with the “will be” as these appear in the now. The term <i>co-constitution</i> means that the human being co-participates with the universe in order to evolve the specific patterns of relating that distinguish human beings from the universe. These patterns how the wholeness of the human being is at one with the wholeness of the universe (Parse 1998:20) (see chapter 2, section 2.2.2 “being-in-the-world”).</p> <p>This study sets out to demonstrate how the juvenile offender co-exists with the universe as he was born into the world, as he was socialised by his parents or carers, and how his present state connects with his predecessors and contemporaries such as his grandparents, parents and siblings and others. He gives personal meaning to everything that he comes into contact with (such as schooling) and with everything that he does, think or feels. He has a personal history and lives in the “now” (the present moment), and has aspirations for his future in an all-at-once context. He is always present in the human-universe process.</p>
<p><b>2 The human being is open, freely chooses meanings in situations, and bears responsibility for decisions.</b></p>	<p>2 Since he or she is in an open, mutual process with the universe, the human being chooses ways of becoming in situations and is responsible for the decisions that are made. The human being as a unique, unitary, indivisible being appreciates art, music and moments of joy. He is also touched by events such as being born and dying, events that indicate the rhythmical patterning of everyday living. These events or happenings are co-created because the human being chooses to ascribe meanings to situations and because, through these choices, it becomes open to the possibilities of becoming. Each choice that is made simultaneously gives rise to enablements and limitations. The human being incarnates a living paradox as being, all-at-once and non-being, living with what is, and not-yet, all-at-once. The concept of non-being can be explained as being inherent in being itself. The human being is also aware of the potential of dying or of being cut off from the affirmation of the yet-to-be (see chapter 2, section 2.2.2). All possibilities for the human being arise in the mutual human-universe process in which situations are co-created (Parse 1998:21).</p>

ASSUMPTIONS	DESCRIPTIONS
	<p>The juvenile offender in this study may have his moments of joy, sadness, and regrets. He may also experience feelings of non-being because of possible rejection by his significant others and by society because of his incarceration situation. Among other things, he made a choice to become involved with drug-related crime and he therefore has to take responsibility for this. But it is also possible for him to transcend his current situation of incarceration because new positive possibilities will arise as he co-operates in his rehabilitation programme.</p>
<p><b>3 The human being is unitary and is continuously co-constituting patterns of relating.</b></p>	<p>3 The human being is unitary, indivisible, more than and different from the sum of parts and is recognised through his/her ways of becoming in co-creation with the universe. The human being can hence not legitimately be divided into physiological, psychological, sociological and spiritual components. Within the mutual human-universe process, the pattern of the human being emerges in images that incarnate wholeness. These images represent patterns of relating that are unique to every person, that are constantly changing, and that distinguish one human being from another. Co-constituted patterns of relating represent a human being's ways of becoming. These are illuminated through speech, words, symbols, silence, gesture, movement, gaze, posture and touch (Parse 1998:22) (see chapter 2, section 2.2.2).</p> <p>The incarcerated juvenile is a unique human being who is different from anyone else and who is also in constant change with the mutual human-universe process.</p>
<p><b>4 The human being transcends multi-dimensionally with the possibles.</b></p>	<p>4 Through the mutual human-universe process, the human being as a free and open being makes choices when he/she moves beyond the actual, contextual situation with possibilities. This particular movement is neither repeatable nor reversible. The human being in open process experiences multi-dimensionally. This means that the mutual human-universe process is lived relatively in many realms of the universe. Time and space in this process are infinite and non-sequential because they are related to the flow of patterns manifested by the inter-connectedness of everything in the universe. These patterns constitute the webs of the mutual human-universe process and represent the various universes that the human being lives reflectively-pre-reflectively, all-at-once. While the webs of inter-connectedness are paradoxical in nature and imply apparent opposites, these arise out of paradoxical patterns that are rhythms consisting of two dimensions (with one in the foreground and the other in the background) all-at-once. The mutual human-universe process allows for the many options that become available in multi-dimensional experiences. The human being moves beyond who he or she is through the mutual human-universe process, and through imaging possibilities from which the human being chooses a personal becoming. These choices become the new actuals that illuminate other possibilities. This is a continuing process of transcending the possibles in personal becoming (Parse 1998:22-23) (see chapter 2, section</p>

ASSUMPTIONS	DESCRIPTIONS
	<p>2.2.2).</p> <p>While there are many options available to the incarcerated juvenile, it is for him to make either positive or negative choices and then to take responsibility for his choices. Positive possibilities may be that he might learn from his experiences and begin a new life. Negative possibilities may be non-compliance with the rehabilitation programme and a decision to return to his old ways of criminality after he has been released from custody.</p>
<p><b>5 Becoming is unitary human-living-health.</b></p>	<p>5 The mutual human-universe process reveals a continuous movement that both enables and limits becoming. The choices that are available to human being arise out of a personal history and thus are unique to every human being, even though they have been co-created with others. The choice of some options eliminates the possibility of others so that the possibilities are co-created and experienced in the process of becoming that is living health. Living health through choices is experienced multi-dimensionally and is lived uniquely, although it is nevertheless relatively sequenced in time, ordered in space and shared through energy. "The unique perspective of each human being's experiencing the human-universe mutual process is health" (Parse 1998:23) (see chapter 2, section 2.2.2).</p> <p>When making choices, the incarcerated juvenile may consider various possibilities. But not all these choices will be feasible. He then has to choose from those that are possible and take responsibility for the decisions that he makes.</p>
<p><b>6 Becoming is a rhythmical co-constituting human-universe process.</b></p>	<p>6 The human being's becoming is a rhythmical process that is co-created with the mutual human-universe process. This constitutes an ongoing rhythmical process of change from <i>what one is</i> to <i>what one wants to be</i>. It involves an ebb and flow of the paradoxical rhythmical patterns of connecting-separating all-at-once and emerging anew. It is this process that constitutes the emergence of the human being's health as a relative present (Parse 1998:24).</p> <p>The incarcerated juvenile experiences constant changes in what his situation is and what he would like it to be. Connecting-separating comes into being when the incarcerated juvenile weighs up various options.</p>

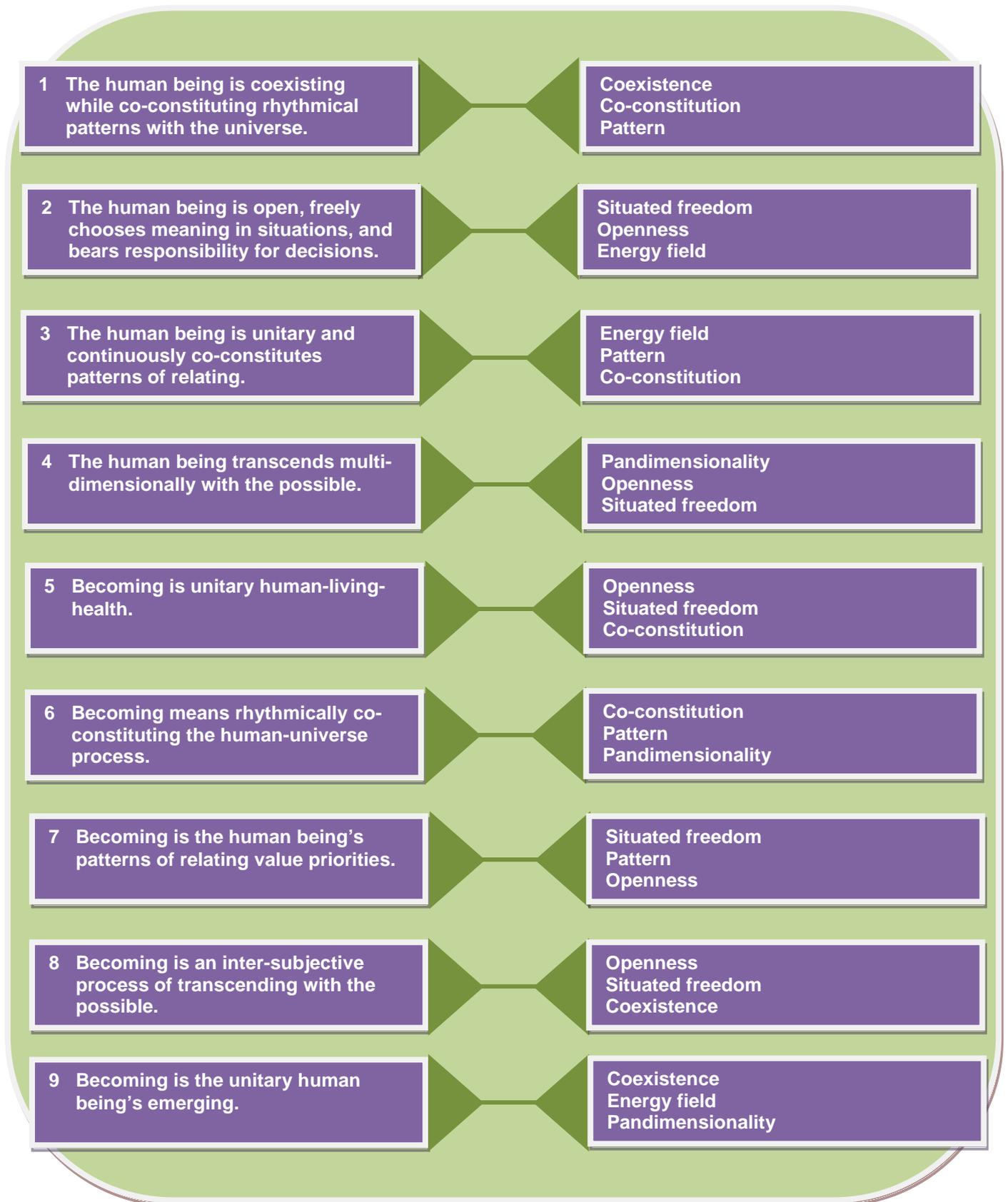
ASSUMPTIONS	DESCRIPTIONS
<p><b>7</b> <b>Becoming is the human being's patterns of relating value priorities.</b></p>	<p>7 Becoming is the human being's way of living chosen and cherished ideals, consisting of value priorities being the preferred prize beliefs. Becoming or health is a synthesis of the human being's values that are selected from the multi-dimensional experiences and that are co-created within the mutual human-universe process. The human being makes choices from available options and affirms them as cherished and particular ways of becoming. These ways evolve in recognisable but ever-changing patterns and incarnate the human being's priorities and changing diversity in everyday living (Parse 1998:24-25).</p> <p>Value priorities for the incarcerated juvenile refer to the values such as those that are learned from experiences of socialisation. When he realises that being involved in drug-related crimes is not harmonious with the good values that he has learned, he may then decide to conform to certain values and change his behaviour for the better.</p>
<p><b>8</b> <b>Becoming is an inter-subjective process of transcending with the possibles.</b></p>	<p>8 Becoming is transcending with the possibles through a subject-to-subject mutual human-universe process. The essence of these subject-to-subject experiences has its origin in co-existence with others and with ideas, objects, projects and situations that illustrate the human being's genuine presence with moment-to-moment emergence. Through this genuine presence, a risk that is illuminated through the paradoxical rhythmical patterns of revealing-concealing emerges which reflects the human being's choosing of diverse ways of becoming. Moving with the possibles entails abiding with the familiar while all-at-once struggling with the unfamiliar of the imaged not-yet (Parse 1998:25).</p> <p>The incarcerated juvenile knows (revealing and connecting) certain options and yet does not realise what the outcome of these options might be.</p>
<p><b>9</b> <b>Becoming is the unitary human being's emerging.</b></p>	<p>9 Becoming involves the unitary human being's multi-dimensional ongoing changing with the mutual human-universe process. Human health as a non-specific entity is characterised by continuous transformation in diverse ways. Diversity also changes with experiences. This means that, at any given moment, the human being as relative present becomes different from what he was before, and he is continuously creating anew and originating uniquely with the ambiguity of the yet-to-be (Parse 1998:24-27) The incarcerated juvenile changes continuously as he decides on certain options, accepts and executes them, and sets out to find more options that will facilitate further change.</p>

Source: Parse (1998:20-27)



**Figure 3.1 Evolution of the nine assumptions from the principles, postulates, tenets and concepts**

Source: Parse (1998:26)



**Figure 3.2 The nine assumptions with related postulates and concepts**

Source (Parse 1998:28)

### 3.3.3.1 *Three assumptions of human becoming*

Parse (1998:28-29) synthesised the nine philosophical assumptions of the human and becoming, respectively, into the following three assumptions of **human becoming**:

- Human becoming is freely choosing personal meaning in situations in the inter-subjective process of living value priorities.
- Human becoming is co-creating rhythmical patterns of relating in mutual process with the universe.
- Human becoming is co-transcending multi-dimensionally with emerging possibles.

Parse (1998:29) states that the meanings of the **nine philosophical assumptions** are not changed by this synthesis because they all reflect the three major themes: *meaning*, *rhythmicity*, and *transcendence*.

- **Meaning:** Meaning is the linguistic and imaged content of something and the interpretations that one gives to something. Meaning encompasses the value images of the present (***the is***), the past (***the was***) and ***the not-yet*** or ***the will-be***. These meanings can be “languaged” in the now, with or without both words and movement. Meaning manifests itself through the mutual human-universe process that culminates in the meaning in or purpose of life and the meaning movement of everyday living. And because meaning is ever-changing, it portends the unknown or the yet-to-be truths for the moment (Parse 1998:29).

From what has been said above, one may deduce that others, including the researcher in this study, cannot be aware of the meaning of any participants’ lived experiences until their meanings have been explored and interpreted by the participants themselves and conveyed to the researcher.

- **Rhythmicity:** Rhythmicity refers to “the cadent paradoxical patterning of the human-universe mutual process”. These rhythmical patterns are unrepeatably, revealed and concealed all-at-once, in a flowing process as the cadence changes as a result of the experiences that arise with diversity. According to Parse (1998:29-30), the term *paradoxical* means that the rhythmical patterns are:

- Not opposites, but rather dimensions of the same rhythm, lived all-at-once.
  - Ever shifting with the emergence of changes and the continuity of persistence all-at-once.
  - Recognisable as configurations of the human being with the universe as they connect and separate all-at-once with others, ideas, objects, projects and situations. They are also enabled and limited by the infinite number of opportunities and restrictions inherent in all choices that the human being makes (Parse 1998:29).
- **Transcendence:** Transcendence refers to reaching beyond the possibles that are the hopes and dreams envisioned by multi-dimensional experiences and powered by the originating of transforming. The possibles emerge through the mutual human-universe process as options from which the human being can choose ways of becoming. The human being urges forward with the creation of new ventures, struggling and leaping beyond with the views of the new, expanding horizons and bringing to light other possibilities (Parse 1998:30).

### 3.3.4 Principles, concepts and theoretical structures of human becoming

The three major themes of meaning, rhythmicity and transcendence flow directly from the **nine philosophical assumptions** that are further expanded in the three principles. These **three** principles, expressed as they are on a theoretical level of abstraction, **make up the theory**. These three principles also bring to light the idea of *paradox* as fundamental to human becoming. Parse's (1998) Theory of Human Becoming is the only theory of nursing that regards *paradoxical processes* as inherent to the facticity of being human. But one should be cautious about the Parse's use of the word paradox because, for her, paradoxes are not problems that need to be solved. Instead they are reflections or expressions of the natural rhythms of everyday life. Paradoxical rhythms thus arise with the changing patterns of life, and are lived multi-dimensionally all-at-once. It is through such paradoxical rhythms that human beings live (express) their meanings (Parse 1998:34).

***Principle 1: Structuring meaning multi-dimensionally in co-creating reality through the languaging of valuing***

The theme of **meaning** is central to this principle. This **principle** refers to human becoming as the human being's ongoing structuring of reality by assigning significance to lived experiences. An infinite number of realms exist in the mutual human-universe process, all of which work together to make reality a seamless symphony of becoming and which appear as the timeless moments of one's history, (***the was, the is*** and ***the will-be***, all-at-once). In the mutual human-universe process, the human being chooses from among many available options that emerge in multi-dimensional experiences during the construction of personal reality, a personal reality that signifies an ***all-at-once*** or simultaneous process of all that a person is, has been and will become. By constructing reality, the human being gives meaning to his/her unique experiences. These experiences are the individual's perspectives that have been incarnated through this personal languaging of imaging and valuing (Parse 1998:29). A description of ***imaging, valuing and languaging*** as the three concepts of structuring meaning multi-dimensionally, is provided below:

- *Imaging (or picturing)* refers to the reflective-pre-reflective coming to know through the paradox of explicitly-tacitly, all-at-once. Explicit knowing is articulated logically and reflected upon critically, and has form and substance. Tacit knowing is pre-reflective because it is pre-articulate and a-critical (Parse 1998:36). Explicit knowing is that which is known and can be said whereas tacit knowing is that which is known in another dimension and which cannot be said. Both explicit and tacit knowing are languaged in the messages given and taken in a human-to-human dialogue (Parse 1996:56). In addition, Bunkers (2000:211) cites Bohm's (1996) view that *dialogue* is a process of direct face-to-face encounter between human beings in which differences between people's meanings are acknowledged. This sharing in dialogue culminates in the emergence of a new or shared meaning. Acknowledging differences among people and the way in which they attribute meanings to events involves trusting in one's own explicit-tacit knowing, being aware of aloneness-togetherness, giving attention to one's imagings, sharing personal meanings of one's experiences with others and giving attention to the meanings expressed by others. These meanings are considered to be patterns of imaging and they form part of the process of coming to

understand different and shared meanings, while contributing at the same time to the envisioning of new ways of viewing the world community. Parse (1998:36-37) asserts that, as the human being is a questioning being, all that is imaged explicitly and tacitly provides the answer to a question while the questioning itself represents a method of searching for certainty in knowing. The significance that an individual gives to an event is a reflection of the whole person and it indicates that human structures reflectively-pre-reflectively construct meanings that are compatible with the history (world-view) of his/her choosing in **the was** and **the will-be** as they appear in the now moment (Parse 1998:36-37). In addition to this, the person compares new ideas with the standards of his/her own personal framework in order to establish whether or not the ideas are compatible with the history (world-view) of his/her choosing. If they are compatible, the person may incarnate them with a repertoire of personal knowledge and expanding horizons of personal knowing. Should the idea not be compatible, it may be disregarded or, if the person is convinced of the worth of the idea, he/she may change the standards of the framework to include reflective-pre-reflective abiding with others, ideas, objects and situations. Thus it is that human beings compare new personal beliefs with existing personal beliefs and appropriate the manner in which they will structure meaning through co-creating personal reality (Parse 1998:37-38).

- *Valuing* refers to the paradoxical rhythm of confirming-not confirming cherished beliefs in the light of a personal world-view. This means that the human being chooses from among imaged options. These preferred and cherished choices, which consist of a matrix of life-guiding principles and ideas, are then integrated with the human being's value framework. The matrix serves as a screen of *everything that is imaged* from the human being's multi-dimensional experiences. By means of the valuing process, new beliefs are constantly being examined. While some of these beliefs are considered to be appropriate and then integrated with those values that the person cherishes, others are not. The existence of a flow of ever-changing values, signify the human being's diversity. A sound synthesis of values is indicative of a high level of personal health (Parse 1998:37-38).

- *Languaging* is characterised by the paradoxical rhythms of speaking-being silent and moving-being still. This means that the co-created images the human being chooses as values give unique meanings to multi-dimensional experiences, meanings that are symbolised through languaging. Speaking-being silent is an all-at-once paradoxical rhythmical process in which speaking means expressing meaning with words, while being silent signifies quiet contemplation without words. Moving-being still is another paradoxical rhythmical process of languaging. Moving is a sign or symbol that expresses meaning while being still is a motionless stance that symbolises treading water in one place, which in reality is not the case. Rather it represents a clear expression of the meaning of the moment. The meaning that is signified is expressed through the human being's patterns of relating the symbols of words through tonality, tempo and value in the absence of words and through gesture, gaze, touch and posture. Languaging is not *simply* the content of what is being said with words. It also indicates to us how the whole message is uncovered in the contexts of a particular situation (Parse 1998:39-42).

***Principle 2: Co-creating rhythmical patterns of relating is living the paradoxical unity of revealing-concealing and enabling-limiting while connecting-separating***

The theme of *rhythmicity* is central to this principle. This principle means that the paradoxical rhythmical patterns of revealing-concealing and enabling-limiting (while connecting-separating) represent ways of personal becoming. Although these patterns appear to be polar opposites, they are in fact two dimensions of the same rhythm that are expressed simultaneously. While one dimension is in the foreground, the other is in the background (Parse 1998:42-43). What follows below is a description of the concepts of paradoxical rhythmical patterns that pertain to this principle:

- *Revealing-concealing* is synonymous with disclosing-not disclosing simultaneously. This concept gives substance to the definition of the human being as a mystery. *Being* is the way in which the human being knows the self, while *seeming* is the manner in which the human being portrays the self to others (Parse 1998:43-44).

- *Enabling-limiting* is synonymous with simultaneously living the opportunities-restrictions present in all choices that the human being makes. This means that in every situation, both opportunities and restrictions attach themselves to what is chosen and what is not chosen because the human being is open and free to choose from an infinite number of possibilities. But because the human being cannot manifest all possibilities at once, choosing is both enabling and limiting for the person who makes the choice (Parse 1998:44).
- *Connecting-separating* indicates the paradoxical rhythm of togetherness-aloneness that is experienced simultaneously when moving with and away from others, ideas, projects, objects and situations (Parse 1996:57). The paradoxical rhythmic pattern confirms the human being as an entity that is uniquely connecting-separating simultaneously while both close and distant from phenomena. These continuous rhythmical patterns are a feature of human becoming (Parse 1998:45).

***Principle 3: Co-transcending with the possibles is powering unique ways of originating in the process of transforming***

The theme of *transcendence* is central to this principle. This principle refers to the idea that human becoming means moving beyond with hopes and dreams while simultaneously pushing-resisting during the process of creating new ways of viewing the familiar-unfamiliar. The human being thus aspires to and reaches beyond that which is not-yet. This does not mean living beyond experience all-at-once, but rather living *with* the various realms of experience all-at-once. The human being exists with others while continuously creating new possibilities that arise from the contexts of situations in the form of opportunities from which to choose. The contexts of situations are made present from prior choices and they co-create future possibilities. This manifests in the human being's ability to continuously invent ways of becoming while simultaneously co-transcending with the possibles, namely *powering*, *originating* and *transforming* (Parse 1998:46-47). A description of these three concepts is presented below:

- *Powering* involves the rhythmical but paradoxical patterns of the pushing-resisting processes of affirming-not affirming and non-being. Because the human being's orientation moves towards the future, powering is fundamental to being. Powering

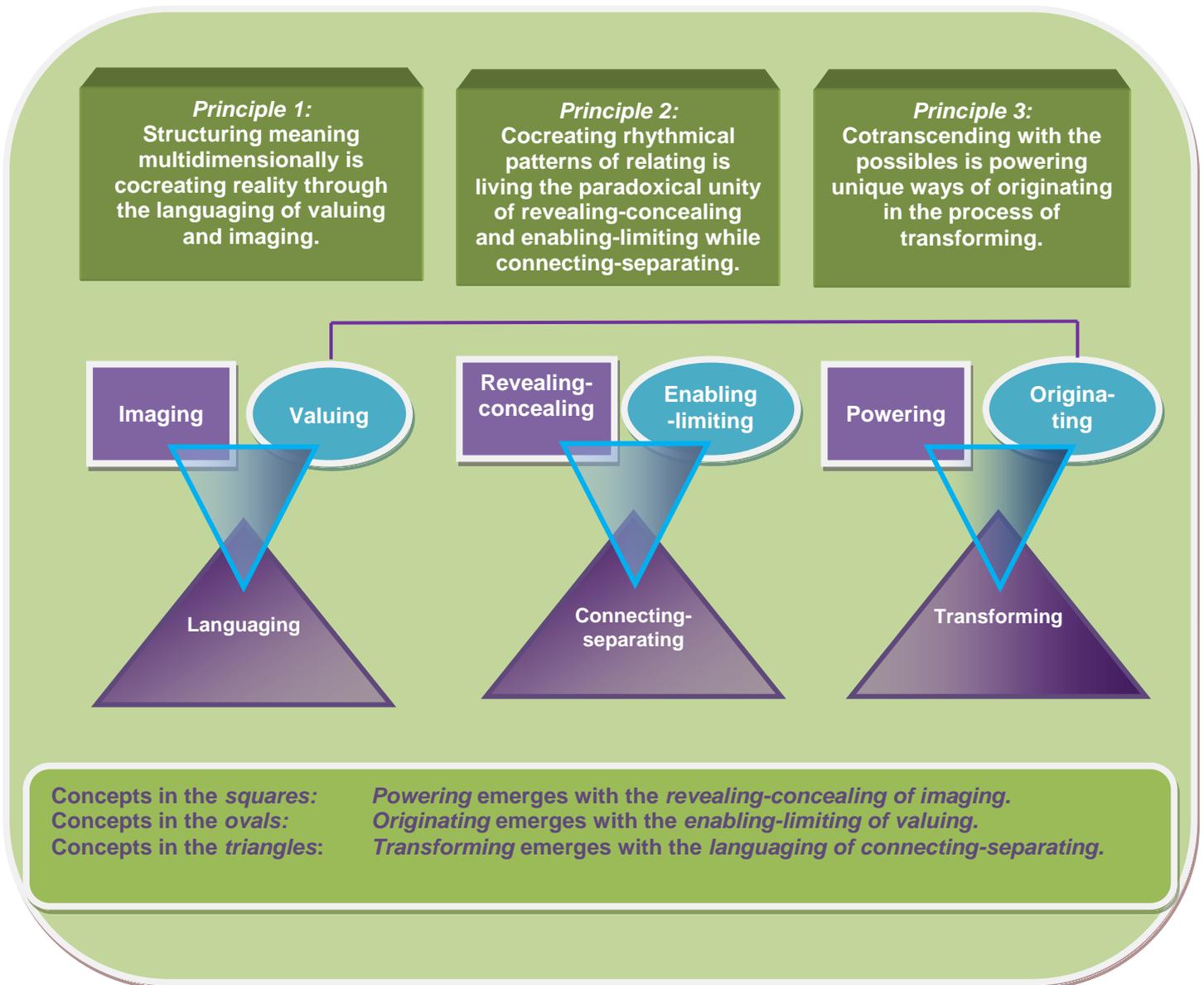
represents the force of human existence and underpins the courage to be. *Human existence is thus equivalent to human powering.* Non-being emerges in everyday life as the human being simultaneously lives what is (the now) with the unknown (the not-yet). Non-being also relates to the unknown not-yet with the potential risk of losing something of value. Apart from death, the risk of losing one's sense of value also refers to human experiences of being rejected, threatened or not recognised in a manner consistent with expectations. Pushing-resisting patterns evolve in the human-universe process and are constantly present in every human engagement because they create tensions and (at times) conflict. The possibilities that emerge through this tension and conflict provide human beings with alternatives from which choices can be made while the human being is in the process of reaching beyond. Conflicting situations emerge when the degree of tension inherent in pushing-resisting is changed because this opens the way for creative opposition among world-views there are relative to the issues. It also reveals (opens) opportunities for individuals to examine the world-views of others in any particular situation, and this enables them to make choices and move beyond with new possibilities. Powering is thus a process that is inherent in all change as the human being moves from what he/she is, to what he/she will be (the not-yet) (Parse 1998:47-49).

- *Originating* refers to the paradoxical rhythmical patterns of conforming-not conforming in the certainty-uncertainty of living. Conforming not-conforming emerges in the mutual human-universe process in the human being's desire to be like others (while simultaneously not wanting to be like others), and it focuses on that which is uniquely distinct. In everyday life, individuals are constantly being pressurised to be more conforming and to abandon their uniqueness while moving with that which is more certain than unknown. When all people define conformity and certainty in the same way, then everyone will strive for commonality. There is more comfort in conformity just as there is more safety in certainty. Originating arises from co-transcending the paradoxes of everyday living. When making decisions, human beings need a vision or an image of the whole structure that allows them to be more comfortable with what is unique in selves and that allows them to live out (express) the paradoxical unity of conformity-non conformity. These images that arise out of the whole structure inspire human beings to make clear choices while anticipating the outcomes – even while they are compelled by

their being-human to remain satisfied with the ambiguity of **not** knowing what the eventual outcomes will be (Parse 1998:49-51).

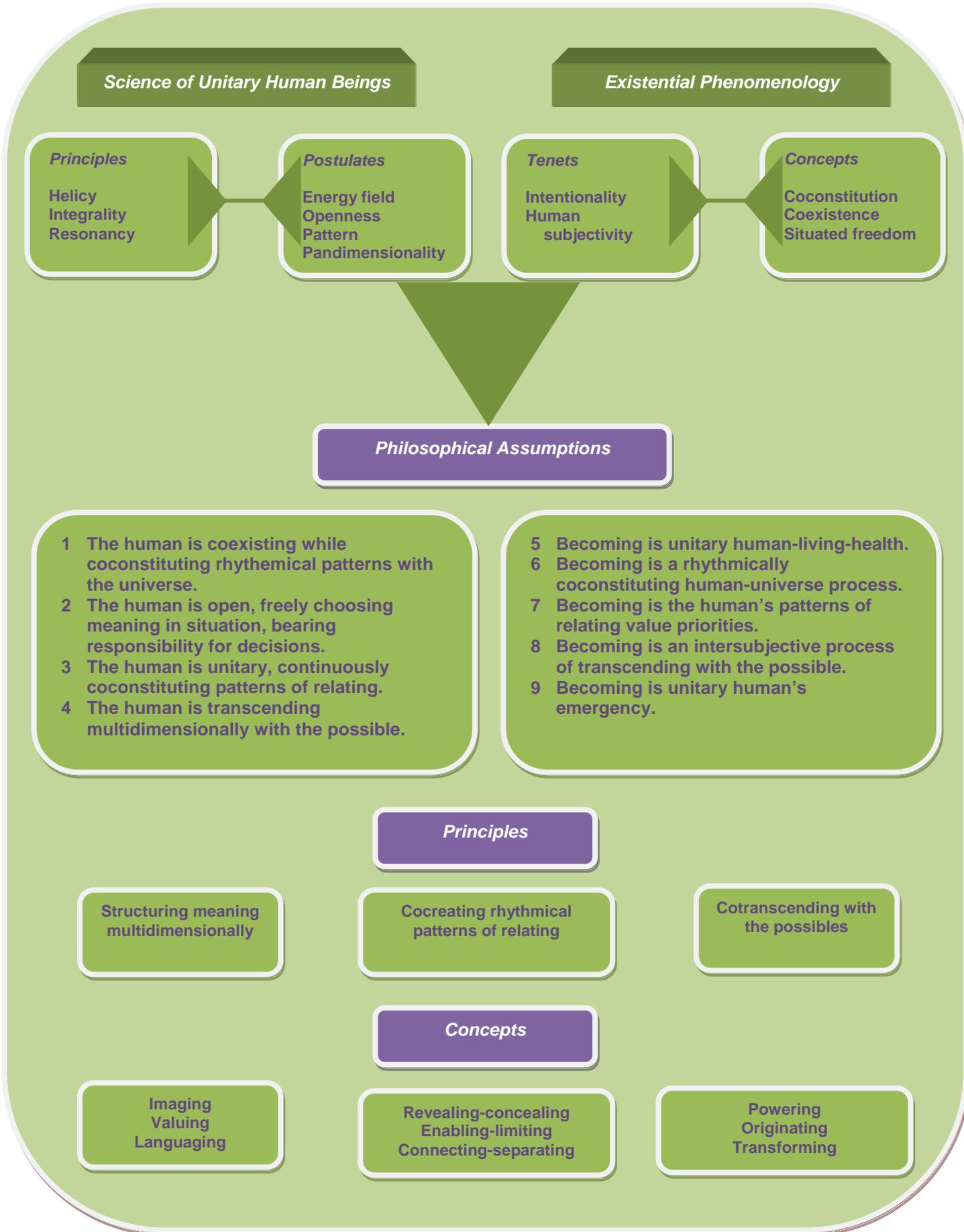
- *Transforming* involves shifting one's view of the familiar-unfamiliar. It also involves the changing of change as we continue to co-constitute anew in a deliberate manner. There is continuous change in the mutual human-universe process as the human being co-participates with the universe in mutual emergence. Deliberate, innovative discoveries and changes in world-views are also co-constituted in the mutual human-universe process as human beings attend to the various discoveries and phenomena that are available to be discovered. Unique possibilities emerge through a rhythmical process of struggling in order to arrive at and integrate the unfamiliar-familiar. In the process of transforming, diverse patterns emerge from human beings when they integrate new discoveries while they are simultaneously and continuously becoming the not-yet. The signs of consistency that are apparent in the integrating process signify the simultaneous presence of *what one is, what one was, and what one will become* (Parse 1998:51).

**Figure 3.3** depicts the emergence of the theoretical structures of human becoming while **figure 3.4** depicts the evolution of the ontology of human becoming.



**Figure 3.3 Principles, concepts and theoretical structures of human becoming**

Source: Parse (1998:56)



**Figure 3.4 The evolution of the ontology of human becoming**

Source: Parse (1998:57)

### **3.4 CONCLUSION**

This chapter discusses the creation, evolution and philosophical foundations of Parse's Theory of Human Becoming (1998). It also includes Rogers' (1970) principles and postulates which supplied the basis of the nine philosophical assumptions in Parse's Theory of Human Becoming. Parse synthesises the two tenets and the three concepts derived from existential phenomenology with Rogers' (1970) principles and postulates in order to create the nine philosophical assumptions of human becoming. How Parse achieved this was also discussed. In the last part of a chapter 3, the nine philosophical assumptions and three principles of the theory of human becoming were discussed in some detail.

Chapter 4 deals with the research design and methodology.

## CHAPTER 4

### RESEARCH DESIGN AND METHODOLOGY

#### 4.1 INTRODUCTION

This chapter discusses the research design and methodology of the study, the study's population and sample, and it provides a description of the researcher's data collection techniques and methods of analysis. This methodology was chosen because it was considered a suitable vehicle for answering the research questions. The study was conducted in two phases (which will be discussed separately below).

#### 4.2 AIMS AND OBJECTIVES OF THE STUDY

The main aims of the study were to:

- Gain an understanding of the **meanings** attributed to the lived experiences of incarceration by a specific group of juveniles who had been committed to correctional care for drug-related crimes. This attempt to understand the meanings that they have attributed to their experiences was conducted with specific reference to their past and present situations as well as their aspirations and future goals as they prepare themselves for their release from custody.
- Suggest guidelines for the rehabilitation of incarcerated juveniles who had been committed to correctional care for drug-related crimes, with specific reference to their health needs.

The specific objectives of the study were to:

- Describe the contributory factors that led up to the conviction, sentencing and incarceration of a sample of juveniles who had committed drug-related crimes.
- Use Parse's (1998) Theory of Human Becoming and phenomenological-hermeneutic research method to describe and *interpret* the **meanings** that a sample of juveniles attributed to their experiences of incarceration.

- Describe the aspirations and future goals of the incarcerated juveniles in preparation for their release and re-integration into society.
- Describe the services that are provided for the health care needs of these juveniles within the correctional centre.
- Suggest guidelines for the rehabilitation of incarcerated juveniles who had committed drug-related crimes, with specific reference to their health needs.

### 4.3 RESEARCH DESIGN

A research design describes how, when and where the data will be collected. The research design also explains the overall approach to the data (which may be either quantitative or qualitative in design), the contextual framework from which the data emerges, the times and places in which the data was collected, the sources of the data, and, finally, how the data was actually collected in practice and then analysed (Parahoo 2006:183). In addition, Polit et al (2001:470) describe a research design as “an overall plan for addressing the research question, inclusive of the specifications for enhancing the integrity of the study”.

The researcher undertook the study because she wanted to acquire an understanding of the lived experiences of incarcerated juveniles who had committed drug-related crimes so that she could suggest guidelines for the rehabilitation of this category of juvenile offender. Her purpose in proposing such guidelines represented an attempt to maximise the well being and quality of life of such offenders. Because the researcher wanted her study to be firmly based in theory, she made a careful study of various nursing theories before choosing Parse’s (1998) Theory of Human Becoming as her theoretical framework. The researcher justified this choice of theoretical frameworks because Parse (1998:4-6) regards the human being as a unitary, indivisible, whole and open being, as more than (but different from) the sum of his/her parts, and as an entity that exists in mutual ongoing change through the human-universe-health process. The human being and the universe are therefore not two separate entities, although they may appear to be so to a superficial observer. Parse also emphasises that the human being has the freedom to choose ways of becoming and has to take responsibility for the choices that he/she has made. This view represents that of the *simultaneity paradigm*, which is consistent with the human sciences and which emphasises the optimal well being and quality of life of all human beings. Parse (1998:4) has noted that

the simultaneity paradigm stands in contradiction to the totality paradigm that is consistent with medical science, and regards human beings as bio-psychosocial-spiritual beings who are made up of distinctive parts, namely mind, body and spirit. Parse is therefore strongly opposed on diagnosis and treatment for the opposed to curing, controlling and preventing disease.

In order to achieve the objectives of the study and to provide satisfying answers to the research questions, the researcher chose a *qualitative design* – which is also descriptive, explorative, contextual and phenomenological-hermeneutic (interpretive) in nature.

#### **4.3.1 The qualitative research design**

Burns and Grove (2009:22) describe qualitative research as a systematic and subjective approach to describing peoples' lived experiences with the ultimate aim of elucidating the meanings that people attach to their lived experiences. Polit et al (2001:469) define qualitative research as an in-depth and holistic investigation of phenomena that makes use of a flexible research design in order to collect rich and layered narrative data for subsequent analysis. According to Green and Thorogood (2004:5), qualitative research includes any study that elucidates how human behaviour is understood.. According to Babbie and Mouton (2001:270-273), qualitative research:

- is an attempt to understand actions from the point of view of the participants
- is a design that enables the researcher (as the main instrument) to collect data in a natural setting – a design that imposes an obligation on a researcher to be as unbiased as possible in the description and interpretation of data
- recognises that there are sometimes enormous differences in language, culture, beliefs, race and ethnicity that may prevent a researcher from fully understanding the nuances inherent in the meaning of the lived experiences of the participants (this problem, if not systematically addressed, may seriously damage the plausibility and value of the study)
- is biased to the extent that it is an inductive approach that requires the researcher to generate prior hypotheses that are firmly based in a predetermined theory

Polit and Beck (2004:245) add that, as far as qualitative research is concerned, a study design “typically evolves over the course of the project”. Qualitative studies therefore make use of *an emergent design*. This means that the design emerges as the researcher makes ongoing decisions that reflect what he/she has already learned from her contacts with the participants and the unique conditions in which the study takes place. Polit and Beck (2004:245) refer to Lincoln and Guba’s (1985) view that an emergent design in qualitative studies reflects the researcher’s urgent desire to base the whole inquiry firmly on the realities and viewpoints that emerge from the participants in the study.

According to Parse, Coyne and Smith (1985:3), qualitative research identifies the characteristics and significance of human experiences as they are described by the participants themselves and as they are interpreted by the researcher who frames them on various levels of abstraction. Since the researcher’s interpretations are inter-subjective, it is likely that another person with the same perspective as the researcher will come to similar interpretive conclusions as the researcher herself. The researcher processes her qualitative data by means of various forms of creative abstraction that she applies to the participants’ descriptions in order to uncover and elucidate the meaning of the human experiences that emerge during the course of the study. During the process of qualitative research, the researcher is afforded various opportunities to structure the emergent patterns within the whole configuration of the lived experiences. Parse et al (1985:4) add that the researcher’s frame of reference or paradigm must be taken into account and made explicit in the research report. This frame of reference is evident not only in the choice of phenomena to be studied, but also in the presentation of the research questions, the methods of data collection and analysis, as well as in the particular manner in which the researcher interprets the results obtained from the data. Parse et al (1985:4) also emphasise that the primary goal of qualitative research is to generate theory. Creswell (1994:145) cites Merriam’s (1998) six assumptions of qualitative research. These are as follows:

- The researcher’s primary concern is with *process* rather than outcome.
- The researcher is interested in the *meanings* implied in how participants make sense of their lived experiences as well as the structures that they encounter in their world.

- While the researcher is the *primary instrument* or agent of data collection, the analysis of data is mediated through the human understanding and sensitivity of the researcher rather than through numerical conclusions and statistics obtained from inventories, questionnaires and investigative devices (such as computer software).
- Since the research requires *fieldwork*, the researcher collects the data in full view of the participants in a natural setting.
- The research is *descriptive* because the interest of the researcher is focused on the process, meaning and understanding of the phenomena that she encounters by means of words or pictures.
- The process is *inductive* because the researcher constructs abstractions, concepts, hypotheses and theories out of the emergent data.

According to Streubert Speziale and Carpenter (2007:21-23), qualitative researchers emphasise the following six significant characteristics:

➤ *Belief in multiple realities*

Qualitative researchers believe in the existence of multiple realities because these realities are instrumental in the creation of meaning for participants. Instead of searching for one reality, qualitative researchers believe that people actively participate in social actions. They also believe that people come to know and understand phenomena in different ways through the agency of these interactions that are based on previous experience. Since they realise that all people understand and live different experiences differently, qualitative researchers do not subscribe to the validity of one all-explanatory truth. Instead, they resort to multiple truths in order to explain the variety and differences that they encounter in the data and in the responses of the participants. Consequently, they are always alert to the multiple realities that have to be taken into account during any effort to understand a particular situation (Streubert Speziale & Carpenter 2007:21).

One of the researcher's basic assumptions in this study was that although the sample consisted of incarcerated juveniles who had all committed drug-related crimes, each of them lived and understood the meaning of their lived experiences in different ways. The researcher also remain constantly aware that each participant had been brought up in a

different way, that each had been reared in his own cultural belief system, and that every participant's family background exerted a decisive influence on their social interactions because each of them had emerged from the context of multiple and diverse realities.

- *Commitment to discovery in identifying an approach to understanding and supporting the phenomenon under study*

The researcher identifies and implements multiple approaches or methods in order to answer the research question. This discovery then leads the researcher to choosing a particular method (it is not the method that leads to the discovery). The discovery process therefore offers the researcher opportunities to vary her use of data-collection methods. Streubert Speziale and Carpenter (2007:21) cite Maggs-Rapport (2000) who maintains that although some benefits are derived from an approach that combines various methods and methodologies, the application of methodological rigour is imperative because the value of any one methodology should not be under estimated.

In this study, the researcher conducted individual dialogical engagement with the participants in true presence in an attempt to understand the meaning of the lived experiences of the incarcerated juveniles. Two focus group interview sessions were also held with the same participants (each group contained five members) at two of the three identified juvenile correctional centres for data collection. These group interviews focused on the participants' suggestions about what might enhance and improve their rehabilitation programme. These focus group interview sessions contributed to the suggested guidelines for rehabilitating juvenile offenders – guidelines that focused the attainment of optimal well being and quality of life. In addition to this, the discussions that the researcher had with the personnel at the three research sites also enriched the researcher's knowledge and insights into policy, procedures and the current rehabilitation programmes as well as the available health services. Without the application of such methods, the researcher would not have been in a position to formulate answers to the research questions.

➤ *Commitment to the participants' views*

During the research process, the researcher was a co-participant in discovering and understanding the realities of the phenomena under study. This meant that the researcher had to conduct comprehensive interviews, make careful observations, and scrutinise a variety of documents and artefacts that were important for her attempts to fully understand the context of what she was researching. The purpose of all these procedures was to enable the researcher to obtain an understanding of the realities that were important to the participants – rather than to the researcher.

Streubert Speziale and Carpenter (2003:17) refer to Phillips, Cohen and Tarzian's (2001) study of African-American women's experiences of breast cancer screening. Their study provided a framework in which the participants could share their experiences by using a phenomenological-hermeneutic method. What was significant in that study was that instead of using an instrument that would frame the participants' views and opinions in terms of preconceived ideas about their experiences, Phillips et al (2001) according to Streubert Speziale and Carpenter engaged in dialogical exchanges with each participant *without any preconceived views and assumptions*. This allowed the participants to share their experiences as they were lived by them in their own words. This approach also prevented the participants from being forced into offering preconceived opinions that they suspected that the researchers were looking for (Streubert Speziale & Carpenter 2007:17-18).

In this study, the researcher used Parse's (1998:63-67; 2005:298-299) phenomenological-hermeneutic method of dialogical engagement, extraction-synthesis and heuristic interpretation to uncover the meaning of the lived experiences of incarceration of the participants *as they were lived by them*. In other words, the researcher offered no cues or hints about what they might imagine that she would have preferred them to say. In addition to this, the researcher drafted an interview guide (Kvale 1996:129) that merely contained a rough list of the topics that she hoped to cover. This list was not formulated in terms of direct questions. The researcher merely asked the participants in a respectful and friendly manner to relate (in whatever words they would care to use) their own personal experiences as they had lived them. In all cases where the researcher needed additional information, she prompted participants to expand on certain aspects of what they had already said (or what they might not have said). By

using these safeguards, the researcher indicated that she respected the *authentic* views of the participants throughout the process. This also discouraged participants from offering views, information and opinions that they *presumed* (wrongly) that the researcher might *want* to hear.

- *Conducting the study in a way that limits the disruption of the natural context of the phenomenon of concern*

As all research affects participants in some or other way, care must be taken not to disturb the natural setting in which the research is conducted. The introduction of any new person or experience into a context (especially a context such as a correctional centre) can easily change the way in which participants think and act. A researcher therefore makes a concerted and serious effort to discover an **emic** view (which means an insider's understanding of what it is *actually* like for the participant). Absolute respect for the participant's perspectives and space is essential when striving to obtain emic responses. Prolonged engagement by the researcher also reduces the probability of changes in participant behaviour (Streubert Speziale & Carpenter 2007:22).

In this study, the researcher collected the data in the juvenile correctional centres in which the juveniles were serving their sentences for drug-related crimes. These settings were especially important because the participants, in their incarcerated situation, could reflect with some immediacy on the circumstances that might have led to their incarceration, their experiences within the correctional environment, and on their aspirations and future goals as they prepare themselves for release from custody. The participants' positive attitudes and their obvious willingness to narrate their experiences created a good rapport between them and the researcher. In addition to this, the researcher's non-threatening attitude contributed to an open and helpful atmosphere. This openness and willingness were reinforced by the way in which the researcher made the participants aware of how their rights were protected by the researcher's commitment to privacy and confidentiality.

- *The researcher as research instrument*

The researcher as the instrument of the research requires an acceptance that the researcher is part of the study. Because the researcher is the interviewer, observer and

interpreter of various aspects of the study, objectivity serves no purpose (Streubert Speziale & Carpenter 2007:22-23). Qualitative researchers therefore accept that research of this kind must be conducted from some point of view of subjective bias (Streubert Speziale & Carpenter 2007:22-23).

Qualitative researchers believe that a researcher's participation in a study has the potential to enhance the richness, coherence and plausibility of data collection and analysis. Objectivity is one of the main principles of **quantitative** research because quantitative research is conducted in terms of the rigid numerical and statistical protocols of what are sometimes called the "hard" sciences. Nevertheless, the participants themselves mostly determine qualitative research rigour. The real test of value here is whether the participants *recognise* what the researcher has reported about their experiences. Acknowledging the subjective nature of qualitative research and an acceptance of the fact that all qualitative researchers exert an effect on the phenomena that they study, is fundamental to the correct conduct of qualitative research (Streubert Speziale & Carpenter 2007:23).

In this study, the researcher remained constantly aware of the subjectivity of the process. The researcher openly acknowledged the assumption of the existence of the multiple realities that were unique to each participant, and she described them in the way that they lived them. After each dialogical engagement, the researcher checked the content of the individual descriptions that she had received from the participants in order to ensure the accuracy of the data that she had collected.

➤ *Reporting on the research findings*

Qualitative researchers need to report their research findings in a rich, literary style. It is essential to report the participants' experiences from their perspective as they have lived them (Streubert Speziale & Carpenter 2007:23).

In this study, the researcher reported the participants' lived experiences in two phases. Firstly, the researcher performed a qualitative content analysis according to the method recommended by Graneheim and Lundman (2004:105-109) (see section 4.7.1). This involved the data that emerged from the individual dialogical-engagements with the participants as well as the data that emerged from the two focus group interviews. The

rationale for the qualitative content analysis was that, because of the complexity of the meanings of the phenomena under study, the researcher did not conduct an in-depth literature review prior to the data collection. However, the literature study is necessary to place the objectives and findings of the study within the context of all-similar research that has already taken place (see section 4.2). Streubert Speziale and Carpenter (2007:97) therefore suggest that a literature review in this kind of study should *follow* the data collection so that the researcher will be in an unbiased position to produce as “pure” and unbiased a description of the phenomena as possible without any interference from the preconceptions and established conclusions of prior research. Secondly, because this study is guided by Parse’s (1998) Theory of Human Becoming, it was necessary for the researcher to implement Parse’s (1998:56-66, 2005:298-299) extraction-synthesis, heuristic interpretation and phenomenological-hermeneutic method to arrive at a full understanding of the meaning of the effects of incarceration on juveniles who had committed a drug-related crime (see section 4.7.2).

### **4.3.2 Exploratory**

According to Polit et al (2001:19), an exploratory design is applied when it is necessary to investigate relatively unknown and little-understood phenomena. Polit and Beck (2004:20) add that a qualitative exploratory design is especially useful for exploring the full nature of a phenomenon that is ill understood. Such a design sheds light on the various ways in which the phenomenon manifests itself as well as on the underlying processes. Burns and Grove (2001:700) state that an exploratory design increases the knowledge of a field of study and is not intended for generalisation to large populations.

The researcher therefore selected *an exploratory design* for this study in order to understand the meaning of the participants’ lived experiences without being influenced by any of the conclusions and preconceptions embedded in existing literature. In order to gain the necessary knowledge of and insight into these lived experiences, the researcher entered into dialogical-engagement with the participants in true presence while the participants narrated their experiences. This process allowed the researcher to explore the lived experiences of the participants in their specific situations and to be open to the unique ways in which they themselves interpreted the meanings of these experiences. Without this particular method of exploration, the researcher would not have been in a position to understand the participants’ experiences. The focus group

interview sessions that were held with the two groups also shed a great deal of light on the participants' feelings and opinions about their current rehabilitation programme and how it could be improved with their full cooperation (provided that it were feasible and provided that it harmonised with the stated policies of the Department: Correctional Services). A strong appreciation of this information also helped the researcher to suggest suitable guidelines to assist in the rehabilitation of these juveniles in their correctional context with specific reference to their health needs.

### **4.3.3 Descriptive**

A descriptive design focuses mainly on the portrayal of the characteristics of people, groups or situations (Burns & Grove 2009:696; Polit et al 2001:460). In addition, Polit and Beck (2008:19) add that, in qualitative research, the researcher describes the dimensions, variations and importance of the phenomenon that is adduced.

Because of the complexity of the phenomenon under study, the researcher implemented a comprehensive approach by means of dialogical engagement between the participants and the researcher herself. The researcher also arranged for two focus group interview sessions that resulted in helpful discussions with the researcher's designated internal guide in the head office of the DCS as well as similar discussions held with the correctional officials who were immediately responsible for the various sections of the juvenile correctional centres. The descriptive design process therefore focused on the following essential components of the study:

- The participants' experiences as lived by them in their particular circumstances. This provided the researcher with opportunities to reflect on and understand the meaning of these lived experiences.
- The holistic needs of the participants. These needs included aspects about their health, quality of life, personal aspirations and goals for the future.
- The participants' opinions about how the existing rehabilitation programmes could be enhanced. This enabled the researcher to include some of these ideas in her suggested guidelines for the holistic rehabilitation of the incarcerated juveniles who had committed drug-related crimes.

The descriptive design for this research also entailed a consideration of the following elements:

- The mission of the DCS.
- The needs-based approach to rehabilitation practised by DCS.
- The characteristics of an ideal correctional services official as advocated and envisaged by the DCS.

#### **4.3.4 Contextual**

In a contextual design, the settings for data collection are important because the researcher is deeply interested in studying the actual *contexts* of the participants' experiences (Burns & Grove 2005:732; Holloway & Wheeler 2002:34). Polit and Beck (2008:57) point out that data collection can be conducted in a variety of research settings.

Qualitative researchers usually engage in fieldwork in the natural settings in which participants live and work (this constitutes "the real world" for participants). Even though the research site is the overall location for the research, the researcher may engage in multiple studies because such a method usually offers a larger number and a more diverse sample of participants for the study. Polit and Beck (2008:699) point out that a detailed description of the research settings should be provided in the research report so that readers can assess the transferability of the findings. (But when a research site or setting needs to be disguised, it may be necessary to omit or modify potentially identifying information.)

In this study, three correctional centres in the Gauteng Province of the RSA were identified as research sites. The research settings in which the data was collected consisted of three identified juvenile correctional centres on these sites. The researcher chose not to identify the research sites and settings because she was intent on protecting the identities of the participants.

### 4.3.5 Phenomenological-hermeneutical or interpretive design

According to Cohen (2000:5), a phenomenological-hermeneutic or interpretive design is based on Heidegger's (1962) and Gadamer's (1989) phenomenological philosophy. For Heidegger (Cohen 2000:5), hermeneutics represents an attempt to:

- Understand the phenomena of the world as it is presented to us (this approximates very closely to Husserl's and Dilthey's definition).
- Understand how people make sense of the world as it is presented to them.
- Understand "being" itself.

According to Cohen (2000:5), Gadamer (1989) describes hermeneutics as research into the mechanisms and processes by means of which people understand the world in which they live. The emphasis here is on the manner in which the phenomena are interpreted. *Interpretation* must, therefore, be the objective of this kind of research.

## 4.4 POPULATION AND SAMPLING

Parahoo (2006:256) asserts that one of the most important aspects to consider when designing a study concern the data that has to be collected and the people from whom it must be collected. Decisions about the number and characteristics of the people who are willing to participate in the study represent one of the most crucial tasks of the researcher. If a sample is collected carefully enough, it will be able to provide data that will be representative of the population from which the sample was drawn.

### 4.4.1 Population

Polit and Beck (2008:761) describe a population as "the entire set of individuals or objects with certain characteristics". They add: "This is sometimes referred to as 'the universe'". Parahoo (2006:256) describes a population as "the total number of units from which data can potentially be collected. [These units may consist of] individuals, organisations, events or artefacts". Parahoo (2006:257) explains that, in theory, the term *population* could include *all* the units of the total population. But this is not normally the case because such a sample size may be too large to manage – apart from the fact that having to include so many units in the study sample would be prohibitively

expensive and would take far longer to process than a more manageable sample. So the target population is the group that interests the researcher because it is from the target population that the researcher draws the sample (Parahoo 2006:257). In this study, consideration had to be given to the accessibility of prospective participants because all of them were confined within a correctional centre. However, once a population has been defined, it becomes what researchers refer to as “the population of interest” because each member of this population is a source of potential data.

For the purpose of this study, the total population could consist of all incarcerated male juveniles in the world (universe) who have committed drug-related crimes. However, such a vast population would have been unmanageable. A more manageable population would have been all the incarcerated male juveniles in the RSA who had committed drug-related crimes. However, time, logistics and financial constraints would have made the study of this magnitude totally unfeasible. The researcher then chose to further delimit the target population to the Gauteng province, which is the largest and most populous of all the nine provinces of the RSA.

The researcher then surveyed the existing correctional centres (research sites) in Gauteng, and identified three **juvenile correctional centres** from among this number as potential research settings. Each of these juvenile correctional centres accommodated the kind of population that was required for this study.

#### **4.4.2 Sampling**

Polit and Beck (2008:765) describe sampling as “the process through which a portion of the population is selected to represent the entire population”. According to Burns and Grove (2003:255), the aim of qualitative research is to gain insight into and to elucidate the meaning of particular experiences, situations, cultural elements and historical events. A researcher therefore endeavours to select only those participants who will be in a position to provide extensive information about their experiences. Patton (2002:230) states that qualitative research typically focuses in depth on relatively small samples that are purposefully selected – as opposed to the larger samples that are routinely used in quantitative research. Patton (2002:244) emphasises, however, that there are no absolute rules that govern the sample size in a qualitative inquiry. The size of the sample depends on the researcher’s intentions and goals, as well as his/her financial

and other resources (such as the amount of time available to complete the research). When a researcher selects a sample, he/she will therefore bear in mind what needs to be known, the purpose of the research, what is at stake in conducting the study, what might be useful, issues of feasibility and credibility, as well as the amount of time and other resources that are available for the project.

According to Polit and Beck (2008:254), the predominant aim of most qualitative studies is to elucidate the meanings and multiple frames of reference that are embedded in the experience and narratives of the sample population. This implies that generalisability is **not** a guiding consideration. Qualitative researchers begin their sampling process by considering questions such as: Who embodies the information-rich data sources that are needed to achieve the objectives of the study? Which people would be most likely to offer this kind of information? Which people would be most likely to speak openly and truthfully to the researcher? What observations should the researcher make in order to maximise her understanding of the phenomena? One of the most crucial requirements in qualitative sampling is to identify and select individuals and settings will be most likely to produce the kind of rich and layered data that the study requires?

Nevertheless, as the study progresses, new sampling questions suggest themselves. The researcher then has to make further decisions about which particular members of the sample will best be able to confirm, challenge or modify his or her understandings. Sampling in a qualitative study is therefore essentially an emergent process – one that takes into account what has already happened and one that suggests further directions and possibilities. Patton (2002:230) maintains that purposeful sampling is one of the core distinguishing strategies of a qualitative inquiry. Various strategies exist for purposefully selecting information-rich cases from which a great deal can be learned about whatever issues are of central importance for the purpose of the study. Patton (2002:243-244) describes 16 purposeful sampling strategies. These are outlined in table 4.1.

**Table 4.1 Sixteen purposeful sampling strategies and their applicability to the study**

STRATEGY	PURPOSE
1 Extreme or deviant case sampling	1 This enables a researcher to obtain information from unusual or special manifestations of the phenomenon of interest. Such individuals or events may be, for example, outstanding successes notable failures, students at the top of their class or class dropouts, and various kinds of exotic events and crises.
2 Intensity sampling	2 These individuals possess a great deal of information about the phenomenon of interest although they are not extreme examples (as in the previous category). Examples of such units may be good students and poor students or students who are above average and below average.
3 Maximum variation or heterogenic sampling.	3 This kind of sample consists of a wide range of cases that will provide as many variations as possible with regard to the phenomenon of interest. This enables a researcher to document unique or diverse variations or individuals that have adapted to different conditions. It also enables the researcher to identify important common patterns that cut across all variations.
4 Homogenous sampling	4 This kind of sampling is characterised by focusing, reducing, varying, simplifying, analysing and facilitating participants in group interviews such as focus groups.
5 Typical case sampling	5 This kind of sampling illustrates what is typical, normal, and average in a particular sample.
6 Critical case sampling	6 This kind of sampling permits logical generalisations and maximises the application of information to other cases. The logic that is applied here is illustrated in the saying, "If it's true of one case, it is possible that it may be true of all cases."
7 Snowball or chain sampling	7 In this kind of sampling the researcher identifies people who know <i>other</i> people who, as potential participants, will be able to impart a great deal of relevant information that will enrich the study.
8 Criterion sampling	8 In this kind of sampling the researcher simply selects all cases that meet certain criteria. This may include, for example, all abused children in a particular treatment facility. Such sampling is as useful for determining quality assurance.
9 Theory-based sampling, operational construct sampling or theoretical sampling	9 This kind of sampling entails identifying manifestations of a theoretical construct of interest for the purpose of elaborating and examining the construct and its variations.
10 Confirming and disconfirming sampling	10 This kind of sampling elaborates and deepens the initial analysis because the researchers looking for exceptions and testing variations.

STRATEGY	PURPOSE
11 Stratified purposeful sampling	11 This sampling illustrates the characteristics of particular subgroups of interest (because this can facilitate comparisons).
12 Opportunistic or emergent sampling	12 This kind of sampling arises out of fieldwork and it takes advantage of unexpected events and information. Its chief advantage is its flexibility.
13 Purposeful random sampling (with a small sample size)	13 This kind of sampling adds credibility to one's conclusions when a potential purposeful sample is too large for the researcher to handle. While this kind of sample reduces bias within a purposeful sample specimen, it cannot be used for generalisations and representativeness.
14 Sampling politically important cases	14 This kind of sampling attracts attention to the study (or deflects undesired attention from the study) because the researcher has purposefully eliminated all politically sensitive cases from the sample.
15 Convenience sampling	15 This sampling is based on saving time, money and effort. It is supported by the poorest rationale, is the least credible, and yields lowest information-poor cases.
16 Combination or mixed purposeful sampling	16 By means of triangulation and flexibility, this kind of sample meets the needs of multiple interests.

Source: Patton (2002:243-244)

#### 4.4.3 Sampling

In this study, the researcher applied ***purposive (purposeful), convenience and homogenous sampling*** (Patton 2002:243-244).

##### ➤ **Purposive (purposeful) sampling**

Polit and Beck (2008:763) define the purposive (also referred to as purposeful) sampling strategy, also known as *judgemental sampling*, as a non-probability method in which the researcher selects participants on the basis of his/her personal judgement about which ones are likely to be the most informative. Burns and Grove (2009:355) add that, in purposive sampling, the researcher consciously selects certain participants for inclusion in the study. Babbie and Mouton (2005:288) assert that purposive sampling coincides with the interpretive paradigm because it makes use of certain inclusive criteria for selecting participants. The researcher therefore selected a purposive sample of 15 incarcerated juvenile males who had committed a drug-related crime while they were either 16 or 17 years of age for participation in phase 1 of her study.

These participants were all selected from three juvenile correctional centres in the Gauteng province of the RSA. The researcher relied on the advice of the professional correctional officials in each of the research settings in order to select those individuals who would most comprehensively meet the selection criteria. These participants had to be selected for individual dialogical-engagement with the researcher in true presence so that she could gather information from them in order to understand the meaning of their lived experiences in their respective situations including their health. The researcher then proceeded to obtain the written consent of each individual volunteer after she had fully disclosed all the details and implications of the study. The researcher also checked the data that she had collected from each individual participant to verify its accuracy directly after each dialogical engagement session had taken place.

It was also necessary for the researcher to organise two focus group interviews in order to gather the participants' views and opinions about their present rehabilitation programme as well as their present aspirations and future goals. Participants from the sample were selected to participate in the two focus groups (with five members in each group). All of these participants were accommodated at two of the identified research settings.

In order to be considered for inclusion in the study, the participants had to:

- Be incarcerated juvenile males who had committed a drug-related crime while they were 16 or 17 years old.
- Be sufficiently literate to be able to converse intelligently in English.
- Have committed drug-related crimes during the age period mentioned above and had to be still serving their sentences for those crimes.

The researcher did not directly involve herself in the selection of the participants because she was generally uninformed about their backgrounds and their possible suitability for the study. In each of the chosen research settings, the participants were selected by the professional correctional officials who were employed in each of the correctional centres. These professionals were carefully briefed about the criteria for selection and the overall needs of the study.

### ➤ **Convenience sampling**

Convenience sampling means using who ever are most readily available to be participants in a study (Polit et al 2001:236; Polit & Beck 2008:341). Burns and Grove (2009:353) state that convenience sampling is synonymous with accidental sampling because the participants are included in the sample simply because they happen to be in the right place at the right time. Patton (2002:243) refers to convenience sampling as doing what is easiest in order to save time, money and effort (see table 4.1).

The researcher applied a convenience sampling strategy in the study because all of the participants met the necessary criteria. In other words, they were all incarcerated juveniles who had committed drug-related crimes while they were either 16 or 17 years old and they were all incarcerated in three juvenile correctional centres in the Gauteng province of the RSA. The reason for applying convenience sampling was simply that the prospective participants were available at each of the identified centres and could be easily reached by the researcher.

### ➤ **Homogenous sampling**

Because homogenous sampling deliberately reduces variations, it permits a more focused inquiry. This method is used when a researcher needs to understand a particular group of people especially well. This type of sampling is most suited to group interviews such as focus groups (Polit & Beck 2008:355). Homogenous sampling for focus group interview sessions typically involves bringing together people of similar backgrounds and experiences to participate in focus group interview sessions in order to discuss the major issues that affect them (Patton 2002:236).

The researcher arranged two focus groups for this study. Each focus group consisted of five members and they all entered into dialogical-engagement with the researcher at two of the three juvenile correctional centres. These two groups were chosen because, firstly, they all had similar backgrounds and experiences, and, secondly, because it was possible to obtain their opinions about their participation in their current rehabilitation programme. There are also suitable because they were willing to make suggestions about how the programme could be improved in accordance with the policies and procedures of the DCS.

#### 4.4.4 Sampling size

Patton (2002:244) points out that there are no rules for sample size in qualitative studies because the sample size in each case depends on what one wants to know, the purpose of the study, what is at stake, what will be useful, what will be credible and plausible and how much time and resources are available. Phenomenological researchers tend to rely on sample sizes of ten or fewer participants (Polit & Beck 2008:258). The guiding principle, however, is the ability of the participants to articulate their experiences as lived by them. Patton (2002:230) emphasises that qualitative studies typically focus on in-depth, information-rich cases with relatively small sample sizes. Polit and Beck (2008:357) maintain that sample size in qualitative studies should be determined by informational needs. The guiding principle in qualitative sampling is therefore to select as many (or few) participants as will be able to ensure data saturation. This obviously depends on the quality rather than the quantity of the respondents. It also means being prepared to sample until one reaches a point at which no new information can be obtained and redundancy becomes evident. Polit and Beck (2008:357) cite Morse (2000) who states that the broader scope of the research question, the larger the sample would probably be. Morse also notes that if the participants are informants who have a real ability to reflect and articulate their experiences, the saturation point can be achieved with a relatively small sample.

The researcher therefore settled for a sample of 15 participants (five at each of the three identified research settings) for individual dialogical-engagements with the researcher, and for 10 participants for the two focus group interviews (five members per group). It should be noted that the researcher was initially not aware of how many prospective participants would fit the criteria for inclusion in the study. This was only established during a second visit to each of the identified research settings. The reason for this was that the researcher had to brief the responsible professional correctional officials about the purposes and methods of the study prior to their selection of the participants.

The researcher chose a larger sample size because she assumed that, although the participants would have similar backgrounds, their experiences of the phenomenon under study would probably be diverse in many details and that this would enrich the

information about the lived experiences and so contributes decisively to answering the research question.

## 4.5 RESEARCH INSTRUMENTS

The data was collected by using three research instruments, namely, (1) **the researcher as instrument**, (2) an **interview guide** for the dialogical engagement with each individual participant (see Annexure D), and (3) an **interview guide** for the two focus group interviews (see Annexure E). In qualitative studies, the researcher is the actual primary instrument and, as such, the credibility of the qualitative method depends largely on his/her skill, competence and rigour during the fieldwork. Patton (2002:14) notes that certain events and people in a researcher's life might well prove to be a distracting influence.

### 4.5.1 The researcher as instrument

Since the researcher is the actual primary research instrument in a qualitative study, the credibility of the qualitative method depends to a large extent on his/her skill, competence and rigour during the fieldwork (Patton 2002:14). This might become problematic when the researcher is distracted from her purpose by certain events and people. Patton (2002:566) also insists that, because the researcher is a primary instrument of research, the qualitative report should include certain information about the researcher such as his/her experience, training, opinions and any personal connections to the people, programmes and topics under study. There is nevertheless no definite list of questions that can establish a researcher's credibility (Patton 2002:566). What is crucial here is for the researcher to report and elaborate on any personal or professional information that might affect data collection, analysis and interpretation negatively or positively in the minds of the consumers of the findings.

Streubert Speziale and Carpenter (2007:22-23) note that the **researcher as instrument** is one of the main characteristics of qualitative research because it emphasises that the researcher is actually an integral *part* of the study. Because of the fact that the researcher is an observer, an interviewer and the interpreter of the accumulated data from the study, objectivity is not a consideration in studies of this kind because all qualitative research is conducted with a subjective bias. Streubert Speziale and

Carpenter (2007:23) maintain that qualitative researchers also believe that their involvement in the research has the potential to add richness to the processes of data collection and analysis. Objectivity is one of the guiding principles of quantitative research because it documents statistical facts with all the rigour of the “hard” sciences. In a qualitative research, rigour is most frequently determined by the participants in the research and by the analytical, methodological and interpretive skills of the researcher. Polit and Beck (2008:551-552) identify six important attributes as commitments that such researchers strive to achieve. Table 4.2 summarises these six commitments and their application to this study.

**Table 4.2 Important attributes as commitments which researchers strive to achieve**

COMMITMENT	APPLICATION TO THIS STUDY
<p><b>1 Commitment to transparency:</b></p> <p>This entails:</p> <ul style="list-style-type: none"> <li>• Conscientious and adequate record keeping that will ensure a decision trail and to justify the decisions that are made.</li> <li>• Seeking opportunities to have one's own decisions reviewed by others who are competent professionals in the same field of study.</li> <li>• Indicating in writing how the various themes and categories were formulated from the initial participant data.</li> </ul>	<p><b>1 Commitment to transparency:</b></p> <ul style="list-style-type: none"> <li>• The researcher kept a diary that recorded: <ul style="list-style-type: none"> <li>○ Appointments with the various people with whom she held discussions.</li> <li>○ Reflection of her personal feelings about the events that took place in the research settings.</li> <li>○ Notes about the adequacy of the data collected from the participants.</li> <li>○ Notes about the information that the researcher gathered from various members of staff in the research settings.</li> </ul> </li> <li>• The researcher's decisions were reviewed by others: <ul style="list-style-type: none"> <li>○ The researcher complied with the guidelines for research that were contained in the document of agreement concluded between herself and representatives of the DCS</li> <li>○ The researcher discussed the proposed phases of the study with her promoter and submitted each completed chapter to her promoter for evaluation and comment.</li> <li>○ The researcher described how she had formulated various themes and categories in accordance with the protocols suggested by Graneheim and Lundman (2004:105-109).</li> <li>○ The researcher used Parse's (1998:65-66; 2005:298-299) extraction-synthesis and heuristic interpretation methods for the data analysis.</li> </ul> </li> </ul>
<p><b>2 Commitment to absorption and diligence:</b></p> <p>This included:</p> <ul style="list-style-type: none"> <li>• Being meticulous and thorough because the absence of such methods can result in a collection of thin, superficial and unsaturated data that will be unable to shed any useful light on the phenomenon under study.</li> <li>• Having sufficient and even redundant data to account for all aspects of the phenomenon because replication within the study is crucial.</li> <li>• Reading and re-reading the data and returning repeatedly to check whether or not the interpretations</li> </ul>	<p><b>2 Commitment to absorption and diligence:</b></p> <ul style="list-style-type: none"> <li>• Since no audio-tape equipment was permitted on the premises, the researcher was assisted by correctional officials and a scribe to record verbatim whatever was said. The researcher was also able to observe the body language of the participants by listening to each of them with great attention.</li> <li>• The researcher created conditions in which the participants were able to narrate their lived experiences at their own pace without any interruptions – even from the researcher herself. When the researcher needed greater clarity about a particular point, she prompted the participants respectfully to elaborate on what they had been talking about.</li> <li>• Because the researcher had not conducted an in-depth literature review</li> </ul>

COMMITMENT	APPLICATION TO THIS STUDY
<p>were an accurate reflection of the information contained in the data.</p> <ul style="list-style-type: none"> <li>• Seeking opportunities to challenge early conceptualisations and to locate multiple sources of corroborating evidence both internally (in the data) and externally (in the literature).</li> </ul>	<p>prior to data collection, she first proceeded to undertake a qualitative content analysis manner suggested by Graneheim and Lundman. Secondly, because the study was guided by Parse's (1981, 1998) Theory of Human Becoming, the researcher used Parse's (1998, 2005) method of extraction-synthesis, heuristic interpretation and the phenomenological method of data analysis to ensure that the interpretation was true to the data. An independent expert in qualitative research evaluated the researcher's interpretation in order to check its truthfulness. The researcher is also of the opinion that making use of two data analysis strategies would reinforce the trustworthiness of the study.</p> <ul style="list-style-type: none"> <li>• The researcher attempted to find corroborating evidence from within the mass of data that had been collected as well as in the literature to confirm the conclusions presented by the findings.</li> </ul>
<p><b>3 Commitment to verification:</b></p> <p>This involves:</p> <ul style="list-style-type: none"> <li>• Instituting verification and self-correcting procedures throughout the studying order to maximise confidence in the data, analysis and interpretation. This depends on checking, confirming, making sure and being certain of what one is doing. This process also ensures the correction of errors before they become embedded in the study.</li> </ul>	<p><b>3 Commitment to verification:</b></p> <ul style="list-style-type: none"> <li>• Directly after the individual dialogical engagement sessions with the participants, the researcher verified the data that she had collected with the participants themselves, and made all necessary corrections in their presence.</li> </ul>
<p><b>4 Commitment to reflexivity:</b></p> <p>This entails:</p> <ul style="list-style-type: none"> <li>• Taking into account the different opinions about self-reflection in qualitative studies (opinions about whether, for example, one should bracket or not). There is, however, widespread agreement that researchers should carefully analyse and document their presuppositions, biases and ongoing emotions. Questions must also therefore be asked about the researcher's own background, experiences, values, prejudices and</li> </ul>	<p><b>4 Commitment to reflexivity:</b></p> <ul style="list-style-type: none"> <li>• The researcher had no previous personal knowledge of the participants or any connections with the DCS or any of its personnel prior to the commencement of the study. The researcher had no knowledge of the crimes that the participants had committed for which they were incarcerated except that crimes were committed while they were under the influence of drugs or that crimes were drug-related. The researcher documented her personal feelings about the participants and their circumstances because phenomenological research is subjective in nature. It needs to be mentioned, however, that the researcher's interactions with the participants and the other significant people involved</li> </ul>

<b>COMMITMENT</b>	<b>APPLICATION TO THIS STUDY</b>
<p>whatever else might influence the processes of data analysis and interpretation.</p>	<p>in the research settings in various capacities, provided reason to be hopeful and optimistic. These positive emotions of the researcher were the consequence of continuous reflection upon the circumstances and events of the research process.</p>
<p><b>5 Commitment to participant-driven inquiry:</b></p> <p>This emphasises that:</p> <ul style="list-style-type: none"> <li>• Good qualitative research is participant-driven and not researcher-driven. Although the researcher needs to be continuously responsive to the flow and content of the interactions with and observation of the participants, it is the participants who shape the scope of the questioning and help the researcher to guide sampling decisions. The researcher must record the opinions of all those who participated in the analysis and interpretation of the study.</li> </ul>	<p><b>5 Commitment to participant-driven inquiry:</b></p> <ul style="list-style-type: none"> <li>• This study was participant-driven in the sense that the researcher used Parse's (1998: 64; 2005:299) research methodology for gathering the data. The dialogical-engagement between the participants and the researcher in true presence created an atmosphere in which the participants felt free to offer their own opinions about their lived experiences in the circumstances of incarceration. The researcher had no need to put direct questions to the participants because each of them was asked to tell his own story in his own way. Through reflection on the data gathered during analysis, the researcher was able to provide a true picture of the narrated data.</li> </ul>
<p><b>6 Commitment to insightful interpretation:</b></p> <p>This requires:</p> <ul style="list-style-type: none"> <li>• Having a thorough knowledge of the data and an ability to make linkages between the different components of the data and important insights from the literature. Polit and Beck (2008:552) cite Morse (2002) who states that researchers need to give themselves permission to use their own insight and to have the necessary confidence that they will achieve their goal. It is essential for the researcher to think theoretically. This includes being able to understand events from macro-micro perspectives, to inch forward without making cognitive leaps, and to constantly check and re-check the derivatives of data so that a solid foundation can be constructed.</li> </ul>	<p><b>6 Commitment to insightful interpretation:</b></p> <ul style="list-style-type: none"> <li>• The researcher clarified and enhanced her insight into the data by linking her findings to information and conclusions from the literature as well as whatever information was gathered from each of the people who were involved in the research settings. The researcher had no prior knowledge of or insight into the participants' circumstances in the juvenile correctional centres where this study was undertaken. The opportunities that the researcher had to interact with the participants and the various role players in the study and to visit the physical facilities of the juvenile correctional centres played a central role in reinforcing her insights into the data.</li> </ul>

Sources: Compiled from: Parse (1998:63-67; 2001:333; 2005:298-299); Polit and Beck (2008:551-552)

## 4.5.2 The interview guide as research instrument

The researcher used an interview guide for the individual dialogical engagements and focus group interviews between her and the participants.

### 4.5.2.1 Interview guide for dialogical engagement

Polit and Beck (2008:399) emphasise that phenomenological studies depend heavily on unstructured interviews that are conversational and interactive in nature. Although the interviews are conversational, they are also purposeful and hence require prior thought and adequate preparation. Munhall (2001:156) points out that, in phenomenological-hermeneutic science, the interview serves specific purposes. In this context, it becomes a means of exploring and gathering experiential narrative material to serve as a resource for developing a richer and deeper understanding of phenomena. It also becomes a vehicle that a researcher may utilise to explore the meaning of the experiences of the participants by nurturing a relationship in which conversational exchanges can take place in a relaxed, private and non-threatening atmosphere. In addition, the researcher must take care to frame the questions in such a way that they are not (covertly) designed to confirm or substantiate the researcher's own prior beliefs and assumptions. It is therefore imperative to remain aware that the researcher is seeking understanding from the speaker – and not vice versa.

The researcher used Parse's (1998:36-67) phenomenological-hermeneutic research method in this study to understand the meaning of the participants' lived experiences. The required information focused on aspects of the phenomenon under study, namely the **was** (what is remembered), the **is** (the now moment) and the **not-yet** (will be) – all happening in the **all-at-once** (Parse 1998:35). By describing the **was** the participants offered background information about themselves that included information about possible factors that resulted in their drug-related crimes. The **is (the now moment)** focused on the participants' current situation of incarceration, while the **not-yet (the will be or possibilities)** focused on the participants' aspirations and goals for the future for which they would have to strive and realise after their release from the correctional facility. In order to obtain as much information as possible about the phenomenon under study, the researcher entered into dialogical engagement with the participants in true presence. This dialogical engagement was **not** an interview, but rather a **discussion**

that was not prompted by any **direct** questions. The researcher simply opened the dialogue by saying, "Please tell me about your experience of ..." (Parse 1998:64). In addition, Parse (1998:64) emphasises that while the researcher should stay in true presence with the participant without interjecting questions, it is permissible for him/her to move the discussion in a certain direction by respectfully asking the participant to describe some or other experience in greater detail.

In preparation for the dialogical engagement with participants, the researcher developed an interview guide. Patton (2002:343) states that this is necessary to ensure that the same basic lines of the study will be pursued for each participant. The interview guide also lists subject areas or topics that will enable the researcher to explore, probe and ask questions that will elucidate and illuminate a particular subject in a natural and unthreatening way. Kvale (1996:129) and Patton (2002:343-344) note that an interview guide may indeed contain some "rough" topics that need to be covered as well as detailed sequences of carefully worded questions.

In this study, the researcher therefore developed an interview guide for the individual dialogical engagements (see Annexure D) with the following points in mind:

- It is important to make certain in advance that all logistical arrangements will be appropriate or that they will function correctly. Such arrangements include the selection and prior approval of research sites and settings that ensure privacy and protection from interruptions (Polit & Beck 2008:399). Since dialogical engagement sessions typically take a long time, researchers need to put participants at ease by ensuring that the participants are well aware of the purpose of the study. The research also needs to ensure the participants that confidentiality will be respected. She therefore needs to establish good rapport with the participants that will enhance trust and promote the desire to share their experiences with the researcher (Polit & Beck 2008:400).
- It is vitally important to be a calm, attentive and respectful listener. This can only be accomplished by means of intense concentration and a refusal to anticipate what might come next (Munhall 2001:158-159). Researchers must therefore make provision for meaningful pauses and silences that give both the participants and the researcher time in which to reflect. Such pauses and silences are therefore as important as speech because it creates an atmosphere in which participants

become open and willing to probe more deeply into themselves, their memories, hopes, grievances and desires. It is also important for a researcher to take cognisance of a participants' psychological condition so that should they become angry or anxious or begin to cry, the researcher will take time to give them space to express their emotions. In such situations, a researcher's restrained but sympathetic kindness act as a catalyst to restore calm and confidence.

- Researchers need to structure the interview in such a way that participants will have an opportunity for *positive* closure (Polit & Beck 2008:401). It is important in this context to allow the participant to have the last say because doing this could elicit new rich data (Patton 2002:379).

#### **4.5.3 The interview guide as a research instrument for focus groups**

Focus group interviews are a highly valued and popular method in qualitative research (Kidd & Parshall 2000:293; Kritzinger 1994:104; McLafferty 2004:187; Owen 2001:652; Patton 2002:112). Focus group interviews are not problem-solving sessions or decision-making nor discussion groups, even though direct interactions occur among the participants (Patton 2002:385). A focus group is a special type of group in terms of its purpose, size, composition and procedures (Krueger & Casey 2000:4-5; McLafferty 2004:187-189). Because the atmosphere and structure of such a group encourages self-revelation and expression, it permits the researcher to gather information that will assist her to understand how the participants think and feel about an issue, service or product. Participants are selected in terms of certain characteristics that they have in common with regard to the topic of concern.

The researcher needs to create a permissive, non-threatening environment in order to encourage participants to share their perceptions and points of view, without any form of pressure on the participants (there must never, for example, be any question of voting or pressure for the participants to reach consensus). Participants influence one another by responding to one another's ideas and comments. Each focus interview contains six to eight participants and is conducted by a skilled and experienced interviewer or moderator (Krueger & Casey 2000:4-5; McLafferty 2004:187-188). In addition to this, Carey and Smith (1994:124) emphasise that, with the right kind of guidance from an interviewer, group members will feel free to describe the rich details of their complex

experiences as well reduce the reasons that motivate their actions, beliefs, perceptions and attitudes.

**4.5.3.1 Reasons for using focus group interviews**

Krueger and Casey (2000:24) list five reasons for using focus groups. These are set out in table 4.3 (below).

**Table 4.3 Reasons for using focus group interviews**

1	A researcher is looking for a range of ideas or feelings that people have about something.
2	A researcher is trying to understand the different ways in which participants perceive events and experiences.
3	A researcher is trying to elucidate those factors that influence opinions, behaviour and motivations.
4	A researcher feels that there is a need for ideas to emerge from the group because the group has the capacity to become more than the sum of its parts in order and to exhibit a synergy that individuals alone do not possess.
5	A researcher needs to pilot or test ideas, material, plans and policies: <ul style="list-style-type: none"> <li>• in the design of large and complicated quantitative studies</li> <li>• to shed light on quantitative data already collected</li> <li>• because the intended audience places a high value on capturing the comments used by the larger groups</li> </ul>

Source: Krueger and Casey (2000:24)

**4.5.3.2 Characteristics of focus groups**

According to Krueger and Casey (2000:10-12), focus groups have certain characteristics. These are set out in table 4.4.

**Table 4.4 Focus group characteristics**

CHARACTERISTICS	APPLICATION TO THIS STUDY
<p><b>Focus groups consist of people.</b></p> <ul style="list-style-type: none"> <li>• The size of the group is between four and 12 people.</li> <li>• The size of the group must be small enough so that everyone will have opportunities to participate.</li> <li>• The insights obtained from the group should accommodate diversity of perceptions among the participants.</li> </ul>	<ul style="list-style-type: none"> <li>• There were five participants in each of the two groups.</li> <li>• A group size of five members was considered to be sufficient for total participation.</li> <li>• Although the groups were considered to be homogeneous, the group members expressed some differences of opinion. This allowed for a diversity of perceptions in the group.</li> </ul>
<p><b>The participants possess certain characteristics.</b></p> <ul style="list-style-type: none"> <li>• Participants are similar to one another in a way that is important to the researcher.</li> <li>• Homogeneity is determined by the purpose of the study.</li> <li>• Before they are recruited, all the participants are informed about common identity factors.</li> <li>• The moderator should always remain neutral – both within and outside of the organisation.</li> </ul>	<ul style="list-style-type: none"> <li>• All the participants were incarcerated male juveniles who had committed drug-related crimes while they were either 16 or 17 years old.</li> <li>• The researcher was interested in the participants' opinions about their current rehabilitation programme as well as their aspirations and future goals as they prepared themselves for release from custody.</li> <li>• All the participants were informed of the common factors as well as the purpose of the focus groups when they were recruited.</li> <li>• The researcher who moderated the sessions was (and is) not personally connected to any of the personnel in the DCS or any of the participants. The participants were informed that the researcher was a student.</li> </ul>
<p><b>Focus groups provide qualitative data.</b></p> <ul style="list-style-type: none"> <li>• The main objective of a focus group is to collect data of interest to the researcher so that she can collate a range of opinions from participants across at least three groups. This will enable her to compare and contrast collected data.</li> </ul>	<ul style="list-style-type: none"> <li>• The main objective of the focus groups was to collect data in order to establish the participants' opinions about their experiences in their current rehabilitation programmes as well as their aspirations and future goals as they prepared for their release from custody. The researcher needed this data to suggest guidelines for the rehabilitation of this category of incarcerated juvenile. Important aspects of these guidelines will include advice about health, quality of life and optimal well being.</li> </ul>
<p><b>A focus group offers:</b></p> <ul style="list-style-type: none"> <li>• A more natural environment than that of individual interviews because, in focus group discussions, the participants influence one another in a way that stimulates discussion.</li> </ul>	<ul style="list-style-type: none"> <li>• The fact that participants were able to interact freely in a non-threatening environment contributed to sound group dynamics. This enabled them to offer the kind of information that the researcher was looking for.</li> </ul>
<p><b>The researcher:</b></p> <ul style="list-style-type: none"> <li>• Acts as moderator, listener, observer, and analyst throughout the inductive process in</li> </ul>	<ul style="list-style-type: none"> <li>• The researcher acted as the moderator of the focus groups and was assisted in her role by an experienced researcher in true presence.</li> </ul>

CHARACTERISTICS	APPLICATION TO THIS STUDY
<p>order to facilitate understanding.</p>	<ul style="list-style-type: none"> <li>• Since no audio-tape equipment was permitted within the confines of the research sites, the researcher was assisted by correctional officials and a scribe who recorded the exchanges verbatim in writing.</li> <li>• The researcher listened attentively to everything that was said while calmly observing the behaviour of all the group members. It is important to note that it is the researcher who remains ultimately responsible for analysing the data in such a way that useful conclusions can be reached.</li> </ul>
<p><b>A focus group engages in focused discussions.</b></p> <ul style="list-style-type: none"> <li>• The questions are carefully thought out before the discussions take place.</li> <li>• Questions are logically phrased and sequenced. This makes them easy to understand on the part of the participants.</li> <li>• Most of the questions are open-ended in form.</li> <li>• The whole set of questions is referred to as “the interview guide”.</li> <li>• While the questions in the early stages of the group discussion are usually more general, they become more specific and focused as the discussion progresses.</li> </ul>	<ul style="list-style-type: none"> <li>• An identical interview guide was drawn up for each of the two focus groups. This ensured that each group approached the discussions after having been briefed in the same way (see Annexure E).</li> </ul>

Source: Krueger and Casey (2000:10-12)

#### 4.6 DATA COLLECTION

In this study, the data was collected during the following two phases:

- Phase 1: During this phase, individual dialogical engagements between the researcher and the 15 participants took place in true presence. The researcher verified all the data that had been obtained in conjunction with the participants directly after each interview had taken place.
- Phase 2: The researcher conducted two focus group interviews (five members per focus group) in which she sought to elicit their opinions about their experiences in the current rehabilitation programmes, and their aspirations and future goals as they prepared themselves to be released from custody.

#### 4.6.1 Preparation for data collection

Streubert Speziale and Carpenter (2007:38) emphasise how vital it is for the researcher to gain actual access to the participants. In this study, the researcher gained personal access to all of the participants in each of the three identified juvenile correctional centres in Gauteng in the RSA.

The researcher obtained permission to conduct her study at the three identified juvenile correctional centres from the DCS (see Annexure A). The researcher arranged appointments with the managers of the juvenile correctional centres concerned in order to discuss the procedures that she would follow to compile a sample. She also explained how she hoped to gain access to the participants, how she would observe strict ethical procedures, and what arrangements she intended to make for the logistical needs of the study.

The professional correctional officials in the respective facilities selected participants according to the selection criteria recommended by the researcher. The researcher made this arrangement because (as was noted earlier) the professionals had an intimate understanding of the participants' backgrounds and were therefore in an ideal position to select them in accordance with the predetermined criteria. Only those juveniles who willingly volunteered to be participants, were selected.

The researcher made the necessary arrangements with the designated professionals to meet the selected participants in a group in order to explain to them the nature and purpose of the study and the ethical principles that she would observe during the conduct of the study. The participants were all informed that participation was strictly voluntary, and the researcher assured them that their confidentiality and anonymity would be preserved, and that their human rights would be protected. The researcher explained that she was obliged to make her findings available to the University of South Africa and the DCS and to other consumers in the form of a written article that would be published in a professional journal.

The participants were therefore assured that their identity would be safeguarded and that whatever they revealed during data collection *would not be held against them*. The researcher explained that the interviews were not intended to be therapeutic sessions

because the purpose of the interviews was to obtain knowledge rather than to attempt to change their behaviour (Kvale 1996:155). The participants were allowed to ask any questions and were informed that they could withdraw from the study at any time if they so wished to do so, and that there would be no unpleasant consequences for them if they chose to do so.

Once the researcher was confident that the participants had properly understood the process and all its procedures, the researcher asked them to sign individual informed consent forms. She then made appointments with the participants (with the help of the correctional personnel) so that they could express their opinions and the researcher could obtain the data that she needed for the study.

#### **4.6.2 Phase 1: Individual dialogical engagements**

The researcher applied Parse's (1998:64-65) method of dialogical engagement between researcher and participants in true presence in order to uncover and understand the meaning of the participants' lived experiences. Parse (1998:64) asserts that dialogical engagement should not be regarded as an interview, but rather as a respectful discussion between the two parties concerned. When writing about participant/researcher interaction, Kvale (1996:125) describes the research interview as *an interpersonal situation* – a conversation between two parties about a theme of mutual interest. However, it is also a specific form of human interaction in which knowledge evolves by means of dialogue. This kind of research dialogue is not some form of therapy (Kvale 1996:125). The researcher should always try to preserve the delicate balance between seeking cognitive knowledge and the ethical constraints that regulate emotional interactions during the research process. This means that although the researcher encourages personal expressions of emotions, she carefully avoids allowing interactions to become therapeutic situations (the consequences of which some researchers may not be able to handle). In a research setting, it is the researcher's task to create meaningful contact with the participant in the relatively short period available so that the interactions between researcher and respondent will become more than mere polite discussion.

Kvale (1996:34) quotes Spradley's (1979) definition of an open phenomenological approach to learning from participants as follows: "I want to understand the world from

your point of view. I want to know what you know in the way you know it. I want to understand the meaning of your experience, to walk in your shoes, to feel things as you feel them, to explain things as you explain them.”

A safe and comfortable office was allocated by the DCS for the dialogical engagement sessions with participants. The researcher used an interview guide (see Annexure D and E) that functioned as an aide memoir to negotiate “rough” topics and the discussion that arose out of them during the process (Kvale 1996:129; Patton 2002:343-344). At no stage did the researcher ask any direct questions except for the names the by which participants wanted the researcher to address them.

The participants were asked to describe the meaning of whichever lived experiences, from their past they thought might have led to their current situation, the meaning they attached to their lived experiences of incarceration, including their health, and their aspirations and future goals. The researcher focused attentively on the speakers throughout the length of the session and never interposed any direct questions of her own. When she needed clarification or a more detailed explanation of some point, the researcher merely asked the participant to elaborate on it in his own way. The researcher also observed and remained alert to the meanings that were inherent in the emotions displayed by participants in their body language and facial expressions. Any pauses initiated by the participants were respected and they were permitted to continue for as long as they needed.

The interview guide was squarely based on the principles of Parse’s (1998) phenomenological hermeneutic method because this study was guided by Parse’s (1998) Theory of Human Becoming (see Annexure D).

The researcher welcomed each participant as he arrived, and ensured that he was comfortable and relaxed before the session commenced. An initial briefing session (Kvale 1996:128) consisted of a reiteration of the ethical principles that guided the study, in which specific reference was made to the protocols of *voluntary* participation and the content of the informed consent document (see Annexure B).

Since no audiotape equipment was permitted at the research settings for recording purposes, the researcher was assisted by correctional officials and a scribe who

recorded everything that was said in writing. The researcher listened attentively to each participant while she unobtrusively observed his body language. She then verified whatever data had been obtained for accuracy with the participant himself at the conclusion of each session. The researcher opened the dialogue with each participant by requesting him to tell her about whatever experiences he had as a child that might have led to his current situation. She also inquired about their experiences of incarceration and their present aspirations and future goals. Although the researcher never interrupted or interjected, she prompted the respondents for more clarity about certain facts and opinions. Before closing the dialogical engagement, the researcher asked each participant whether he had any questions to ask. After the conclusion of each dialogical engagement, the researcher verified the accuracy of the information with all the participants. Kvale (1996:126-129) emphasises the importance of debriefing after a collection of data. The reason for this is that some participants may feel anxious and tense about what they have revealed (especially in the strictly controlled context of the correctional centre) and they may begin to second-guess or be anxious about the purpose of the dialogue and the way in which it might be used. The researcher therefore ended each discussion by reiterating the main features that she had learned from the interaction, and then gave the participant an opportunity to make his own comments about her feedback. Because the researcher followed this particular sequence of events in every discussion, none of the discussions ever ended abruptly. The researcher felt that an abrupt ending might give rise to anxiety in the participants. She therefore encouraged each participant to ask questions, and, at the end of the session, she thanked each participant sincerely for his personal contribution.

#### **4.6.3 Phase 2: Focus group interviews**

When the researcher sought to gain access to the participants for the purpose of focus group interviews, she applied the same protocols as those that she had used for the dialogical engagements that were designed to elicit rich data (see section 4.6.1). Because she was using Parse's (1998:64) phenomenological-hermeneutic method for data collection, she also asked no direct questions. The main objectives of the focus group interviews were to collect data that could shed light on the feelings and lived experiences of the participants with regard to their current rehabilitation programmes as well as their aspirations and future goals as they prepare themselves to be released from custody. These procedures enabled the researcher to formulate guidelines for the

rehabilitation of juveniles who had committed the drug-related crime for which they were incarcerated. The most important recommendations in the guidelines are concerned with the health, quality of life and optimal well-being of all such offenders.

The researcher always acted as the moderator of all the focus groups, and utilised an *identical* interview guide for each of the two focus groups in order to ensure that both groups had been approached in the same manner (see Annexure E). Because it was not possible in terms of correctional regulations to record the focus interviews with audiotape equipment, the researcher once again utilised the services of a scribe who recorded the dialogue verbatim and noted all emotional and non-verbal cues. The information thus gathered was verified with the participants themselves at the conclusion of each session.

A safe and comfortable room was allocated by the DCS for the focus group interviews. At each of these sessions, the researcher first introduced herself to the participants before reminding them of the purpose of focus group interviews. The participants were then reminded that all participation was voluntary, that their personal identities would not be revealed, and that their human rights would be respected. The participants were then given an opportunity to ask questions. After each of the potential participants was satisfied, the researcher asked all of them to sign the informed consent document (see Annexure C).

After ensuring that the participants were comfortable, the researcher explained the procedure that would be followed in the data collection process. During each of these sessions, the researcher acted as the moderator while the scribe recorded everyone's words verbatim. After each session, the information gathered was verified with the group as true and accurate.

The researcher also conducted a debriefing session after each focus group interview in order to prevent the discussions from ending abruptly. She also allowed the participants to ask any further questions they had if they so wished. After the focus group interview sessions, the researcher thanked the participants for their contributions. As no form of tea and refreshments were allowed in the unique environment of the prison services, the researcher abided to the rules and regulations of the facilities.

## 4.7 DATA ANALYSIS

Jasper (1994:312) cites Banonis (1989) who asserts that the purpose of data analysis in phenomenological research is to preserve the uniqueness of the lived experiences of the participant and simultaneously to permit an understanding of the meaning of these lived experiences *from the inside* (so to speak). Streubert Speziale and Carpenter (2007:96) state that data analysis in qualitative research commences when data collection begins. Streubert Speziale and Carpenter (2007:97) also suggest that a literature review should *follow* the data collection so that the researcher will have an opportunity to produce as “pure” a description as possible of the phenomena under study.

The data analysis pertaining to this study was performed in two phases. Firstly, the researcher performed a qualitative content analysis by using the method recommended by Graneheim and Lundman’s (2004:105-109). This analysis focused on the data that emerged from the individual dialogical engagements with the participants as well as that which emerged from the focus group interview sessions. The qualitative content analysis was performed because the researcher had not conducted any in-depth literature review prior to the data collection phase. (The researcher only later gathered information and insights from the available literature in accordance with the objectives of the study.) Secondly, because this study was guided by Parse’s (1998) Theory of Human Becoming, the researcher used Parse’s (1998, 2005) phenomenological-hermeneutic method to gain an understanding of the meaning of the lived experiences of incarceration of juveniles who had committed drug-related crimes. A description of Graneheim and Lundman’s (2004:105-109) qualitative content analysis and Parse’s (1998, 2005) phenomenological-hermeneutic method follows below.

### 4.7.1 Graneheim and Lundman’s (2004:105-109) qualitative content analysis method

Graneheim and Lundman (2004:105) state that a qualitative content analysis performed in accordance with the recommendations and conclusions in the published literature about the topic tend to reflect conflicting opinions and unresolved issues about meaning and the use of concepts, procedures and interpretation. These differences stem partly from differences in the various beliefs that researchers have about the nature of reality

(ontology). Graneheim and Lundman (2004:106) point out that since any manifestation of reality can be interpreted in various ways, all such understandings are directly dependent on subjective interpretations. Graneheim and Lundman (2004:106-107) provide an overview of the following assumptions that underlie qualitative content analysis: manifest and latent content, unit of analysis, unit of meaning, condensing, abstracting, content area, category and theme. These concepts are described briefly below.

- **Manifest and latent content:** *Manifest content* refers to the visible and obvious components of a text. *Latent content* refers to the meanings in the text and what the text seems to be trying to convey. It also deals with the relationships in the text that requires interpretations of the underlying meanings that are presumed to be latent in the text. Although both the manifest and the latent content deal with interpretation, the two different kinds of interpretation vary in depth and degree of abstraction (Graneheim & Lundman 2004:106).
- **Unit of analysis:** In the literature, *unit of analysis* refers to a wide variety of objects such as a person or people, a programme, an organisation, a community state or a nation. Graneheim and Lundman (2004:106) suggest that the most suitable unit of analysis is the whole interview or observational protocol which should be large enough to be considered a whole but sufficiently small to place units of meaning in their larger context during the analysis process.
- **Meaning unit:** Graneheim and Lundman (2004:106) regard a *meaning unit* as the words, sentences or paragraphs that are related to one another because of their content and context.
- **Condensation:** Graneheim and Lundman (2004:106) note that the literature refers to the *shortening* of a text as a reduction, distillation and condensation. Graneheim and Lundman (2004:106) prefer the term *condensation* because they do find condensation as a method of shortening that preserves the core of what has been condensed. These authors also state that the literature refers to the process of condensing and abstracting a text to as an aggregation or an grouping together of various tranches of information under higher order headings. Graneheim and Lundman (2004:106) suggest that researchers use abstraction because it emphasises descriptions and interpretations on a higher level of logical organisation – a procedure that facilitates the creation of codes, categories and themes for various levels.

- **Content area:** Graneheim and Lundman (2004:106) point out that the parts of a text that deal with a specific issue are referred to in the literature as a domain, a rough structure, a cluster and a content area respectively. Graneheim and Lundman (2004:106) prefer the term *content area* because it sheds light on an explicit area of content that has already been identified with little interpretation. They also note that a content area can refer to the parts of a text that is based on theoretical assumptions obtained from the literature or to those parts of a text that report how a specific topic was dealt with in an interview or an observation guide.
- **A code:** Graneheim and Lundman (2004:107) state that there seems to be a consensus in the literature about the use and meaning of codes. Graneheim and Lundman (2004:107) refer to Coffey and Atkinson's (1996) who regard codes as tools that facilitate analytical thought. They also regard them as heuristic devices for the labelling of a condensed meaning unit with a code (this permits one to think about the data in new and different ways). Because a code can also be assigned to discrete objects, events and other phenomena, it should always be understood in relation to its content.
- **Categories:** According to Graneheim and Lundman (2004:107), the construction of categories is the core feature of any qualitative content analysis project. However, no data that is related to the purpose of the study should be excluded because it lacks a suitable category, and no data should fall between two categories or be placed into more than one category. It must, however, be emphasised that, owing to the intertwined nature of human experience, it is not always possible to create mutually exclusive categories when a text deals with interconnected human experiences. In Graneheim and Lundman's (2004:107) view, a *category* refers mainly to the descriptive level of content and can therefore be regarded as an expression of the manifest content of a text. Any one category often also includes sub-categories (or even sub-sub-subcategories) at various levels of abstraction. All of the sub-categories can be sorted and abstracted into categories, and vice-versa.
- **Theme:** The word *theme* has multiple meanings, and the creation of construction of a theme is a method of linking the underlying meanings in the theme together in categories. A theme is also considered a thread of an underlying meaning through the medium of condensed meaning units, categories and codes on an interpretive level. A theme may also be an expression of the *latent content* of a text

(Graneheim & Lundman 2004:107). The application of Graneheim and Lundman's (2004:105-109) qualitative content analysis is presented in chapter 5 of this thesis.

#### **4.7.2 Parse's (1998, 2005) phenomenological-hermeneutic method of analysis**

The second phase of data analysis that the researcher used in this study made use of Parse's phenomenological-hermeneutic method because it is congruent with the philosophy and principles of Parse's (1998) Theory of Human Becoming – the very method that the researcher used to understand the **meaning** of the participants' lived experiences of incarceration. The researcher analysed the data in accordance with Parse's (1998, 2005) methods of extraction-synthesis, heuristic interpretation and phenomenological-hermeneutic method. Each of these techniques of analysis described below.

##### **4.7.2.1 Extraction-synthesis**

Extraction-synthesis occurs after a researcher has dwelt **all-at-once** with the transcribed dialogues in deep concentration with the intention of eliciting the meanings of the participants' experiences. The researcher does this by maintaining the logic of the utterances while simultaneously adhering to semantic consistency (Parse 1998:65; 2005:298). This process consists of synthesising *stories* from the essential information that has emerged from the dialogues between individual participants. These stories firstly cull the essences from the dialogue in the very language of the participants, and, secondly, they conceptualise these essences in the language of the researcher (science) in order to **structure** the experiences in such a way that they will be able to answer the research question. The **structure** is the paradoxical *living* of the **remembered** (what was), the **now moment** (what is) and the **not-yet** (what will be) **all-at-once**, because human beings live in (and therefore describe) multidimensional realities when they share their deepest meanings.

The researcher used Parse's (2005:298) six-step process of extraction-synthesis by:

- Synthesising a story that captured the core ideas about the phenomenon of interest from the individual participant's dialogue.

- Extracting-synthesising the essences of the dialogues in the language of the participants. These essences are the **succinct** expressions of the core ideas about the phenomenon as described by each participant.
- Synthesising-extracting essences in the language of the researcher (science). These essences are the expressions of the core ideas as conceptualised by the researcher at a higher level of abstraction.
- Formulating language art from the essences of each participant. *Language art* refers to an aesthetic statement that has been conceptualised by a researcher who has synthesised core ideas from the essences in the language of the researcher. These essences are those that arise directly from the descriptions provided by the participants.
- Extracting-synthesising the core concepts from the language art of **all** the participants. These core concepts are ideas formulated in phrases from **all** the participants that capture the central meaning of the language art.
- Synthesising a structure of the lived experiences from the core concepts. This structure is presented in a statement conceptualised by the researcher, and it is the whole structure that synthesises the core concepts. The structure (the findings) represents the final answer to the research question.

#### **4.7.2.2 Heuristic interpretation**

Heuristic interpretation is a process that consists of weaving the structure (*the findings of the study*) with the principles of human becoming and beyond in order to enhance knowledge, gain insights and create ideas for further research (Parse 1998:65-66; 2005:298). In addition, Parse (2005:298) identifies the following three processes in heuristic interpretation:

- *Structural transposition* that involves raising the whole structure of the lived experiences to a different level of abstraction.
- *Conceptual integration* that connects the structure (the findings of the study) with the language of science (human becoming).
- *Artistic expression* which is the way in which the researcher chooses a particular art form in order to incarnate the transfiguring moments experienced by the researcher as the structure of the lived experiences surfaced through the research

process. Art forms such as poetry, sculpture, music, drawing, the making of videos and the telling of metaphorical stories (and many others art forms) all qualify for application by the researcher.

In this study, the researcher chose *poetry* as art form for artistic expression.

#### **4.7.3 The human becoming phenomenological-hermeneutic method**

The phenomenological-hermeneutic method focuses on ***interpretation*** and ***understanding*** through dialogical engagement between the researcher and a text (Parse 1998:66). The ***interpretation*** is the meaning that is given to the text from the researcher's frame of reference. Such an ***understanding***, therefore, incarnates the researcher's frame of reference. With hermeneutics, it is imperative to indicate the frame of reference by means of which the text is approached if one hopes to understand the emergent meanings that are uncovered through the interpretation.

Parse (1998:66) cites Cody (1995) who points out that should the researcher choose to conduct a hermeneutic study of an art form or text from a human becoming perspective, the interpretation will be framed in the language of the principles of human becoming. Parse (2005:299) describes the following three processes of the hermeneutic method: ***discoursing with penetrating ongoing engaging; interpreting with quiescent beholding*** and ***understanding with inspiring envisaging***. It should be noted that these three processes are not steps that must be followed in a linear fashion because they represent an all-at-once engagement of the researcher with the text or art form. Parse (2002:330) explains these three processes as follows:

##### ➤ ***Discoursing with penetrating engaging***

This involves piercing the *hidden* and the *disclosed* all-at-once. The researcher converses with maximum attention and graceful self-abnegation in order to untangle the knots of ambiguity in and among the lines. What surfaces are the researcher's meanings that had been co-created with the text and/or the art form. The researcher is therefore placed in an all-at-once dialogue with the text and/or art form as well as with the author (creator) of the medium.

➤ ***Interpreting with quiescent beholding***

This process requires a silent pondering and a close dwelling with the medium of the art form and/or the words and sentences in the text, while explicitly-tacitly immersing oneself in the appropriating-disappropriating of the meanings that surface. This represents a disciplined drifting with a rational-intuitive ebb and flow through the labyrinths of meanings that exist in the researcher's dialogue with the art form and/or text. The researcher expands his/her understanding while co-constructing meanings through moments with the art form and/or text in a rhythmical fashion.

➤ ***Understanding with inspiring envisaging***

This process involves "springing forth" with new visions and horizons that have been fused with the "warp and woof" of the fabric that unfolds in the researcher's dialogue with the text and/or art form. It represents a "climbing beyond" together with a deep appreciation of the emerging meanings that are then woven with and transfigured by the researcher's explicit-tacit knowing of the phenomena that are alive within the text and/or art form.

Parse (2005:300) points out that the findings of the research in congruence with the human becoming phenomenological-hermeneutic method contribute new knowledge about human-lived experiences of health and quality of life as well those that enhance the human becoming school of thought.

#### **4.8 ETHICAL CONSIDERATIONS**

The researcher obtained permission to conduct the study from both the Research and Ethics Committee at the University of South Africa and the Department: Correctional Services (see Annexures A.2 and A.1). The researcher discussed the purpose of the study and all its implications with the Internal Guide who was appointed by the Department: Correctional Services for the duration of the study. The researcher arranged appointments with the management of the juvenile correctional centres to discuss the procedures that she would follow when sampling. She also discussed other study-related issues during these meetings such as the necessity for ethical rules to regulate the research process, her logistical on-site research requirements, and the

specific guidelines that both she and the Department: Correctional Services had entered into in a formal written agreement. In view of confidentiality of this agreement, it is not possible to include a copy of the agreement among the annexures.

The Ethical Considerations and its application to the study are discussed in detail under section 1.11 and table 1.3.

#### **4.9 THE TRUSTWORTHINESS OF THE STUDY**

*Trustworthiness* refers to the way in which the qualitative data of the study can be evaluated against criteria of credibility, dependability, confirmability and transferability (Polit et al 2001:312). In addition, Streubert Speziale and Carpenter (2007:49) emphasise the importance of maintaining a high degree of rigour in qualitative research. This can be achieved if a researcher pays close attention to the data that she receives and subjects it to various standardised tests for confirming its credibility, dependability, confirmability and transferability. Rigour is also dependent on an accurate reflection of the lived experiences and opinions of the participants, as they have described them. Krefling (1991:215) adds that because the nature and the purpose of quantitative and qualitative studies are so different, it would be pointless to attempt to apply the same criterion of worth to both kinds of study. Krefling (1991:215) cites Agar's (1986) view that an alternative vocabulary that includes words such as *trustworthiness* is needed to assess the credibility, dependability, confirmability and transferability of a qualitative study. Such a terminology would replace terms such as "reliability" and "validity" that are appropriate to quantitative research.

Krefling (1991:215) also cites Leininger (1985) who claims that the issue here is not whether the data is reliable or valid or not, but rather how terms such as reliability and validity are defined for qualitative studies. When the term "validity" is applied in a qualitative sense, it means that the researcher has obtained a useful degree of understanding about the *nature* of the phenomenon under investigation. By contrast, "validity" in quantitative research means the degree to which an instrument measures what it is designed or intended to measure. Krefling (1991:215) contends that although some principles are basic to all qualitative research, the inappropriate application of a flawed criterion for trustworthiness is as problematic as the application of inappropriate quantitative criteria would be if they were applied to qualitative studies.

Researchers need non-quantitative research models that are suited to qualitative research in order to ensure a high degree of rigour without sacrificing any of the relevance of qualitative research. Marshall and Rossman (1995:142) claim that all research needs criteria against which the trustworthiness of a particular study can be evaluated. Patton (2002:546) points out that an alternative vocabulary and concepts have to be devised in order to distinguish between trustworthiness in qualitative research. Patton also cites Lincoln and Guba’s (1986) four analogues to **qualitative** and **quantitative** criteria for trustworthiness and rigour (see table 4.5).

**Table 4.5 Lincoln and Guba’s analogues for assessing the trustworthiness and rigour of qualitative and quantitative studies respectively**

QUALITATIVE		QUANTITATIVE	
1	Credibility	1	Internal validity
2	Dependability	2	Reliability
3	Confirmability	3	Objectivity
4	Transferability	4	External validity

Source: Patton (2002:546)

Polit et al (2001:313) cite Lincoln and Guba’s four strategies or criteria for establishing the trustworthiness of qualitative research. These four criteria are credibility, dependability, confirmability and transferability. Each of these four criteria is discussed in some detail below.

**4.9.1 Credibility**

*Credibility* refers to the degree of confidence that one might have in the truthfulness of the data. Testing for credibility requires two procedures: firstly, a researcher must conduct an investigation in such a manner that the *believability* of the findings is enhanced, and, secondly, a researcher must take whatever steps are necessary to *demonstrate* credibility. Credibility can be achieved through prolonged and systematic engagement with the research problem and the data, and by means of meticulous observation, triangulation, external checks (which normally include peer debriefing and

member checks), persistent alertness to the possibility of finding disconfirming evidence in the data itself, and the personal credibility of the researcher (Polit et al 2001:312).

➤ **Prolonged engagement**

*Prolonged engagement* means that the researcher will allocate a sufficient amount of time for data collection so that he or she will be able to establish a relationship of trust and rapport with the participants and acquire an in-depth, coherent and nuanced understanding of the lived experiences of the participants (as described by them) (Polit et al (2001:313). In addition, Krefting (1991:217) adds that spending time with the participants will enable them to trust the researcher to such an extent that they may be more willing to divulge sensitive information than they might have been at the commencement of the study. Krefting (1991:218) states that a study's credibility could be compromised if a sufficient number of participants were to offer responses that they imagine a researcher might prefer – rather than merely truthful responses. The use of prolonged engagement can help a researcher to detect response sets in situations in which participants consistently agree or disagree with what is proposed in the questions. By making use of as many interviews and observation periods as possible, a researcher can identify such occurrences. Streubert Speziale and Carpenter (2007:49) point out that prolonged engagement is one of the best ways to establish credibility.

➤ **Persistent observation**

Persistent observation refers to the salience of the data that is gathered and recorded. The researcher's focus on some aspects of a conversation because it is relevant to the study is strategically important because it imbues a study with depth (Polit & Hungler 1999:428). In addition, Krefting (1991:218) elaborates on the issue of the persistent observation of a particular phenomenon in different circumstances. This requires a time-sampling strategy and the use of a flowchart to organise participant contacts and observations in order to establish whether or not the researcher is sampling all possible situations (including different social settings, the time of day, week or the season, and the interactions that prevail in different social groups). This strategy places a strong emphasis on the importance of the environment in which the data is collected. It is significant that Krefting (1991:218) maintains that although a close relationship between the researcher and the participants during prolonged engagement is critical, it could

also prejudice and undermine the truth-value of the study. This suggests that a researcher might become so involved with the participants that he or she may not be able to draw clear boundaries between his or her experiences and those of the participants.

The strategy of reflexivity is very useful for ensuring that this kind of extreme over-involvement does not occur. Krefting (1991:218) cites Aarmond (1982) who states that the qualitative approach is reflective in that the researcher as much a participant as an observer. It is therefore necessary for the researcher to analyse his or her intentions, procedures and behaviour as it occurs in the context of the research. Continuous reflection by the researcher on how his or her behaviour and experiences might influence data collection and analysis are therefore imperative. According to Lincoln and Guba (1985), as cited by Krefting (1991:218), this strategy can be achieved by making use of a field journal for audit purposes. This field journal must be kept up-to-date on a daily basis throughout the research process. The contents of this journal should include the researcher's daily schedule, descriptions of the logistics of the project, a methodological log, descriptions of whatever personal feelings, ideas and hypotheses are generated in the researcher by contact with the participants, as well as any questions, frustrations and problems at the researcher entertains with regard to the overall research process. Entries in the journal can make the researcher aware of his or her personal biases and preconceived assumptions, and will be invaluable to the researcher if he or she has to alter the methods of data collection or analysis to enhance credibility. Koch (1994:977) emphasises the necessity to keep a field journal for describing and interpreting one's own experience. Such a journal should provide ample material for critical self-reflection.

### ➤ **Triangulation**

Triangulation consists of applying multiple methods of data collection and analysis to enhance the quality and especially the credibility of any research study (Krefting 1991:25; Merriam 2002:5; Patton 2002:555; Polit & Beck 2004:431; Polit et al 2001:313). According to Krefting (1991:219), triangulation is based on the notion that the convergence of large amounts of data ensures that all the aspects of a phenomenon have been addressed. Polit and Beck (2004:431), Polit et al (2001:313) and Streubert Speziale and Carpenter (2007:381) cite Denzin's (1989) four types of triangulation

namely: data triangulation, investigator triangulation, theory triangulation and method triangulation (see table 4.6).

**Table 4.6 Denzin’s four types of triangulation**

<b>Types of triangulation</b>	<b>Application</b>
<b>1 Data triangulation</b>	<p>When it is carried out in a responsible manner, data triangulation adds to the rigour of a qualitative study (Streubert Speziale &amp; Carpenter 2007:383). According to Polit and Beck (2004:431), data triangulation involves the use of three multiple data sources for validating conclusions. These multiple data sources include:</p> <ul style="list-style-type: none"> <li>• Time triangulation. This involves a collection of data about the same phenomenon at different times in order to determine the congruence of a particular phenomenon over time.</li> <li>• Space triangulation. This involves the collection of data about a specific phenomenon at multiple sites in order to validate data by means of cross-consistency.</li> <li>• Person triangulation. This involves collecting data from individuals, groups and collectives that will validate data through multiple perspectives about the same phenomenon.</li> </ul>
<b>2 Investigator triangulation</b>	<p>According to Streubert Speziale and Carpenter (2007:387-388), investigator triangulation occurs when two or more research experts with diverse backgrounds play a prominent role in the context of the entire study. Their expertise must, however, be complementary. <i>This method of triangulation was not used in this study because it was not applicable.</i></p>
<b>3 Theory triangulation</b>	<p>This involves asking experts with different points of view to assess and interpret the same data (Patton 2002:560). Krefting (1991:219) points out that theory triangulation occurs when a number of concepts from different disciplines are included in the conceptual interpretation of the lived experiences of the respondents. According to Streubert Speziale and Carpenter (2007:389), more than one theory can be applied in the analysis of the same set of data. In a quantitative study, two theories are identified <i>a priori</i> to articulate rival hypotheses. Such an investigation may be used to test and compare such rival theories. The results may lead to the acceptance of one theory rather than another or to a merging of both in order to formulate a new and more comprehensive theory. In a qualitative study, more than one theoretical explanation may emerge from the data. The utility and power of these emergent theories are then investigated by reiterating them between data collection and analysis until a definite conclusion can be reached. The use of rival theories in the analysis of qualitative data enhances the likelihood that the researcher will obtain a complete or holistic understanding of the phenomenon as a whole. <i>These methods were not used in this study because the researcher was of the opinion that Parse’s (1998) Theory of Human Becoming would be sufficient and adequate to answer the research question</i></p>

Types of triangulation	Application
	<i>convincingly.</i>
<b>4 Method triangulation</b>	Method triangulation refers to the incorporation of two or more research methods in one investigation. This method can already be implemented during the design phase (“between method triangulation”) or during the collection process (“within method triangulation”). In design method triangulation, the qualitative and quantitative may be combined. A researcher may also decide to use two qualitative methods such as hermeneutics and grounded theory. This use of two unique methods to pursue one line of investigation may offer unique insight into a complex phenomenon that might have remained elusive and opaque if the researcher had used only one method (Streubert Speziale & Carpenter 2007:384). <i>In this study the researcher used only the hermeneutic method because it is congruent with Parse’s (1998) Theory of Human Becoming.</i>

Sources: Krefting (1991:219); Patton (2002:560); Polit and Beck (2004:431-433); Polit et al (2001:313) and Streubert Speziale and Carpenter (2007:381-389)

#### 4.9.2 External checks

External checks include peer debriefing and member checking. An explanation on these follows:

##### ➤ Peer debriefing

A session is held with objective peers who review the various aspects of the inquiry as a means of strengthening the trustworthiness of the data that was collected. (Polit & Beck 2004:432; Polit et al 2001:467) (see table 4.7).

##### ➤ Member checks

Member checking involves giving feedback about the researcher’s emergent findings and interpretations of the data to the participants (this will include information about the participants’ reactions). This process can be carried out during or after the data has been collected (Polit & Beck 2004:432; Polit et al 2001:314). In addition, Krefting (1991:219) notes that member checking ensures that the researcher has accurately translated the participants’ views and opinions into data. Sandelowski (1993:4) asserts that member checking enhances the rigour of qualitative work because it certifies the

validity of the process up to that point and judges whether a congruence exists between the way in which the data has (thus far) been processed and the points of view of the participants. Sandelowski (1993:5) further adds that when member checking is used, the researcher is obliged to accept that any correction of the data contents should be regarded as *only* a correction – and not some new twist in the narrative that has to be analysed for its meaning in relation to the other stories (see table 4.7).

➤ **Searching for disconfirming evidence**

Searching for disconfirming evidence means that the researcher systematically searches for data that could challenge or modify an emerging theory. This search for disconfirmation occurs through purpose sampling methods and is facilitated through processes such as prolonged engagement and peer debriefing (Polit & Beck 2004:433; Polit et al 2001:314) (see table 4.7).

➤ **Researcher credibility**

Patton (2002:566) states that because researchers are the instruments in qualitative studies, a qualitative report should include some information about the researcher, such as training, qualifications, experience and personal guiding philosophy. Researcher credibility is also predicated or entails details such as funding, permission for the research, prior knowledge about the research topic, any personal connections that a researcher might have with any of the participants, and any relevant programmes in which the researcher might be engaged. Patton (2002:566) emphasises how important is for the researcher to report to the consumers any personal or professional information that may have affected the data collection, analysis and interpretation (whether negatively or positively) (see table 4.7).

### **4.9.3 Dependability**

*Dependability* refers to the stability of the data over time and in various conditions (Polit & Beck (2004:434) and Polit et al 2001:315). Two techniques can be applied to assess dependability. They are stepwise replication and inquiry audit.

- **Stepwise replication** requires two teams, each of which reviews the data separately and conducts an essentially independent inquiry, so that their conclusions about the data can be compared to one another. For this technique to succeed, the two teams are obliged to communicate on a regular basis.
- **Inquiry audit** means an independent scrutiny of the data and supporting documents by a qualified and experienced external reviewer.

Streubert Speziale and Carpenter (2007:49) point out that both dependability and credibility had to be confirmed as the study is to be regarded as valid. Koch (1994:977) points out that one of the ways in which a study may be shown to be dependable is for its purpose to be audited. Koch (1994:977) refers to Sandelowski's (1986) opinion that a study and its findings can be audited by another qualified but independent researcher who has sufficient skill and expertise to follow the decision trail that the researcher followed in order to establish authenticity of the study (see table 4.7).

#### **4.9.4 Confirmability**

Streubert Speziale and Carpenter (2007:49) define *confirmability* as the extent to which a researcher has delineated and signposted an audit trail so that any independent researcher will be able to follow the same trail and either confirm or disconfirm the validity of all the internal procedures and the final conclusions. The construction of a usable audit trail entails recording all relevant activities and conclusions during the period of study so that an independent observer can retrace all the phases, activities and events as he/she performs an audit.

An audit trail should illustrate as clearly as possible all the decisions, actions, assumptions and thought processes that ultimately led to the conclusions. Confirmability means that the neutrality and objectivity of data should be able to be assessed by two or more independent and experienced individuals. These individuals should be able to compare their findings in such a way that they will be able to pronounce authoritatively on the accuracy, relevance and conclusions that the researcher drew from the data (Polit & Beck 2004:435; Polit et al 2001:315). This can only happen if all the data that has been collected lends itself to confirmability. As has been noted above, inquiry audits are used to establish data dependability and confirmability. In order to arrive at an

opinion about confirmability, independent experts have to examine the following six classes of records:

- Raw data such as field notes and interview transcripts.
- Data reduction and the products of analysis such as theoretical notes and documentation about working hypotheses.
- Process notes such as, for example, the methodological and observational notes that are made during member check sessions.
- Records that explain the researcher's intentions and description (such as personal notes and reflections about on intentions).
- The products of data processing and reconstruction such as, for example, the drafts of the final report.

Once the audit material has been collated and written up, an auditor will be able to proceed with audits for trustworthiness and the meanings that had been reconstructed from the raw data. Although this kind of auditing is an arduous, demanding and complex task, it is an incomparable tool for certifying that any independent and qualified observer can be *confident* about the validity of the data and the conclusions that were drawn from them (Polit & Beck 2004:435; Polit et al 2001:315) (see table 4.7).

#### **4.9.5 Transferability**

*Transferability* refers to the extent to which research findings can be replicated in similar settings or groups (Polit & Beck 2004:435-436). These authors also note Lincoln and Guba's (1985) insistence that it is a researcher's responsibility is to amass a sufficiently rich and thick collection of descriptive data in the research report for independent consumers to evaluate its applicability to other contexts. Table 4.7 shows how the researcher applied the various strategies of trustworthiness to this study.

**Table 4.7 Strategies for trustworthiness**

<p><b>1 Credibility</b></p>	<p><b>a Prolonged engagement:</b> The researcher had never before worked in any research site or settings such as the three juvenile correctional centres in which the study was conducted. She therefore encountered all the experiences and variables that emerged from the site as new experiences. Her first contact with the prospective participants took place in a group context and in the presence of a correctional official. During this encounter, the researcher introduced herself and explained the purpose of the study. She also explained that all participation was entirely voluntary and that each participant would have to give his informed and written consent (see Annexure B). These prospective participants were all given the opportunity to ask questions. The potential participants whom the research encountered during these meetings all showed considerable interest in the project, and the researcher was able to establish a good rapport with them. After those who had volunteered for participation had signed the informed consent forms, the researcher arranged for an appointment with each participant so that she could collect data. But because correctional centre regulations prevented the use of audio-taping (recording) equipment on any of these sites, the data had to be captured manually by a scribe who recorded all exchanges verbatim. At the conclusion of each of these sessions, the researcher and the scribe checked the data for accuracy with each individual participant. The researcher used the following data-collection methods:</p> <ol style="list-style-type: none"> <li>1 The main method of data collection and the researcher used was based on Parse's (1998:64) method of dialogical engagement. This kind of dialogical engagement cannot be described as "an interview". It is rather a discussion that takes place between the researcher and the participant in true presence. The researcher initiated each session by asking each participant to describe the meaning of his lived experiences against the background of the circumstances that caused them to become involved with drug-related crimes as well as their personal experiences of incarceration including their health, and their present aspirations and future goals. Each dialogical engagement lasted for approximately 30 to 45 minutes. This included the time that was necessary for checking the accuracy of the notes and the correctness of the researcher's understanding and interpretation of what each individual participant had said.</li> <li>2 The researcher also made arrangements for two focus group interview sessions with five participants in each interview session so that she could acquire a clear understanding of how the group felt about their existing rehabilitation programme and their aspirations and future goals upon their release from custody. In order to prevent any <b>extreme over-involvement</b> of the</li> </ol>
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researcher, she implemented a strategy of reflectivity in the form of a field journal or daily diary. She recorded all the events that were applicable to the study in this field journal for audit purposes. The journal contained, for example, information about appointments with all the significant officials who worked in the head office of the Department: Correctional Services, with those who worked in the juvenile correctional centres, and all other significant participants. Other important entries recorded details about logistics, methodologies, the researcher's feelings, ideas and hypotheses about the participants as well her own occasional problems, frustrations and questions.

- b Persistent observation:** During the process of data collection, the researcher focused on the participants' descriptions of the meaning of their lived experiences as narrated by them, as well as on the accuracy and comprehensiveness of the manual recording process. Other aspects of the physical environment such as where the data had been collected as well as the participants' forms of body language, their facial expressions and their emotional responses, were also all meticulously recorded.
- c Triangulation:** Data triangulation was used in this study to arrive at conclusions about the soundness and reliability of the data that was received and methods that were used.
- 1 Data triangulation:** The data triangulation process focused on times, spaces and people:
- Time: The data was collected at different times.
  - Space: The same kind of data was collected at three separate juvenile correctional centres in the Gauteng in the RSA.
  - People: At each juvenile correctional centre, the researcher collected data from staff members about the various policies, procedures, health regulations and programmes as well as any other currently available services such as the existing rehabilitation programmes.
- 2 Method triangulation:** A combination of data-collection methods was used to confirm the validity of the various methods that were used. The following methods were subjected to a process of method triangulation:
- Dialogical engagement: The researcher entered into dialogical engagement with each of the participants in true presence. She verified each participant's story after each discussion had ended. Two focus group interview sessions were held to elicit the participants' views about their existing rehabilitation programme with a view to making suggestions that could possibly enhance these programmes and clarified the goals of the participants as they prepare themselves for release from custody.
  - Data analysis was conducted according to Graneheim

	<p>and Lundman's (2004), qualitative content analysis and Parse's (1998:65-67; 2001:333) phenomenological-hermeneutic method.</p> <p><b>c Member checks:</b> The data that was collected during the first sessions of dialogical engagement between the researcher and the participants was checked for credibility after each discussion. Wherever necessary, meticulous corrections were made to the record so that the whole record was sufficiently reliable and accurate to prevent any new story from emerging.</p> <p><b>e Researcher credibility:</b> The research proposal for this study was approved by the Research and Ethics Committee of the University of South Africa (see Annexure A.2) . The Department: Correctional Services (see Annexure A.1) also granted official permission for the researcher to conduct her study at three juvenile correctional centres in the Gauteng province of the RSA. The researcher committed herself to observe the ethical codes that are applicable to all practising nurses in the nursing profession as well as her own ethical rules for conducting the research (the latter being based on the provisions of the Belmont Report) (see 1.11 and Table 1.3). The researcher also agreed to abide by all the rules and regulations of the Department: Correctional Services in a written and signed agreement between herself and the Department. The research questions had originally arisen out of discussions that were held in various drug forum meetings, of which the researcher was at that time a member. The researcher therefore had no personal connections with the Department: Correctional Services, any of its personnel or any of the participants prior to the commencement of the study.</p>
<p><b>2 Dependability</b></p>	<p>According to Streubert Speziale and Carpenter (2007:49), there can be no dependability without credibility. The researcher therefore made arrangements to assess the credibility of the study. This involved techniques such as prolonged engagement, persistent observation, triangulation, member checks and researcher credibility – all of which were applied to establish dependability. The researcher also implemented Graneheim and Lundman's (2004:105-109) method of qualitative content analysis and Parse's (1998:65-67; 2001:333) method of phenomenological-hermeneutic inquiry in her analysis of the data. The services of a qualified and experienced phenomenological researcher were engaged to conduct an independent inquiry and audit that confirmed dependability.</p>
<p><b>3 Confirmability</b></p>	<p>The methodology that the researcher used and the results that she obtained from the study have been described in great detail earlier in this text. The researcher implemented a strategy of reflectivity in order to prevent herself from succumbing to any kind of <b>extreme over-involvement</b> with the participants because this would have undermined the value and independence of the study. Ethical guidelines as well as bracketing (where appropriate) were applied in order to exclude any influences from the researcher's own background, opinions and interests.</p>

<b>4 Transferability</b>	Although the study provides a thick, rich and internally coherent description of the meaning of the participants' experiences, she cannot claim that the findings can be transferred to other research settings. Other scholars, however, may wish to conduct a similar study in different circumstances and with different participants. But the researcher makes no claim for the transferability of this study.
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#### **4.10 CONCLUSION**

This chapter discussed and presented the research design and methodology and also described the population, the sampling methods, the sample itself, the data-collection instruments, trustworthiness and the actual process of data collection and analysis.

Chapter 5 presents the data analysis that was conducted according to Graneheim and Lundman's (2004) qualitative analysis with supportive literature.

## CHAPTER 5

### FINDINGS OF THE RESEARCH

#### 5.1 INTRODUCTION

This chapter presents the findings of the study. It was noted in section 4.7 of chapter 4 that the researcher performed the data analysis in **two** phases. The first phase, which involved a qualitative content analysis according to the methods recommended by Graneheim and Lundman (2004:105-109) (see section 4.7.1), was performed on the data that had been collected during the individual dialogical engagements with the participants and during the focus group interviews. The rationale for this qualitative content analysis was that the researcher had not conducted an in-depth literature review *prior* to data collection. This meant that she had to review all the literature relevant to the topic at a later stage.

In the second phase, the researcher attempted to elucidate the meanings that the participants attached to their experience of **incarceration**. The researcher looked for these meanings in the data that she obtained from the individual dialogical-engagement sessions that she had conducted with the participants. During this second phase, the researcher analysed the data by using Parse's (1998, 2005) phenomenological-hermeneutic method (see section 4.7.2) because Parse's (1998) Theory of Human Becoming was the philosophical and theoretical foundations upon which the researcher based her project.

These findings and their application to Parse's (1998) Theory of Human Becoming are presented in chapter 6. It needs to be noted at this stage that the actual drug-related crimes that were committed by the participants – the crimes for which they had been convicted, sentenced and incarcerated, were deliberately excluded by the researcher so that every possible measure could be taken to preserve the confidentiality and identity of the participants. A discussion of the findings in terms of the two above-mentioned methods follows:

## **5.2 THE FINDINGS IN TERMS OF THE QUALITATIVE CONTENT ANALYSIS RECOMMENDED BY GRANEHEIM AND LUNDMAN (2004:105-109)**

The steps that the researcher followed when pursuing the qualitative content analysis of the data obtained from the individual dialogical-engagement sessions and the focus group sessions were those that were recommended by Graneheim and Lundman (2004:105-109). The researcher embarked upon this process by thoughtfully and carefully reading through the narratives that she had obtained from the dialogical engagements as well as the data obtained from the focus group sessions several times in order to obtain some general sense of the whole project. After she had done this, the researcher extracted and categorised the texts from each of these sets of data before bringing them together into one coherent text which represented the unit of analysis. After this phase of the procedure had been completed, the researcher condensed the texts and divided them into units of meaning. These condensed meaning units were then further abstracted and each unit of meaning was assigned a unique code. Then the researcher compared all these codes in terms of their differences and similarities, and so placed them into thematic categories and sub-categories that represented all the data obtained from the dialogical engagements and the focus group sessions. In what follows, the researcher first discusses her findings from the individual dialogical engagements with the participants in terms of the supportive literature and then discusses the findings that she obtained from the focus groups in terms of what the literature on these topics revealed.

### **5.2.1 Findings from the individual dialogical engagements with the participants in the light of the supportive literature**

There are **three** themes that emerged from the individual dialogical engagements with the participants. These are:

- Adverse childhood experiences
- Erosive factors during incarceration
- Positive aspects of incarceration

Each of the above-mentioned themes was divided into the categories and sub-categories shown in table 5.1, and each of them is discussed in the context of what has emerged from the literature.



**Table 5.1 Themes, categories and sub-categories**

<b>THEMES</b>	<b>CATEGORIES</b>	<b>SUB-CATEGORIES</b>
5.1.1 Adverse childhood experiences	5.1.1.1 Deprived environment	<ul style="list-style-type: none"> <li>• Family structure</li> <li>• Disadvantaged community</li> <li>• Incomplete schooling</li> </ul>
	5.1.1.2 Trajectory into the juvenile justice system	<ul style="list-style-type: none"> <li>• Peer influences</li> <li>• Living on the streets</li> <li>• Drug use or abuse</li> <li>• Types of drugs used or abused and their effects on the individual</li> </ul>
5.1.2 Erosive factors during incarceration	5.1.2.1 The pains of imprisonment	<ul style="list-style-type: none"> <li>• Incarceration</li> <li>• Loss of liberty and autonomy, and victimisation</li> <li>• Loneliness, missing of the family and family visits</li> <li>• Suffering</li> <li>• Religion</li> </ul>
	5.1.2.2 Mental health	<ul style="list-style-type: none"> <li>• Emotional and psychological disorders</li> </ul>
5.1.3 Positive aspects of incarceration	5.1.3.1 Cooperation with the rehabilitation programme	
	5.1.3.2 Aspirations and future goals	

### 5.3 THEME 1: ADVERSE CHILDHOOD EXPERIENCES

Adverse childhood experiences can be challenging for any child, and they can have devastating consequences for a child's normal development and socialisation. This study found that most of the participants suffered from painful childhood experiences. This happened so often that it became necessary to include this theme because it emerged so frequently in the data. This theme was further sub-divided into two subsidiary categories, namely: 5.3.1: Deprived environment, and 5.3.2: Trajectory into the justice system.

#### 5.3.1 Deprived environment

The majority of the participants came from deprived and disadvantaged environments. The pain that they experienced in these environments was caused either by events, behaviour and attitudes in their families or in their communities during their childhood years. This theme was so pervasive in the lives of the participants that the researcher reached the conclusion that they reinforced their problem behaviour and ultimately influenced them to engage in criminal activities. The researcher therefore divided this category into the following three sub-categories: *family structure*, *disadvantaged community* and *incomplete schooling*. Each of these sub-categories is discussed below.

##### ➤ **Family structure**

The study identified the fact that the majority of the participants in the study had not enjoyed a stable or complete family structure during their childhood years because they were cared for by a single parent, by members of their extended family, or by a single parent in conjunction with a step parent. These findings are supported by the following responses that the researcher received from the participants:

- *I grew up with my mother and my step father and I didn't know my real father.*
- *I lived with my mother and my two brothers because my dad left us when I was very small. It was very hard to grow up without a real dad.*
- *My grandmother looked after me because my mother got married again when I was very small and ... I don't have a father.*

- *I stayed with my mother because my father lived at my grandmother's home. My mother passed away when I was 15 years old and then I went to live with my father and my grandmother. My father passes away when I was 16 years and then I lived with my grandmother.*
- *My father died when I was very young and my mother cared for me.*
- *I lived with my cousin because my mother and my father died when I was still very young. Later my cousin left me and I stayed with my brother.*
- *I lived with my aunt and my mother sometimes came to visit me. My mother told me that she didn't know where my father was but another person told me that my father was in prison. My aunt died and I had to live with my mother.*
- *I have a father and a mother but they don't live together but my mother cared for me and my brothers and sister.*
- *I had to stay with my grandmother because my mother and father moved away.*
- *My father died when I was 13 years old and my father looked after me. My father got married again and my stepmother treated me very badly ...*

### **Supportive literature**

Schmallegger and Bartollas (2008:48) state that the family can be regarded as the primary agent for the socialisation of the child. Since the family is the first social group that a child encounters, it serves as the group with which most children continue to have their most enduring relationships. It is one of the functions of the family to give a child his or her principle identity and name, and to teach social roles, moral standards, society's laws and to exercise some form of discipline. Families therefore either provide for or neglect a child's emotional, intellectual and social needs. The neglect of such basic needs can later exert a profoundly negative effect on the socialisation process. Schmallegger and Bartollas (2008:254) maintain that divorced and single-parent families, so-called 'blended families' (one parent in combination with a stepmother or stepfather) and out-of-wed-lock births cause many of the problems that adolescents had to face today.

Paton, Crouch and Camic (2009:50) found that parental deprivation (which manifest as the literal absence of parents, as single-parent households, or as households without any father figure) profoundly affects the later development of a child.

Demuth and Brown (2004:59) point out that contemporary family structures are extremely fluid and varied. This can be ascribed to changes in the zeitgeist (which make novel family configurations more acceptable), to high divorce rates and to the proliferation of complex stepfamilies, and the practices of non-marital childbearing and co-habitation. Demuth and Brown (2004:59) examined the relationship between family structures and adolescent delinquency and paid special attention to the family processes that mediate what might be called a typical family structure-delinquency relationship. Demuth and Brown (2004:77-79) found that mean levels of delinquency are highest among adolescents who have lived in *single father* families and are lowest among adolescents from families with two biological parents who are also married. Those adolescents in single mother and step-family situations fall in the middle. Parental absence is not a statistically significant predictor of adolescent delinquent behaviour after one has taken differences in child and parent characteristics and family processes across multiple family forms, into account.

Hoffmann (2006:867) states that a number of models have been proposed in order to explain the relationship between family structure and behavioural problems among adolescents, including several that take parent-child relationships, family income, family stress and residential mobility into account. But no studies have explored whether the different types of communities within which families live, affect the association between family structure and adolescent problem behaviour. Hoffmann (2006:867-868) used nationally representative data (N=10286) in order to examine the association among community characteristics, family structure and adolescent problem behaviours. The results of the study (Hoffmann 2006:877) consistently confirmed the hypothesis that community indicators of social disorganisation and family structure *independently* predicted problem behaviour in adolescents. The results of Hoffmann's study also confirmed that adolescents who come from homes with a recently divorced mother, or a mother and a stepfather, or with single-parent families (either mother or father), were more prone to problem behaviour *regardless of the community context*. Hoffman also found that youths who reside in communities where a high degree of poverty prevails and in which there is a high proportion of female-headed households and unemployed males, are more likely to present with problem behaviours *irrespective of their family structure*.

While the DCS (Department: Correctional Services 2005:63) regard the family unit as the building block of any healthy and prosperous community and nation, the RSA's troubled political, social and economic history have forced many families in this country to subsist on the very edge of survival. Because of such circumstances, such families are far more likely to become dysfunctional and to have children who grow up without a mother or even with no parents at all. Furthermore, factors such as poverty, the migrant labour system, outdated customs and traditions, the effects of HIV/AIDS and the changing roles of men and women, result in hunger and hardship for children as well in challenges to the traditional socialisation processes. A sober analysis of the composition of the RSA's offender population highlighted the fact that a vast majority of its offenders come from communities and families who are subject to poverty, hunger, unemployment, the absence of authority figures and capable carers, a distorted value system and general hardship. In other words, dysfunctional families provide fertile ground for acts of criminality among the young people who grow up in them (Department: Correctional Services 2005:636).

Alltucker, Bullis, Close and Yovanoff (2006:488) found that adjudicated youth who were previously in foster care, were four times more likely to delinquent behaviour compared with youth with no foster care experience. Furthermore, youth with a family member convicted of a felony were nearly twice more likely to be subjected to early delinquent behaviour than those with no family felony.

Kumpfer and Alvarado (2003:458); Booyens (2003:26) and Chailken (2007:132) state that risk factors such as family conflict, lack of parent child bonding, disorganisation and ineffective parenting increases the probability of many types of adolescent problems. According to Kethineni, Blimbling, Bozarth and Gains (2004:698), family stress, family structure and conflicts are often associated with violence in youth.

➤ **Disadvantaged community**

Eight of the participants revealed that they resided in a disadvantaged community. This in itself must have had an adverse effect on their upbringing because they were personally affected by a degree of poverty that not only denied them the most basic benefits such as proper nutrition, adequate clothing and housing, but also adversely

affected the development of any positive self-esteem. The following responses bear witness of this statement:

- *We were very poor, but my mother had a job. But [we did not have] enough money for everything. We were struggling.*
- *My grandmother was poor and she didn't have enough money to buy things for me.*
- *We were always very poor.*
- *I stayed in a "squatter camp" with my cousin and everybody there was very poor. My cousin paid for the rent and food. It was very cold in the winter and I didn't have enough clothes to wear. Later my cousin left me and I went to stay with my brother. We were struggling so much and it made me very unhappy because we were so poor.*
- *I stayed with my aunt in a very poor township. It was very bad. My aunt had to work very hard to get very little money.*
- *We lived in a township and my father didn't have enough money for us.*
- *I lived with my parents ... We are seven children and we are very poor. There was no money for food and clothes and other people helped us.*
- *I'm from a very poor family. I have three brothers and two sisters. My father didn't have a job and my mother is a domestic worker but does not get enough money to support the whole family.*

### **Supportive literature**

Hay, Fortson, Hollist, Alzheimer and Schaible (2007:594) state that the relationship between poverty and the percentage of juveniles who become involved in delinquency has been a central topic of concern in the study of adolescent development. Even so, firm conclusions about this relationship remain elusive. These authors compared two influential reviews that proved exactly the opposite hypotheses. Firstly, they refer to a study conducted by Tittle and his colleagues (1978) who insisted that poverty and individual-level delinquency are not (and most probably never will be) significantly related. But Hay et al (2007:594) also refer to Braithwaite (1981), who concluded that correlations between poverty and criminality certainly do exist. Since these two contradictory studies were completed, more recent work on the part of other researchers indicates an ongoing confusion in this regard.

According to Hay et al (2007:594). one of the most important limitations of most previous research into these problems has been the standard procedure of focusing exclusively on a particular family's level of poverty while paying very little attention to the level of poverty that exists in that family's community as a whole. Hay et al (2007:605) drew on the work of poverty-oriented theorists such as Cohen (1955), Shaw and McKay (1942), Wilson (1987) and Sampson and Wilson (1995) when considering their hypothesis that "family poverty increases delinquency most notably when families live in communities that are themselves high in poverty" (Hay et al 2007:605). The primary conclusions of these researchers (Hay et al 2007:605) were that:

- The effects of poverty on delinquency were partly dependent upon the level of poverty in the surrounding community.
- A measure of overall family poverty in combination with income, education, unemployment and support from welfare, exerted only a slight effect on rates of juvenile delinquency. But in cases where these factors are accompanied by high levels of community poverty, increases in juvenile delinquency became greater as levels of community poverty increased (Hay et al 2007:605).

In their research, Paton et al (2009:50), Vaughn, Wallace, Davis, Fernandes and Howard (2007:313), Anderson and Stavrou (2001:71) suggest that poverty typically of a disadvantaged community could be a factor that contributes to the trajectory of young people into criminal activity and subsequent incarceration.

According to Lever, Sander, Lombardo, Randall, Axelrod, Rubenstein and Weist (2001:513), adolescents in general are a high-risk group however, adolescents residing in the inner-city disadvantaged communities are especially vulnerable to experiences such as life stress, poverty and exposure to violence. These stressors can negatively affect healthy development and are usually associated with emotional and behavioural problems and psychopathology. Furthermore, youth living in these communities show elevated levels of drug dealing, drug abuse, delinquency and serious health problems.

Patchin, Huebner, McCluskey, Varano and Bynum (2006:307), in their study, found that juveniles who had been exposed to violence within disadvantaged communities are more likely to be involved in assaultive behaviour and weapon carrying.

Kingston, Huizinga and Elliot (2009:73) found in their study that higher rates of property offences could be a response to a hopeless situation experienced by young people in disadvantaged communities as these youth believe that they will never have opportunities to get ahead.

Zhang, Katsiyannis, Barrett and Wilson (2007:252) state that truant youth who break the law from an early age tend to come from disadvantaged communities and are more likely to become involved with the juvenile justice system.

### ➤ **Incomplete schooling**

According to section 29 (1) of the South African Constitution Act (Act 108 of 1996) (Republic of South Africa 1996:1257), everyone has the right to receive education. Children who have suffered as a result of broken homes and extreme poverty are far more likely to lose their motivation for participating in their school programmes, and may consequently more readily resort to truancy and experience academic failure. Such circumstances may ultimately cause a child to become despondent so that he/she tries to find other ways, such as drug use/abuse and criminal activities, of satisfying their basic human needs. As has already been mentioned under the headings of “deprived environment” and “disadvantaged communities” above, the majority of the participants in this study had no experience of any stable family structure and a number of them had suffered from the ills of poverty during their childhoods. As may be deduced from the responses below, some of the participants practised truancy from their schools, and *all* of the participants in the study had dropped prematurely out of school. This is confirmed by the following representative statements from the participants:

- *I was always very unhappy at school and one day I just got it into my head to run away from home to live in the streets ... and I didn't go back to school.*
- *I went to school up to grade 9 and then I left school. My mother chased me out of the house because of my bad behaviour and drugs.*
- *My grandmother couldn't take care of me ... When I came home late she talked [to me] but there was no discipline. When I was 14 years old, I ran away from home and didn't go back to school.*
- *I was 15 years' old when I left school.*

- *I didn't finish school because I was too unhappy. When I was 16 years old, I left school.*
- *I was very happy at primary school. But then, once I was at high school, I started smoking cigarettes with my friends and later we mixed the cigarettes with dagga. We always stayed away from school, and I left school in grade 8.*
- *When I was in grade 10, I started smoking dagga and I left school.*
- *I failed grade 8 and didn't go back to school.*
- *When I was in grade 9, I started smoking dagga, and in grade 11 I left school.*
- *I didn't like school because the teacher "picked" on me. I passed grade 10 and decided not to go back to school.*
- *My friends pressurised me to smoke dagga when I was in grade 8. They expelled me from school because of my bad behaviour and dagga smoking and I didn't go back to school again.*
- *I stayed away from school many times because I smoked dagga. I didn't like school and left school in grade 10.*
- *I left school in grade 8.*
- *I used to stay away from school a lot because I smoked dagga. I left school in grade 10 ... I had problems to learn because of dagga smoking.*
- *When I was 15, I ran away from home. I used to stay away from school and left school when I was in grade 10.*

### **Supportive literature**

Zhang, Katsiyannis, Barrett and Wilson (2007:252) found that truant youth who break the law from an early age tend to come from more disadvantaged communities and are more likely to become involved with the juvenile justice system.

Mays and Winfree (2006:351) cites the observations of Lawrence (1998) who states that many forms of delinquency can be ascribed to academic failure and school-based problems. The difficulties that troubled youth experience at school had been linked to two theoretical causes. These are firstly, Cohen's (1955) ideas about reaction formation, and secondly, Hirschi's (1969) bonding theory. If one understands these problems in the

context of Cohen's' reaction formation ideas, much disruptive and delinquent behaviour results directly from the stresses and strains that appear among youths who are unable to shine academically or meet basic academic performance standards. While the reasons for this arsenal being debated, researchers have firmly established the positive connection between dropping out of school and delinquency. Feelings of frustration, humiliation, failure and low self-esteem apparently cause these frustrated youths to indulge in delinquent behaviour. Hirschi's (1969) bonding theory posits that delinquency is highest among youth who exhibit weak bonds or affective attachments to school and low commitments to education on the whole. It is however not clear whether those youth who engage in delinquency do so because of their weak bonds with their schools and the values they represents or whether they simply have less interest in and patience with attempting to actualise school-related measures of success. Despite the lack of conclusive evidence, it appears that Cohen and Hirschi's hypotheses need to be seriously considered. It is therefore reasonable to conclude that there must be some degree of disjuncture between the schools and delinquent youth that precipitates the deeper involvement of troubled young people into the delinquency cycle (Mays & Winfree 2006:531).

Schmallegger and Bartollas (2008:301) refer to their research conducted in Minnesota which provides a description of the kind of student who is most likely to become a drop-out. Apparently such a student is one who:

- Is unable to function properly within the traditional class setting.
- Is generally recognised as an underachiever.
- Fails to establish goals with regard to a future occupation.
- Has a record of tardiness and absenteeism.
- Lacks motivation, drive and direction.
- Comes from a stressful family background that has already detrimentally affected the student concerned.
- Is hostile towards adults and authority figures in general.
- Is not involved in school activities.
- Has experienced difficulties in complications with community agencies and the law.

- Suffers from serious economic deprivation that threatens his/her ability to complete schooling.

Drapela (2006:316) and Christle, Jolivette and Nelson (2007:325) state that dropping out of school results in a long-term process of disengagement from school culminating in social and economic consequences for the students. They are also subjected to the possibility of unemployment, earning less than those who have graduated, relying on welfare assistance and are more likely to be involved in the juvenile justice system.

Truant youth, as stated by Dembo and Gullledge (2009:437) are at great risk of continuing their deviant behaviour at school, experiencing psycho-social problems and entering the juvenile justice system. Apart from having problems at school, truant youth also frequently experience troubled family situations, failing grades and drug abuse. Sprott, Jenkins and Doob (2005) found that a strong school bond serves as protection for children who are at risk of delinquency.

According to Maree (2003:26), the poorer the child's school achievements, the more the child would be at risk to behavioural problems and truancy and consequently increases the risk of becoming involved in criminal activity.

### **5.3.2 Trajectory into the juvenile justice system**

The sub-categories that the researcher identified under this category were: *Peer influences, living on the streets, Drug use/abuse, Types of drugs used/abused and their effects on the individual*. A discussion of each of these sub-categories together with supportive literature follows below.

#### **➤ Peer influences**

Children and adolescents responds to peer group influences more readily than adults as these relationships play a crucial role in identity formation. Their desire for acceptance and approval from their peers makes them more susceptible to peer influences as they adjust their behaviour as well as their attitudes to conform to those of their contemporaries (Burke 2008:125).

Peer influences appeared to have played a major role in the development of the delinquent behaviour of the participants, as can readily be seen the following representative responses:

- *I was under the influence of bad friends on the streets and we started doing crime to get money for drugs.*
- *My mother chased me out of the house and I went to stay at a friend's house. I stayed there for three months and then I was arrested with my friend.*
- *The dagga didn't make me feel so happy anymore and I started using heroin with my friends.*
- *... I started smoking cigarettes and dagga with my friends.*
- *I became involved with bad company and we thought of negative things ... I got involved with others in a gang and they taught me to do serious crime and to use drugs.*
- *... Then my friends and I mixed cigarettes with dagga. We started robbing people in the streets to get money for food and drugs ... More and more I got involved with bad friends*
- *I smoked dagga because my friends told me that it will make me feel happy.*
- *When I was in grade 8 they chased me out of school because they said I'm a gangster. I went to another school [where] I smoked dagga with my friends. We used drugs like cocaine and alcohol, and we used to rob people to get money for drugs.*
- *When I was in grade 10, I used to smoke dagga with my "chommies" (friends). With my friends we did many things, like stealing. I found new friends and we planned to do crime to get money for drugs.*
- *I used to have friends who involved me in crime at night ... But, you know, my parents always told me that the friends are not good for me as they had a bad influence on me. I didn't listen to my parents and kept on going around with my friends.*
- *I was pressurised by my friends to smoke dagga when I was in grade 8. My friends told me the dagga will make me feel good. My friends and I used cocaine all weekend ... We planned to do organised crime to get money for drugs.*
- *When I was 15 years old, my friends gave me dagga to smoke ... Most of the time I didn't go home because I stayed with my friends and the street ... I did serious crime with my friends.*

- *Everything went wrong when I started going around with older friends who were smoking dagga ... My friend told me to try mandrax with dagga and then I did.*
- *I smoked dagga for many years and got involved with the wrong friends all the time and the crimes got bigger and bigger all the time.*
- *When I was 15 years old, I ran away from home to join my friends who lived in the streets ... My friends all smoked dagga and they sniffed glue and they gave me some too.*

## **Supportive literature**

Sullivan (2006:302) conducted a study with the main objective of exploring emotional and behavioural difficulties and delinquency in a broad population in the context of other potentially important risk and protective factors across childhood and adolescence. The results of the study (Sullivan 2006:302) firstly indicated that childhood emotional and behavioural problems had a significant effect on delinquency during *early* adolescence. Secondly, Sullivan (2006:303) found that the protective and stabilising effects of the family during early adolescence indicated that the home environment remained salient in attenuating delinquent behaviour at this stage of development.

This finding, according to Sullivan (2006:303), supports the belief of treatment researchers in the importance of the family in treatment efforts that are designed for multi-problem youths. The assessment of youths with regard to their early emotional and behavioural problems, together with family-centred approaches to delinquency prevention, also supports these findings. These findings further suggest that both individuals and their social environments are contributory factors that foster deviant behaviour in the youth. Sullivan (2006:303) further emphasises that it is essential for the families of high-risk youths to understand the difficulties that their children face and the potential results of such difficulties in a young person's life. While it is vitally important for dysfunctional families not to be singled out or stigmatised, it is also necessary for them to be educated to recognise and respond to the emergence of behavioural problems in their children. Sullivan (2006:304) also indicates that although the two previous points are important, it needs to be borne in mind that *peer influence* is the most powerful correlate of delinquent behaviour. But the assessment of difficulties in childhood becomes important when a youth reaches adolescence and when the

behaviour of his or her peers must also be taken into consideration. Sullivan (2006:304-305) furthermore emphasises that the observed strength of peer influence suggests that young people who are admitted to the juvenile justice system and to treatment settings during their early adolescence, should be questioned as much about their friends' behaviour as about their own behaviour and the burden of family and community difficulties out of which they have emerged. Sullivan (2006:305) also asserts that more time should be devoted to *peer relationships* – as opposed to family risks and advantages. While an accurate assessment of peer influences is important to understand behaviour that occurs during adolescence, it does not increase prospective prevention. It is imperative to understand emotional and behavioural problems and the family environment when attempting to develop strategies for addressing the needs of at-risk youth. It is also essential that influences outside of the home environment should be checked and accounted for (Sullivan 2006:305).

Epstein (2002:4), states that the “desire to be accepted by their peers is perhaps the strongest motivating force during adolescence.”

INFOCUS (2009:1) writes that since adolescents with learning differences or disabilities are often rejected because of their age-inappropriate behaviour, they are more likely to form associations and bonds with other rejected and/or delinquent peers. Some researchers believe that adolescent girls frequently enter into sexual relationships when what they are really looking for is acceptance, approval and love.

According to Bourne and Gale (1998:1), Maree (2003:66) and Burke (2008:214), negative peer influence can motivate an adolescent to make choices and engage in behaviour that he/she would otherwise reject if respect for his/her family values were more deeply imbedded. According to Bourne and Gale (1998:1) Burke (2008:214) and Ruiz, Strain and Langrod (2007:414), some adolescents will rather accept the risks associated with being grounded, losing their parents' trust and serving time in jail just to try and fit in with their peers or feel that they have a group of friends with whom they can identify. Once adolescents had been influenced in this way, they may continue to encounter problems with the law, substance abuse, their schools, other authorities and may easily slide into involvement with gangs.

According to Rebellon (2006:387), criminal peers increase an individual's criminal propensity in that it provides behaviour models and thereby encouraging deviant behaviour. In his research, Rebellon (2006:403) found firstly, that delinquency in the case of males is positively related to time socialising and thus, it would appear that this relationship reflects the social attractiveness of the delinquent rather than the delinquent's desire for an active social life. Secondly, the results for males and females indicate that delinquency is a partial function of the importance that adolescents attach to socialising. In combination, these findings are consistent with the idea that a delinquent attracts the attention of peers, that audience members take note of this and that they therefore increase their delinquency in proportion to their own liking for peer attention.

According to De Kemp, Scholte, Overbeek and Engels (2006:490), delinquent behaviour is triggered by observation with delinquent peers. In addition, De Kemp et al (2006:504) point out that during early association with delinquent peers is assumed to be one of the main risk factors for prolonged criminal activity.

Demuth (2004: 384) notes that the school provides resources to encourage social and cognitive development that is vital to succeed in future endeavours. Where there is a healthy interaction with peers at school, there is the possibility of successful social and cognitive development of the child. Failure to interact effectively with peers at school, results in negative outcomes.

In a study by Hartwell (2000:222), it was found that while it is possible for family, peers and school contacts to compensate for deprivation and to mediate the beneficial effects of the larger environment and community, the participants revealed that home, school and friends reinforced their delinquent activities.

### ➤ **Living on the streets**

Nine out of the fifteen respondents who participated in the study were living on the streets where they had to struggle to survive when they ran into trouble with the law. Apart from having to beg for money to buy food, they also serviced their drug abuse habits by robbing people in order to get enough money to buy whatever drugs they were accustomed to. At this stage, they were frequently subjected to victimisation, the

ravages of inclement weather conditions and a prevailing fear of being arrested by the police.

- *One day I just got it into my head to run away from home because I was never happy there. I went to live in the streets and sniffed glue with other street children. It is difficult to live in the streets ... You have to beg for money to buy drugs and to get food. You have to move around to other streets all the time because it is easy to be arrested if you stay in the same place.*
- *I ran away from home to live in the streets with my friends ... It is bad to live in the streets because you have to struggle to eat and to buy drugs ... You sleep without blankets. There was also lots of fighting in the streets.*
- *I stayed with my friends on the streets and we used drugs and we used to rob people to get money.*
- *When I was 15, I ran away from home to live in the streets with my friends.*
- *I became involved in bad company and went to live in the streets.*
- *Since I left school I stayed in the streets.*
- *While living in the streets, me and my friends used cocaine and alcohol.*
- *I lived in the streets and my mother told me to come home, but I didn't because I didn't feel right to go home.*
- *I kept on going around with my friends and living on the streets.*

### **Supportive literature**

The research of Kelly and Caputo (2007:729) established that street/homeless youth are not a homogenous population but include a complex mix of young people. Some of these youth have run away to the streets, some have been thrown out by their parents or their guardians, others have run away from the child protection system, and some find themselves in a homeless situation because of a combination of unemployment, under-employment or a lack of affordable housing or accommodation. Kelly and Caputo (2007:731) refer to Kufeldt and Burrows's (1994) description of how young people who live in the streets face a variety of challenges with regard to their physical and emotional well being. All homeless youth are compelled to hustle and scavenge in order to survive, to worry about where they will sleep and where their next meal will come from. They are often exposed to problems of drug and alcohol abuse, disease and conflict with the law. In addition, they are at high risk of falling prey to violent crime, of being abused

themselves, and of victimising others through activities such as theft, assault and drug dealing.

➤ **Drug use/abuse**

The determinants of drug use can be broadly grouped in categories that are associated with the environment, such as socio-cultural factors and factors that are unique to an individual (such as genetic, neurobiological and psychological constitution). These divisions are, however artificial because no single factor can ultimately account for drug use because it occurs as a result of the complex interactions of social, cultural, biological and psychological factors that determine the manner and frequency of drug user (Ruiz, Strain & Langrod 2007:3).

All of the participants in this study were involved in drug use/abuse, and this undoubtedly contributed to their being arrested for drug-related crime, as may be seen from the following responses of the participants:

- *I started sniffing glue and smoking dagga and mandrax and later used crack cocaine.*
- *I smoked dagga and mandrax.*
- *I used to see older people smoking dagga. I used to pick up [their dagga] "stompies" (butts) and smoked it. I needed something stronger and I started using heroin.*
- *When I was 12 years old, I started smoking cigarettes and dagga ... When I was 15 years old, I drank alcohol and used heroin.*
- *I became involved in very bad company and we smoked dagga and crack cocaine ... We used heavy drugs like cocaine.*
- *My friends and I mixed cigarettes with dagga and smoked it. All the time the dagga did not satisfy me, and I started using crack cocaine.*
- *I started smoking dagga because my friends told me it will make me happy.*
- *I first smoke dagga and then other drugs ... [like] pills and alcohol. I don't know the name of the pills.*
- *When I was in grade 10, I smoked dagga with my "chommies" (friends) ... I decided to use crack cocaine ... I used it a lot.*
- *Already when I was 15, I smoked dagga ... heavy.*

- *My friends pressurised me to smoke dagga ... After I left school, I drank alcohol and smoked dagga and also smoked dagga with mandrax.*
- *I started going around with older friends who were smoking dagga. I smoked dagga but it didn't do anything bad to me. My friends told me to try mandrax with the dagga and then I did ... But I couldn't stop smoking it then.*
- *I smoked dagga for many years.*
- *My friends all smoked dagga and sniffed glue and they gave me some too.*

## **Supportive literature**

Ruiz et al (2007:414) state that the onset and early stages of substance abuse are considered to have their roots in adolescence. This stage of life is characterised by dramatic changes such as the need to adjust to wholly unfamiliar changes, stresses and anxieties. It is also characterised by an increased vulnerability to peer pressure. During adolescence an individual is required to consolidate a new identity and adopt new roles. It is also during this period that adolescents practise adult roles and behaviours and make the transition from pretending to play something to actually doing it. During the period of pre-adolescence, individuals begin to experiment with a whole range of new behaviours such as cigarette smoking, alcohol consumption and the use of chemical substances that, for many adolescents, marks the transition from childhood and adolescence into adulthood. Adolescence is also characterised by an increasing disidentification with parents and a greater reliance on peers for direction. Conformity to the rules and pressures of peer groups reaches its peak during early adolescence and then gradually begins to decline. Since acceptance by peers is critically important to an adolescent's emotional and psychological development, peer rejection can be completely devastating to young people. This is consistent with the views of Bourne and Gale (1998:2), Burke (2008:214), De Kemp et al (2006:490) and Maree (2003:66). In addition, Ruiz et al (2006:414) and Cowles and Lanphierd (2006:254) state that substance use and abuse among adolescents usually begins with experimentation. Such experimentation includes the smoking of cigarettes and the consumption of alcohol. Among inner-city populations, this is combined with or followed by experimentation with marijuana and other illicit drugs such as cocaine and crack. The risk of anyone resorting to illicit drugs appears to be low without the prior use of marijuana, and this is why marijuana is known as the *gateway* drug. After initiation into a gateway drug such as marijuana, the possibility of using other illicit drugs such as

opiates and hallucinogens becomes less problematic because people have already identified themselves with an illicit drug culture (Ruiz et al 2006:415; Cowles & Lanphierd 2006:254).

According to Dembo, Wareham and Schmeidler (2007:681) and Lennings, Kelly and Nelson (2006:429), there is a strong positive association between the use/abuse of drugs and delinquency. One may deduce from this that each of these behaviours exacerbates the risk of expressing the other. Involvement with substance use/abuse also increases the likelihood that recurrent and serious conflicts with the juvenile justice system will appear among such populations. Higher levels of involvement with drug use, an escalation in the rate of offences, the severity of the offences that are committed, and the duration of this kind of antisocial behaviour, are also more likely to occur. In the findings of a study by Dembo et al (2007:693), it was revealed that youths who self-reported greater involvement in juvenile crime also reported an increase in drug use over time. The researchers found that, in each follow-up period which they examined, the rates of juvenile delinquency correlated significantly with an increased use of alcohol and marijuana during the periods that were investigated. It appears that juvenile delinquency function to increase simultaneous rates of substance abuse and that substance abuse is simultaneously exacerbated by delinquent behaviour (Dembo et al 2007:693).

Prinz and Kerns (2003:273) examined how a sample of incarcerated young offenders had been introduced to substance abuse. The findings of the study indicted that youth-reported initiation of substance use during childhood occurs to a substantial degree among youth who have become delinquent offenders in their adolescent years. Prinz and Kerns (2003:273) found that the majority of males and females in the sample had used at least one substance (excluding cigarettes) such as alcohol, marijuana or inhalants by the age of thirteen. Prinz and Kerns (2003:274) also found that reports of very early initiation into alcohol use at or before ten years of age, was associated with subsequent reported levels of hallucinogens and crack/cocaine use. Reports of very early cigarette smoking were also associated with subsequent levels of inhalant abuse. The reported early use of marijuana was associated with subsequent reported levels of inhalants and hallucinogens. When youths reported very early initiation into alcohol, cigarettes or marijuana, their subsequent reported levels of inhalant usage, hallucinogens and crack/cocaine were elevated.

Cowles and Lanphierd (2006:452-457) have categorised some of the central themes that promote substance abuse among juveniles. They divided these central themes into the following four categories, namely, genetics and personality; personality and self-medication; the gateway hypothesis, and environmental factors. Each of these categories will now be discussed briefly below:

- **Genetics and personality:** Cowels and Lanphierd (2006:452) note the likelihood that there is some indirect genetic influence that shapes personality features in such a way that some individuals are more susceptible to substance abuse and others. This is consistent with the views noted by Siegel and Welsh (2008:241) and Ruiz et al (2007:415).
- **Personality and self-medication:** Some adolescents with psychological problems use illicit drugs as a method of self-medication. When such adolescents find themselves in peer groups in which drug abuse is advocated as a means of dealing with psychological problems, the likelihood of drug abuse will increase (Cowles & Lanphierd 2006:453; Ruiz et al 2007:415).
- **The gateway hypothesis:** Cowles and Lanphierd (2006:254) and Riuz et al (2007:414) note that one of the most popular theories about substance abuse is that some drugs (such as cigarettes, alcohol and marijuana), as was noted above, act as “gateways” into the use of harder drugs. In terms of this theory, the use of cigarettes and alcohol, for instance, serve as a gateway to the use of marijuana, and this, in turn, serves as a “gateway” to the use of harder illicit drugs.
- **Environmental factors:** Cowles and Lanphierd (2006:455) and Ruiz et al (2007:415) indicate that negative family influences function as some of the most accurate determinants of substance abuse during early adolescence while community and peer influences are more accurate determinants of drug abuse in later adolescence and during the transition into adulthood.

Hartwell (2000:217) is of the opinion that participation in drug-related activities engages teenagers in a nexus of criminal activities. Hartwell (2000:218) conducted a study in order to gain insight into the relationship between the variables of early drug use, exposure to drug use, delinquency, and subsequent adult outcomes. Hartwell (2000:218) interviewed 31 adult males who were homeless drug addicts and explored the impact of drug exposure and delinquency during their adolescent years on their

adult outcomes. The participants revealed that the environments in which they came of age were poor and volatile places that lacked community resources of every kind. All of the participants described themselves as *street kids*. The violence that the participants witnessed or heard of was very close to home for them and was often catalysed by drug and alcohol abuse. Alcohol and illicit drugs were valuable economic resources in the communities in which the respondents had resided, and its use was fairly normative. The participants described how they grew up in desolate environments in which they were surrounded by other substance users. It appears that some participants convinced themselves that living on the streets was adventurous while others described it as necessity born out of their immediate environments (Hartwell 2000:218).

Siegel and Welsh (2008:231) state that drug abuse and its associations with delinquency remain a vexing problem. These authors also note that youths who are at high risk for substance abuse often come from impoverished communities and have had wide experience of painful problems such as school failure, rejection and family conflict.

➤ **Types of drugs used/abused and their effects on the individual**

Participants in this study provided the following information about the types of drugs that were used/abused by them and how they were affected by these drugs:

- *I did the glue sniffing to forget my troubles ... It helped me. I started smoking dagga and mandrax and later used cocaine. It made me feel brave and I didn't have any worries.*
- *The dagga didn't make me happy anymore and I needed something stronger and I started with heroin. ... When I used heroin I felt like the "main switch"... I had power. When I was 14, I stole a gun and I felt that I was a man with lots of power and that I could do anything because I wasn't scared.*
- *I was on "double stuff" ... alcohol and heroin ... It made me think I was clever. I mixed the cigarettes with dagga ... It made me feel happy and [I was able] to forget my troubles about the things at home and to forget my father (the father died when the participant was very young). All the time, the dagga didn't satisfy me and I started using crack cocaine. Then I started to get very aggressive and I didn't feel anything. The drugs made me feel very strong and I didn't feel afraid of anything.*
- *... Then the dagga made me slow to learn at school ... It also made my heart to go very fast and I got scared.*

- *I smoked dagga ... When I stopped the dagga I was feeling “lost in my mind” and “something” was “screaming” in my head.*
- *I used crack cocaine ... I used it a lot ... I needed more to make me feel better.*
- *I smoked dagga heavy. I was addicted to it and I had to smoke it to feel good. When I was without dagga, I was like a mad person ... I wanted it all the time.*
- *When you take drugs ... dagga and cocaine ... you feel brave and not scared of anything.*
- *I smoked dagga but it didn't do anything bad to me ... My friends told me to try mandrax and dagga and then I did but then I couldn't stop smoking it. I wanted mandrax all the time.*
- *I left school in grade 10 because I got learning problems from the dagga.*
- *My friends all smoked dagga and sniffed glue ... They gave me some too. It made me feel good and I didn't stop using it.*
- *The dagga made me feel good and took my worries away.*
- *We were smoking dagga and doing hard drugs like crack cocaine. When you take drugs you cannot think that it is wrong because it made me do serious crime.*
- *The cocaine and dagga makes me feel aggressive and it makes me feel to do something bad because I'm not scared.*
- *The dagga made me feel like a whole person. ... I was not scared of anybody when I smoked dagga and it made me eat too much.*

## **Supportive literature**

At this point it is important to provide a brief overview of each of the **illicit** and **licit** substances that were used or abused by the participants in this study. The illicit drugs that were used or abused by the participants were marijuana (known in the RSA as **dagga**), cocaine, crack cocaine, heroin and mandrax. There was one licit substance, namely glue (a commercially available glue solvent that hobbyists use to construct model aeroplanes) and other sources which was used or abused by the participants. It is therefore necessary to also provide information about this substance because it also had a severe effect on two of the participants in this study. While the researcher is aware of a variety of drugs which are used and abused worldwide, it is only necessary for the purpose of this study to examine and describe those drugs that were identified in the statements that were made by the participants.

➤ **Cannabis or marijuana (known as *dagga* in the RSA)**

Ruiz et al (2007:53) inform readers that traces of marijuana or cannabis have been excavated that date back to more than 12,000 years ago. Another widely abused drug such as opium (Chouvy 2009:5) is also one of the most ancient drugs for pharmaceutical use in the world, and it was widely available (without prescription) in patent medicines as late as the 19th century in United Kingdom, USA and all over the Western world. Emmett and Nice (2006:30), Schmallegger and Bartollas (2008:377) and Siegel and Welsh (2008:232) state that Cannabis sativa (marijuana) is the most commonly traded and abused illicit drug in the world today – especially in the developed world.

- **Source:** All the plants of the genus Cannabis produce a complex chemical known as delta-9-tetrahydrocannabinol (THC) (Maisto, Galizio & Connors 2011:255). There are three varieties of the plant that produce THC in significant amounts. While the original root plant that originated in Asia is known as Cannabis sativa, there are two other putative sub-species that botanists refer to as Cannabis indica and Cannabis ruderalis. Of these three species, Cannabis sativa produces the highest concentration of THC and is therefore the preferred source of the drug. This plant grows in the wild in the sub-tropical countries and is cultivated in many countries for export purposes. Cannabis indica and Cannabis ruderalis produce lower levels of THC and are more tolerant of the climatic conditions of Northern Europe. (Emmett & Nice 2006:30; drugscope 2009:1; Maisto et al 2011:255; sahealthinfo 2010:1; Siegel & Welsh 2008:232).
- **Forms and appearance:** Herbal cannabis is produced by drying and chopping the leaves of the plant in a coarse-cut tobacco-like mixture (Emmett & Nice 2006:30; Schmallegger & Bartollas 2008:377). The finest quality of herbal cannabis is produced by drying and chopping the flower heads of the female plant. Because this part of the female plants contains the highest levels of THC in herbal form, this form of cannabis is rare and because it is extremely expensive to produce. But since drug producers are more interested in the quantity rather than the quality of drugs, the majority of herbal cannabis that is available to casual buyers consists of a mixture of chopped leaves in various sizes (from both the male and the

female plants), thin stems and stalks, small quantities of flower buds and some seeds. Most samples of herbal cannabis are brown in colour but some species may also be pale green or of a golden colour (Emmett & Nice 2006:30-31; Schmallegger & Bartollas 2008:337).

- **Method of use:** Cannabis is most commonly smoked. This causes the THC to pass into the bloodstream via the lungs. There are various ways of smoking herbal cannabis. It can be hand-rolled into a cigarette, passed through water by means of a pipe, or smoked through a carved wooden chillum pipe, empty cool drink cans and plastic bottles (Emmett & Nice 2006:36; sahealthinfo 2010:1).
- **The effects of cannabis use:** The effects of cannabis vary from one person to another, and the duration of its effects depend on an individual's personal physiological response to the drug, the THC strength of the product that is used, and the users mental state at the time. Most users experience a feeling of bodily warmth that is a consequence of a physical reaction to the drug. The peripheral blood vessels dilate and become suffused with blood. This may give the skin a flushed appearance and render it warm to the touch. Bloodshot eyes are also a characteristic side effect of cannabis smoking (Maisto et al 2011:273). While most cannabis users often report a feeling of relaxation, happiness and congeniality, a small percentage of users experience acute anxiety attacks because of physiological factors as yet unknown (Emmett & Nice 2006:43; Maisto et al 2011:275).

### ***Short- and long term adverse effects***

The short-term and long-term adverse effects of cannabis on the individual are discussed briefly below.

- *The short term adverse effects on the individual.* Because THC is experienced by some individuals as a hallucinogenic substance, some users may experience distortions of their perceptions of the surrounding world. The power of hearing may become more acute, and low-level sounds can be exaggerated in such circumstances to the point where they are extremely unpleasant or even frightening.

Individuals may also respond to the drug by becoming more sensitive to intensity of ambient light, and they may also experience varying degrees of confusion, disorientation and nausea. The initial feelings of happiness and relaxation might be replaced in some users with anxiety attacks, panic and even paranoia (depending on what other chemical or environmental factors are involved). Although full-scale hallucinations are rare, there is a remote possibility that some users might experience hallucinations that are deeply unpleasant and positively terrifying (Emmett & Nice 2006:44; drugscope 2009:7; Ruiz et al 2007:58; sahealthinfo 2010:1; Siegel & Welsh 2008:232).

- *The long-term adverse effects on the individual:* Some authors (Emmett & Nice 2006:45; Maisto et al 2011:274; Ruiz et al 2007:54; Segel & Welsh 2008:232) state the following precipitating factors and side-effects:
  - ❖ Many long-term users simply continue to use cannabis to mask their inner pain instead seeking help in order to learn how to deal directly with their problems themselves. Cannabis also produces a loss of motivation among users because it helps users to forget their troubles and makes them more optimistic and less depressed during the time when they are “high”. This side effect is known as the *amotivational syndrome* (Emmett & Nice 2006:45; Maisto et al 2011:274).
  - ❖ Cannabis, like cigarette smoke, can certainly cause some kinds of carcinoma (Emmett & Nice 2006:45; Maisto et al 2011:274).

Cannabis in extremely high doses can precipitate acute psychosis. This condition could be accompanied by anxiety, depression, confusion, agitation, hallucinations and delusions. It is now thought that there may be a link between the use of cannabis and the emergence of schizophrenia in susceptible individuals (drugscope

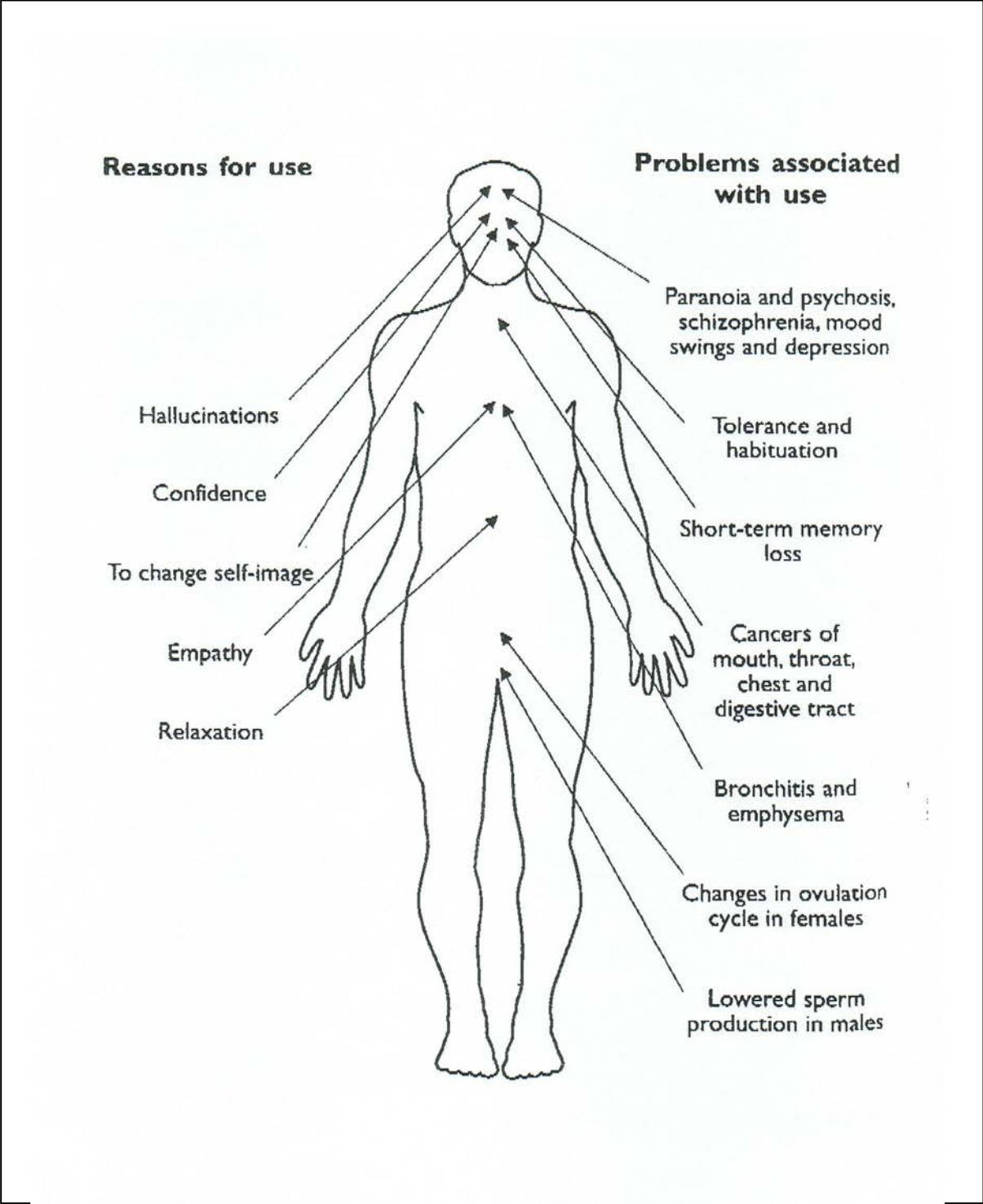
2009:8; Emmett & Nice 2006:45-47; Ruiz et al 2007:54-58; Siegel & Welsh 2008:232).

- **Withdrawal effects:** Individuals who have used cannabis in large doses over a long period of time will experience insomnia after withdrawal. Other more unusual withdrawal effects may include panic attacks, nausea and abdominal cramps. The feeling of *being unable to cope* with the problems of life will also undoubtedly be aggravated after withdrawal because a great proportion of users began to use cannabis as a means of coping with their problems in the first place (Emmett & Nice 2006:48; Ruiz et al 2007:57).

In this study, some of the participants had used/abused cannabis or marijuana (which is known as *dagga* in the RSA). These respondents reported the following effects, all of which are confirmed by the research from the literature quoted above:

- *The dagga made me slow to learn at school.*
- *I smoked dagga heavy. I was addicted to it and had to smoke it to feel good.*
- *When you take drugs ... dagga and cocaine ... you feel brave and not scared of anything.*
- *I left school in grade 10 because I got learning problems from the dagga.*
- *The dagga made me feel good and took my worries away.*
- *The dagga made me feel like a whole person ... I was not scared anybody when I smoked dagga, and it made me eat too much.*
- *The dagga didn't make me happy anymore and I needed something stronger. [And so] I started with heroin.*
- *I mixed the cigarettes with dagga ... It made me feel happy to forget my troubles about the things at home and to forget my father (the respondent's father had died when the participant was very young).*
- *I smoke dagga ... When I stopped the dagga, I was feeling "lost in my mind". ... "Something was screaming in my head."*

Figure 5.1 depicts the benefits and drawbacks of cannabis.



**Figure 5.1 Benefits and drawbacks of cannabis**

Source: Emmett and Nice (2006:50)

## ➤ Cocaine

- **Source:** Cocaine is derived from the leaves of the coca bush (*Erythroxylum coca*) that grows wild and is also intensively cultivated in high-altitude regions such as Bolivia, Columbia and Peru in South America Maisto et al (2011:139). The coca bush is also found in parts of South-East Asia, India, and in Africa (to a lesser extent). The leaves of the coca bush plant have been chewed by the native South American people for thousands of years because of its stimulating effects and because it insulates people from the effects of hunger and cold that prevail in the high-altitude areas in which they live and because of the severe conditions that prevail in the mines in which miners work. The drug is also used in the mountainous areas such as in The Andes in South America in order to prevent altitude sickness (Emmett & Nice (2006: 76) and Maisto et al (2011:116)
- **Forms and appearance:** Cocaine is used in the form of cocaine hydrochloride, a pure white crystalline powder. These crystals are very small and even sparkle when exposed to light. Proper manufacturing processes produce cocaine that is approximately 85% pure. But this pure form of cocaine is diluted further as it passes from one dealer to another before it is sold on the streets. (Emmett & Nice 2006: 77).
- **Methods of use:** According to Emmett and Nice (2006:80), Schmalleger and Bartollas (2008 378) and Siegel and Welsh (2008:232), most users who use cocaine in its powder form “snort” the drug by sharply sniffing it into the nose from thin lines laid on a smooth and unpolluted surface (hence the origin of the term “lines of coke”). This form of nasal inhalation allows the cocaine powder to be absorbed into the bloodstream through the nasal mucosa. The cocaine powder is usually first placed on a hard smooth surface such as a mirror or a plate and then arranged into a thin line or lines by making use of a razor blade or a credit card. The amount of cocaine that is inhaled depends on the needs of the user. Intravenous injections provide the most rapid “hit” because they enable the drug to reach the brain in very high concentrations within a few seconds. Injecting the drug subcutaneously (“skin popping”) produces a much slower effect because the drug has to find its way through the many minute blood vessels in the fatty layer beneath the skin before it can reach the main

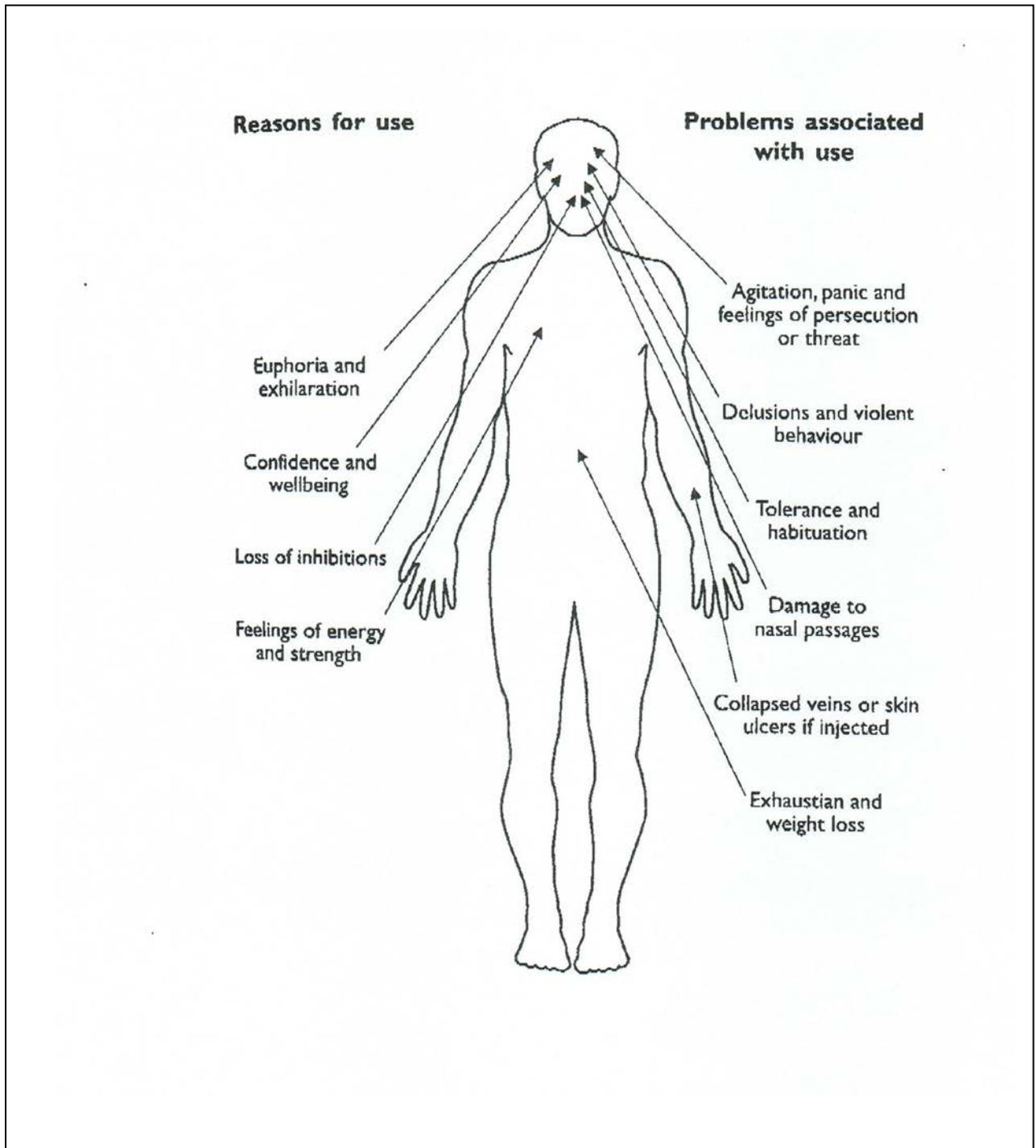
bloodstream (Emmett & Nice 2006:80; Schmallegger & Bartollas 2008:378; Siegel & Welsh 2008:232)

- **Effects of use:** The “hit” provided by cocaine is experienced very rapidly. Since the brain takes up cocaine very easily, a user will begin to feel its effects within a few seconds of it entering the bloodstream in sufficient quantity. But the effects of cocaine are very short-lived. Most users report a feeling of euphoria and an overpowering feeling of well being, energy and strength. Some users experience great clarity of mind under the influence of cocaine, and feel that it gives them insights into their lives that they never had before. The drug also reinforces feelings of tremendous self-confidence and frees people from anxiety and stress as long as the effects last (drugscope 2005:1; Emmet & Nice 2006:81; Schmallegger & Bartollas 2008:378; Siegel & Welsh 2008:232).
- **Adverse effects:** The initial feelings of euphoria, energy and well being are eventually replaced by powerful feelings of lethargy and depression. Users may then become agitated, panicky and feel threatened by the people around them. The continuous use of cocaine can lead to extremes of weight loss, sleeping problems and chronic insomnia (drugscope 2005:1; Emmett & Nice 2006:82; Ruiz et al 2007:43).
- **Withdrawal effects:** Regular and heavy users of the drug over a long period of time may experience problems when they try to give it up. The feelings of anxiety, depression, and panic that follow withdrawal from the drug will be extremely difficult to cope with and may result in a severe craving for its continued use. There have been reports of suicide because of the torment that accompanies withdrawal (Emmett & Nice 2006:82).

In this study, some of the participants who used/abused cocaine reported the following effects that are consistent with the information supplied by the literature:

- *I started smoking dagga and mandrax and later used **cocaine**. It made me feel brave and I didn't have any worries.*
- *When you take drugs ... dagga and cocaine ... you feel brave and not scared of anything.*
- *The cocaine and dagga makes me feel aggressive and it makes me feel to do something bad because I'm not scared.*

Figure 5.2 depicts the benefits and drawbacks of cocaine.



**Figure 5.2 Cocaine: Benefits and drawbacks**

Source: Emmett and Nice (2006:84)

## ➤ Crack and freebase cocaine

- **Source:** *Crack cocaine* is produced by freeing the normal (pure) form of cocaine (which is known as cocaine hydrochloride) from its chemical base. Up until the 1980s, normal (pure) cocaine was the only form of the drug commonly available on the streets. Then the suppliers of the drug in the USA began to seek ways of processing the normal pure form of cocaine into another chemical form that the human body would be able to accept more readily and that would give the user a much more intense hit – thus enhancing the effects that normal cocaine provides (Maisto et al 2011:122). Users also began to pressurise their suppliers to produce a form of drug that they could smoke easily, a form that would enable them to bypass the necessity for injecting the substance. And since the habit of “snorting” the normal (pure) form of cocaine had produced severe nasal problems in many users, they were seeking a smokeable form of the drug that would give them all the effects of snorting cocaine without the resultant nasal problems. The first step of the process in developing this new form of cocaine involved the production of what is known as *freebase*. This process involves dissolving normal cocaine with a powerful solvent such as ether and then allowing the solvent to evaporate. Another method was developed that involves dissolving normal cocaine in an alkaline solution and then heating it gently. This process leads to the formation of the crystals of freebase cocaine that are known on the streets as *crack*. Although the freebase and crack are chemically identical, it is easier and safer for users to produce crack that can be smoked (drugscope 2005:1; Emmett & Nice 2006:89; Maisto et al 2011:122).
- **Forms and appearance:** Freebase cocaine is a white powder, less crystalline in appearance than normal cocaine although they are both white in colour. Freebase can consist of as much as 95% pure cocaine, and it is not generally diluted with anything else. The remaining 5% will usually be made up of the contaminants that remain in the drug after processing. Crack cocaine consists of crystals of varying sizes. While many of the crystals will be very small (like crystals of granulated sugar), some of the larger crystals can measure as much as one centimetre across. While some crack cocaine crystals are transparent, others have a yellow or

pinkish colour. Some are of a similar colour but are cloudy and translucent while others have a white, yellow or waxy appearance and are opaque (Emmett & Nice 2006:89).

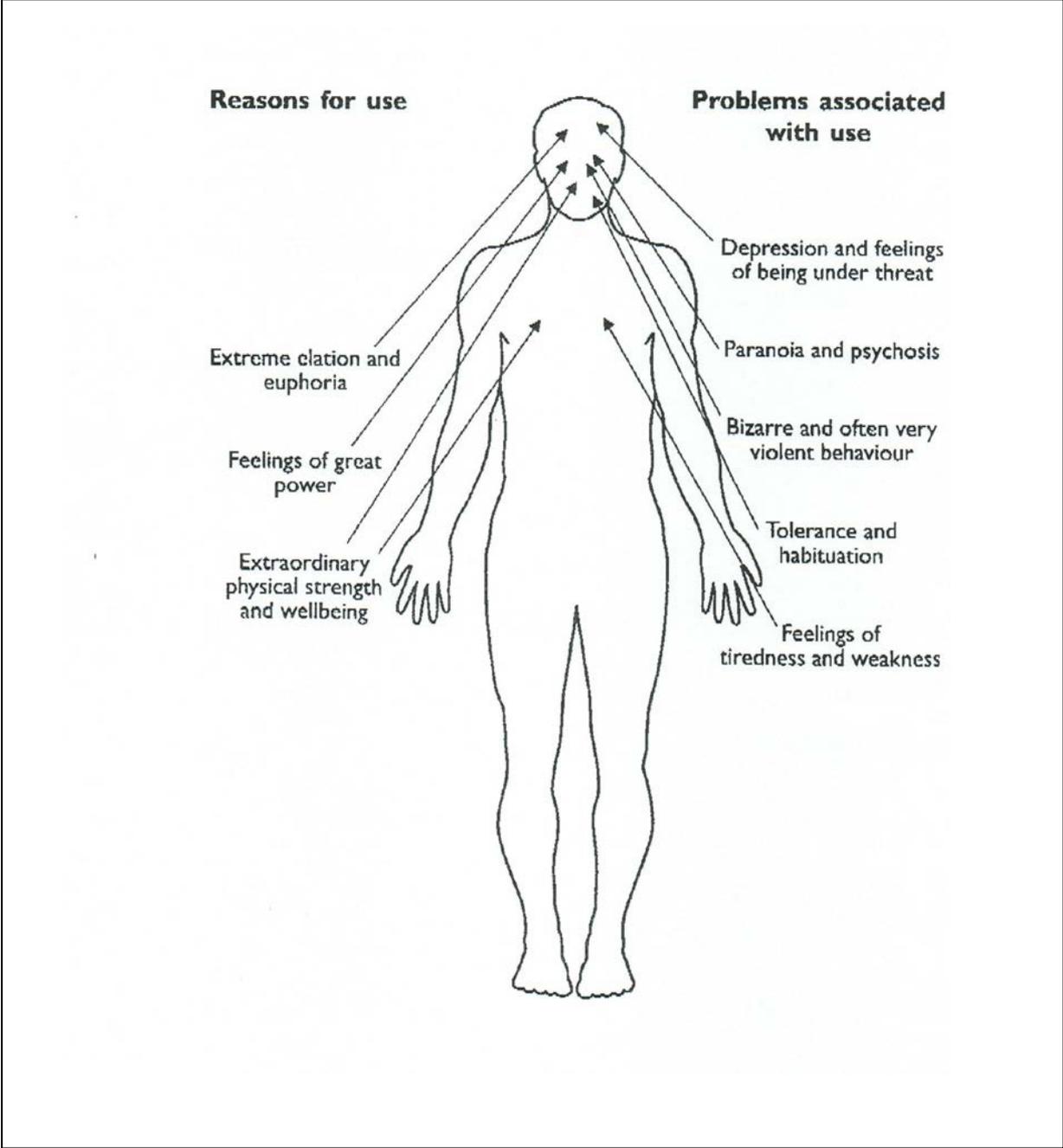
- **Methods of use:** Because both freebase and crack cocaine was designed to be smoked, it is exceptionally rare for it to be used in any other way. Both these forms of cocaine can withstand the higher temperatures that accompany smoking than can normal cocaine. Freebase and crack cocaine are smoked with a pipe that has a smoking bowl connected to a water-filled container through which the vapour is drawn before it reaches the smoker (drugscope 2005:1; Emmett & Nice 2006:93; Schmallegger & Bartollas 2008:378).
- **Effects of use:** The effects of smoking freebase or crack cocaine are almost instantaneous. The drug is absorbed through the lungs and reaches the brain via the bloodstream immediately, causing the user to feel the “hit” within a matter of seconds. But the effects of the drug are extremely short-lived and will last for approximately only 15 minutes, depending on the amount that is smoked and the experience and skill of the smoker. The effects of the drug provide the user with intense sensations of euphoria, soaring elation, boundless self-confidence, intense ego-inflation, delusions of almost superhuman strength as well as boundless energy and a sense of unlimited well being (drugscope 2005:1; Emmett & Nice 2006:94).
- **Adverse effects:** The “higher” the freebase or crack cocaine user becomes, the lower will be their corresponding “trough” once the drug has run its course. The euphoria that is experienced is followed by equally powerful feelings of fatigue, weakness, depression and sometimes paranoia. The continued use of the drug can also lead to profound psychological problems. Deep-seated paranoia and antagonism toward other people (especially towards those who are trying to stop them from using the drug) can develop. This may culminate in bouts of severe violence. Continued use can also cause the development of a complex psychosis in which very elaborate delusions may be present (drugscope 2005:3; Emmett & Nice 2006:94).

- **Withdrawal effects:** The major withdrawal symptoms are extreme agitation, disorientation and panic attacks. These may be accompanied by severe depression which, together with the other psychological problems that the drug causes, can lead an individual to become suicidal (Emmett & Nice 2006:96).

Some of the participants in this study used/abused crack cocaine and their reported effects of the drug are consistent with the reports from the literature set out above.

- *All the time the dagga didn't satisfy me and I started using crack cocaine. Then I started to get very aggressive and I didn't feel anything. The drugs made me feel very strong and I didn't feel afraid of anything.*
- *I used crack cocaine ... I used it a lot ... I needed more to make me feel better.*
- *We were smoking dagga and doing hard drugs like crack cocaine. When you take drugs you cannot think that it is wrong because it made me do serious crime.*

Figure 5.3 depicts the benefits and drawbacks of crack cocaine.



**Figure 5.3 Benefits and drawbacks of crack and freebase cocaine**

Source: Emmett and Nice (2006:98)

## ➤ Heroin

- **Source:** When “raw opium”, which is obtained from certain varieties of poppy (but mainly from the oriental opium poppy, *Papaver somniferum*) is processed, heroin is the by-product. The poppy plant, *Papaver somniferum*, which bears large red, white or purple flowers, is cultivated extensively in vast quantities in Thailand, Laos and Myanmar, but also in other countries such as China, Afghanistan, Pakistan, Turkey, Cyprus and Greece (Chouvy 2009:xiii; Maisto et al 2011:234). The plant is also cultivated in south-eastern Russia, Central and South America and in the RSA, but all these countries are smaller players in the international heroin trade (Emmett & Nice 2006:146; Schmallegger & Bartollas 2008:383). As the plant matures and the flower is pollinated, the seed pod, which is green in colour, swells to the size of a small orange beneath the fading flower. The pod is segmented internally and each segment contains hundreds of tiny seeds. The seeds are suspended in a milky white, sticky fluid. As the seed pods near maturity, the farmer uses a special knife with three sharp spurs on it to incise a number of cuts in the pod running from top to bottom. Each of these cuts penetrates the segments that contain the seeds. The pod then releases a milky sap through the cuts onto the surface of the pod. The heat of the sun causes this sap to dry until it becomes a sticky dark-brown substance which is pure raw opium (drugscope 2009; Emmett & Nice 2006:146; Schmallegger & Bartollas 2008:383).
- **Forms and appearances:** The heroin that is offered for sale on the streets occurs as a coarse granular powder that may be pinkish-white, cream, and various shades of brown (or “coffee”) in colour. The intensity of the reddish brown shade of the powder depends on the process that was used to produce the product. The lighter the shade of brown, the better the quality of heroin. The samples of heroin that are found on the streets are usually only 20% pure. The remainder of the ingredients consist of impurities that have deliberately been added as diluting agents to increase the bulk of the drug because a larger amount will obviously return a greater profit. The heroin that is specifically produced for smoking comes in the form of small

granules that have usually been produced in South-East Asia (drugscope 2006:1; Emmett & Nice 2006:147; National Institute on Drug Abuse 2010:1).

- **Methods of use:** According to Emmett and Nice (2006:149), much of the heroin that is used in the United Kingdom is an injected solution of the powdered form. If users obtain the drug in tablet form, they crush the tablets by grinding them between two spoons to make a very fine powder. If the drug is already in powder form, the user needs to ensure that the drug is as pure as possible and free from obvious contaminants. The next step is to place the required amount of the drug into the bowl of a spoon, known as the cooking spoon. The powder is then dissolved in an acidic agent such as vinegar or lemon juice to give the liquid the required degree of acidity to dissolve the heroin completely. Once the powder has been mixed into the dissolving agent, it is heated from underneath the spoon with a cigarette lighter or candle to speed up the dissolving process. Once the syringe is filled, the user chooses a site on his/her body in which to inject the liquid. If users inject the drug intravenously, they will obviously experience the chemical effects far more quickly. Another popular method for internalising heroin is by means of smoking. The smoking mixture is obtained by mixing the heroin powder with cigarette tobacco or cannabis. This is then smoked in a hand-rolled cigarette. Most users use a method known to them as “skagging” or “chasing the red dragon”. This method involves placing the heroin powder on a piece of foil and heating it from below with a cigarette lighter, candle or a match until the substance turns into beads of liquid that begin to spit and emit tendrils of smoke. This smoke is then collected and inhaled through a tube made of foil, glass or the sleeve of a matchbox. (Emmett & Nice 2006:149; drugscope 2006:1; National Institute on Drug Abuse 2010:1).
- **Effects of use:** Heroin is valued by drug users because it gives them a feeling of euphoria and a deep sense of peace. This makes some users dreamy and induces in them a feeling of complete peace with the world. When a user is under the influence of heroin, he/she is relieved of all feelings of stress, anxiety and fear, and feels at complete peace with the world for so long as the effects of the drug last. The powerful effects of

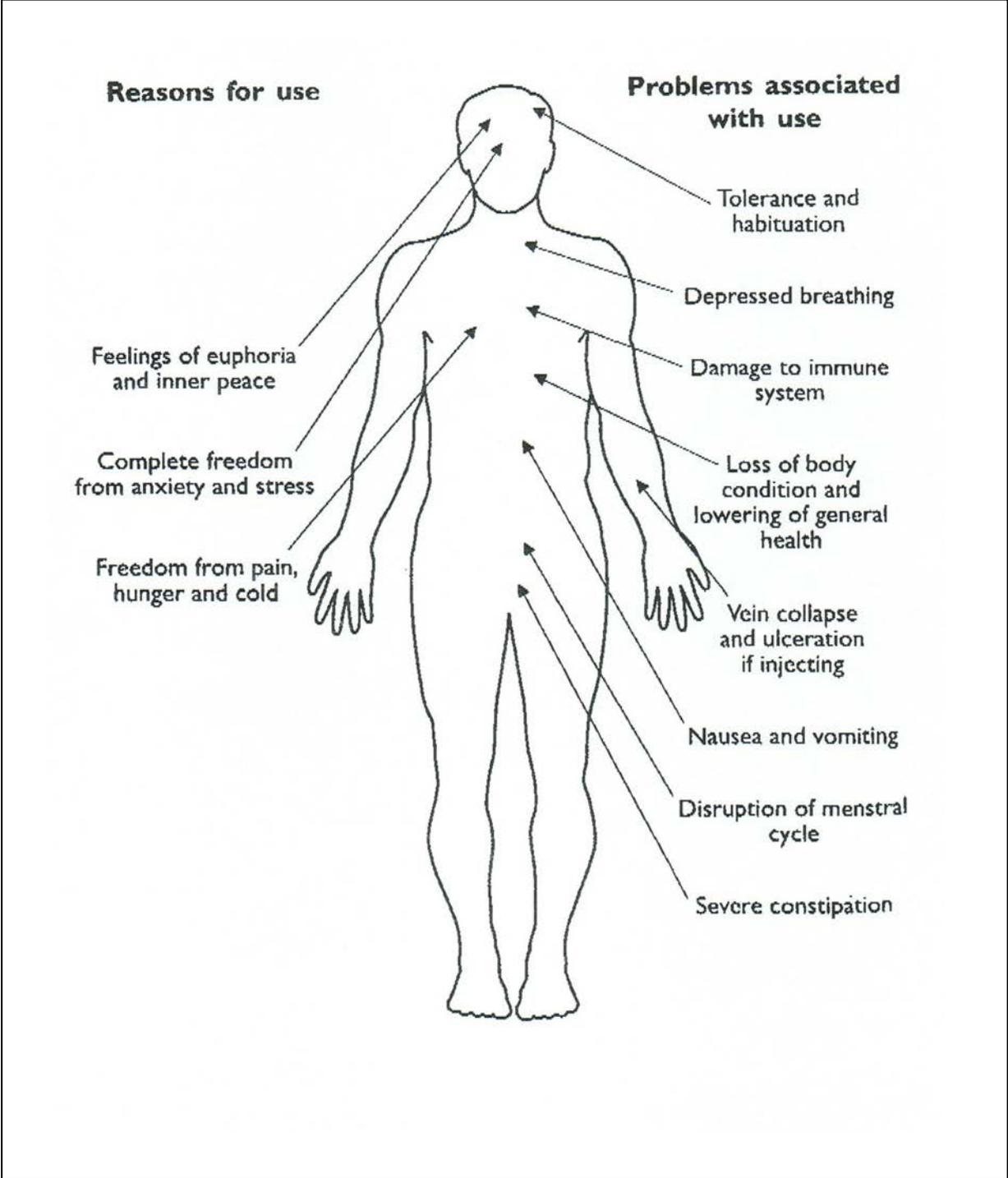
heroin remove all traces of pain and hunger and leave a user in a dream-like state for two to six hours. The long period of intoxication that heroin induces makes it a very popular drug among users (drugscope 2006:4; Emmett & Nice 2006:152; National Institute on Drug Abuse 2010:1).

- **Adverse effects:** A high dose of heroin can depress the respiration rate and the level of consciousness of the user (Maisto et al 2011:248). Users can become so obsessed with it that they may begin to neglect their health, appearance and domestic and social connections. Users in an advanced state of deterioration may not eat properly, attend to their duties or keep themselves clean. An advanced user may become a sad parody of his/her former self. The general physical health of advanced users declines rapidly (drugscope 2006:4; Emmett & Nice 2006:152; National Institute on Drug Abuse 2010:1-2).
- **Withdrawal effects:** Withdrawal from heroin is characterised by flu-like symptoms such as muscle aches, severe cramps and stiff joints. Profuse sweating occurs and body temperature fluctuates. These unpleasant symptoms are also accompanied by a runny nose, painful eyes, diarrhoea, abdominal cramps, sore throats and headaches (Maisto 2011:250). During the withdrawal phase, the user will experience a psychological craving to continue with his/her use of the drug because they know that just one dose of the drug has the power to remove all the deeply unpleasant withdrawal symptoms and reinstate the dream-like state in which all pain and discomfort has disappeared (Emmett & Nice 2006:154).

Some of the participant's in this research used/abused heroin, and some of the effects that they reported are consistent with the information presented in the literature. These participants made the following remarks about their abuse of heroine:

- *When I used heroin, I felt like the "main switch" ... I had power.*
- *I was on "double stuff" ... alcohol and heroin ... It made me think that I was clever.*

Figure 5.4 depicts the benefits and drawbacks from heroin, as reported by Emmett and Nice (2006:154).



**Figure 5.4 Benefits and drawbacks of heroin**

Source: Emmett and Nice (2006:156)

## ➤ **Mandrax**

- **Source:** Mandrax is a synthetic drug, the active ingredient of which is Methaqualone. It was originally marketed as a sedative during the sixties and seventies by the French pharmaceutical giant, Roussel Laboratories (drugaware 2010:1; Health 24 2010:1). The original tablet was marketed as a thin white tablet with the letters “MX” on the front and “RL” on the reverse side. The manufacturers also presented the drug in the form of a capsule that was blue on one side and white on the other. The same trademarks that had been imprinted on the tablet form were printed on the capsule. Mandrax was first banned in 1977 because it was found to be highly addictive (Health 24 2010:1). It had also been noted that Mandrax produced a variety of side-effects, especially when it was mixed with dagga (cannabis) and alcohol. This potent mixture of chemicals was considered to be life threatening because it caused both physical and psychological dependency. The banning of Mandrax in 1977 gave rise to a dramatic increase in the number of burglaries from pharmacies, and because the legal form of the drug had been banned, crime syndicates and individuals simply resorted to producing it in clandestine laboratories. A large number of these laboratories continue to produce this chemical in countries such as Pakistan and India, as well as in countries of the Far East and certain African countries, including the RSA (drugaware 2010:1). Mandrax is still sold in the RSA, where its use in conjunction with dagga has made it the most widely used illicit drug of choice in the Western Cape in the RSA. Cape Town also has the dubious distinction of being considered to be “the Mandrax capital of the world”. Mandrax (in combination with other chemicals) is also the drug of choice among the gangs that operate on the Cape Flats in Cape Town (Health 24 2010:1).
- **Method of use:** While Mandrax can be swallowed or injected, the most popular method of use is to smoke the crushed tablet together with dagga. This Mandrax mixture is usually smoked through a bottleneck or a pipe, which is known as a “white pipe” (Health 2010:1).

- **Effects of Mandrax:** After a few minutes of smoking Mandrax, the user begins to feel relaxed, calm and peaceful and begins to entertain the delusion that everything is and will be perfect. Some users become aggressive as the effects of the drug begin to wear off. The effects of the drug last for several hours. During that period a user will have a dry mouth and very little appetite. Some users may present with slurred speech and there may be unable to walk without staggering or stumbling (Health 24.com 2010:1). The side effects of Mandrax are the following: an aggravation of existing serious emotional problems, deep depression, drastic weight loss, continuous headaches, abdominal cramps, insomnia, epilepsy, high levels of uncontrolled aggression, toxic psychosis and ataxia (drugaware 2010:1).
- **How to identify a Mandrax user:** The user's hands will be stained yellow; he/she will have bloodshot eyes, and an above-average number of dental caries. He/she also feels drowsy and begins to manifest unnatural patterns of sleep. He/she will also experience a loss of appetite, increased salivation and present with a distended abdomen (drugaware 2010:1).
- **Withdrawal symptoms:** After a few days of ceasing to use Mandrax, the victim will show signs of irritability, anxiousness, headaches, sleeping problems, restlessness and eating problems (Health 24 2010:1).

Two of the participants had smoked crushed Mandrax with dagga, and their reports on the effects of the combination of the two drugs were similar to those provided by Emmett and Nice (2006). The respondents said:

- *I started smoking dagga and Mandrax and later used cocaine. It made me feel brave and I didn't have any worries.*
- *My friends told me to try Mandrax and dagga. ... I did but then I couldn't stop smoking it. I wanted Mandrax all the time.*

## ➤ Solvents

- **Source:** The inhalation of solvents for purposes of intoxication is known as *volatile substance abuse*. The inhalation of solvents has a long history that goes back for thousands of years. There are records of the priests and

priestesses of certain cults who inhaled the fumes that were emitted from volcanic mountains around the Mediterranean Sea, after which they make predictions for those who sought their advice from the visions that they experienced. It is now hypothesised that the fumes that these diviners inhaled may have contained certain hydrocarbon gases that are similar in many chemical forms to some of the fumes from solvent products that are commercially available today (Emmett & Nice 2006:170; National Institute on Drug Abuse 2009:1).

- **Forms and appearance:** All of the products that are used for inhalation purposes are commercially available household products and substances that are used in offices and workshops. The solvent-based glues that include impact adhesives contain substances such as toluene and hexane. These adhesives are used to stick laminated surfaces to desks, kitchen tops and tables and to glue tiles to floors and ceilings (Emmett & Nice 2006:171; National Institute on Drug Abuse 2009:1).
- **Modes of use:** Liquid petroleum gases (or LPGs) such as butane and propane are popular by drug users who prefer inhalants. A favourite LPG is contained in the canisters that are used to refill cigarette lighters (Maisto et al 2011:29). The user of this substance grips the spigot valve between his/her teeth and pushes the body of the canister inwards. When this is done, a stream of the liquid gas is released and sprays directly into the back of the throat while the user simultaneously inhales air. This allows the gases to enter the lungs where it is absorbed directly into the blood stream. Other solvents that are popular are, for example, certain kinds of shaving foam. In such cases, the foam is sprayed onto a handkerchief and then inhaled at close range. Aerosol paint canisters are also used. The user sprays the product onto the surface of a bowl of warm water and the covers his/her head with a towel to inhale the fumes. Some solvent-based glue is sniffed directly from their containers however they are more commonly inhaled from plastic bags and plastic bottles (Emmett & Nice 2006:174; National Institute on Drug Abuse 2009:2).
- **Effects of use:** The deep inhalation of solvent fumes brings about a rapid state of intense intoxication. After inhalation, the user becomes flushed in the face and his/her speech becomes slurred and imbalanced. Users may also become extremely excitable and laugh uncontrollably or they may

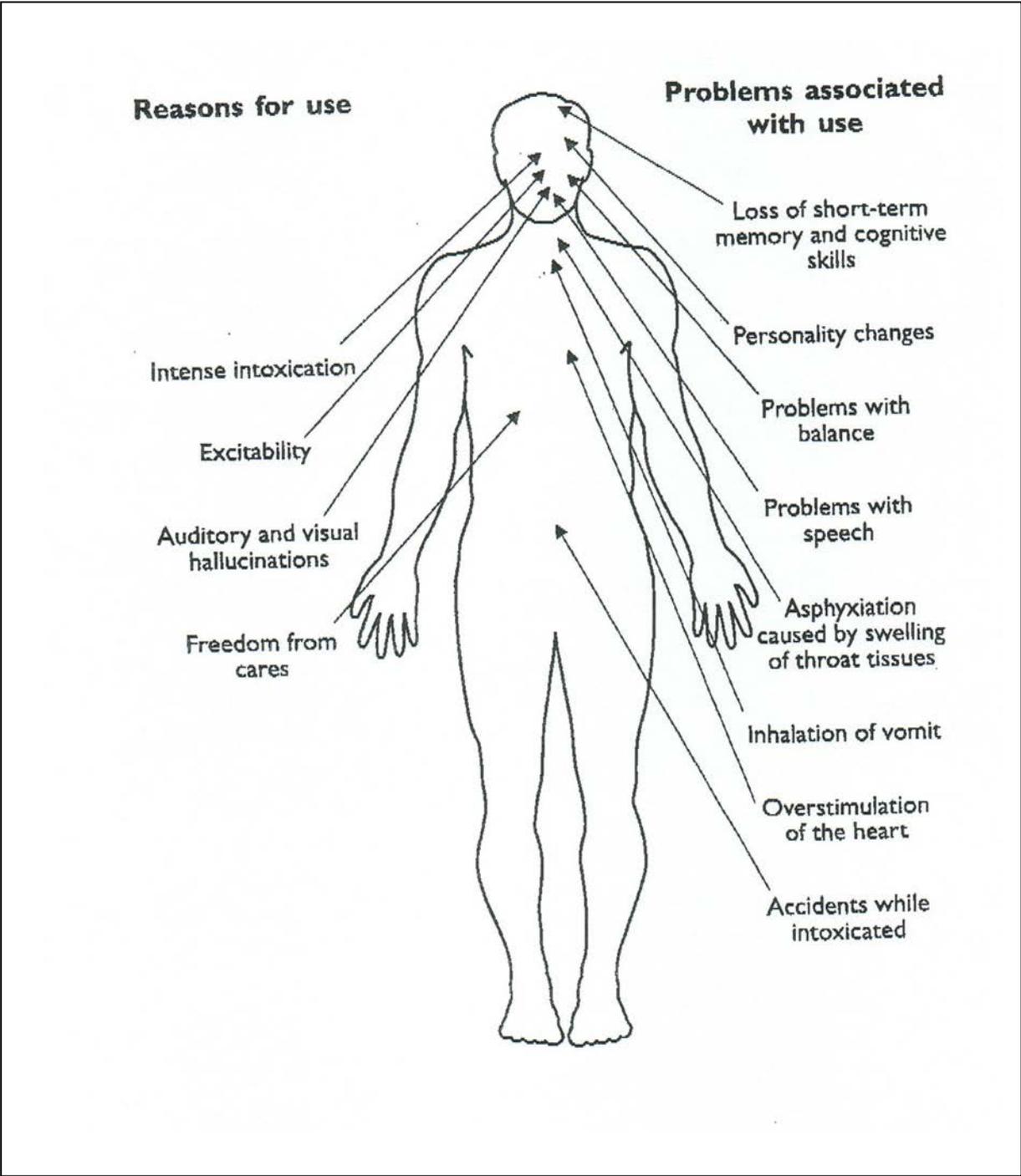
(paradoxically) become intensely morose and tearful. The continued use of solvents may eventually cause auditory and visual hallucinations (Emmett & Nice 2006:176; National Institute on Drug Abuse 2009:2-3).

- **Adverse effects:** Most of the sudden deaths that result from solvent inhalation are caused by the following two chains of events:
  - (1) Because LPGs can stimulate the production of an excessive amount of adrenaline, the user's heart may become over-stimulated and normal heart rhythms may become disturbed and distorted. Since the normal rhythm of the heart may become irregular, a user is at increased risk of a cardiac arrest that may result in death (Emmett & Nice 2006:176; National Institute of Drug Abuse 2009:2).
  - (2) The major cause of death among those who use LPGs is associated with their method of using LPGs and aerosols. When any pressurised solvent is decompressed, its temperature drops suddenly and dramatically. When the solvent user sprays the contents of the canister directly into the back of the throat, the tissues of the larynx and the throat become deeply chilled and swollen. This swelling causes the free passage of air through the throat to become restricted or even completely cut off. This can rapidly lead to asphyxia and death (Emmett & Nice 2006:176; National Institute on Drug Abuse 2009:2).
- **Withdrawal effects:** There are no physical problems that are caused by ceasing to inhale solvents although the user may feel anxious and unsure and will probably require assistance from those around them (Emmett & Nice 2006:176).

Two of the participants in this study sniffed glue, and they reported the effects of their solvent inhalation in the following words:

- *I did the glue sniffing to forget my troubles ... It helped me.*
- *My friends all smoked dagga and sniffed glue ... They gave me some too. It made me feel good and I didn't stop using it.*

Figure 5.5 depicts the benefits and drawback of solvent-inhalation.



**Figure 5.5 Benefits and drawbacks of solvent-inhalation**

Source: Emmett and Nice (2006:180)

## 5.4 THEME 2: THE EROSIVE FACTORS DURING INCARCERATION

The erosive effects of incarceration include many events and conditions that the incarcerated individual experiences as unpleasant and restrictive. All of the participants in this study expressed various feelings about the experience of incarceration. The researcher divided the theme of the erosive effects of incarceration into the following two categories: (1) *the pains of imprisonment*, and (2) *mental health problems*. Each of these two themes will now be discussed in turn.

### 5.4.1 The pains of imprisonment

All the participants in this study revealed that they experienced the personal effects of imprisonment as painful and restrictive. The researcher divided the category entitled **the pains of imprisonment** into the following further five sub-categories:

- (1) incarceration
- (2) loss of liberty and autonomy, and victimisation
- (3) loneliness, the missing of one's family and family visits
- (4) suffering
- (5) religion

Because all of the sub-categories of the main category (the pains of imprisonment) are intricately related to one another, some of them are covered in the literature in a variety of inclusive sub-categories. It is necessary at this point to present an overview of the opinions and research conducted by Sykes (1958), and the descriptions of the pains of imprisonment as compiled by Bailey (2004:10) before discussing the various the sub-categories individually.

Graham Sykes (1958), according to Bailey (2004:10), based his research on the hypothesis that when many individuals are placed together in a confined and restrictive environment, they unconsciously or deliberately develop a unique social order. Sykes further points out that the deprivations and frustrations of prison life may be regarded as the punishment that a society deliberately imposes upon an offender for violating the law. It is Sykes (1958) who uses the term "pains of imprisonment" to describe the five deprivations that the incarcerated individual experiences in prison (Bailey 2004:10).

What follows below are brief discussions about each of the “pains of imprisonment” as they emerged in this research.

➤ **Deprivation of liberty**

Deprivation of liberty is the most obvious effect of imprisonment. The loss of liberty that an individual experiences in prison is twofold. The first loss that is the actual confinement to an institution and the second loss is confinement within the institution. These deprivations cause other problems such as the loss of important emotional relationships, as well as an increase in loneliness and boredom. The worst effect of the deprivation of the individual liberty is that it represents a deliberate, moral rejection of the offender by the (outside) free community. According to Bailey (2004:10), Sykes (1958) emphasises that a prisoner is never allowed to forget that by committing a crime, he/she has forgone his right to be a trusted member of society because he/she is considered to be a disgrace and therefore a secondary member of society (Bailey 2004:10).

➤ **Deprivation of goods and services**

While it is known that the basic needs of an incarcerated person are met, a mere consideration of the standard of living of prisoners is insufficient when one is attempting to explain what the deprivation of goods and services means to them. It is sometimes said that an incarcerated person is better off in prison because he/she receives the kind of proper care that they don't receive in the poverty-stricken and crime-dependent communities in which they have to survive in the outside world. But there is also no known case of an incarcerated person who preferred to be in prison rather than out there in a free society (Bailey 2004:11).

➤ **Deprivation of heterosexual relationships**

The incarcerated respondents who participated in Sykes' (1958) study (Bailey 2004:11) did not have the privilege of receiving conjugal visits from their loved ones. In such cases, one may say that while it is true that a prisoner feels rejected and impoverished by the conditions of his imprisonment, he is also considered (figuratively) to be castrated by the conditions of his involuntary celibacy. In addition Bailey (2004:11) notes that

while the prisoners in Sykes's study had access to the mass media and the pornography that was circulated by inmates as well as other means of sexual stimulation that served to keep the prisoner's sexual impulses alive, it is nevertheless clear that being deprived of heterosexual intimacy and intercourse was for them an extremely frustrating consequence of incarceration experience. Sykes (1958), according to Bailey (2004:11), was also of the opinion that the psychological problems that were created by the unavailability of sexual intimacy and relationships resulted in even more serious consequences. According to Bailey (2004:11), Sykes (1958) further noted that the intense atmosphere of frustration that prevailed in the prison with its opportunities for discreet homosexual activity and the constant references by guards and inmates alike to the sexual frustration of the prisoners, made it difficult for any prisoner to escape the realisation that imprisonment called into question one of the most basic components of heterosexual men's self-conception, namely their status as heterosexual males (Bailey 2004:11).

➤ **Deprivation of autonomy**

The incarcerated person is compelled to regulate his/her life in accordance with a vast body of rules and commands that are designed to control every aspect of human behaviour during every minute of the day. Sykes (1958), according to Bailey (2004:12), summarises this kind of deprivation in the following way:

The important point is that the frustration of the prisoner's ability to make choices and the frequent refusals to provide an explanation for the regulations and commands descending from the bureaucratic staff involve a profound threat to the prisoner's self image because they reduce the prisoner to the weak, helpless, dependent status of childhood (Bailey 2004:12-13).

➤ **Deprivation of security**

An incarcerated person in the New Jersey State Prison stated that the worst thing about prison life is that one has to live *with other prisoners*. Every incarcerated person realises that sooner or later another inmate is going to test the boundaries set by them, and that, depending on the outcome of this situation, the incarcerated person will have an easier or more difficult time in the future. According to Bailey (2004:13), Sykes (1958)

emphasises that the pains of imprisonment can be regarded as a set of situations that are designed to undermine the incarcerated person's well being (Bailey 2004:13).

## **Incarceration**

Being incarcerated can have a devastating effect on every aspect of an incarcerated individual's life. According to the DCS (Department: Correctional Services 2005:155), incarceration can, by its very nature, have a damaging effect on the physical and mental well being of individuals. The meaning of being incarcerated was expressed by the participants in this study in the following words:

- *I don't really know what to say about me being here. All I can say is that I feel very sad and depressed all the time and that I hurt my parents ... If I could turn the time around, I would not have done what I did. I have to try hard to come to terms with being in prison and the rules that go with it. All I can say is that it is not nice to be here, but I will just have to carry on until I get out. I'm finished with drugs now ... It is not worth anything.*
- *Now I'm in prison I have to stay here for a long time. To me, prison means self-control and not to get angry. Whenever I feel depressed, I think there must be a reason for me to be here and then I take the opportunity to make myself a better person ... I never want to do wrong again. Being here makes a positive impact on my life but [it is also] sometimes negative because they lock you up at night.*
- *To be here means that I must pay for the things I did to other people. As I'm feeling now, I never want to use drugs again. I must make use of the opportunities ... I think I can walk a straight line here. It will be better for me.*
- *Now I'm here. I don't belong here ... I'm a failure ... I'm a nobody. Prison means that I must come right and never do wrong again.*
- *It is bad to be here. There are many hardships in prison ... no freedom, no privacy, always behind walls. I know I deserve to be here ... I must learn my lesson.*
- *My time here makes me think of all the many things I did wrong. It is not easy for me. It's my own fault.*
- *I have to stay here for a long time ... I feel safe here and the people are nice to me. I learn about good things here ... I don't want to smoke dagga again because of all the trouble. I can't sleep well. I cry sometimes but it doesn't help. For me to be in this place means that I must never do wrong again.*

- *Now I'm in prison ... and that is bad. I learned how bad it is to be a gangster. I worry about the things I did ... It is very hard but I feel safe here. When I go to bed I can't stop thinking. I'm ashamed ... I'm suffering.*
- *I don't see my future in prison and I keep asking myself why I did the crime. I cry a lot when I'm alone. It's very difficult for me to be here. It is a big punishment for me to be locked up. I feel depressed many times because I don't want to be here ... but it is my own fault and I feel sorry about it. This is a very lonely place. Prison also makes me think about my future and that I want to be a better person and never to do crime again.*
- *I have a lot of worries and I'm not happy here. To be in prison is very hard because you suffer in your mind.*
- *To be in prison means that I am punished for what I did. I suffer because I'm locked up.*
- *I sometimes think it is good for me to be here because if I wasn't here, I may already be dead because of the drugs and the crimes I did. I must say I feel safe here. I have to stick to the rules ... rules that I have to obey.*
- *It is very, very hard to be in prison. I'm locked up and I get stressed about it. I think about all the bad things I did all the time. It is terrible to think about the bad things ... I don't know how to forget it.*
- *To be in prison means to feel helpless and suffer and I worry about it. It feels I'm in a cage like an animal and I can't get out.*
- *Prison is not a nice place but the people are good to me. I feel that I'm in a small space and I can't get out. To be in prison means that you must suffer for the things you did.*
- *I think if I could work with the staff here, I can get a chance and never to use drugs and get involved in crime again. I can change.*

## **Supportive literature**

Halsey (2007:338) explored the meanings of incarceration among youth within South Australia's prison systems. Halsey (2007:342) identified the following six sub-themes that emerged from the interviews with the participants:

- **Incarceration as familiar/secure:** Being locked up provided a peculiar kind of sanctuary (it provided emotional security) even though it imposed strict physical confinement on inmates (security through design). Feeling secure was, however, mostly experienced as one's familiarity with the custodial environment. These

participants regarded the society outside the prison as an intensive and anomic entity because of the roles it played in the lives of the participants. Being locked-up, even though it was the catalyst for substantial pressures, frustrations and feelings of deprivation, functioned to lessen the feelings of normlessness that afflict many offenders. It also served to forcibly restore their ability to make ongoing choices about what they would do, the people with whom they would do it, and the reasons they advanced for doing what they did (Halsey 2007:343).

- **Incarceration as respite:** Some participants experienced incarceration as neither hard nor degrading but merely a means of temporary taking shelter from the temptations that existed outside. These prisoners therefore experienced confinement as a way of getting their bodies and minds into shape, if only to engage in further offences once they had been released. Participants talked about the many resources that were available to them within the correctional environment and regarded their situation within the prison as being easier to bear than those that existed outside the prison (Halsey 2007:344).
- **Incarceration as criminogenic:** The majority of participants not only believed that incarceration had made their problems worse as they positively *knew* that it was so. Incarceration for these prisoners tended to be criminogenic because it taught them, first of all, how to engage in crime and get away with it by acting more cleverly and more effectively in their role as criminals than they had done in the past. Because offenders are confined in very close physical and social proximity for extended periods of time, their conversation typically revolves around how to become successful in committing more and other kinds of crime without being caught (Halsey 2007:347; Inderbitzin 2006:19).
- **Incarceration as senseless:** While most of the participants accepted their incarceration as a punishment for what they had done and the conditions to which they had been sentenced, the participants could not grasp how these conditions could ever help them to become better people (Halsey 2007:349).
- **Incarceration and visitation:** The most irksome aspect of incarceration for participants was their prevention from having meaningful contacts with their families. (Halsey 2007:357).

Ashkar and Kenny (2008:586) explored the impact of incarceration on young offenders' behaviours and whether or not they intended to re-offend. In their findings, Ashkar and Kenny (2006:586) identified three major themes by means of content

analysis, namely: *prison culture and coping, service delivery and loss*. A discussion on these three themes follows:

- **Prison culture and coping:** *Bullying* was found to be part of the initiation process experienced by the majority of participants. Bullying also entrenched the power of the inmate hierarchy because it enabled them to identify the most vulnerable and disliked youths among the inmates that could be repeatedly victimised. The omnipresence of bullying and victimisation created feelings of fear, stress and hate among those who are most susceptible (Ashkar & Kenny 2008:586). Despite the negative experiences that the participants reported, the structure and routine of the correctional setting provided a haven from the instability and stress of community life for certain youth. The opportunities for educational and vocational services in the prison promoted a sense of self-efficacy and self-esteem among those who qualified for access to these services (Ashkar & Kenny 2008:586).
- **Service delivery:** While the psychologists who worked in the prison managed to provide some specific forms of treatment on individual basis to a minority of prisoners, no operative programmes for violent and sexual offenders, substance abuse treatment and prevention of recidivism, were available. Opportunities to participate in educational and vocational services were limited because only a small number of formal educational classes were presented at any given time (Ashkar & Kenny 2008:587).
- **Loss:** One of the primary effects of incarceration was the loss of autonomy and privacy. Among the most common grievances expressed by inmates was that they were always being told what to do, what to eat, when to go to bed and when to get up. Other perceived losses were that any links with significant or valued others were difficult to initiate and maintain. Dislocation from parents was also a major factor that evoked emotions such as sadness, loneliness, guilt and shame (Ashkar & Kenny 2008:588).

## ➤ **Loss of liberty and autonomy and victimisation**

The participants offered the following responses in discussions about the sub-category of loss of liberty and autonomy and victimisation:

### **Loss of liberty and autonomy:**

- *Here in prison there is no freedom because they lock you up at night ... There is nothing to enjoy.*
- *Being in prison makes a positive impact on my life but sometimes negative because you are locked up at night ... It makes me feel my freedom is gone.*
- *...I must pay for the things I did wrong... You cannot do what you want here.*
- *... I feel I have nothing left ... Everything has been taken away.*
- *... It is bad to be here ... [because there is] no freedom, just rules. There are many hardships in prison ... No freedom, no privacy ... Always inside the walls.*
- *... Sometimes I feel so closed in ... I have no freedom... I'm suffering ... [I have] no freedom and I can't do what I like.*
- *... It is a big punishment to be locked up.*
- *Now I'm sitting here ... and I get locked up at night ... No freedom.*
- *I suffer because I'm locked up ... There is no freedom for me here and everything is taken away from you.*
- *I don't like anything here ... I can't stand it to be locked up and I can't do what I like.*
- *I don't like anything here ... I'm locked up and I feel I get stresses from that.*
- *... I feel like I'm in a cage like an animal and I can't get out ... There is no freedom or privacy.*
- *I feel that I'm in a small space and that I can't get out.*

### **Victimisation:**

- *It is better not to have friends here because you don't know what they can do – they want to tell me what I must do and sometimes I listen to them because they can get aggressive.*
- *I have no friends here because I don't know if I can trust the people. They bullied me and now I keep quiet.*

- *I talk to my cell mates but I don't know if I can trust them. I don't know if they can be my friends. They bullied me before and I'm scared of them.*
- *I don't like all my cell mates as they are very "bossy" and they fight with me. I keep quiet because I'm afraid they will hit me. I find it difficult to sleep because I worry about what they can do.*
- *I don't want to tell anybody how I feel because I'm afraid they will bully me even more. So, I'm just very lonely and want to be by myself.*
- *I have to share a cell with others but I can't always trust them because they can be very nasty ... They think they are in charge and you must listen to them.*
- *My cell mates are bullies. They belong to a gang and the gangs own the place. If you don't listen to them they punish you.*
- *I think I'm a problem to my cell mates because I dream and get nightmares. My cell mates don't like me and bully me.*

### **Supportive literature**

Dvoskin and Spiers (2004:41) contend that many incarcerated individuals arrive at correctional centres in an angry state of mind. Their anger stems from their loss of their freedom, the fact that they were arrested for their crime and the length of their individual sentences. They are also angry because they have been separated from their families, friends, their romantic relationships, their privacy, their normal activities and the pleasures of life outside in general. Even the most hardened criminal enters the correctional centre with a very real fear of losing their lives, a fear of rape and the fear that they will never again be free. Loss of autonomy and extremely uncomfortable physical confinement seem to have become accepted as a part of the very definition of what a prison must be. Dvoskin and Spiers (2004:42) note that being humiliated by correctional officials and by fellow inmates is considered to be the most destructive of prison life.

Inderbitzin (2006:13) conducted a study with the primary goal of understanding the effects of time spent inside a youth correctional facility and in order to examine as comprehensively as possible the experiences, adaptations and the survival strategies of incarcerated juveniles. The study focused mainly on the lessons that these youth learned during their incarceration.

The first lesson that all the incarcerated youth had to learn was how to survive the daily frustrations and challenges of living full time within the structures of the correctional facility. A defining aspect of the youths' lives within the facility was their indignation over their loss of liberty to which, according to Bailey (2004:10), Sykes (1958) refers to as the "pains of imprisonment". Apart from the loss of many small privileges and most of their autonomy, the lack of privacy was also a major issue for them because they had to share accommodation with others who could be very irritating at best and life-threatening at worst. Bailey (2004:10) cites Sykes' (1958) discussion of the "pains of imprisonment", where he points out that there are many difficulties and obstacles that prevent any comprehensive attempt to compare the standard of living of the free community (those outside the prison) and the standard of living that is the lot of incarcerated individuals.

Inderbitzin (2006:18) further states that newcomers to the institution had to learn to *keep their mouths shut* (i.e. not to express any opinions at all) until such time that they had proven themselves to their peers. Those individuals who were unwilling to keep quiet or keep their mouths shut were often physically assaulted. Apart from keeping their mouths shut, these youths also had to learn how to get on with others. Because these young people were virtually never alone, they had to find ways to compromise so that they could live in relative peace. Another feature of incarceration is that it serves as "a school for crime". This means that young inmates inevitably grow tougher and more callous and become better informed about criminal methods and techniques as they grew older. Inderbitzin (2006:24) concludes by reporting that the participants emphasised that the system of correctional care cannot force anyone to change and that individuals have to *want* to change. This gives every criminal a free choice about what he/she will do in the future.

In his research, Muntingh (2009:9-10) found that personal safety was of great concern to the participants. A large proportion of the sample of participants in this research identified the existence of continuous threats to their personal safety, threats such as the possibility of being sodomised or robbed. While gang members received some degree of protection, gangs have their own internal dynamics and codes of conduct and so, even they are exposed to constant risks of assault, robbery or other kinds of "punishment". The participants expressed the view that because the gangs had a pervasive influence over the degree of personal safety enjoyed by everyone who was in

the prison, both prisoners and officials are at risk of being victims of gang violence. In spite of this, it is usually non-gang members who are most subject to gang coercion. The overall impression obtained is that since any correctional environment is unsafe, it places an enormous strain on the prisoners, and especially on those who have been incarcerated for the first time.

According to the DCS (Department: Correctional Services 2005:155), the safety of inmates has forced the Department: Correctional Services in the RSA to deal with the issue of gangs within their facilities. Along with the presence of gangs within the correctional centres, a pervasive level of violence exists that violates the safety of all other inmates. This violence manifests in many different ways such as in gang-supported fights, assaults, murders, forced sexual activities, intimidation, coerced favours and the complicity (“turning the blind eye”) of correctional officials to these violations. In view of these problems, an anti-gang strategy needs to be adopted by correctional management.

According to Palmer and Begum (2006:446), victimisation between prisoners is a perennial problem within correctional facilities. Palmer and Begum (2006:446) conducted a study in order to establish the relationship between moral reasoning, pro-victim attitudes and interpersonal aggression among 60 incarcerated young offenders. The researchers categorised the participants into the following four groups: (1) perpetrators, (2) victims, (3) perpetrator-victim, and (4) those not involved. All of the participants in the four groups were then compared on ratings that measured pro-victim attitudes and socio-moral reasoning. The findings of the research showed that 36,7% of the participants could be identified as perpetrators, 6,7% as victims, 43,3% as perpetrator-victims while only 13,3% of the sample reported behaviour that indicated that they were “not involved”. This comparison by Palmer and Begum (2006:454) of the pro-victim attitudes held by members of the four groups indicated that the victim and the “not involved” groups held attitudes that were significantly more supportive of the victims than those held by the perpetrators and the perpetrator-victims.

Windzio (2006:342) investigated how juvenile offenders who are incarcerated for the first time experience the different dimensions of the “pains of imprisonment” and to what extent these experiences have a deterrent effect on recidivism. Windzio (2006:342) found that when adolescent males who commit a first offence have no clear idea of the

“pains of imprisonment”, they have to *learn* all the protocols in terms of which they must conduct their everyday social interactions with their fellow inmates and with the correctional staff. In other words, they had to locate their individual positions within the inmate hierarchy, and acquire coping mechanisms that will enable them to endure the severe and harsh restrictions on their personal autonomy. In addition to this, being incarcerated means that the friendships and social interactions with people outside the prison that sustained them in the past, become extremely restricted and are, at times, most grievously missed. Since social integration and autonomy are both considered to be basic human needs, the painful experiences that result from being deprived of these basic necessities might well have a deterrent effect on prisoners and might function to reduce the possibility of recidivism in the future (Windzio 2006:348).

Cesaroni and Peterson-Badali (2005:255) conducted a study in the hope of finding out whether there were any particular characteristics of young offenders that correlated highly with their psycho-social and their institutional adjustment during incarceration. The findings of the study undertaken by Cesaroni and Peterson-Badali (2005:267) suggest that internalising scores increased as a function of the number of pre-existing risks reported by the participants. In addition to this, they also found that several institutional risks correlated to high levels of internalising such as:

- having no friends
- having a history of previous conflicts with fellow inmates
- the anticipation being unable to rely on peer support during victimisation

Three further variables, namely, experiencing difficulty with peer conflict, worrying about victimisation and perceiving the likelihood of victimisation, all emerged as significant predictors of internalising even after controlling for pre-existing cumulative risk. The study also suggests that there is an identifiable group of youth who find the process of adjusting to incarceration particularly arduous and painful. These youths are those who enter the custodial facilities with a moderate to high number of pre-existing risks, who have few friends, who lived in fear of victimisation, and who report internalising behaviour in a clinical range (Cesaroni & Peterson-Badali 2005:268).

In a study conducted by Woodall (2007:135), it was found that the participants who were young offenders, constantly referred to the correctional institution as a “masculine

environment". It is interesting to note that pop-culture masculine stereotypes, preconceptions and behaviour such as bravado and showmanship were constantly acted out by the participants during the focus group interview sessions. A minority of the participants were willing to discuss the value of peer support during times of anxiety and stress, and especially the way in which they missed their family and friends. But the majority of participants asserted that they could not share their feelings with their peers because of the "masculine" ethos that prevailed within the institution (Woodall 2007:135).

In his research, Muntingh (2009:8-9) reports that the loss of freedom and autonomy during incarceration were described by participants as a double experience [of loss] because they were locked up every day as early as 14h30 and because the participants try to cope with their idleness and boredom by just eating and sleeping.

➤ **Loneliness, missing of the family and family visits**

As is indicated below, participants in this study revealed that they often feel lonely and they miss their families. The intensity of these feelings of loss can probably be ascribed to the fact that these juveniles are removed from their families and friends and are placed in the correctional situation in which have few support systems. Although all human beings at some time or other experience feelings of loneliness and loss, such feelings are far more devastating among incarcerated juveniles because they find themselves in uniquely difficult and hostile situations in which they have no adequate means of dealing with their feelings and the conditions to which they have to submit. The participants in the study expressed their feelings of loneliness and of missing their families in the following words:

**Loneliness:**

- *I feel lonely and depressed most of the time.*
- *I feel very lonely most of the time.*
- *I feel very lonely and I miss my brothers and my sister.*
- *I feel very lonely with no friends here.*
- *So, I am very lonely and just want to be by myself.*
- *I am very lonely and sometimes I feel OK.*

- *I feel lonely and I think a lot about my mother.*

### **Missing family:**

- *I miss my family and I think about them all the time and I miss my home.*
- *I miss my mother and my father but I know they can't come back [both parents were deceased].*
- *I miss my brother because he doesn't visit me. I have no other family.*
- *It is hurting me to be without my family.*
- *It is at night that I miss my family and I can't sleep well.*
- *I miss my parents and my home.*
- *I miss my family ... They are all free and I am here.*
- *I really miss my family and I feel sorry for them.*
- *I miss my brothers and sisters and I wonder if they still love me because I'm here.*
- *I miss my mother because she was always good to me.*
- *It is not nice to be without your family ... I should not have done what I did. I miss all of them.*
- *Life is no good without a family. I miss them and I wish they can forgive me.*
- *I love my sister, but she can't visit me often because she lives too far from here.*
- *I wish my family could visit me more, but we are poor and they don't always have money to come here.*

### **Supportive literature**

Karnick (2005:7) examined the phenomena of loneliness from the perspective of Parse's (1998) Theory of Human Becoming, in which health is regarded as the way in which human beings experience loneliness as an unwanted isolation and separation from others.

The following brief overview describes some of perspectives about loneliness that were categorised by Karnick (2005:8-11):

- *General view of loneliness:* There are several references to loneliness in the Hebrew and Christian Bibles. These references describe the individual experiences of loneliness as unwanted isolation and separation from others. According to Karnick (2005:8), Ovid (80 AD) described loneliness in his book, *Metamorphoses*, as his experiences of longing for his family and friends after he had been exiled from Rome by the Emperor Augustus. The poet Dante (1314) (Karnick 2005:8) expressed his feeling of loneliness as “being lost in darkness and abandoned on the lonely slope of life”. Wolpe, according to Karnick (2005:8), noted that each human being has to travel a unique path through life by following a unique direction at a unique pace. This, in effect, means that each human being has to discover that path alone (Karnick 2005:8).
- *Loneliness in philosophy:* Many philosophers (Karnick 2005:8) have addressed the problem of loneliness as one of the foundational experiences of human existence. The philosopher Plato was at the opinion that loneliness (or the sense of being separated from others) is a dominant emotion in human conduct and consciousness, whereas Aristophanes, in his writings about isolation and the need we all experience for the sympathetic company of other human beings, regarded loneliness in terms of images of *forlornness* and *separation*. According to Karnick (2005:8), Kierkegaard (1843) regarded loneliness as a method for discovering one's own self. One of the foundational beliefs was that, in order to become fully and truly oneself, one needs to accept the fact of one's own fear of non-being. Once one has accepted this inevitable fact of life, one will be able to confront one's own fear of loneliness and thus were to become who-one-is (Karnick 2005:8).

According to Karnick (2005:8) and Koch (1995:831), Heidegger (1972) posited that meaning is created by the human being as being-in-the-world with an immediate situation, while at the same time cultivating a connectedness to predecessors and not-yet or will-be relationships. Heidegger contended that human beings have the freedom to choose the way in which they will live in the world (Karnick 2005:8; Koch 1995:831).

Karnick: 2005:8), cites Sartre's (1957) view that while the awareness of isolation is painful, it can also be a source of productivity and creativity. Tillich (1952) as

cited by Karnick (2005:9) equated the sense of feeling alone to feelings of isolation and the loneliness that results from feeling rejected by others. For Tillich, loneliness either expressed the *pain* of being alone (when one doesn't want to be), or the benevolent solitude that expresses the *glory* of being alone (when one wishes to be alone for whatever reason).

*Loneliness in psychology:* Frankl's (1987:48) view of loneliness is that it places the person in a transcendental state of mind in which he or she searches for meaning – even in the most dire of human situations (such as the Nazi death camps from which the inmates knew that they were unlikely to emerge alive). In addition, Frankl (1987:48) observed that when his fellow prisoners chose to be alone with their thoughts, they were not always lonely (in a negative way) because they were connecting with their past and imagining their future. Karnick (2005:9) notes that one of the central assertions of Frankl's philosophy of meaning is that however dreadful and dire our circumstances may be, no one can deprive us of our memories of the past or our hopes for the future. Frankl (1987:48) pointed out (even to people who had lost all hope in the Nazi concentration camps) that they predicate their identity and their self-esteem on their memories of past – no matter how terrible their present circumstances might be. He therefore referred to his philosophy as “logotherapy” – the therapy that is predicated on the unique and individual meaning (“logos”) of everyone's life (Karnick 2005:9). In addition Karnick (2005:9) notes that Frankl therefore helped his fellow prisoners to retain their optimism and self-respect even under the most terrible of circumstances.

### ➤ **Family visits**

The majority of the participants in this expressed positive feelings about the visits they received from their families. Here is a representative selection of comments from the participants:

- *My parents visit me and they bring me the things that I need, like toiletries.*
- *My mother visits me sometimes because she hasn't got enough money to come here often.*
- *My parents visit me.*

- *To be here, brought my parents back to me. They visit me and give me toiletries.*
- *My mother comes to visit me and she buys me the things I need.*
- *My mother and my father died when I was very small ... I don't have anybody now ... My brother doesn't visit me ... I have no family.*
- *It is hurting me without my family but it makes me feel good when my mother visits me.*
- *I miss my family but it makes me feel good when my mother visits me. My parents visit me ... I tell them my problems and they say I just got to stay here until my time is up.*
- *My mother visits me when she can.*
- *I get visits from my mother often and I feel happy when she comes ... My father and my brother also visit me and I always feel sad when they go home.*
- *My parents visit me when they can get free transport.*
- *My mother can only visit me sometimes.*

### **Supportive literature**

Woodall (2007:135) found that *isolation from family and friends* appeared to be one of the most painful aspects of incarceration for the respondents in his sample. The majority of participants experienced visits from outsiders as a time of great excitement and anticipation because they felt part of the outside world for the short periods during which the visits lasted. The participants in the study described the times after the visits had occurred as the low point in their incarceration experience because then they realised that they would have to come to terms with their situation. Some of the participants described how they would go back to their cells after every family visit with feelings of stress, depression and unhappiness. Others expressed their emotions as feelings of anger and frustration. In coping with these feelings, a minority of the participants found support from their peers, whereas the majority resorted to acts of aggression as coping mechanisms in order to vent their feelings of unrelieved frustration after visits. (Woodall 2007:135). This is consistent with the findings of Halsey (2007:357).

## ➤ **Suffering**

Suffering in the context of incarceration is considered to be one of the major emotional problems in the lives of these juveniles. The participants in this study expressed their feelings of suffering in the following words:

- *I wish I could ask forgiveness to the person that I hurt ... I'm suffering for this.*
- *I'm not free ... It's terrible ... I'm suffering here.*
- *Its very hard ... I'm ashamed ... I'm suffering.*
- *I'm really suffering here ... Its very difficult ... To be in prison is very hard because you suffer.*
- *To be here in prison means to be helpless and to suffer and I worry about this.*
- *To be here in prison means to suffer for the things you did ... I'm suffering.*

## **Supportive literature**

Kahn and Steeves (1986:626) state that “suffering is experienced when some crucial aspect of one’s self, being or existence is threatened”.

Frankl (1986:111) contends that “suffering and trouble belongs to life as much as fate and death”. In addition, Frankl (1986:111) notes that that suffering can protect a person from apathy and can therefore make him or her stronger. Furthermore, suffering is not a necessity in order to find meaning, however, even in the face of suffering, meaning is possible. The manner in which one bears suffering is a measure of human fulfilment (Frankl 1986:111).

Cassell (1992:291) describe suffering as an extremely stressful state induced by the possibility of losing one’s sense of living as an integrated human being. Cassell (1992:291) states that it is the person who suffers and not his or her body.

Rawlinson (1986:39) is of the opinion that suffering involves frustrated purposes and unrealised purposes. Suffering occurs when illness, deprivation, pain or disability obstructs one’s access to the world, constricts one’s horizons and attacks one’s sense of meaning and purpose.

Morse (2001:54) states that behaviours such as weeping, sighing, stooped posture and verbal expressions can be considered as signs of suffering.

Pilkington and Kilpatrick (2008:228-237) conducted a study by making use of Parse's (1995, 2001) research methodology, in order to understand the lived experience of suffering. Although the participants in Pilkington and Kilpatrick's (2008:228-237) study were elderly people, they considered suffering to be a universal experience because any person can experience suffering. This is an assertion that was confirmed by the researcher in this study of the lived experience of the incarcerated juveniles who had committed a drug-related crime.

According to a literature review by Pilkington and Kilpatrick (2008:228), suffering is a normal part of human existence that human beings experience between the age of comprehension in childhood and until they die from the complications of a terminal illness in old age or at any other time.

The term "suffering" denotes feelings of pain, loss, grief, loneliness and despair. Pilkington and Kilpatrick (2008:228) refer to a study conducted by Kahn and Steeves (1986), in which they asserted that suffering is experienced by any individual whose self, being and existence are threatened. Pilkington and Kilpatrick (2008:228) cite Duffy (1992) who states that suffering is a lived experience of the total person and is not therefore an isolated or episodic form of experience. According to Pilkington and Kilpatrick (2008:228), suffering is one of the most important topics in existential philosophy which links it specifically to the experience of *alienation*. According to Kilpatrick (2008:228), the psychiatrist Frankl (1963), wrote about his experience in the Nazi death camps and describes how suffering can completely fill the human soul and the conscious mind. Frankl also believed that although to live means to suffer, it is possible for each one of us to survive by finding *meaning* in one's suffering (Pilkington & Kilpatrick 2008:228). The main finding of Pilkington and Kilpatrick's (2008:233) research is expressed by these researchers in the following words: "The lived experience of suffering is unbounded desolation emerging with resolute acquiescence with benevolent affiliations" (Pilkington & Kilpatrick 2008:233).

## ➤ Religion

It was evident to the researcher from the data that she had collected in the study that a number of the participants were attending church services and Bible study classes in which they had not been involved prior to their incarceration. Their personal stories made it clear that they all lived chaotic and disordered lives characterised by drug use/abuse and various forms of criminal activity. The incarcerated juveniles seemed to have found some solace in the distressing circumstances of their incarceration from their involvement with the Christian ministries that they voluntarily participated in.

As their own words confirm, the participants spoke freely of their new-found faith that they had acquired from attendance at church services and Bible study classes.

- *I ask God to help me with everything ... I attend church services and bible study. I believe that God will help me with all my troubles. I want to spread the word of God when I get out.*
- *I pray never to do drugs again. I'm asking God forgiveness for my sins ... I attend church services and I go to bible study.*
- *I cannot forgive myself ... Maybe God will.*
- *I go to church services and bible study here. I want to change and I hope God will help me.*
- *I pray that God can help me to forgive the sins that I did to other people. I like to go to the church services because you can listen to the pastor and pray for forgiveness.*
- *I try to think that God will help me ... I go to church and bible study classes.*
- *I go to church services. In church they tell you about a second chance and never to lose hope.*
- *I try to go to church but it's not helping to take the worries away for what I did.*
- *I go to church and bible study and I hope that this will help me to deal with my past.*

## Supportive literature

Kerley and Copes (2009:231) conducted a study to establish how prison inmates who have had a religious epiphany (personal revelation) or conversion experience are able to maintain their new found faith. The findings of Kerley and Copes' (2009:240) research

revealed that a moment of epiphany is considered among most Protestants to be an essential point of departure for a meaningful initiation into Christian faith, and that the incarcerated individual's subsequent faith and commitment to pro-social behaviour follows this personal revelation (which is frequently referred to as a "decision"). These researchers noted that these personal religious epiphanies or revelations tended to create a shift in the manner in which the inmates went about recreating the meaning of their past experiences and the state of their current selves. Furthermore, the fact that followed these revelations allowed inmates to review their lives from a different perspective and to reinterpret their current situation as something more positive, comprehensible and manageable. They also observed that religious conversion did not function for incarcerated juveniles as a remedy for the pains of imprisonment such as, for example, feelings of deprivation and isolation and resentment at the inconsistent application of rules that are central to the incarceration experience. The incarcerated individuals' faith did, however, provide the prisoners with a new motivation and a focus for dealing with the pains of imprisonment and, in that way, it helped them to create a new self-image. It is important for the study to note that the conclusions reached by Kerley and Copes (2009:241) have several important implications. These may be expressed as follows:

- The prison context compels the incarcerated individual to deal with a variety of negative emotions and behaviours.
- When the incarcerated individuals are not capable of coping adequately with their situation, they become victims of the widespread negative affective states that are common among incarcerated juveniles – states such as anger, worry, sadness, stress, depression and bitterness (among others).
- The "pains of imprisonment" may evoke interpersonal aggression among the prisoners. In such situations, interpersonal aggression may manifest along the whole continuum between verbal arguments (without any physical contact) and lethal violence.

#### **5.4.2 Mental health**

The mental health of the incarcerated population is a matter of particular concern to the prison authorities and to researchers throughout the world. Young offenders in particular have been identified as exhibiting high rates of psychiatric morbidity (Woodall

(2007:133). According to Abram, Teplin, Charles, Longworth, McClelland and Dulcan (2004:403), Callaghan, Pace, Young and Vostanis (2003:186), Cesaroni and Peterson-Badali (2005:252), Corrado, Cohen, Hart and Roesch (2000:29), Lopez-Williams, Van der Stoep, Kuo and Stewart (2006:266), Robertson, Dill, Husain and Undesser (2004:55) and Woodall (2007:133), mental health disorders are a serious problem among incarcerated youths if one compares such rates to those that prevail among the general population of young people who are not incarcerated.

This present study found that all the participants experienced some or other manifestation of a mental health problem or problems. This finding is consistent with the conclusions reached by the various researchers mentioned directly above. The researcher assigned only one sub-category to the main category of “mental health”. This sub-category is *Psychological and emotional aspects*.

#### ➤ **Psychological and emotional disorders**

The psychological and emotional aspects of incarceration manifested mainly as intense feelings of depression, regret, guilt and remorse at having done the wrong things. These *ex post factum* emotions and reflections can be detected in the following representative samples of what incarcerated juveniles said in this regard:

- *All I can say is that I feel very sad and depressed all the time. ... The depression hits me very hard sometimes and it makes my mood change.*
- *... Whenever I feel depressed I think there must be a reason for me to be here.*
- *... I'm depressed ... I don't belong here ... I'm a failure ... I'm a nobody.*
- *I feel depressed most of the time.*
- *... It is my mind troubling me ... I feel depressed.*
- *... I cry a lot when I'm alone. I feel depressed many times because I don't want to be here.*
- *... I suffer from my nerves ... I feel something is pushing my head down. ... It must be my nerves.*
- *I feel very depressed even if I feel safe here.*
- *The depression is very bad for me ... I don't know what to do. I feel I'm somebody who belongs nowhere. ... Sometimes I feel like screaming ... I*

*can't get the down feeling out of my head. ... It is just the depression ... Sometimes I feel I'm going mad.*

- *I feel sad and depressed all the time. This feeling I've got ... maybe its depression that doesn't want to go away. To be in prison means you must suffer ... It just makes you feel depressed with no energy.*
- *I wish I could turn the time around ... I wouldn't have done what I did ... But you don't think when you take drugs.*
- *I feel very bad about the crime I've done and all the other things that were not right. ... Bad friends are not good for you ... They only mean trouble to you. The drugs made everything worse for me. I wish I didn't take it.*
- *Never to use drugs again, yes, never to start again. I feel sorry about everything I did. I wish I can apologise to my parents ... I cannot forget what I did.*
- *I took drugs without thinking what it will do to me and others. I feel so bad for what I did. ... Sometimes too much to cope ... What I did, I can't forget ... It's spinning in my head all the time.*
- *I feel so bad for what I've done ... I wish I never listened to those friends. I feel a lot of guilt and pain ... I feel very sad and sorry for what I've done.*
- *My time here makes me think about the many things I did wrong ... I cannot forgive myself ... Maybe God will.*
- *I keep busy every day but I'm thinking too much because I did wrong. I feel sorry for what I've done ... so sorry ... so sorry. All I can tell you is that I'm very sorry and I'm suffering because I did wrong things.*
- *What I did was very bad. I know what I did was wrong. I did terrible things ... I can't sleep because of the worries for what I did ... I'm sorry ... I'm sorry. Prison means that I am punished for what I did and I'm sorry I mixed with the wrong friends. I never want to take drugs again ... You see how I'm suffering now ... drugs and friends.*
- *I try to go to church but it's not helping to take the worries away for what I did ... I'm very sorry for the crime I did. I think a lot about my school and if I didn't do wrong and used drugs I could be educated now and not be here in this place.*
- *I'm so sorry for the crime I did ... You can't stop thinking about it. I think about all the bad things I did all the time. It is terrible to think about the bad things all the time ... I don't know how to forget about the bad things.*
- *I wish I didn't know bad friends ... I think a lot about the sins I did to other people. Sometimes I feel OK and then I think I must try to stop feeling so sad.*

- *I don't know why I was so stupid to get involved in drugs and crime ... I messed up my life ... I don't know what to do about it. To be in prison means you must be punished and suffer for the things you did.*
- *I worry a lot about the things I did ... It is very hard ... I'm ashamed ... I'm suffering when I go to bed ... I can't stop thinking.*
- *I wish I didn't have to be here, but it is my own fault and I feel sorry about it. I pray that God can help me to forgive the sins I did to other people.*
- *I think a lot about why I didn't listen to my parents and I feel sorry about that. I think about the bad friends who wanted me to do wrong and I don't know where they are now. They had a bad influence on me ... They were always brave and they told me that we can get a lot of money if we do crime. I think about all this when I'm alone ... I can't forget the bad things I did.*

### **Supportive literature**

Robertson et al (2004:56) undertook a study, the primary purpose of which was to determine the point prevalence of mental health, substance abuse and co-occurring mental health and substance-abuse disorders among incarcerated juveniles in Mississippi detention centres and in training schools. Their secondary goal was to determine the type and severity of the mental health problems in terms of gender. Their third goal was to examine whether geographical differences affected the rates of health and substance abuse disorders among incarcerated youth across a selection of states in the USA.

The incarcerated young people in Robertson et al's (2004:56) study had been convicted for offences ranging from manslaughter to persistent truancy. Most of the participants had a previous history of involvement with the juvenile justice system.

The findings revealed that externalising disorders were most prevalent in the study population because almost half of the participants were suffering from a conduct disorder. Among the respondents, adjustment disorders afflicted 38.6% of the respondents while substance abuse disorders were reported by 35.9%. The prevalence of anxiety disorders was found to affect between 13% and 39%, and 58.5% of all the participants met the diagnostic criteria for one or more anxiety disorders.

Robertson et al (2004:62) further found that anxiety and panic disorders were the most prevalent form of psychiatric conditions among the inmates. Many of them also suffered from sleep and somatisation disorders. Mood disorders were observable in between 17% and 19% of the participants, and the prevalence rates for depersonalisation and schizophrenia were 24.4% and 29.9% respectively.

Appelbaum, Hickley and Packer (2001:1343) state that prisons have in effect become the “homes” of thousands of inmates who suffer from mental health disorders. The stress that accompanies incarceration is a causal factor of morbidity among these people, and it also precipitates more serious problems and disruptive behaviour. According to Appelbaum et al (2001:1343), 10% to 15% of prisoners are suffering from mental health problems. Appelbaum et al (2001:1343) refer to a literature study by Pinta (1999) who took a close look at the prevailing rate of mental illness in prisons in the USA by critically examining a variety of *narrow* and the *broad* definitions of mental health disorders. The narrow definitions included diagnoses for conditions such as major depression, bi-polar disorder, schizophrenia and other psychotic disorders. The broad definitions included disorders such as substantial impairments of the ability to perform daily life activities, various forms of paraphilia, and personality disorders that manifest as anti-social behaviour. After analysing existing research reports, Pinta estimated that 10% of all male inmates and 18% of all female inmates suffered from mental disorders that fell into the category of the narrow definition (see above). When they examined inmates in terms of the broad definition of mental health disorders, he found that 19% of males and 30% of females suffered from some form of mental disorder.

According to Birmingham (2004:393), those people who are detained in secure psychiatric hospitals and prison inmates, have a great deal in common because both populations are particularly vulnerable to stressors that aggravate existing mental health problems and stressors that give rise to new ones. The kind of individual one finds in these institutions frequently have a history of abuse, deprivation, homelessness, unemployment and substance abuse. In most cases, they have therefore had previous contacts with mental health services. Many of the individuals in correctional care display numeracy and literacy impairments, and most incarcerated individuals have a below-average IQ.

Nurse, Woodcock and Ormsby (2003:480) conducted a study that was specifically designed to augment the current understanding of how the prison environment affects the mental health of prisoners and correctional officials. These researchers found that being locked up for as many as 23 hours per day, had a highly detrimental effect on the mental health of the incarcerated individuals. The inmates revealed how the absence of physical activity and mental stimulation gave rise to extreme feelings of stress, anger and frustration. One of the inmate participants described his experience of being locked up as: "... head going round and round, thinking too much ... Just feel like banging my head." Some of the participants described how the prison environment actually encouraged drug abuse because drugs provided the only route of mental and emotional escape and gave the inmates some degree of oblivion and relief from the acute stresses that are generated by being locked up for hours (Nurse et al 2003:481).

According to Adams and Fernandino (2008:914), the most common mental disorders among the incarcerated population are depression, schizophrenia and bi-polar disorder. Incarcerated individuals are also more frequently diagnosed with personality disorders. In addition they also have co-occurring substance abuse problems. Adams and Ferandino (2008:914) refer to the study by Young (2003) indicating that approximately 45% of mentally ill inmates showed co-morbidity of a major mental disorder and substance abuse disorder.

Paton et al (2009:45) conducted a *qualitative* study to explore the ways in which the young offenders themselves described their trauma, the ways in which they experienced all these events that constitute prison life, and the course of their trajectory into the juvenile justice system. After an analysis of the data, Paton et al (2009:48) identified the following five major themes:

- *Experience of violence: Living in a violent world:* What became overwhelmingly evident in the data collected for this study was that the predominance of the inmates were constantly exposed to violence. Since the participants inhabited violent communities, they were frequently exposed to violence in a range of contexts as both victims and perpetrators. It was necessary for the participants to present an exaggeratedly macho image to the world and to act "tough" simply in order to survive. Participants noted that although these experiences were difficult, they understood them to be *normal* in the prison environment. All of the

participants who were incarcerated also reported incidents of violence that occurred while they were in custody (Paton et al 2009:48).

- *Instability and transitions:* The young offenders' lives appeared to be marked by periods of instability and transition, which were evident as at home and in school. Such episodes of instability involved antagonistic relationships with parents. After such hostile encounters with their parents, many of the participants in the research were commanded to leave home by their parents. Other participants revealed that they had taken extended periods of absence from their homes, during which they had lived with other family members or had been placed in care by social welfare authorities or by order of court (Paton et al 2009:49).
- *Living in a deprived and depriving environment:* This theme relates to the manner in which participants experienced deprivation because of the absence of worthy parental and role model figures, and because of the destructive and demoralising effects of extreme poverty and disruption. Many of the participants came from single-parent families in which one of the most striking features was the complete absence of fathers and multiple bouts of separation from the parents. Deprivation was also understood in terms of the psychological and emotional unavailability of parents either because of their own substance abuse or mental health problems. Socio-economic deprivation was also reported, and one of the participants linked the poverty in which he grew up to his own trajectory into the juvenile justice system. Further accounts emphasised how desolate, grim and poverty stricken were the areas in which drugs and crime were rife (Paton et al 2009:50).
- *Effects of difficult life experiences:* The respondents reported a wide range of detrimental effects. These detrimental effects included: thought suppression (the blocking out of memories of traumatic events); short-term memory problems; attempts to make sense of their violent experiences by minimising the effects of these violent experiences; ubiquity of hyper-vigilance among abused children and inmates; a desensitisation to violence and defensive reactions (Paton et al 2009:50).
- *Changing self and support network:* There was a strong sense that incarceration gave participants the time they needed to **reflect** on and to re-evaluate their lives. Such reflections included pondering the significance of their offences, the possibilities that might exist for them in the future, and the ways in which they could resist the impulse to recidivism (Paton et al 2009:53).

## 5.5 THEME 3: POSITIVE ASPECTS DURING INCARCERATION

This theme was identified in the responses obtained from participants in the context of individual dialogical engagements and the focus group sessions. The researcher posed no direct questions to the participants. Instead, she invited them to express the meaning of their *current rehabilitation programmes as well as their own aspirations and future goals* as they prepare themselves for release back into society. Theme 3 comprises only one category. This category is *participation in the current rehabilitation programme*, and it includes *aspirations and future goals*.

### ➤ **Co-operation with the current rehabilitation programme**

The participants provided the following responses with regard to their participation in their current rehabilitation programme:

- *I go to computer classes. They teach you in life skills classes to make a success of your life ... Things like self-esteem and respect for yourself and others ... And problem-solving skills.*
- *I make use of the opportunities to make myself a better person. I participate in my rehabilitation programme by keeping busy and learning as much as I can. I go to the library and I've learnt to read a lot.*
- *To be here, means you must make use of the opportunities ... to go to school, to read and [to attend] life skills classes.*
- *You can attend classes if you want to. I go to life skills classes and I hope to go to this school next year.*
- *I learn about self-control and respect. I want to learn as much as I can here for my future. I play soccer and I do exercises.*
- *I play sport like soccer.*
- *I go to life skills classes and I learn about respect and how to get along with other people.*
- *I go to life skills classes and to HIV/AIDS lectures.*
- *I stick to my rehabilitation programme to change.*
- *I learn a lot about good things here, like good manners and life skills.*
- *I try to keep busy ... I go to school and life skills classes ... I also go to HIV/AIDS talks.*
- *They give you the chance to go to school and [to attend] life skills classes and other things like sport.*

- *You can do a lot of things here if you want to. I attend life skills classes and talks on HIV/AIDS and I learn about self-control and not to be aggressive.*
- *If you go with your rehabilitation programme, there are good opportunities for you. We watch TV programmes at night.*

➤ **Aspirations and future goals**

The following statements were extracted from participants during individual dialogical engagements and were spontaneously offered by participants who are willing to talk about their aspirations and future goals:

- *Maybe NICRO [The National Institute for the Prevention of Crime and Reintegration of Offenders] will help me to find a job ... I want to go back to school when I get out ... I want to specialise in computer technology.*
- *My future ... I'm dreaming big! I want to go back to school because I want to be somebody in music ... I want to spread the word of God what I've learnt here. I believe that God will help me with all my troubles. I want to tell the children not to do drugs and crime because it will bring them to do bad things for sure. I also want to tell them what it is like to be here ... Maybe they will listen to me ... I will get out of here to live a better and clean life.*
- *I want a better future for myself ... I use all the opportunities here to learn about the good things in life. One day I want to earn enough money to look after myself ... I think I will make it.*
- *I attend life skills classes ... and I hope to attend school here soon. I want a good future when I come out. I want to teach other people about the suffering and the drugs. ... I want to teach them the right way of life so that they don't have to come to a place like this. I want to make up with my family ... I will come right.*
- *I'm hoping for a good future when I'm released ... I will learn as much as I can to be able to do something with my hands so that I can support myself when I come out.*
- *I must give back to the community but maybe they don't want me back. I believe that the things I learn here will help me to prepare for my future ... I still hope [in] the future to be a better person and to live a clean life.*

- *I want to start my own business to support myself and to live a long life. When I get out I will ask welfare [agencies] to help me as I don't think my brother and my cousin will take me back again.*
- *I want to change and I hope God will help me ... I think of going back to school to get grade 12 because it will help me to find a job. I want to do things in the community, to tell others about what drugs can do to you and [to tell them] that they must not belong to gangs.*
- *I don't want bad "chommies" [friends] again. I want to go back to school when I get out ... I want to help my parents because they are struggling because of me ... I want to play soccer again.*
- *I never want to do crime again. My future is to go back to school but maybe they will mock me ... I can attend college to learn a trade like an electrician to find a job. I want to apologise to my family and ask for forgiveness. Here they tell you that people will forgive you ... Maybe it will happen to me.*
- *When I get home, I will try to get right ... I'm going back to school ... I will learn very hard so I can finish. I want a good life ... not like here ... I hope for the best.*
- *I want to go to school here because you can't do anything without education. I want to go back to my family and look after them when they are old. My mother told me everything will be OK ... She will help me with everything ... I hope she will have the money [to do so].*
- *I want to live a better life and I want a qualification to find a job. I'm very young and if I try, I will come right. My father told me that there are better things in the future. I must listen to him because he says he will be there for me. I feel I must trust him.*
- *I still hope for the future ... I never want to use drugs again. I want a job to look after myself and my family. I will try very hard not to do crime again ... Yes, I'm finished with crime.*
- *The future is not easy because all the people that know me will remember what I did and they won't give me another chance. I want to help my parents but because I have a criminal record, it can't be easy to find a job. I can change but I really don't know what will happen to me in the future.*

## ➤ Focus group interview sessions

As can be seen from the responses, all the participants with the exception of four participants were positive about their anticipated behavioural changes, their aspirations, and their future goals in preparation for their release and re-integration into society.

- *There is no trust for me in the community outside when I come out.*
- *People outside will remember what you did ... I will have nowhere to go because of that.*
- *Maybe people outside will change about you.*
- *My dream is to be a boilermaker but I will have to go back to school first.*
- *I want to start a new life.*
- *I want to have a good life ... start my own business and employ young people.*
- *I want to advise the young people [and] encourage them to do positive things ... No drugs and crime. I want to be an engineer.*
- *[I want to] achieve my dream to make money ... to do my own business.*
- *My future is to teach people about good things ... like a social worker.*
- *Very sorry ... yo ... yo ... for what I've done. I feel I must tell others how bad crime is.*
- *Breaking away from gangsters ... There is a home beyond prison.*
- *People are waiting outside ... They don't forget you. I will go to the parole board for help.*
- *Gangsters are the owners of the prison but here the officials are trying their best.*
- *The officials are trying their best to help us ... They have strict discipline but that's the only way to get better.*
- *I want to respect people and control myself. I think of humanity ... think what others feel.*
- *Solve problems without violence.*
- *Education now comes first. I attend classes so I can learn the good things in life. I stick to my rehabilitation programme ... This will help me for my future.*
- *I have a rehabilitation programme and I try to obey it. The officials are helping me by telling me the right things to do. I feel the rehabilitation programme is OK ... I must just go with it.*
- *Officials here are good to us. If you have a problem you can go to them ... They try to get you on the right road.*

- *In my rehabilitation programme, I learn about how to behave myself and to have respect for others. I try to stick to it because I want to get better.*
- *My rehabilitation programme is helping me to think of others.*
- *If you obey the rehabilitation programme, you will get a good report. I can't say that my programme is bad because I learn a lot here.*
- *My plan is to have a happy future and that is why I take part in my rehabilitation programme. I'm learning not to speak to people like they are dogs ... I learn here to manage my anger and I learn things from the people in charge. They help us.*
- *So far my rehabilitation programme is fine. Certificates are given for life skills ... what to do in life ... how to behave and how to talk to people ... That is what I learn here.*
- *We are doing self-study. Sometimes I go to church and bible study and we have classes about life skills and AIDS. My rehabilitation programme is OK ... I have no problem with it.*
- *In the rehabilitation programme you learn to look after yourself and to behave. This counts for you to get a good report.*

## **Supportive literature**

Abrams and Aguilar (2005:176) utilised the self-concept and behaviour change theoretical framework devised by Stein and Markus (1996) in order to examine young offenders' responses to individual treatment programmes at a correctional facility. Abrams and Aguilar (2005:176) analysed transcripts of interviews from 210 male juvenile offenders aged between 10 and 17 years old, and interviewed them over a period of four to six months.

Abrams and Aguilar (2005:177) were concerned about the manner in which these juveniles interpreted and reacted to their behavioural and cognitive treatment programmes and their correctional environment. These researchers make reference to the literature about self-concept (Stein & Markus 1996), in which recognition of the need for behavioural change begins with a clear understanding of the negative trends that led up to the current problems that are faced by individuals. "Negative trends" here refer to a consistent and presumably identifiable problem of behaviour.

According to Abrams and Aguilar (2005:177), Stein and Markus (1996) note that, during the second stage of the behaviour change process, the offender begins to recognise his past self-damaging behaviour for what it is, to accept that he has been locked in a cycle of self-destructive trends, and begins to realise that he can enrich his life and future prospects by envisioning alternative ways of acting and becoming in the future. These visions of possible future success are known as *possible selves*, and they are indispensable for furthering the change process.

*“Possible selves”* are realistic approximations of the manner in which a person can live a decent life in the future, and they should be sufficiently plausible, powerful and inspiring to accommodate in a realistic manner the dreams, fears and tasks that are associated with becoming the person envisaged in the *“possible selves”*.

Abrams and Aguilar (2005:177) also refer to the work of Oyserman and Markus (1990) on delinquency, in which they propose that *“possible selves”* include those selves to aspire towards *hoped-for selves* and those that are based on avoidance (which are known as *feared selves*). *Hoped-for selves* are always future-orientated hopes and fantasies about one self that may or may not materialise. *Feared selves* are the antithesis of the *hoped-for selves*.

Abrams and Aguilar (2005:191) reported on their findings in that part of their research that examined the responses of young offenders to individual treatment programmes in a correctional context, in the following way:

- The first research question that Abrams and Aguilar (2005:177) posed was whether or not the treatment environment within a correctional situation facilitates the potential ability of young offenders to recognise the persistence of negative trends and patterns of behaviour within themselves – or not. Their findings with regard to this question suggested that many of the young offenders used the incarceration situation as a marker of negative trends, and that they then slowly began to discard the negative filters and self-concept protection strategies that they had hitherto used to prevent a realistic apprehension of who they were, of what they had done, and how they had been stuck in a reiterative pattern of self-destructive behaviour. In other words, they became more self-aware.

- The second research question that Abrams and Aguilar (2005:191) posed focused on whether or not the treatment programmes that were being used were capable of helping young offenders to envision their *hoped-for selves* and their *feared selves* so that they could effectively anchor their behaviour change aspirations in a coherent and positive vision of the own personal future. What Abrams and Aguilar (2005:191) found the answer to this question was that the treatment programmes that were being used did in fact help the young offenders with whom they worked to imagine their *hoped-for selves* and their range of *feared selves*. These various selves that were often rooted in real-life role models such as those that were modelled by family members and friends, were also contracted through images of their own versions of self, whether they were images from the past or imagined images from the future. While all the young offenders were able to articulate tenuous or rather more concrete visions of *possible selves*, many of these constructs seemed to be more likely to lead to behaviour change than others (Abrams & Aguilar 2005:191).
- The third research question that Abrams and Aguilar (2005:191) posed was whether or not the treatment programme helped offenders to devise practical working strategies that would be powerful enough to move them towards their *hoped-for selves* and sufficiently potent to help them to avoid their *feared selves*. They further asked the young offenders whether the strategies that were suggested to them were realistically attainable within their proximal social environments. Many of the participants encountered problems as they attempted to devise realistic and attainable strategies, particularly as they tried to avoid their feared selves when they returned to their old situations, friends and criminal environments.

Inderbitzin (2007b:236) contends that a latent function of the juvenile correctional institution is to work toward *normalising* incarcerated youth, to re-directing their aspirations and goals, and to releasing them back into society with more realistic but pragmatic goals for the future. Inderbitzin (2007b:236) refers to Durkheim's (1951) classic formulation of *anomie* as a state of normlessness that results from a breakdown in the regulation of goals so that aspirations become unlimited. Durkheim (1951) also suggests that people in a stable society are generally content with their positions and that they habitually only aspire to what is realistically achievable. By their own account, many of the young offenders who participated in the study undertaken by Inderbitzin

(2007b:237), turned to criminal activities because of their impaired status as minority males from impoverished and frequently abusive families.

Inderbitzin (2007b:237) further notes that the participants had very little experience in the world of relatively content and conforming people. What was most disadvantageous for the participants in his research was that they all shared the degrading experiences of being lower-class individuals with poor education, individuals whose family members and friends had also been incarcerated, individuals who resorted to drug use to diminish their internal pain, and individuals who identified gang members as heroes and role models. Inderbitzin (2007b:237-238) found that being incarcerated offered these young offenders opportunities to reflect deeply on their lives and to imagine how their future might be different from their past. The structured institutional environment also gave these young people the (unusual to them) freedom to speculate about and ponder their plans for the future (Inderbitzin 2007b:238). In addition, Inderbitzin (2007b:238-241) notes that the participants in the study accepted their sentences with little resistance and there they took responsibility for their actions. Inderbitzin (2007b:242) reports that the participants in his study were well aware that once they had been released, they would be compelled to make a clear choice between conforming and non-conforming lifestyles. The participants also realised that the range of opportunities that was available to them before their incarceration would be somewhat diminished when they were released because arrest, labelling, incarceration and some of the other negative life events that are associated with their delinquency could well result in the closing of doors as far as opportunities were concerned.

Marsh and Evans (2009:47) conducted a study in order to arrive at a clearer understanding of the nature of the relationships that prevailed between staff and youth within a correctional setting, and to understand how these relationships might affect the future success or failure of the incarcerated offenders once they had been released from custody. Their project enabled them to identify three different kinds of relationships between staff and incarcerated juveniles. These three kinds of relationships were based on (1) satisfaction, (2) coping, and (3) the quality of the personal closeness that arose out of the relationships. They categorised these relationship types as (1) **balanced** (i.e. high across dimensions of desirable qualities), (2) **practical** (i.e. low in measures of supportive closeness), and (3) **engaged** (i.e. low in the mediation of coping skills). On average, the young people in the **balanced** group were most successful in conceiving a

high likelihood of success subsequent to their release in each of the four domains, namely: potential for success, social networks, substance use/recidivism, and conflict reduction. The males in the **engaged** group had significantly fewer positive perceptions about their possible future in all four of the domains than those in the **balanced** and **practical** relationship groups. The females had significantly fewer positive views about their future prospects in the social networks and conflict reduction domains than those in the **balanced** relationship groups (Marsh & Evans 2009:59-60).

It is also important to recognise that, from the point of view of the incarcerated offenders themselves, all the relationships that they discussed with the researchers were those that were most helpful to them at the time of the data collections (Marsh & Evans 2009:60). The use of less effective coping strategies on the part of staff members in the **engaged** relationship group had the potential to interfere with the ability of the youth to process their stress. Marsh and Evans (2009:60) notes that from the point of view of the incarcerated juvenile offenders, the staff members who facilitated the **engaged** group might have been less effective in presenting coping strategies in their interactions with the youth because they came across as being too directive in their own problem-solving efforts. It seemed probable that the young offenders might have interpreted this well-intentioned directiveness as signalling that their concerns were invalid or a hidden inclusion that they were themselves unable to accept practical and workable solutions (Marsh & Evans 2009:61).

Those young people with the least positive views about their potential for success upon release will also tend to be the most anti-social. The young offenders in the **engaged** group might therefore had been engaged in establishing bonds with staff members in order to make their time in the programme less demanding and arduous. But these young offenders also avoided addressing the problem-solving efforts that were made by staff members. This approach to group work is referred to as the *faking-it* strategy. The kind of young people who adopt this strategy are often deeply resistant to change and are therefore unwilling to share information with staff members (Marsh & Evans 2009:61).

## 5.6 CONCLUSION

This chapter discussed the research findings in the context of the literature that was available to the researcher, and that either confirmed or qualified her research conclusions. Chapter 6 will present a discussion of the universal lived experiences of **incarceration** in terms of Parse's phenomenological-hermeneutic methodology.

## CHAPTER 6

# FINDINGS FROM THE UNIVERSAL LIVED EXPERIENCES OF INCARCERATION ACCORDING TO PARSE'S PHENOMENOLOGICAL-HERMENEUTIC METHOD

### 6.1 INTRODUCTION

The researcher used Parse's (1998, 2005) phenomenological-hermeneutic method to answer the research question about the nature of the universal lived experience of incarceration as it was narrated to her by the participants in the research. Incarceration is considered to be a universal experience because it is synonymous with *confinement*. The researcher conducted an analysis of the data about this universal lived experience of incarceration on the basis of Parse's (1998, 2005) phenomenological-hermeneutic method of extraction-synthesis, heuristic interpretation and artistic expression (see section 4.7.2).

### 6.2 PARTICIPANTS STORIES IN THE LANGUAGE OF THE PARTICIPANTS, ESSENCES IN THE RESEARCHER'S LANGUAGE AND THE LANGUAGE ART

A presentation of each of the participants' *stories* (as in Parse's terminology) that were obtained from individual dialogical-engagement with the participants, is provided below. This is followed in each case by *the essences in the language of the participant, the essences in the researcher's language, and then by the language art recommended by Parse*. Table 6.1 collates the *language art* for all the participants, while Table 6.2 sets out the researcher's *progressive abstraction of the core concepts of the lived experience of incarceration*.

It needs to be noted that fictitious (pseudonymic) names were used for all the participants so that their identity would be protected. Furthermore, the crimes that were committed by the participants were also not mentioned in order to protect the participants (The protection of the personal identity of each respondent is mandated by

the Ethical Principles that guide this research, and by the promise that the researcher made to each of the volunteers who agreed to participate.)

## **JOE'S STORY**

Joe revealed that he grew up with his mother and his step father and was always unhappy at home and at school because he did not know his real father. Joe said, "One day I just got it into my head to run away from home because I was never happy there." Joe went to live on the streets, and he described how he started to sniff glue there together with the other street children. He said: "I did the glue sniffing to forget my troubles." Joe explained how difficult it was to live on the streets because "you have to beg for money to buy drugs and to get food ... You have to move around to other streets all the time because it is easy to be arrested if you stay in the same place." Joe described how some of the other children sometimes took him back to their homes, but he never stopped sniffing glue and always went back to the streets again. Joe said, "I was arrested by the police once and was sent to a special school, but I ran away from there." Joe was under the impression that his mother didn't love him anymore and that was the reason why he didn't want to go back home. Joe described how he started to smoke dagga (marijuana or cannabis) together with Mandrax, and later began to use crack cocaine. The combination of these drugs made him feel brave and also made him oblivious to all his worries. Joe said, "I was under the influence of bad friends on the streets and we started doing crime to get money for drugs." Joe explained how he and his friends were arrested by the police for [details omitted to protect participant's identity].

Joe said that while he was awaiting trial, he went into "cold turkey" and began to crave drugs. Because of this sudden withdrawal from drugs, he says that he "suffered with very bad headaches and stomach pains but nobody helped him". Joe added, "I had to stick with the feelings until [they] went away." Joe continued to add, "I'm finished with drugs now ... It is not worth anything."

The meaning of being incarcerated was expressed by Joe in the following words: "Here in prison, there is no freedom because they lock you up at night ... There is nothing to enjoy. The food is not bad and the staff members are OK, but it depends on your behaviour. I don't really know what to say about [what] the meaning is for me to be here.

All I can say is that I feel very sad and depressed all the time, and that I hurt my parents.” Joe expressed the wish that, if he could, he would “turn the time around. I wouldn’t have done what I did ... But you don’t think when you use drugs.” Joe continued by saying: “It feels that nobody loves you. I have already cut my wrists from desperation and they took me to the hospital but I didn’t want to see a psychiatrist.” Joe was insistent that he did not have suicidal thoughts anymore because he is trying very hard to come to terms with his confinement and the rules that go with it. He said, “You know, I’m used to the place now and I just take things as they come. While I’m here, I go to computer classes as well as [to] life skills classes. They teach you how to make a success of your life ... Things like self-esteem and respect for others and yourself. There are also problem solving skills [that they teach].”

Joe added: “Sometimes I get scared of the future because I have a criminal record now, but prison is not the end of life ... They can’t kill me here. The depression hits me very hard sometimes and it makes my mood change. I feel sorry for myself and this helps me to get over it. I’m really a person who wants to be by myself ... like a loner, you know.” Joe said that his parents visited him and that they had bought the things he needed such as toiletries. Joe said, “All I can say is that it is not nice to be here but I will just carry on until I get out. I don’t think it will be easy for me to get a job outside ... Maybe NICRO (The National Institute for Crime Prevention and Reintegration of Offenders) will help me to find a job.” Joe expressed the desire to complete his schooling when he is released so that he would be in a position to specialise in computer technology. Joe ended the discussion by saying, “I’ll be OK ... I must just carry on until I get out.”

### **Essences: Joe’s language**

Being incarcerated is being deprived of freedom and enjoyment of life. It is a feeling of sadness, regret, and rejection. It involves taking things as they come, continuing with determination with the hope for a better future.

### **Essences: Researcher’s language**

Deprivation, devastation with acquiescence and moving forward with resolute anticipation.

## Language art

Incarceration is deprivation and devastation with acquiescence of tribulations and moving resolutely with anticipation.

### DAVID'S STORY

"I lived with my mother and my two brothers because my dad left us when I was very small." David described how his mother always encouraged him to see his dad and added, "It was very hard to grow up without a dad and not knowing God." David said that he went to school up to grade 9, and then he left school. He said, "My mother was always very supportive of me but things got worse and worse because of my bad behaviour. I was stealing money and things for dagga and other drugs like Mandrax. David revealed that he had smoked dagga since he was 14 years' old and that, because of his bad behaviour and the drug abuse, his mother had chased him out of the house. David said, "The drugs made me feel good and I didn't have any worries." After his mother chased him out of the house, David went to stay at a friend's house. He said, "I stayed there for three months and then the police arrested me and my friend for [details omitted to protect participant's identity]. Now I'm in prison and I have to stay here for a long time."

David described what incarceration meant to him in the following words. "For me, prison means self-control and not to get angry. I sometimes feel like the drugs, but I know I can't get it. Life now is a process of creation. I feel safe here." When referring to the correctional officials, David said that they were good to him. He added, "We learn from each other, no matter [what] your age [might be]. Life to me here is to stimulate my mind and ask God to help me with everything." David showed remorse for the crime that he had committed in the following words: "I feel very bad about the crime that I did and all the other things that were not right." David also expressed the following opinion: "Bad friends are not good for you ... They only mean trouble for you. David added: "The drugs made things worse for me. I wish I didn't take it."

When David spoke about his feelings of depression, he said, "Whenever I feel depressed I think there must be a reason for me to be here, and then I take the opportunity to make myself a better person." David explained that he participates in his

rehabilitation programme by keeping busy and learning as much as he can. David added: "We have a library here and I've learnt to read a lot. I like music and I try to write my own songs. David further explained how he makes use of his rehabilitation programme to exploit all opportunities at the correctional centre such as going to school, attending church services, participating in bible study and attending the classes in which life skills are taught. He added: "We can watch TV, and when I see how free the people are, I wish it could be me. I have learned about restorative justice (what the social worker told me). Asking for forgiveness ... I never want to do wrong again ... Maybe they will forgive me ... I don't know."

David noted: "My health is good now, but when I don't feel well, I make a point of going to the clinic. I have also been to see the doctor here and he gave me medicine for my nose." David said that being incarcerated "makes a positive impact on my life ... But sometimes also [the impact is also] negative because you are locked up at night. It makes me feel my freedom is gone." He added: "I feel I must be by myself. It is better not to have friends here because they want to tell you what you must do. I listen to them when they are like that because they can get very aggressive." David said that he never wants to use drugs again because they are bad for his health. David's mother visits him but is not in a position to visit him often, because, as he says, "She doesn't have money."

"For my future," he notes, "I'm dreaming big! I want to go back to school because I want to be somebody in music." David also expressed the desire to "spread the word of God what I've learnt here. I believe God will help me with all my troubles and I want to tell children not to do drugs and crime because it will bring them to do bad things and [be bad people], for sure. I also want to tell them what it is like to be here. Maybe they will listen to me." David ended the conversation by saying, "I will get out of here and I will live a better and clean life."

### **Essences: David's language**

Incarceration is self-control where life is a process of creation, stimulating one's mind. It is a feeling of safety, learning from others with a positive impact on life. Being incarcerated evokes feelings of depression, guilt, remorse and regret. It is an acknowledgement of a reason to be incarcerated and at the same time asking God's

help for forgiveness. Being incarcerated is to overcome by using opportunities to enhance personal becoming. He has an affiliation with his mother and realises that she cannot visit him more often due to some constraints.

### **Researcher's language**

Devastation, fortifying with discernment amid the arduous circumstances, hoping for divine intervention, forging ahead with the possibles and cherished affiliations.

### **Language art**

Incarceration is devastation but fortifying with discernment amid the arduous circumstances while hoping for divine intervention and forging ahead with the possibles and cherished affiliations.

### **HENRY'S STORY**

Henry said that his grandmother looked after him because his mother got married again when he was very small and he doesn't have a father. Henry said, "My grandmother couldn't care for me ... When I came home late at night, she talked but there was no discipline. I felt that I was alone and that I could do what I wanted to do". Henry said that when he was 14 years old he used to see people smoking dagga and it made them very happy. He used to pick up the *stompies* ("butts") that these people threw away and smoked them. Henry revealed that after a while, he felt that he needed something stronger because the dagga didn't make him feel so happy anymore, and [so] he started using heroin with his friends. Henry said that heroin is very expensive. So, to get money to buy the heroin, he started stealing things from other people to get money for the drugs. Henry said, "When I used heroin I felt like the "main switch ... I had power." Henry further revealed that he stole a gun and he felt that he was a man with lots of power and that he could do anything because he was not afraid of anyone or anything.

Henry then ran away from home to live on the streets with his friends. Henry didn't go back to school but continued with his drug abuse and with stealing money from other people to satisfy his craving for heroin. Henry said, "It is bad to live on the streets because you have to struggle to eat and buy drugs. You sleep without blankets and you

run away from the police all the time. There was also lots of fighting in the streets.” Henry explained how he was arrested by the police and sent to a place of safety. But he ran away from there and went back to living on the streets, and then started smoking Mandrax and dagga. Henry said, “The drugs made me feel famous and [feel that] everybody was afraid of me ... The drugs controlled everything. I also used crack cocaine but that never makes you feel that you [have] had enough.” Henry was arrested again and was sentenced to incarceration for a short while.

Upon his release from custody, he went to stay with his mother and his stepfather. Although Henry enjoyed owning items such as expensive clothing and jewellery, his mother did not have sufficient money to finance Henry’s luxurious tastes. It was then that Henry decided to go back to the streets and his old habits of drug abuse. But after Henry had once again met up with his friends on the streets, he quickly got himself involved in serious conflicts with the law. When Henry was arrested and tried again, he ended up by having to serve a much longer sentence. Henry said “It’s difficult to be a criminal ... You risk your life ... But when you are full of drugs you don’t think about your own death.” Henry continued by saying, “As I’m feeling now, I don’t want drugs again ... I don’t even crave for it ... Never to use drugs again ... Yes, never to start again.” For Henry, being incarcerated meant that he had to pay for the things that he had done to other people. Henry said, “You cannot do what you like here ... They are very strict with the rules. That is your lesson for doing crime. I feel safe here, but I don’t have any friends because I don’t know if I can trust them. They bullied me before, and I now just keep quiet.”

Henry elaborated on how he reflects on his wrong-doing since he arrived at the correctional centre. He expressed remorse and regret for his drug abuse and for the crimes that he had committed. He said, “I feel sorry about everything I did. When you are in trouble, your friends can’t help you because they are all gone. I wish I can apologise to the people and my mother. It is hurting me inside because I took drugs and did crime.” Henry said that because he is no longer drugged, he thinks it was not the drugs that got him into trouble. In his opinion, his troubles were caused by the wrong decision he made to start using drugs in the first place, and to associate with friends who did the same. Henry pointed out that being in correctional care meant that he had to make use of the many opportunities that were currently being offered to him in the

correctional centre. This meant that he had to learn to read and attend both school and life skills classes.

Henry also mentioned that his health had been much better since his admission to the correctional centre and he realised that it was drug abuse that had affected his health so adversely. Henry said, “The drugs made me feel ... not really me. Now I can think clearly, and now comes all the wondering [why] I cannot forget what I did. It is not easy ... It is in your mind all the time. If I can walk a straight line here, it will be better in the end. It is better not to have friends here because you don’t know what they can do.” Henry felt that he would prefer to be alone. Henry expressed his desire to be in a position to apologise to his parents because, as he said, “[They] are suffering because of me.” Henry appreciated the visits from his mother and his stepfather, and expressed the hope that they would forgive him for what he did. Henry realises that he will have to work hard during his stay in the correctional centre to rehabilitate himself so that he will never use drugs and commit crime again. Henry appeared to be adamant that he would plan a better future for himself by making use of all the opportunities at the correctional centre to learn about the good things in life. Henry said, “One day I want to earn enough money to look after myself. I think I will make it.”

### **Essences: Henry’s language**

Incarceration is paying for the crime committed and reflection on wrong doing. It is a feeling of regret, remorse, depression and personal hurt that lingers in the mind. Incarceration is a chance for rehabilitation. [It is] wanting to apologise and to plan a good future.

### **Essences: Researcher’s language**

Tormenting devastation, pondering over tribulations with resoluteness and fortifying potential forgiveness with cherished affiliations.

### **Language art**

Incarceration is tormenting devastation, but pondering over tribulations with resoluteness and fortifying potential forgiveness with cherished affiliations.

## **JOHN'S STORY**

John said that he grew up with his parents and that they were a very happy family. But when he was 12 years old, he started smoking cigarettes and dagga with his friends. He then started disobeying his parents and used to steal money from home to buy dagga. When John was 15 years of age, he left school and started drinking alcohol and using heroin. John said, "I was on double stuff and I used to think it makes me clever. I didn't think it will put me in jail. One night we had a big party and I was full of drugs, and then ... The next morning the police came to my house and took me away." John said, "Now that I'm here I feel depressed ... I don't belong here ... I'm a failure ... I'm a 'nobody'. I feel I hurt my dignity." John felt that he took the drugs without thinking what it would do to him and others. John said, "Prison means to me that I must come right. To be here means that I must never do wrong again like taking drugs and doing crime. To be here also brought my parents back to me. They have forgiven me and I wish I could ask forgiveness to the person that I hurt. I'm suffering for this. I feel I have nothing left and everything is taken away from me. I wish I can feel better ... What I did, I can't forget ... It is spinning in my mind all the time. It's the drugs you see, sometimes too much to cope [with]. I don't want to tell anybody here how bad I feel because they can send me to hospital."

John talked about how he missed his family and how he now thought about them all the time. John said that they could attend various classes if they wished. "My cell mates are bullies because they belong to a gang and the gangs own the place. If you don't listen to them they punish you." He now attended life skills classes, participated in bible study, and hoped soon to attend school at the correctional centre. John also hopes for a good future when he is released. He plans to teach other people about his suffering and drugs. John said, "I want to teach them the right way of life so they don't have to come to a place like this. I want to make up with my family. I will come right."

### **Essences: John's language**

Being incarcerated is depressing, a sense of not belonging, failure and non-being and [a] lack of coping skills. It means to overcome by making use of opportunities, and to give back to the community by educating people about the hardships of drug, crime and

incarceration however, his parents are supporting him in his distress and he would like to reconcile with them.

### **Essences: Researcher's language**

Devastating mental anguish, non-being emerging with acquiescence, resilience while moving with resoluteness and cherished affiliations.

### **Language art**

Incarceration is devastating mental anguish and non-being emerging with acquiescence and resilience while moving with resoluteness with cherished affiliations.

### **JIMMY'S STORY**

Jimmy was living with his mother because his father resided at his grandmother's home. Jimmy's mother passed away when he was 15 years old, and he then had to live with his grandmother and father. His father passed away when Jimmy was 16 years of age and he was left with his grandmother. Jimmy said that after his father passed away, all the bad things happened. Jimmy said, "I became involved with bad company and we smoked dagga and [were] doing hard drugs like crack cocaine. I left my grandmother to live on the streets and I didn't go back to school." Jimmy got involved with a gang and, according to him, they taught him to get involved in serious crime and more drug abuse. Jimmy revealed that there is nothing positive about a gang. He said, "You have to listen to them and do everything they tell you. We used to take a lot of drugs and then you don't think what you do. We needed money for drugs ... It is very expensive when you take drugs ... You do bad things all the time. Jimmy said that he and the gang members were arrested for [details omitted to protect participant's identity]. He said, "I don't know where they are now but after my trial, I was sent here for a long time. It is bad to be here ... No freedom, just rules."

Jimmy explained that when he first came to the correctional centre, he had suicidal thoughts but he had managed to overcome those feelings. He does, however, feel depressed and lonely most of the time. Jimmy said, "I feel so bad for what I did wrong. I wish I never listened to those friends, but when you are in a gang, you must obey them.

There are many hardships in prison ... No freedom, no privacy. Always inside the walls." Jimmy said how he wished he had a family, but he is the only child and he only has his grandmother now. He misses his parents but he realises that they can't come back. Jimmy said, "I know that I deserve to be here. I must learn my lesson ... I feel a lot of guilt and pain. I need encouragement to carry on." Jimmy said that he feels like running away but he knows that it is not possible. He realises that he needs to complete his sentence and that he has to remain at the correctional centre for a long time. Jimmy proceeded by saying that he had no friends at the correctional centre because he cannot trust his fellow cell mates. "I talk to all my cell mates but I don't trust them. They bullied me before and I'm scared of them."

Jimmy admitted that he didn't crave drugs anymore. Jimmy said, "Drugs are the devil ... They give you power to do wrong, and you feel nothing. I pray never to do drugs again. I'm asking God forgiveness for my sins but I don't know if he will." Jimmy attends church services and bible study classes. He feels much healthier since he came to the correctional centre. Jimmy said that he has a good appetite and since his admission, it has not been necessary for him to seek medical care. Jimmy plays soccer and exercises regularly. He says that they are taught a healthy life style at the centre. Jimmy expressed his appreciation of the people from the outside community for presenting various talks and classes at the correctional centre. Jimmy further revealed that he learns about self-control and respect. Jimmy said, "It's not easy for me ... It is very hard. I feel sad and sorry for what I've done. Sometimes I think I can never forget it. I'm hoping for a good future when I'm released but it is still very far away. I will learn here as much as I can to be able to do something with my hands so that I can support myself when I come out."

### **Essences: Jimmy's language**

Incarceration is loss of autonomy and freedom, feelings of guilt and emotional pain. It is a lesson for wrong doing. There is an acknowledgement that the sentence needs to be completed amid very difficult circumstances. It is overcoming the hardship with encouragement and God's forgiveness and hoping for a good future.

## **Essences: Researcher's language**

Immobilising devastation, tribulations, with suffering, hoping for divine intervention, moving resolutely toward the possibles amid the arduous.

## **Language art**

Incarceration is immobilising devastation and tribulations with suffering and hoping for divine intervention but moving resolutely toward the possibles amid the arduous.

## **JAMES' STORY**

James's father died when he was very young. His mother then took care of him alone. James said that he was very happy while he was still at primary school. But when he got into high school, he started to smoke cigarettes. When James was 15 years' old, he often stayed away from school. Then he and his friends mixed cigarettes with dagga and smoked that. James said, "The dagga made me feel happy and helped me to forget about the things at home and my father." James talked about the day when his mother found dagga in his possession. She punished him by permanently stopping his pocket money. He then told his mother that he would get his own money to buy dagga. James said, "I took things from the house to sell to buy my own dagga. All the time the dagga didn't satisfy me and I started to use crack cocaine. I got very aggressive and didn't feel anything. The drugs made me feel very strong and I was not scared of anything. More and more I got involved with bad friends. One night we went to a party and had lots of alcohol and drugs ... Then we [details omitted to protect participants identity] and we ran away."

James was arrested the following morning. After his trial, James was sentenced to correctional care. James said, "My time here makes me think about the many things I did wrong. It is not easy for me ... I cannot forgive myself ... Maybe God will." James elaborated about his participation in the rehabilitation programme. He felt that by cooperating with the programme, he helps to keeping himself occupied for at least part of the day so that he doesn't think about his "sins". James said, "My body feels better now but it is my mind troubling me. I feel depressed but I think I can handle this myself. Sometimes I feel so closed in. I have no freedom ... It is my fault." James said that he

makes the most of it because he still has to remain in the correctional centre for many years. James receives visits from his mother and she brings him the toiletries he needs when she visits. He also expressed gratitude towards his mother who still cares about him despite the crime that he committed. James's wish for his release is to teach other young people and even older people about the consequences of drugs and crime. James said, "I must give back to the community but maybe they don't want me back anymore. I believe that the things I learn here will help me to prepare for my future. I still hope for the future to be a better person and to live a clean life."

### **Essences: James' language**

Incarceration is reflection on wrong doing, the inability to forgive oneself, but maybe God will. It is a feeling of being depressed, closed in, and with no freedom. Gratitude toward significant others and thinking of giving back to the community, by teaching young people about the consequences of crime. Believing that whatever was learned during the period of incarceration should be of benefit for the future.

### **Essences: Researcher's language**

Tormenting devastation, quiescent reflection, hoping for divine intervention, and forging resolutely with cherished affiliation.

### **Language art**

Incarceration is tormenting devastation with quiescent reflection but hoping for divine intervention and forging resolutely with cherished affiliation.

## **GAVIN'S STORY**

Gavin explained about the hardships he endured during his early childhood because, according to him, they were very poor and lived in a "squatter camp". Both his parents died when he was very young and his cousin had to take care of him. Gavin said: "We didn't have enough money to buy things but my cousin paid for the rent and the food. It was always very cold in the winter and I didn't have warm clothes to wear. Later my cousin left me and I went to stay with my brother. We were struggling so much and it

made me very unhappy because we were so poor. When I was 14 I started smoking dagga because my friends told me it will make me happy ... But the dagga made me to be slow at school and it also made my heart go very fast and I got scared.” Gavin said that when he was in grade 10 he started to smoke dagga again and he left school to live on the streets. Gavin said that he and his friends were arrested for [details omitted to protect participant’s identity].

Gavin said that he was extremely frightened during his trial because his brother wasn’t there to help him. Gavin said, “I have to stay here for two years and I feel safe here and the people here are nice to me. I learn about good things here, like life skills. I keep busy every day but I’m thinking too much because I did wrong. I feel sorry for what I’ve done ... Sorry ... So sorry.” Gavin expressed how hurt he felt because his brother and his cousin don’t visit him and because he has no money to buy anything. Gavin said, “I’m not free ... It is terrible ... I’m suffering. I can’t sleep well. I cry sometimes but it doesn’t help.” Gavin revealed that although he talks to his fellow cell mates, he is not sure whether they are his friends. He agreed that he had to be sentenced to correctional care because of the crime that he had committed. Gavin said, “I never want to come back here. All I can tell you is that I am very sorry and I’m suffering because I did the wrong things. It is very bad for me here because I don’t have a father or a mother. I don’t have anybody now. My brother doesn’t visit me ... I have no family left.”

Gavin talked about his future by repeating that he never wants to come back to a correctional centre again. He also mentioned that he didn’t want to see those bad friends again because they got him into trouble. His desire for the future was to start his own business so that he could support himself and live a long life. Gavin said that, upon his release from correctional care, he would have to request some assistance from a welfare organisation as he didn’t think that his brother or his cousin would accept him back again.

### **Essences: Gavin’s language**

Incarceration is accepting the sentence and feeling safe. It is a feeling of non-being but to learn about the good things in life and to keep occupied. Thoughts about wrong doing, accompanied with feelings of hurt, guilt, remorse and regret. It is loss of freedom and suffering but hoping for a better life.

## **Essences: Researcher's language**

Devastation with acquiescence over tribulations, moving resolutely with possibles.

### **Language art**

Incarceration is devastation with acquiescence amid tribulations and moving resolutely with the possibles.

### **RICHARD'S STORY**

Richard said, "I stayed with my aunt in a township where everybody is very poor. It was very hard. My aunt had to work very hard to get a little bit of money." Richard said that he did fairly well at school and he passed grade 7. His mother visited him from time to time. Richard said, "My mother always told me she doesn't know where my father is, but another person told me that my father is in prison. I visited my father in prison once but he died last year and my aunt also died. After that I stayed with my mother. When I was in grade 8 they chased me out of school because they said I was a gangster ... I first smoked dagga when I was 13 years old and then I took other drugs ... pills. I don't know the name of the pills." Richard said that he used to beat up the other children at school and then took their money away from them so that he could buy dagga. Richard said, "I went to another school but I smoked dagga with my friends and I was always late for school. I failed grade 8 and I didn't go back to school again." Richard said that his sister really cared about him and she told him to stop smoking dagga. He did so for a few weeks and he thought he had lost his mind because (as he put it) "something was screaming at me in my head".

Richard talked about the time that he and his friends used cocaine while living on the streets and how they used to rob people to get money for drugs. According to Richard, he and his friends committed many crimes to get money. But one day they [details omitted to protect participant's identity] and then the police arrested them. He spoke about the court proceedings and how he was sentenced by the magistrate to correctional care. Richard said, "It is hurting me to be without my family now. I want to see my sister and my mother but they don't come to visit me here. I worry a lot about the things I did. It is very hard ... I'm ashamed ... I'm suffering ... No freedom and I

can't do what I like. It is not easy to sleep at night. When I go to bed, I can't stop thinking." Richard reflected on the day that he visited his father at the correctional centre where he was held and how sorry he felt for his father. Richard said, "Now I'm also in prison ... That is bad. My suffering here is also that gangs are no good. I learnt how bad it is to be a gangster."

Richard said that he feels safe and obeys the staff that care for him. He mentioned that they are good to him and that they treat him well. Richard participates in sport by playing soccer. He attends church services and bible study classes. Although he feels that participation in these activities is good for him, it does not help him to forget about his worries. Richard expressed the desire to surprise his sister when the time comes for him to be released because he loves his sister very much indeed. Richard said, "I want to change and I hope that God will help me. I never want to come back here again. I'm thinking of going back to school so that I can get my grade 12 because it will help me to get a job." Richard added: "I want to do things in the community to tell others about what drugs can do to you. The other thing is that they must not belong to gangs."

### **Essences: Richard's language**

Incarceration is feeling hurt, worrying about the crime that was committed, feeling ashamed and suffering. It is loss of liberty although feeling safe and obeying the rules. Attending religious activities do not seem to lift the burden of remembering the past. The desire to change is a priority with the grace of God. There are possibilities for the future and a desire to help others through one's own adverse experiences and to be re-united with his family.

### **Essences: Researcher's language**

Pensiveness, devastation, hoping for divine intervention, forging with the feasible possibles and anticipating cherished affiliation. affiliation.

### **Language art**

Incarceration is pensive reflection with devastation, hoping for divine intervention but forging ahead with the feasible possibles and anticipating cherished affiliation.

## PETER'S STORY

“When I was in grade 10, I smoked dagga with my ‘chommies’ (friends), but I passed grade 10. In grade 11, I left school and my mother and my stepfather was very cross with me. They moved away and then I stayed with my grandmother, but I didn’t listen to her. I used crack cocaine. I used it a lot because I felt I needed more and more to feel better.” Peter said that the drugs were very expensive and he needed money to buy them. Peter decided to join his friends who were living on the streets. His mother urged him to come home but he was preoccupied with drugs and his friends. Richard said, “With my friends we did many things like stealing from people to buy drugs. The police caught me and they phoned my mother to come to court with me but the complainant did not come to court and my mother was told to take me home.” Peter said that he behaved himself for one year but started smoking dagga again. He used to beg at street corners to get money for dagga. Peter, however, found other friends again. Peter said, “We planned to do serious crime to get money and one night the police arrested all of us for [details omitted to protect participant’s identity]. They took us to the police station and locked us up. This time I was taken to prison.”

Peter said that since his admission to the correctional centre he didn’t miss the dagga and other drugs. Peter mentioned that he felt very good physically but added: “It is very difficult for me here ... I cry a lot when I’m alone. It is a big punishment for me to be locked up. I feel depressed most of the time and I cry when I’m alone. I wish I didn’t have to be here, but it is my own fault and I feel sorry about it. This is a very lonely place.” Peter continued by saying that he didn’t want to make friends with the others at the correctional centre because his other friends [outside] had influenced him to use drugs and to commit crime. Peter said, “I’ve learnt a lot about changing myself here. The people in charge of us are OK. They try to put you on the right road and I feel I must listen to them. It is at night that I miss my family and I can’t sleep well. The time goes very slowly here and it makes me feel worse. [It makes me feel] ‘down’, and it doesn’t want to go away. I sometimes feel just to break away but I know I can’t and I just have to wait until I can get out. I pray that God can help me to forgive the sins that I did to other people. I like going to church here because you can listen to the pastor and pray for forgiveness.”

Peter said that being incarcerated makes him think about his future and his desire to be a better person and that he would never return to his old habits. Peter said, "I don't want bad "chommies" [friends] again because they get you into trouble. I want to go back to school when I get out so that I can help my parents and pay back to them because they are struggling because of me. I also want to play soccer again because I was playing very well when I was at school."

### **Essences: Peter's language**

Incarceration is difficult circumstances. It is a severe punishment with feelings of depression, sadness, regret, remorse and loneliness. Praying for God's forgiveness and having hope for the future and being with his family.

### **Essences: Researcher's language**

Daunting devastation, disquieting, hoping for divine intervention with envisioning possibilities and cherished affiliation.

### **Language art**

Incarceration is daunting devastation with disquieting thoughts, hoping for divine intervention but forging ahead with envisioning of the possibles and cherished affiliations.

### **ADAM'S STORY**

Adam said, "I was someone who didn't listen to my parents. I remember when I was still very small, I used to bunk school to be with my friends." Adam explains that at school the teachers always used to "pick" on him. At times he didn't sleep at home. He passed grade 10 and then he decided not to go back to school. Adam said, "Already when I was 15 years old, I smoked dagga heavy. I was addicted to it and I had to smoke it to feel good." Peter revealed how he used to bully the other children at school to get money from them to buy dagga. Peter said, "I used to have friends who involved me with crime at night. I was sometimes very heart sore because I didn't always want to do it. But you know, my parents always told me that the friends are no good for me as they had a bad

influence on me.” Adam said that he didn’t take his parents’ advice and continued to mix with those friends. Adam said he was not happy anywhere and that he was afraid to tell his parents what he was doing at night. Adam admitted that when he had to go without dagga, he was like a “mad” person as he wanted dagga all the time.

Adam said, “My friends told me that the police won’t catch us and the police once caught me when I was buying dagga and they took me home to my parents and told me if I do that again they will put me in jail.” Adam said that his parents were very angry with him but that they did all they could to help him. But he couldn’t live without dagga, and therefore continued to mix with his criminal friends, smoking dagga and committing crimes. Adam said, “One night we [details omitted to protect participant’s identity] and the police arrested us. They also found dagga on me which made the whole thing worse. This time I was taken to court and sent here and that is why I’m here.” Adam said that he had a lot of worries and that he is not happy. He reflects on the fact that he didn’t obey his parents and how he now regrets it. Adam said, “Now I’m sitting here and I get locked up at night ... No freedom. Sometimes I want to scream because I suffer from my nerves.” Adam said that he doesn’t like his cell mates as they are very “bossy” and they fight with him. When that happens he keeps quiet because he is afraid that they will hit him. Adam said, “Sometimes I feel something is pushing my head down ... It must be my nerves. I try to behave so that I can go home before the time. I’m really suffering here. It is very difficult ... there is no freedom.”

Adam said that he found it difficult to fall asleep at night because he worried about what would happen if his cell mates were angry with him because, as he said, they can be very aggressive if you interfere with them. Adam expressed his feelings of loneliness and noted how he missed his brothers and sisters. He wondered whether they would still love him now that he has been in a correctional care. His parents do visit him and he always tells them about his problems. But they say that he will just have to stay until it is time for him to be released because they cannot do anything about his problems. Adam said that he often thinks about the bad friends he had and wonders what happened to them. He realises that they had a bad influence on him. Adam said, “My friends were always brave and they told me that we can make lots of money if we do crime. I sometimes also took alcohol with the dagga and it mad me very sick. I think about all this when I’m alone ... I can’t forget about the things I did. I don’t know how to come right. I try to think that God will help me.”

Adam participates in his rehabilitation programme by attending life skills classes where he learns about self-control and respect for others. Adam also attends church services and bible study groups. He added that learning about self control helps him a great deal. Adam said that being incarcerated is “very hard because you suffer in your mind.” Adam said that when he is released from custody, he never wanted to get involved in crime again. His desire for the future was to go back to school but then he thinks that he will be mocked because of his past. He mentioned that he could perhaps attend college to learn a trade such as that of an electrician in order to find a job and become self-sufficient. Adam vowed that, upon his release, he would apologise to his family and ask them for forgiveness. Adam ended the discussion by saying: “If they can forgive me that will be fine. Here, they tell you in the classes about people who will forgive you ... Maybe it will happen to me.”

### **Essences: Adam’s language**

Incarceration is lack of freedom, suffering, feelings of loneliness, depression, anxiety, difficulty in dealing with the past and uncertainty. Hoping for God’s help and forgiveness from his family.

### **Essences: Researcher’s language**

Deprivation, devastation, hopelessness, helplessness, despair, hoping for divine intervention but forging ahead with resoluteness and cherished affiliation.

### **Language art**

Incarceration is deprivation and devastation with feelings of hopelessness, helplessness and despair, hoping for divine intervention but forging ahead with resoluteness and cherished affiliation.

### **ERIC’S STORY**

Eric revealed that he has a father and a mother, but that they don’t live together. Eric has brothers and a sister and his mother cares for them. Eric said that his brothers and his sister have jobs and they are doing well and that he is the only one who hasn’t got

education because of his behaviour. Eric said that he was very happy at school and that he was doing very well. He described how his friends pressurised him into smoking dagga when he was in grade 8. He said that his friends told him that the dagga would make him feel good. Eric was expelled from school because of his bad behaviour and his dagga-smoking habit and he didn't go back to school again. Eric said, "My friends and I sniffed cocaine the whole weekend and on Monday we needed more money to buy cocaine. We planned to do crime so that we could get money for the drugs. Then we decided to go out that night and we [details omitted to protect participant's identity]. Yes, the police came to look for us, but we ran away but they caught us and found dagga and cocaine on me.

They took us to the police cells and they charged us for what we did. When you take drugs you feel brave and not scared of anything. The police phoned my mother about me and she was very upset but she came to court when I was there. My mother cried so much in court when they took me away and sent me here." Eric expressed great remorse for what he had done and said that it was very bad for him. Eric added, "I know what I did was wrong, but it was the drugs and my friends that made me do it." Eric said that although he still craves for the drugs at times, his health is much better since he came to the correctional centre. Eric said, "Here you cannot smoke dagga or take drugs because there will be big trouble waiting for you. I miss my mother and I don't know what to do. I don't ask for any treatment. I have to stay here for a long time ... But someone told me that if you behave well, they can let you go before your time. I did terrible things ... I suffer because I'm locked up. You feel lonely without friends here. There is no freedom for me here and everything is taken away from you. You can't sleep because of all the worries for what you did."

Eric showed great remorse for the crime that he had committed and repeatedly said, "I'm sorry ... I'm sorry." For Eric, correctional care means that he is being punished for what he did and that he regrets that he associated with the wrong friends. Eric said, "I never want to take drugs again ... You see how I'm suffering now ... Drugs and bad friends. Eric attends church services, bible study classes and lectures on HIV/AIDS. He said, "In church they tell you about a second chance and never to lose hope. When I go home I will try to come right ... I'm going back to school here when the school starts again. I will try to learn very hard so that I can finish. I want a job because I want a good life ... Not like here ... I hope for the best."

### **Essences: Eric's language**

Incarceration is admission of doing terrible things and suffering the consequences. It is a feeling of loneliness, worrying, remorse and guilt but taking the punishment with the hope of a second chance to change and to reach out for a good life and reconciliation with his family.

### **Essences: Researcher's language**

Devastation, suffering, moving with fortitude, endeavouring resoluteness amid the arduous, anticipating cherished affiliation.

### **Language art**

Incarceration is devastation and suffering but moving with fortitude and endeavouring to resoluteness amid the arduous with anticipation of cherished affiliations.

### **LUCAS' STORY**

Lucas stayed with his parents. When he was 15 years' old, his friends gave him dagga to smoke and then he couldn't stop smoking it. Lucas said "The dagga made me feel like a whole person ... I was not scared of anybody when I smoked dagga and it made me eat too much." According to Lucas, he stayed away from school on numerous occasions because of his addiction to dagga. Lucas didn't like school and left school in grade 10. His parents were very angry about the decision he had made. Lucas said, "After I left school, I drank alcohol and smoked dagga and also smoked Mandrax with the dagga, and then I got into trouble with my parents. Most of the time I didn't go home at night because I stayed with my friends on the streets. We robbed people many times to get money for drugs but the police didn't catch us. I used dagga and Mandrax for about another year and then I did a serious crime with my friends. We all went out and we [details omitted to protect participant's identity] and then we were arrested by the police and then I got a heavy sentence.

I'm not happy with this sentence because it is too long and I didn't do everything that they said. Sometimes I think that it is good for me to be here in prison because, if I

wasn't here, I may already be dead because of the drugs and the crimes that I did. I must say I feel safe here. I can't sleep at night because I get nightmares and I dream that someone will do something to me." Lucas said that he thinks he is a problem to his fellow cell mates because of his dreams and nightmares. And because they don't like him, they bully him. Lucas said, "I don't like anything here because I can't stand to be locked up and I can't do what I like. I have to stick to the rules ... rules that I have to obey. I often think about dagga and I crave for it. I feel depressed even if I feel safe here. I try to go to church but it's not helping to take the worries away for what I did. I am very sorry about the crime."

Lucas said that he was missing his parents and his home but that his mother visited him regularly. His mother was always there for him to help him but she could not do anything for him now that he is in correctional care. Lucas said, "I don't know how to pass the time ... I don't feel like doing anything. I wish I can get the worry out of my head ... It is hard to be here ... I don't want to tell anyone how I feel because I am too scared that they will bully me even more. So, I'm very lonely and just want to be with myself. Luca said that he once visited the clinic at the correctional centre for stomach ache and the doctor prescribed medication which made him feel better. Lucas said, "I'm healthy now. I think a lot about my school and if I didn't do wrong and use drugs, I could be educated now and not be here in this place. So, I will just have to stay here until my time is up to get out. Lucas said that he would make an effort to attend school at the correctional centre as he realised that one cannot do anything without an education. His dream is to go back to his family and to look after them when they are old. Lucas said," My mother told me everything will be OK when I go home. She will help me with everything ... I hope she will have the money."

### **Essences: Lucas' Language**

Incarceration is accepting the situation amid not being happy with the sentence, but feeling safe. It is a feeling of sadness, depression, remorse and regret, mistrust, wanting to be alone with no motivation to participate in anything constructive. Reminiscing about the school days, and how things could have been different. It is a feeling of hope and desire to go back to the family.

## **Essences: Researcher's language**

Devastation, quiescent, pensive reminiscence endeavouring with fortitude forging anticipated resoluteness and cherished affiliation.

## **Language art**

Incarceration is devastation with quiescent pensive reminiscence in endeavouring with fortitude toward anticipated resoluteness and cherished affiliation.

## **JONATHAN'S STORY**

Jonathan lived with his father because his mother died when he was 13 years' old. They lived in a disadvantaged community and they were very poor. Jonathan has one biological brother and sister and a step-brother, with whom he had a very close relationship. Jonathan left school in grade 8 and he said that everything went wrong when he started going around with friends who were smoking dagga. Jonathan said that his father re-married and that his step mother didn't like him and treated him very badly. According to Jonathan, his friends persuaded him to smoke Mandrax with the dagga because the dagga didn't do anything for him. He admitted that since then, he has not been able to go without the Mandrax. Jonathan failed grade 11 because of his addiction and because he couldn't keep up with his school work. Jonathan left school because when his father discovered that he was abusing drugs, he never gave him any more pocket money. Jonathan said, "My father didn't care for me anymore ... I felt like unwanted. I decided to get involved in serious crime because I needed the money for drugs ... I had a gun and my friends and I decided to [details omitted to protect participant's identity]. The police arrested my one friend and he told the police where to find me and they arrested me too. I was told by the magistrate that I have to go to prison for many years. Since I came here, I'm dying for the drugs. ... I can't forget about the drugs. ... Drugs make me feel aggressive and it makes me feel like doing something bad because I'm not scared. I wish I can get some treatment to help me to forget about the drugs but I'm not asking because I'm afraid. I am very sorry about the crime I did. You can't stop thinking about it. I don't like it here ... I'm locked up and I feel I get stressed from that. I try to do what the staff tells me to do ... I want to get out of here. I think about all the bad things I did all the time."

Jonathan said that he is missing his family. He said, "They are free and I am here. I think about the bad things I did all the time. I don't know how to forget about it. I learn about many good things here like good manners and other life skills. Jonathan said that he attends church services and bible study classes as this may help him to deal with the past. Jonathan is visited by his father and his brother. When they leave, he feels very sad and then just wants to be on his own. It is Jonathan's wish to live a better life when he is released. He hopes to obtain some qualification that will enable him to find employment. Jonathan said, "I am very young and if I try, I will come right. My father told me that there will be better things in the future. I feel I must listen to him because he says he will be there for me. I feel I must trust him."

### **Essences: Jonathan's language**

Incarceration is having no freedom, feelings of remorse, regret, unhappiness, missing family but learning about good things, waiting for promised support from his father and wishing for a better life and employment.

### **Essences: researcher's language**

Anguished devastation, valuing cherished beliefs, emerging with cherished affiliations, forging ahead with anticipated achievement.

### **Language art**

Incarceration is anguished devastation while valuing cherished beliefs emerging with cherished affiliations and forging ahead with anticipated achievement.

### **BEN'S STORY**

Ben said, "I'm here for the second offence and now I have to stay longer. I lived with my parents ... We are seven children and we are very poor. There was no money to buy food and clothing and other people helped us." Ben said that he had been doing bad things since he was nine years' old. He smoked dagga for many years and got involved with the wrong friends. He explained how they used to rob people to get money for food and drugs. Ben left school in grade 10 as he developed learning problems because of

his addiction to dagga. Ben also revealed that he often used to stay away from school and despite being reprimanded for that, he still continued with his habit until he decided not to go back to school. Ben said, "I did many wrong things with my friends all the time and the crimes got bigger and bigger." Ben and his friends were arrested for various crimes. Because of the fact that he had a previous conviction, he now has to serve a much longer sentence. Ben believes that if he behaves himself, he will qualify for early parole.

Ben said, "The depression is very bad for me ... I don't know what to do ... I feel like I'm somebody who doesn't belong anywhere. I wish I didn't have bad friends. Sometimes I feel like screaming but I try not to because others will hear and see me. My heart sometimes goes very fast and it makes me very scared. It feels like I'm in a cage like an animal and I can't get out ... but I feel safe here and [I feel] that nobody can touch me here. It is just the depression ... Sometimes I feel I'm going mad ... I don't want to ask for help because they will send me to hospital." Ben said that he did report to the clinic for a sore throat once and was given medication. But he is not sure whether the nurses at the clinic would be able to help him with his depression. Ben said, "I think a lot about my sins and the things I did to other people. I am lonely but sometimes I must try to stop feeling so sad. To be here in prison means to feel helpless and to suffer and I worry about it." Ben referred to the lack of freedom, privacy and the many rules that need to be obeyed.

Ben said that he makes an effort to keep himself occupied by attending school and life skills classes. He also attended talks on HIV/AIDS. Ben thinks about his family and worries about their struggles because they are so poor. Ben's parents visit him from time to time when they can get free transport. When his parents visit him, he tells them about his worries. But he also realises that they are not in a position to help him with his depression. Despite all his worries, Ben still has a vision for the future. He vows never to use drugs again and to find a job so that he can help his family and care for himself. Ben said, "I don't know how easy it will be to find a job because I've been in prison. I will try very hard never to come back here. Yes, I'm finished with crime."

### **Essences: Ben's language**

Incarceration is a feeling of non-being, loneliness, suffering, helplessness and despair, longing to be with his parents, doubting any good future although there is still a vision for a better life.

### **Essences: Researcher's language**

Devastation non-being and obstacles, conquering adversity, forging ahead, envisioning possibilities with cherished affiliation.

### **Language art**

Incarceration is devastation with non-being and obstacles but conquering adversity by forging ahead, envisioning possibilities with cherished affiliation.

### **PAUL'S STORY**

Paul revealed that he came from a poor family. He has three brothers and two sisters. His father is unemployed. His mother is a domestic worker but does not earn enough money to support the family. Paul said, "I went to school and sometimes the other children gave me some of their food. We are struggling. In the winter, we didn't have warm clothes to wear. The welfare helped us sometimes but it wasn't always enough. It was terrible to be so hungry and I didn't do well at school and I failed many times. I used to stay away from school and my mother was very cross." Paul said when he was 15 years' old, he ran away from home to join his friends who lived in the streets. His friends smoked dagga and sniffed glue and gave Paul some too. Paul said that the dagga and the glue made him feel good and he couldn't stop using them. Paul said, "I got involved in crime and someone called the police and I was arrested with some of my friends. When they arrested me, I was not so scared but then they put us in the cells and we had to go to court. That's why I'm here. Prison is not a nice place to be, but the people here are good to me. I feel sad and depressed all the time. I have to share a cell with others but I don't always trust them because they can be very nasty."

Paul said that he didn't know why he was so stupid as to get involved with drugs and crime. He thinks a lot about his family because they are struggling. He really misses his family and feels sorry for them. Paul said, "I feel very lonely and I worry about my mother because she has to work very hard but she doesn't get a lot of money ... And she can only visit me sometimes... It is not nice here, but they give you a chance to learn about life skills and other things and you can go to school. It is OK to go to all these places but when I come out of there, I think about all the bad things all over again. This feeling that I've got ... It will never go away because I messed up my life. I don't know what to do about it. I don't think anybody can help me. To be in prison means you must suffer for the things you did. It just makes me feel depressed with no energy." Paul said that to think of the future was not easy because all the people that knew him would always remember what he had done, and they might never give him a second chance. Paul did, however, express the desire to help his parents when he is released although he realises that it will not be easy to find employment because of his criminal record. Paul said, "I can change but I really don't know what will happen to me in the future."

### **Essences: Paul's language**

Incarceration is loneliness, regret, sadness, suffering, hopelessness, mistrust but a chance to learn about the good things in life. It is about doubt regarding acceptance by others in the future but with the conviction to change and reconciliation with his parents.

### **Essences: Researcher's language**

Immobilising devastation with non-being, forging ahead with possibles amid tribulations, emerging with cherished affiliations.

**Language art:** Incarceration is immobilising devastation with non-being but forging ahead with the possibles amid tribulations emerging with cherished affiliations.

**Table 6.1 Summary of language art for all of the 15 participants**

Joe	Incarceration is deprivation, devastation with acquiescence and moving resolutely with anticipation.
David	Incarceration is devastation but fortifying with discernment amid the arduous circumstances while hoping for divine intervention and forging ahead with possibles and cherished affiliations.
Henry	Incarceration is tormenting devastation but pondering over tribulations with resoluteness and fortifying potential forgiveness with cherished affiliations.
John	Incarceration is devastating mental anguish and non-being emerging with acquiescence resilience while moving with resoluteness with cherished affiliations.
Jimmy	Incarceration is immobilising devastation and tribulations with suffering and hoping for divine intervention but moving resolutely toward the possibles amid the arduous.
James	Incarceration is tormenting devastation with quiescent reflection, hoping for divine intervention and forging resolutely with cherished affiliation.
Gavin	Incarceration is devastation with acquiescence amid tribulations moving with the possibles.
Richard	Incarceration is pensive reflection, hoping for divine intervention but forging with feasible possibles and anticipating cherished affiliation.
Peter	Incarceration is daunting devastation with disquieting thoughts, hoping for divine intervention but forging ahead with envisioning of the possibles and cherished affiliation.
Adam	Incarceration is deprivation and devastation with feelings of hopelessness, helplessness and despair, hoping for divine intervention but forging ahead with resoluteness and cherished affiliations.
Eric	Incarceration is devastation and suffering but moving with fortitude and endeavouring resoluteness amid the arduous, with anticipated cherished affiliations.
Lucas	Incarceration is devastation with quiescent pensive reminiscence in endeavouring with fortitude toward anticipated resoluteness and cherished affiliations.
Jonathan	Incarceration is anguished devastation while valuing cherished beliefs emerging with cherished affiliations and forging ahead with anticipated achievement..
Ben	Incarceration is devastation with non-being and obstacles but conquering adversity by forging ahead envisioning possibles with cherished affiliation.
Paul	Incarceration is immobilising devastation with non-being but forging ahead with the possibles amid the tribulations emerging with cherished affiliations.

**Table 6.2 Progressive abstraction of the core concepts of the lived experience of being incarcerated**

<b>CORE CONCEPTS</b>	<b>STRUCTURAL TRANSPOSITION</b>	<b>CONCEPTUAL INTEGRATION</b>
Infinite devastation	Realising incarceration	Imaging
Acquiescent resolute anticipation	Resilience and fortitude	Powering
Cherished affiliations	Treasured affiliations	Valuing connecting-separating

### **Structure**

The lived experience of being incarcerated is infinite devastation but forging ahead with acquiescent resolute anticipation and cherished affiliation.

### **Structural transportation**

The lived experience of being incarcerated is realising incarceration surfacing with resilience and fortitude with treasured affiliations.

### **Conceptual integration**

The lived experience of being incarcerated is imaging the powering of valuing connecting-separating.

### **Artistic expression**

The artistic expression that the researcher found to be apt to the lived experiences of being incarcerated is expressed in the poetry by Leona F Dempsey (Dempsey 2008:140) quoted toward the end of this chapter.

### 6.3 DISCUSSION OF THE FINDINGS

The researcher used the terminology as was used by Parse's (1998) Theory of Human Becoming.

The findings from this study about the universal lived experience of being incarcerated are based on the structure, namely: *The universal lived experience of being incarcerated is **infinite devastation** forging ahead with **acquiescent resolute anticipation with cherished affiliation***. After structural transposition, this finding changes to: *The lived experience of being incarcerated is **realising confinement (incarceration) surfacing with resilience and fortitude with treasured affiliations***. The conceptual transposition (which is congruent with Parse's (1998) Theory of Human Becoming is: ***The lived experiences of being incarcerated is imaging the powering of valuing connecting-separating***.

**Infinite devastation** was expressed by the participants when they used words and phrases such as: sadness, depression, "locked up at night", "nobody loves you", "hurt", "it's very hard", "it's not easy", "cannot forget", "I don't belong here", "I have nothing left", "I'm a nobody", "I'm a failure", and "loneliness".

Parse (1998:36) points out that reality is constructed through the mutual reflective-pre-reflective process that is involved in the shaping of personal knowledge explicitly-tacitly in those cases where explicit knowing is articulated logically and reflected upon critically and tacit knowing is quiet, vague and hidden from reflective awareness, but is also somewhat anonymous.

**Acquiescent resolute anticipation** refers to the positive expressions of the participants and it represents a way of overcoming the infinite devastation of incarceration. The words and phrases that were used by the participants to express this were: "Taking things as they come", "I'll just carry on", "self-control and not getting angry", "life is a process of creation", "learning from others", "stimulating my mind", "participating in opportunities", "Asking God for forgiveness", "I want to change", "Positive about rehabilitation", "A second chance", "Will come right" and "learn about many good things".

***Acquiescent resolute anticipation*** was structurally transposed by the researcher to ***resilience and fortitude***. This indicates that amid arduous adversity, the participants forged ahead in order to deal with their situation in a positive manner.

***Resilience and fortitude*** was conceptually integrated with the human becoming theory as ***powering***. Powering is contained within the third principle of the human becoming theory. This principle reads: “Co-transcending with the possibles is powering unique ways of originating in the process of transforming” (Parse 1998:46). Powering with regard to this principle refers to the pushing-resisting process of affirming-not affirming and being in the light of non-being. This originates when a human being turns toward the future in, for example, dreams of future happiness, in the play of imagination with possibilities, hesitations as well as fear, when the non-being is the not-yet known and a potential risk of losing something that is valuable. The risk also refers to dying, being rejected or threatened and not being recognised, consistent with expectations (Parse 1998:47).

The participants’ past experiences, of which there are many, posed extreme risks to their well being. Parse (1998:47) posits that powering is a continuous rhythmical process incarnating intentions and actions in moving with the possibles. Pushing-resisting is the essential rhythm of powering all-at-once. It is present in every moment of life in all relations. These relations are those between human being and human being, between human being and nature, between individuals and groups, and between groups and groups. Pushing-resisting and affirming-not affirming is contained in *acquiescent resolute anticipation* in which the participants look to their future with resilience and fortitude. The participants expressed their experiences of powering in phrases such as, “attending life skills courses” and “making use of opportunities”.

***Cherished affiliations*** refer to the participants’ significant others such as parents, brothers, sisters and others who are still supporting them and, by doing so, are assisting the participants to deal with their situation. ***Cherished affiliations*** were structurally transposed to the ***treasured affiliations*** that are applicable to the participants’ appreciation of support from others. Some of the participants mentioned their mothers, who were greatly supportive. Others mentioned how they appreciated the visits they received from their families. Some of the participants expressed their gratitude and appreciation toward correctional officials for their guidance.

**Treasured affiliations** were conceptually integrated with the human becoming theory as valuing connecting-separating. Valuing is contained within the first principle of the human becoming theory and refers to "... confirming-not confirming cherished beliefs in light of a personal worldview" (Parse 1998:37). "Confirming-not confirming" refers to choosing from imaged options and then owning those choices. These cherished choices are integrated into the person's value framework that consists of a matrix of principles and ideas that guide the person's life (Parse 1998:38). In this study, the participants expressed how they tried to cope with the incarceration situation. Some participants turned to religion in an endeavour to minimise the adverse effects of incarceration but some also expressed the view that although they attended religious activities, it does not always have the desired effect (and was therefore confirming-not confirming). Connecting-separating (Parse 1998:45) is contained in the second principle of the human becoming theory and means being with others and apart from others, ideas, objects and situations all-at-once. The participants in this study talked about the visits from family members by referring to connecting with one another and how they missed their family and friends (thereby meaning separated all-at-once).

### ***Artistic expression***

The artistic expression that coincides with the researcher's understanding of being incarcerated is contained in the following poem by Leona F Dempsey (2008:140) because it refers to "being confined" (which the researcher considers to be equivalent to being incarcerated).

*"Feeling confined pertains to me  
This feeling cannot be controlled by, thee  
Uniquely, this feeling belongs to me  
However, the universe of people  
consist of others just like me  
All in some fashion feel confined  
within their respective realities  
Thus, feeling confined is universal."*

Leona F Dempsey

## 6.4 FINDINGS AND RELATED LITERATURE

The finding of this research is expressed in the structure: *The lived experience of being incarcerated is infinite devastation but forging ahead with acquiescent resolute anticipation and cherished affiliation*. This finding contributes to our existing knowledge about the kind of incarceration that is experienced as synonymous with confinement. The only study that dealt with incarceration is the research that was conducted by Dempsey (2008). It is entitled: "A Qualitative Descriptive Exploratory Study of Feeling Confined Using Parse's Human Becoming School of Thought".

The following three themes that emerged from Dempsey's (2008:145-146) study were:

- Uneasy restricting seclusion arises with moments of reverie.
- Acknowledgment amid potential disregard arises with shifting intimacies.
- Pondering possibles emerges with endeavouring.

It is important to note that, according to Dempsey (2008:147), "being confined" is a universal experience because an individual does not need to be kept in a place such as prison in order to feel confined. Feeling confined can be experienced in many different ways and in different situations.

## 6.5 CONCLUSION

This chapter discussed the findings of the universal lived experiences of incarceration according to Parse's phenomenological-hermeneutic method. This chapter illustrated how story telling was described in using Parse's (1998) terminology.

Chapter 7 concludes the study and presents the conclusions, limitations and guidelines for the rehabilitation of the incarcerated juvenile who had committed a drug-related crime.

## CHAPTER 7

### CONCLUSIONS, LIMITATIONS AND GUIDELINES

#### 7.1 INTRODUCTION

This study was conducted in a South African context and was accordingly restricted to three juvenile correctional centres in the Gauteng Province in the RSA.

#### 7.2 AIMS AND OBJECTIVES OF THE STUDY

The main aims of the study were to:

- Gain an understanding of the meanings attributed to the lived experiences of incarceration by a specific group of juveniles who had been committed to correctional care for drug-related crimes. This attempt to understand the meanings that they have attributed to their experiences was conducted with specific reference to their past and present situations as well as their aspirations and future goals as they prepare themselves for their release from custody.
- suggest guidelines for the rehabilitation of incarcerated juveniles who had been committed to correctional care for drug-related crimes, with specific reference to their health needs.

The specific objectives of the study were to:

- Describe the contributory factors that led up to the conviction, sentencing and incarceration of a sample of juveniles who had committed drug-related crimes.
- Use Parse's (1998) Theory of Human Becoming and phenomenological-hermeneutic research method to describe and *interpret* the **meanings** that a sample of juveniles attributed to their experiences of incarceration.
- Describe the aspirations and future goals of the incarcerated juveniles in preparation for their release and re-integration into society.

- Describe the services that are provided for the health care needs of these juveniles within the correctional centre.
- Suggest guidelines for the rehabilitation of incarcerated juveniles who had committed drug-related crimes, with specific reference to their health needs.

The research question (see 1.3) focused on the context of a select group of incarcerated juveniles who had committed drug-related crimes when they were either 16 or 17 years old. Since drug-related crimes among juveniles are a global phenomenon, the RSA is not immune to this. Drug trafficking in the RSA is enhanced because of the RSA's rapid expansion of international air links and the country's geographical position on the major drug-trafficking routes between East Asia, the Middle East, the Americas and Europe. To complicate matters even further, the "porous" borders of the RSA are not adequately controlled and policed.

As early as 1994, in his opening address to parliament, Mr Nelson Mandela, the first president of a democratic RSA, singled out alcohol and drug abuse as social pathologies that required the most urgent attention. President Mandela emphasised that alcohol and drug abuse contribute in a major way to crime, poverty, dysfunctional family lives, the rapid escalation of diseases such as HIV/AIDS, injuries and premature deaths.

The RSA has not escaped the dire consequences of illicit drug abuse and criminal activity among juveniles. The severity of this problem cannot be underestimated. According to statistics, 25% of school children in the Gauteng Province of the RSA had, over a period of 18 months, experimented with illicit drugs (see discussion under 1.2). Juveniles who have been caught in the grip of this social pathology are prone to criminal activity, for which they are often arrested and tried. They then have to face the consequences of their conviction, sentencing and incarceration. This takes a heavy toll, not only on the afflicted individual, but also on their families, communities and the broader community in which they live.

Hearing about the extent and severity of drug abuse and its consequences raised the researcher's awareness of this phenomenon while she served as a member of a drug forum at which all the implications of this problem among school children were addressed. While the researcher received a great deal of useful information from the members of the drug forum, the knowledge that she accumulated there was

supplemented by numerous media reports of major illicit drug seizures at the borders and in the airports in the RSA, and the involvement of juveniles in drug-related crimes. Because of this heightened awareness, the researcher decided to conduct her own scientific investigation into *the contributory factors that resulted in illicit drug abuse and criminality among juveniles, the damaging effects of illicit drugs on individuals, the ways in which the incarcerated juveniles constructed the meaning of their incarceration as well as the aspirations, hopes and future goals that they envisioned once they had been released and re-integrated into society.*

Because the researcher was particularly interested in obtaining a clear understanding of the meaning that these juveniles attached to the incarceration experience, she decided to utilise Parse's (1998) Theory of Human Becoming as a theoretical framework for her research. This meant that that Parse's (1998, 2005) phenomenological-hermeneutical research methodology had to be applied in the study. As has already been mentioned, the researcher deliberately refrained from conducting an in-depth literature review *prior* to the data collection process so that she would be able to observe and report upon the phenomena she encountered without any detailed preconceptions from previous research in this area. Once the researcher had collected the data, she analysed it in terms of the qualitative protocols recommended by Graneheim and Lundman (2004) and then related the data that she had collected to the findings in the literature about the topic that she had selected for research. She then applied Parse's (1998, 2005) extraction-synthesis and heuristic method of interpretation in order to make sense of all the meanings that the participants attributed to their **incarceration** experience. Her final step was to suggest guidelines for the rehabilitation of the incarcerated juvenile who had committed a drug-related crime with specific reference to their health needs.

### **7.3 THE PURPOSE OF THE RESEARCH**

The researcher's ultimate purpose in conducting this research was to place herself in a position in which she would be able to suggest guidelines for the rehabilitation of incarcerated juveniles who had committed drug-related crimes with specific reference to their health needs. The paradigm that informed the research was based on Parse's (1998) Theory of Human Becoming. This paradigm is grounded in the human sciences and is referred to as the **simultaneity** paradigm – as opposed to the **totality** paradigm that is based on the medical model. The rationale behind the use of the simultaneity

paradigm was that it enabled the researcher to understand the meanings that the participants attached to their lived experience of incarceration. In order to achieve such an understanding, the researcher had to implement a qualitative phenomenological-hermeneutic methodology. It is important to note that the researcher had to keep the nine assumptions and three principles of Parse's Theory of Human Becoming (Parse 1998) constantly in mind throughout every step of the research. Another indispensable part of this research was the presentation of a discussion about the philosophical foundations of the research in chapter 2.

The findings of the study clearly indicted that the incarcerated juvenile who had committed a drug-related crime must, according to Parse's (1998) view, be considered to be a unitary and indivisible being who can be identified in various patterns of behaviour and conduct and in the human-universe process in a state of mutual and continuous change. Parse would also maintain that any juvenile in such a situation would need to be considered as a whole, open being who is different from and more than the sum of his parts and who is also **free** to choose his personal ways of becoming.

The overall objectives of the research were therefore as follows:

- **To describe the contributory factors that led up to the conviction, sentencing and incarceration of a sample of juveniles who had committed drug-related crimes**

The researcher achieved this objective by utilising Parse's (1998; 2005) qualitative phenomenological-hermeneutic research methodology in order to understand the meaning of the lived experiences of the participants. The kind of information that was required focused on various modalities of the phenomenon under study. These consisted of the **was** (the what-is-remembered), the **is** (the now-moment or the present), and the **not-yet** (the will-be) in an **all-at-once fashion**. The **was** (the what-is-remembered) built up a strong picture of the various contexts in which the participants had been living at a time of the crime. This enabled the researcher to identify the factors that might have contributed strongly to the drug-related crimes and to the ultimate fate of the participants' incarceration. The **is** (the now-moment or present) focused on the current situation of participants and their incarceration, while the **not-yet** (the will-be)

focused on the aspirations, hopes and future goals that the participants envisaged for themselves upon release from custody and during their re-integration into society. In order to obtain information that she needed, the researcher entered into a dialogical engagement with each participant in true presence. These dialogical engagements are very different from interviews. While a dialogical engagement may involve some discussion, the researcher posed no direct questions to the participants (except for occasional prompting for clarification purposes). This means that the researcher gave each participant the opportunity to narrate his lived experiences without any breaks caused by interjected questions or cues. The researcher prepared herself for conducting the dialogical engagements by developing an “interview” guide that ensured that the same basic framework of engagement would be in place for each participant.

The researcher analysed the data in accordance with the protocols recommended by Graneheim and Lundman (2004) for qualitative content analysis. The researcher used this particular procedure because she had deliberately refrained from conducting an in-depth literature review prior to the data collection process and therefore had to identify what was already known about this phenomenon from the literature after she had already collected the data.

- **Use Parse’s (1998) Theory of Human Becoming and phenomenological-hermeneutic research method to describe and *interpret* the meanings that a sample of juveniles attributed to their experiences of incarceration**

The researcher achieved this objective by collecting the necessary information (data) from the participants by pursuing dialogical engagements with each individual participant in true presence. The researcher then analysed the data in terms of the protocols recommended by Graneheim and Lundman (2004) for qualitative content analysis and related the insights that she obtained in this way from what the literature reported about previous research in this field. In order to understand the meanings that participants attributed to their experience of **incarceration** in terms of Parse’s Theory of Human Becoming, the researcher made use of Parse’s extraction-synthesis and heuristic interpretation methods for the analysis of data.

- **Describe the aspirations and future goals of the incarcerated juveniles in preparation for their release and re-integration into society**

The researcher achieved this objective by means of individual dialogical engagements with the participants and by making use of focus group interviews. The researcher then analysed the data in terms of the protocols recommended by Graneheim and Lundman (2004) for qualitative content analysis, and related the insights that she obtained in this way to what the literature reported about previous research in this field. Despite their (unavoidably) negative perceptions of incarceration, the participants were quick to confirm the positive and helpful aspects of their current rehabilitation programme.

- **Describe the services that are provided for the health care needs of these juveniles within the correctional centre**

The researcher achieved this objective by collating information about the available services from the professional correctional officials as well as from the White Paper on Corrections in South Africa as compiled by the DCS. This White Paper on Corrections contains the vision and mission statement of the DCS as well as information about the characteristics of an ideal correctional official and a needs-based correctional sentence plan.

- **Suggest guidelines for the rehabilitation of incarcerated juveniles who had committed drug-related crimes, with specific reference to their health needs**

The guidelines that the researcher offers at the conclusion of the study reflect the mental health needs of the participants. It became increasingly clear to the researcher as the study progressed that there was an enormous need among the participants whom she interviewed for a more comprehensive and intensive mental health service than the one that was available to them at the time of the study. The researcher achieved this objective by identifying the mental health needs and deficiencies of the participants in the sample.

## 7.4 CONCLUSIONS

The conclusions of this study are based on inferences from the findings themselves. The researcher arranged these findings by categorising them in terms of a number of carefully considered various themes, categories and sub-categories. This is a method that is recommended by Graneheim and Lundman (2004) for conducting a qualitative content analysis (see chapter 5) and by Parse's (1998, 2005) phenomenological-hermeneutic method for engaging in an extraction-synthesis and heuristic interpretation of the meaning of **incarceration** for juveniles who had committed drug-related crimes (see chapter 6).

The information collected from findings made it evident that there were several contributory factors that might have caused the juveniles in this study to become involved in drug abuse and criminal activity. These include the highly damaging effects of traumatising childhood experiences which are especially common although not confined to the chaotic conditions that prevailed in the broken homes in which the juveniles grew up. The participants had often been raised by a single parent, a step parent or by other members of their extended families (who were frequently less than pleased at having to bear such an additional burden). This usually meant that the participant had grown up without any consistent kind of parental guidance, discipline and support. The participants were consequently ill-equipped to engage in the meaningful socialisation processes that are a normal part of the upbringing of a child who grows up in a happy, loving and secure family setting. There is no doubt that the damaging effects of being an unwanted child who has been raised in the setting of an impoverished family in a disadvantaged and crime-ridden community had taken their toll on the participants when they were children.

It is incontestable that poverty, crime, neglect, abusive behaviour and the prevalence of highly negative role models (whether male or female) are a feature of all disadvantaged communities. Such conditions not only result in poor nutrition, but also in the fact that other basic physical needs such as adequate clothing and proper housing are rarely experienced by children who grow up in such circumstances. Disadvantaged communities also frequently lack proper health and other professional services – services that would enable those who need them to obtain relief, guidance, therapy and some measure of security in the most adverse circumstances. Such services also

enable the professionals involved to intervene at an early stage in the lives of deeply distressed and deviant young people at a time when they most need them. All the unfortunate and deplorable circumstances in which innumerable young people have grown up in the RSA have undoubtedly contributed to the lack of normal physical, emotional, mental and psychological development of the children concerned. It is therefore hardly surprising that these deficits have resulted in behavioural problems such as truancy from school, dropping out of the school system, the fragmentation of family systems, the absence of adequate adult role models, and early involvement with drug abuse, criminal activities and antisocial elements. All these forms of deviant behaviour are the tragic consequences of extreme deprivation and endemic poverty.

The findings also made it clear to the researcher that the participants associated with deviant and criminally inclined peers from an early age, and that this early familiarity with drug abuse, anomic behaviour, violence and criminality made it all the more easy at a later stage for these juveniles to become involved in the criminal activities for which they were incarcerated. Even worse was the lot of those participants who had lived on the streets. These unfortunate youngsters eked out a miserable existence by committing petty crimes, by begging for food and money, by huddling together under bridges and in dark corners, and by ingesting, smoking and sniffing life-threatening substances. It is hardly surprising therefore that such juveniles were familiar with drug abuse as a way of life. It is also not surprising that they became the pawns of adult drug dealers and gangsters, and that were constantly on the move to avoid arrest and to avoid coming into contact with the forces of the law. Findings from the literature (see chapter 5) confirm that there is a strong positive correlation between drug use and delinquency among certain groups of juveniles.

The findings from this research make it clear that unless the circumstances in which such children are raised are remedied, such problems will continue to occur in the future. It also becomes obvious from the findings that the commitment and involvement of the business sector, in collaboration with certain governmental departments and non-governmental organisations is absolutely necessary in order to make any progress towards achieving this goal – a goal which, in itself, represents the task of such enormity that it almost defies the imagination.

The findings of the research made it clear that the participants were powerfully affected by the “pains of imprisonment” which they expressed in terms of their loss of liberty and autonomy, their loneliness, their suffering and the victimisation that they had to endure at the hands of their fellow inmates. The researcher understands and accepts that the participants are obliged (because of the seriousness of the crimes that they had committed) to pay the debt they owe to their victims and to society in general by serving their appropriate sentences. It is also nevertheless of the greatest importance that more should be done to assist these juveniles to deal with the emotional and psychological problems that they are currently enduring. The findings also made it clear that the participants acknowledged and accepted the fact that they had to bear the consequences of their actions. But if their mental health problems are dealt with more comprehensively, this will undoubtedly enhance their participation in their respective rehabilitation programmes in preparation for their release and successful re-integration into society.

The participants attended life skills sessions, school and recreation classes and events. They also participated in religious activities, made use of the library services and had access to television. Some of the participants were aware of the fact that they would have to spend a long period in correctional care, but not even this realisation deterred them from expressing their aspirations and future goals in preparation for their release in a generally positive and hopeful manner. Some of the participants expressed their concern that they would not be easily accepted back into their respective communities once they had been released because (as they put it) they would be remembered for the crimes that they had committed in the past. Some of the participants also expressed concern about the fact that their criminal records would hamper their attempts to find suitable employment after they had been released.

On the occasions of her visits to the three juvenile correctional centres (the settings for the research), the researcher gained an overall impression that the levels of cleanliness and hygiene maintained in the facilities was excellent. She also noted that all the participants in the study were well groomed and appeared to be in good physical health. The staff members with whom the researcher came into contact were also most helpful and professional in their conduct. The fact that the DCS in the RSA focuses on **rehabilitation** rather than **punishment**, means that the juveniles in their care will at least leave their correctional centres with a clear vision of what they *would need to do* in

order to build new lives and leave behind the criminal attitudes and associates that brought them into the conditions in which the researcher encountered them in the correctional centres.

## **7.5 LIMITATIONS OF THE STUDY**

The study was confined to three juvenile correctional centres in the Gauteng Province, one of the nine provinces that comprise the RSA. The total sample consisted of 15 male participants (five from each research setting), and the researcher entered into dialogical engagements with each of these participants in true presence. The researcher also conducted two focus group sessions with ten male participants (five in each group). In view of this relatively small size of these samples, the findings of this research are not transferable to other juvenile correctional centres in the RSA (or elsewhere).

During her individual dialogical engagements with the participants, the researcher requested the participants to describe the meanings of their lived experiences of incarceration with special emphasis on the following contributory factors:

- Background and circumstances that might have led up to their incarceration
- What incarceration meant to each of them personally
- How they experienced their current rehabilitation programmes
- Their aspirations for their future outside of the correctional centre
- The way in which they envisaged how their lives would be (their goals) once they had been released from custody

The responses to these questions provided a comprehensive account of how the participants experienced their past, their present and how they envisage their future. Although the researcher had to assume that the participants had narrated their lived experiences as truthfully as they themselves had lived and interpreted them, there is no guarantee that all that they revealed could be considered to be completely factual or truthful. The possibility that respondents will “tailor” their accounts to accommodate what they *think* a researcher might want to hear, is always a possible limitation in research of this kind. It might also constitute a major limitation in the conditions of incarceration in which participants are (understandably) concerned about how what they say might affect their present and future situations in the context of the correctional

environment. In spite of this possible limitation, the researcher was nevertheless obliged to treat what had been revealed to her as the truth.

## 7.6 FUTURE RESEARCH

The study could stimulate future research into the following:

- An in-depth phenomenological study with specific reference to mental health disorders among incarcerated juveniles.
- A scientific evaluation and assessment of existing rehabilitation programmes
- The setting of specific standards and benchmarks for all multi-disciplinary rehabilitation programmes (and especially for drug rehabilitation programmes in all of the juvenile correctional centres in the RSA).
- Evaluating the experience of juvenile incarceration from the point of view of the professional correctional officials employed by the DCS. What would be most useful in this regard would be a qualitative phenomenological study that would increase our understanding of how various categories of correctional officials comprehend and process the meaning of the extremely stressful lived experiences that constitute a daily part of their professional lives as caregivers to incarcerated juveniles who have committed drug-related offences.

## 7.7 SUGGESTED GUIDELINES

The findings of this research serve to confirm the generally accepted intuitive understanding that problems of drug abuse and criminal activity represent a multifaceted, complex and often intractable phenomenon. The research also confirmed that the participants suffer from a variety of emotional and psychological problems such as depression, anxiety, fear, guilt, remorse, regret and a craving for the drugs that they had abused before their incarceration. It appears that the participants find it extremely difficult to deal effectively with these disorders on their own and that they are generally averse to asking for professional help and assistance. Interventions to alleviate these problems are crucial for the success of the current rehabilitation programmes being pursued in these correctional centres. In view of these findings, the researcher suggests the following **guidelines** for the rehabilitation of incarcerated juveniles who had committed drug-related crimes:

- Many of the factors that contributed to the apprehension, trial and incarceration of the juveniles in the sample (factors such as a history of being raised in a deprived environment) cannot be changed. In spite of this, it remains important for these individuals to participate in an in-depth educational programme that will enlighten them about the abuse of drugs, their ill effects on human health, and the many other dire consequences that follow from drug abuse. Such knowledge and insight may serve as a future deterrent, to reduce the rates of recidivism.
- Some of the participants noted that they were still craving for the drugs that they had abused before their incarceration. During their first medical and psychological assessment on admission to a juvenile correctional centre, special attention should be given to the effects of withdrawal symptoms (which include the overwhelming craving that is usually a consequence of “cold turkey”). The excessive cravings that result from sudden withdrawal from drug abuse can be ameliorated by appropriate medical interventions.
- The findings of this research revealed that emotional and psychological disorders appear to be a major problem among incarcerated juveniles. The correctional officials who are in daily contact with such juveniles should be trained to recognise, identify and report the symptoms of such problems to the appropriate professional correctional officials. Information of this kind will empower correctional officials to liaise with their professional staff in multidisciplinary teams so that such problems can be identified and treated in good time.
- When they are admitted to a correctional centre, juvenile offenders should be made aware of the professional correctional officials who are educated and trained to assess and treat their emotional and psychological needs and problems, and they should be encouraged to utilise such services when they need them.
- Many of the participants told the researcher that they were suffering from intense feelings of guilt, remorse and regret as a result of their crimes and wrong doing. Some of them also expressed the desire to be forgiven by God, by their families and by their victims. Although some of the participants in the sample found solace from attending church services and bible study classes, additional interventions such as individualised pastoral counselling, restorative justice and family therapy could be enormously effective in the alleviation of the stressors generated by these corrosive emotions and regrets in the long run. The amelioration of their guilt, remorse and regret could make juvenile offenders

much more receptive to the admirable goals of the current rehabilitation programmes that are being offered by the correctional centres in which they find themselves.

## **7.7 A PERSONAL REFLECTION OF THE RESEARCHER ON THE STUDY**

Prior to the commencement of the study, I had no concept of what was awaiting me. I had already served as a member of a community drug forum where the problem of drug use as abuse among school children was addressed. It was during these discussions in the community drug forum that I came to the conclusion that drug use and abuse among juveniles was being an escalating problem that resulted in dire consequences for the afflicted individuals, their family members and for the community and society as a whole. It was because of these insights that I decided to investigate at first hand the meaning of the criminality that inspired drug use and abuse among the incarcerated juveniles, all of whom had committed drug-related crimes while they were either 16 or 17 years old. A cursory review of the literature related to juvenile drug-related crime made me realise that the choice of these experiences as a topic for research could make a useful contribution to the research that already existed on the subject, including the contributions that had been made in the form that extended our knowledge of nursing as a discipline. Since I am a professional nurse, I decided to choose a nursing theory as the framework for my research.

My next step was to study various nursing theories as a prelude to choosing a theoretical framework for the research. During this process, I came across Professors Parse's (1998) Theory of Human Becoming that was grounded in the human sciences and that used a phenomenological-hermeneutic approach to research methodology. The choice of this theory soon made me aware of the need to acquire a detailed understanding of the various forms of phenomenology, and of phenomenological research in particular. My main objective in the study was to understand the meaning of the lived experiences of the sample of incarcerated juveniles who had committed drug-related crimes, and who generously consented to cooperate with me in my research. In order to achieve my objectives, I chose Heidegger's and Gadamer's interpretive phenomenological approach as apposed to Husserl's descriptive phenomenology. By making this choice I committed myself to using Parse's (1998; 2005) phenomenological-hermeneutic research method. Needless to say, I had to undertake a great deal of

reading and thinking before I felt that I had achieved a clear understanding of Parse's theory.

My next step was to acquire permission from the Ethics Committee at the University of South Africa and the DCS in the RSA to conduct the research. Once this had been obtained, I engaged into dialogue with my designated internal guide in the DCS in order to confirm the research sites and settings. On my visit to the first research site (a visit that I had arranged in order to discuss logistics, the selection of participants and my methods of data collection with the appropriate officials), I was overwhelmed by the security system. Ironically, at the same time, I was overwhelmed by the beauty of the gardens and the natural environment that surrounded the correctional centre. As I drove toward the offices, I noticed a board on which was inscribed the words: "Our children should be heard and not hurt". I found enormous inspiration in these words and they gave me a feeling of hope. To say that this research was not an emotional experience for me, would be totally untrue.

But once I began to focus on the purpose of my visit (the conduct of research that would make a contribution to the care of the incarcerated juveniles of this kind), I had to surrender my subjective feelings and focus on the task at hand – something for which my training as a nurse had prepared me. It needs to be mentioned that, in all three of the research sites in which I worked, there was no indication of any kind of "militarisation" in the institution. All of the staff whom I came into contact, was exceptionally polite, friendly and helpful, and, were, in addition, always immaculately dressed in their beautiful uniforms. All of the staff whom I encountered in the juvenile correctional centres also gave me their full cooperation, and this contributed immeasurably to making me feel welcome in their midst. When I left the juvenile correctional centre for the first time, I turned on my car radio and heard a recording of Antonin Dvořák's *Humoresque*. This piece of music evoked in me such a feeling of deep peace and tranquillity that I took it as a sign *that all will be well*.

During the individual dialogical engagements with the participants, I realised that all of my participants were young people who were human beings, who had made dangerous mistakes for which they are suffering greatly, and that they regretted everything that had happened to them. I realised, above all, that they all needed to be treated with respect, consideration and dignity.

Because I am a professional nurse, I did not experience the participants in the study as criminals, but rather as patients in a health care environment. At no time did I feel threatened by any of the participants. It became obvious during each dialogical engagement that the rapport between the participants and myself was excellent, and this enhanced the data collection process. Although the individual dialogical engagements with the participants were extremely time consuming, I had to allow the participants adequate time to express the deepest meanings of their lived experiences. I felt truly privileged by the fact that the participants were willing to share their lived experiences with me in true presence.

During the period of the research I became a survivor of an armed robbery that was perpetrated on me by two youths. It goes without saying that this incident had a traumatic effect on me, and I had to give myself adequate time to recover emotionally with the assistance of a counsellor and the support of my promoter. This incident caused a regrettable delay in the data collection process.

It should also be noted that the application of Parse's (1998) Theory of Human Becoming was a very complex process. The analysis of the data necessitated, for example phases of extraction-synthesis, heuristic interpretation and dwelling with the texts for long periods of time.

In summary, I should reiterate that my journey through the research process was both daunting and not without its difficulties, especially as I attempted to implement all the necessary aspects of the phenomenological method of research. But, in spite of this, the study served to enhance my knowledge of and insight into juvenile drug-related crime and the various factors that contributed to the eventual incarceration of the juveniles, as well as the deeper meanings and emotions that were being generated by the experience of incarceration. It also gave me a clear view of how these afflicted juveniles envisaged their future. I am truly grateful to all the participants who so unselfishly shared the deepest meaning of their lived experiences with me for the purpose of this research.

## **7.8 FINAL CONCLUSION**

This chapter concludes the study by providing evidence that the researcher was able to achieve the overall purpose and objectives of the study. This chapter also presented the limitations, suggestions for future research and conclusions, and suggested some guidelines for making the rehabilitation of incarcerated juveniles who had committed drug-related crimes more effective and durable in the long term.

The study greatly enriched the researcher's personal and professional knowledge about the crucially important problems and situations that she encountered during the course of her research. For this enrichment, the researcher is greatly indebted to the participants, to her internal guide in the DCS and to all the correctional staff members with whom she made contact during the research. She is also deeply indebted to the guidance, knowledge and suggestions of her promoters and supporters, who facilitated her personal growth and development during the period of the study. The researcher expresses the hope that this study will be of benefit to the DCS and to all the people, both young and old, who are placed in their care for the purpose of rehabilitation.

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