

**THE SUPPORT OF JUVENILE OFFENDER LEARNERS REGARDING THE
EMOTIONAL AND SPIRITUAL WELLNESS IN A GAUTENG
CORRECTIONAL SCHOOL**

by

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DECLARATION

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I, Mary Lebese, hereby declare that, the support of juvenile offender learners regarding the emotional and spiritual wellness in a Gauteng Correctional School, is an illustration of my inventive research work. However, significant additions of other sources have been recognised and being used as references.

Mary Lebese

DATE:

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DEDICATION

I dedicate this to my mother, Rose Lebese, my late father, George Lebese and my daughter, Kelebogile Lebese for believing in me. Above all, I would like to thank God for the strength and everything, including all the people who contributed to my study making me who I am today.

ABSTRACT

The study aims at investigating the emotional and spiritual wellness of juvenile offender learners in a Gauteng correctional school. The theoretical framework used in this study was derived from Hettler's Wellness theory. The study is embedded in an interpretive paradigm and it followed a qualitative research method. A phenomenological case study was used since the focus was on one correctional school. Purposive sampling was used whereby a teacher, counsellor and learners were sampled and all participated on a voluntary basis. Interviews were used for data collection and approximately 30-45 minutes in duration. Data were analysed manually and findings revealed that peer pressure, substance abuse and poor family background troubled juvenile offender learners. Furthermore, anger and hatred led juveniles to commit crime. They all regret of their actions and they need to be loved, valued, and accepted by the community. Above all, juvenile offender learners want their parents to support them while they are incarcerated. Because of lack of parental support, juvenile offender learners express their emotions through fighting among themselves. After incarceration, many start to believe in God and regularly attend meetings organised by faith-based organisations and because of that, their lives are being transformed for the better, as they are able to read the Bible and share scriptures on their own on a daily basis. They hope the DCS will make spiritual sessions compulsory for all offenders and religious education to be included in their school curriculum to eliminate gangsterism in the centre. Frequent pastoral visits and Bible donations were highlighted as one of the guidelines to support their spiritual needs.

Keywords: Emotional; correctional school; juvenile offender; spiritual; wellness.

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ABBREVIATIONS

ABET	-	Adult Basic Education and Training
ADHD	-	Attention Deficit Hyperactivity Disorder
CJA	-	Child Justice Act
DCS	-	Department of Correctional Services
EBD	-	Emotional or Behavioural Disorder
NICRO	-	National Institute for Crime Prevention and Reintegration of Offenders
SDT	-	Self-Determination Theory
UNCRC	-	United Nations Convention on the Rights of the Child

CHAPTER 1

GENERAL BACKGROUND OF THE STUDY

1.1 INTRODUCTION

Before the inception of democracy in South Africa in 1994, thousands of children with criminal behaviour languished under harsh corporal punishment, in particular caning by police officers in the criminal justice system (South African Law Commission Project Committee of Juvenile Justice Article 40, 1995). Most of the awaited trial children were held and mistreated in the police cell by the apartheid government without contacting the families of the children kept in the penal institution (Child Justice Act, 2008: Act 75 of 2008). In the olden days, prisons did not provide protection to the most vulnerable prisoners including young ones. Sexual acts like sodomy was practiced and these led to the formation of strong gangs. Young prisoners in conflict with the law were forced to join gangs for their own protection and safety. Different departments and ministers in the system split and disperse (Act 75 of 2008). Many young prisoners were forced to join gangs as a form of protection in prison. One of the most pernicious aspects of gang organisation is the system of coerced sexual partners and sodomy. Older or strong gang members force or bribe younger prisoners to perform sexual favours (Dissel, 1996). In another incident at Roberson prison cell, a 13-year-old boy was murdered in November 1992 (Juvenile Justice for South Africa, 1994).

In April 1994, the first democratic Constitutional Court was established for the in South Africa, therefore facilitating changes. In an acclaimed building at Constitutional Hill, the 11 judges oversee the Constitution and protect everyone's human right. The Department of Justice and Constitutional Development has promoted 108 Bills. The latter have been enacted by Parliament. Thereafter, the country's legal system started a process of information away from a politically motivated repressive approach to a justice system based on improving the human rights in general and specifically the rights and dignity of children in conflict with the law (The Constitution of the Republic of South Africa: Act 108 of 1996). The DCS had taken measures in place to separate children from adult and separating youth according to the following cohorts 14 to 17 years, 18 to 20 years, and older than 20 years of age. It was stated that this separation was necessary as bullying and recruitment into gangs are constant dangers for younger offenders. The Child Justice Act, 75 of 2008 promulgated a criminal justice system that caters for children under the age of 18 years as their dignity and well-being had to be protected in all interactions in the criminal justice system during an arrest and

during the preliminary stages before the matter is referred to court as well as during the period the matter is at court and during trial (Child Justice Act 2010).

Prison conditions in South Africa have improved in the few past years in many respects. Disciplinary procedures have become more humane, contact with families and the community have improved, and the Department of Correctional Services made concerted effort of introducing training, education and work opportunities into some of the prisons.

The DCS has commenced upon in its quest to rehabilitate offenders and reintegrate them into communities as law-abiding citizens. The desired changes include behaviour changes, acceptance of positive values and morals, increased knowledge, the acquisition of skills, and improved mental and physical health. More importantly, offenders must accept responsibility for their offences in order to gain insight into and understanding of their deviant and dysfunctional behaviour throughout participation in the programme. Correctional programmes shall focus on raising awareness of the need to change to behaviour and therefore reducing the likelihood of re-offending. Through the rehabilitation process, the juvenile offender learners are able to get an opportunity to be supported to revive their commitment of life changing while incarcerated. Rehabilitation is a process that supports juvenile offender learners to restore their commitment of transformation while incarcerated. There are formal and informal educational programmes that are offered by the DCS as part of the rehabilitation process to prepare the offenders for life after incarceration. With formal education, most of the offenders utilise the opportunity to further their studies while being incarcerated and informal education includes the following programmes: emotional (anger management), spiritual and Sports Recreation Art and Culture (Constitution & Chapter 3 of Correctional Services Act 111 of 1998).

In correctional schools, education is regarded as an important part of rehabilitation process (Muntingh & Ballard, 2012). Correctional Services Act postulates that all children of compulsory school age must attend education programmes. This means that children up to the age of 15 years or upon attaining the Grade 9 of education who are awaiting trial in a prison must attend educational programmes. Researchers such as Morones (2014) argue that many teenagers entering juvenile justice systems with anger problem, learning disabilities and other academic challenges received little or no support in addressing those issues. The South African juvenile justice system entails offering much more than just the formal classes and curriculum offered to young offenders (Article 40, 2001). The DCS collaborated with the Department of Labour in an effort to improve the employability of ex-offenders because each year, thousands of incarcerated individuals leave the nation's prisons and jails and return to their families and communities (Smith, 2013).

Over the past financial year (2013/2014), there is a decrease of assault cases recorded in the system, though that does not necessarily mean that there are fewer assault cases taking place. It means that the impotency of the police is no longer values as is used to be in the past by the public. According to the Statistic South Africa for the above mentioned years other crime rates were as follows: murder was 32.2 per 100.000 increased five times more from 31.1 of 2012/13; robberies also increased from 105, 888 to 119,351 of 2012/13 and finally there was a decrease of 11.2% on sexual offences since 2008/9 when 70,514 cases were recorded and only 62,649 cases for 2013/14 were put in records (Africa Check, 2014).

Rates of juvenile delinquent offences, that is, act committed by a juvenile for whom and adult could be prosecuted in court remain high, with children between the age of 10 -17 years. The age of these juvenile offenders is of school - going age. Hence, this study focuses on that age group and in the school context in a correctional setting. The previous researchers stated that during March 2013, nearly a quarter of (24.00%) of children under the age of 17 years were incarcerated after committing serious crimes to support their substance abuse addictions. It was highlighted that most of those children were high school dropped outs that were not coping academically at school. However, 95% of those youth have to return to the society after serving their sentence. The Department of Correctional Services (DCS) steps in to modernise and correct their characters by improving their skills so that when they return to society they are able to enhance prospects of success (Department of Correctional Services: Office of the Minister, 2014).

1.2 RATIONALE AND SIGNIFICANCE OF THE STUDY

Prior to the passing of the Child Justice Act, South Africa had the highest youth incarceration rate at 69 per 100,000 as well as the second highest youth custody rate in the world. This was the second number of youths in custody after the United States. In 2000, the juvenile centres in South Africa had a maximum of 45158 youth under the age of 18 years behind bars already (Cavadino & Dignan, 2008). In the same year, there were 20,000 youths in the child and youth care centres (Mabetoa 2008), and this led the Child Justice Act to limit the placement of youths in prisons because of those children under the age 14 cannot serve prison sentences. Children under the age of 14 were not allowed to serve prison sentences and it was considered that the Child Justice Act limit the placement of the youth in prison. Child Justice Court can only order prison for the youth as a last resort for the minimum amount of time to serve if necessary (Gallinetti, 2009). After 13 years of research, discussion, debates, and drafts of bills, South Africa passed the Child Justice Act in 2009 to establish diversionary options for youth offenders. The purpose of the division is the requisition of the youth to acknowledge and account for their actions through the process of

rehabilitated that will enable them to reconcile with the society to and be productive in the community than re-offended. The options of sentences according to the Child Justice Act were divided into four categories namely: community-based sentences, restorative sentences, correctional supervision, and secure custody. Restorative justice became a key component of diversion that was then used to encourage victims and families case conferencing in their community (Gallinetti, 2009).

The main focus of the research was to transform the lives of juvenile offenders for a better, their families and communities as well as the staff at correctional centres. When juvenile offender learners in the correctional centres become involved in the religious activities that makes an impact in their life. The spiritual healing helps them to live a richer life as a totality, practically implementing three dimensions of wellness mentioned by Hettler (1980), namely, physical, emotional and intellectual, all that will eventually transform them to be an asset to self and others. Spirituality is essentially about love and connectedness. Therefore, spiritual rehabilitation will give juvenile offender learners new hope and encouragement to adopt a lifestyle that will result in a second chance towards becoming the ideal South African citizen as postulated in the White Paper of Correctional Services 2005.

All juveniles should benefit from arrangements designed integrate them back into society, family life, education or employment after release. The 2003 Draft White Paper and the Child Justice Act insists on this new approach to sentencing, managing, rehabilitating, and the reintegration of children and juvenile offenders into South African communities. Now, the challenge is to ensure that the new approach informs programmatic interventions and that practices at ground level are changed accordingly.

A person with a right state of mind will always think positively and to be confident of themselves, living a healthy life that makes a person to cope or manage their stressful situations, they then work productively in their communities and become resources in their communities (USA Department of Health & Human Science, 2015). Whitehead and Braswell (2000) conceptualised the needs of the spiritual dimension in corrections.

An intervention of addressing the spiritual needs was a suggestion to start a faith-based training schools for juveniles and that led to the faith-based prison for adult prisoners and the federal government faith-based programming started in the State of Florida in 2002 (Camp, Klein-Saffran, Kwon & Daggett, 2006). The more the inmates become involved in the religious activities the lesser chances of them to commit crime. The goal is for the juvenile offender learners to acknowledge their faults by taking full control and responsibility of themselves in life (Ferrer-Wreder, 2002). The fear is

that if early intervention is not attended too, juvenile delinquents are more likely to carry their delinquent behaviour to adulthood.

1.3 PROBLEM STATEMENT

The main focus area of the study was to explore and describe the emotional and spiritual state of juveniles in a correctional school.

Juvenile crime is considered to be more serious and violent leading to gang involvement to be more prevalent as youth began entering the correctional system at younger ages (Frank & Muntingh, 2005).

In most cases children are being used by adults to commit crimes. A major challenge for judicial challenges is the juveniles detained for the organised armed violence in the awaiting trial section. South Africa has no concrete laws for dealing with child offenders (Du Plessis & Louw, 2007). Overcrowding and ineffectiveness are two major concerns at juvenile detention centres and long-term confinement facilities (Snyder & Sickmund, 2006).

Overcrowding creates extremely dangerous environments in juvenile detention centres and juvenile correctional facilities. Often the administration staffs in the juvenile centres are unable to handle the large number of residents and therefore, the facilities can become unstable in simple logistics. Overcrowding exists in many juvenile facilities (Snyder & Sickmund, 2006). Therefore, overcrowding is problematic when coming to the availability of services such as education and mental health provided to all of the youth (Welch, 2004).

Many juvenile facilities are criticised, as the centres are unable to cater for the basic educational programmes, mental health needs, and essential rehabilitation for the youth. Part of the reason why overall effectiveness is a concern for juvenile secure settings is owing to the belief that learners with special educational needs (LSEN), not all of them can be accommodated in the correctional service programme for their needs to be addressed. (Coalition for Juvenile Justice, 2011).

In additional, many juvenile centres lack basic educational programs for the youth. Education is seen by many as a direct link to recidivism as are the mental health needs of juveniles (Gallinetti, 2009). Another area of concern in the bigger picture of juvenile facilities is the inadequacy of mental health programmes (Snyder & Sickmund, 2006).

The juvenile justice system has largely shifted away from treatment and rehabilitations. The juvenile justice system tendency toward criminalisation has raised lots of questions by the public about its role (Cocozza & Skowyra, 2000). Moreover, the trend has forced the courts and juvenile corrections

system to address mental health-related issues for youth that had previously been restricted to adults, such as the constitutional right to mental health treatment (Health Juvenile Justice Act of 2009).

Significantly, the aim is to protect the rights of children as provided for in the institution. However, the system must make sure that there is a balance between protecting the right of the accused child and at the same time the protection of the human rights and fundamental freedom of the community against the children in trouble with the law. To add on that, parent involvement, families and the community plays a major role in the encouragement of reintegration of children in the community after serving their sentences and being released from the correctional facilities (South African Constitution of 1996).

1.3.1 The gaps

The current study sought to minimise the gap that exists in the provisioning of individualised programmes regarding the emotional and spiritual wellness of juvenile offender learners in a correctional school. The government has developed programmes to help the juveniles' programmes such as education, health and social services but these programmes are not enough to transform offenders owing to limited resources (UNICEF South Africa, 1997). The national inspection was conducted on operational prisons in South Africa for the period January 2007 to March 2007. In the mentioned study, Erasmus (2003:13) observed that many offenders spend most of their day (23 hours) locked up in their cells with no rehabilitation taking place.

According to Gagnon (2014), the United States and the Republic of South Africa are the first countries worldwide to incarcerate the youth. The two countries educational youth problems have been observed by previous researchers and experts. Despite the importance for youths to transition, back to the school community and workforce, Gagnon (juvenile correction schools 19 April 2014) asserts that there is inconsistency and lack of resources in the South African juveniles schools based on the individualised programming, coursework and vocational education (Gagnon, 2014).

1.4 THE MAIN RESEARCH QUESTION FOR THE STUDY

How can juvenile offender learners be supported regarding their emotional and spiritual wellness?

1.4.1 Sub questions

1.4.1.1 What are the causes of juvenile delinquency?

1.4.1.2 What are the emotional and spiritual needs of juvenile offenders in a correctional centre?

1.4.1.3 How is the emotional and spiritual wellness of juvenile offenders in a correctional centre?

1.4.1.4 Which guidelines may be of help regarding the emotional and spiritual wellness of juvenile offenders?

1.4.2 The main aim of the study

To support juvenile offender learners regarding their emotional and spiritual wellness.

1.4.3 Objectives of the study

1.4.3.1 To describe the factors contributing to juvenile delinquency.

1.4.3.2 To explore ways in which the emotional and spiritual needs of juvenile offenders are catered for in a correctional centre.

1.4.3.3 To identify the emotional and spiritual wellness of juvenile offenders in a correctional centre

1.4.3.4 To explore guidelines that can be used to support the emotional and spiritual wellness of juvenile offenders in a correctional centre.

1.5 THEORETICAL FRAMEWORK

Ubuntu from an African Philosophy perspective

African philosophy is defined as a response to the problems and challenges of Africa and to the domination of western thoughts. The most important aspects of African philosophy are that, unlike Western philosophy, which regards the individual as the centre of life, it does not put the community first. African philosophy emphasises the sense of communalism that we as human beings should have (Nussbaum, 2003). African philosophy represents African views that use distinct African philosophical methods. As human being we are all guided by philosophes on how to conduct our life

towards other people more especially, the aspects of choices based on decision that we make in our everyday life. Furthermore, the distinct set of beliefs and values of a person identity is described by his/her philosophy (Letseka, 2000:179). Steve Biko's philosophy of black consciousness postulates the malaise that has remained an impediment to the black men's desire of achieving the economic liberation and political independence (Umejei, 2011).

Archbishop Desmond Tutu (2008) refers to a South African saying, "*Ubuntu*" – the essence of being human. *Ubuntu* denotes that one cannot exist as a human being in isolation. Juveniles must not be neglected because of their mistakes. This means that when they are in the correctional centres, they need to be supported emotionally and physically by all the stakeholders so that they can acknowledge their wrongdoing done in the past and be able correct them for the future. In that way, the people taking part in transforming the lives of the innocent souls will be playing the role of building and promoting the spirit of Ubuntu in our country.

Wellness as a Theoretical Framework

Myers and Sweeney (2007) defined wellness as a proactive approach optimising the potential life of a person. It has being understood further by as a person's approach that improves the quality of life based on health and psychological strengths in proactive and positive ways (Witmer & Sweeney, 2000), both as member of a community and as an adult in life. Myers and Williard (2003) view wellness as a functional method that can be integrated in different ways based on the individual needs, which is oriented towards maximising the potential of which the individual is capable. Ideally, it is the optimum state of health and well-being that each individual is capable of achieving.

Hettler's (1980) wellness theory addresses six wellness dimensions of juvenile offenders namely physical, emotional, social, spiritual, intellectual, and career wellness. However, for this particular study, only three dimensions are suitable for the juvenile offender learners: physical, emotional and spiritual wellness. The effect of one dimension, for example, micro-contextual factors which include the family of the juvenile, group of friend he/she hang out or socialize with, relevant organisations and immediate community, overlaps thereby affecting the macro-contextual factors in various forms. However, an on-going reciprocate interaction exists among people whereby one learns and benefit from others, and should in turn contribute to the lives and well-being of others. This process enables an individual in achieving the *Unhu (Ubuntu)* concept which is the ultimate valued aspects amongst the African culture in general and Zimbabwean Shona and Ndebele culture in particular (Mafumbate, 2014). Hettler's wellness theory elucidates that for an individual to be functional or productive in life, one has to balance all the six dimension of wellness. For example, if the child is from a dysfunction family with no food that will interfere with his/her health; physically he/she would not be able to participate intellectually, therefore not coping at school. That will make him/her to be

disruptive to get attention, emotionally he/she will be depressed and that child would not be able to socialise with peers in the community and if he is withdrawn he/she will need a spiritual intervention to uplift his/her emotions.

1.5.1 Literature review

Education in Correctional Centres

It has been identified that, the majority of the youth entering correctional centres have a history of educational challenges as a result of mental health, medical, and social needs. Most of the juvenile offender learners in the correctional school have a history of performing below average and have been retained in few grades for several times (Centre on Crime, Communities and Culture, 1997). There is an excessive number of male youths entering the juvenile facilities with many other factors such as poverty, minority, and also having a significant learning and/or behavioural problems that entitle them to special education and related services.

Education is considered as a critical foundation for rehabilitation programmes in most of the juvenile institutions for troubled youths (OJJDP, 2010). One of the important strategies of helping the youth not to be involved in committing crime and eliminating recidivism is to encourage and support them through with educational skills. Moreover, literacy skills are essential to meet the demands of a complex, high-tech world in school and at work. Higher levels of literacy are associated with lower rates of juvenile delinquency, re-arrest and recidivism (Haigler, Harlow, O'Connor, & Campbell, 1992).

Illiteracy and poor academic performance are not regarded as direct causes of delinquency, empirical studies consistently demonstrate a strong link between marginal literacy skills and the likelihood of involvement in the juvenile justice system. A large number of youth in the juvenile facilities were classified as over aged learners at their previous school as they were two or more years behind peers with higher rates of grade retention, absenteeism, and suspension or expulsion (Juvenile Court Statistics, 2009 – Office of Juvenile Justice). For example, a national study found that more than 33% of youth incarcerated at the median age of 15.5 adolescents read below Grade 4 level (Coalition for Juvenile Justice, 2001).

Approximately 10% of youth are identified as disabled and in need of special education by public school systems nationally. In contrast, 30 – 50% of incarcerated youth have physical challenges (Casey & Keilitz, 1990; Murphy, 1986). In other words, that put the juvenile correctional centres in a position of having a higher number of youth with disabilities in a rate of 3 - 5 greater than in public school

populations. This troubling phenomenon, called overrepresentation, is observed most frequently among incarcerated youth with barriers such as emotional or behavioural disorder (EBD), attention deficit hyperactivity disorder (ADHD), learners with special educational needs (LSE) and mild intellectual disabilities (Rutherford, Bullis, Anderson & Griller, 2001). The above-mentioned disabilities comorbid though others such as neurological disorder and speech problems are amongst the other barriers found in the incarcerated youth though only a few identified with those challenges. Disability, by definition affects one aspect of life also affects the way one interacts with other people directly and society how one responds to life in genera (Chalton, 2010). Physical change can affect emotions directly. According to Anandarajah and Hight (2001), experiencing the feeling of distress and spiritual crises normally occurs when a person is unable to find sources of meaning, hope, love, peace, comfort, strength, and connection in life between their beliefs and what is happening in their life. A person who is emotionally disabled may become emotionally distressed from a chemical imbalance within the body (DeWitt, 2009). People who have good emotional health are aware of their thoughts, feelings and behaviours. One has to accept his/her disability first then emotional wellness issues are addressed. Through truth and grace, one's mental wellness, spiritual wellness and ultimately, fulfilment of your purpose in life can be realised. To be cured from depression and be content at peace, you must strive for wholeness, which means addressing your physical healing, emotional healing and spiritual healing (Bartell, 2014).

The implementation of quality educating programmes for juveniles in the correctional school becomes a problem as the centres are always frequently associated both with characteristics of incarcerated youth verses the operation of the facilities themselves. It is not easy for the youth entering correctional settings with skill deficits, behaviour problems and substance abuse problems to cope academically in the educational programmes. At the same time, juvenile correctional institutions often have limited capacity to support appropriate educational interventions for the youth confined to their care and custody. Major systemic barricade such as ineffective governance, lack of resources, isolation of correctional schools and from public schools, and lack of collaboration with treatment and security components within the juvenile facilities (Wolford, Purnell & Brooks, 2000).

1.5.2 Emotional aspect

If a person is emotionally well that means he/she is more than just coping with stress as one become extremely attentive to thoughts, feelings, and behaviour whether positive or negative (Chobdee, 2014). Learning is not merely a cognitive process. The empirical studies show that powerful social and emotional factors affect learning and that has being a contributing factor making prisoners struggle to control and suppress their own internal emotional reactions to events around them (Travis & Waul, 2003). As a result, if they fail to manage their emotions they normally

overreact without thinking about the predicaments of their action. Admissions of vulnerability to persons inside the immediate prison environment are potentially dangerous because they invite exploitation (Haney, 2001). As one experienced prison administrator once wrote,

"Prison is a place that is completely different from home, in most cases the strong and the most feared prisoners will exploit the weaker prisoners. Some prisoners are forced to make difficult choices for example, who to befriend for fear of becoming a victim of violent crimes in prisons. They resort to become spies for the most feared prisoners in jail" (Parsell, 2008).

Prisoners who struggled to develop a prison mask that is unrevealing and impenetrable risk alienating themselves both at an emotional and behavioural level. They may develop emotional flatness that becomes chronic and debilitating in social interactions and relationships, and find that they have created a permanent and unbridgeable distance between themselves and other people (Sapsford, 1978; Jose-Kampfer, 1990). Many for whom the mask becomes permanent and effective in prison cannot engage in open communication with others leading them to isolate themselves from interacting and socialising with other people completely. The state of being alienated and withdrawing from others are defence mechanisms not only against exploitations but also against the realisation of lack self-esteem and adjustment in the immediate prison environment makes emotional investments in relationships risky and unpredictable.

1.5.3 Spiritual aspect

The Department of Spiritual Care of the Department of Correction Services (2002:1) acknowledges every offender has a constitutional right to freedom of religion, beliefs and opinion. Studies shows that religious is critically important in the offenders life and their spiritual wellness has to be constantly valued and enhanced. Therefore, it is critically important to ensure that offenders' spiritual needs are provided for. Juvenile offender learners are entitled and encouraged to attend faith-based activities taking place in the correctional school to be able to grow spiritual, sharing their spiritual experience with other inmates. Spiritual sessions help juvenile offenders on how to conduct themselves in a positive manner. However, the human rights policy of the Directorate Spiritual Care is composed of two factors. The first one is that the Directorate has only 26 full-time official prison chaplains in its service that has to manage 240 prisons faith-based activities. Therefore, prisoners are depending on the voluntary faith –based organisations visiting the correctional facilities putting their focus on the souls of prisoners and not on the rights of their bodily presence in prison (Landman, 1999). Secondly prisoners do not see religious in favour of their spiritual rights as bodily beings, but as a conflict between souls and dogmatic truth. These statements are supported by the

following observations of Landman who acted as an independent prison visitor in the Pretoria Female Correctional Centre (Luyt & Du Preez, 2003).

Spirituality is often associated with religious life. However, some may believe that personality can be developed outside of religion. Acts of compassion, selflessness, personal experience are regarded as the characteristics of the individual spiritual inner peace. It was suggested previously that combining the traditional and Western medicines will be a solution of healing the body and spirits of the individuals and that came to an end after the introduction of scientific revolution in the system. Current studies affirm that the spiritual healing process have more impact than medical through the journey of a person's life discovery.

Spiritual practices help in building self-confidence, promoting positive attitude towards other, improving coping skills, instilling hope and encouraging a sense of relation without fear. Many officials turned to religious programmes that seek to change inmates' internal motivations as well as external behaviours.

1.5.4 Concept clarification

Each concept was clarified to ensure that the same meaning is attached continually to the same concept.

1.5.4.1 Offender

"Offender" means a person who, pursuant to a court order, is in custody or under the supervision of the Correctional Service Division and includes young persons (Youth Criminal Justice Act in Canada, 2003).

1.5.4.2 Learner

A "learner" is identified as any person receiving formal education or obliged to receive education in a school setting. "The Act" means the South African School Act, 1996 (Act No. 84 of 1996).

1.5.4.3 Juvenile

According to the present Correctional Services Act 8 of 1959 juvenile is defined as a person under the act age of 21 years. However, the departmental practice recognises the juveniles as children under the age of 18 years. In the new draft Correctional Services Act, the definition of child has been incorporated and the age limit of 18 years old is being considered and implemented.

1.5.4.4 Wellness

Wellness is generally used to mean a healthy balance of the mind, body and spirit that results in an overall feeling. It is also a concept that has a long developmental history. The World Health Organization (WHO) (1958) first referred to wellness as the greatest health choice, and defined it as an individual who is not only disease free, but also someone who has taken full control of her/his physical, mental, and social well-being. According to Archer, Probert and Gage (1987: 311), wellness is defined as a process and state of a quest for a maximum function of human body, mind and spirit that must be actively pursued. Myers and Sweeney (2007) maintain that wellness is a proactive approach to life that optimised one's potential. Ideally, it is the optimum state of health and well-being that each individual is capable of achieving.

1.5.4.5 Spiritual wellness

Spiritual Wellness gives us an opportunity to adjust within our spiritual selves. This domain of wellness helps us to find meaning in life situations and defines the purpose of valuing our life as a gift from God to us. Spirituality can be defined through various factors including religious faith, values, ethics and morals. Despite the religious beliefs, there is always something to be learned about how you see yourself in the world. It also allows one to appreciate his or her life experiences for what they are (Davis, 2011). Offenders are frequently encouraged to practice their spiritual believe according to the specific code of religion condition to administer practicality of facilities and the maintenance of good order and security in the prisons. In most cases spiritual practices help the individual to improve coping skills and social and social interaction, hope, promoting healthy life and good behaviour, reduce the feelings of anxiety, and encourage a sense of relation. Many officials turned to religious programmes that seek to change inmates' internal motivations as well as external behaviours.

1.5.4.6 Emotional wellness

All the people who are emotionally well are more they are able to coping with stress. It also involves being attentive to your thoughts, feelings, and behaviours whether positive or negative (Chobdee, 2014).

Being emotionally well helps a person maintain a positive attitude towards life and became aware of and accepting different feeling of they come across and take into recognitions of other people as well. They are able to deal with conflict and accept challenges in a positive way. The developmental

of personal responsibility encourage them to take emotional challenges as not being the end of their journey but something that helps them to grow (Hettler, 1980). However, learning is not merely a cognitive process. Research shows that powerful social and emotional factors affect learning. Prisoners struggle to control and suppress their own internal emotional reactions to events around them (Travis & Waul, 2003).

1.5.4.7 Support

According to the Cambridge Dictionary (2008), to support is to agree with and give encouragement to someone because you want him/her to succeed. By doing so, you will be displaying a sense of humanity, which is *Ubuntu* is the ability to express humanity and value each other emotional interest with trust and love in the community. Ubuntu is to strive to help people in the spirit of service, to show respect to others and to be honest and trustworthy. According to Onyebuchi (2008), humanity is a quality we owe each other.

1.5.4.8 Correctional Centre

Correctional Centre is an institution in which sentenced offenders are detained for purposes of punishment, protecting the community and rehabilitation.

1.6 RESEARCH METHODOLOGY

1.6.1 Research paradigm

The current study is embedded in the interpretivist paradigm since the researcher believes that the reality is based on the personal experience of the outside world. Therefore, the reality of social interaction is able to utilize the inter-subjective epistemology and the ontological belief. According to Willis (2007), interpretivists believe there is no single correct route or particular method to knowledge. Walsham (2006) argues that culturally, the interpretive theories don't have the "correct" or "incorrect" ones identified up to so far. Instead judgement has to be done based on how the researchers and the community interest lies. According to Reeves and Hedberg (2003:32) aver that the "interpretivist" paradigm focuses on the understanding and analysing the need of the individual subjective experiences in context. They use versus measurement to oriented methodologies, such as interviewing the participants, that rely on a subjective relationship between the researcher and subjects.

1.6.2 Research methods

The researcher employed a qualitative research method to answer the questions formulated at the outset of the study:

The relevancy of qualitative method was identified to be used in this study to explore the “subjective experience” of the research participants (Flick, 2014) and it is useful for describing a situation and understanding individual’s perception of their personal situations. Moreover, qualitative research in this study uses a naturalistic approach that seeks to understand phenomena of juvenile offender learners in a context-specific setting, such as “real world setting [where] the researcher does not attempt to manipulate the phenomenon of interest” (Patton, 2000:39).

1.6.3 Research approach

The study used a phenomenological case study approach

1.6.3.1 Phenomenology

Phenomenology focuses on individuals’ representation of strong personal experience (Patton, 2002). The important findings derived from phenomenology are an understanding of a phenomenon as seen through the eyes of those who have experienced it. The important target of the phenomenological knowledge to be achieved is to understand the natural experienced that is acquired from a particular situation (Moustakas, 1995).

Phenomenological inquiry explains about essence of people sharing their different experience on a particular issue mostly common (Patton, 2002). The focus of a phenomenological study lies in uncovering the truth on how each individual dealt with the challenges encountered in their life and learning on to how to adapt in difficult situation from others who went through the same experience as them. Therefore, describing the essence of a phenomenon is regarded as a final product of phenomenological inquiry. In general, a phenomenological research is well suited for studying affective, emotional and often intense human experiences” (Merriam, 2009:26).

1.6.3.2 Case study

Gillihan (2014) defines a case study as an action exploring to get an answer of a specific research questions that seek a range of different findings from the case settings. On the contrary, Yin (2003) defines a case study as a factual inquiry analysing a contemporary phenomenon within its real-life

context, especially when the boundaries between phenomenon and context are not clearly defined. The case study approach is useful in situations where the background experience of the event being studied critically and the researcher has no control over the events as they unfold. Richie and Lewis (2004) assert that primary defining features of a case study as a “multiplicity of perspectives, which are rooted in a specific context”. The case may be a programme of an activity that is bounded in time and place. According to McMillan and Schumacher (2010:24), a case study employs multiple sources of data found in the setting. All the collected evidences are put together to arrive at the best possible responses to the research question(s). As a result, the researcher may gain a sharpened understanding of why the instance happened as it did, and what might become important to look at more extensively in future research studies.

1.7 SAMPLING

In Patton’s view (2002), all types of sampling in qualitative research may be combined under the broad term of “purposeful sampling”. The main goal of purposive sampling is to focus on particular characteristics of a population that are of interest, which best enable the researcher to answer the research questions.

1.7.1 Location

Gauteng Juvenile Detention Centre was my focus area for my research. Gauteng is a province in which multicultural differences are valued and everyone is treated with respect and dignity. Conducting a research in this province gave the researcher an opportunity to contribute to making a difference to change the lives of our youth in the juvenile centres by taking them from where they are to where they have never been emotionally and spiritually.

1.7.2 Instruments

1.7.2.1 Semi-structured interviews

This type of interview method serves on both structured and unstructured an interview that accommodates both closed and open-ended questions. The advantage of using semi-structured interview is that as a researcher you are allowed to use both interview methods. Consistency was considered as a priority as each juvenile offender had a chance to be interviewed on- one-on-one and that made the entire participant to feel special and listened too. As the interview progresses, the

interviewee was given an opportunity to elaborate or provide more relevant information if he/she opts to do so.

1.7.3 Data collection

1.7.3.1 Semi-structured

A digital voice recorder was used with the consent of the participants to record participants' narrative responses and to complement the note taking. Perakyla (2004:325) affirms that voice recording provides highly detailed and accessible representations of social interaction.

1.7.4 Data analysis

De Vos, Strydom, Fouche, and Delpont (2005:334) describe data analysis in qualitative research as a process that starts with the management of data collected and ending with the interpretation of the organised data answering the research question. Phenomenology contains as a specific structured method of analysis (Moustakas, 1995). A variety of analytic were used that involve interpretation the data by sorting, organising and reducing them to more manageable pieces and then exploring ways to reassemble them (Schwandt, 2007:7). Accordingly, the interviews were transcribed and analysed while they were still fresh in my mind (Greeff, 2012). Data collected from interviews were organised, transcribed, coded and analysed using thematic content analysis, noting patterns and regularities (Cohen, Manion & Marrison, 2007).

1.7.4.1 Semi- structured interview

A digital recorder interview was conducted in the language that the participant is comfortable with and immediately after the data was collected, it was then transcribed into English. Creswell (1998:70) suggests the research steps that can be considered to be used for a qualitative research study which are: proposes to analyse the data. The researcher got a sense of the study as a whole by reading all the transcripts carefully, jotting down along the margin some ideas, as they come to mind, in connection with each topic. This step involves thinking about the underlying meaning, rather than the "substance" of the information.

1.8 TRUSTWORTHINESS

Guba and Lincoln (1998) affirm that the trustworthiness of a study is important in evaluating its worth to be a crucial concept as it enables investigators to explain the virtues of qualitative terms

outside of the parameter, which are generally used in qualitative research. The purpose of trustworthiness in qualitative research is to support the argument that the inquiry's results are "worth noting". Selecting trustworthy data involves an awareness of the researcher's assumptions, predispositions, and also influences the social situation (McMillan & Schumacher, 2010: 379). In this particular study multiple methods of data collection leading to trustworthiness was used, such as observation, one-on-one interviews using a digital recorder, note-taking, document analyses and several investigators to assist with the interpretation of data to enhance trustworthiness were engaged. Four criteria proposed by Guba and Lincoln 1998 in pursuing trustworthiness of qualitative research are considered as follows: credibility, transferability, dependability, and conformability (Shanton, 2004: 63).

1.8.1 Credibility

Credibility refers to confidence in the "truth" of the findings. One of the key criteria that researchers address is that of internal validity, in which they seek to ensure that their study measures or tests that which is intended to be measured. The qualitative researcher deals in credibility with questions, Merriam (1998). "How consistent are the findings with reality?" Guba and Lincoln (1998) argue that ensuring credibility is one of the most important factors in establishing trustworthiness because the reality of the test is being assured.

1.8.2 Transferability

Transferability entails showing that the findings have applicability to other contexts. According to Merriam (1998) the external validity of a particular study can also be applied to the other situation. The concerns of positivist work, is often lies in demonstrating that the results of the work at hand can be applied to a broader population. Conversely, in qualitative research, the findings cannot be generalised. It is done when the researcher gives adequate information about self and also the research context, processes, participants, and researcher- participants' connections to make it possible for the reader to decide how the findings can be transferred (Guba & Lincoln, 1998).

1.8.3 Dependability

According to Lincoln and Guba (2013), dependability is correlated with the elementary challenges of the way in which a research is carried out and needs to be consistent if the inquiry was repeated with the same context across time, researchers and analysis techniques. The procedure by which the results of the findings are produced must be explicit and repeatable whenever possible.

Moreover, dependability issues must be addressed directly by the researcher and the process within the study must be reported in detail by ensuring that in future when the research can be repeated the same result will be obtained (Shenton, 2004).

1.8.4 Confirmability

The respondents shape the degree of neutrality or the extent to which the findings of a study are comparable and not researcher bias, motivation or interest. According to Patton (2002) the objectivity in science is associated with the use of instruments that are not dependent on human skill and perception. The concept of confirmability in qualitative research focuses on comparing the objectivity.

1.9 ETHICAL CONSIDERATIONS

According to Strydom (2011), when a person is conducting research, he/she must refer to the standards of ethical guidelines. Adler and Clark (2007) also indicate that ethical principles in research is a set of values, standards and principles used to determine appropriate and acceptable conduct at all stages of the research process.

The following ethical issues are identified:

1.9.1 Avoid harming research subjects

During the research process the researcher makes sure that he/she does not use words that may cause emotional harm to the subjects as much as the protecting the responded not to be in contact with something that will harm him/her physically as it will be difficult to rule it out. In that case emotional and physical harm must be avoided to the subject must be avoided during the interviewed. Dane (1990:44) claims that an ethical obligation rests with the researcher to protect subjects within reasonable limits, from any form of physical discomfort that may emerge from the research project.

1.9.2 Obtain informed consent

Obtaining information consent from the participant is the confirmation of the agreement between the researcher and the subject for the sake of any possibilities that may occur during the interview. Informed consent protect both to come to the interview with common understanding of what is

expected of them especially achieving the goal of the investigation, highlighting the possible advantages and disadvantages, the danger in which the responded may be exposed to as well as the creditability of the researcher (William, Parker, Baker, Pitkin, Coates, & Nurss, 1995). Informed consent becomes a necessary condition rather than a luxury or an impediment (Hakim, 2000:143).

1.9.3 Deception of subjects and/or respondents

Loewenberg, Dolgoff and Harrington (2009) describe the deception of subjects as deliberately violating other people right by displaying a sign of disrespect to their point of views. In other words making them feel guilty of the information they have shared with you. Furthermore, deception involves withholding information, or offering incorrect information in order to ensure participation of subjects when they would otherwise possibly have refused (Corey, Corey, & Callanan, 2005:193).

1.9.4 Maintain privacy and confidentiality

Maintaining privacy and confidentiality during and after a study is another way to protect subjects, and the researcher's commitment to that standard should be included in the informed consent agreement (Sieber, 1992). More importantly, procedures to protect each subject's privacy, such as safe guarding records, creating special identifying codes or pseudonyms, and destroying interview tapes after a set period of time, must be created to minimise the risk of access by unauthorised access.

1.9.5 Maintaining honesty and openness

Protecting subjects is the primary focus of research ethics. However, researchers have obligations to other groups, including the scientific community, whose concerns with validity require that researchers be open to disclosing their methods and be honest in presenting their findings (Check & Schutt, 2012).

1.9.6 Achieving valid results

This refers to the pursuit of impartial knowledge the goal of validity that justifies our investigations and our claims to the use of human subjects. We have no business asking people to answer questions, submit to observations, or participate in experimental procedures if we are simply seeking to verify our pre-existing prejudices or convince others to take action on behalf of our personal interests (Check & Schutt, 2012:9).

1.9.7 Encouraging appropriate application

Finally, researchers must consider the uses to which their work is put. Although many researchers believe that personal values should be left outside the research setting, some feel that it is proper, even necessary to concern themselves with the ways their research is used (Bailey, 1997:418). Grinnell (1998:75) explains that "such credit becomes a formal issue when research reports are written for possible publication". As a result, shared authorship and research credits with contributors become an aspect that has increasingly ethical implications.

1.10 SUMMARY

The chapter outlined the rationale and significance of the study, problem statement, research questions, theoretical framework, literature review, research methodology, sampling and trustworthiness of the emotional wellness of juvenile offender learners.

CHAPTER 2

LITERATURE REVIEW

2.1 INTRODUCTION

This chapter focuses on the literature review. It provides a general theoretical background to the research topic. The researcher seeks to locate the study within the theoretical framework.

2.2 THEORETICAL FRAMEWORK

Different approaches are used with two theories, namely, African philosophy (*Ubuntu*) and Wellness theory.

2.2.1 African philosophy (UBUNTU)

Ubuntu is one of the several African approaches dealing with the process of cultivating cohesion and positive human interaction with one another and with creation in daily life (Manda, 2009). According to Nussbaum (2003:21), *Ubuntu* is the feeling in African culture that helps one to express compassion, reciprocity, dignity, harmony, and humanity in the interests of building and maintaining communities. According to Nussbaum (2003:21), In an African Culture *Ubuntu* is considered as a feeling that is helping the people to be merciful, loving and treating each other with respect to promote humanity in the community. *Ubuntu* calls on us to believe and feel that as human beings we share each other's pain in a sense of supporting each other emotionally and spiritually. Therefore, the individual who are practicing *Ubuntu* believes in the goodness, perfectibility and happiness of other people's emotion in life. They also show concern of other people behaviour by guiding them in a positive way. (July, 2004:135).

South Africa today is a multicultural society where indigenous law and legal structures exist side by side with modern (western) structures and procedures. The new Constitution order is seen to be a bridge from a culture of oppression to a culture of justification (Mokgoro, 1998).

All the children in our country including even those behind bars are entitled to practice and enjoy the right of children as outlined in section 28 of the Constitution that have being further explained in

section 12 and 35. Children, including those imprisoned, enjoy the rights described in section 28 of the Constitution and linked to sections 12 and 35. As a principle, the interest of the children comes first as in our country and anything that concern them need to be treated as urgent. The Preamble to the Constitution emphasises the “injustices of the past” and healing the divisions of the past. This is not unlike the post-war Germany where the aim of the Constitution was to define the spirit (*Geist*) of the new state that was in total opposition to the one destroyed in May 1945 (Lazarus, 2004:25). The new spiritual spirit need to be spread in prison system in order to promote the values of the Constitution and, more specifically, demonstrating the aspirations of a society emancipating itself from its own violence, authoritarian and dehumanising past. The prison system should be regarded as an arena for addressing the injustices and divisions of the past, and not for perpetuating exclusion, marginalisation and rights violations.

Over the past decade, researchers have identified intervention strategies and programme models that reduce delinquency and promote pro-social development. Greenwood (2008) underscores that preventing delinquency does not only save young lives from being wasted, but also prevents the onset of adult criminal careers and therefore, reduces the burden of crime on its victims and on society. The researcher believes that in order for our young people to be able to respond sensitively to the present impact of the past suffering, they must be knowledgeable about the South Africa’s history of segregation and oppression (Lapsley, 2010). We cannot change the past but we can all work together to make South Africa a better place. The context of Ubuntu is supposed to safeguard the rights and opinions of individuals and minorities (Louw, 2006).

2.2.1.1 *Ubuntu with religious dimension*

The Department of Spiritual Care of the Department for Correctional Service (2002:1) postulates that every offender has the constitutional right to freedom of religion, belief and opinion. Africans may belong to different societies, traditions, cultures and rituals but Ubuntu usually has a powerful religious meaning in their life (Manda, 2009). In an African culture it is believed that ancestors continue to exist among the living in the form of spirits and they are your link to the Divine Spirit. If one is in distress or need, he or she approaches the ancestors’ spirits and they are perceived to be the ones who will intercede on his or her behalf with God (Louw, 1998). Saint Paul (2010) highlights that we are spiritual beings and suggests that our spiritual nature must be integrated with our physical, emotional, and intellectual natures.

According to Archbishop Desmond Tutu (2008), *Ubuntu* is described as I am human because I belong. It speaks about a person as a whole and it speaks of having compassion for others as well (not a self-centred person who does care about the next person). A person embracing *Ubuntu*

values is welcoming, hospitable, warm, generous, and willing to share. Juvenile offenders must not feel threatened that others are able and can do good for they have a proper self-assurance that comes from knowing that they belong in greater whole.

It is advisable to encourage the juvenile offender learners in the correctional centre to get more involve in religious activities for the speedy recovery of their soul. Being spiritual involve and have an inner resource in your heart “meaning accepting Christ”, one need to be physical, emotional, and intellectual ready. Understanding that spirituality is essentially about love and connectedness, a person who is spiritually alive will be less likely hurt other people or to do wrong. “Religious involvement can free up a part of who we are, and these inner resources can lead to change attitudes and behaviours (Brooks, 2010).Therefore, it was envisaged that spiritual practice in a Gauteng correctional centre would improve the juvenile coping skills, promote healthy behaviour and that will help in reducing the feeling of depression and anxiety.

2.2.1.2 Ubuntu with political dimension

The Child Justice Act 75 of 2008 has had a long and tumultuous history. The process of the act to be signed started in 1996 and Project Committee of South African Law Commission was then formed to investigate juvenile justice. This Committee began work in 1997 and finalised its Report on Juvenile Justice together with a draft Child Justice Bill in 2000. This draft Bill was submitted to the Department of Justice and was introduced to Parliament as Bill 49 in 2002 and on 7 May 1009 the law was implemented.

According to Mokgoro (1998:50), she put into comparison the two concepts of life and dignity that are “like two sides of the same coin”. She cited with approval the statement in the Preamble of the International Covenant on Civil and Political Rights that “human rights derive from the inherent dignity of the human person”.

Children ‘s legal rights in a South Africa have being adapted from the international conventions, the South African Constitution and South African laws. In 1995, South Africa made changes on the United Nations Convention on the Rights of the Child (UNCRC), before the implementation of the law in the country. The needs of the children were addressed as a priority throughout government departments’ strategies. The Convention rests on four pillars: survival rights; development rights; protection rights; and participation rights. The Bill of Rights in the South African Constitution specifically guarantees that “a child’s best interests are of paramount importance in every matter concerning the child”. Article 28 provides for children’s social-economic rights without any limitation,

as well as protection from neglect, abuse and exploitation, and particular provisions for children in detention. Article 29 provides for the right to basic education.

2.2.1.3 *Ubuntu with philosophical dimension*

African philosophy is a philosophy produced by African people. It is a philosophy that presents African worldviews, or philosophy that can be formally defined as critical thinking by Africans on their experiences of reality. Nigerian born Philosopher KC Anyanwu (Jaja & Badey, 2012:95) defines African philosophy as “that which concerns itself with the way in which African people of the past and present make sense of their destiny and of the world in which they live”. Omoregbe (1998) broadly defines a philosopher as one who attempts to understand the world’s phenomenon, the purpose of human existence, the nature of the world, and the place of human beings in that world.

Generally speaking *Ubuntu* is an ancient African philosophy translated loosely as “living in humble humanity seen or known for being humble and generously selfless. More often than not, we people think of ourselves far too frequently as just individuals living and acting separately from others and the universe. As a result, this is not true because we are intrinsically connected as people, and what you do affects others and the world including nature in many ways.

Philosophy is the study of the general and fundamental nature of reality, existence, knowledge, values, reason, mind, and language. As a method, philosophy is often distinguished from other ways of addressing such problems by its question, critical, generally systematic approach, and its reliance on rational argument. According to Brinn (2013), “*Ubuntu*” is powerful thinking from the African languages, the interconnectedness concept of Ubuntu is “everyone is part of the whole”, the philosophy of “I am because of who we all are” is awareness to youth that we are all part of something larger.

2.3 WELLNESS THEORY

Wellness is a process that an individual is capable of achieving. According to Hatfield and Hatfield, (1992:64) wellness is defined as thinking about their past experience of what they used to belief in. Myers and Sweeney (2007) assert that wellness is a proactive approach to life that optimised one’s potential. Myers, Sweeney and Witmer (2000:252) further maintain that wellness is “a way of life directed towards optimal health and well-being in which body, mind and spirit are integrated by the

individual to live life more fully within the human and natural community”. Ideally, it is the optimum state of health and well-being that each individual is capable of achieving.

Wellness is understood as a total person’s approach towards improving the quality of his or her life, health and psychological strengths in proactive and positive ways (Witmer & Sweeney, 1992), both as member of a community and as an adult in life. Wellness is viewed as an integrated method of functioning that is oriented towards maximising the potential of which the individual is capable (Myers & Williard, 2003).

Myers et al.’s (2000) ‘Wellness’ Model awarded a central role to spirituality and the impact of societal variables and global context on the individual wellness. However, these made a unique understanding of wellness through in-depth descriptions of life tasks as well as characteristics (Van Lingen & Schafer’s, 2000) Multilevel Wellness Model sees self- responsibility as a vital aspect towards promotion of wellness in an individual behaviour, trends and wellness.

The effect of one dimension, for example, micro-contextual factors which include the family, peer group, relevant organisations and immediate community, overlaps thereby affecting the macro-contextual factors in various forms. This being the larger social, political, economic, and cultural aspects, it will immensely affect wellness in other dimensions (Van Langen, 2010). Therefore, the models emphasise the importance of interconnectedness of people. They also highlight the idea that an individual does not live in isolation. However, an on-going reciprocal interaction exists among people whereby one learns and benefit from others, and should in turn contribute to the lives and well-being of others. This process enables an individual in achieving the *Unhu (Ubuntu)* concept, which is the ultimate valued aspects amongst the African culture in general and Zimbabwean Shona and Ndebele culture in particular (Mafumbate, 2014).

2.3.1 Major dimension of wellness

2.3.1.1 Intellectual wellness

Intellectual wellness is a state to which a person engages in formulating different resources to be used in the activity to broaden their knowledge through critical thinking for personal development. It represents a commitment to lifelong learning, an effort to share knowledge with others, and development of skills and creative application of independent and critical thinking skills, and openness to new ideas (Schafer, 2000). In this regard, an intellectually sound person uses the available intellectual and cultural activities and resources to expand his/her knowledge and to improve (Jager, et al., 2003).

2.3.1.2 Emotional wellness

Emotional wellness is conceptualised as awareness and control of feelings, as a realistic, positive, and developmental view of the self, conflict, and life circumstances, coping with stress, and the maintenance of fulfilling relationships with others (Rossouw, 2003). Van Den Berg (2006) describes the self-determination theory (SDT) as another perspective that fits within the concept of self-realisation as a central definitional aspect of wellness, and that SDT specifies both what it means to actualise the self and how this can be accomplished. This involves the fulfilment of basic psychological needs: autonomy, competence, and relatedness resulting in psychological growth (e.g., intrinsic motivation; integrity; internalisation). Emotional wellness is closely related to the popularised concept of Emotional Intelligence (Jager, et al., 2003). Therefore, this dimension is an awareness and acceptance of one's feelings, and the ability to maintain relative control over emotional states, to express feeling appropriately, and cope effectively with stress. An individual should have the capacity to feel positive and enthusiastic about oneself and about life. When an individual is well equipped in this dimension, the individual will have the ability to motivate oneself and persist in the face of frustrations, and delay gratification and suppress impulsiveness.

2.3.1.3 Social/Environmental wellness

Social/environmental wellness focuses on the aspect of the need for personal identity and a feeling of belonging (Jager, et al., 2003). It emphasises the interdependence of people and the nature. Therefore, it includes the pursuit of harmony with one's immediate human and physical environment as well as with the larger community, and with nature. Social wellness is about how an individual treat, communicate and interact with others in the community. Promoting social wellness one can be a volunteer in the community by supporting those in need (Richter, Manegold & Pather, 2004). Case conferencing in the community can be encouraged whereby all the individuals who are stressed can be able to feel comfortable to come share their feelings without being judged but supported (Ohnishi, Nakamura, Kizuki, Seino, Inose, & Takano, 2008). Children need to be taught from a very young age that they are special and unique in their own way and that will help them to develop a sense of personal continuity and direction in life (Loening-Voysen & Wilson, 2001).

2.3.1.4 Physical wellness

In general, physical wellness includes physical activity, nutrition, and self-care, and involves preventative and proactive actions that take care of one's physical body. This dimension is achieved through the individual's willingness to pursue activities that enhance physical health, and the

avoidance of activities that could be detrimental to physical well-being. The following are some of the components of physical wellness habits: regular physical activity, nutritional responsibility, sufficient relaxation and sleep, self-care, and safety awareness (Van Langen, 2010).

2.4 REHABILITATION IN CORRECTIONAL CENTRE

2.4.1 Rehabilitation of juvenile offender learners

The White Paper on Corrections (2005) postulates that the purpose of the correctional system in South Africa is not designed to punish but to correct minors' unacceptable behaviour. This is done by putting and protecting the interest of the public first in promoting the social responsibility and enhance human development in order to prevent re-offending and through rehabilitation breaking the cycle of crime (Balfour, 2003). According to Dye (2003), rehabilitation for juvenile is a process that attempts to restore a troubled person specifically minors who have committed crimes, displaying behaviour leading to a troubled future. Rehabilitation is a central goal of the correctional system, rests on the assumption that the individual can be treated and can be re-integrated into their community with a crime free lifestyle (Huebner, 2009). It is a programme that helps juvenile offender learners to understand, appreciate and respect people who do not act like them in the community. There are formal and informal educational programmes that are offered by the DCS as part of the rehabilitation process to prepare the offenders for life after incarceration. Formal education gives the juvenile offender learners an opportunity to continue with their study while they are incarcerated and informal education includes the following programmes: emotional (anger management), spiritual and Sports Recreation Art and Culture (Constitution & Chapter 3 of Correctional Services Act 111 of 1998). According to the DCS, these programmes are designed to equip prisoners with the necessary skills that will facilitate effective living in the society after release.

2.4.2 Formal education in prison rehabilitation

Education is regarded as a big part of rehabilitation of prison (Muntingh & Ballard, 2012). Rehabilitation is very important to juvenile offender learners because it teaches them the skills of on how to control their emotion as well as how to conduct themselves around in the centre and outside world. The key component is for them to be accepted in their community after serving prison sentence to avoid re-offense. Rehabilitated sets the foundation to lead a healthy lifestyle in the community once out of the juvenile justice system. In the post-apartheid era the focus has shifted to the successful reintegration of offenders into society. In this regard the Correctional Services Act, which was amended in 1998, stipulates that the DCS must provide a full range of activities to meet the educational and training needs of the sentenced offenders. Moreover, Correctional Services Act

requires that all children of compulsory school age must attend education programmes. This means that children up to the age of 15 years or upon attaining the Grade 9 of education who are awaiting trial in a prison must attend educational programmes. The survey data found that with the exception of a few prison (e.g. Pretoria Local, Estcourt and King William's Town), unsentenced children were provided with the access to any educational services in adherence to the requirement in the Correctional Services Act that all children of compulsory school-going age must have access to education.

Education in South African juvenile justice system entails to offer much more than just the formal classes and curriculum offered to young offenders (Article 40, 2001). Furthermore, it states that illiterate offenders and children may be forced to take part in the educational programmes offered. The DCS, through its rehabilitation programmes, give offenders an opportunity to continue with their education while incarcerated. However, the problem is that most correctional centres lack the capacity and facilities to carry out the desired rehabilitation programmes.

As many as 36% of youth in correctional facilities may have some form of learning disability (Esposito, 2002). Researchers such as Morones (2014) report that many of the teenagers entering juvenile justice systems with anger problem, learning disabilities and other academic challenges received little or no support in addressing those issues. It is very important for the Department of Correctional Services to employ qualified teachers and special need teachers in the correctional school. Qualified teachers with experience will be able to deliver the curriculum to the offenders with understanding. Variety of resources will be used for different subjects to promote inclusion education as lessons will accommodate all of them. Essential components of an effective special education programme include the following:

- Assessment of deficits and learning needs.
- A curriculum addressing the individual needs of learners with barriers.
- Pre-vocational training opportunities.
- Transitional services that link the correctional special education services to prior educational experiences and to the educational and human services needed after release.
- A comprehensive range of education and related services, and effective staff training (Gemignani & Coffey, 1994).

The government launched a "reading for redemption campaign". At the presentation of these plans in September 2012, the former Minister of Correctional Services, Sibusiso Ndebele, said the DCS

was passionate about transforming prisons into “corrections” stressing that everyone could be “corrected, thereby ensuring a better South Africa” Ndebele asked members of society to donate “constructive” books to aid the Department towards the rehabilitation of offenders. The Department of Education and Van Schaik Bookstore donated books worth R428 738, with another donation worth more than R500 000 still expected. Ndebele said the Department was promoting the culture of reading and writing in South Africa’s correctional centres. In October 2012, the DCS announced that it would be compulsory for all inmates to complete an Adult Basic Education Training (ABET), programme from 2013 onward (Tshabalala, 2012).

Annually, thousands of incarcerated individuals leave the nation’s prisons and jails and return to their families and communities. The DCS partnered with the Department of Labour in an effort to enhance the employability of ex-offenders (Smith, 2013). The Department of Labour has committed itself to assisting ex-offenders, parolees and probationers in developing a proper curriculum vitae for them. In addition, they refer ex-offenders to skills development training and encourage them to think about starting a small business (Tshabalala, 2012). Many are successfully reintegrated into their communities, find jobs, and become productive members of society, while others may commit new crimes and return to prison. Although many factors account for why some formerly incarcerated adults and youth succeed and some do not, **expanded learning opportunities** and improved transitional services are needed to bridge the gap from community schools to correctional facilities, and from correctional facilities to home or independent living. Lack of services may undo many of the benefits students have received through their educational programmes while incarcerated (Wilson & Davis, 2006).

2.4.3 Rehabilitation of emotional wellness

Emotional rehabilitation helps juvenile offender learners to manage and direct their anger in a healthy way in order to restore quality of life and mental health. As human beings, our emotional intelligence, together with our intellectual and relationship intelligence, comprise essential parts of our life. In every relationship, we expose our maturity, our communication skills, integrity, and commitment (Carruthers, 2002). Many professional working with juvenile offender learners have natural inclination to help others who are going through a tough time. However, it is beneficial for them to learn effective techniques that they can use when offering emotional support for them. According Martin, Volkmar and Lewis (2007), juveniles as adolescents are experiencing brain changes that make them to have different emotions such as mood swings, uncooperative and irresponsible attitudes and sometimes they cannot even explain why they feel the way they do.

Many juveniles are traumatised by multiple events “like child abuse” that causes negative emotional impact, which in turn has a profound effect on individual development during childhood, adolescence and into adulthood. These effects can blunt emotional development, level of self-esteem and socialisation on how they form relationships with other people (Wright & Liddle, 2014).

Anger is regarded as a basic, healthy, human emotion, and an unavoidable part of life. However, when that anger negatively impacts a person’s relationship towards destructive and dangerous behaviour, this is where professional intervention is needed (Kassinove, Dunbin & Tafrate, 2002). Rehabilitation helps juvenile offender learners to discover themselves, their feelings of anger, harmful behaviour, and how to handle anger without hurting other people or themselves. Offenders have a privileged to having a professional who facilitates the emotional therapy in their life space to guide and support them to overcome their emotional trauma and that teaches them to improve their ability to function productively in their communities.

If juvenile offender learners are healed emotionally they will be in a better position to acknowledge their mistakes, develop the spirit of humanity, apologies for their actions and also learn to forgive those who wrong them. More importantly, they are taught on how to be in a world that embraces them within a joyful abundant resilience. Embracing does not dissolve hardship but models for young people that hardship is weathered through standing together in dignified resilience. The main idea is support them by building up the spirit of *Ubuntu* that is related to human happiness and well-being. The African values of forgiveness, harmony, healing, belonging, relatedness, *Ubuntu*, and participation are being captured in the behaviour management practices in child and young care work and the spirit of working with troubled young and their families.

2.4.4 Rehabilitation of spiritual wellness

Spiritual rehabilitation gives juvenile offender learners new hope and encouragement to adopt a lifestyle that will result in a second chance towards becoming the ideal South African citizen as stated in the White Paper of Correctional Services (2005). Recovery is a long life process and offenders have to be prepared to be supported, stay strong and healthy during rehab. Juveniles attending faith-based meetings in the correctional centre get an opportunity to be able to talk about their spiritual concerns as well as their psychological and emotional needs. The latter, can be helpful if they are trying to forgive themselves or seeking forgiveness from God for what they did in the past. Essentially, faith-based rehabilitation teaches spiritual principles and views a person’s relationship with God as an important aspect of healing. Therefore, spiritual rehab programmes help

juvenile offender learners to feel supported as they seek emotional healing (Fletcher, Steinberg & Sellers, 1999).

Researchers such as Mackenzie, Rajagopal, Meibohm and Lavizzo-Mourey (2000) suggest that the subjective experience of spiritual support may form the core of the spirituality health connection and also indicates that person with mental disorders utilise their spiritual resources to improve functioning, reduce isolation, and facilitate healing. Spiritually, juvenile offender learners are growing in faith along with challenges to its expression and development and they need to be guided to explore their spiritual lives.

They have experienced the transformation of salvation by attending spiritual counselling sessions in the correctional centre. Before they start attending spiritual sessions in the past juveniles used to think about themselves far too frequently as just individuals, separated from one another and with the guidance and support of spiritual leaders they discover about their own human qualities and acknowledged that a person is a person through other person in life (Manda, 2009). Juvenile offender learners became aware that as human beings, we are connected and what we do affects the whole world and that helped them to know that if they do well, it will spread out for the whole humanity.

2.4.5 Rehabilitation through sport recreation art and culture (SRAC)

Juveniles are encouraged to participate in the individual or group activities of a physical, social and culture nature of indoor and outdoor games and sports as part of their rehabilitation programmes (Gillihan, 2014). Sports activities are being used throughout the world to curb political extremism and to facilitate peace. The main aim is to promote sports activities among young people and to prevent use of drugs and crime worldwide (UNODC, 2007). The causes of youth crime are complex and multidimensional and organising sport programme can reduce youth crime by giving young people a positive identity, feelings of empowerment. The programmes will help the youth to acquire leadership, teamwork and self-governance skills under adult supervision (Jamies & Ross, 2007).

There are different sporting codes in favour of the offenders' choice of interest. This includes soccer, netball and athletics. Recreation involves many activities ranging from passive activities (watching TV), low energy activities (board games, card games and bingo) to hobbies (art, music and craft) and to other special activities like gardening and many others. Recreation breaks down unfamiliarity, fear and isolation and the activities allows people to share culture and ethnic differences through social interaction. Positive and enjoyable recreation experiences can decrease stress and provide juveniles with the opportunity to expel energy and emotion not being released in

other aspects of their lives (Cross, Richardson, Douglas, Kaenel-Flatt, 2009). Sports, Recreation, Art, and Culture rehabilitation helps juvenile offender learners to have the ability to connect their mind, body and spirit in physical activities.

2.5 SUMMARY

The chapter focused on the theoretical frameworks and the literature on juvenile offender learners' emotional and spiritual wellness. It explained how the study was influenced by both theory *Ubuntu* and Wellness theory that addresses six dimensions, namely, physical, emotional, social, environmental, spiritual, and intellectual.

CHAPTER 3

RESEARCH METHODOLOGY

3.1 INTRODUCTION

The chapter focuses on the research methodology highlighting other methodological issues such as the research design, sample for the study, sampling techniques, research instruments, data collection, data analyses and trustworthiness.

3.2 RESEARCH PARADIGM

The study is located within an interpretive paradigm. An interpretivist puts emphasis on multiple and socially constructed realities (McMillan & Schumacher, 2010:6). Interpretive accounts represent both insider and outsider perspectives- that is; we need not only to understand, but also actively to interpret the voices of respondents (Kelly, 2010:351). An interpretivist focuses on people's subjective experiences, on how people "construct" the social world by sharing meanings, and how they interact with or relate to each other (Maree, 2011:59). Interpretivists believe that the subject matter of the social science is fundamentally different from that of the natural science and their life world (Fouche & Schurink, 2011:307).

3.3 RESEARCH METHODS

The researcher employed a qualitative research method to answer the questions formulated at the outset of the study. In qualitative research, the investigator makes an effort to locate the human actions and culture background of the individual (Maree, 2011:55). This means that human activities ought to be investigated in terms of meanings- why people say this, do this or act in this way and must be interpreted. More importantly, is that researchers using this method collect data in respect of a specific phenomenon with the aim developing full understanding of what is being studied (Nieuwenhuis, 2013). Qualitative research method gives a researcher an opportunity to study people in their natural environment by focusing on their meanings and interpretations (Maree, 2011:51). This method focuses on the process of understanding the social and cultural

circumstances influencing the various behavioural patterns and mostly investigating the “why” questions of research (Nieuwenhuis, 2013).

The study used qualitative method to explore the “subjective experience” of the research participants (Flick, 2014) and is useful for describing a situation and understanding individual’s perceptions of their personal situations. Qualitative research is the method that uses a naturalistic approach that seeks to understand phenomena in context-specific setting, such as “real world setting [where] the researcher does not attempt to manipulate the phenomenon of interest” (Pattons, 2002). The qualitative research is the suitable method for the study as it gives the researcher an opportunity to interact with the juvenile offender learners on one-on-one face-to-face interview in a real world setting at a correctional school. The first-hand information of their emotional and spiritual experiences collected and analysed to answer the research question at the end of the study.

3.4 RESEARCH APPROACH

The study used phenomenological case study approach for a better understanding of the emotional and spiritual experiences of juvenile offender learners in total reality of their human existence.

3.4.1 Phenomenology

Phenomenology originated from the work of Alfred Schutz who aimed to explain how the life world of subjects is developed and experienced by them (Schwandt, 2007). Life world refers to a person’s conscious experience of everyday life and social action (Fouche & Schurink, 2011:316). According to Creswell (2007:57) phenomenological study is aiming at describing the meaning of the lived experiences of juvenile offender learners in a correctional school. Generally phenomenological research is an affective and emotional study that is always suitable for intense human experiences (Merriam, 2009:26). Furthermore, Creswell (2003) emphasis the phenomenological programmes apprehend the researcher to provide a distinct paradigm before collection.

According to McMillan and Schumacher (2010:346), the objectives of phenomenological study is to give detail, interpret and identify the reality of the juvenile offender learners own life experiences and to understand their emotional and spiritual wellness in a correctional school. The data collected from the learners gave the researcher an opportunity to identify their emotional and spiritual needs in a Gauteng correctional centre. Reviewed policy document were considered after data collected is analysed and the juvenile offender learners needs are addressed to improve their individual needs.

The juvenile offender learners were supported individually according to their identified emotional and spiritual needs. My experience is that if juvenile offender learners are positively supported emotionally obviously there will be spiritual healing.

The final result of the phenomenological study is a general description of the phenomenon as seen through the eyes of people who have experienced it first-hand (Leedy & Ormrod, 2005:140).

3.4.2 Case Study

A case study focuses on a system of action rather than an individual or group of people. It is a selective phenomenon focusing on one or two cases that are fundamental and understandable system that is being examined (Nieuwenhuis, 2013). It is described as an in-depth analysis of a single entity and a choice of what to investigate, identified as a single case or the case (Stake, 2008). Furthermore, a case study is an in depth exploration of a bounded system based on extensive data collection (Creswell, 2008:476). The case study can be both qualitative or quantitative (McMillan & Schumacher, 2010:344). A case study could be constituted as an individual, group, activity, event and it could also be a process of a particular situation. There is little consensus on what constitutes a case (Babbie, 2001:285). Case study is aimed at gaining greater insight and understanding of a dynamics of a specific situation (Maree, 2011:76).

The main assumption of a case study is a phenomenon that is being investigated as a bounded system (Stake, 2008). Accordingly, the study investigated the emotional and spiritual wellness of juvenile offender learners in the Gauteng correctional school. The focus is on the school-going children between the ages of 18–22 years old. The case is studied because the researcher suspect that there is something waiting to be unrevealed in the case. Their live experiences will be captured deeply on their feelings and spiritual belief. The study explores more on what are their emotions like when they attend spiritual sessions in the centre. The study requires multiple methods in order to truly capture the case.

Stake (2008) distinguishes the different between intrinsic and instrumental cases. An intrinsic case focuses on the case itself while an instrumental case provides insight into a specific issue. When a number of different cases are combined in a single study, the investigation may be called a multisite case study. With a case study more than one example is applied (McMillan & Schumacher, 2010:345).

3.5 SAMPLING

The researcher used purposive sampling. Purposive sampling seeks for information and rich cases drawn from the population. In purposive sampling, a particular case is chosen because it outlines some process that is of interest for a particular study. The main goal of purposive sampling is to focus on particular characteristics of a population that are of interest which best enables the researcher to answer the research questions on how juvenile offender learners may be supported regarding their emotional and spiritual wellness in a Gauteng correctional school. Rubbin and Babbie (2005:24) also view purposive sampling as judgemental sampling. This type of sampling is depending on the judgement of the investigator, in that a sample is composed of elements that contain the most characteristics, representative or typical attributes of the population that serve the purpose of the study best (Grinnell & Unrau, 2008:153; Monette, Sullivan & De Jong, 2011).

The notion behind sampling theory is that a small set of observations can give an idea of what can be expected in the total population of the intended study (Royse, 2004:189). Sampling is also utilised in qualitative research, though it is less structured, less quantitative and less strictly applied than in the case of quantitative research (De Vaus, 2002:240).

Creswell (2007:125) argues that this form of sampling is used in qualitative research and that participant and sites are selected specifically to inform an understanding of the research problem of the study.

The study focused on the juvenile offender learners of school-going age between the ages of 18-22 years old who committed crime and are incarcerated in a Gauteng correctional centre. Each age group from the above-mentioned ages will be represented in the interview. A small sample size population of 10 participants were sampled in a school for the study.

3.6 LOCATION

The research was conducted at the Gauteng Correctional Service Centre where there's a school of juvenile offender learners.

3.7 RESEARCH INSTRUMENTS

According to Leigh (2003), qualitative instruments are used in investigative qualitative research. An instrument is the most important aspect of a research project because it provides the input into a study and therefore, the quality and validity of the output, that is, the findings, are solely dependent

on it (Kumar, 2005). For the purpose of this study, semi-structured interviews were used to conduct a research.

3.7.1 Semi-Structured Interview

Data were collected from participants using semi - structured interviews with a diagonal cross section of participants drawn from the centre including members of staff and juvenile offender learners. All interviews were semi - structured to provide a basis for comparison across research sites while also allowing sufficient flexibility for context-based variables. Semi structured interviewing was used as the primary data collection method because it best captures experiences of juvenile offender learners in their own words (Silverman, 2013). In my study, the semi structured interviews were designed to allow interviewees to give their views and experiences in the correctional service school.

Interviewing is the information collection in qualitative research. Researchers obtain information directly from the participant on a one-on-one interaction (DePoy & Gilson, 2008:178). The interview is a social relationship designed to exchange information between the participant and the researcher. The quantity and quality of information exchanged depend on the astute and creative the investigators level of understanding and managing the relationship (Monette, Sullivan & De Jong, 2011). When selecting participants for interviews to cover a range of perspectives researchers have to be inclusive and expansive (DePoy & Gilson, 2008:108). An interview is a two-way conversation in which the interviewer asks the participant questions to collect data and to learn about the ideas, beliefs, views, opinions and behaviours of the participant (Nieuwenhuis, 2013).

The aim of qualitative interviews is to see the world through the eyes of the participant, and they can be a valuable source of information, provided they are used correctly (Maree, 2007). There are three types of interviews, namely, open-ended interview (sometimes referred to as unstructured), semi structured and structured interviews. The study used semi-structured interviews to collect data. Questions were categorised into the emotional and spiritual wellness of juvenile offender learners. According to Nieuwenhuis (2013), semi structured interviews are used to corroborate data emerging from other data sources and its schedule defines the line of inquiry.

Semi-structured interview make the researcher to be very attentive to the participant responses so that the new emerging lines of inquiry that are directly related to the phenomenon being studied can be identified easily for exploring the probing (Maree, 2011:87). It also gives a researcher an opportunity to guide the participant back to the focus of the interview if the participant mentioned aspects that are not related to the study (Nieuwenhuis, 2013).

3.8 DATA COLLECTION

3.8.1 Semi-structured interviews

The researcher used semi-structured interviews in order to gain a detailed picture of a participant's perceptions to answer the research question. The method gave the researcher and participant much more flexibility (Greeff, Gillard & Vansteenwegen, 2012). The researcher was able to ask the juvenile offender learners clarity of answers on interesting avenues that emerge in the interview, and the participant were able to give a full picture (Greeff, 2012). Furthermore, juvenile offender learners were interviewed and the researcher was able to understand the world of juvenile offender learners through their own eyes rather than the lens of the adult. On that note the researcher used words that are clear and meaningful to the respondent so that the participant understands what is being asked. A digital voice recorder was used during the interview to record the narrative responses made by all participants and field notes were also taken (Perakyla, 2004:325). Voice recording was valuable for the researcher because it preserves the entire verbal part of the interview for later analysis (Marshall & Rossman, 2011). In addition, information about the way in which people said things was provided as well (Kelly, 2010:307).

The researcher established an appropriate atmosphere in such a way that the participant can feel secure to talk freely (Cohen, et al., 2007:361). The researcher was consistent with all participants during face-to-face one-on-one interviews according to their allocated time and date. More importantly, an interview was recorded in a meticulous manner. Therefore, researcher used a digital voice recorder with the permission of the participants. The voice recorder will be placed inconspicuously to allow the participant to freely answer the questions with ease (Greeff, 2012).

3.9 DATA ANALYSIS

Data analysis is the process of bringing order, structure and meaning to the mass of collected data. According to Cohen, et al. (2007:461), data analysis is the process that needs to be planned, organised and account by explaining the expectations to the participants to be able to have a common understanding before the set date of an interview. It is the process of analysing data noting patterns, themes, categorising and regularities. A variety of analytic strategies were used that involve interpreting the data by sorting, organising and reducing them to more manageable pieces and then exploring ways to reassemble them (Schwandt, 2007:7).

The researcher transcribed and analysed the interviews while they were still fresh in her mind (Greeff, 2012). Data collected from interviews were organised, transcribed, coded, and analysed using thematic content analysis, noting patterns, and regularities (Cohen, et al, 2007). The analysed data was presented in the form of the following themes:

Themes from juvenile offender learners on emotional wellness

- Poor family background, peer pressure and substance abuse are the causes of juvenile delinquency.
- Anger and hatred led juvenile offender learners to commit various crimes such as armed robbery, house breaking, sexual abuse, murder, and physical assault.
- Emotional needs of juvenile offender learners are to be loved and valued.
- Emotionally, all juvenile offender learners have regrets for their actions.
- Parental involvement during incarceration is vital.

Themes from the teacher and counsellor on emotional wellness

- Juveniles need to be loved and accepted.
- Juveniles are expressing their anger by fighting amongst themselves.
- Parents have to support their incarcerated children by visiting them in the centre.

Themes from juvenile offender learners on spiritual wellness

- Juvenile offender learners believe in God.
- Juveniles are attending meetings organised by faith-based organisations.
- Juvenile offender learners have grown spiritually; that is why they are able to read the Bible and share the scriptures on their own on daily basis and that has changed their lives.
- Attending spiritual sessions to be compulsory for all offenders and religious education to be included in their school curriculum to eliminate gangsterism in the correctional centre.
- Frequent visit of priests and donations of Bibles are the guidelines to be used to support juvenile offender learners spiritually in a correctional centre.

Themes from teacher and counsellor on spiritual wellness

- Juvenile offender learners need to belong to one of the faith-based organisations visiting the centre.
- DCS has a spiritual care centre to support juveniles.
- Spiritual development is needed in transforming the lives of the juvenile offender learners in a correctional centre

3.10 TRUSTWORTHINESS

Trustworthiness is of utmost importance in qualitative research. Assessing trustworthiness is the acid test of analysis data, findings and conclusions (Maree, 2011:113). According to McMillan and Schumacher (2010:379), selecting trustworthy data involves an awareness of the researcher's assumptions, predispositions, and influences the social situation. Generally, it is accepted that engaging multiple methods of data collection, such as observation, interviews and document analyses, will lead to trustworthiness (Nieuwenhuis, 2011:80). In addition, involving several investigators to assist with the interpretation of data could enhance trustworthiness. Criteria for trustworthiness in qualitative research are closely tied to the paradigmatic underpinnings of the particular discipline in which a particular investigation is conducted (Morrow, 2005:250). Guba proposes four criteria qualitative researchers should consider in pursuit of a trustworthy study, namely, creditability, transferability, dependability, and conformability (Shenton, 2004:63).

3.10.1 Credibility

Lincoln and Guba (1998) argue that credibility is the concept of internal consistency. The researcher must be confident enough to convince the reader about the "truth" of the findings. One of the core issues addressed by researcher is that there must be an assurance that the measurement of the internal validity is accurate. According to Merriam (1998), the qualitative investigator's focuses on the "How" with the question, that gives them an opportunity to confirm if the findings are real.

The researcher used prolonged engagement which is the investment of sufficient time to achieve certain purpose and learning more from participants (Creswell, 2013). The researcher spent one full day at the correctional school conducting interviews. It was a face-to-face (one-on-one) interview. A digital voice recorder was used to record the narrative responses made by all participants and the researcher also took field notes to make sure that the findings are accurate. A fellow researcher in the same area of study was requested to check and review manuscripts accuracy and clarification

on the sequence of events and ideas. Triangulation was used to confirm interpretation and enhance the credibility of my study findings. The participant felt free and comfortable in sharing their past and present life experience with the researcher. The first-hand information was gathered and regarded as truth from the direct person.

3.10.2 Transferability

Here the researcher asked whether the findings of the research could be transferred from a specific situation to another (Schurink, Fouché & De Vos, 2011:240). According to Merriam (1998), external validity is concerned with the extent to which the findings of one study can be applied to other situations. On the contrary, Stake (1994) and Denscombe (1998) suggest that, though each case may be unique, it is also an example within a broader group and, as a result, the prospect of transferability should not be immediately rejected. Lincoln and Guba (1998) are among those who present a similar argument, and suggest that it is the responsibility of the investigator to ensure that sufficient contextual information about the fieldwork sites is provided to enable the reader to make such a transfer (Shenton, 2004:69).

The researcher employed a qualitative research method. This means that the findings of the study cannot be generalised owing to a small sample size population used by the researcher to collect data (Lincoln & Guba, 1998). Interview questions were categorised into emotional and spiritual wellness of juvenile offender learners in a correctional school. The researcher's opinion is that the intervention programmes recommended to support and addressing the needs of juvenile offender learners can be applied in other correctional schools because the participant's contribution in the study will assist in improving the new policy development for the upcoming juveniles in the near future.

3.10.3 Dependability

According to Lincoln and Guba (2013), dependability is associated with the primary challenges of the way in which research is carried out and needs to be consistent if the inquiry was to be repeated with the same subject matter of a similar context. The same authors further explained that for the findings to be productive, the process must be explicit and repeatable whenever possible. It can only be achieved with the meticulous monitoring of the emerging research design through keeping an audit trail, which is, an in-depth chronology of research activities and processes, influences of the data collection and analysis, emerging themes, classifications, and analytic memos. In-depth methodological description allows the reader to assess the extent to which proper research practices have been followed and to be able to develop a thorough understanding of methods and its effectiveness (Shenton, 2004:71).

3.10.4 Confirmability

The final construct, that is, confirmability, captures the traditional concept of objectivity. Lincoln and Guba (2013) buttress the need to ask whether another study could confirm the findings of the study. The concept of confirmability is the qualitative investigator's comparable concern to objectivity. Miles and Huberman (2002) consider that the key criterion for confirmability is the extent to which the researcher admits his or her own predispositions (Shenton, 2004:72). The respondents shape a degree of neutrality of the findings of a study and not researcher bias, motivation or interest. Patton (2002) associates objectivity in science with the use of instruments that are not dependent on human skill and perception. The concept of confirmability is the qualitative researcher's comparable concern to objectivity.

The integrity of result is based on the data and that the researcher must properly tie together the data, analytic process and findings. Here the steps must be taken to ensure that the findings are the experiences and ideas of the participants and not the characteristics and preference of the researcher (Shenton, 2004:72). In that case, the reader will be in a better position to be able to confirm the adequacy of the findings. In this study, the researcher confirmed interpretations of data collected from participants by repeatedly listening to the exact words of the participants on the digital voice recorder used during the interview. The researcher consulted the supervisors throughout the study to confirm the accuracy of the findings.

3.11 ETHICAL CONSIDERATIONS

3.11.1 Permissions

Consent to collect data from the correctional school was obtained from the Ethical Committee of the University of South Africa. In addition, a completed ethics form was submitted to the University of South Africa Ethics Research Committee to apply for permission to conduct research. After the approval from the University Ethical Research Committee, the researcher then wrote a permission letter to the Head of Department in the Correctional Services. A Copy of the Ethical Clearance Certificate and an approval letter from The Head office of the DCS accompanied by a permission letter to the Principal of the Juvenile School were both submitted.

3.11.2 Voluntary participation

Voluntary participation means that participants cannot be compelled or coerced to participate (McMillan & Schumacher, 2010:118). I explained the purpose of the study and the goals of the research were explained to the participants' satisfaction. Participants were made aware that they may withdraw from the study at any time without consequences. The focus group of the study was for minors of ages between 10 to 18 years old but unfortunately, the correctional school used for the study did not have minors. As a contingency plan, and the researcher was forced to change the ages based on the availability of the ages from 18-22 looking at the fact that they are attending correctional school on a daily basis. Juvenile offender learners who participated in the study were able to sign their consent forms willingly because all of them were above the age of 18. Two teachers and a spiritual counsellor working with these learners were also interviewed for the researcher to get their first hand-information about their daily experiences of working with juvenile learners in a correctional school. Some of their responses confirmed what the juveniles have mentioned about their emotional and spiritual needs and wellness in the school.

3.11.3 Human rights

Act 103 of 1996 posits that all citizens are equal before the law (Constitution of the Republic of South Africa, 1996). Therefore, offenders have the same rights as citizens. The first and foremost responsibility of the DCS is to correct the behaviour of offenders in a secure, safe and humane environment in order to facilitate the rehabilitation process. Every individual including the juvenile

offender learners has the right to privacy and the right to decide when, where, to whom, and to what extent his or her attitudes, beliefs and behaviour were revealed (Strydom, 2011:119).

Chapter 4 of White Paper on Corrections in South Africa (2005) Section 4.2.4 maintains that rehabilitation is best facilitated through a holistic correctional sentence planning process that engages the offender at all levels of functioning including social, moral, moral, spiritual and physical levels (Department of Correctional Services, 2002). Therefore, it is the right of the juvenile offender learners to be supported emotionally and spiritually to restore back their reputation as a person, to be useful and making a positive and responsible contribution in society (Harper, 2010).

3.11.4 Harm

The researcher has an ethical obligation to protect participants within all possible reasonable limits from any form of physical discomfort that may emerge from the research project (Creswell, 2003:64). According to McMillian and Schumacher (2010:119) research should never result in physical or mental discomfort, harm, or injury to the participants. This includes revealing information that may result in embarrassment and direct negative consequences.

Everything we do in life can possibly harm someone and therefore, researchers should weigh the risks against the importance and possible benefits of the specific research project (Babbie, 2007:27). In this particular study, the researcher anticipates no risk or harm. However, if any emotional discomfort occurs, a correctional officer or a spiritual counsellor will be called to the scene.

3.11.5 Confidentiality

Confidentiality can be viewed as a continuation of privacy, which refers to agreements between persons that limit others access to private information (Strydom, 2011:119). More importantly, the privacy of the participants must be protected. This means that access to participants' characteristics, responses, behaviour, and other information is restricted to the researcher. The researcher ensures privacy by using three practices, namely, anonymity, confidentiality and appropriate storing of data (McMillian & Schumacher, 2010:121). Babbie (2007:65) accentuates that anonymity anonymous should never be misconstrued for confidentiality.

Anonymity means that the researcher cannot identify the participants from information that has been gathered, In other words, no link between the data and the researcher should be evident (McMillian & Schumacher, 2010:121). Conversely, confidentiality implies that only the researcher

should be aware of the identity of participants and had made a commitment with regard to confidentiality (De Vos, et al, 2011:120). The researcher will store the hard copies of the result for a period of five years in a locked cupboard/filing cabinet at the University of South Africa.

Declaration of secrecy agreements form would be completed by both parties the researcher and the participants'. However, they will each have a copy of the agreement as a guarantee of protecting the participant privacy. The participant anonymous data will be used for other purposes, such as research report, journal articles and/or conference proceeding. As per standards practice, after a period of five years, the information will be destroyed as follows: the hard copies will be shredded and/the electronic copies will be permanently deleted from the hard drive of the computer through the use of a relevant software programme. Confidentiality and anonymous would be observed during and after conclusion of the study.

3.12 SUMMARY

In this chapter, the research method of the study was outlined to answer the research questions formulated in Chapter 1 of the study by defining research paradigm, research design, sampling and instrument that was used to explore the emotional and spiritual wellness of juvenile offender learners in a Gauteng correction school. Furthermore, data collected from the interviews were organised, transcribed, coded, and analysed using thematic content analysis, noting patterns, and regularities.

CHAPTER 4

DATA INTERPRETATION

4.1 INTRODUCTION

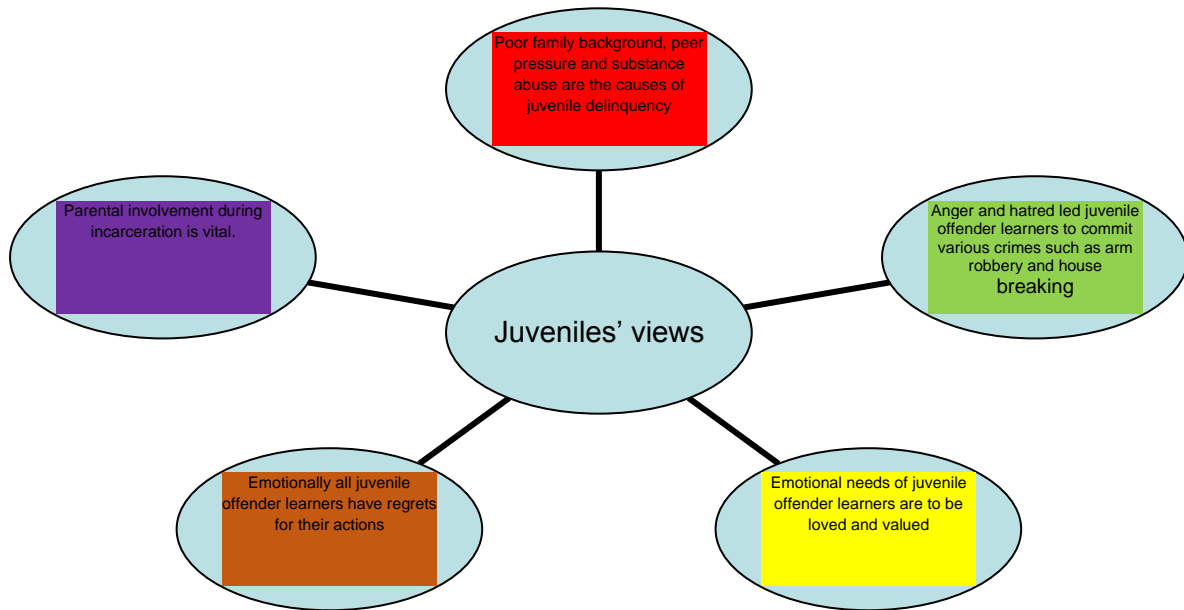
This chapter is about the data interpretation of the findings of emotional and spiritual wellness of juvenile offender learners in a correctional school. Qualitative data often focuses on a smaller number of people. Nevertheless, the data tend to be detailed and rich. Small sample size was used in the study whereby eight juvenile offender learners, one teacher and counsellor were interviewed.

4.2 GENERAL INFORMATION OF THE PARTICIPANT IN THE STUDY

Table 4.1: Participant information

Participant	Age	Gender	Nationality
Teacher (1)			
Spiritual Counsellor (1)			
Juvenile offender learners (8)	18 -22 years old	Male	Black

4.3 THEMES FROM JUVENILE OFFENDER LEARNERS ON EMOTIONAL WELLNESS



Theme 1: Poor family background, peer pressure and substance abuse are the causes of juvenile delinquency.

The causes of juvenile delinquency are internal and external elements that children are faced with that affected them emotionally, physically, mentally, social, and environmental. Family situations vary from individual to individual. However, children turn to external factors in trying to overcome their internal problems such as poor family background, broken families, domestic violence, and immaturity and substance abuse because of peer pressure, which is the core influential factor of juvenile offender learner's actions. This is how juvenile offender learners responded when asked about the influential factors of their actions.

Participant A: Wrong choices and decisions I made, hanging out with bad company and not having parents. I end up using drugs.

Participant B: I was using drugs.

Participant C: To impress my friends; didn't listen to my parents and started to be out of control. I associated with a company of drug addicts.

Participant D: I was young, wanted to impress my friends and didn't care about anyone else but myself on how I want to live my life. Own disobedience and ignorance, sometimes we do something thinking that you are better.

Participant E: I started smoking drugs

Participant F: The influence of alcohol and peer pressure.

Participant G: To be honest, I grew up not knowing who my real father. I got myself involve with a bad company of friends. I was under the influence of drugs.

Theme 2: Anger and hatred led juvenile offender learners to commit various crimes such as armed robbery, house breaking, sexual abuse, murder and physical assault.

Crimes committed by eight juvenile offender learners who participated in the study were as follows: armed robbery, house breaking, theft, and physical assault. Juvenile offender learners experienced negative emotions such as anger, fear, rejection, not emotionally stable, selfish, hatred, jealousy, greedy, scared, bad attitude, fighting and emotions of inner habit when committing crime.

Participant A: And that resulted me to always being angry. I had to go and steal.

Participant B: Not being emotional stable. Armed robbery.

Participant C: Not thinking about another people. Selfish, hatred, angry, jealousy, greedy, habit of inner emotional. I just wanted to hurt other people, especially those whom I thought are living a good life. Robbery using weapons "knives and guns".

Participant D: I was very young not thinking straight "Immaturity". Stealing and robbery.

Participant E: For myself to be in a correctional centre is because I started smoking drugs and when I don't have money to buy drugs, this is where I started mugging other people and breaking into their houses stealing their property.

Participant F: Maybe anger or fear of rejection to a group of peers to prove to them who I am. (NB. The participant did not mention crime committed)

Participant G: To be honest, I grew up not knowing who my real father was and that got me so upset that I ended up wanting to do things on my own. (He didn't disclose about the crime he had committed).

Participant H: I grew up in an abusive home and it was poverty-stricken. So, I needed some money to be like other normal children in the township. I joined the bad company to have power to make other children sad. Housebreaking and theft.

Theme 3: Emotional needs of juvenile offender learners are to be loved and valued.

They expressed that they want to be loved, accepted and valued as they feel that they have been rejected by their families and the community. In addition, they have a fear that if they are not being accepted while still incarcerated then that means even outside they will not be welcomed by their communities.

Participant A: Valued as God said he had plans for us and be useful not useless and make a different to other people and officials to trust us without thinking about what we did before and stop reminding us about our past.

Participant D: I want to be accepted and be trusted as for I do understand that no one will love me like my parents but least accept me for who I am.

Participant E: To be trusted

Participant F: To be forgiven; trusted and to be safe in custody.

Participant G: To be forgiven, safe and valued and to also be accepted the person I am and where I come from.

Participant H: My emotional needs that I need most is for my parents to start valuing me and support me especially with coming here to see how my school work is going.

Theme 4: Emotionally all juvenile offender learners have regrets for their actions

All participants had regretted their actions and felt ashamed of themselves. They think that they are the disappointments to their parents, family and communities. Juvenile offender learners want to express their remorse by getting an opportunity to ask for forgiveness (apologising) to their victims because they just realised now the damage they have caused to hurt other people when they were outside. They even went on saying no one is allowed to be treated the way they did to other people out there and wish God can forgive them.

Participant A: I have regrets. I realised that I should have listened to ex-offenders and my parents. I feel like I brought shame to my parents and the community and that hurts me a lot. My neighbours used to warn/reprehend me to stop what I was doing and I feel that I failed to make my parent to be proud of me.

Participant B: I do have regret; have realised that in prison that I was working for Satan. Didn't think gore ke utlwisitse batho (I hurt other people). If I might get an opportunity I will go and apologise for hurting other people who don't deserve to live like that. I

used to hurt other people where else no one was hurting me and at that stage I didn't even see anything wrong with that.

Participant C: Yes, I started thinking straight after. I came to prison at home I didn't think straight because of the drugs, but God has forgiven me.

Participant D: Yes, obvious I realise I had made a mistake. I wish I had listened to my parents by going to school. My actions were irrelevant not listening to my parents. I have lots of regrets but still it is too soon to throw a towel now "Go lahlela toulo" (to give up). I am prepared to rise step-by-step to be a better person.

Participant E: Yes, I do regret what I have done.

Participant F: Of course a lot. What I like is that I have paid for my actions and forgiven myself for all. So that proves remorse.

Participant G: Yes, I do have regrets everything I have done to the community. They don't deserve to be living with fear of their profit as well as their belongings.

Participant H: Yes, I do have regrets for my actions because I ended up being in a place where I never thought of a place where there is no freedom.

Participant I: Not all depending on the offence e.g. the rapist will tell you that he has been framed so that there is no point of being apologetic.

The teacher is not fully agreeing that the juvenile offender learners have regrets hence saying not all of them, especially the rapist.

Participants J: Mostly, they show remorse.

The experience of a counsellor is in support of the researcher's findings that they all have regrets of their actions and apologising to God and the victims, including their parents and community.

Theme 5: Parental involvement during incarceration is vital.

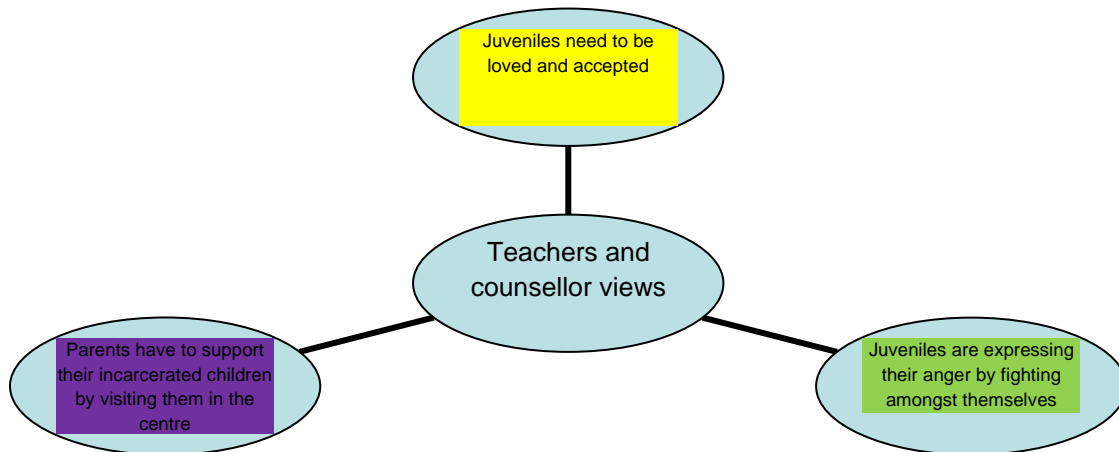
It has come to my attention that most of the juvenile offender learners are frustrated, stressed and depressed because they feel that their family members, especially their parents have neglected them ever since they were incarcerated. The other one said he is always stealing other inmates' cosmetics because his parents never bother to come visit him, not even once. He went further by saying that he acknowledged his mistakes and wanted to correct them but the only thing that can make him happy for now is just to see his parents because rejecting him is contributing immensely to his negative attitude.

Participant A: Family and society to forgive and accept me the way I am.

Participant B: My parents to visit me.

Participant C: For my parents to visit me

- Participant D: Support from my parents to grow and achieve
 Participant F: To see my parents
 Participant H: Parental support can make me stop doing things that are not wanted here for



example stealing other inmates stuff like cosmetics.

4.4 THEMES FROM THE TEACHER AND COUNSELLOR ON EMOTIONAL WELLNESS

Theme 1: Juveniles need to be loved and accepted

Teachers and counsellor views are that the only thing that can help the juveniles to overcome their emotional needs is their parents' visits. If the parents and family members can frequently visit their children, that will make most of the juvenile offender learners to change their bad attitude because they want to be loved and valued.

Participant I: Family support and constant motivation.

Participant J: They need constant visit from their families.

Theme 2: Juveniles are expressing their anger by fighting amongst themselves

The teacher and counsellor in a correctional school preferred to write and they were issued the interview questions to complete. When responding to the question of how juvenile expressed their emotions they both agreed that juveniles have too much anger and express it by fighting among themselves.

Participant I (Teacher): Not all of the juvenile offender learners show remorse of their actions in prison. Most of them are apologetic and express their emotions by resorting to hunger strike, fighting and those who are at school sometimes they just drop out without any valid reason.

Participant J (Counsellor): Mostly, they show remorse though the anger is still there and they express it by fighting.

Theme 3: Parents have to support their incarcerated children by visiting them in the centre

The teacher and counsellor have been working at the correctional school for more than two years and based on their service experience they are both concerned about the lack of parental support after incarceration of their children.

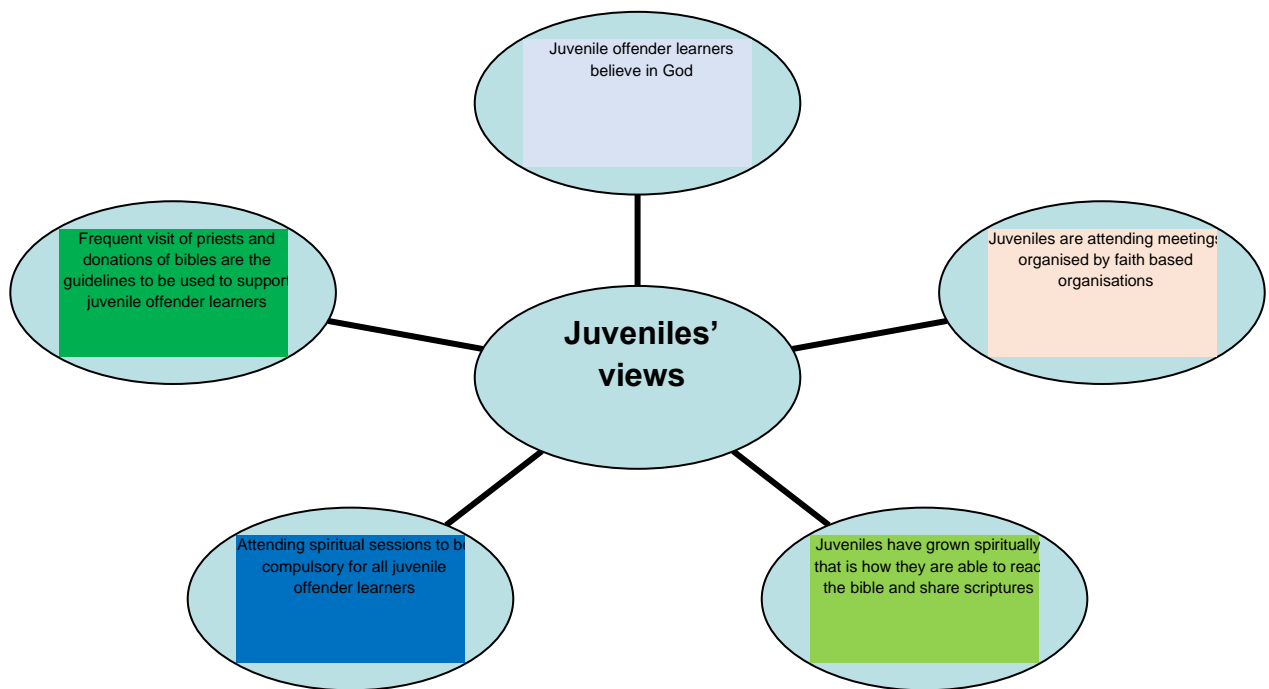
Participant I (Teacher): Parental support is very imperative, as we are striving for social integration.

Participant J (Counsellor): Parents must show support by visiting their children.

4.5 SPIRITUAL WELLNESS

Spiritual wellness is a personal matter involving values and beliefs that provide purpose in our lives. The Department Spiritual Care of the DCS (2002:1) acknowledges that every offender has constitutional right to freedom of religion, belief and opinion. Saint Paul (2010) informs us that we are spiritual beings and suggests that our spiritual nature must be integrated with our physical, emotional, and intellectual natures. The work of healing emotional wounds opens the way for a deeply rooted spirituality. Against this background, religious involvement can free up a part of who we are, and these inner resources can lead to change attitudes and behaviours (Brooks, 2010). If juveniles are spiritually healed, they will be emotionally well. Moreover, this is where the spirit of Ubuntu comes in whereby spiritual practice in the Gauteng correctional centre will improve the juvenile coping skills, promote healthy behaviour and that will help in reducing the feeling of depression and anxiety.

Themes from juvenile offender learners on spiritual wellness



Theme 1: Juvenile offender learners believe in God

Most of the participants have strong belief in God. They accepted Christ as their Saviour and wish all offenders can be like them so that when everyone goes back to the community can go with a different attitude to break the circle of crime. When asked about their source of belief, they responded positively as follows:

Participant A: I praise God, reading the Bible and being encouraged by fellow brothers to pray. I believe in God.

Participant B: I believe that the Bible will help me to go through my challenges

Participant C: My church in prison doesn't exist but I believe in the living God I pray on my own that God can change my life.

Participant D: I am a Christian reading a Bible constantly. I am walking with the Lord and this is a place I got my anointing. I was supposed to be here to be anointed. I believe in God. I regard myself as being very lucky to know God because that had made me the person I am today.

Participant E: Christian belief because I do believe in God my creator.

Participant F: Christianity is the one for me all the time.

Participant H: I believe in good God and that maybe one day I will go out of this place with the help of the Messiah.

Theme 2: Juveniles are attending meetings organised by faith-based organisations

All participants attend meetings organised by faith-based organisation on Sundays. They also attend spiritual sessions whenever the leaders are visiting. They gave the researcher different answers but speaking the same language of sharing, praising, evangelising, and their acceptance of God in their personal lives.

Participant A: Sundays priest come to share the word of the Lord with us.

Participant B: My church is not catered for in prison but I do go to other churches in the hall when the priests from different churches visit us.

Participant C: I attend only on Sundays

Participant D: Every day we meet with our brothers to share the words of God. The anointing is in this place. Share the scriptures the outsiders do come and preach and they became scared of the spiritual growth that we have developed. Reading a Bible daily is how I groomed myself and got spiritual upliftment and empowerment.

Participant E: Every Sunday

Participant F: Twice sometimes thrice it depends on school.

Participant G: Almost every weekend Friday - Sunday or maybe when we have visitors during the week I do attend the church service.

Participant H: Every time when pastor from outside come and share a prayer with us.

Theme 3: Juvenile offender learners have grown spiritually that is how they are able to read the Bible and share the scriptures on their own on daily basis and that has changed their lives

Juvenile offender learners think that there is hope based on their spiritual growth because at first they did not know God but now they do. They believe that giving their lives to God has transformed their life in many ways. The answer to the question asked is yes for all of them.

- Participant A: There is spiritual growth. I was very shy and angry but since I learned to know God I have love and peace within me. Knowing God had made me a better person that can share my knowledge with other people. Every morning we share scriptures, pray and sing.
- Participant B: I am still growing spiritually because outside I didn't know God and I started praying at prison. My brother is helping me to grow "Ke a bona Modimo wa phela (I can see that God is alive) and I see witnesses God power. I always pray for myself.
- Participant C: I used to be very angry, impatient (short temper) with other people outside and not even attending any church because I didn't belief in God. Since I started praying in prison, I can now control my anger and I am getting the strength of understanding other people from God. Bible e nkagile (the Bible has made me a better person; it has groomed me). I can even quote scriptures from the bible. In short, I can say I have grown tremendously because now I know, "gore Modimo o teng"(I know that God exists).
- Participant D: Maximum growth. This is very powerful when I pray I feel like I am not in prison. I even prophesy in tongue. I am deeply in love with God and always reading the Bible enjoying talking and sharing the words of God with others. Participants E: Yes because I see changes in myself after attending every session.
- Participant F: Yes, when I was outside I didn't believe a lot in God but now I can pray, go to church and even have confidence to preach to my fellow inmates.
- Participant G: Yes, but emotional not physical. I was a person with a bad attitude always, angry and selfish. I manage to overcome all this things with the word of God.
- Participant H: Yes, there are because I can now open a Bible and read because I have all the time that I need here and understand what is needed to be done.

Theme 4: Attending spiritual sessions to be compulsory for all juvenile offender learners and religious education to be included in their school curriculum to eliminate gangsterism in the correctional centre

Juvenile offender learners want to be supported by teachers daily by including religious education in the school syllabus so that they can learn more about God. Some believe that they are gifted differently and for those who cannot achieve academically, they might stand a good chance to learn more about scriptures and that can give them an opportunity to become spiritual leaders helping to

change the lives of others in the near future. It was very impressive for the researcher to learn how free and honest the juveniles are about their source of belief without any fear.

Participant A: It is hard for some of us because sometimes you are afraid to go simply because what your inmates are going to say (batho batlo reng). I wish everybody can go listen to the word of the Lord even those who like to criticise can go everyday not only once a month at least weekly. If the correctional service syllabus can include religious education in their subjects so that the study can guide us about God

My opinion about Participant A is that he lacks confidence based on the fact that he does believe in God, but still have a problem of pleasing friends who do not attend church. In short I can say he still associates himself with bad company that criticise him for attending spiritual sessions; hence he wishes that everyone can go to church and officials must enforce it to eliminate the critics.

Participant B: We are different. Others are gifted spiritually but not academically. Religious education if it can be introduced so that I can study philosopher. My wish is to be a spiritually advisor in the near future. I want to do religious for my career teaching others how to read a Bible and teaching them about the words of the lord.

Participant C: To start our day with prayer on daily assembly

Participant D: One of the things that can make us grow more is for each of us can be in a position to have his own Bible. I wish that pastors can donate Bibles for us.

Participant E: I want to be supported every step I go wrong to change me spiritually.

Participant F: Obviously outside people pastors and ministry could come and make us learn more about the things that we didn't know about God and the Bible itself.

Participant G: Before we can write our exams teachers have to at least give us five minutes of prayer to invite God to be with us each and every time.

Participant H: The teachers must lead by example by opening a Bible and read for us.

Theme 5: Frequent visit of priests and donations of Bibles are the guidelines to be used to support juvenile offender learners spiritually in a correctional centre.

Some of the juvenile offender learners do not feel comfortable attending to other churches and wish that their churches can be represented in the correctional centre so that they can also practice their own religion. They have different notions in responding to this question and their responses were as follows:

Participant B: Other religious practices are not catered for and don't want to go to the other churches. Only two churches Muslim and seven churches. ZCC doesn't come. I

wish that the officials can listen to us and invite other churches in the centre. If we all practice our belief, I think that will make us happy.

Participant C: Officials to listen to us and to make all churches to be represented because we have different beliefs and we don't understand other religions that visit us.

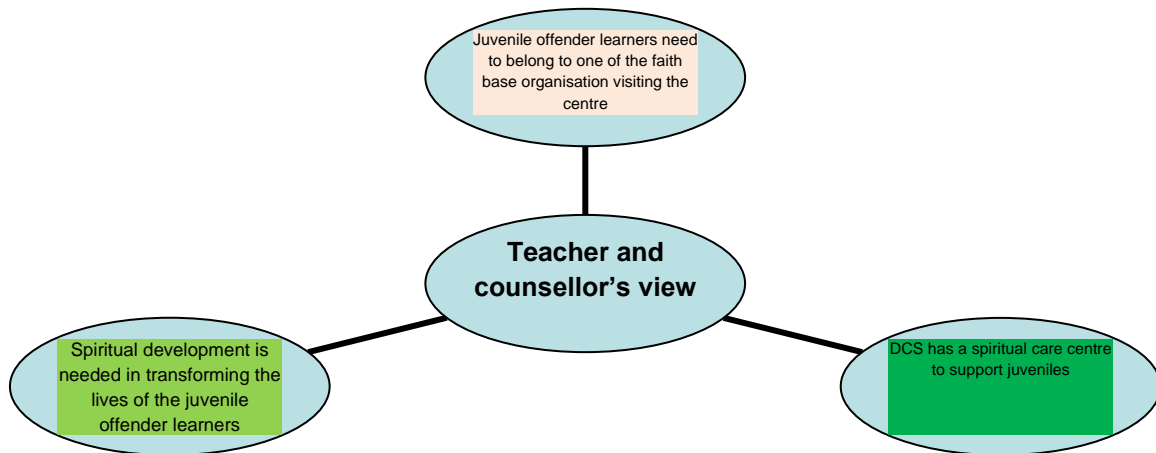
The needs for Participant B and C are for their churches to visit the correctional school so that they can practice their beliefs.

Participant H: Invite people who fear God to come here to show us the way of God because we are very lost inside here itself.

Participant H: Invite people who fear God to come here to show us the way of God because we are very lost inside here.

4.6 THEMES FROM THE TEACHER AND COUNSELLOR ON SPIRITUAL WELLNESS

Theme 1: Juvenile offender learners need to belong to one of the faith base organisation visiting the centre



The teachers and counsellor views are that most of the juveniles with behavioural problem in the correctional centre are the ones who do not attend any spiritual session taking place organised by the non-governmental organisation (NGO) and Department of Correctional Services. Both of them have the same opinion that all juvenile offender learners have to belong to one of the faith-based organisations visiting the centre for them to learn the moral and values that will instil discipline in them. It was also mentioned that there is a need for more priests to come support the offenders with spiritual intervention.

Participant I (Teacher): Spiritual mentoring; they need to belong to any denomination in order to be grounded.

Participant J (Counsellor): Spiritually, offenders need to develop a sense of spiritual belonging. They choose for themselves which religion they will follow.

Theme 2: Department of Correctional Service has a spiritual care centre to support juveniles

DCS is doing its best to rehabilitate the juvenile offender learners. Each correctional centre has spiritual care centres to support juveniles as part of a rehabilitation process to help juveniles overcome their inner problem in a spiritual way. The programmes are there to support juveniles to acknowledge their mistakes and correct them by learning to have a spirit of *UBUNTU*. They are being taught that to be respected one has to earn it by respecting others first.

Participant I: There is a spiritual care in every centre and we also have different pastors who visit the centre on weekly basis.

Participant J: There is a spiritual care to make sure that spiritual worker from outside reach the offender learners spiritually.

Theme 3: Spiritual development is needed in transforming the lives of the juvenile offender learners in a correctional centre

The teacher and counsellor established that there is too much spiritual development taking place in the centre. Most of the lives of juveniles who are committed in the spiritual activities have transformed in such a way that they are very positive and confident about their achievement. They now have a sense of humour.

Participant I (Teacher): Juvenile offender learners are actively participating in spiritual activities and the outcomes are very positive because their spiritual growth makes them to realise and accept their mistakes.

Participant J (Counsellor): Spiritual activities had positive impact because most of the juvenile offender learners are calmer than before.

4.7 SUMMARY

The emotional and spiritual issues emerged from the interview of the juvenile offender learners have being interpreted and analysed by the researcher. The researcher feels that the participants were actively involved in the interview; hence, honesty and transparency were displayed through their individual responses.

CHAPTER 5

DISCUSSION OF THE FINDINGS, OUTCOMES, RECOMMENDATIONS, LIMITATIONS, AND CONCLUSIONS

5.1 INTRODUCTION

In this chapter the findings of themes identified in Chapter 4 are discussed, and interpreted, interventions strategies are recommended according to the outcomes, and limitations are considered before the conclusion.

5.2 THEMES FROM JUVENILE OFFENDER LEARNERS, TEACHER AND COUNSELLOR ON EMOTIONAL WELLNESS

5.2.1 Themes from juvenile offender learners on emotional wellness

5.2.1.1 Poor family background, peer pressure and substance abuse are the causes of juvenile delinquency

Family plays a major role in every person's upbringing. That is why it is very important for a specialist to understand the juveniles' family background of where they are coming from before addressing their behaviour for successful and productive intervention. (Wring & Liddle, 2014:6). According to MacArthur Foundation (2016), lack of family structure, connectedness, love, and support are associated with juvenile criminal activity. Studies show that children from single parent and reconstituted families are more prone to problems than those from traditional families (Bilderaya & Ray, 2005). Most of the juvenile offender learners are coming from dysfunctional families' whereby a habit of domestic violence is being practiced because of alcohol abuse. Financial instability in the family had also being highlighted as a contributing factor whereby all the family members are unemployed, that causes delinquency because when poverty-stricken children start to change their behaviour, they develop the feeling of anger and hatred that led to aggression. Children then resorted into substance abuse as a solution to their problems without realising that they have just increased their problems until they are ultimately unable to maintain for their addiction. They then join street gangs, steal and gamble to earn more money for survival. The role

of the DCS is to practice and promote the goodwill and sincere interaction between the offenders and their families through rehabilitation (White Paper on Corrections in South Africa, 2005).

5.2.1.2 Anger and hatred led juvenile offender learners to commit various crimes such as armed robbery, house breaking, sexual abuse, murder and physical assault

Being emotionally and mentally healthy does not mean never going through bad times or experiencing emotional problems (Schuder, 2016). We all go through disappointment, loss and change. All these can cause sadness, anxiety and stress. Research indicates that one quarter to one third of incarcerated youth has been diagnosed with anxiety or mood disorder diagnoses (MacArthur Foundation, 2016). A large number of offenders are unhappy and emotionally upset. The different types of emotions experienced by juvenile offender learners prior and after committing crime were identified as follows: sad; anger; hate; valued; acceptance; low self-esteem; selfish; hurt; neglected; confused; frustrated; safe; bad; regrets; rumours; forgiveness. They acknowledged their bad behaviour by accepting that they were driven by emotion when committing crime and that was the only way to express their feelings of rejection.

The juvenile offender learners did not feel bad when they committing crime. Consequently, hurting other people was something that they enjoyed doing as a result of not having any conscious at that particular time.

Juveniles are not only the perpetrators of crime but they are also the victims of crime (Richards 2009). Adults tend to use juveniles to commit crime with the knowledge that the adolescents' brain are not fully developed and their characters and personalities are not yet fully formed (Graham & Haidt, 2010). In addition, the influence of peer pressure has a negative impact on the young people, risk-taking behaviour (Steinberg, 2005). They engage in risky behaviour such as drug and alcohol use, unsafe sexual activity and delinquency behaviour understanding fully the repercussion of the risks with which they involved themselves (Steinberg, 2005 & Boyer, 2006). Risk factors associated with youth violence are in most cases environmentally related.

Social and community-related factors contributing to delinquency are the availability of drugs and firearms, community disorganisation, and economic deprivation (Bilderaya & Ray, 2005). It has been demonstrated by researchers that crime such as motor vehicle theft and assaults are types of offences most likely to be repeated by juveniles (Cottle, Lee & Heilbrun, 2001). Youth violence mainly involves assault and people between the ages of 12-19 are most likely to be the victims of assault and assaulted by people of the same age group. Cunneen and White (2007) gave a variety of reasons why juveniles are more likely to come to the attention of the police. These include the

following: the youth lack experience in committing crime; they always commit offences in groups; commit offences in public areas such as in shopping centres close to where they live.

After committing crime, they usually feel very proud of themselves in a group. However, though after departing to their different destinations, the reality of emotions catches up with them. This becomes the crucial stage whereby they start to regret, feeling depressed, having sleepless nights for days if not under the influence of drugs. Juvenile offender learners entering the correctional centre get an opportunity to be assisted by the state through rehabilitation programmes, which includes counselling and education. The process helps them to reflect on themselves, regain their conscious and be emotionally equipped to have the ability to acknowledge and share feelings to motivate oneself and another. Juvenile offender learners are in the process of trying to control their inner feelings, as a realistic, positive, and developmental view self, conflict, and life circumstances, coping with stress, and the maintenance of fulfilling relationships with others (Rossouw, 2003). Therefore, therapist need to be increased in number in each juvenile facility so that they have enough specialists whom they can turn to for encouragement and support when they feel stressed.

5.2.1.3 Emotional needs of juvenile offender learners are to be loved and valued

The effect of incarceration differs from one person to the other. Juvenile offender learners regard prison as a painful place that makes a person to suffer long-term consequences of having been subjected to pain and deprivation. It is almost always difficult for the youth to adapt to prison life after they have been incarcerated. Juvenile offender learners struggle to control and suppress their own internal emotional reactions to the events around them in the centre. Correctional centres produce long-lasting negative emotional changes to the individuals, which can create dysfunctional habits and actions after release (Haney, 2001). Parents may become very defensive and angry towards the legal system and its representative as a sign of disbelief, denial, stress, and finally after accepting, they express their emotions by rejecting them because they stop visiting their children in correctional facilities. Consequently, the children on the other side after been separated from their parents and they inevitably develop various strong emotions that include anger, isolation, sadness, fear, anxiety, and guilt (Weissman, 2001).

5.2.1.4 Emotionally all juveniles have regrets for their actions

All participants have regrets of their actions and feeling ashamed of themselves. They think that they are the disappointments to their parents, family and communities. Juvenile offender learners are feeling guilty of what their victims went through because of their heartless actions. They

highlighted a point that it is just now that they realised the damage they have caused to other people by hurting them. They stretch it further by saying that no one is allowed to be treated the way they did to other people in their community. Juvenile offender learners are worried if they are going to be accepted by their communities after release owing to stigma and shame associated with incarceration, the feeling of fear and regrets was displayed during the interview.

5.2.1.5 Parental involvement during incarceration is vital.

All children need consistent, attuned attention from their parents. Parental understanding creates deep feelings of trust between parents and child and that frees the children to be able to confide to their parents regarding the problem that they encounter in life to their parents (Fletcher, Steinberg & Sellers, 1999). More importantly, juvenile offender learners believe that God has forgiven them for all their sins and their wish is to get an opportunity meet their victims to apologise so that they can free themselves from the emotion of regression. Offenders are learning on how to control themselves and trying their level best to humble themselves at all times. The researchers of African philosophy are promoting and encouraging every individual to embrace the spirit of *Ubuntu*, which is the capacity in African culture to express compassion, dignity, harmony, and humanity in the interest of building one another.

While in the process of learning on how to control their emotions in a positive way they, juvenile offender learners need to be taught that a person with *Ubuntu* is welcoming, hospitable, warm, generous, and willing to share. If they can acquire that, they will be able to understand that they are not alone but belonging in a greater whole (Manda, 2009). Juvenile offender learners want to be loved, accepted and trusted by their families. They understand that knowledge is the power and wishes to pass their matric so that they can improve their life preparing for the outside world. Changing their lives for the better will help them to be responsible adults that will make their parents and community proud.

Another goal of juvenile offender learners is for them to have a good relationship with officials that can always be there for them when in need. They want to be encouraged, motivated and acknowledged for the work well done and in the same breath be corrected in a positive way when they go out of control. They made a commitment to themselves to breaking away from a lifestyle characterised by crime. The juvenile offender learners wish that the DCS can make arrangement on their behalf and delegate officers to go inform their parents at home to come visit them stressing the point that they need them in their life.

5.3 THEMES FROM THE TEACHER AND COUNSELLOR ON EMOTIONAL WELLNESS

5.3.1 Juveniles need to be loved and accepted

Youngsters manifesting emotional upset and misbehaviour are assigned to psychiatric departments that were created to categorise the internal disorders of the individuals. As a result, juvenile offender learners need to be screened when entering the correctional facilities for the officers to be able to identify their mental state on time so that they can be provided with the necessary treatment and that will be of help because their problems will be identified immediately (National Centre for Mental Health and Juvenile Justice, 2006). If the disorder is not treated, the juveniles continue with their delinquency act and eventually become a professional criminal as an adult. There are few mental disorders causing behavioural problems leading juvenile delinquency.

These include the following:

- Emotional disorder is when the function of the child's ability is impaired by anxiety and depression.
- Behavioural disorder that are characterised by the disturbing actions or harm that causes disability.
- Anxiety disorder, which are post-traumatic stress disorder, for example, psychotic disorders such as schizophrenia (Hammond, 2007).

It is very important for parents to empathise with all their children need and that would make them to feel safe, supported and respected then positive behaviour will just follow. If an adolescent feels valued, important and needed, they will not be afraid to try new things and to freely express their emotions as well. Fulfilling the adolescent attention needs is the key component of building a strong image of parent-child bond. Home environment is a place where our children can learn critical life skills of balancing their own needs with the needs of others. Research posits that it is normal for adolescents to fight with their parents as they mature, continually pushing the boundaries to gain more personal freedom and control over their lives towards full independency in adulthood. It is advisable for the parent to willingly negotiate the new boundaries in order not to lose control over their children.

Juvenile offender learners in the correctional centre need encouragement, motivated, trusted, loved, and to be accepted by their parents, correctional officers and the community. If they can be empowered on how to respond emotionally to different feelings while still incarcerated, they will

learn that people with good emotional health have an ability to bounce back from adversity, trauma and stress (Smith & Segal, 2015). Moreover, parents also play an integral role in the development and success of our juvenile offender learners.

5.3.2 Juveniles are expressing their anger by fighting amongst themselves

Dealing with unwanted feelings, it is something very tricky that can often lead upsets and more unhappiness in relationships between people. Our feelings impact all the area of our lives and often hidden drivers of our behaviour, attitudes and beliefs. As unique individual human beings, we express our feelings differently. Other kinds of people are very calm and polite but one day when something goes wrong and they explode in a fit of range. It is not easy for a people to release the bad feelings; that is how people do some of the things to suppress feelings, which include the following (Harrison, 2005):

- Go for shopping.
- Drink alcohol.
- Gamble.
- Smoke cigarettes or drugs.
- Work harder.
- Eat excessively even if they are not hungry.
- Others engage in gossip.

In order for a person to be complete, he/she must be able to experience and express all of the emotions available to mankind. People tend to avoid some of the feelings move towards others and that causes us to be at the effect of our emotions. We all learn from our families that good emotions are acceptable and bad emotions are unacceptable. If a juvenile offender learner is from a domestic violence family whereby a father is always abusing the money physically and verbally as a sign of how he express his anger when is in a bad mood and because the children live what they see they will grow up expressing their anger by abusing others physically and verbally themselves.

Many juvenile offender learners had problems at their families and committing crime was the only way that makes them feel better. They always express their emotions by wrong doings in order to relieve their anger and hatred. It is very important for the parents to teach their children better ways on how to express their anger when they feel that they have problems beyond their control. One of the best things they can do is to identify a trusted adult in the community, church or school whom they can talk to for advice. This is better than going to their peers whom will introduce them to drug

as a solution overcome their situation let alone knowing that they have just started increasing their problems that they will regret in a later stage.

In correctional centres, juveniles are trained on how to control and express their emotion without hurting anyone. Moreover, the objective of anger management programmes in the centre is aimed at raising offenders' awareness of the causes and symptoms of anger and teaching them how to manage their anger. It also helps offenders to learn new ways of dealing with expressing anger and to discard negative and destructive values, replacing them with positive values. (White Paper on Correction 2005, section 335). Expressing feelings depends on the juvenile offender learners' goal. If they can learn, to express difficult feelings in a manner that is productive and respectable, they will achieve their goals of being responsible adults.

5.3.3 Parents have to support their incarcerated children by visiting them in the centre

Families play an integral role in the development and rehabilitation for our juvenile offender learners. Parents have direct control over their children though they also have indirect influence of the community in which they live, adolescents learn greatly from their peers around them (Carlson, 2012:42). Most of the children from well-structured families became the victim of delinquency because of a drug free environment. Growing up in a community where children has free excess of drugs and alcohol makes it difficult for the employed parents who spent most of their time at work to monitor their children movements. Those kinds of parents will only notice the addiction of their children in a later stage when he is in trouble or arrested. As a result, parents are unable to handle the situation and express their emotions by rejecting their children after incarceration.

If the child is found guilty and is sent to a facility, the correctional officer should make an effort to contact the family to find out more about the family background, upbringing, mental state and school records of the child. In that note, the officers will know exactly what kind of a person they deal with. Juvenile offender learners with lack of parental support have less chance to change their criminal ways because the rejection by their parents increases their anger and they tend to express it by always arguing, bullying and fighting with inmates and that hamper their progress to transform.

Family involvement in addressing the needs of youth with emotional and behavioural problems is very important and cannot be ignored or underestimated (Greenwood, 2008). Correctional officers can draw up an intervention programme that encourages family involvement by inviting parents to participate in planning issues regarding family and individual therapy via conferencing (Garfinkel, 2010:56) to alleviate their fear. Parents also need to be prepared for their children's return from correctional centre to the community. The preparation will also help the family on how to access the

necessary support for the child emotional and local school placement after serving their sentence school. Dysfunctional families are the causes that aggravate juveniles' misbehaviours. With the support of the parents and other stakeholders, it will be possible for juvenile offender learners to be capacitated to feel positive and enthusiastic about themselves and about life.

5.3.4 Themes from the teacher and counsellor on emotional wellness

5.3.4.1 Juveniles need to be loved and accepted.

5.3.4.2 Juveniles are expressing their anger by fighting amongst themselves.

5.3.4.3 Parents have to support their incarcerated children by visiting them in the centre.

Teacher and counsellor's view about the above mention themes: Their concern is about the lack of parental support; hence, juveniles are expressing their anger by always fighting because of need to be loved and accepted by their parents.

5.4 THEMES FROM JUVENILE OFFENDER LEARNERS, TEACHER AND COUNSELLOR ON SPIRITUAL WELLNESS

5.4.1 Juvenile offender learners believe in God

Juvenile offender learners need to understand that all things on Mother Earth are related, that life is a gift from the Creator, and that we must learn to live to the best of our ability and respect all living things that we encounter upon our journey (Religious Guide, 2014). According to White Paper of Correctional Services (2005 section 4), juvenile offender learners are allowed to attend faith-based organisation organised in a correctional centres voluntarily and the act also gives them a permission of keeping religious literature in their possession. Studies suggest that participating in the spiritual activities can lead to improvement in self-efficiency and emotional regulation to have values, priorities and life commitments. Therefore, juvenile offender learners should attend spiritual programmes that will help them to discover and develop their inner wisdom to love and be creative of their unique spiritual self.

Spiritual practice in the Gauteng correctional centre is in the process of improving juvenile coping skills, promote healthy behaviour that will help in reducing the feeling of depression and anxiety. Spirituality is essentially about love and connectedness of people who are spiritually alive are less likely to hurt other people (Pargament, 2010). Religious involvement can free up a part of who we are, and these inner resources can lead to change of attitudes and behaviours (Brooks, 2010).

5.4.2 Juveniles are attending meetings organised by faith based organisations

The spiritual leader from different faith organisations visit the correctional centre twice a week though not all offenders are attending for different reasons and one happened to be that some do not believe in God. There are those who are interested but because of the insecurity and poor self-esteem, they resist to attend simply because they want to please their friends as most them belong to certain gangs in the centre. The individuals engaging themselves in a spiritual path seems to be brave and matured enough to stand for themselves without feeling threatened by those who do not want to attend. The groups that participate are very committed and even requested for the increase of spiritual meeting or contact days as they feel that once or twice a week is not enough for their development progress. The spiritual programme helps the juvenile offender learners to overcome their sinful thought and action.

5.4.3 Juvenile offender learners have grown spiritually that is how they are able to read the Bible and share the scriptures on their own on daily basis and that has changed their lives

The Department of Correction Services for Spiritual Care (2002:1) acknowledges that every offender has constitutional right to freedom of religion, belief and opinion. Spiritual growth begins when the transformation of salvation takes place. It is a lifelong process that depends on our study and application of God's words (2 Timothy 3:16-17) and our walk in spirit. There are sinful natures identifying the lives of the juvenile offender learners before they were incarcerated and now that they are attending spiritual sessions in the centre. They have confessed their wrongdoing, repented and placed their faith in God believing that he has the power of everything they need. Serving long sentences in a correctional centre gives juvenile offender learners rich opportunities for spiritual growth along with challenges to its expression and development. Juvenile offender learners are trying to live godliness life to overcome their problems, which is the goal of spiritual growth (MacArthur, 2016).

Many have grown spiritually in a tremendous way. It was highlighted that prior to their incarceration, many neither attend nor belong to any church organisations. Inviting and accepting Christ in their lives has taught them to love, forgive and most of all acknowledged their mistakes and also sought forgiveness from their victims. Juvenile offender learners have dedicated their life to Christ and they are spiritually dependent in such a way that they are able to read the Bible and share the scriptures among themselves on their own on a daily basis. They feel that attending spiritual activities in a correctional centre has made a great positive impact in their lives. The transformation taught them

more in a sense of how to interact with one another and their relationship has improved to an extent that they are able to learn and benefit from one another and treating each other like brothers.

Religious involvement has free up a part of who they were, and these inner resources have led them to change of attitudes and behaviours (Brooks, 2010). They are able to practice and promote the spirit of Ubuntu among themselves, reinforcing their respect for human rights of others.

5.4.4 Attending spiritual sessions to be compulsory for all juvenile offender learners and religious education to be included in their school curriculum to eliminate gangsterism in the correctional centre

Juveniles in a correctional centre learned that when they are experiencing problems in their life speaking to God could be the only important coping mechanism that can make them feel better. In addition, juvenile offender learners wished that spiritual activities could be compulsory in the correctional centre for different reasons. The first group is because they have grown spiritually and feeling that attending to the session's once or twice a week is not enough. They want to be supported spiritually by their teachers as well on daily basis by starting a day with them at assembly by reading a short scripture and a prayer every morning at school before contact time to uplift their emotions. The second group is for those who believe and trust in God but they are unable to attend the meetings organised by faith organisations. This is simply because of their insecurity or maybe belonging to a particular gang of non-believers as their reason is that after attending spiritual sessions, other inmate makes fun of them so they end up not attending at all scared of their peers. They think that if it is compulsory, it will also eliminate gangsterism that is dominating and oppressing others in the centre.

Qualities like faith, hope, forgiveness, spiritual support, and prayers seem to have a noticeable effect on healing the individual emotions and health. Some of the juveniles see themselves going far about their spiritual development. Hence, they suggested that it will be appreciated if religious education can be included in their school curriculum as one of their subject that they can specialise with so that they can also be spiritual leaders in the near future.

5.4.5 Frequent visit of priests and donations of Bibles are the guidelines to be used to support juvenile offender learners spiritually in a correctional centre

Spiritual support entails the degree to which a person experiences a connection with a higher power of God that is actively supporting, protecting, guiding, teaching, helping, and healing (Mackenzie, Podsakoff, Paine & Bachrach, 2000). Juvenile offender learners support each other to explore in their spiritual journey and need to be guided by spiritual leaders. They are trying to fulfil their needs

in a spiritual way to avoid pain while incarcerated. Attending spiritual activities has put juvenile offender learners in a better position to understand that as humans we need spiritual resources to help us heal the painful wounds of grief, guilt, unforgiveness, and shame.

At some point, they had different notions about their spiritual needs. Some feel that many unbalanced activities in the correctional school are hampering their spiritual progress. One of their concerns was the lack of spiritual support from other churches, especially the ones to which they belong. They do appreciate the few spiritual leaders that come to share the word of God with them as they are the ones who contributed to their spiritual development in the centre. Juvenile offender learners did indicate that they do understand that despite the different faiths, we still share only one God who is the Creator, though it is still unfair to them to practice other people's religion. Their wish is for the DCS to extend their invitation to all the churches so that they are all represented. Juvenile offender learners opines that if all churches are represented, they would not have a problem of shortages or not enough priest visiting the centre instead priest will come in large numbers and even the days will increase as some will be coming during the week not only weekends. In that case, all the individuals will get an opportunity so have a one-on-one conversation with the spiritual leader for clarity of some of the things not forgetting the confession of sins to be forgiven.

5.5 THEMES FROM THE TEACHER AND COUNSELLOR ON SPIRITUAL WELLNESS

- 5.5.1 Juveniles need to belong to one of the faith based-organisations.
- 5.5.2 DCS has a spiritual care centre to support juvenile offender learners.
- 5.5.3 Spiritual development is needed in transforming the lives of juveniles in the centre.

Teacher and counsellor's view of the above-mentioned themes: They established that there is more spiritual development taking place in the centre though there is a need for more priests to support the offenders with spiritual interventions because many need to belong to one spiritual organisation for them to change their lifestyle.

5.6 STRENGTH OF THE STUDY

The main focus of the research was to break the cycle of crime by transforming the lives of juvenile offender learners, families and communities as well as the staff at the correctional centres. The correctional system in South Africa is not designed to punish but to correct youth's unacceptable behaviour by putting and protecting the interest of the public first. On one hand, there must be a

balance between protecting the accused child's rights as a child and as an individual. On one hand, the system must ensure that the rights and fundamental freedoms of the community are protected from the children in trouble with the law. In addition, emphasis is placed on the involvement of parents and families as well as the community in order to encourage the reintegration of children into the community after they have dealt with in the criminal justice system (South African Constitution of 2006). DCS is doing its best to rehabilitate the juvenile offender learners. It offers formal and informal educational programmes in the areas of SRAC, spiritual and emotional, for example, anger management. The aim of these programmes is to equip prisoners with necessary skills for an effective living in the society after release. The study is promoting the spirit of *Ubuntu* that had helped the offenders to discover that a person does not live in isolation, one learns and benefit from others and should in turn contribute to the lives and well-being of others. It also taught us that all the people have a philosophy that guides the way they live, their perceptions of others, the decisions and choices they make about every aspect of their lives such as philosophy is a distinct set of beliefs and values with which such people identify (Letseka, 2000: 179).

5.7 LIMITATIONS

- The correctional school where the research was conducted accommodates only male offenders. As a result, the female offenders' emotional and spiritual needs to be heard in the study could not be obtained.
- The researcher had to win the participants' trust before conducting the interview with a pleasant smile on her face to make them feel comfortable and at ease never mind the fact that she was also relaxed herself at the beginning.
- The researcher and the four participants who volunteered for one-on-one (face-to-face) interview felt that the time allocated for the interview was not enough, as they had plenty to say but could not owing to limited time.
- The researcher at some point has to redirect the participants to focus on responding directly to the questions asked as they wanted to add additional (irrelevant) information to the conversation without considering time.
- The other four participants who preferred to complete the interview in writing have inadvertently denied the researcher to ask for clarity on some of their responses.

- Participants' responses were sensitive and disturbing to the researcher though she managed to keep it calm throughout the interviews.

5.8 RECOMMENDATIONS

The aim of the research was to investigate the support offered to juvenile offender learners on the emotional and spiritual wellness in a Gauteng correctional school.

- Parents need to teach their children rules, limits and expectations at an early age in order to live a healthy, and productive life and discipline as well has to be consistent.
- The needs of juvenile offender learners must be balanced against the demands of accountability and community safety.
- Juvenile offender learners must be encouraged to compile their coping plan of their goal that they want to achieve to resist recidivism.
- Prisoners must be given an opportunity to explore the culture of prison life and engaging in meaningful activities, attending correctional school, spiritual programmes and to replace their spirit of hatred with love while incarcerated.
- Community workshops for parents must be organised to address their influence in contributing to the causes of delinquency, for example, domestic violence, verbal (emotional) and physical abuse in the presence of the children.
- Social workers to be stationed in all the juvenile correctional school to address the issue of lack of parental support by visiting families.
- A functional networking team of teachers, priests, social workers, counsellor and psychologists have to be established and introduce a system where monthly meetings are held for feedback of juvenile offender learners progress (emotional, spiritual, physical and educational).
- Bullies awareness workshop to be practically implemented at the juvenile school whereby the inmates are actively involved in the programmes to eliminate gangsterism that is hampering the emotional progress of many incarcerated juvenile offender learners.
- Spiritual leaders to be permanently placed in all the juvenile correctional facilities.

- DCS to introduce more sport codes in the juvenile school and it must be a compulsory programme to release stress.

5.9 CONCLUSION

The Bill of Rights in South African Constitution specifically guarantees that “a child’s best interests are of paramount importance in every matter concerning the child. ” Article 28 provides for children’s social-economic rights without any limitation, as well as protection from neglect, abuse and exploitation, and particular provisions for children in detention. There are formal and informal education programmes that are offered by the DCS to prepare offenders for life after incarceration. Spiritual and emotional (anger management) programmes are part of informal education programmes offered by Department of Correctional Services, (2012). According to the Department of Correctional Services, these programmes are designed to equip prisoners with the necessary skills that will facilitate effective living in the society after release. The importance of interconnected of people highlighting the idea that an individual does not live in isolation, one learns and benefit from others, and should in turn contribute to the lives and well-being of other. A well-equipped person is emotionally is able to acknowledge and share feelings with the ability to motivate oneself and another. More impotently, supporting juvenile offender learners emotionally and spiritually through rehabilitation will enable them to restore their reputation as a person, to be useful, make positive and responsible contribution in the society. Implementing intervention programmes will break the cycle of troubled juvenile offender learners not to become troubled adult. The harm done to the emotional and social development of incarcerated youth, combined with the separation from family and community, put them at risk of repeating offenses after release (Holman & Zeidenberg, 2006:3).

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APPENDIX A: ETHICAL CLEARANCE CERTIFICATE/LETTER



COLLEGE OF EDUCATION RESEARCH ETHICS REVIEW COMMITTEE

13 July 2016

Ref : **2016/07/13/33776172/23/MC**

Student : Ms M Lebese

Student Number : 33776172

Dear Ms M Lebese

Decision: Ethics Approval

Researcher: Ms M Lebese

Tel: +2782 396 8271

Email: 333keleboqile@gmail.com

Supervisor: Prof. MD Magano

College of Education

Department of Psychology of Education

Tel: +2712 429 4115

Email: maganmd@unisa.ac.za

Co-Supervisor: Dr R Mafumbate

College of Education

Department of Psychology of Education

Tel: +2712 429 4115

Email: Emafumr@unisa.ac.za

Proposal: The support of juvenile offender learners regarding the emotional and spiritual wellness in a Gauteng correctional school

Qualification: M Ed in Inclusive Education

Thank you for the application for research ethics clearance by the College of Education Research Ethics Review Committee for the above mentioned research. Final approval is granted for the duration of the research.

The application was reviewed in compliance with the Unisa Policy on Research Ethics by the College of Education Research Ethics Review Committee on 13 July 2016.

The proposed research may now commence with the proviso that:

- 1) The researcher/s will ensure that the research project adheres to the values and principles expressed in the UNISA Policy on Research Ethics.*
- 2) Any adverse circumstance arising in the undertaking of the research project that is*



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relevant to the ethicality of the study, as well as changes in the methodology, should be communicated in writing to the College of Education Ethics Review Committee. An amended application could be requested if there are substantial changes from the existing proposal, especially if those changes affect any of the study-related risks for the research participants.

- 3) The researcher will ensure that the research project adheres to any applicable national legislation, professional codes of conduct, institutional guidelines and scientific standards relevant to the specific field of study.

Note:

The reference number **2016/07/13/33776172/23/MC** should be clearly indicated on all forms of communication [e.g. Webmail, E-mail messages, letters] with the intended research participants, as well as with the College of Education RERC.

Kind regards,



Dr M Claassens
CHAIRPERSON: CEDU RERC
mcdtc@netactive.co.za



Prof VI McKay
EXECUTIVE DEAN

APPENDIX B: LETTER OF PERMISSION TO CONDUCT A RESEARCH

DEPARTMENT OF CORRECTIONAL SERVICES

(Letter of permission to conduct a research)

Title: The support of juvenile offender learners regarding the emotional and spiritual wellness in a Gauteng Correctional School

20 Madisha Street

Saulsville

0125

29 July 2016

Email: 333kelebogile@gmail.com

National Department (Head Office)

124 WF Nkomo Street.

Poyntons Building

Pretoria 0001

012 307 2998/012 307 2227

Dear Sir/Madam

I, Mary Lebese, am conducting research under the supervision of Professor MD Magano and Dr R Mafumbate in the Department of Psychology of Education towards an M ED at the University of South Africa. Title of study: The Support of Juvenile Offender Learners Regarding the Emotional and Spiritual Wellness in a Gauteng Correctional School. The aim of the study is to identify the emotional and spiritual needs of juvenile offender learners in the correctional centre. Your department is selected because it has a juvenile school that accommodates incarcerated school going age children between the ages of 10 to 18 years old, which is the age group suitable for my study.

The study will be conducted in the correctional school where 11 participants will be sampled as follows: Eight juvenile offender learners of ages mentioned above, two teachers and a spiritual counsellor. The criteria for selection will be done voluntarily and withdrawal may take place anytime without any consequences. Letters of consent and assent will be issued to be completed by the individuals. An interview of 30 minutes will be conducted in the Gauteng juvenile correctional school at a time convenient to the participant. It will be a face-to-face (one-on-one) interview. A digital voice recorder will be used during the interview with the permission of the participant to collect data. The researcher will use a digital voice to record the narrative responses made by all participants and also taking field notes. Semi-structured interview will be used in data collection.

Participants will receive no direct benefit from participating in the study. However, the participants' contribution will assist in improving the new policy development for the upcoming juvenile in the near future. The correctional centre will also be beneficial in limiting unbecoming behavioural problems and patterns. Juvenile offender learners will have the ability to understand themselves and cope with the challenges life can bring. Juvenile offender learners will acknowledge and share feelings of anger, fear, sadness or stress; hope, love, joy and happiness in a productive manner. The juvenile in the correctional school will share their experiences and beliefs with those of the people around them.

The potential risks factors are the ones mentioned in category 3: Medium risk. Research in which there is a potential risk of harm or discomfort, but where appropriate steps can be taken to mitigate the overall risk. It is not expected that the researcher will cause severe risk or negative physical, emotional, social culture or political consequences. If any risk occurs the Correctional Officer will be called to the scene. Answers may be reviewed by people responsible for making sure that research is done properly, including the transcriber, external coder, and members of the Research Ethics Review Committee. Otherwise, records that identify the participant will be available only to people working on the study, unless if the participant gives permission to disclose the information. Declaration of secrecy agreements form to be completed by both parties the researcher and the participants. They will each have a copy of the agreement as a guarantee of protecting the participant privacy. The participant anonymous data will be used for other purposes, such as research report, journal articles and/ or conference proceeding.

The researcher will go back to the correctional school to give them feedback at the end of the research project. The researcher will store hard copies of the results for a period of 5 years in a locked cupboard/filing cabinet at the University of South Africa for future research or academic purposes; electronic information will be stored on a password protected computer. Future use of the stored data will be subjected for further Research Ethics Review and approval if applicable. After a period of 5 years the information will be destroyed as follows: the hard copies will be shredded and/ the electronic copies will be permanently deleted from the hard drive of the computer using a relevant software programme.

This study received written approval from the Research Ethics Review Committee of the ERC, Unisa. If you would like to be informed of the final research findings, please contact Mary Lebesse on 0823968271 or fax 0867633139 email 333kelebogile@gmail.com. The study is accessible for a period of 5 years 2016 till 2021. Should you require any further information or want the researcher about any aspect of this study, please contact Professor MD Magano and Dr R Mafumbate on 012 429 4115. Alternatively, contact the Research Ethics Review Committee of the ERC, Unisa Chairperson: Dr Madaleen Claassens (mcdtc@netactive.co.za) or Mr Mario Sales (Salesm@unisa.ac.za).

Thank you for taking time to read this information and looking forward to hear from you soon.

Yours Sincerely

Mary Lebesse

Researcher

APPENDIX C: LETTER OF CONSENT AND ASSENT FORM FOR THE PARTICIPANT

UNISA LETTER HEAD

LETTER OF CONSENT AND ASSENT FORM FOR THE PARTICIPANT

**20 Madisha Street
Saulsville
0125
Date: 29 July 2016**

Title: The support of juvenile offender learner regarding the emotional and spiritual wellness in a Gauteng Correctional School

**The Principal
Correctional School
Dear Principal**

REQUEST TO CONDUCT RESEARCH AT A CORRECTIONAL SCHOOL

I, Mary Lebese, am conducting research under the supervision of Professor MD Magano and Dr R Mafumbate in the Department of Psychology of Education towards an M ED at the University of South Africa. Title of study: The Support of Juvenile Offender Learners Regarding the Emotional and Spiritual Wellness in a Gauteng Correctional School. The aim of the study is to identify the emotional and spiritual needs of juvenile offender learners in the correctional centre. Your school is selected because it accommodates incarcerated school going age children between the ages of 10 to 18 years old, which is the age group suitable for my study.

The study will be conducted at your school where 11 participants will be sampled as follows: Eight juvenile offender learners of ages mentioned above, two teachers and spiritual counsellor. The criteria for selection will be done voluntarily and withdrawal may take place anytime without any consequences. Letters of consent and assent will be issued to be completed by the individuals. With your prior approval as a principal of the correctional school the study will take place during regular classroom activities from 8:00 until 12: 00 am. An interview of 30 minutes will be conducted in your at a time convenient to the participant. It will be a face to face (one on one) interview. A digital voice recorder will be used during the interview with the permission of the participant to collect data. The researcher will use a digital voice to record the narrative responses made by all participants and also taking field notes. Semi-structured interview will be used in data collection.

Participants will receive no direct benefit from participating in the study. However, the participant's contribution will assist in improving the new policy development for the upcoming juvenile in the near future. The correctional centre will also be beneficial in limiting unbecoming behavioural problems and patterns. Juvenile offender learners will have the ability to understand themselves and cope with the challenges life can bring. Juvenile offender learners will acknowledge and share feelings of anger, fear, sadness or stress; hope, love, joy and happiness in a productive manner. The juvenile in the Correctional School will share their experiences and beliefs with those of the people around them.

The potential risks factors are the ones mentioned in category 3: Medium risk. Research in which there is a potential risk of harm or discomfort, but where appropriate steps can be taken to mitigate the overall risk. It is not expected that the researcher will cause severe risk or negative physical, emotional, social culture or political consequences. If any risk occurs, the Correctional Officer will be called to the scene. Answers may be reviewed by people responsible for making sure that research is done properly, including the transcriber, external coder, and members of the Research Ethics Review Committee. Otherwise, records that identify the participant will be available only to people working on the study, unless if the participant gives permission to disclose the information. Declaration of secrecy agreements form to be completed by both parties the researcher and the participants. They will each have a copy of the agreement as a guarantee of protecting the participant privacy. The participant anonymous data will be used for other purposes, such as research report, journal articles and/ or conference proceeding.

The researcher will go back to the correctional school to give feedback at the end of the research project. The researcher will store hard copies of the results for a period of 5 years in a locked cupboard/filing cabinet at the University of South Africa for future research or academic purposes; electronic information will be stored on a password- protected computer. Future use of the stored data will be subjected for further Research Ethics Review and approval if applicable. After a period of 5 years the information will be destroyed as follows: the hard copies will be shredded and/ the electronic copies will be permanently deleted from the hard drive of the computer using a relevant software programme.

This study received written approval from the Research Ethics Review Committee of the ERC, Unisa. If you would like to be informed of the final research findings, please contact Mary Lebesse on 0823968271 or fax 0867633139 email 333kelebogile@gmail.com. The study is accessible for a period of 5 years 2016 until 2021.

Should you require any further information or want the researcher about any aspect of this study, please contact Professor MD Magano and Dr R Mafumbate on 012 429 4115. Alternatively, contact the Research Ethics Review Committee of the ERC, Unisa Chairperson: Dr Madaleen Claassens (mcdtc@netactive.co.za) or Mr Mario Sales (Salesm@unisa.ac.za).

Thank you for taking time to read this information and looking forward to hear from you soon.

Thank you

Mary Lebesse

Researcher

APPENDIX D: CONSENT FOR MINORS TO PARTICIPATE IN A RESEARCH PROJECT

Dear Senior Officer

The juvenile offender learner under your supervision is invited to participate in a study entitled: The support of juvenile offender learner regarding the emotional and spiritual wellness in a Gauteng Correctional School. I am undertaking this study as part of my M ED research at the University of South Africa. The aim of the study is to identify the emotional and spiritual needs of juvenile offender learners in the correctional centre. Your school is selected because it accommodates incarcerated school age children between the ages of 10 to 18 years old, which is the age group suitable for my study.

The study will be conducted at your school where 11 participants will be sampled as follows: Eight juvenile offender learners of ages mentioned above, two teachers and a spiritual counsellor. The criteria for selection will be done voluntarily and withdrawal may take place anytime without any consequences. Letters of consent and assent will be issued to be completed by the individuals. Hence, there are no parents available for the minors as a senior officer responsible you will be requested to sign their concerns. The study will take place during regular classroom activities from 8:00 until 12: 00 am with the prior approval of the principal of the correctional school. An interview of 30 minutes will be conducted in your school at a time convenient to the participant. It will be a face-to-face (one-on-one) interview. A digital voice recorder will be used during the interview with the permission of the participant to collect data. The researcher will use a digital voice to record the narrative responses made by all participants and also taking field notes. Semi-structured interview will be used in data collection.

Participants will receive no direct benefit from participating in the study. However, the participant's contribution will assist in improving the new policy development for the upcoming juvenile in the near future. The correctional centre will also be beneficial in limiting unbecoming behavioural problems and patterns. Juvenile offender learners will have the ability to understand themselves and cope with the challenges life can bring. Juvenile offender learners will acknowledge and share feelings of anger, fear, sadness or stress; hope, love, joy and happiness in a productive manner. The juvenile in the Correctional School will share their experiences and beliefs with those of the people around them.

The potential risks factors are the ones mentioned in category 3: Medium risk. Research in which there is a potential risk of harm or discomfort, but where appropriate steps can be taken to mitigate the overall risk. It is not expected that the researcher will cause severe risk or negative physical, emotional, social culture or political consequences. If any risk occurs, the Correctional Officer will be called to the scene. Answers may be reviewed by people responsible for making sure that research is done properly, including the transcriber, external coder, and members of the Research Ethics Review Committee. Otherwise, records that identify the participant will be available only to people working on the study, unless if the participant gives permission to disclose the information. Declaration of secrecy agreements form to be completed by both parties the researcher and the participants. They will each have a copy of the agreement as a guarantee of protecting the participant privacy. The participant anonymous data will be used for other purposes, such as research report, journal articles and/ or conference proceeding.

The researcher will come back to the correctional school to give feedback at the end of the research project. The researcher will store hard copies of the results for a period of five years in a locked cupboard/filing cabinet at the University of South Africa for future research or academic purposes; electronic information will be stored on a password-protected computer. Future use of the stored data will be subjected for further Research Ethics Review and approval if applicable. After a period of five years, the information will be destroyed as follows: the hard copies will be shredded and/ the electronic copies will be permanently deleted from the hard drive of the computer using a relevant software programme.

This study received written approval from the Research Ethics Review Committee of the ERC, Unisa. If you would like to be informed of the final research findings, please contact Mary Lebesse on 0823968271 or fax 0867633139 email 333kelebogile@gmail.com. The study is accessible for a period of 5 years 2016 till 2021. Should you require any further information or want the researcher about any aspect of this study, please contact Professor MD Magano and Dr R Mafumbate on 012 429 4115. Alternatively, contact the Research Ethics Review Committee of the ERC, Unisa Chairperson: Dr Madaleen Claassens (mcdtc@netactive.co.za) or Mr Mario Sales (Salesm@unisa.ac.za).

Making a decision about allowing juvenile offender learner under your supervision to participate in this study. Your signature below will be an indication that you have read the information provided above and have decided to allow them to participate in the study. You may keep a copy of this letter.

Name of child:

Sincerely

Parent/guardian's name (print) Parent/guardian's signature Date

Mary Lebese _____ 29 July 2016
Researcher's name (print) Researcher's signature Date

APPENDIX E: FORM FOR LEARNERS IN A CORRECTIONAL SECONDARY SCHOOL TO PARTICIPATE IN A RESEARCH PROJECT

Title: The Support of juvenile offender learner regarding the emotional and spiritual wellness in a Gauteng Correctional School

Dear learner

My name is Mary Lebesse and I am doing research at the University of South Africa. I am inviting you to participate in a study entitled: The support of juvenile offender learner regarding the emotional and spiritual wellness in a Gauteng Correctional School. The aim of the study is to identify the emotional and spiritual needs of juvenile offender learners in the correctional centre. Your school is selected because it accommodates incarcerated school going age children between the ages of 10 to 18 years old, which is the age group suitable for my study.

The study will be conducted at your school where 11 participants will be sampled as follows: Eight juvenile offender learners of ages mentioned above, two teachers and a spiritual counsellor. The criteria for selection will be done voluntarily and withdrawal may take place anytime without any consequences. Letters of consent and assent will be issued to be completed by the individuals. The study will take place during regular classroom activities from 8:00 until 12: 00 am with the prior approval of your principal. An interview of 30 minutes will be conducted in your school at a time convenient to you as a participant. It will be a face-to-face (one-on-one) interview. A digital voice recorder will be used during the interview with your permission to collect data. The researcher will use a digital voice to record the narrative responses from you and also taking field notes. Semi-structured interview will be used in data collection.

If you decide to take part in the research you will receive no direct benefit from participating in the study however, your contribution will assist in improving the new policy development for the upcoming juvenile in the near future. The correctional centre will also be beneficial in limiting unbecoming behavioural problems and patterns. The upcoming juvenile offender learners will have the ability to understand themselves and cope with the challenges life can bring. They will acknowledge and share feelings of anger, fear, sadness or stress; hope, love, joy and happiness in a productive manner. The juvenile in the Correctional Schools will share their experiences and beliefs with those of the people around them.

No harm or risk is anticipated and that a correctional officer and a counsellor will be available in the case of adverse event or emotional discomfort. The information gathered from you in the study will be stored securely on a password locked computer in my locked office for five years after the study. Thereafter, records will be erased.

The researcher will come back to the correctional school to give feedback at the end of the research project. The researcher will store hard copies of the results for a period of five years in a locked cupboard/filing cabinet at the University of South Africa for future research or academic purposes; electronic information will be stored on a password-protected computer. Future use of the stored data will be subjected for further Research Ethics Review and approval if applicable. After a period of 5 years the information will be destroyed as follows: the hard copies will be shredded and/ the electronic copies will be permanently deleted from the hard drive of the computer using a relevant software programme.

This study received written approval from the Research Ethics Review Committee of the ERC, Unisa. If you would like to be informed of the final research findings, please contact Mary Lebesse on 0823968271 or fax 0867633139 email 333kelebogile@gmail.com. The study is accessible for a period of 5 years 2016 till 2021. Should you require any further information or want the researcher about any aspect of this study, please contact Professor MD Magano and Dr R Mafumbate on 012 429 4115. Alternatively, contact the Research Ethics Review Committee of the ERC, Unisa Chairperson: Dr Madaleen Claassens (mcdtc@netactive.co.za) or Mr Mario Sales (Salesm@unisa.ac.za).

Researcher: Mary Lebesse

Phone number: 082396827

WRITTEN ASSENT

I have read this letter that asks me to be part of a study at my school. I have understood the information about my study and I know what I will be asked to do. I am willing to be in the study.

Learners name (print)

Learner's signature

Date

Witness's name (print)

Witness's signature

Date

(The witness is over 18 years old and present when signed.)

Parents/guardian's name (print)

Parent/guardian's signature

Date

Mary Lebese

29 July 2016

Researcher's name (print)

Researcher's signature

Date

APPENDIX F: ADULT TO PARTICIPATE IN AN INTERVIEW

20 Madisha Street

Saulville

0125

29 July 2016

Dear Teacher

My name is Mary Lebesse and I am doing research at the University of South Africa. I am inviting you to participate in a study entitled: The support of juvenile offender learner regarding the emotional and spiritual wellness in a Gauteng Correctional School. I am undertaking this study as part of my M ED research at the University of South Africa. The aim of the study is to identify the emotional and spiritual needs of juvenile offender learners in the correctional centre. Your school is selected because it accommodates incarcerated school going age children between the ages of 10 to 18 years old, which is the age group suitable for my study.

The study will be conducted at your school where 11 participants will be sampled as follows: Eight juvenile offender learners of ages mentioned above, two teachers and a spiritual counsellor. The criteria for selection will be done voluntarily and withdrawal may take place anytime without any consequences. Letters of consent and assent will be issued to be completed by the individuals. The study will take place during regular classroom activities from 8:00 until 12: 00 am with the prior approval of your principal. An interview of 30 minutes will be conducted in your school at a time convenient to you. It will be a face-to-face (one-on-one) interview. A digital voice recorder will be used during the interview with your permission to collect data. The researcher will use a digital voice to record the narrative responses from you and also taking field notes. Semi-structured interview will be used in data collection.

If you decide to take part in the research you will receive no direct benefit from participating in the study however, your contribution will assist in improving the new policy development for the upcoming juvenile in the near future. The correctional centre will also be beneficial in limiting unbecoming behavioural problems and patterns. Juvenile offender learners will have the ability to understand themselves and cope with the challenges life can bring. Juvenile offender learners will acknowledge and share feelings of anger, fear, sadness or stress; hope, love, joy and happiness in a productive manner. The juvenile in the Correctional School will share their experiences and beliefs with those of the people around them.

No harm or risk is anticipated and that a correctional officer and a counsellor will be available in the case of adverse event or emotional discomfort. Answers may be reviewed by people responsible for making sure that research is done properly, including the transcriber, external coder, and members of the Research Ethics Review Committee. Otherwise, records that identify the participant will be available only to people working on the study, unless if the participant gives permission to disclose the information. Declaration of secrecy agreements form to be completed by both parties the researcher and the participants. They will each have a copy of the agreement as a guarantee of protecting the participant privacy. The participant anonymous data will be used for other purposes, such as research report, journal articles and/ or conference proceeding.

The researcher will come back to the correctional school to give feedback at the end of the research project. The researcher will store hard copies of the results for a period of five years in a locked cupboard/filing cabinet at the University of South Africa for future research or academic purposes; electronic information will be stored on a password-protected computer. Future use of the stored data will be subjected for further Research Ethics Review and approval if applicable. After a period of five years the information will be destroyed as follows: the hard copies will be shredded and/ the electronic copies will be permanently deleted from the hard drive of the computer using a relevant software programme.

This study received written approval from the Research Ethics Review Committee of the ERC, Unisa. If you would like to be informed of the final research findings, please contact Mary Lebesse on 0823968271 or fax 0867633139 email 333kelebogile@gmail.com. The study is accessible for a period of 5 years 2016 till 2021. Should you require any further information or want the researcher about any aspect of this study, please contact Professor MD Magano and Dr R Mafumbate on 012 429 4115. Alternatively, contact the Research Ethics Review Committee of the ERC, Unisa Chairperson: Dr Madaleen Claassens (mcdtc@netactive.co.za) or Mr Mario Sales (Salesm@unisa.ac.za).

Yours Sincerely

Mary Lebesse

APPENDIX G: ADULT TO PARTICIPATE IN AN INTERVIEW

20 Madisha Street

Saulsville

0125

25 July 2016

Dear Spiritual Counsellor

My name is Mary Lebesse and I am doing research at the University of South Africa. I am inviting you to participate in a study entitled: The support of juvenile offender learner regarding the emotional and spiritual wellness in a Gauteng Correctional School. I am undertaking this study as part of my M ED research at the University of South Africa. The aim of the study is to identify the emotional and spiritual needs of juvenile offender learners in the correctional centre. Your school is selected because it accommodates incarcerated school going age children between the ages of 10 to 18 years old, which is the age group suitable for my study.

The study will be conducted at your school where 11 participants will be sampled as follows: Eight juvenile offender learners of ages mentioned above, two teachers and a spiritual counsellor. The criteria for selection will be done voluntarily and withdrawal may take place anytime without any consequences. Letters of consent and assent will be issued to be completed by the individuals. The study will take place during regular classroom activities from 8:00 until 12: 00 am with the prior approval of your principal. An interview of 30 minutes will be conducted in your school at a time convenient to you. It will be a face-to-face (one-on-one) interview. A digital voice recorder will be used during the interview with your permission to collect data. The researcher will use a digital voice to record the narrative responses from you and also taking field notes. Semi-structured interview will be used in data collection.

If you decide to take part in the research you will receive no direct benefit from participating in the study however, your contribution will assist in improving the new policy development for the upcoming juvenile in the near future. The correctional centre will also be beneficial in limiting unbecoming behavioural problems and patterns. Juvenile offender learners will have the ability to understand themselves and cope with the challenges life can bring. Juvenile offender learners will acknowledge and share feelings of anger, fear, sadness or stress; hope, love, joy and happiness in a productive manner. The juvenile in the Correctional School will share their experiences and beliefs with those of the people around them.

No harm or risk is anticipated and that a correctional officer and a counsellor will be available in the case of adverse event or emotional discomfort. Answers may be reviewed by people responsible for making sure that research is done properly, including the transcriber, external coder, and members of the Research Ethics Review Committee. Otherwise, records that identify the participant will be available only to people working on the study, unless if the participant gives permission to disclose the information. Declaration of secrecy agreements form to be completed by both parties the researcher and the participants. They will each have a copy of the agreement as a guarantee of protecting the participant privacy. The participant anonymous data will be used for other purposes, such as research report, journal articles and/ or conference proceeding.

The researcher will come back to the correctional school to give feedback at the end of the research project. The researcher will store hard copies of the results for a period of five years in a locked cupboard/filing cabinet at the University of South Africa for future research or academic purposes; electronic information will be stored on a password protected computer. Future use of the stored data will be subjected for further Research Ethics Review and approval if applicable. After a period of five years the information will be destroyed as follows: the hard copies will be shredded and/ the electronic copies will be permanently deleted from the hard drive of the computer using a relevant software programme.

This study received written approval from the Research Ethics Review Committee of the ERC, Unisa. If you would like to be informed of the final research findings, please contact Mary Lebesse on 0823968271 or fax 0867633139 email 333kelebogile@gmail.com. The study is accessible for a period of 5 years 2016 till 2021. Should you require any further information or want the researcher about any aspect of this study, please contact Professor MD Magano and Dr R Mafumbate on 012 429 4115. Alternatively, contact the Research Ethics Review Committee of the ERC, Unisa Chairperson: Dr Madaleen Claassens (mcdtc@netactive.co.za) or Mr Mario Sales (Salesm@unisa.ac.za).

Yours Sincerely

Mary Lebesse

Consent Form

I have read the information present in the information letter about the study that will be undertaken in education. I have had the opportunity to ask any questions related to this study, to receive satisfactory answers to my questions, and add any additional details I wanted. I am aware that I have the option of allowing interview to be audio recorded to ensure an accurate recording of my responses. I am also aware that excerpts from the interview may be included in publications to come from this research, with the understanding that the quotations will be anonymous. I was informed that I may withdraw my consent at any time without penalty by advising the researcher. With full knowledge of all foregoing, I agree, of my own free will, to participate in this study.

Participant's Name (print) : _____

Participant's signature : _____

Researcher Name (Please print) : Mary Lebese

Researcher Signature : _____

Date : 29 July 2016

Interview consent and confidentiality agreement

I _____ grand consent/assent that the information I share during the interview may be used by Mary Lebese, for research purposes. I am aware that the interview will be digitally recorded and grand consent/assent for these recordings, provided that my privacy will be protected. I undertake not to divulge any information that is shared in the interview to any person outside the group in order to maintain confidentiality.

Participant's Name (Please print): _____

Participant Signature : _____

Research's Name (Please Print) : Mary Lebese

Research's Signature : _____

Date : 29 July 2016

APPENDIX H: INTERVIEW QUESTIONS FOR JUVENILES

General questions

How old are you?

Can you give me a brief explanation about yourself as to why are you in a Correctional Centre?

Emotional questions

What emotions triggered you to commit crime?

Do you have regrets of your actions?

What is it that can make you happy while you are still incarcerated?

What are your emotional needs in a correctional centre? (e.g. to be loved, forgiven, accepted, trusted, safe and valued)

What do you fear most in a correctional centre?

How do you want to be supported emotionally for you to overcome your fear?

What is it that you think can be improved to address your emotional needs.

Spiritual questions

Explain what your source of believe is in a correctional centre?

How often do you attend spiritual sessions in a correctional centre?

Are there any spiritual growths in you since you were incarcerated?

What is it that you think can be improved spiritually to address your needs in a correctional centre?

How do you want to be supported spiritually in a correctional school?

APPENDIX I: INTERVIEW QUESTION FOR TEACHER

Emotional questions

How do juvenile offender learners express their emotions in a correctional school?

Do juvenile offender learners show remorse of their actions?

How are they being supported emotionally while still being incarcerated?

Which guidelines can be of help regarding their emotional wellness in a correctional school?

What are the juvenile offender learners' emotional needs in a correctional school?

Are the juvenile offender learners able to supporting each other emotionally when in need?

Spiritual questions

How are juvenile offender learners being supported spiritually in a correctional school?

What are their spiritual needs in a correctional school?

Can spirituality have a negative or positive impact on juvenile offender learners?

Which guidelines can be of help regarding their spiritual wellness in a correctional school?

APPENDIX J: INTERVIEW QUESTIONS FOR COUNSELLOR

Emotional questions

How do juvenile offender learners express their emotions in a correctional school?

Do juvenile offender learners show remorse of their actions?

How are they being supported emotionally while still being incarcerated?

Which guidelines can be of help regarding their emotional wellness in a correctional school?

What are the juvenile offender learners' emotional needs in a correctional school?

Are the juvenile offender learners able to supporting each other emotionally when in need?

Spiritual questions

How are juvenile offender learners being supported spiritually in a correctional school?

What are their spiritual needs in a correctional school?

Can spirituality have a negative or positive impact on juvenile offender learners?

Which guidelines can be of help regarding their spiritual wellness in a correctional school?

APPENDIX K: DATA ANALYSIS CODING

Data analysis for interview with juveniles (Emotional)

Questions	Participant A	Participant B	Participant C	Participant D
2. Why are you in correctional centre?	Wrong choices Bad company Drugs	Drugs Arm robbery	Bad company Steal Arm robbery Impressing friends drugs	Impressing friend Disobedient ignorance
3. What emotions triggered you to commit a crime?	Anger Steal	Not being emotionally stable	Hatred, Anger, jealousy, greedy, selfish	Still young with friends
4. Do you have regrets of your actions?	I have regrets	I do have regrets Apologise for hurting other people	Yes	Yes
5. What is it that can make you happy while you are still incarcerated?	Support from community, family and friends Forgive and accept me	Opportunity for education, Love and hope	If I can pass my grade 10 hope	Opportunity that will help me to achieve
6. What are your emotional needs in a correctional centre?	Valued and trust	Guide each other	To be forgiven	I want to be accepted and trusted, hope
7. What do you fear most in a correctional centre?	Fear nothing I trust in God	Fear nothing God is my light	Fellow inmates	To be hurt physically by inmates
8. How do you want to be supported emotionally for you to overcome your fear?	encouragement	Show us the right way to follow	To be encouraged	Showing each other love and support

9. What is it that you think can be improved to address your emotional needs?	To be trusted Building our self esteem	Acceptance	Accept us	To be supported
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Questions	Participant E	Participant F	Participant G	Participant H
2. Why are you in correctional centre?	Drugs Mugging other people House breaking	Influence of alcohol and peer pressure	Bad company of friend Influence of drugs	House breaking and theft
3. What emotions triggered you to commit a crime?	Influence of drugs	Anger or fear of rejection	Upset (not being happy)	Abusive home and poverty
4. Do you have regrets of your actions?	Yes I do have regrets of what I have done	Yes (off cause) Forgiven myself	Yes I do have regrets	Yes I do have regrets
5. What is it that can make you happy while you are still incarcerated?	My studies	Education and to be empowered	Grade 12 certificate	Going to school
6. What are your emotional needs in a correctional centre?	Forgiven and accepted	Forgiven trusted and to be safe	To be forgiven, safe and valued	Valuing and parental support
7. What do you fear most in a correctional centre?		Gangsters	The food scared to be poisoned	
8. How do you want to be supported emotionally for you to overcome	Attending correctional programmes	To be treated with respect		Parental support

your fear?				
9. What is it that you think can be improved to address your emotional needs?	To be trusted	Education		My parent to come

Data analysis for interview with juveniles (Spiritual)

Questions	Participant A	Participant B	Participant C	Participant D
10. Source of believe	I believe in God	The Bible	I believe in the living God	I am a Christian reading a Bible constantly
11. Attendance of spiritual sessions	Every morning we share scriptures I attend on Sundays	I do go in to go to church in the hall	I attend every Sunday	Every day we meet and share the word of God
12. Spiritual growth	Yes there's a spiritual growth	I am growing spiritually	Getting the strength and understanding from God. Bible e nkagile	Maximum growth
13. Spiritual needs	Everyone to go listen to the word of the Lord	Invitation of all the churches	To be listened to	Donations of Bibles
14. Spiritual support	Religious education as a subject	Religious education can be introduced	Starting a day with prayers	Acknowledgement

Questions	Participant E	Participant F	Participant G	Participant H
10. Source of believe	I do believe in God the creator Christian believe	Christianity is the one for me	Christian	I believe in God
11. Attendance of spiritual sessions	Every Sundays	Twice or thrice	Friday and Sunday	Every time when pastor from outside come
12. Spiritual growth	Yes I see change in my life	Yes when I was outside I didn't believe in God	Yes	Yes because I can now open the Bible
13. Spiritual needs	Heart and soul can improve spiritually	Nothing everything is best when coming to that	Share experience at schools	People who fear God to come show us the way
14. Spiritual support	To be supported every step I go wrong	Pastors and ministers should come	Teachers to start a day with us by praying every time	Teachers to read the Bible

Data analysis for interview with teacher and counsellor (Emotional)

Questions	Participant I	Participant J
15. How do juveniles express their emotions?	Hunger strike and fighting amongst themselves	Angry and show their emotions by fight
16. Do they show remorse of their actions?	Not at all, depending on the offence	Mostly they show remorse
17. How are they being supported?	The arte 2 social workers and a psychologist	Programmes like social worker, psychologist and spiritual care service
18. Guidelines regarding their emotional wellness	Parental support	Parent must show support
19. Emotional needs of	Family support and constant	Need constant visit from their

juveniles	supervision	families
20. Are they able to support each other when in need?	Gangsterism is alive in prison	Other make positive friendship where else other don't trust each other

Data analysis for interview with teacher and counsellor (Spiritually)

Questions	Participant I	Participant B
21. How are they being supported?	They attend spiritual sessions on weekly basis	There's a spiritual care used by spiritual leaders from outside
22. What are their spiritual needs?	Mentoring – need to belong to any denomination	Develop a sense of spiritual belonging
23. Negative or positive impact	Highly positive	In mostly positive
24. Guidelines to support juveniles spiritually	More stake holder centres especially religious	There must always be church service for them

APPENDIX L: LANGUAGE EDITING CERTIFICATE

EDITING AND PROOFREADING CERTIFICATE

7542 Galangal Street

Lotus Gardens

Pretoria

0008

27 February 2018

TO WHOM IT MAY CONCERN

This letter serves to confirm that I have edited and proofread Ms M Lebese's dissertation entitled: **"THE SUPPORT OF JUVENILE OFFENDER LEARNERS REGARDING THE EMOTIONAL AND SPIRITUAL WELLNESS IN A GAUTENG CORRECTIONAL SCHOOL."**

I found the work easy and intriguing to read. Much of my editing basically dealt with obstructionist technical aspects of language which could have otherwise compromised smooth reading as well as the sense of the information being conveyed. I hope that the work will be found to be of an acceptable standard. I am a member of Professional Editors' Guild.

Hereunder are my particulars:



Jack Chokwe (Mr)

Contact numbers: 072 214 5489

jackchokwe@gmail.com

Professional
EDITORS 
Guild

APPENDIX M: TURNITIN REPORT AND RECEIPT

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THE SUPPORT OF JUVENILE OFFENDER LEARNERS REGARDING THE EMOTIONAL AND SPIRITUAL WELLNESS IN A GAUTENG CORRECTIONAL SCHOOL

by

Mary Lebesse

1 submitted in accordance with the requirements for the degree of

MASTERS EDUCATION

In the subject

Inclusive Education

at the

UNIVERSITY OF SOUTH AFRICA

Supervisor: Professor MD Magano
Co-Supervisor: Dr R Mafumbate

Match Overview

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THE SUPPORT OF JUVENILE OFFENDER LEARNERS REGARDING THE
EMOTIONAL AND SPIRITUAL WELLNESS IN A GAUTENG
CORRECTIONAL SCHOOL

by

Mary Lebese

submitted in accordance with the requirements for
the degree of

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Supervisor: Professor MD Magano
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