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THE LIFE-WORLD OF YOUTH
IN CHILDREN'S HOMES

A thesis submitted in fulfillment of the requirements
for the degree of Doctor of Philosophy in psychology

by

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Dedicated to

MOTHER GOLTZ

THE LIFE-WORLD OF YOUTH IN CHILDREN'S HOMESABSTRACT

The study sought to obtain an insightful understanding of the life-world of youth who have not only experienced long-term separation from their biological parents and families but who have also simultaneously experienced prolonged institutional life in a children's home. Using a descriptive praxis in the context of an existential-phenomenological perspective, the study elicited from participants written descriptions of their personal experiences of the phenomenon of self-fulfilment. The data were structurally analysed, expressed in the form of extended descriptions and utilised as the basis for an exposition/appreciation of the life-world relationships of institutional youth. The target group of teenagers was drawn from a specific children's home. However, in order to enhance the findings of the study, data from a comparative group of youth from intact families in the community were also utilised. The study yielded some useful comparative insights which not only formed the basis for certain recommendations but also served as directions for future research. Hopefully, these recommendations and research proposals will be of some immediate interest and comfort to both researchers and practitioners in the field of residential child and youth care.

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the various stages/... ..

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Chapter I

ORIGIN AND NATURE OF STUDY

The special task of the social scientist in each generation is to pin down the contemporary facts. Beyond that, he shares with the humanistic scholar and the artist in the effort to gain insight into contemporary relationships, and to realign the culture's view of man with present realities. TO KNOW MAN AS HE IS IS NO MEAN ASPIRATION. L.J. Cronbach

1. INTRODUCTION

It is generally conceded that research into aspects of residential child care has thus far been of a limited nature and also, by and large, biased against children's homes in giving overmuch attention to the detrimental effects of institutionalisation (Walton and Elliott, 1980: 9; Tibbitt, 1981). Even when one considers the available research on child care, one finds relatively little coverage on teenagers in care - and such studies on youth are generally from an adult perspective.

Taking the above observations into account, the present research was designed as a study of young adults in children's homes but clearly from the standpoint of their own feelings and experience about themselves. The choice of the area of research and the delineation of the specific topic, namely: "The Life-world of Youth in Children's Homes" was determined by: (a) the researcher's experience, interest and training in the field of residential child care and (b) the researcher's realisation of the possibilities of researching this topic appropriately in accordance with a human science orientation and utilizing an existential-phenomenological praxis.

A detailed exposition on residential child care became obviously necessary in order to place the study in context (Romanyshyn, 1971: 111). In the first instance, the development of residential child care is traced historically from inception relevant to such factors as changes in child rearing practice; attitudes to and insight into the

needs of children;/... ..

needs of children; the changing view of the place of children in society and, *inter alia*, the community's responsibility for children. In considering the evolution of residential child care, it is also crucial to clarify and understand fully the basic tasks of residential child care. More specifically the place of child care in South Africa is examined, compared and contrasted with developments abroad. The importance of research practice in child care is fully motivated both to advance child care practice and to enhance the professional status of practitioners in this field.

Having detailed the framework of the study thus far, the aims and objectives are more specifically stated. Whilst the major aim is to interpret and understand the life-world of youth in children's homes with specific relevance to their self-fulfilment, the study also aims to gain some comparative insight of the life-world of youth in the wider community. In addition, the study aims to advance the praxis of existential-phenomenology within the context of human science psychology.

Finally, mention is made of the various research abstracts, journals and indexes etc. consulted in the process of formulating this particular research so as to ensure originality as well as its relevance to the field of residential child care.

2. PURPOSE, SCOPE AND ORIENTATION OF THE STUDY

By far the largest proportion of children admitted to residential institutions in South Africa come from deprived home circumstances for the reason that the primary family is no longer able to provide adequate protection and nurturing for the child (Roberts, 1980). Although at the time of removal into care, there may be the general expectation that the child's separation from the home will only be temporary, it is not uncommon to find in many children's homes, adolescents who have spent the major part of their lives in residential care.

Whilst there has been much theory and research on the subject of maternal deprivation; on the continued potency of the natural family for the child in care; on sex-role identification in father or mother absent families etc. (cf. reviews of Dinnage and Pringle 1967; Prosser, 1976), little effort has been made to obtain feedback from the child himself who has perhaps lived in limbo for much of his early years. We know little about the life-world of this child who is now a young adult. We do not know how he views his past, present and future; how much of his personal history he is aware of and how realistically he has assimilated his past; what his specific needs and aspirations are for the future; and how all these aspects determine his present perception and modes of functioning.

The purpose of this study was to consider the teenager or young adult who has not only experienced long-term separation from family and his familiar world of childhood but who has also lived much of his life

in one or more/

in one or more institutions without necessarily having displayed serious emotional or behaviour problems. In particular, it was hoped to obtain the viewpoint, feelings and experience of the adolescent himself as a primary means of understanding his life-world and nature of his self-fulfilment. This approach is relevant even if only for the reason that it is a departure from the generally, adult-orientated method of observing and reporting on children, and drawing inferences perhaps in terms of adult priorities and perceptions. According to Prosser (1976) "reports of children's own feelings about themselves and their life in care would be enlightening and would add yet another dimension to research. The experience of adolescents, both while they are still in care and after, have been particularly neglected" (p.33). "A study of the self concept of the child in residential care - how he sees himself in relation to his past and future and to the people in his life - similar to studies of foster children, would be illuminating" (p.32). Page and Clark (1977) also draw our attention to the fact that "very little work has been done to find out what the children themselves think of the life that society has provided for them" (pp. 9-10).

This study was also motivated by the researcher's long involvement with young people in children's homes. Faced with limited and predominantly inexperienced child care staff, limited time and overcrowded institutions, there is little opportunity in children's homes to encourage things that truly matter, to create the opportunities where staff may listen to young people without interruption and without feeling personally threatened or inadequate so that they may appreciate youth as experiential beings, individuals who perhaps

require a kind of/

require a kind of support and sustenance from the adult world most appropriate to their perceived needs and aspirations. The reality, however, is that child care practice continues largely on the basis of make-shift measures, based on outmoded assumptions and platitudes. This record certainly needs to be set right.

In the like manner, research in child care has mostly been of the cautious sort, unimaginative and following established research practices. Upon a survey of research in child care, Beker (1981) found in the United States that the areas researched, to date, fell into four broad categories: i) research on the profession of child care; ii) research on staff training; iii) research on child and youth care settings, and iv) research on human developmental issues as they relate to child and youth care.

The few studies dealing specifically with older children who experienced relatively long spells of care in one or more children's homes are cast largely in the conventional mould (cf. Dinnage and Pringle pp. 13-18). Ferguson (1966) compared 200 young adults in Glasgow who had been in care with a control group who had stayed with their families during the same period. Taking into consideration family background variables, rating of school performance, and employment records, he found that the overall scholastic and vocational adjustment of the institutionalized youth was poorer than the adjustment of those in foster family care, while the control group coming from intact families was the best adjusted.

The importance of family background, influence and experience are

specifically highlighted in other studies. For instance, Maas (1963) evaluating the adjustment of young adults who had been admitted to residential nurseries as children, identified family background and age at separation as potential variables for post-residential adjustment. Campbell (1970), also in a retrospective study, examined the current adjustment of approximately 130 adults who had been in care for a minimum of 8 years. By means of personal interviews and questionnaire data, she sought information on the "social effectiveness and sense of well-being of the subjects as revealed by the attitudes, feelings and activities" in important areas such as marriage, child rearing, employment etc. It was found that the subjects' sense of well-being in the various areas was not as high as their social effectiveness as adults. The significance of this discrepancy is not explained.

Kohen-Raz and Jonas (1976) studied 55 adolescents of normal intelligence who were only moderately disturbed emotionally and socially. These children who had spent 2-7 years in residential care were followed up 5-7 years later. It was found by means of personal interviews, home visits, and reports from employers that good adjustment was substantially related to family background (that is, having lived with biological parents prior to residential placement, mutual positive relationship between parents, and child being first born) as well as to satisfactory behaviour and performance in peer group, school, and workshop during residence.

Palmer (1976) also evaluated the progress and experience of some 200 children in long-term care in Ontario. She limited her study

to children who/... ..

to children who had i) come into care after the age of 3 years ii) reached the age of maturity in care iii) were of average to below average intelligence iv) presented no severe behaviour problems, and v) where there was a full record of family history. The tentative conclusions of this study were, firstly, that there are few identifiable characteristics of the child coming into long-term care which could be associated with good progress and secondly, that children of relatively lower intelligence and those emotionally rejected by their families, seem to benefit more from long-term care. Palmer speculates that the more intelligent child probably has a better recollection of his original family, and therefore finds it difficult to transfer his identification. Although the author is critical of the fact that "child care workers know little or nothing about a child's feeling of his own family" and tend "to avoid this area" (p.20), she, herself, based her study entirely on case records merely because it would be a very large undertaking to locate and interview children to ensure that their perceptions coincided with the accounts of their feeling given in the records.

It is uncertain exactly where the findings of these studies lead us except that they perhaps reinforce the well-established but largely unqualified view that children's homes are totally wrong for children, in comparison with the universally recognised benefits of family life, for the adequate socialization of the child and the promise of a well adjusted adult. Never-the-less, Campbell (1970) and Kohen-Raz and Jonas (1976) must be credited for utilizing the interview as a worthwhile technique for the marshalling of data and also for obtaining feedback directly from their subjects.

Bureaucracy in a children's home often operates by anticipating the needs of children and accordingly planning, programming and structuring their lives in the institution. "Decisions", says Petrie (1981) "seem still to be made in an arbitrary fashion, following the whims and prejudices, or harsh or permissive views of those in authority over them" (p.15). This unfortunate situation is also due partially to the fact the children's problems are still being seen from the point of view of management, that is, how the staff experienced the problems rather than how the children experienced them (Gannon, 1983). But we detect a growing awareness that resident participation at all levels in a children's home is of considerable relevance. According to Walton and Elliott (1980: 16) it is the well-organised consumer movement of the 1960s which is now percolating into the residential setting of social work theory. While there may be a growing awareness in this respect, the fact is that "residents" still play a relatively minor part in determining the pattern of group living or planning for their personal growth, as a counter to subtly enforced dependency.

If one is to correct this serious omission in child care, one has obviously to commence by listening, in the first instance, to what young people in care are saying. Reflecting on the difficult problems that children's homes experience with their older children, Keith-Lucas and Sanford (1977) observe that "to be an adolescent is hard enough; to be an adolescent in many children's homes is almost impossible" (p.144).

In April 1975, the National Children's Bureau in Britain arranged a one-day national conference in London for young people living in care. One hundred teenagers between the ages of 12-16 attended. The aim of

the conference was/... ..

the conference was to provide for youth in care a platform to state what they themselves thought of the life that society had provided for them. According to Page and Clark (1977), the young people spoke openly and enthusiastically: "We don't want everything done for us. We have something to give but you won't let us give it" (p.10). As a result, a working group was formed to prepare a statement of their "hopes, aspirations, contentions, criticisms and fears" voiced at the conference. This project, more popularly known as the "Who cares?" project, created a tremendous stir in the field of residential child and youth care resulting in a spontaneous movement whereby "Who cares?" groups were established in many parts of Britain. The movement was inspired by an underlying assumption that, in work with children, the carers have often been reluctant to listen to the views and criticisms of the cared for (Hanvey, 1979: 12). Each group comprising young persons from children's homes of a particular region were able to offer young people in care a measure of companionship, the opportunity to work with and get to know young people from other homes, to discuss both good and bad experiences of growing up in care and the opportunity to make suggestions for the improvement of and change to existing practice. According to Niblett (1983), the movement is now firmly established in Britain and continues to flourish influencing child care thinking in various ways. What is awaited is a realistic assessment of the movement's long-term impact on traditional child care in Britain and abroad. A point to note, however, is Hanvey's (1979) reflective comment: "It seems a paradox that to improve the situation in children's homes, a group of adults has established groups to listen more carefully and to work with young people for more creative and caring services. The danger becomes one

of building an/... ...

of building an alternative structure which is just one more way of adults defining the young people's own reality" (p.12). Harvey, therefore, suggests that alternative methods ought to be considered to explore the experience of young people in care such as painting, photography, the spoken and written word.

At approximately the same time the "Who cares?" dialogue was initiated in Britain between youth in Homes and care givers, across the Pacific, Konopka (1976) embarked on a monumental and remarkable "inquiry into the reality of young women - adolescent girls aged 12 through 18 in the United States ... an attempt to learn how they experience this world, and to learn about their hopes, concerns and aspirations" (p.xiv). Konopka says that she was prompted by her awareness that the cry to be a person, for self-assertion was a universal one. Even among the young the struggle for "personhood" is the touchstone of our time. In the study, almost 1 000 girls across the USA were interviewed by some 30 trained interviewers. Girls from all socio-economic levels and geographical areas were included and about a third of the girls were "adjudicated, delinquents and institutionalized girls".

Konopka asserts that she chose to use open-ended interviews so as "to retain the integrity of what young people were saying" and also "to allow the informant's own frame of reference to shine through rather than imposing one upon her a priori" (p.4). In further justification for adopting an "intuitive paradigm" in researching a "phenomenon of life" she adds: "In sociological research, one often finds information through the use of standardized questionnaires given to a 'stratified

sample' of a population. This is an efficient method; it saves money; it saves staff. It claims to yield accurate information from a few that can be generalized to many. But I cannot see this method as furnishing real insight into needs and aspirations of a vast variety of people. Peoples' opinions and feeling are too different one from the other and they cannot be sampled as one can sample soup by tasting a spoonful. I thought it was necessary to allow the girls to choose what they had to say and to listen to their own reasoning. Imitating the methods of physical scientists in social investigation may sometimes impede understanding" (p.3).

The interviews were held in respect of certain specific themes such as life goals, sexuality, adults, all of which were derived mostly from interviews - which themes, says Konopka, were significant in understanding adolescent girls. Themes were introduced by the interviewer at appropriate points in the interview at his discretion if these did not emerge spontaneously as part of the discussion. Questions were posed in a general form so as to avoid direct personal and private questions. Interviews were taped, transcribed, coded and analyzed.

Konopka found that her research did not produce a neat, composite picture of the American girl. Rather, it confirmed that even among youth there exists an enormous variety of human beings with a range of opinions and values in a significant number of common areas. Almost all the girls responded to the world around them with personal statements confirming yet again that people generally see the world

through their own/... ..

through their own eyes coloured by whatever they have gone through.

Konopka was also amazed at the tremendous resiliency of young people in spite of life experiences, which, to the outsider often seems totally disastrous (p.3). Finally, Konopka was of the view that her study had much relevance to all young people, men and women alike.

The third project pertaining to adolescents which has interesting relevance, is the South African study by Dreyer (1980). The focus of this study is adolescents in a changing society, with particular reference to education and the becoming of adolescents on their way to adulthood. The views and attitudes of some 400 Zulu youth at senior secondary level (age range 15-21 years) on various matters and personal relationships were obtained in order "to trace and acquire general images of the life-worlds of Zulu adolescents in traditional, transitional and contemporary societies" (p.14), and thereafter to compare and contrast these images with that of youth in modern western society. Dreyer compiled 50 descriptive statements covering typical and significant facets of adolescent life, such as home, school, peers, adults, vocation, etc. Participants were required, in a group survey, to respond to these statements in terms of multiple-choice possibilities. The investigation followed a descriptive mode in that it sought to explore, describe and evaluate the status of Zulu youth. In justification, Dreyer suggests that although descriptive research is generally directed at obtaining information about prevailing conditions and relationship, it is also aimed at analysing, interpreting and identifying present circumstances or the present status of given phenomena (p.41)./... ..

phenomena (p.41). Based on the typical relationships formed by Zulu youth and the meanings they attached to objects, things and people, the study offers a number of conclusions. In the main, however, the study confirmed for Dreyer that the phase of adolescence was essentially a socio-cultural rather than a physiological or growth phenomenon. The crucial impression gained was "that the Zulu adolescent finds himself to be a changing person within a changing society. Most of his problems centre around his search for an own identity, a search for a relatively stable image of adulthood. In his search for a clear image of man, he is often hampered by contradictions that arise and reconciliations that have to be brought about between a western-orientated, individualistic image of man and remnants of a traditional, conformistic image of adulthood" (p. 119).

Particular attention has been drawn to the last three projects or investigations for several reasons. In each study, the focus is on youth wherein their individuality is acknowledged and a sincere attempt is made to elicit and understand facets of their life-world from the point of view, perspective or frame of reference, of the subjects of the investigations, that is, teenagers. In all three projects, the respective researchers display a measure of originality and pragmatism in their approach and strategy so as to come to grips with the primary issue of concern - conventional attitudes and practice being found obviously to be somewhat restricting and inappropriate. Konopka's study, in particular, illustrates this point. Finally, it must be conceded that attention is drawn to the projects for the simple reason that they reflect important points

of accord and/... ..

of accord and departure relative to the present study. Reference to these studies also obviously suggests the orientation and bias of the researcher.

The Present Investigation

From the title, it is obvious that the present study is also an exposition of the life-world of youth, but more particularly of youth who have experienced long-term care in children's homes.

In considering the notion of "life-world", Dreyer (1980) says: "the adolescent's life-world is not made up of his geographical world only, but it includes everything in which he is involved or which he understands. It includes, inter alia, the above network of relations with people, objects, ideas, values, as well as an understanding of himself and his God. A meaningful life-world is formed when the adolescent, as person in totality, assigns meaning to and forms relations with objects, things and people he meets in his world" (p.66). Youth living in different circumstances depending on the extent of the difference, will assign different meanings to and form distinct relations with objects, things and people.

This definition seems reasonably close to the existential-phenomenological notion of life-world or lebenswelt which is considered to be naive experience given directly and immediately in human experience. It stands in contrast to the world of the natural scientist which is

constructed for/... ..

constructed for explanatory purposes (Valle and King, 1978: 10). However, while on the face of it, these definitions may appear similar, it must be stressed that the phenomenological view of the life-world forms an integral part of a vast and distinctive perspective. One of the foremost exponents of this complex perspective was Edmund Husserl. According to Kracklauer (1972), Husserl was clear that the life-world is not a place as such. "Rather it is an operative concept which in principle is non-clarifiable; it would never be made the focus of an explicit conceptual thematization" (p.221). "While the life-world is there for everyone, it can only begin to be fully appreciated by those who think phenomenologically, having relegated the natural scientific attitude together with all its various systems, theories and method" (p.230).

However, the phenomenological attitude requires one to come to terms with various contradictions and paradoxes. For instance, the only way of exploring and understanding lived experience or the life-world adequately is to immerse oneself in it and yet simultaneously transcend it (cf. p.402). It is, therefore, conceded that the phenomenological attitude requires an act of will to sustain, and is far from easy to preserve. "It requires a (indeterminate) commitment to and a belief in the reality of the life-world before that very life-world will yield its hidden treasure" (Kracklauer, 1972: 234).

Chapter II deals at length with the limitations of the natural scientific approach and the preference of an alternative approach

for the present study. Never-the-less, it needs to be mentioned at this stage that, while there are many varied understandings of psychology as a discipline, the writer espouses the human science approach, and more specifically an existential-phenomenological orientation with its various implications and nuances. In this respect, the following definition of psychology proposed by Kruger (1979) is appropriate and relevant.

Psychology is an inter-subjective, communicative science, systematically studying the structures of human existence by explicating lived (historical) experience (p.183).

In other words, psychology is concerned with how we, as human beings, live our lives, how we act and how we try to make sense of it. Kruger (1976) elaborates that the task of the psychologist is to study "man as dialogue, as relatedness to fellow man, to the world and to himself as living body and life history or lived time" (p.9).

A central feature of this outlook is that man is to be viewed at all times as a total person, as being-in-the-world (Heidegger, 1962). More so, this ought to be the case in the psychological explorations of man. It follows, therefore, that neither behaviour nor experience may be given a privileged place in psychology since both are, in a sense, perspectives on the meaning of action. Psychology is thus not the study of two realities, behaviour and experience, but rather the study of one reality, human action as seen in two different ways.

Both behaviour/... ..

Both behaviour and experience are visible depending on whether one is the observer/researcher or the subject. The observer may have indirect access to the subject's experience and vice versa, since the experience of both meet "in" the world as a world (Romanyshyn, 1978: 35). But more of this later.

Returning to the title of the study, it should be clear at the outset that a faithful exploration of the total life-world of any person is a virtually impossible task because of the vastness and complexity of human life-worlds. The studies of Konopka (1976) and Dreyer (1980) referred to above, therefore, utilized a strategy of firstly identifying significant areas of the life-worlds of young people and thereafter eliciting adolescent responses relative to these identified areas. It is noted that there is much correspondence in the areas isolated for consideration in both these studies, although socio-cultural differences do obviously intrude and influence the broad image of the life-world of youth which ultimately emerge from the respective investigations. This latter aspect receives further consideration in Chapter V below.

The present study, while also essentially an attempt at exploring the life-world of youth, approached this task somewhat differently. In keeping with an existential-phenomenological perspective, and governed by a related mode of investigation, the study interrogated a specific psychological phenomenon of the life-world, namely, self-fulfilment. This was done on the assumption that self-fulfilment may be considered to be one of the more potent, pervasive and revealing phenomena of the life-world. Further, the isolation of a single theme of a more

complex reality/... ..

complex reality afforded some definition to the research, a focus and a measure of control. The life-world as such is far too vast and open-ended.

The expression "self-fulfilment" was deliberately chosen since it was found in the course of piloting to be a reasonable descriptive label for the phenomenon being explored. In addition, self-fulfilment in youth does not appear to have been extensively researched as a concept in traditional psychology (See addendum p.460). This fact was certainly important if the study was to discover spontaneously the structure of the phenomenon in question, unprejudiced by prior assumptions and preconceptions. In the words of King (1964), "the phenomena of phenomenology must be such that they are usually half-hidden, disguised or forgotten, so that they in themselves demand a special approach" (p.155).

The phenomenon was explored both in its heightened and diminished forms as it manifested itself in youth. It was hoped that an adequate understanding of the phenomenon would simultaneously result in a deeper appreciation of the life-world of youth from the perspective of the latter.

It is evident that the circumstances in which young people in long-term care find themselves as a homogeneous group is clearly different from the way young people live in intact families in the wider community. Therefore, the possibility of institutional presence in the descriptive content of youth in care was not over-looked. In fact, provision was made in the study for a comparison group drawn from the larger

population outside/... ..

population outside children's homes.

While Konopka (1976) sought to gain insight of the reality of adolescent girls by dwelling on themes derived from interview contents, Dreyer (1980) attempted to elicit prevailing images of the life-world of youth from the latter's response to significant areas of their lives.

The present study, however, followed the clear goal and rationale of existential-phenomenology. By way of an exploration and elucidation of descriptive data, the study attempted primarily to disclose the structure, form or essential themes of the phenomenon, mindful that the phenomenon will probably manifest itself or be experienced in varied ways by young people in differing life situations.

The emerging themes are expressed in the form of psychological meaning by way of interpretation rather than by inference (Valle and King, 1978: 15-17).

According to the Ihde (1977), "A phenomenological description is more than mere structural analysis. It is a probing for what is genuinely discoverable and potentially there, but not often seen. Phenomenology is the door to the possible, a possible that can be experienced and verified through the procedures which are, in fact, the stuff of experimental phenomenology" (p.26). In other words, the disclosing of the structure or theme of a phenomenon is primarily a means whereby human science psychology seeks to understand human experience and behaviour. In this sense, the emergent structure is a discrimination of the

phenomenon as/... ..

phenomenon as perceived by the researcher relative to his psychological perspective and lived experience. Thus meaning structures are not intended to be individualized or internalised conceptual systems of the subject in terms of which he negotiates his life-world. In other words, a meaning structure is not similar to what Kelly (1955: 173) refers to as "personal constructs", since the latter is presented as a person's internal framework or pattern of ordering his experience - a personal way of construing his world. It is obvious that although there may be a surface resemblance, the existential-phenomenological notion of structure is significantly and radically different from the cognitive-developmental notion of structure (Valle and King, 1978: 15; McConville, 1978: 103; Prescott and Valle, 1978: 158-9). It is in fact the concept of structure as developed by Merleau-Ponty (1962; 1963) that provides the existential-phenomenological psychologist with a unifying theoretical orientation.

3. RESIDENTIAL CHILD CARE

It is possible that the relevance of the present study may not be fully appreciated without an adequate understanding of the residential child care scene, both historically and as it presents itself today. The specific purpose of this section is, therefore, to offer a broad overview of residential child care. This is followed by a brief review of the current attitudes to and place of research in this field.

3.1 Historical and Developmental Perspective

Residential child care today is a complex and challenging professional enterprise with ingredients of a number of specialized disciplines and rehabilitative services. In this respect psychology, education and social work come readily to mind (Vander Ven and Mattingly, 1981).

Child care is a form of substitute care for children which generally necessitates total separation of child from his biological family and his adjusting to a wholly new and unfamiliar setting (cf. Kadushin, 1967: 354-355; Child Welfare League of America, 1964: 1-3). According to Page and Clark (1977), "children are born to be cared for but no child is born into 'care'. For care in the sense in which we use it is a replacement of life which society fashions for certain children when their own environment fails beyond remedy" (p.9). "The replacement life which care offers is total. From his first encounter with care, the child lives in a new world of untested experiences and relationships. It is a strangeness that to be understood must be lived" (p.25).

The removal of children to substitute care is done in circumstances where the particular child's needs cannot be adequately met in his own family or in foster-family care. The provision is usually necessitated by a multiplicity of factors characterised largely by the experience of family distress and breakdown (cf. Child Welfare League of America, 1964: 15-16). It is an overall child caring programme in a group setting which ideally takes into account the child's background and environment and the type of provision best suited to his individual needs. In the fullest sense, the programme is expected to afford the child a multiple support system, the major components of which are individual enhancement, group support, therapeutic milieu and enabling community linkages.

There exists today a range and variety of residential provisions for children (Beedell, 1970; Roberts, 1980; Child Welfare League of America, 1964). In the main the various types of institutional provisions have grown out of the evolving purpose and concepts of residential care. In this sense, children's homes have changed considerably since their inception both in purpose and in methods employed to achieve desired goals (Child Welfare League of America, 1964: 8). Simultaneously there has been a great change in the training and professional development of child care workers (Baker, 1979). Not only could one ascribe the change to shifts in the needs and circumstances of children and the emergence of alternate methods of care, but more especially to changes in the role and structure of the family, changes in child rearing practices and to shifts in the perception and emphasis of what constitutes the basic needs of

children. Fiscal/... ..

children. Fiscal constraints and changing political climates have also been influencing factors.

Since the evidence of this transformation is far from consistent in all areas when one looks at child care institutions today, it is perhaps worthwhile for one to have an understanding of the historical development of the children's home. Features of the past are still evident side by side with modern trends, both in attitudes, child care practice and in physical design. Institutions will certainly be found to be at different stages of this evolutionary process.

It has been suggested (Heydorn, 1977) that the care of children in institutions is largely a phenomenon of western urban civilization having its origins in the period of the industrial revolution. However, Keith-Lucas and Sanford (1977; also Ramasar, 1971) have identified roughly three stages of development: the institution orientated, the child orientated and the total service/family orientated.

The evolution of residential child care as a service is particularly evident when one considers the plight of the impoverished child through English history. In feudal times it was the responsibility of the leige lord to care for the needy. But with the demise of the feudal system, the poor had no support and their condition was exacerbated by wars and pestilence. Subsequently, the church attempted to provide some relief to the countless adults and children who lived their entire lives through begging. A precedent was, however, set in 1601 when a law was passed in England defining

the State's responsibility/... ..

the State's responsibility for certain categories of children. Notwithstanding this, the basic prejudice against the poor and their children did not change materially. The almshouses or workhouses that came to be established in the late seventeenth century were largely corrupt and not very competently managed. In this respect, the novels of Charles Dickens perhaps bear graphic testimony. Under the apprenticeship system children were shipped off to work at a very early age.

The industrial revolution as mentioned above multiplied several-fold the plight of the poor. They lived in over-crowded squalor, in a state of apathy and degradation. Most children were born illegitimate and there were little means for their adequate care.

The institution orientated phase emerged in Europe in the mid-nineteenth century when a more tolerant attitude to children of the poor became evident. Ragged schools, reformatories and, more popularly, orphanages were established by philanthropists such as Dr Barnado (Wymer, 1956) to help the hordes of neglected and homeless.

Traditional philosophy had it that children were innocent creatures in need of charity largely in the form of custodial care and physical protection. Not only had children to be protected from the evils of the world, but their own wayward spirits needed to be subdued timeously in the interest of society. They had to be saved from moral and physical degradation. "Moral and vocational training were almost synonymous, since work was considered a moral duty of the poor, not only as adults but as children and it was thought only

proper that the/... ..

proper that the poor children should do all they could to support themselves as part of their moral training and in gratitude to their benefactors" (Keith-Lucas and Sanford, 1977: 5). In accord with the prevailing philosophy, the children's homes were large, austere, dormitory institutions, forbidding, isolated and rurally sited. This was a closed institution in the fullest sense and highly regimented both in structure and management. In these overcrowded institutions, then, with overmuch concern for authority, discipline and submission, the individual needs of children were virtually non-existent. While the picture painted here may seem somewhat of an exaggeration, a caricature, it is nevertheless still possible to find semblances of the practices and attitudes that characterized the early days of residential child care.

The child-orientated phase emerged because of many factors. The community began to see children as individuals. The writings of educational reformers such as Dewey and Froebel had profound influence on child rearing practice. The Children's Act of 1908 in England proved to be a land mark since it established the concept of child protection as a community responsibility. The principle also came to be widely accepted that children ought not to be separated from their families or from the community for reasons of poverty alone. The child in need of care was no longer the orphan or simply the child of the poor but now mostly the victim of family breakdown, the victim of family neglect and abuse. Industrialization, urbanization, mobility and social upheavels not only tended to relegate the extended family as a phenomenon of the past, but also subjected the nuclear family to much stress, thereby reducing it to

greater vulnerability./... ..

greater vulnerability. Often the child removed to a children's home was confused, at times clinically disturbed, alienated from family and community and resentful of parental rejection. He saw little reason to be grateful to the purveyors of substitute care.

Fortunately with the growing awareness of the need for more human and imaginative attitudes to child care, there came the realisation that perhaps the child will be afforded more individual attention if he was one of a much smaller living group. Hence the idea of the residential home evolved as a shift away from the congregate to the smaller living unit so as to create a relatively more home-like environment and also to offset the many undesirable features of massive, impersonalized establishments. The whole system to accommodate smaller groups and even to provide for siblings of both sexes to live together under a set of houseparents is a growth of this tendency. Many older congregate institutions have also altered their prevailing dormitory style buildings to facilitate smaller, more home-like living units.

In addition to liberalising child care in the manner mentioned above, important changes in outlook also become evident in respect of the child's own family and immediate community. Both the child and the children's home had need to assert and foster essential linkages with family and community. This meant that children's homes tended to become less of a closed institution and very much more an integral part of the wider community. The advent of the social worker in children's homes certainly helped to facilitate and accelerate this

trend./... ..

trend.

The third phase, namely, total service/family orientated phase is one towards which progressive children's homes are aspiring. It is a phase in which homes not only clearly define their admission criteria, clarify their goals and the methods to be employed to achieve these goals but above all, this is the dawn of a new era where children's homes, by way of multi-disciplinary child care teams, attempt to develop and maximize the notion of providing a total service to benefit the total child. Whittaker (1976, 1979) asserts that there is the substantial view that successful residential child care programmes will be those that actively focus on the growth and development in the child's total life sphere (that is, the expanded therapeutic milieu, embracing the family, peer group, school and community), rather than on the amelioration of psychiatrically defined syndromes or the extinction of certain problematical behaviour. A living-learning environment is more appropriate to a children's home than an over-much enthusiasm for an illness-treatment orientation. The goal of a therapeutic milieu approach is to help the child eventually to gain insight of his reality and to achieve competence in basic life skills. In the new trend not only is the children's home making greater use of facilities in the community, but facilities in the home are also open to the community. In this latter form, then, the children's home comes to serve as a community resource centre.

There is the growing acceptance that the children's home should not

see itself as/... ..

see itself as taking over where the family has failed, but rather consider itself as a resource for families with difficulties to overcome. Even where children are removed without the cooperation of the family and the separation of parents and child is mandatory, co-planning needs to be asserted in order to avert total family disintegration. Homes may offer direct counselling, group engagement or psychotherapy to parents to overcome specific problems and, more importantly, to help them cope with their interim role of parenthood without the physical presence of children.

Included in this third stage of development of residential child care is the vital and emerging concept of the child care team which certainly helps to ensure an integrated approach to the process of supporting and enabling the child and his family. Input is obtained from all possible facets of the child's life-world, such as his school, his cottage, his peer group, etc. Key persons from all these areas are drawn in to form the team for forward planning and decision making. The child and family may also form an integral part of this team.

Clearly a children's home having evolved to this level of sophistication will employ multiple support systems and programmes to meet the needs of children, many of whom will have been subjected to traumatic or insidiously damaging experiences. The more crucial supports include individual enhancement, group living, peer support, a wholesome therapeutic milieu and, of course, community linkages. Such an approach will certainly distinguish the children's home from a "residential

treatment centre"/... ..

treatment centre" whose specialized role it seems is largely to admit, diagnose and treat children with specific psychiatric or psychological dysfunction, in other words, children who are "clinically" disturbed. In such centres, the child will be treated mostly in isolation of the family and community. Some children's homes are also tending to assume a treatment orientated outlook either because they find themselves admitting relatively more disturbed children now than in the past, or simply out of choice because they prefer caring for the more disturbed child.

An historical overview in itself is insufficient for an adequate appreciation of residential child care. One also has to have some knowledge and insight of the needs of institutional children and of the task of child care in this regard.

3.2 The Needs of Children and the Task of Residential Child Care.

If the emerging philosophy is that children's homes plan for the future of children-in-care with parents and family; that residential care whether short-term or long-term is still to be regarded as interim care, then it follows that child care staff cannot be considered to be substitute or surrogate parents nor assume such a role (Dreyer, 1977). Rather their task will be to provide warm, supportive and enabling relationships and care mostly in a small-group situation, sustained in turn by a therapeutic community (Pringle, 1977-78: 7). "Nurturing and remedial care are clearly at the heart of all residential work" state Khan and Banner (1972), "which includes all the functions

parents perform in/... ..

parents perform in the physical care of their child and in the development of his general ability to look after himself, his mastery of his personal feelings and his mastery of living in a group with other people" (p.5). In this context, the point has been made that family group homes or the "cottage system" as such sometimes tends to ape family life by over-emphasizing the traditional family model without necessarily providing the security which a real intact family gives (Dreyer, 1977).

Certainly children in residential care will have needs specific to them and also other needs basic to all children which may, however, be somewhat accentuated in the case of institutional children by virtue of their separation experience from parents and family and also on account of the realities of group living. Having drawn upon the insights of van den Berg (1972), Dreyer (1977) offers the following as fundamentals for effective child care:

- (i) Providing the opportunity for the child to experience basic physical care largely in the form of clothing, food, shelter, health care - areas in which the child has most likely suffered some measure of deprivation;
- (ii) Providing the opportunity for the child to experience consistency and stability particularly in his immediate life-world;
- (iii) Providing the opportunity for the child to experience spontaneous freedom to discover the world about him so as to foster personal growth within the constraints of his life-world;
- (iv) Providing the opportunity for the child to communicate with and

relate to any/... ...

relate to any number of persons and in a variety of situations so as to learn appropriate social patterns and unlearn inappropriate ones; "The child", says Dreyer (1977), "should be met in his world" (p.26). They need opportunities to talk about and act out their feelings and anxieties of separation, about their future, home, parents and family;

- (v) Providing a better future for the child by ensuring an adequate and challenging educational programme;
- (vi) Providing for the child the right to self-determination, that is, the child must learn to see options and choose from among them and take responsibility for the consequences of his decision;
- (vii) Providing the opportunity for the child to realise, appreciate and accept that people and circumstances change, that he will have to come to terms with his own personal growth from a child to a self-sufficient adult.

Over and above the factors listed above, it would seem that a need that is not adequately provided for in many children's homes is the desire for privacy (Kahn and Banner, 1972). While sharing and learning to live with others are indeed virtues, a child needs to experience his own private life space with tangible and intangible items in it which he regards indisputably as his very own. It should be possible at times for a child to enjoy a little solitude, to day-dream and to be a person in his own right without having to have every minute of his life in a children's home accounted for in a structured and supervised programme.

In recent years attention has also been paid to the fact that the

needs of children in care cannot be adequately met if the needs of caregivers are not recognised and fully provided for. In fact Maier (1979) considers this to be an essential ingredient in the making of a progressive children's home. He says: "It is inherent that the caretakers be nurtured themselves and experience sustained caring-support in order to transmit this quality of care to others" (p.171).

An overview of residential child care will remain incomplete without brief mention of three concepts, both tantalizing and controversial, which have had profound impact on the residential provision for children. These are "maternal-deprivation" (Bowlby, 1952, 1971, 1975), "total-institutions" (Goffman, 1968) and "institutional neurosis" (Barton, 1959). Together these concepts have influenced and moulded public opinion to a considerable degree, resulting in the widely held view that children's homes are simply glorified institutions and as such are inherently bad for children; that children ought only to be separated from parents and placed in an institution as a "last resort". In the opinion of Walton and Elliot (1980) "a negative climate produced by the works of Bowlby, Goffman and Barton hangs like a pall over residential care" (p.9). However, a more cautious stance is evident from recent research (Balbernie, 1966: 71-81) which seems to suggest that it rests ultimately in the nature of management philosophy and in the measure of the available quality of care that a children's home proves itself to be enabling or detrimental for children. Similarly, in extremely debilitating circumstances, a child's biological parents, family and home may certainly be detrimental to the wholesome growth and well-being of the child. The studies of Rutter (1972),

van den Berg (1972), Tizard (1975) and others have clearly introduced a strong corrective to the traditional notions of maternal-deprivation, separation experience and institutionalization.

3.3 Some Features of Residential Child Care in South Africa

The emergence and development of residential child care in the western world has its parallel in South Africa. However, here the rigid stratification of the population along racial lines and the related variation and inconsistencies in the pace of urban drift of the different communities have had marked influence. Almost certainly the first children's home in South Africa was established in the Cape at the turn of the nineteenth century since the Cape had by far the largest white population at the time (Louw, 1975). Thereafter, it became apparent that the greater need was in the Transvaal where the gold rush brought with it all the attendant social problems of haphazard urbanization. The aftermath of the Anglo-boer war and the impoverishment of the rural Afrikaaner (Heydorn, 1977); the great depression and the grim period between the two world wars (and the period immediately thereafter) spawned some seventy children's homes in this country particularly for indigent white children - some initially providing for non-white children as well. "It can be concluded from the dates of the establishment of children's homes in South Africa", says Roberts (1980) "that they came into operation as a result of the aftermath of wars, illness, bad economic periods and urbanization" (p.360). In this respect the church, in a sense, gave practical effect to its credo of charity and social concern in that it became

the prime initiator/... ..

the prime initiator and sponsor of residential provision for children. Robert's survey (1980: 363) indicates that the N.G. Kerk is in the forefront in this regard, followed by the Roman Catholic Church. Traditionally it was the intention that these institutions provide the children with educational and spiritual sustenance away from all diversions. It may be appreciated, therefore, why most of these early institutions were sited far from urban centres.

The (Cape) Children's Protection Act of 1913 was about the earliest state legislation introduced to regulate services to children including their placement in alternate care. It is interesting to note that this Act was briefly under the jurisdiction of the Department of Prisons before being transferred to the Department of Education. However, it was not until the introduction of the Children's Act of 1937 (now superceded by the Children's Act of 1960) and the simultaneous creation of the Department of Social Welfare and Pensions that the child and family welfare movement received the stamp of recognition as a movement distinct from the charitable interests of religious and cultural organizations. Over the last thirty years, the direct involvement of welfare organizations in children's homes has increased considerably, although over 50 percent of homes are still under the nominal control and auspices of the various churches.

By the late fifties the pattern of admission was already changing in that the majority of children coming into care were no longer indigent but rather the neglected and destitute - and some of these with discernible behavioural and emotional problems.

The 1951 national/... ..

The 1951 national conference on children's homes in Bloemfontein was a milestone in that for the first time a serious and coordinated attempt was made to evaluate the state of residential care in the country - specifically among the white community. Benefits flowing from this event included (i) a handbook of norms and standards for children's homes published in 1956 (and revised in 1982); (ii) improved state subsidy for homes; (iii) concerted attempts to raise the calibre of child care staff and (iv) attempts to stem the number of children admitted to children's homes in favour of other possible forms of care. Although the position has vastly improved for the white child in care, the fact remains that a fair proportion of children are still cared for in outdated dormitory-type institutions somewhat removed from urban centres, and manned by insufficient and inexperienced and largely untrained staff (Roberts, 1980: 448-450).

When one considers the composition of the four main racial group in the total South African population (that is, African, Whites, Coloured and Indians) together with such factors as urbanization, extent of poverty, dislocation of family life, life expectancy and depressed housing, it seems that a disproportionately large number of better standard children's homes are available in the white community.

The following data, reflecting the position for 1982 serves to illustrate this point - the total South African population, excluding that of the bantustans, was estimated to be 25.5 million:

Population census data supplied by The Central Statistical Service (Natal Mercury, 8 February 1983)		Children's homes statistics supplied in the Annual Reports for 1981/82 published by the respective state departments responsible for welfare.	
Population Group	Estimated Population (mid 1982)	Number of Children's Homes	Maximum enrollment of Children's Homes
Africans	17,0m(67.7%)*	6	574
Whites	4,7m(18.3%)	80	7965
Coloureds	2,7m(10.6%)	25	2553
Indians	0,9m(3.3%)	6	383

(* excluding Bophuthatswana, Venda, Ciskei and Transkei)

Heydorn (1977) obviously rationalizes this fact by observing "that the better off a group of people are economically, the less willing will they be to care for the less fortunate, if it involves making self-sacrifices and giving of themselves. For this reason it is more difficult to find foster parents or community care for white children. Even in the urban coloured and black communities, where overcrowding and poverty are a prevalent phenomenon, it will be found that the need for placing children in children's homes are relatively small" (p.11). The fact that child welfare services are separated at state level for the four major population groups results in disparities at various levels. The maximum per capita grant in the 1982/83 financial year for children's homes was as follows: Whites R176, Indians and Coloured R118, Africans R60. The situation simply helps to perpetuate the cycle of poverty and low standards in respect of children's homes serving other than white children (Ramasar, 1972: 277). The comprehensive handbook of norms and standards for children's homes issued in 1982 in a revised form by the Department of Health and Welfare

is only applicable/... ..

is only applicable to white children's homes and hence, only available to them. In 1981 the de Meyer Committee of Enquiry was instituted by the state to submit recommendations for the upgrading of children's homes, places of safety and schools of industries serving the white community only.

At the time of her study, Ramasar (1971) found that "despite the fact that 55 percent of the institutions were conducted by social welfare agencies, they had not progressed beyond the second stage of the evolutionary development of institutional services, that is, the stage characterised by community involvement and the recognition of serving the needs of individual children" (p.238). A decade later the position does not seem to have changed much (Roberts, 1980: 11). There are few homes if any which have developed a reputation for highly professionalized child care service with comprehensive and specialized programmes for disturbed, deprived and neglected children, including those who are delinquent or retarded.

However, in fairness to the many children's homes and boards of management striving under difficult odds to better the life of the child in care, it must be conceded that there is a beneficial trend away from long-term custodial care to relatively shorter, planned and purposeful care. The inclusion of social workers as part of the residential child care team is a recent phenomenon in South Africa. This has resulted in a more definite focus on the needs of individual children in a group setting; some tentative attention to social group work and clinical services; and a measure of structured

orientation training/... ..

orientation training and supervision for untrained child care staff. Homes are also recognizing the undoubted benefits to children when links with parents are maintained. The value of sufficient interaction between the children's home and the community is also now more widely accepted.

As a result of this encouraging trend, together with such other factors as greater emphasis on family life and preference for foster family care, there has been a distinct decline in the number of children committed to residential care and a corresponding reduction in the number of white children's homes (Roberts, 1980: 220-222). The number of registered children's homes, in fact, fell from 124 in 1962 to 91 in 1982. Of course, increased affluence, improved social services and a drop in the birth rate may also be factors influencing this trend.

Particular consideration is now also given to the adolescent group in care. There is the recognition that as a homogeneous group, the needs of young people are somewhat distinct in many ways. For this reason special programmes and arrangements ought to be considered in order to ensure that they are adequately equipped at the time of leaving the children's home to live in the community as self-reliant young adults. However, the options and resources for youth in care are relatively limited in this country when compared with what is available, for instance, in Britain (Department of Health and Social Security, 1975; Beedell, 1970: 175-201).

3.4 Research and Child-care Practice

Simultaneous with the growth and evolution of residential child-care as a relatively distinct field of practice, there has been increasing attention and recognition given to research. Practitioners coming upon published research in the social sciences, education or, perhaps, in anthropology are excited by the relevance of such research for residential care in the insights they seem to offer. Confidence is gained in this way in handling and appreciating research findings. The aura of mysticism surrounding research is dispelled somewhat though not nearly enough, since the majority of practitioners still feel inadequate and uneasy, hence shy away from studying or participating in the research process (Porter, 1982: 44; Tibbitt, 1981: 82). Alternately they feel their precarious role as child care workers further threatened in that the findings of research may challenge and ruffle their current attitudes, beliefs and methods in which they, perhaps, feel quite secure. Hence, they may discount research and research findings as of dubious value when compared with practical experience.

For those who have ventured beyond this initial phase, research and science are no longer daunting and disconcerting; no longer a complex and mystifying data-gathering ritual. Rather it is viewed as a perspective, a way of understanding the world, or simply "a line of argument" (Bannister and Fransella, 1971). It is a creative endeavour grounded in curiosity and imaginative exploration within the ability of most child care practitioners. For Beker (1981) "research is a

field of activity/... ..

field of activity which is given form by the questions one wants to answer, by the ways one chooses to learn the answers, and by the criteria used to know if the question was indeed answered. Put another way, research is a perspective about things as much as it is a way of doing things" (p.11).

Vander Ven and Mattingly (1981) also dwell on this issue when they assert that practitioners need to get their thinking straight on what is an appropriate understanding of research in so far as child care is concerned. They must realize that child care need not "emulate the experimental models of the 'hard sciences'. It can utilize methodologies which are congruent with the problems under investigation; in this context qualitative methods may be particularly appropriate" (p.286). In other words, the laboratory approach of experimental research need not also be the rallying cry in this field. In fact "soft" research generally brings knowledge that child care workers find both useful and meaningful (Righton, 1983: 51).

Practitioners ought also to be modest and realistic in their expectations of the requirements and conditions necessary before plunging into a specific research project, and modest in their expectations of the outcome. We must proceed "on the basis of partial knowledge and less than definitive answers. At the end of the data, we still depend on informed judgement and common sense" (Beker, 1981: 5).

Some very sound reasons are advanced why the emergent field of child care needs to be more research orientated. Facility with research at the levels of studying, conducting and applying research findings is

necessary according/... ..

necessary according to Beker (1981) for the professionalization of child care - while retaining, however, its essential creative spontaneity. Research is crucial in order to augment a fund of acceptable and authoritative knowledge and information of the field.

Many of those concerned over the low status of child care also bewail the lack of a distinctive data-base or body of knowledge to serve as a foundation for child care (Beker, 1981; Powell, 1982). Consequently they contend that research would play an important role in this regard and, in turn, such a data-base will certainly enhance the occupational status of child care. Residential work, writes Beedell (1970), is an underdeveloped area of study and practice deserving serious consideration as a field of action, study and human involvement. On the other hand, there is the view (Walton, 1979) that there is, in fact, already a sizeable stock of knowledge in residential child care based on sound research, but that those who bewail the paucity in this regard have perhaps not really bothered to make a thorough search; to read or digest the implications of existing research in this field. However, it is conceded by the propounders of this latter view that although there may exist substantial and varied research, much of the findings have a negative bias towards residential care. It becomes all the more important, therefore, that research-backed knowledge is drawn from other related fields and disciplines to provide new and helpful insights for effective and improved child care practice. It is equally necessary for practitioners themselves to engage in direct research in child care particularly to ensure that research in this

field addresses/... ..

field addresses itself to appropriate questions in ways that will largely meet the needs of child-care practitioners rather than that of researchers (Porter, 1982). This will more likely ensure that instead of residential care being relegated because of the prevailing doubts over its efficacy, it will be improved and vitalised in quality.

Garduque and Peters (1982) contend that the gap between the social science researcher and the child care worker arises from their differing world views and activity styles. For instance, while the researcher may, in an exaggerated sense, be aloof, detached, resistant to personal involvement in the phenomenon under study, the child care worker is often so close to the phenomenon as it relates to children and their individual needs, that it dominates his field of vision. "While the researcher is more concerned with outcomes, the child-care worker is involved in the process of change and development" (pp.14-15). Notwithstanding the differences, Garduque and Peters (1982) are optimistic that there can be adequate rapprochement with improved communications and sufficient mutual appreciation of the differing perspectives, skills and goals. A further reason for their optimism is that while the line distinguishing "scientific" and "applied" research becomes ever less certain, researchers are tending "to conduct their research in real world settings, to adopt alternative methodologies and to listen to the concerns of practitioners" (pp.19-20).

It is obvious from what has been stated above that "successful research" in child care rests very much on a successful marriage of research and

practice, a productive/... ..

practice, a productive collaboration between researchers and practitioners (Eisikovits, Beker and Guttman, 1983). The latter, however, depends very much on the child care worker developing an appropriate attitude to research and on his mastery of related research skills. In this context Powell (1982) suggests that there appears to be a clear relationship between the prevalent type of research in this field and the stage of development of child care as a profession. At present the need for more descriptive, practice orientated research about children in care is all too obvious. In the words of Tibbit (1981), "there remains a need to develop experience in ways of observing and interviewing children in care in order to obtain a reliable and valid understanding of their interpretation of their experiences of care" (p.81).

4. BROAD OBJECTIVES OF THE STUDY

In the light of the foregoing, the broad aims of this study may be stated as follows:

(a) Prime Objective

To uncover comparative insights into the life world of institutional youth through an analysis and appreciation of the structures and themes of a phenomenon of the life world presumed to be highly relevant, namely, self-fulfilment.

(b) Secondary Objectives

(1) To consider the nature of the insights that are derived from a comparison of the phenomenon of self-fulfilment of youth in children's homes in the life-world context with that of youth in the wider community;

(2) To lend support to the movement for a viable alternate perspective and praxis in psychology as a complement to the traditional attitude; to promote this viewpoint among colleagues in the field of child care research; and, to demonstrate a further modest application of the praxis with the hope of advancing the wider acceptance of descriptive praxis and the related approach;

(3) To contribute/... ..

- (3) To contribute in a modest way to the uplifting of the professional and occupational status of residential child care;
- (4) To offer findings and recommendations which, hopefully, will be both stimulating and of some benefit to child care practitioners specifically, and to the social science disciplines generally;
- (5) To evaluate the findings and the emergent praxis of the study relative to current and relevant theoretical considerations.

5. SCREENING OF COMPLETED AND CURRENT RESEARCH

In the course of delineating this research project, several research publications were consulted. The purpose of this exercise was both to discover completed and current research of immediate relevance to the present project and also to ensure that the precise area of the project had not previously been researched using a phenomenological methodology within the context and approach of human science psychology.

In the main, the sifting of documented information covered completed and current research over a period of approximately five years from 1977-82 inclusive.

A five years retrospective cut-off from December 1982 was decided upon somewhat arbitrarily. Nevertheless, there was the underlying assumption that, while an exhaustive study of existing literature (that is, definitive works, journal articles, evaluative surveys of research and bibliographies) will, in all probability, afford adequate coverage of all research of importance both in the area of existential-phenomenological psychology and in the field of residential child care, it may not account for the more recent research findings, which may yet remain to be digested and absorbed by basic literature in the areas of study. In fact, the researcher found that his confidence in the above assumption was largely sustained for the whole duration of the present study. In other words, the screening of certain publications (listed below) for relevant recent and current research adequately complemented the consultation of more basic literature.

The publications/... ..

The publications consulted included the following:

CURRENT RESEARCH

- (i) Research Bulletins of the Human Sciences Research Council, 1977-82 inclusive;
- (ii) Bulletins released separately and regularly by South African Universities on topics registered for the masters and doctoral degrees, 1981-Feb 83 inclusive;
- (iii) Index of Thesis - Accepted for Higher Degrees by the Universities of Great Britain and Ireland and the Council for National Academic Research, 1980-82 inclusive.

COMPLETED RESEARCH

- (i) Research Bulletins of the Human Sciences Research Council, 1977-82 inclusive;
- (ii) South African National Register of Research Projects, 1979-80 inclusive;
- (iii) American Doctoral Dissertation, 1977-80 inclusive;
- (iv) Dissertation Abstracts International, 1977-82 (Nov) inclusive;
- (v) Child Development/... ..

(v) Child Development: Abstracts and Bibliography, 1977-82
inclusive;

(vi) Psychological Abstracts, 1977-82 inclusive.

Chapter II

A RATIONALE FOR AN EXISTENTIAL-PHENOMENOLOGICAL
RESEARCH STRATEGY IN PSYCHOLOGY

Every would-be phenomenologist must recapitulate in himself the development of phenomenology, entailing a personal suspension of the natural attitude while attempting to carry out a task which is at once groundless and without method.

[C. Kracklauer]

1. PREAMBLE

The justification for the use of an alternate approach and research strategy rests primarily on the disconcerting fact that firstly several of the basic assumptions and procedures of traditional or mainstream psychology (which have erstwhile wielded tremendous prestige and influence) are questionable; and secondly, these assumptions and procedures are by no means universally followed or even consistently necessary for sound scientific research.

With the hope of making psychology more relevant to the study of man as a human being and to ensure meaningful advances in research several alternative research designs and strategies are being suggested and utilized of late (Strumpfer, 1981; Cronbach, 1975; Koch, 1981).

The human scientific approach is one of the more important alternatives to traditional psychology with a very persuasive rationale. The features of this approach, together with a related research strategy, are presented in some detail below and, thereafter, the appropriateness of this approach to the proposed study is explained.

2. THE NATURAL SCIENTIFIC METHOD

"The Scientific Method" according to Beshai (1971) "refers to a whole family of methods, sharing a great deal in common, but also stretching over a wide scope bound on the one side by naturalistic observation

and on the other/... ..

and on the other by hypothesis-testing experiments. Within these methods there are differences in degree of induction and deduction, analysis and synthesis, closed and open systems" (p.211).

There is value in considering the more important features of the traditional scientific method as projected in psychological literature and the assumptions underlying this method. These are:

- (i) Scientific convention has generally required that research be conducted within a broad theoretical framework or in accordance with established scientific principles.
- (ii) Basic research is either theory building or theory testing. Assumptions are postulated in the form of testable statements or hypotheses, each statement being a prediction of a causal/functional and linear relationship between two (or more) variables.
- (iii) The variables under consideration are empirical in a specific sense in that they refer to observable aspects of nature, that is, from the researcher's perspective.
- (iv) In the classical scientific experiment the variables that are being evaluated are purposefully manipulated or controlled by the researcher.
- (v) The phenomenon being researched is operationalized not only to facilitate study but also to yield quantifiable/measurable data relative to acceptable test instruments.
- (vi) The resulting data is subjected to statistical analysis and the research hypotheses/assumptions accepted or rejected in terms of

statistical levels/... ..

statistical levels or probability/significance.

- (vii) In traditional scientific research, the focus is on prediction (direction and extent of cause/effect influence), and generalization of outcome over population parameters, situations, etc.
- (viii) Relative to (vi) and (vii) above, the researcher has to decide in advance on one of several elaborate sampling procedures/ research designs.
- (ix) Valid phenomena (variables) are those which may be observed, measured and are open to consensual validation.

McGuigan (1978) contends that while some psychologists may deny that they follow the scientific method precisely as illustrated above, "a close analysis of the active work of such people would suggest that they at least informally approximate 'the method'" (p.5).

3. AN APPRAISAL OF NATURAL SCIENTIFIC PSYCHOLOGY

While the traditional model of scientific research is perhaps still taught to psychology students in the undergraduate years (Valle and King, 1978: 3-5; Strumpfer, 1981: 20) and while much academic research is still conducted along these very secure and exacting lines, it is certainly evident that there is some considerable measure of troubled reflection and evaluation in recent years of the assumptions and value of psychology conceived as a natural science. Why, in spite of being faithfully "scientific", has traditional psychology not made advances comparable to that of the natural sciences? (Verplanck, 1970)

The criticisms/... ..

The criticisms take various form.

Firstly, the strategy of scientific experimentation as outlined above is believed to have been evolved and crystalised over time by researchers in the natural sciences in the course of their observations and study of phenomena in the physical world. Hence the method was probably most appropriate for their purpose.

However, psychology in its zeal to be "scientific" adopted this methodology for its own ends, giving it priority over "content" and "approach". In other words, traditional psychology is method orientated rather than problem orientated. "Our discipline", says Strumpfer (1981) "has probably paid dearly for the obsession with rigor in the choice of methodology" (p.21).

Sheridan (1979) is of the view that "methodological folkways" are characteristic of certain disciplines. "It is important for you to realise that you have an uphill battle getting your work accepted in a given field unless you acquaint yourself with the topic, styles, and customs in that field" (p.42).

It is observed somewhat wryly that psychology appeared on the scene with a fully fledged research methodology even before it clearly formulated its areas of concern (Colaizzi, 1978: 50; Romanyshyn, 1978: 19).

Secondly, traditional scientific psychology sets great store on theory

since the/... ...

since the assumptions arising from such theories lead to neat experimental testing. But this haloed pillar is now also being shaken by the controversy among psychologists on whether theories should be used rigidly to guide research - since even some famous theories are known to have been based on false assumptions. To quote Sheridan (1979) "Theories have often been charged with limiting the experimenter's perspective. During the 1940's and 1950's too much attention was concentrated on tests of theory. Other issues tended to fall by the wayside. And the value of the research done in response to theory rests heavily on the value of the theories, which is now in grave doubt. Modern experimental psychologists have, to say the least, trimmed theory down to size. The conventional description greatly exaggerated the role of theories as aids to discovery (heuristic devices). Scientists succeed in making discoveries without theories, and theories may even hinder them in some respect" (p.39). Cronback (1975) reflects: "Taking stock today, I think most of us judge theoretical progress to have been disappointing" (p.116).

It is further contended that psychology is a theory-bound discipline and that much energy is expended in propounding elaborate and elegant alternative theories and models of personality, but without much direction towards understanding or ameliorating human distress or conflict in the world in which we live today. "Psychology must certainly rate as one of the most irrelevant endeavours in South African Society today" (Holdstock, 1981: 123).

Thirdly, traditional/... ..

Thirdly, traditional psychological research has gained for itself an aura of scientific respectability by dealing with quantifiable data which is subjected to popular statistical procedures. Serious doubts are now raised in this respect. "The most misused and misconceived hypothesis-testing model employed in psychology is referred to as the null-hypothesis model" (Nunnally, 1970: 197).

In reference to the same issue Rozeboom (1970) notes that "the perceptive defences of psychologists are particularly efficient when dealing with matters of methodology, and so the statistical folkways of a more primitive past continue to dominate the local scene". He adds that for "the psychologist the theory of probability and statistical inference has attained the status of a religious conviction. Despite the awesome preeminence this method has attained in our experimental journals and textbooks of applied statistics, it is based upon a fundamental misunderstanding of the nature of rational inference, and is seldom if ever appropriate to the aims of scientific research" (p.221).

Bakan (1970) is even more scathing when he remarks that "the test of significance in psychological research may be taken as an instance of a kind of mindlessness in the conduct of research which may be related to the presumption of the non-existence of mind in the subjects of psychological research" (p.259).

Fourthly, a fallacy in respect of sampling theory is also evident in conventional psychological research. Statistical sampling theory

only holds when/... ..

only holds when individuals are randomly or systematically drawn from a defined population. It is, however, a known fact that much of psychological research is based on samples that are, strictly speaking, non-representative. And, therefore, the outcome of the research is rather limited in its wider implications (generalization).

Fifthly, there is the widespread impression that a piece of psychological research is scientific merely because it is conducted in accordance with the principles of traditional scientific method. The famous behaviourist, Skinner (1956) thinks otherwise. "It is a mistake to identify scientific practice with the formalized constructions of statistics and scientific method. They offer a method of science but not, as it so often implied, the method. As formal disciplines they arose very late in the history of science, and most of the facts of science have been discovered without their aid" (p.221).

According to Skinner, therefore, one should not be limited to "the scientific method" when engaged in scientific research. This is a view which, fortunately, has now gained wide recognition. In an excellent exposition on the historical origins of scientific psychology, Romanyshyn (1978) asserts: "Thus it is not the subject matter in psychology which is privileged, but its method and its attitude. Psychology is a science therefore not because of what it studies but because of its methods of study. This view of science as defined by its methods rather than its subject matter has its historical origins

in the Renaissance,/... ..

in the Renaissance, and most explicitly in the work of Descarte. *

Thus what we so naturally take for granted today is in fact our historically chosen attitude towards studying the world" (p.30).

The implication being that there certainly can be alternative attitudes/approaches towards the study of man relative to his world. Research itself is a perspective, it is a way of looking at the world more than it is a set of techniques.

Lastly, Edwards (1968) in his introductory text *General Psychology*, succinctly identifies the more typical features of the natural scientific attitude as rational and empirical, objective and quantitative, experimental and systematic. Some critical comments on these aspects are pertinent.

If the term "rational" simply means reasoned, organized knowledge, then, Romanshyn (1978) argues "there are other ways to be rational, other ways to organize knowledge, the discipline of history being only one example" (p.45).

The rigorously objective and thoroughly impersonal attitude and posture of traditional psychology is challenged at a fundamental level. Briefly, the challenge contends that traditional psychology has approached man in the same way as phenomena studied by the natural sciences, virtually discounting the meaningfulness/intentionality of much of human behaviour, which is inextricably linked to language-based communication.

Scientific psychology/... ..

*The marvellous science of which Descartes had a vision was a science which ultimately resolves itself into mathematics so that all statements can eventually be moulded into quantitative form (Kruger, 1979: 15).

Scientific psychology in its zeal for objectivity has circumscribed itself to a study of the functional relationships of what is observable in man not as a total person but as a fragmented object, and discounts the experiential context in which behaviour/events occur - the framework of experience (cf. Pratt, 1978: Chapters 5, 6, 7). "Our commitment to the principle of causality" says Pratt, "certainly seems to run deep and to the extent that it does so we have an example of a belief belonging to western scientific conceptual framework that we protect from the criticism of experience" (p.67). Romanyshyn (1978) also voices his criticism in this regard. "The primacy of methodological convenience is again apparent, indicating that psychology is the study of behaviour because of its easy accessibility. But what comes easy in this way does not come cheap, for this method-centered definition of behaviour requires the psychologist to ignore behaviour's own interior significance. True behaviour is visible for the observer, and this makes it a fit object of study. But before this observation it is not without significance or meaning. The behaving individual does not need the observing psychologist to construct his 'mind' for him. Believe it or not he already has one" (p.28).

It is an odd contradiction that while most persons seem to adopt psychology as a field of study because of some measure of interest in people, they mostly seem to exclude themselves from contact with/ relating meaningfully to people both in their theorizing and in their research practice. The varied aspects of the traditional psychologist's alienation from fellow human being is explored in some detail by

Brandt and Brandt (1974).

Not only is the phenomena for study to be observable, but also measurable. The operationalization of variables is a crucial preoccupation in mainstream psychological research. For instance, sorrow may be operationalized, in all earnestness, to be the number of tear drops shed in a given period. Taken to its logical extreme, the absurdity and confusion is patent when the phenomenon is equated with its measurement. (Alice-in-Wonderland: "Words mean simply what I want them to mean - no more, no less").

According to Colaizzi (1978), "an operational definition is a means of defining a psychological phenomenon by having as little recourse as possible to human experience, and by designating that phenomenon strictly in terms of measurable, observable, and readily duplicable operations. This elimination of human experience is forcefully achieved by the experimental psychologist both in his penchant for operational definitions and in his conception of objectivity" (p.51).

It is contended that even research conducted strictly in keeping with the natural scientific method is not entirely "objective". Since science is a human activity, we cannot be blind to the experiences, prejudices and presumptions of the researcher. But somehow scientific psychology seems mostly to ignore this fact (Kruger, 1979: 18).

It is in this context that the use of the term "empirical" is questioned. In scientific psychology empirical means that the researcher uses only

the data which/... ..

the data which he gathers through his senses (the way he receives them) - the experiences or perceptions of the scientist himself. The experiences or perceptions of the subject are generally of no consequence. Whereas to be truly empirical or more objective, psychological research must allow for both perspectives - that of researcher and subject (Fisher, 1978: 166).

The primary purpose of scientific endeavour in the natural sciences is an attempt to control man's environment. To this end, elaborate scientific explanations are derived from research along particular lines.

"Each explanation is essentially an argument, in which the thing to be explained is deducted from premises, of which there must be two kinds; one stating a universal law or laws; the other stating a particular fact or facts. In probabilistic explanations, laws still figure, but they are statistical in character, asserting not what always happens in certain circumstances but what very often happens" (Pratt, 1978: 70).

In striving after more effective control of the natural world, laws of ever wider generality are sought (the covering law thesis). The essence of control arising from research is the predictive capacity of laws so formulated. This is referred to as the criterion of utility. Romanshyn (1978) argues that for the traditional psychologist, observed behaviour has no meaning until he infers one, and that the inference is chosen according to its usefulness. But for whom are inferred

meanings useful/... ..

meanings useful and why? "Are they useful for the observer, for the actor or both? And are they useful for making psychology into a science and/or for helping us to understand behaviour's meaning?" (p.29).

The general laws, therefore, "enable one to know what will happen under specific conditions, so that what is not wanted can be avoided by ensuring that the necessary conditions do not arise, and what is wanted may be brought in, in this case by making sure that the necessary circumstances do come about (Pratt, 1978: 74). In this respect we note the point made by Macintyre (1981) that social scientists, most of whom depend on governments or corporations for their livelihood, are simply impelled by the demand for managerial expertise to discover law-like generalisations in the realm of human affairs, with strong predictive power.

It is obvious that a psychology whose aim and purpose is projected as being wholly similar to what is enunciated above cannot hope to advance man's knowledge of man appreciably, since it is patently naive and questionable to assume that generalised laws may be formulated from research findings to explain large facets of human conduct and behaviour in any enduring fashion. Cronbach (1975) supports this view when he states eloquently: "Generalizations decay. At one time a conclusion describes the existing situation well, at a later time it accounts for rather little variance, and ultimately it is valid only as history. The half life of an empirical proposition may be great or small. The more open a system, the shorter the half-life of relations

within it are/... ..

within it are likely to be" (pp.122-123). Reference in this regard is also made to the views of Petrinovich (1979) and Kruger (1979: 17).

4. TOWARDS A MORE SOCIALLY RESPONSIVE PSYCHOLOGY

It will be clear from all that has been expressed above, why there should be a growing interest in alternative approaches and research strategies in psychology. It is to advance psychology faster and more validly and also to give psychology a more flexible and accommodating image. These strategies include better use of inductive inference (Platt, 1964; Strumpfer, 1981); more short-run empiricism (Cronbach, 1975; Strumpfer, 1981); greater use of qualitative methods (Strumpfer, 1981); greater use of combined qualitative and quantitative methods, also referred to as triangulation, convergent validation or multimethod (Todd, 1974; Strumpfer, 1981); and, using subjects as co-participants (Strumpfer, 1981).

Psychologists are now more amenable to considering the merits of research strategies in other fields of social science and anthropology. In this respect, much interest is shown in what is called "qualitative methods". Strumpfer (1981) defines these methods as follows: "The label qualitative methods has no precise meaning in any of the social sciences. It is at best an umbrella term covering an array of interpretive techniques which seek to describe, decode, translate and otherwise come to terms with the meaning not the frequency, of certain more or less naturally occurring phenomena in the social world" (p.21).

Specific mention is also made these days to the value and relevance of qualitative research in child care (Beker, 1981; Porter, 1982). Beker (1981) asserts, for instance, that "a viable research program in child and youth care must give due attention to qualitative approaches" (p.6).

5. THE RATIONALE FOR A HUMAN SCIENCE ALTERNATIVE

5.1 Phenomenology

While many imaginative alternative research strategies may now be emerging, not all are supported by adequate rationale. Their efficacy is still very much an unknown factor. Not so with the particular qualitative method known as phenomenology.

Phenomenology is a research method and, simultaneously, an attitude or approach to the study of human beings. Phenomenology as a term is rapidly gaining currency in many disciplines. However, familiarity does not necessarily imply adequate understanding or consensus of the meaning of the term (Ihde, 1977: 15-16). Phenomenology is conceived both as an approach to the understanding of human beings and also as a research method. While Husserl laid the stress more on developing a phenomenological attitude - the need for a phenomenological vision, Heidegger offered phenomenology primarily as a method - the actual practice of descriptive analysis (Ihde, 1977). In fact, Heidegger asserts that phenomenology properly understood clearly implies the descriptive mode. Thus a primary responsibility of phenomenology

is to describe/... ..

is to describe phenomena phenomenologically rather than to explain them.

Giorgi (1970b) defines phenomenology succinctly as "the study of phenomena as they are experienced and lived by man" (p.79). This definition implies not only what is to be investigated but also how an investigation is to be carried out. Further, Giorgi's definition crystallises the development of phenomenology from a pure philosophy to a psychological discipline. In the first instance, traditional or Husserlian phenomenology (which is essentially the study of ways in which things appear, manifest or show themselves to man) came to be expanded when the notion of existentialism was coupled with it and given equal or sometimes greater emphasis. Existential phenomenology, then, is a philosophy concerned with the reality of human existence. It offers a way in which the researcher may come in contact with phenomena as they are actually lived and experienced. In the other hand, existential-phenomenological psychology or human science psychology may be understood more precisely as a psychological discipline characterised by its existential-phenomenological perspective which is closely bound to particular research strategies and principles (Valle and King, 1978: 6-7).

It will be noted that in many instances the human science approach and resultant research strategies attempt to overcome the short-comings and criticism of orthodox psychology without, in fact, "throwing out the baby with the bath water". "Phenomenological psychology", according to Giorgi (1982c) "is a corrective to natural science".

5.2 Some features of the human science approach

The human science approach as the name implies is an attempt to give back to psychology its human face. It "begins with the assumption that the person is the source and origin of all scientific activity" (Romanyshyn, 1971: 110). It is an attempt to view man in his totality, as a person living in a world. In this regard, psychology is more appropriately viewed as "the study of man-world relations as they are experienced or behaved" (Giorgi, 1970: 83). In other words, the human science approach attempts to reconcile psychology to the reality of human experience.

Human science psychology or existential-phenomenological psychology is in reality an attempted synthesis of traditional phenomenology (a philosophy) and traditional psychology (a scientific discipline). It is precisely the acknowledged need as a discipline to be methodical, systematic and rigorous that distinguishes human science psychology from other humanistic or "third force" psychologies which, in any event, still reflect the traditional mode.

While historically there seems to have evolved several divergent trends or perspectives in phenomenology as a philosophy, trends sometimes seemingly contradictory and abstruse, the credit goes largely to Merleau-Ponty (1962) for drawing on phenomenology in order to project a more relevant psychology - a constructive alternative to natural science psychology, wherein the human mode of existence is given appropriate status. In this context, while phenomenology may be

broadly understood/... ..

broadly understood as the study of the structures of consciousness or human experience and of what is found therein, existential-phenomenological psychology is understood, more specifically as a scientific discipline whose task it is to explicate the psychological structures of lived, behavioural experience (human action) essentially through descriptive praxis.

As the starting point of psychology, the human science approach (according to Romanyshyn, 1978) concerns itself with experience as it is given. Thus this approach "begins with description of experience and seeks to discover in experience its meaning and variations" (p.23). In other words, existential-phenomenology is not concerned with experience per se but rather seeks a meaningful understanding of man-world relationships through structural analysis of experience. Traditional scientific approach, however, having begun with constructions assumed to be facts about experience, seeks to discover its mechanism. Romanyshyn (1978) further suggests "that science is not an experience of the world as it really is in itself, but is rather a way of experiencing the world" (p.27).

Human science psychology, therefore, concerns itself with the reality or experiences of everyday life as expressed in everyday language - the lebenswelt or life-world. According to Valle and King (1978), "the life-world is not like the world of the natural scientist which is based on theories, laws and constructions" (p.10).

Phenomenology is not common-sense psychology as it is sometimes mistaken to be. "In many respects, its result may run exactly counter to common sense conclusions. Common sense with its preconceived categories and stock explanations neither naive or disciplined, is full of pseudo-scientific theories, while phenomenology limits its concern to the unprejudiced description of the world of phenomena" (Brewster Smith, 1973: 268).

Human behaviour is both functional and intentional, the latter being the primary component since human behaviour is not simply a natural event like a falling stone but rather it occurs in a human, experiential context. Behaviour is, in fact, embodied consciousness.

It would be wrong, therefore, to consider the human science approach as purely subjective, relative to the "objective approach" of the natural sciences. Rather, the human science approach attempts to bring about a rapprochement by suggesting that the subjective and objective frames of reference in psychology are really inseparable in many respects and articulate one another (Beshai, 1971).

The projection of man as a total person, as being-in-the-world, requires that all dualistic concepts/polarities of man be discarded, such as "mind and body", "behaviour and experience", "man and external environment", "objective and subjective" (cf. Valle and King, 1978: 7-8 re: notion of co-constitutionality).

Due attention is given to the fact that the human subject is historical

social and his/... ..

social and his world is a world of meaning (Giorgi, 1982b).

The notion of consciousness occupies a central place in human science psychology and is viewed very differently. It is not equated with "what is presently being thought: is not seen as a container somewhere in the head which fills up with content such as new facts, feelings, etc. It is not seen as an objectified unit. Rather, consciousness is that forum in which phenomena show themselves or are revealed. We are never merely conscious but are always conscious of something - some object such as a tree, another person, dream images, or an abstract idea or concept. Consciousness is, therefore, said to be intentional in nature or to be characterized by intentionality" (Valle and King, 1978: 13).

The implication here is that consciousness and objects co-exist. You cannot have one without the other. Further, the intentional nature of things is taken close account of in the related methods of research.

By way of summary it is necessary to understand why phenomenology generally and existential-phenomenological psychology more specifically claim to be radical. Phenomenology asserts itself to be radical in that it departs from familiar ways of doing things and from traditional ways of thinking. "It overturns many presuppositions ordinarily taken for granted and seeks to establish a new perspective from which to view things" (Ihde, 1977: 17). Giorgi (1970a) claims that existential-phenomenological psychology distinguishes itself radically from other versions of phenomenology in four principles ways, namely "1) The point

of departure is/... ..

of departure is the behaving subject already related to the world; 2) The behaving subject is already in an inter-subjective situation and is never wholly free from it; 3) Fidelity to the phenomenon for a specific intention is a guiding operational principle; and 4) The inevitable presence of the experimenter in his research is acknowledged in the theoretical articulations of experimental psychology" (p.81).

In comparison to the above radical stance one may regard Stricklin's (1972) affiliation as a good example of phenomenology in its most diffuse and diffident form. While appealing for a harmonised, integrated and comprehensive theory of human development, Stricklin adds: "In the meantime, however, when research is undertaken, the psychologist is called upon to commit himself to making explanations and presenting descriptions within the context of one or more of the major present-day theoretical systems" (p.7). For her own research project, Stricklin claims to have espoused "phenomenological-existential thinking" within a psychoanalytical mode!

5.3 Towards an Existential-Phenomenological Praxis

"Since it is only possible to meet essential-phenomenological criteria by dislodging the natural and technological ethos from psychological research", says Stones (1979b) "it is almost mandatory that there should be an exclusion of the orientation towards reductionism, quantification, the use of pre-established methodological contingencies, operationalism, prediction and control and that there should be instead, an emphasis on the understanding of man as being-in-the-world" (p.372).

However, a major/... ..

However, a major criticism of phenomenological psychology is that it cannot hope to justify its existence as a discipline simply by attempting to discredit the natural science approach at every turn. There is a need for the formulation of a constructive alternative - a moving forward beyond demolition strategy towards the presentation of a viable praxis as an option. It is not sufficient merely to assert the new human science perspective, one needs to demonstrate it (Giorgi, 1970b: 77 and 96; J.W. Mann, 1980: 115).

Giorgi (1982a) having adopted the theoretical perspective developed by Merleau-Ponty, has thus far advanced the most cogent praxis for undertaking research which strives to meet both the requirements of phenomenology and science - while frankly conceding that his method is, at this stage, only a program towards a more adequate synthesis.

The qualitative praxis developed by Giorgi has several distinctive features when compared to other known qualitative research techniques and strategies: (i) it is grounded entirely in a human science perspective; (ii) the method is flexible (not formalized in conventions), dialectical, and emerges appropriately relative to the perspective and content of research; (iii) it is developed as an equal alternative to traditional research techniques and not as a mere adjunct; (iv) the researcher no longer occupies a privileged position, rather the praxis takes full account of the researcher-subject interaction and their differing perspective (Giorgi, 1982b: 65-70); and (v) the praxis is developed on the basis of a holistic, contextual and situational approach, thereby denying privilege to the

external viewpoint/... ..

external viewpoint or to the assumed independence of variables; method, material and task are viewed as interdependent factors.

These distinctions are most important if one is to appreciate why human science psychology believes that some accommodation or qualified appreciation by traditional psychologists of the human factor in psychological research is not in itself sufficient. Only a radical perspective, a new theoretical framework (as perhaps offered by Merleau-Ponty) is acceptable, a perspective which does sufficient justice to the human phenomena as lived, rather than merely known or observed. "In so far as traditional science adopts a strategy that begins by attempting to eliminate sociality, historicity and meaning, only to deal with them indirectly as they keep reemerging, one has to raise the question of the adequacy of the initial method. Our theoretical argument at this point would be that traditional science violates a fundamental principle, namely, fidelity to the phenomenon as it presents itself, and it is our contention that there can be no description of human phenomena that lasts at least a relatively brief span of time that does not reveal social, historical or meaningful characteristics" (Giorgi, 1982b: 64).

The human science psychologist contends that for a study to be scientific it must be rigorous to an acceptable level; that one could ensure rigor in several ways relative to the nature of the study. Three possible ways in which a qualitative study may be rigorous are mentioned:

i) By the researcher making explicit his approach at the very outset,

and the data/... ..

- and the data examined consistently within the approach;
- ii) By the researcher making explicit his research strategy/procedures so that the study may be replicated if need be; and
 - iii) By obtaining consensual validation, that is, "the researcher's experience of the situation can be verified by a body of like-minded scientists" (Stones, 1979a: 116).

Giorgi (1982b), for example, defends his praxis as being scientific since it fulfills the necessary pragmatic criteria, namely, it is clearly definable, and hence capable of being performed by several researchers; the data elicited by the praxis can be validated inter-subjectively and the method ensures fidelity to the phenomenon being investigated as it presents itself.

The following general characteristics of the phenomenological method as enunciated by Merleau-Ponty form the basis for Giorgi's praxis, with some modifications however.

Concrete Descriptions of Lived Experience: Descriptions in the verbal and/or written form, obtained in response largely to open-ended questions, serve as the original data for study since descriptions are the closest approximation to lived experience. However, Giorgi prefers original descriptions from naive others rather than self-description as a method so as to minimize the criticism of "subjective bias".

The eventual findings of the study, namely, the nature of the structures of the lived experiences of the subjects also take the descriptive format.

Phenomenological Reduction: The researcher's focus is not on the situation as he knows it (or as he experimentally contrives it), but rather on the situation as lived or experienced by the subject, that is, the focus is on the situation or object and its related meaning as it presents itself to the consciousness of the subject and not as it really is. This is what is referred to as phenomenological reduction. However, it is conceded that while one may achieve ever greater degrees of reduction, the researcher cannot hope to ensure absolute reduction.

Search for Structure or Essence: The phenomenological praxis attempts to arrive at/present a structure of the phenomenon being researched which may be considered to be more general or typical to the situation/context rather than universal. The researcher has to employ the method of free imaginative variation in analysing a naive description of a lived experience in order to arrive at a psychological understanding of the meaning of the lived experience in terms of its inter-related units or constituents. This latter exercise therefore entails that although the emergent structures may not be considered universal they do, never-the-less, transcend the facts upon which they are based. In this respect, the point is also made that the general or typical is arrived at through the concrete and not by abstraction or formalisation.

Notion of Intentionality: From a human science point of view, it is behaviour that is considered to be intentional. Behaviour is always directed towards something that is not itself, that is, the situation. According to Ihde (1977), intentionality is the referential focus and

directional shape/... ..

directional shape of experience. "If I experience at all, I experience something and in some way" (p.43). A distinction is made between intentionality of act and operative intentionality. The former refers to the reflective level and it indicates a voluntary taking up of a position or attitude towards an object, whereas the latter refers to a certain manner of taking a stand with respect to a human situation or real event that is discoverable only in being lived since it manifests a pre-predictive unity of our life and world (Giorgi, 1982b: 29).

5.4 Stages of Giorgi's Methodology for the Interpretation/Explicitation of Descriptive Protocols

The method proper operates once the required naive descriptions are obtained.

Stage 1: A holistic grasp of each descriptive protocol is achieved by careful reading of the content.

Stage 2: Upon further reading, the description is distinguished into spontaneously occurring meaning units or constituents, each clearly relevant to or revelatory of the phenomenon under consideration and also at the same time, clearly in accord with the researcher's perspective.

The units of meaning are at this stage still expressed very much in the concrete everyday language of the subject.

Stage 3: In this stage, the researcher reflects on each meaning unit

so as to gain/... ..

so as to gain an accurate insight of how it reveals something about the phenomenon as experienced in a particular situation.

He then transforms or interprets each of these constituents into more appropriate psychological language so as to make explicit the possible aspects of the phenomenon in question.

Stage 4: Taking into account all the transformed meaning units of a particular protocol, a consistent and coherent description is presented by way of synthesis and integration. This then is a specific structure of the relevant phenomenon.

A more general descriptive structure is, thereupon, arrived at for the particular situation by integrating and synthesizing all the available specific descriptions of structure.

Stage 5: The general structure is submitted to other researchers for confirmation or criticism.

Giorgi considers the above qualitative procedure for the interpretation of descriptive content only ONE possible legitimate, scientific alternative. Although the stages mentioned above have been evolved and crystalised in a pragmatic way over a long period, the praxis as such is still open to further exploration and sophistication. Therefore, "the method is neither exclusive nor exhaustive but merely one way in which phenomenological research can be practised" (Giorgi, 1982b: 5). In this respect, interesting variations to the stages of explicitation are considered by Stones (1979a: 127-131) Kockelmans (1971: 157-8)

and Colaizzi/... ..

and Colaizzi (1978: 58-62).

6. THE RELEVANCE OF THE HUMAN SCIENCE APPROACH AND A RELATED STRATEGY FOR THE PRESENT STUDY

The preceding discussion supports the contention that, in broad terms, every psychologist embraces a particular approach or perspective in so far as his discipline is concerned. Often this approach or outlook is revealed by way of the particular theoretical framework within which the psychologist situates himself in expounding his understanding of psychology. And most of the popular theories in psychology are in keeping with the traditional paradigm of natural sciences, in that they follow well formulated conventions of the natural scientific tradition.

However, the present study accepts the central thesis that both the researcher's approach and the strategy of research must of necessity dialogue with one another and attain a mutual level of appropriateness. It is, therefore, submitted that the area of study in this instance, namely, the life-world of youth in child care institutions, together with the specific phenomenon to be interrogated, that is, self-fulfilment, falls appropriately within the context of human experience in the existential mode. Hence, it is not inconsistent with the human scientific viewpoint of man. At the same time, it is conceded that the choice of subject matter and the nature of the question asked of the phenomenon are consequent upon the human science perspective of the researcher.

The fact/... ..

The fact that the researcher has had over a decade of direct experience in residential child care, together with the issues relating to youth in long-term care, is also pertinent. In fact, exponents of the human science approach consider it an advantage for the researcher not only to have a close interest in the particular area of study, but that he is also able to identify and empathize with the subjects concerned to the extent that he has an adequate appreciation of their shared reality.

If the research strategy, in this instance, has to be simultaneously appropriate to the researcher's perspective and the area of study, it follows that the proposed study cannot be undertaken entirely within the context of established conventions of the natural scientific method without generating major contradictions, which in all probability will negate the value of the study as a harmonious, creative endeavour. Moreover, it will be obvious that the study is concerned with understanding the nature of the experience of the subjects (in the form of meaning) rather than with verifying or confirming some cause-effect relationship.

In the above circumstances, therefore, the strategy of research pursued in this instance falls within the phenomenological mode characterized by a qualitative investigation and the explicitation of descriptions from naive others of facets of their lived experience. As Ihde (1977) states it, "phenomenology proceeds in a prescribed order starting from what appears as it appears, and questions retrogressively from the what of appearance to the how of experience

and ultimately/... ..

and ultimately back to the who of experience" (p.54). In this respect, the present investigation first elicited naive descriptions of self-fulfilment (the phenomenon) from participants, then analyzed the descriptions structurally and finally, through this exercise, sought to understand institution youth vis-a-vis his life-world.

Of cardinal importance is the adoption or formulation of a praxis which ensures maximum fidelity to the totality of the phenomenon under investigation. The researcher notes the emerging phenomenon without either imposing something upon it or arriving at hasty conclusions about its nature.

Support for the relevance of the human science approach in undertaking research in residential child care is aptly indicated by Beker (1981): "We are doing a certain kind of research and a certain kind of science - one which is focused on the goal of praxis - informed action which is itself based on the process of understanding rather than the process of finding a new truth" (p.12).

Chapter III

STRATEGY OF INVESTIGATION

One must start with a careful description of all these 'things' and of other phenomena without accepting quick and definitive results of these endeavours, but contributing by one's effort to make psychology a progressive science - a science which accumulates experience.

E. Rubin

1. PREAMBLE

As indicated previously, this study was conducted essentially in accordance with the requirements of a phenomenological mode of investigation - the emphasis being on qualitative investigation, description and explicitation of an experiential phenomenon. The presence and influence of the preferred orientation are particularly evident in the methodology enunciated below.

The strategy of investigation, in this instance, was the outcome of much preliminary exercise and several revisions, guided largely by the conviction and perspective of the researcher.

In order to promote and reinforce the rationale behind phenomenological praxis in not according the researcher privileged status and, at the same time, to minimize overtones of an empirical tradition, the youth who were involved in this study are consistently referred to as participants rather than subjects.

At the outset, this chapter details the characteristics of participants in the target or primary group and the milieu from which they were drawn. Thereafter, the method of investigation is detailed. Reference is made to exploratory exercises or piloting and, in particular, to the systematic procedure followed in obtaining appropriate and adequate descriptive protocols. Next, the chapter deals at length with the phases of explicitation of the data aimed at producing the necessary specific and essential descriptions. Attention is given to the

important issues of/... ..

important issues of reliability and validity. Finally, information is furnished on the comparison group and the rationale for the use of such a group.

2. THE TARGET GROUP

The children's home population forming the primary or target group for study comprised adolescents of both sexes from a single children's home situated in Durban and serving a section of the population classified as Indian in terms of the Population Registration Act, 1964. It was decided to confine the study to participants from one children's home only for reasons of practical convenience and economy. Reference has already been made to the value of the researcher, in this instance, being closely acquainted with the participants of the primary or target group and also having a substantial appreciation and experience of the children's home in question (cf. p.76) and of child care generally

In terms of the underlying logic of phenomenological praxis, traditional conventions of sampling as associated with the natural scientific method were not considered appropriate or necessary for this study. This was largely because the focus of phenomenologically inspired studies is on generating outcomes which are typical or general in character, rather than universal according to the requirements of statistical theories of probability (cf. p.54). In other words, one transcends the particular, achieves generality, through imaginative variation rather than by appropriate sample size or through statistical sampling techniques (Giorgi, 1982b).

If the task/... ..

If the task is to elucidate the structure of a phenomenon from descriptive content, one may logically do so in terms of a single protocol - depending of course on the adequacy of the concrete description elicited. Generally, however, it is necessary to obtain descriptions from more than one participant since obviously the greater the range and variety of descriptions, the greater the facility with which the researcher will be able to make explicit the phenomenon in its typical form. For this reason, all teenagers in care at the specific children's home during 1982 were invited to participate in the study, with the proviso that, firstly, the participants must be at least 15 years of age and, secondly, they must have formal education up to standard VII at least. Each of these limits was adopted in order to minimize the likely intrusion of a particular problem.

Firstly, the lower age limit of 15 years and the age range of 15 - 20 years were considered appropriate since such a spread was bound to include the group of children variously referred to as the older adolescent, youth or young adult who is poised on the transitional threshold of adulthood. During this phase, problems and expectations may assume a more personal overtone or relevance (Rutter et al, 1976). Adjusting to one's circumstances, accepting one's personal limitations, decision-making, choosing among options may all seem far more problematic and painful - that is, from the perspective of youth. In these circumstances, it was assumed that the question of self-fulfilment ought to be relevant and meaningful to youth to a considerably greater extent than to children in their early

teens and younger/... ..

teens and younger for whom the question of self-fulfilment may seem to lack particular meaning, immediacy or urgency.

Secondly, the level of formal education became a consideration in selecting participants for the study on the assumption that the level of formal education aided verbal competence which, in turn, could facilitate the rendering of facets of one's lived-experience in the form of adequate concrete descriptions. In this respect it was not the intention of this study to enter the controversy of whether the level of cognitive competence is congruent with the level of verbal competence or whether cognitive skills may exceed verbal competence. Never-the-less, reference must be made to the concern expressed by Dinnage and Pringle (1967) that "the deprived child, by being handicapped both emotionally and intellectually, lacks the verbal skill that would help him understand his predicament" (p.15). However, studies of self-disclosure among children in care (Hine, 1975; Weinbach and Hine, 1978) are more optimistic and encouraging in that they suggest that institutionalized children are capable of levels of self-disclosure when promoted/facilitated by variables such as a trusting relationship with a significant member of staff or peer-group and an enabling social climate in the children's home.

Additional factors that characterised the participants of the target group included the fact that they spoke the same home-language as the researcher which facilitated communication; that they had the choice of participating in the study and of withdrawing at any time if they so desired; and, lastly, that they were naive in so far as their

awareness and/... ..

awareness and understanding of the underlying psychological and philosophical assumptions and implications of the study were concerned (Stones 1979a: 125).

Details as pertaining to age, sex, education and period in care of the target group are given below. Names of participants have been omitted for reasons of confidentiality.

Relevant Details of the Target Group as at December 1982

Participant	Age in Years	Sex	Standard in School	Years in Care
1	16	F	8	10
2	17	F	8	4
3	18	F	8	2
4	18	F	9	11
5	20	F	9	16
6	18	F	9	-
7	18	M	9	3
8	18	M	8	10
9	19	M	9	10
10	19	M	10	8
11	18	M	10	15
12	18	F	8	8
13	17	M	8	8

Over and above having a grasp of the personal details of the participants in the study, it is equally relevant for one to have an appreciation of the broad socio-cultural, geographical, political and historical back-drop of the investigation and also of the immediate milieu or life-space of the target group. Such an appreciation would afford one a fuller

understanding not/... ..

understanding not only of the structural meaning of the participants' experience of the phenomenon but also of the participants' life-world generally.

3. A BACK-DROP OF THE INVESTIGATION - THE MILIEU

3.1 Macrocosm

This study was conducted during 1982 in Durban among urban South African youth of Indian descent. The rationale for confining the study to a specific segment of the population was outlined earlier in this chapter.

Durban is a large, modern, cosmopolitan city on the east coast of South Africa with a sizeable metropolitan area. While the principle commercial centre is a little distant from the foreshore, the major industries are located mainly to the south of the city. Residential areas are sites/ spread out in the suburbs extending to approximately 20 km from the city centre. These residential areas are separated strictly on racial lines in keeping with the declared policy of the State. The predominant racial/population groups, in South African terms, are Whites, Coloureds, Africans and Indians. The population figures for metropolitan Durban as at 31/7/82 for all race groups were as follows:*

Race Group	Size
Indians	417250
Whites	238480
Africans	111360
Coloureds	<u>60230</u>
	<u>827320</u>

* Braby's Durban Corporation Directory, February, 1983 (p.5).

The interactions among these groups is largely confined to the commercial and employment situations. The children from these communities may have differing cultural and religious backgrounds, but they are all exposed to the pervasive influence of urban life characterized by such features as corruption, competitive stress, pollution, crime, overcrowding, mass media, economic, social and political disparities and the tantalizing glamour of money and the material comfort it could command.

The Indian youth of today are mostly fourth and fifth generation South Africans with no direct links whatsoever with India, the land of their ancestors. Their language, education, life-style and preoccupations are largely similar to those of western, urban youth. But the over-riding reality for most black peoples in the country, including Indians, is poverty and family dislocation with which they have to contend much of their lives. Repeated surveys and research studies have confirmed the alarming extent of poverty amongst Indians. In particular, reference is made to the recent studies of Butler-Adam and his colleagues (1982). Unemployment is rife. Indians have also been the primary victims of the nefarious Group Areas Act which effectively destroyed settled community life thereby accelerating the disintegration of the joint-family system, one of the sustaining pillars of traditional communities the world over. According to Butler-Adam, Indians suffer from a "poverty and exclusion syndrome" which is "part and parcel of the underlying

problems in/... ..

problems in society" (p.14) in this country.

Three of the six children's homes serving Indians are located in Durban, two are sited about 30 kilometres north of the city along the coast and the sixth home is found in Pietermaritzburg approximately 90 kilometres inland. The clustering of these institutions is largely governed by the fact that the majority of South Africans of Indian origin live in the greater Durban area and in other towns close to Durban.

3.2 Microcosm

The children's home from which the target group was drawn is situated in the northern suburbs. The Home, which is sited on extensive open grounds, is an open institution established and operated largely in keeping with the notions of the "cottage system" and the tradition of family group-homes (cf.p.26). It is a residential child care resource forming an integral part of the varied services offered by a major voluntary child and welfare organisation in the country. The Home provides care, protection and training for children of both sexes whose parents have either died or whose families have been unable to care for them or who have become homeless for other reasons. The ages of the children range from approximately eighteen months to eighteen years. Children are only accepted in terms of orders made by a children's court after they have been found in need for care. Some children are accepted temporarily pending a children's court decision in respect of their future care and custody. The institution is registered

to provide for/... ..

to provide for eighty children. The facilities at present are not adequate to serve infants or children who are mentally retarded, physically handicapped or who have serious behavioural problems.

Continued efforts are made to return the children to their parents or to place them with related or unrelated families. The period of their stay in the institution varies from as little as a year to as much as sixteen years. Teenagers may remain in care until their eighteenth birthday - or longer should they still be engaged in academic studies or in vocational training.

The main campus of the target Home comprises an administration block providing offices, library, activity and study rooms, store-room and a board room. There are five congregate cottages for children built over a period of fifteen years. The sixth cottage, called the Youth Centre is situated some distance south from the main campus in an extensive council housing estate. This unit accommodates boys above the age of fifteen who have outgrown the life-style of the mixed cottages. Teenage girls, for their part, graduate to a senior girls' cottage which is part of the main campus. The aim of the teenage units is to provide the opportunity for youth to learn self-management and basic life-skills and to facilitate their eventual re-entry into the wider community.

While the institution is controlled by a voluntary welfare organization, its affairs are administered by a special committee known as the Board of Management which also serves as a technical committee. The

professional staff/... ..

professional staff of the Home comprise the principal, who is also the executive director, and two social workers. While the two adolescent units are each supervised by a resident counsellor, the four other cottages are each staffed by resident houseparents - married couples. The housemothers are in full-time service, but housefathers and counsellors retain their normal employment in the community. Other appropriate and suitable staff are employed for office administration, maintenance of building, equipment and grounds, to operate the stores, and to render domestic assistance to the housemothers. Relief housemothers and assistants for the pre-school and the library are also considered to be part of the direct child-care staff. Of course, in the ultimate sense all staff at the institution become involved in the lives of the children to a lesser or greater extent. Consequently much store is placed on staff development and enlightened inservice programmes particularly for child care staff.

The teenage units could each accommodate a maximum of ten children. Houseparents, however, on the average, care for about fourteen children in each cottage, that is both boys and girls of varying ages. The children attend schools in the community and, after school, they spend their time very much like children in normal homes, engaging in household chores and in spontaneous play. Organised group activities such as tutorials, sports and recreation and creative group work are provided largely at the institution with the committed assistance of a core of volunteers. Resources in the immediate community, in this respect, are limited. Therefore, to the

extent possible, /... ..

extent possible, children and adults from the neighbourhood are encouraged to share in the resources and facilities at the institution. Organized outings and excursions are also arranged. The children have minimal exposure to specific or structured cultural or religious influences. Although management has expressed a long-standing concern over this lack, no meaningful or consistent solution has yet been found to this problem.

Most children are able to spend regular week-ends and the longer school holidays with their parents or, alternatively, with relatives or unrelated host families. Over recent years, much greater effort has been invested in establishing and fostering contact and communication between the child and his parents, relatives and host families.

For historical reasons, the institution does not have an adequately developed after-care programme. Once the child leaves, the institution virtually closes its doors upon him; the erstwhile involvement in his life in its myriad form all but ceases. One does not dare to look too closely into the feelings of the child about this severance. This is how it has to be. The institution simply does not have the resources, at present, to do otherwise. There is already another child waiting to gain entry, to take his place in the institution. So the story repeats itself.

4. METHOD OF INVESTIGATION

A key feature of phenomenological praxis is that method is not given a

privileged position/... ..

privileged position as in traditional research, but rather it is developed relative to the nature and content of investigation. In this sense "the phenomenological method is itself phenomenologically derived" (Natanson, 1966: 11).

4.1 Piloting

The method of investigation eventually followed in this instance was derived from an extended piloting phase involving both a group of high school pupils and teenagers from a children's home other than the Home from which the target sample was drawn. While the high school pupils were not previously known to the researcher, the teenagers from the children's home were reasonably well-acquainted with the researcher since he was a frequent visitor to that institution. Depending on mutual convenience and availability the young people were seen by the researcher in groups or individually. While those in the group generally returned written descriptions, those seen individually had the option of describing their experience in spoken or written form or both. Essentially, piloting served the purpose of testing alternative ways of (1) introducing the research to participants; (2) orientating them to the topic and gaining their cooperation; (3) posing the appropriate question so as to maximize descriptive responses; and (4) recording the responses of participants in the most reliable way. As would be expected, the piloting phase proved to be a worthwhile opportunity for self learning and a necessary corrective to uneconomic procedures. It also helped strengthen the researcher's justification for the precise method ultimately employed

in eliciting the/... ...

in eliciting the necessary data in the research proper.

4.2 Procedure for the Elicitation of Naive Descriptions

Group Setting

The young persons were seen mostly in groups for practical reasons. In some cases, as indicated below, participants were also seen individually when it was found necessary to obtain clarities or to augment the initial descriptive content through interviews. The boys were seen as a group separately from the girls also for practical reasons since they lived in separate cottages and were available at different times.

Orientation of Participants

The descriptive phase was preceded by a warming up or orientation phase with a multi-fold purpose: To motivate the participant and gain his cooperation; to establish rapport; and to assure the participant of confidentiality. In phenomenological research it is particularly vital to gain the goodwill and confidence of the participants so that they will see the researcher to be genuine and the researcher's task as having meaning and relevance to them.

The success of the research depended very much on how faithfully the researcher was able to elicit the experience of participants (thereby enabling accessibility to their life-worlds), which in turn depended on how clearly participants understood the purpose of the study and how meaningful they found the issues to which they were called to

respond. In/... ..

respond. In other words, the problem was how one could best pose the experience of self-fulfilment in the life of the teenager, and elicit concrete descriptions (that is, "Tell it as it really is for you"), rather than mere opinions and reflections. An elusive task indeed! Thus the orientation phase was of particular importance if one were to maximize the quality of response from participants. In this respect Kruger (1979) also believes that "research which has as its goal an understanding cannot be done where the research psychologist cannot create optimal conditions for the subject to explicate his experience of a phenomenon" (p.29). However, Moustgaard (1975) in considering the need for controls in phenomenological research suggests that while it may be necessary to ensure on a continuous basis that the researcher and participant are talking about the same thing, it is not an easy task "to carry through a systematic inter-subjective identification" of the phenomenon involved in the study (p.56).

The steps leading up to the exercise proper (that is, naive descriptions in written form) were as follows:

- i) Having issued the participants with pen and paper, the researcher introduced himself (name and profession) in instances where he was not known to the participants;
- ii) The overall purpose of the study was shared with the group, thereafter allowing for a brief non-directive discussion largely to offer clarities and to clear misunderstanding.

The phenomenological viewpoint is that it is far better to give participants an idea of the research being conducted. This may prove

to be a useful/... ..

to be a useful strategy in controlling bias since it may afford the researcher some certainty of the direction in which a particular bias may operate. And from the point of view of rigor and objectivity, it is held that if subjective presence cannot be "controlled out", it is better to specify the measure of its possible influence instead so as to enable another observer "either to adopt a similar approach and arrive at a similar understanding or to specify a differing approach through which he may see somewhat differing profiles" (Fisher, 1978: 214).

The explanation given to participants was as follows:

"I am conducting a study of the lives and experiences of today's young people - teenagers. My hope is that at the end of the study, I will have spoken to a number of young persons like yourselves, so as to gain a good understanding of their personal lives.

The study will further help me to understand what aspects are common to or shared by particular groups of teenagers and what aspects are common to or shared by most young people of today.

In short, I wish to study how young people experience life, how they see the immediate world in which they live.

One of the benefits of a study such as this is that we may learn better ways of helping young people meet their needs, to cope with life and to plan for themselves a more meaningful world.

If you are/... ..

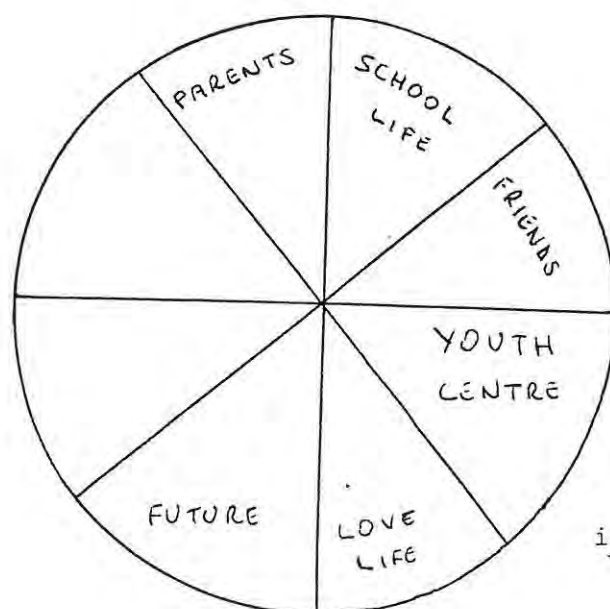
If you are truly keen to help me with this study, you need to share with me as much as possible and as honestly as possible".

- iii) To help the participants focus more precisely on the area of study, each participant was required to draw a circle on paper about the size of his palm and consider this to represent the total area of his personal world or life-world. He was then requested to draw lines across the face of the circle, diametrically, thereby dividing it into an arbitrary number of mostly unequal segments. Each segment was to represent a portion or area of his present life-world.

At this point the group was engaged in a brief brain-storming exercise when participants were requested in turn to suggest a relatively distinct/discrete area of a young person's life.

Thereupon, each participant was asked to think about his own life-world and what may constitute the important segments of his present life-world.

Diagrammatic Representation of the Life-world
and Possible Areas of the Life-world



Example:
Target Group
Protocol 11

iv) The researcher/... ..

- iv) The researcher suggested to the participants that it would perhaps be unrealistic and impossible to expect each of them to share the experience of his total life-world with the researcher. For practical reasons, therefore, the exercise was to be narrowed considerably in order to focus on a few possibly representative areas only.

- v) The areas of the life-world for purposes of description were selected by each participant relative to the measure of self-fulfilment or lack of self-fulfilment experienced by the participant.

In this regard, the researcher initially explored with each group of participants words, and possibly expressions, used in everyday speech having more or less similar meaning to the concept "self-fulfilment". It was hoped that this exercise would help most participants to have a better grasp of what was required in the naive descriptions.

Naive Descriptions

Having ensured that participants had a reasonable understanding of the concept "self-fulfilment", they were invited to consider the various areas of their present lives and identify firstly the area where each experienced MOST self-fulfilment and, secondly the area where each experienced LEAST self-fulfilment. In order to ensure ease and clarity of communication with participants, the qualifications MOST and LEAST were preferred (in dialogue) to heightened and diminished respectively.

As soon as each/... ..

As soon as each participant was more or less certain of the area in his present life where he experienced most self-fulfilment, he was requested to describe his experience in this respect, in writing, as fully as possible without worrying over much about good composition, grammar etc. As an additional reinforcer each participant was also obliged to write the title to his description, namely: An area of my present life where I experience most self-fulfilment.

When each participant felt he had thoroughly exhausted describing his area of most/heightened self-fulfilment, he was permitted to commence describing the area of his present life where he experienced least/diminished self-fulfilment under the appropriate written title.

It is the contention of human science psychology that human existence and human experience have to do with man's dialogue with his world and fellow men. Hence, it is only possible for a person to make explicit his feelings, thoughts and experience in dialogue with someone else (Kruger, 1979: 29). In this sense, therefore, every experimental situation is in reality a complex communication situation. Further, researchers espousing the phenomenological perspective believe that the spoken interview, conducted in a largely informal and unstructured manner, may be potentially more productive than, say, the structured interview or formal questionnaire techniques in yielding descriptive content (Stones, 1979a: 126). Colaizzi (1978) also agrees that descriptive material obtained through personal interviews or "imaginative listening" may be richer than written data, but the method is also equally more daunting. Hence, Colaizzi refers us to four

sources of descriptive/... ..

sources of descriptive data and related methods (see table below) and suggests that "phenomenological research is not so much the use of one of these as it is the integration of all of them" (p.64).

Sources of Descriptive Data and Descriptive Methods

(Colaizzi, 1978: 67)

<u>Sources</u>	<u>Methods</u>
1. Written descriptions	1. Protocol analysis
2. Dialogal interview	2. Imaginative listening
3. Observation of lived-events	3. Perceptual description
4. Imaginative presence	4. Phenomenological reflection

Account should, however, be taken of the fact that Moustgaard (1978) has ably demonstrated that phenomenological description could also be appropriately stated in non-verbal ways such as tracings (p.48).

However, the present study was confined in the first instance to verbal descriptions of experience in the written form, since the researcher gained the impression during piloting that generally a participant felt more secure and less threatened responding in a group situation than when he was alone with the researcher and having to dialogue about an area of his personal world which he may not have previously explored fully for himself. In the latter instance, the incidence of mental blocks and perseveration appeared relatively more pronounced. This situation, then, resulted in over interrogation of the participant by the researcher. It was also found in the course of piloting that relying on descriptive data purely from interviews was somewhat risky

- particularly when/... ..

- particularly when the researcher had to count on every available protocol. Taped recordings were prone to loss on account of frustrating distortions, indistinct print, interruptions in the trend of interview etc.

Certainly, the investigation can prove to be less laborious and less time consuming when it opts for written descriptions in preference to taped interviews exclusively. This may partially explain why, according to Giorgi (1982b), the preferred method of researchers at Dusquene University, the centre of phenomenological research in the United States, is one characterized by written descriptions followed by unstructured interviews.

In this study the participants were not allowed to forget that they were, in fact, dialoging with the researcher even though they were communicating their responses in the written form. At the outset, and while the participants were busily engaged in describing their experiences on paper, the researcher made a point of repeating that each participant ought to be actively aware even as he was writing that, in fact, he was addressing himself to the researcher; that he was attempting to describe his experience of the phenomenon in question in such a way as to ensure that the researcher would have an immediate appreciation of the participant's experience.

Feedback

Upon completion of the two descriptions, each participant was invited to give the researcher a brief written feedback indicating his

experience and/... ..

experience and attitude of having been a participant in the study, of the researcher himself, as well as any other relevant views or feelings.

Not only was this feedback intended to facilitate the confidence with which protocols were discounted or included in the final phase, but in certain instances the feedback proved to offer interesting insights into the nature of individual descriptive content.

Each participant was also asked if he would have preferred describing his experience directly to the researcher, that is, whether he would have been more spontaneous and less inhibited if he had spoken of his experiences to the researcher rather than having had to write about them.

Supplementary Spoken Descriptions and Clarifications

Spoken Descriptions: In order to ensure that adequate opportunity was afforded all participants to communicate their experience to their satisfaction, those in particular who indicated in their feedback that they would have preferred talking to the researcher (implying that they were not quite satisfied with their written responses) were allowed time individually to verbalize their experience of the phenomenon in question. In one or two instances, when a participant, through anxiety or a mental block, failed to produce an acceptable written description, he was allowed rather to speak to the researcher of his experience of the phenomenon.

Since there was/... ..

Since there was invariably at least a few days time-lapse between the written response and the interview, the researcher when seeing participants individually and in private, briefly recapitulated the essentials of the orientation phase in each instance.

In the interview, the participant was requested at the outset to state the title, namely: The area of my present life where I experience MOST/LEAST personal self-fulfilment. He had next to indicate the specific area he had chosen to speak about.

It was not a requirement that the participant in speaking of his experience of the phenomenon necessarily cover the same area of his life-world as he had previously chosen to write about.

The spoken responses were usually tape-recorded, transcribed and supplemented to the respective written protocols, prior to the stage of explicitation.

Participant's Clarities: Upon reading each hand-written protocol, the researcher noted points of ambiguity, illegibility etc, and if, in his estimation, clarities in this respect were critical, he subsequently invited the participant in question to assist him in clearing the points.

In the case of those from whom spoken descriptions were also obtained, opportunity was taken at the end of each interview to clarify points in the written description wherever this was necessary. However, it

was noted that/... ..

was noted that often in the course of his spoken description, points in his written description needing clarity were spontaneously clarified for the researcher.

No time limit was set for a participant to complete written or spoken descriptions. However, these had to be accomplished separately in independent sessions.

Selection of Protocols for Detailed Explicitation

The very nature of the target group precluded the anticipation of copious, rich and varied protocols with chunks of descriptive experience, the explicitation of which would afford the researcher much exhilaration. But the study did not wish to promote the notion that phenomenological praxis is limited in that it could only be adequately applied to protocols obtained largely from educated, upper class, articulate adults. Stones (1979a) refers to researchers such as Van Kaam and Munro when he observes "that inevitably many, if not all, of the descriptions by the subjects of their experience will be incomplete or imperfect. Lack of skill in expression, forgetfulness, poor vocabulary and the inability to express oneself clearly could all be contributing factors. These imperfect descriptions would certainly not invalidate the subject's experience but may fail to reflect an essential part. This problem can largely be overcome by the use of more than one subject. By making use of a variety of subjects, the possibility of finding underlying constants or themes in the many forms of expression the experience takes is greatly increased (p.127)".

The target group initially comprised 13 participants. In the majority of cases, two protocols were elicited from each participant in respect of heightened self-fulfilment and diminished self-fulfilment. Each protocol was thereupon inspected for adequacy in respect of appropriateness of content and minimum clarity of language. Further, each protocol was expected to be descriptive of experience of the phenomenon in question largely in respect of a single, but relatively substantial area of the participant's life-world and not in respect of a single happening or event.

The schedule below provides the more pertinent information on how participants of the target group met requirements of adequacy. The schedule also indicates the protocols which were eventually included in the phases of explicitation.

SCHEDULE OF HOW PARTICIPANTS OF THE TARGET GROUP MET REQUIREMENTS OF ADEQUACY

PARTICIPANT	PROTOCOL 1: HEIGHTENED SELF-FULFILMENT		DECISION re: PROTOCOL	PROTOCOL 2: DIMINISHED SELF-FULFILMENT		DECISION re: PROTOCOL
	WRITTEN	SPOKEN		WRITTEN	SPOKEN	
1	✓	-	Accepted	✓	-	Accepted
2	✓	Interview ineffective	"	✓	Interview ineffective	"
3	Waffle*	Interview ineffective	Inadequate Rejected	✓	-	"
4	✓	-	Accepted	✓	-	"
5	✓	✓	"	✓	✓	"
6	Waffle	✓	"	Waffle	Evasive**	Inadequate Rejected
7	✓	✓	"	✓	✓	Accepted
8	✓	✓	"	✓	✓	"
9	✓	-	"	-	Not available for interview	Inadequate Rejected
10	✓	✓	"	✓	-	Accepted
11	✓	✓	"	✓	✓	"
12	Digression †	Interview ineffective	Inadequate Rejected	✓	-	"
13	Misunderstood instructions	✓	Accepted	✓	✓	"
<u>TOTAL PROTOCOLS: 11</u>			<u>TOTAL PROTOCOLS: 11</u>			

*Waffle: Verbose and fragmented description

**Evasive: Superficial, lacking in frankness

†Digression: Focus by association on irrelevant aspect

The selected protocols/... ..

The selected protocols were systematically and uniformly typed in readiness for the scientific stage of explicitation.

5. PHASES OF EXPLICITATION

The process of explicitation will have to achieve a level of rigor in order to facilitate the replication of the study should the need arise (Stones, 1979b: 66). In this respect Giorgi (1982d) also contends that "the researcher analysing descriptions in a phenomenological way is actually registering meanings and they should be present to other researchers just as directly if he specifies his procedure sufficiently" (p.11).

Apart from a few peripheral variations which are explained and justified below, the phases of explicitation followed in this study are essentially in keeping with the methodology developed by Giorgi for the interpretation of naive descriptions. The two fundamental aspects of the method which become quite lucid when one systematically follows the inter-related phases of explicitation are: FIRSTLY, that by exercising disciplined spontaneity the researcher first discovers a relevant meaning unit untainted by any evident preconceptions etc., and only much later does he explicitate its actual importance based essentially on his analysis of the data; and, SECONDLY, an understanding of the phenomenon in question in its general or typical form is achieved by going through the concrete expressions and not by abstraction or formalization (Giorgi, 1982a: 12).

The methodology was presented in outline in Chapter II. However it is

necessary at this/... ..

necessary at this stage for a detailed step-by-step exposition of the procedure. It must be stressed, however, that the phases detailed below should not be seen as discrete entities but rather merging phases of a complex and total process of explicitation (Van Kaam, 1958: 28).

It should be clear by now that the study as designed would yield four sets of descriptions, two sets in respect of the target group and two sets for the comparison group. Separate protocols were returned by participants in respect of (a) most/heightened self-fulfilment and (b) least/diminished self-fulfilment. For the major part of the explicitation, each of the four sets of protocols were considered separately.

The phases of explicitation for each set were as follows:

Phase 1: Sense of the Whole

The researcher read rapidly over all the available protocols in the first set, that is, target group descriptions of most self-fulfilment in order to gain a broad overview/impression of the phenomenon.

Thereupon, the researcher gave attention to individual protocols in this set.

The first protocol was read over carefully and with concentration (more than once if necessary) in order to gain an intuitive and holistic grasp of the particular description of self-fulfilment. The

purpose was to/... ..

purpose was to retain a sense of the wholeness of the data notwithstanding its subsequent fragmentation into units to facilitate later analysis or explication.

Phase 2: Spontaneous Discrimination of Meaning Units

Having obtained a sense of the descriptive whole, the researcher re-read the protocol with the specific aim of discriminating units of meaning within the description. To be able to undertake this phase effectively, the researcher had to approach the protocol with an attitude or perspective which was essentially psychological and with the set that the protocol was, in fact, a faithful description of the experience of self-fulfilment - and hence an example of the phenomenon being researched. In Giorgi's (1982a: 5) view the assumption of a psychological criterion and a related set vis-a-vis a description are crucial to phenomenological praxis since they serve as powerful and precise controls over the research affording it both a measure of definition and direction.

Upon re-reading the particular description the researcher recorded, directly on the text itself, shifts or changes in meaning as they occurred.

Thereupon, statements/expressions in the specific protocol perceived by the researcher to be substantially similar were collated thus accentuating a particular meaning unit. Rather than discarding statements for seeming to be repetitive or redundant, they were collated on the assumption that the varied expressions and seemingly fragmented

statements would/... ..

statements would together contribute to a more precise appreciation of a specific unit of meaning. In other words, as a cluster these approximately similar expressions would be more revealing of a facet of the phenomenon in question as experienced by a particular individual. Thus, the exercise of collation was clearly pragmatic and never arbitrary. If a statement was not explicitly revealing of meaning, the researcher attempted to constitute it psychologically from what seemed to him to be implicit. To do so is quite compatible in phenomenological praxis since the units of meaning are understood as not in fact being inherent in the description as such but rather as existing only in relation to the attitude and set of the researcher.

Collation of statements was necessitated by the nature of the protocols obtained in the study, and this in turn was very much governed by the relative lack of verbal sophistication of the participants and by the fact that each protocol contained data obtained both in written and in spoken form.

It must be noted that the meaning units are, in essence, constituents of the total description, dependent segments rather than discrete elements. Stones (1979b: 79) refers to the "inseparable relatedness of all meaning units" in a descriptive protocol. In this respect, the researcher was able to get a better grasp or understanding of the participant's experience of the phenomenon by ordering the meaning units of the protocol in some sequence relative to one another.

In the first instance, the spontaneous discriminations (of meaning

units) were/... ..

units) were expressed almost entirely as communicated by the participant in what may be considered to be "everyday language".

Phase 3: Transformation of Constituents into Psychological Language

The process of moving from phase 2 to phase 3 is quite profound in phenomenological praxis. Colaizzi (1978: 59) considers it to be a "precarious leap" wherein the "researcher must go beyond what is given in the original data and at the same time, stay with it". The researcher is required to transform each meaning unit from everyday language into the language of psychology. This transformation not only implies a shift of perspective - from that of the participant to that of the researcher - but also implies a selective focusing, a reduction from a larger reality. According to Giorgi (1982a: 5), psychological reality (which does not exist ready-made but has to be constituted) is inevitably much less than the complex reality of everyday life - "everyday world is richer and more complex than the psychological perspective".

The transformation of meaning units is not an easy exercise since it is fraught with tensions which are often manifested in the transformed constituents as they attempt to straddle the specifics of the concrete situation and the more general/typical categories. Hence, Colaizzi's comment !

No blue-print is available as to precisely how a researcher may bring himself to assume a psychological perspective and a related set

vis-a-vis his research data. While the researcher may not be able to articulate the precise meaning of psychology that he lives, his spontaneous discriminations and the manner in which he transforms the everyday language of the subject into more precise psychological terminology will (hopefully) express more concretely than he can say the meaning of psychology that he espouses (Giorgi, 1982a: 6).

Transposing each constituent into a more psychological format in order to be directly revelatory of the phenomenon, heightened self-fulfilment, demanded of the researcher a process of reflection and free imaginative variation. That is, within the constraints of his psychological perspective, the phenomenon being investigated (set) and his responsiveness to the naive description as a whole, the researcher had to reflect on the merits of the possible options and alternatives and to discover in each instance the transformed psychological expression or viewpoint which was the most appropriate fit, the most compatible interpretation or thematization of the specific constituent. Colaizzi (1978) is of the view that the researcher in formulating meanings "is involved in that ineffable thing known as creative insight; his formulations must discover and illuminate those meanings hidden in the various contexts and horizons of the investigated phenomenon which are announced in the original protocol" (p.59).

In phase 3 then, each constituent unit of meaning of a specific protocol was systematically transformed from the everyday naive language of the participant into psychological language so that it would be more revelatory of the phenomenon in question. In other words, the researcher interpreted each constituent in order to make explicit the possible

aspects of the/... ..

aspects of the phenomenon.

The first three phases were repeated consistently in respect of each protocol of the target group descriptive of the experience of most/heightened self-fulfilment.

Phase 4: Collation of Transformed Constituents into Thematic Clusters

In this phase the transformed meaning units revelatory of self-fulfilment in respect of the first set of protocols of the target group were scrutinized and clustered in terms of their relative similarity in meaning. The aim was to appropriate into clusters most, if not all, of the transformed constituents. It was found that the clusters varied from a few meaning units to several. In instances, more than one constituent from a single protocol was drawn appropriately into a particular cluster. On occasions a constituent because of its ambiguity or multiple meaning was appropriated into more than one cluster.

Each cluster was designated a name relevatory of the composite meaning of the particular cluster of transformed constituents.

Thereupon, the researcher, through a process of inspection and reflection, listed the clusters in relative sequence in order to facilitate the transposition of clusters into a coherent extended description. This procedure was adopted in preference to arranging the clusters (categories) in an hierarchical fashion relative to the number of constituents in

each cluster./... ..

each cluster. The latter procedure is popular among some phenomenological researchers.

Phase 5: Synthesis and Integration of Clusters of Transformed
Constituents into a Specific Extended Description

Taking into account the clusters of transformed units of meaning in respect of the first set of protocols of the target group, a consistent and coherent description was obtained by way of appropriate synthesis and integration.

If one is to meet the criterion that all of the meanings of the transformed meaning units ought to be at least implicitly contained in the extended description, it follows that the researcher must of necessity take into account all the transformed constituents - even if some strike the researcher to be seemingly inconsistent with the rest of the meaning units. Discrepancies and contradictions may also be evident in respect of clusters and emergent themes during the process of the extended description. Colaizzi (1978) offers a welcome caution and encouragement in this respect when he says that "the researcher must rely upon his tolerance for ambiguity: he must proceed with the solid conviction that what is logically inexplicable may be existentially real and valid. He must refuse the temptation of ignoring data or themes which don't fit" (p.61).

The above procedure inclusive of the first five phases was repeated in respect of the second set of target protocols which were descriptive of the experience of least/diminished self-fulfilment.

Similarly, the/... ..

Similarly, the two sets of protocols from the participants of the comparison group were taken through the five phases, separately, to obtain two extended descriptions.

Each of these extended descriptions was considered then to be an explication of the structure of the phenomenon as descriptively experienced by a particular group of participants in particular circumstances.

Phase 6: A General or Typical Structure of the Phenomenon

While the extended description in phase 5 remains relatively close to the nature of the shared experience of a particular group in particular circumstances, the general description hopes to understand the phenomenon in terms of its more typical characteristics. The goal in this instance, was to communicate the essential structure of the phenomenon in respect of youth generally, to understand the "living relationships" of the experience of self-fulfilment (Merleau-Ponty, 1962: xv).

It is perhaps relevant to note that in phenomenological praxis a typical or general structure whilst transcending the particular structure, is yet context related; and whilst not universal, yet transcends the facts upon which they are based (Giorgi, 1982b: 38). Human science psychology does not, however, seek to arrive at generalisations in the empirical sense nor does it believe in the existence of immutable and universal conditions in human affairs.

To achieve the required typical structures, the specific extended description of heightened self-fulfilment of the target group was considered alongside that of the comparison group thereby eliciting the common facets constituting the general structure. Similarly, the two extended descriptions in respect of diminished self-fulfilment were matched and a general extended description obtained.

6. REPLICATION, RELIABILITY AND VALIDITY

It has been mentioned above (cf. p.70) that the strategy of phenomenological research is scientific to the extent that it rigorously meets certain essential requirements. One of the pragmatic criteria necessary is that the operational procedure of the study be made quite explicit in order to enable its possible replication and hence provide the basis for consensual validity. If then a number of studies are conducted using an identical procedure, the respective outcomes or conclusions may reflect more-or-less similar themes or profiles, thereby offering a kind of commonality of understanding in the scientific exploration of a particular phenomenon. Reliability is, therefore, enhanced to the extent that similar themes and meanings re-emerge in the re-questioning of a specific phenomenon. In this way the self-correcting virtue of science is promoted.

In the natural sciences, replication refers to the repeating of an experiment and not necessarily to confirming the original findings or

conclusions/... ..

conclusions (McGuigan, 1978: 431). However, in the human sciences, replication of an investigation is in itself a relatively complex issue, and the expectations of replicating a set of findings exactly will, therefore, rarely be fulfilled. Bannister and Fransella (1971) comment: "Replicability does not mean that there is any likelihood that our experiments will be exactly repeated, for this is a fantastically rare event. It seems to mean that we have designed and presented them in such a way that they could be repeated" (p.198).

When it comes to descriptive responses in the context of a phenomenological investigation, we ought to be mindful that the life-world is a world of flux where inconsistencies and dynamic changes abound and which have to be tolerated as integral parts of the total milieu. In this respect Porter (1982) is strongly of the view that qualitative research comes closer than traditional methods in representing reality: "Qualitative data are more likely to reflect the realities of the subject matter because the analysis allows a more detailed description which may display inconsistency, tentativeness and serendipity" (p.47).

At what point then does consistency become a question of consensual validity? Giorgi (1982c) asserts that when confronted by the controversy of facticity VS possibility in scientific research, the phenomenologist's submission is that any other person espousing the phenomenological perspective and with a corresponding lived-experience will probably arrive at similar findings. In other words, the phenomenological

critérian is not/... ..

criterion is not whether another person could factually come up with identical results to the researcher, but whether he could possibly do so. Beker and Maier (1984) also ponder over the problem of how to meet external requirements for objective corroboration of findings in child care research in the face of the "interconnectedness" of elements in the life-world. They conclude that ultimately one needs to respect one's "intuitive notions" and depend on "our professional judgements and those of our colleagues, using more systematic, 'objective' approaches where we can" (p.208).

Stones (1979b: 68) acknowledges that the phenomenologically inspired researcher, constrained by the uncompromising rigor of his praxis, evinces intra-subjective validation by virtue of his discipline. Stones, however, believes that intra-subjective validity cannot hope to be foolproof in any research and hence sees the need for consensual or inter-subjective validation - verification by a body of like-minded scientists. More specifically, in respect of the phases of explicitation, both Stones (1979a) and Colaizzi (1978: 59-62) suggest ways of ensuring consensus in the understanding of meanings and themes in descriptive protocols.

Stones indicates that a panel of judges (other than the researcher) may be used to perform checks of one sort or another on the protocols being explicitated in order to enhance the validity of the study as a whole. In this respect, he clarifies that consensual validity is "not whether another researcher (or judge) would use exactly the same words or arrive at an identical description of the data but whether

such differences/... ..

such differences in wording may be inter-subjectively understood to reflect an identical meaning or indicate similar essential themes to those which emerged from the data as explicated by the original researcher" (p.131). For his part, Colaizzi concentrates on the criteria that in the explication of a protocol the researcher should be concerned with the meaning of the data from the participant's perspective and with the latter's description of his experience. Hence Colaizzi suggests that the researcher refers back to the participant at various stages of explication for purposes of ensuring validity. For instance, each participant in a study may be asked whether he sees the elicited clusters or themes to be compatible with his protocol content. The essential descriptions may be referred to each participant in a final validity step with the inquiry "How do my descriptive results compare with your experience?" (p.62). Corrective measures may be adopted in respect of the resulting feedback, if this should seem necessary.

The thoroughness and caution in respect of validity exercised by researchers pioneering the phenomenological praxis is understandable in the prevailing climate where empirical science still holds sway - where much energy is still expended in justifying the validity of phenomenological praxis. Giorgi (1982c), however, offers a bold, powerful and insightful argument wherein he asserts that phenomenologically inspired praxis has now evolved and developed to a point where it is clear that the intrinsic logic of the praxis certainly does not necessitate the validation of stages of the praxis by way of independent judges or by reference to participants themselves. He counters the

use of judges/... ..

use of judges by suggesting that independent judges are used by traditional sciences as a pragmatic solution to a theoretical problem. "They cannot tell you why one judge/researcher sees what he sees; but it is O.K. if three independent judges see it. But phenomenology attempts to explain why one judge sees what he sees, which is a more severe criteria". Giorgi believes that one does not need independent judges but rather independent researchers doing the same research independently and threupon discussing commonality and differences in terms of their respective perspective and life-world experiences. "If I am wrong", adds Giorgi "correct me in my research rather than have me subject my findings to independent judges". One has also to be mindful that the use of independent judges is a patent strategy of empirical science. Therefore, in surrendering to facticity (that is, resolving differences between researcher and independent judges by compromise or correction), the researcher will certainly be straying beyond phenomenological theory in accepting empirical verification (Giorgi, 1982b: 60). Further, he will be delimiting his study in ways not beneficial or necessary and he will probably contaminate his research design with bad eclecticism.

A subtle point made by Giorgi (1982a) is that while from his long research experience he has found that generally data yielded by way of his praxis does have a high inter-subjective validity, "consensus among researchers is not an intrinsic demand of the method" and it is a fact that "sometimes researchers disagree even though they are making statements about the same set of data" (p.6).

Having considered/... ..

Having considered the various theoretical facets and counter-views in respect of research validity, the present study chose to be persuaded by Giorgi's arguments in the matter.

It will perhaps be relevant at this juncture to reiterate the more important features of the present study which form an integral part of the discipline of the praxis and contribute to its overall validity requirements.

1. The fact that the researcher shared the language of participants, belonged to the same socio-cultural group and also had a long experience of residential child care (Stones, 1979a: 116; Glazer and Strauss, 1965: 8) provided for empathy and rapport between the researcher and participant which ultimately facilitated the process of free imaginative variation; (mindful, of course, of Moustgaard's comment on "systematic inter-subjective identification" referred to earlier);
2. In the phases of explicitation, reduction of meaning units were minimal; few, if any, meaning units were eliminated on the grounds of irrelevance, redundancy or repetition;
3. In synthesizing and integrating his insights into consistent extended descriptions, the researcher attempted to appropriate all listed clusters or themes, rendering none superfluous;
4. Mindful of other independent researchers who may wish to confirm

or criticize/... ..

or criticize the study, the chapter on the analysis of data presents details of all protocols included in the study, not merely a selected sample.

5. The number of protocols included for analysis in both the target and comparison groups may be considered to be needlessly large when perhaps compared with other phenomenologically based research. However, this study chose to utilize relatively larger quotas of protocols in an attempt to compensate for their relative descriptive sparseness and other limitations.
6. As much information as possible is provided not only about the participants but also about the researcher himself together with details of the communications and transactions between the researcher and participants (Brandt and Brandt, 1974: 48-9).

7. THE COMPARISON GROUP

As mentioned earlier, a comparison group was also investigated with the hope of enhancing the meaningfulness of the study proper by affording opportunities for comparative insights in respect of the primary data from the target group. In other words, in considering the responses of the comparison group, the focus was on similarities, differences and prevalence of significant or core themes

Glaser and Strauss (1965: 7-9) consider the many advantages of utilizing multi-comparison groups in "maximizing credibility" in the

outcome of/... ..

outcome of qualitative research, and recommend this strategy in studies utilizing qualitative data. It ought to be clear that a comparison group is not similar to a control group as employed in traditional research designs where the general concern is with causal relationships. In the latter instance, variables are manipulated or controlled in the experiment and control situation.

In the present study, the participants for the comparison group were drawn from a neighbourhood Indian co-educational high-school, not far from the children's home which provided the participants for the target group. In contrast to the institution population the school pupils not only lived in the community but also belonged to intact families and, hence, experienced relative stable home circumstances for much of their lives.

No attempt was made to match the comparison group perfectly with the target group. However, the fact that the comparison group was located in a school situated close to the children's home implied that, to a large measure, the neighbourhood and broader community were common to both groups involved in the study; that the groups shared a common language, socio-economic milieu and educational base. The two proviso considered necessary for participants for the target group were also applied in constituting the comparison group, namely (a) that the participants were to be at least 15 years of age, and (b) that they had attained at least standard VII at school.

By arrangement the researcher was permitted to address himself to

pupils in three/... ..

pupils in three classes - two standard VIII and one standard IX. One of the classes was utilized for piloting at the outset of the study. The procedure for the elicitation of naive description detailed earlier was followed as diligently as feasible in the circumstances, a class at a time. Each class had to be seen more than once to complete the exercise. The researcher had to contend with a fair measure of frustrations. Since it interrupted their lessons, it was not generally possible to see pupils individually during school hours for follow-through interviews in order to obtain supplementary spoken descriptions and clarities. Also, the pupils either claimed to have busy after-school schedules or they were clearly not keen to avail themselves to the researcher once the bell had heralded the end of a school day.

However, a sufficient number of written protocols were available to enable the researcher to make a selection for the purpose of explication. Through inspection, the researcher eliminated protocols which were clearly off-the-topic, a waffle, illegible or stultified. Thereupon, all remaining protocols descriptive of the experience of heightened self-fulfilment were examined and sorted broadly in terms of the life-world areas they dealt with, such as school-life, home-life, love-life etc. Finally, the most adequate protocols were selected more-or-less proportionally representative of each of these areas - adequate in the relative sense of best meeting minimum requirements for a protocol descriptive of concrete experience. In a similar way, a set of protocols descriptive of diminished self-fulfilment was selected.

The phases of/... ..

The phases of explication were, thereupon, systematically undertaken in respect of the two sets of protocols of the comparison group.

Chapter IV

ANALYSIS OF DATA

1. INTRODUCTION

The elicitation, explicitation and analysis of research data are not to be mistaken as three distinct and independent steps of the study but rather as a single intertwining operation mediated by the presence of the researcher to the study. The presentation of the investigation in the form of several chapters is, therefore, merely done to facilitate its appreciation by interested readers.

This chapter presents ALL the protocols selected for inclusion in the study both in respect of the target and comparison groups. There is also an explicit demonstration of the manner in which the statements contained in each naive description are selectively collated into units of meaning, and thereupon transformed into constituents more revelatory of the phenomenon being investigated.

Next, in respect of each of the two manifested forms of the phenomenon (heightened vs diminished), separately for the target and comparison groups, a list is presented reflecting the transformed constituents collated into appropriate thematic categories. Two extended descriptions finally emerge in respect of the target group, the first indicative of the specific meaning of heightened self-fulfilment and the second indicative of diminished self-fulfilment. Similarly, two extended descriptions are produced for the comparison group from the respective list of transformed constituents collated into categories.

Finally, two typical structures of the phenomenon are arrived at. By

a concise merger:/... ..

a concise merger of the extended description of the specific meaning of heightened self-fulfilment in both the target group and the comparison group, a typical or general structure of heightened self-fulfilment is communicated. Similarly, by a concise merger of the extended description of the specific meaning of diminished self-fulfilment in both the target group and the comparison group, a typical or general structure of diminished self-fulfilment is arrived at.

2. TARGET GROUP2.1 Naive Descriptions of Heightened Self-FulfilmentTARGET PROTOCOL: Ta 1

Sex: F; Age: 16; Std: 8; Inst: 10*

SCHOOL : (1) In school I feel self-fulfilled. (2) I feel I got a lot of friends to relate to. (3) I feel my whole life has changed.

(1) Being in school makes me feel happy - (2) having lots of good friends around you.

(4) Some students in school don't relate with me. I don't know why. Maybe because of my ways. But I try my best to make them relate with me and I make them feel happy like I want to be. (5) Playing all sorts of games in school with my friends makes me feel happy.

(6) Even if I am sitting quietly and depressed about something, there is always a friend to make me feel better or comfortable.

(7) Being a student of a school you should relate and be self-satisfied in what you get and do. I am one person who likes to relate and feel self-satisfied. I like to show myself to people. I don't hide away from being with teachers, and relating with them I feel self-fulfilled.

(8) When I come home from school I feel my happiness has gone. I feel unhappy. I wait patiently for the next day to go back to school.

(1) I feel I have everything in school to make me feel happy and self-

fulfilled.:/... ..

* Period of stay in institution/s in years.

fulfilled. To tell you the honest truth, when I am in school I feel self-fulfilled. (8) But being at home, I feel unhappy because it is my way of life at home. (2) I prefer being in school so that I have enough friends and teachers to be with and to make my day fine. This has always been the case for me. (1) This area makes me self-fulfilled more than any other area in my life. And that's that.

Ta1: STATEMENTS FROM PARTICIPANT'S DESCRIPTION COLLATED TO REFLECT CONSTITUENT UNITS OF MEANING	CONSTITUENTS EXPRESSED MORE DIRECTLY IN TERMS REVELATORY OF HEIGHTENED SELF-FULFILMENT
<p>1. In school I feel self-fulfilled Being at school makes me feel happy I feel I have everything in school to make me feel happy and self-fulfilled To tell you the honest truth, when I am in school I feel self-fulfilled This area makes me self-fulfilled more than any other area in my life</p>	<p>1. P is certain of her experience of self-fulfilment in an area (school) where she perceives her significant needs being met</p>
<p>2. I feel I have a lot of friends to relate to Having lots of good friends around me I prefer being in school so that I have enough friends and teachers to be with and to make my day fine</p>	<p>2. P feels drawn/attracted to the source of self-fulfilment viz. the supportive interpersonal area of her life-world</p>
<p>3. I feel my whole life has changed</p>	<p>3. P senses a personal transformation on account of her experience</p>
<p>4. Some students in school don't relate with me I don't know why Maybe because of my ways But I try my best to make them relate with me and I make them feel happy like I want to be</p>	<p>4. P expresses awareness that her experience of well-being in a significant area of her life-world is not complete since some relationships remain poor despite her efforts to improve them</p>
<p>5. Playing all sorts of games in school with my friends makes me feel happy</p>	<p>5. P experiences pleasure in being able (in the school situation) to engage in varied play with significant others (friends)</p>
<p>6. Even if I am sitting quietly and depressed about something, there is always a friend to make me feel better or comfortable</p>	<p>6. P derives a sense of well-being from the experience of consistent comfort from significant others during periods of distress</p>
<p>7. Being a student of a school you should relate (with people) and be self-satisfied in what you get and do I am one person who likes to relate and feel self-satisfied</p>	<p>7. P believes from personal experience that self-fulfilment is a measure of one's own effort</p>

I like to:/... ..

I like to show myself to people
I don't hide away from being
with teachers, and relating with
them I feel self-fulfilled

8. When I come home from school I
feel my happiness has gone
I feel unhappy
I wait patiently for the next
day to go back to school
Being at home I feel unhappy
because it is my way of life
at home

8. P experiences the area of self-
fulfilment (interpersonal bonds
in the school situation) as
being of greater potency and
attraction only relative to
another area of her present
life-world which is perceived
as chronically distressful
(ie. institution)

TARGET PROTOCOL: Ta 2

Sex: F; Age: 17; Std: 8; Inst: 4

SCHOOL : (1) I am always happy in school. (2) My friends are always making my day up. (3) They are very close to me. (4) I share all my problems with them. (5) My friends are always there to stand up for me. (6) They make me feel that I belong to them. (7) I am very pleased with my friends at school. My friends are very good to me. I really appreciate my friends. (2) My friends make me feel satisfied. (8) I feel safe to be at school.

Ta2: STATEMENTS FROM PARTICIPANT'S DESCRIPTION COLLATED TO REFLECT CONSTITUENT UNITS OF MEANING	CONSTITUENTS EXPRESSED MORE DIRECTLY IN TERMS REVELATORY OF HEIGHTENED SELF-FULFILMENT
1. I am always happy in school	1. P experiences ongoing happiness in a significant area of her life-world (school)
2. My friends are always making my day up My friends make me feel satisfied	2. P perceives her days as being worthwhile and satisfying on account of the efforts of significant others (friends)
3. They are very close to me	3. P experiences significant others as emotionally close to her
4. I share all my problems with them	4. P shares personal problems with significant others
5. My friends are always there to stand up for me	5. P experiences consistent support from significant others (in situations of perceived threat)
6. They make me feel that I belong to them	6. P believes that significant others are responsible for/ actively promote her experience of a sense of belonging
7. I am pleased with my friends at school	7. P experiences personal satisfaction with significant others whose particular relationship she has cultivated
8. I feel safe to be at school	8. P experiences a sense of security (feels safe) in the area of her present life-world where she derives self-fulfilment

TARGET PROTOCOL : Ta 4

Sex: F; Age: 18; Std: 10; Inst: 11

FRIENDSHIP : (10) To me friendship is a key to happiness. (1) I feel friends are the best comfort in my life. Families and relatives cannot help me but my friends are like a bright star in my life. (7) If this star fades, the dull gloominess will enter my life.

(2) Friends are of an advantage and a disadvantage. So far my friends have never been a disadvantage to me. I am satisfied with my set of friends. I have a good set of friends. (6) Some friends encourage evil bad deeds, but my friends always lecture me the right doings. They always want me to benefit out of something.

(3) My friends are very good to me. (4) I feel that there is something special about me. (3) My friends care a lot for me. They come home with me and also come to school with me. They come every morning and wait for me. (4) I feel important because they come all the way and wait for me. (3) My friends shower me with all their attention.

(2) I feel quite self-satisfied because this is happening for the past 3 years. (5) My friends also get me some special things. All the things that I miss at the home my friends cover up by bringing it to school. (1) Just to look at my friends and to be with them makes me feel so content. (5) My friends are always asking me if there is something I want. I feel a bit ashamed but they buy anything I want on their own account. (2) I am very pleased and satisfied with my friends.

(8) My friends:/... ...

- (8) My friends are always longing for me. If I am not around they feel something is missing. I feel the same. (7) I have a fear of losing them. (9) Friends outside the home can be very comforting, caring, polite and thoughtful. They have these extra qualities in them because they receive enough attention and therefore can share it with others, whilst we try to shower in their attention.
- (10) Friendship can carry one a long way.

Ta4: STATEMENTS FROM PARTICIPANT'S DESCRIPTION COLLATED TO REFLECT CONSTITUENT UNITS OF MEANING	CONSTITUENTS EXPRESSED MORE DIRECTLY IN TERMS REVELATORY OF HEIGHTENED SELF-FULFILMENT
<p>1. I feel friends are the best comfort in my life Families and relatives cannot help me but my friends are like a bright star in my life Just to look at my friends and to be with them makes me feel content</p>	<p>1. P experiences an all-pervasive feeling of comfort and contentment from the very presence of significant others (friends)</p>
<p>2. Friends are of an advantage and a disadvantage So far my friends have never been a disadvantage to me I am satisfied with my set of friends I have a good set of friends I am very pleased and satisfied with my friends I feel quite self-satisfied because this is happening for the past 3 years</p>	<p>2. P experiences feelings of pleasure and satisfaction in the knowledge that she has cultivated a set of friends (significant others) whom she perceives to have proven to be true and of benefit to her over time (3 years)</p>
<p>3. My friends are very good to me My friends care a lot for me They come home with me and also come to school with me They come every morning and wait for me My friends shower me with attention</p>	<p>3. P perceives in the conduct of significant others a demonstration of their constant and ample caring attention</p>
<p>4. I feel important because they come all the way and wait for me I feel that there is something special about me</p>	<p>4. As a consequence, P experiences a sense of self-worth</p>
<p>5. My friends also get me some special things All the things I miss at the home my friends cover up by bringing it to school My friends are always asking me if there is something I want I feel ashamed but they buy anything I want on their own account</p>	<p>5. P feels that wherever her material needs are not met in the institution, these needs are satiated through attention of significant others</p>
<p>6. My friends always lecture me the right doing They always want me to benefit out</p>	<p>6. P perceives the genuine and active concern of significant others for her moral and future</p>

of something:/... ..

- | of something | well-being |
|--|--|
| 7. If this star (friendship) fades,
the dull gloominess will enter
my life
I have a fear of losing them
(friends)
If my friends are not around,
I feel that something is missing | 7. P experiences a lack in the
absence of significant others;
P also feels fearful of the
possible loss of the source
of her well-being (friendship) |
| 8. My friends are always longing for
me
If I am not around they feel
something is missing | 8. P perceives that significant
others experience similar
feelings (as above) in her
absence |
| 9. Friends outside the home can be
very comforting, caring, polite
and thoughtful
They have these extra qualities
in them because they receive
enough attention and therefore
can share it with others whilst we
try to shower in their attention | 9. P perceives herself and others
in a similar situation indulging
in the attention of significant
others to imbibe some of their
ample positive human qualities
(P believes that significant
others, in not being confined
to institutional life, possess
ample human qualities since
they receive superior caring
attention in their life-world) |
| 10. To me friendship is the key to
happiness
Friendship can carry one a long
way | 10. P believes that interpersonal
support (particularly from
peers) is crucial to happiness
and for ongoing human well-being |

TARGET PROTOCOL : Ta 5

Sex: F; Age: 20; Std: 10; Inst: 16

CHILDREN'S HOME : (1) I feel self-fulfilled being at the home.
 (4) There is a lot of encouragement about being in this place.
 (2) People around me make me feel self-fulfilled. (2) I feel I have the right company and age group to get on with. (6) It's good to share your ideas and feelings with others at the home. I myself know for a fact how everybody also feels. The people themselves even learn from us. (10) I feel if it wasn't for the place like the home, I would not have had a future ahead of me. This place is a beautiful and peaceful place to live at. (7) We meet a lot of people and get to know them and myself. (5) I feel if I have a problem, there is someone that I can turn to for help. (7) Meeting more people my life becomes a happy one. I know I have someone to go to for holidays and weekends. (6) The home is one place where I learn to see the difference in every person. It's good for me to see how the next person feels. Everyone feels different at different times. (10) Being at the home for this long period of my life I know I have a future and I will be able to cope with the outside world. (10) This place has prepared me for my self-confidence.

(9) Being at the home I feel more secure and safe. (10) On the other hand I know I am coming up the right way (6) and I am learning a lot about other people and children and relate to them. (2) I feel happy being around with many children and (5) at times when I feel down-in-the-dumps there is someone who comes and talks to me and helps me back to my normal self. (3) I feel relaxed. (1) When I am away from

the home, I:/... ..

the home, I feel I wish to be back. Once I get back its still home again. (9) I just think how I am going to take it when I have to leave the home where I feel very protected. (12) I will just have to try and fit in and fend for myself in the outside world.

(1) As far as I can remember this area has always given me self-fulfilment (12) but as time goes on things change. It has come about through my effort as well as others. (8) It depends on how I cooperate with others they will be able to understand me and teach me the right ways of life. In a way the people I met I have been sociable with them and I have gone out and made more friends outside the home and I feel happy. I feel I have benefitted much through all this.

(11) I feel in the future I would like to see myself in a job, as well as one of the top pupils and having a place of my own (13) but not being left lost in the world. I mean they (the home) must keep in contact with me so I will keep in contact with them to say that life is still O.K. with me. I will come and visit and not forget what the home has done for me. I have been here since I was a child.

(12) In time to come we can't have everything at the same time or fulfilled in every-way. There are things we have to accept. Life is what one makes of it.

Ta5: STATEMENTS FROM PARTICIPANT'S DESCRIPTION COLLATED TO REFLECT CONSTITUENT UNITS OF MEANING	CONSTITUENTS EXPRESSED MORE DIRECTLY IN TERMS REVELATORY OF HEIGHTENED SELF-FULFILMENT
<p>1. I feel self-fulfilled being at the home As far as I can remember this area has always given me self-fulfilment When I am away from the home, I feel I wish to be back Once I get back it's like home again</p>	<p>1. P experiences a profound sense of belonging (at the institution)</p>
<p>2. I feel happy being around with many children People around me (at the home) make me feel self-fulfilled I feel I have the right company and age group to get on with</p>	<p>2. P experiences happiness and feelings of self-fulfilment in being amidst a significant community (children and adults of institution)</p>
<p>3. This place is a beautiful and peaceful place to live at I feel relaxed</p>	<p>3. P feels responsive to the beauty and peacefulness of her surroundings (at the institution)</p>
<p>4. There is a lot of encouragement about being in this place</p>	<p>4. P feels she receives much personal encouragement from her significant community</p>
<p>5. I feel if I have a problem there is someone that I can turn to for help At times when I feel down-in-the-dumps there is someone who comes and talks to me and helps me back to my normal self</p>	<p>5. P perceives unfailing concern and support from her significant community during periods of distress and depression/emotional pain</p>
<p>6. It's good to share your ideas and feelings with others at the home I know for the fact how everybody also feels The people themselves even learn from us I am learning a lot about other people and children and how to relate to them The home is one place where I learn to see the difference in every person It's good for me to see how the next person feels Everyone feels different at different times</p>	<p>6. P feels that her positive interpersonal experience (of sharing ideas and feelings) and the institution has benefitted her immensely in understanding and relating to people</p>
<p>7. We meet a lot of people (through</p>	<p>7. P feels happy in having befriended the home) and:/... ..</p>

- the home) and get to know them
Meeting more people, my life
becomes a happy one
I know I have someone to go to
for holidays and week-ends
8. It (personal self-fulfilment) has
come about through my effort as
well as others
It depends on how I cooperate
with others they will be able to
understand me and teach me the
right ways of life
In a way the people I met I have
been sociable with them and I have
gone out and made more friends
outside the home and I feel happy
I feel I have benefitted much
through all this
9. Being at the home I feel more
secure and safe
I just think how I am going to
take it when I have to leave the
home where I feel very protected
10. I feel if it wasn't for the place
like the home I would not have had
a future ahead of me
Being at the home for this long
period of my life I know I have a
future and I will be able to cope
with the outside world
This place has prepared me for my
self-confidence
I know I am coming up the right way
11. I feel in the future I would like
to see myself in a job, as well
as one of the top pupils and
having a place of my own
12. In time to come we can't have
everything at the same time or
feel fulfilled in every way
As time goes on things change
There are things we have to
accept
Life is what one makes of it
I will just have to try and fit
in and fend for myself in the
outside world
13. I would not wish to be left lost
in the world; I mean they (the home)
- many visitors to the institution
and having secured modest niches
for herself outside the
institution
8. P experiences a sense of personal
achievement in having forged
many significant relationships
outside the institution largely
through her own effort (at being
sociable and cooperative);
P feels grateful in the awareness
of how this has benefitted her
as a person
9. P experiences a deep sense of
security at the institution
and wonders how she will cope
with the event of leaving
10. P experiences a feeling of
certitude in her future and
believes that she has had
adequate preparation and confidence
now to live self-sufficiently
outside the institution
11. P perceives clear goals for
her immediate future
12. P embraces herself in a realistic
outlook of her future prospects
13. P feels certain of her ongoing
bond with the institution but

must keep:/... ..

must keep in contact with me so
I will keep in contact with them
to say that life is still O.K.
with me
I will come and visit and not
forget what the home has done
for me
I have been here since I was
a child

is anxious that she is not
totally abandoned by the
institution once she leaves

TARGET PROTOCOL: Ta 6

Sex: F; Age: 18; Std: 10; Inst: 3

CHILDREN'S HOME .: (3) I feel now I am quite responsible. I am not as childish as I was once. I don't get angry over trivial things as I used to do. I am more patient and understanding with those with whom I live. (5) I feel content and at ease. I feel quite happy.

(6) It is through the advice of others and also my own effort that this has come about.

(1) I have not always felt self-fulfilled being at the home. When I first came here I felt so lost especially with the problems with my relatives and family. (1) But since last year it is different. (5) Now that I am in the home I could live an independent life and I could continue with my studies. (6) The girls I am living with, my counsellor and other children have helped me. Changing my moods at times. I have tried to forget the past.

(3) I am now able to relate to adults and children. And it is at the home that I have achieved this. (1) Previously I was shy, very quiet. I could not previously talk to my teachers, (3) but now I can. (4) My friends now find me talkative and full of go. They don't see me as a stubborn person anymore.

(7) Even when I leave the home I hope to get advice and support.

Ta6: STATEMENTS FROM PARTICIPANT'S DESCRIPTION COLLATED TO REFLECT CONSTITUENT UNITS OF MEANING	CONSTITUENTS EXPRESSED MORE DIRECTLY IN TERMS REVELATORY OF HEIGHTENED SELF-FULFILMENT
<p>1. I have not always felt self-fulfilled being at the home When I first came here I felt so lost especially with the problems with my relatives and family Previously I was shy, very quiet I could not talk to my teachers</p>	<p>1. P experienced a sense of profound loss and confusion on initial admission to the institution P also felt socially handicapped on account of her shy and reserved nature</p>
<p>2. But since last year it is different</p>	<p>2. Subsequently P experienced a personal transformation - a positive difference in herself as a person</p>
<p>3. I feel now I am quite responsible I am not as childish as I was once I don't get angry over trivial things as I used to do I am more patient and understanding with those with whom I am living I am now able to relate to adults and children I can now talk to my teachers</p>	<p>3. P now feels more mature and finds herself relating better with people</p>
<p>4. My friends now find me talkative and full of go They don't see me as a stubborn person anymore</p>	<p>4. P perceives that significant others have happily noted the transformation in her</p>
<p>5. I feel content and at ease I feel quite happy</p>	<p>5. P experiences a sense of ease and contentment</p>
<p>6. It is at the home that I have achieved this It is through the advice of others and also my own effort that this has come about</p>	<p>6. P believes that the institution has helped her to achieve this transformation together with some effort of her own</p>
<p>7. Even when I leave the home I hope to get advice and support</p>	<p>7. P feels expectant/hopeful of support from the institution (the significant community) even when she is no longer living there</p>

TARGET PROTOCOL: Ta 7

Sex: M; Age: 18; Std: 8; Inst: 8

SCHOOL: (1) In going to school, my main aim is to get through matric and thereafter go into medical school. Going to school is the most important part of my life. (5) While being the most important part of my life, it is also the most enjoyable. What makes it enjoyable is meeting friends who I would not forget, teachers and the activities which take place at school eg. sports and drama. (4) What pleases me most is passing at the end of the year and going into the next standard. I doubt any student would wish for anything better.

(6) Going to school teaches me to be punctual; to be able to associate with people of my age; to be obedient; to be responsible; to be able to communicate with others and to be successful. All these qualities put together makes me a better citizen and a person in life.

(1) So my future is entirely dependent on going to school and being successful. With the cost of living being so high, I realize that in order to become what I intend to I must first study and then achieve my goal.

(7) I doubt whether I will forget my schooling life. The friends which I met and different codes of sports I participated in and being victorious in whatever I attempted. The excursions I went on together with my friends and teachers. (6) But above all going to school makes one an educated person.

(1) My life:/... ..

(1) My life is like a ladder with a lot of steps. In order for me to get to the top I must begin at the bottom. School is right there at the bottom and when I am successful in that step, then I will be able to go onto the following step.

(3) When I am educated then the remaining pleasures of life come in. To be successful in my studies I have to sacrifice my pleasures like going to the movies, playing soccer and other types of entertainment. I have late nights because of homework.

(2) But I know someday I will be successful. It will take time and hard work. But isn't that the way all doctors and lawyers go through to reach the top?

Ta7: STATEMENTS FROM PARTICIPANT'S DESCRIPTION COLLATED TO REFLECT CONSTITUENT UNITS OF MEANING	CONSTITUENTS EXPRESSED MORE DIRECTLY IN TERMS REVELATORY OF HEIGHTENED SELF-FULFILMENT
<p>1. Going to school is the most important part of my life In going to school, my main aim is to get through matric and thereafter go to medical school So my future is entirely dependent on going to school and being successful I realise that in order to become what I intend to I must first study and then achieve my goal My life is like a ladder with a lot of steps In order for me to get to the top I must begin at the bottom School is right there at the bottom and when I am successful in that step, then I will be able to go into the following step</p>	<p>1. P anticipates a clear future for himself with a single goal and a clear means to achieve this goal P feels a sense of ambition</p>
<p>2. I know someday I will be successful It will take time and hard work But isn't that the way all doctors and lawyers go through to reach the top</p>	<p>2. P experiences a certitude that his present life-strategy will result in inevitable success in his adult life</p>
<p>3. When I am educated then the remaining pleasures of life come in To be successful in my studies I have to sacrifice my pleasures like going to the movies, playing soccer and other types of entertainment I have late nights because of homework</p>	<p>3. P feels certain of the need to delay/suspend gratification of day-to-day pleasures until his long-term goal is achieved</p>
<p>4. What pleases me most is passing at the end of the year and going into the next standard I doubt any student would wish for anything better</p>	<p>4. P experiences particular pleasure in negotiating each progressive hurdle (year-ending exams) on the path of his ultimate ambition</p>
<p>5. School life is also the most enjoyable What makes it enjoyable is meeting friends who I would not forget, teachers and the activities which take place at school such as sports and drama</p>	<p>5. P experiences much enjoyment with the fullness and variety in his school-life</p>

6. Going to school:/... ..

6. Going to school teaches me to be punctual to be able to associate with people of my age, to be obedient, to be responsible to be able to communicate with others and to be successful
All these qualities put together makes me a better citizen and a person in life
But above all going to school makes one an educated person
7. I doubt whether I will forget my school life
My friends who I met and different codes of sports I participated in and being victorious in whatever I attempted, the excursions I went on together with my friends and teachers
- P perceives that school-life is of varied positive benefit to him as a total person living with and relating to people around him
7. P feels that his positive and warm experience of school-life (significant community) will always remain a meaningful part of him

TARGET PROTOCOL: Ta 8

Sex: M; Age: 17; Std: 8; Inst: 10

SCHOOL : (1) Going to school and being with other people has brought about a great change in my life. Firstly, my relationship with others of both sexes has been boosted. One of the things we think about is friends, so you can see going to school has helped to improve this area.

(2) Being at school is the stepping stone of my future. A person going to school has goals, intentions for the future which I possess and quite content with the results.

(4) Being at school also makes me think of home (children's home?) and the persons responsible for me. Certain subjects make me think of others, for example history. When a teacher talks about Gandhi, I say to myself: how nice if I were like him, possess his qualities and think the way he thinks - which I did many times.

(5) My being in school gives me a thrill of always learning something new that you want to pass onto others. (6) And I enjoy being among many friends which is possible when I am at school. There's so much to talk about.

(2) I really think about school because I was told by the people who are responsible for me that it was very important, and my future depends on it. So I listened and here I am.

I chose this:/... ..

I chose this area because it occupies me five days of the week.

(7) I feel satisfied at school, I know that I like it. (6) I have lots of friends and I am always learning some things new. (2) It is one way for preparing for future. (4) Being together and getting to know one another - teachers and pupils. Experience what is right. (5) In class I find that I have one opinion and others have other opinions. I compare and share and this gives one satisfaction. (6) On the soccer field I meet friends in a different way. I look forward to just being together and discussing T.V., news, what has happened outside school.

(3) I really feel I have a goal to work towards. This makes me want to go to school. My special goal is to complete matric.

(7) Other people have been responsible for telling me about the importance of school and making a person of myself. But in a sense it has been a part of me. I have always liked going to school. Mostly it has been my own effort.

(6) Self-fulfillment here has made me more friendly (4) has made me more aware of things. It has helped me take to sports and qualify for a outside club.

(3) Once I reach my special goal I would like to go to college and my feeling of self-fulfillment may take a different form.

Ta8: STATEMENTS FROM PARTICIPANT'S DESCRIPTION COLLATED TO REFLECT CONSTITUENT UNITS OF MEANING	CONSTITUENTS EXPRESSED MORE DIRECTLY IN TERMS REVELATORY OF HEIGHTENED SELF-FULFILMENT.
<p>1. Going to school and being with other people has brought about a great change in my life Firstly, my relationship with others of both sexes has been boosted One of the things we think about is friends, so you can see going to school has helped to improve this area</p>	<p>1. P feels that school-life has resulted in a personal transformation particularly in the area of his relationship with people/significant others</p>
<p>2. Being at school is the stepping stone of my future A person going to school has goals, intentions for the future which I possess and quite content with the results I really think about school because I was told by the people who are responsible for me that it was very important, and my future depends on it So I listened and here I am It is one way for preparing for the future</p>	<p>2 and 3 P feels much certainty in his future and of his short and long term goals/intentions P also feels certain that schooling is a means to achieving his goals/realisation of intentions</p>
<p>3. I really feel I have a goal to work to-wards This makes me want to go to school My special goal is to complete matric Once I reach my special goal I would like to go to college and my feeling of self-fulfilment may take a different form</p>	
<p>4. Being at school also makes me think of home (children's home?) and the persons responsible for me Certain subjects make me think of others, for example history When a teacher talks about Gandhi, I say to myself how nice if I were like him, possess his qualities and think the way he thinks - which I did many times Experience what is right Self-fulfilment has made me more aware of things</p>	<p>4. P experiences an expansion/a growth in his awareness of and responsiveness to his life-world</p>
<p>5. My being in school gives me a</p>	<p>5. P experiences a sense of thrill of:/... ...</p>

thrill of always learning something new that you want to pass onto others
 In class I find that I have one opinion and others have other opinions
 I compare and share and this gives one satisfaction

exhilaration in encountering new, varied and challenging learning situations in class through interacting with significant others (pupils and teachers)

6. I enjoy being among many friends which is possible when I am at school
 There is so much to talk about I have lots of friends
 Being together and getting to know one another - teachers and pupils
 On the soccer field I meet friends in a different way
 I look forward to just being together and discussing T.V. what has happened outside school
 Self-fulfilment here has made me more friendly
 It has helped me take to sports and qualify for a outside club
7. Other people have been responsible for telling me about the importance of school and making a person of myself
 But in a sense it has been a part of me
 I have always liked going to school
 Mostly it has been my own effort
 I feel satisfied at school, I know that I like it

6. P experiences/derives much enjoyment from the ongoing companionship of significant others (pupils and teachers) at school

7. P feels that he has always had an affinity for school, added to which has been his own effort at achievement
 P experiences a sense of personal satisfaction over his responsiveness to school-life generally

TARGET PROTOCOL : Ta 9

Sex: M; Age: 19; Std: 9; Inst: 10

MOTHER: (1) I feel self-fulfilled about my parents because I love them. If it were not for my parents I wouldn't have been here. They took care of me from the time I was born until I was put into the home. (2) But it wasn't their fault. It was just that they could not manage to support us any more. They struggled and brought us up to a certain age until neighbours got us away from them. (1) They love us - I know it although they did not show it at the time. But I could see it for myself and I really love and thank them for bringing me so far into the world. (3) I want to make life much easier for my mother because that will give me the most satisfaction. (1) My mother even moved to live close to the home when we moved there. She is now looking for a house, I mean a real home where we all can live together. She also comes all the way from Sea Cow Lake to see me. (3) It is hard for me to get another mother, I mean a real mother. That is why I love my mother and that is why I want to be close to her as soon as possible. My mother is like god to me and I feel that everyone should treat their mother the way I do.

Ta9: STATEMENTS IN PARTICIPANT'S DESCRIPTION COLLATED TO REFLECT CONSTITUENT UNITS OF MEANING	CONSTITUENTS EXPRESSED MORE DIRECTLY IN TERMS REVELATORY OF HEIGHTENED SELF-FULFILMENT
<p>1a. I feel self-fulfilled about my parents because I love them But I could see it (parents' love) for myself and I really love and thank them for bringing me so far into the world If it were not for my parents I wouldn't have been here (living) They took care of me from the time I was born until I was put into the home. They struggled and brought us up They love us - I know it although they did not show it at the time</p>	<p>1. P experiences immense love and gratitude towards significant others (parents, but more especially mother) in his certainty of their love and concern for him even in the face of adversity P perceives an ongoing demonstration of love by significant other (mother). P feels that his regard for significant other is distinct and special</p>
<p>b. My mother even moved to live close to the home when we moved here She is now looking for a house I mean a real house where we all can live together She also comes all the way to see me My mother is like god to me and I feel that everyone should treat their mothers the way I do</p>	
<p>2. But it (being put into the home) was not their fault It was just that they could not manage to support us anymore</p>	<p>2. P feels strongly that significant others were not intentionally culpable for his removal to an institution. Rather it was compelling circumstances</p>
<p>3. I want to make life much easier for my mother because that will give me the most satisfaction It is hard for me to get another mother, I mean a real mother</p>	<p>3. P experiences the desire to ease the life of significant other since this, P feels, will give him an even greater sense of self-fulfilment P believes that significant other is irreplaceable</p>

TARGET PROTOCOL : Ta 10.

Sex: M; Age: 19; Std: 10; Inst: 8

LOVE-LIFE : (1) In my life confronting a girl and mentioning that I do love her was something which I could not really do, but over the last few months, it was the other way around where a girl came up to me and mentioned that she has some liking towards me. And now it is just this girl, her family and I who is involved. (2) The thing which made me feel wanted by her family was when the girl's mother invited me home. (3) And for me to take the chance to go to her house was an achievement. (4) Winning the lady's confidence in me was not a problem because the way I spoke and explained to her was enough. And there was one incident where she asked me when was I going to marry her daughter and I asked her one question to which she smiled and answered. I asked her whether she would like to get her daughter married at the age of 18 years and then later on the troubles start. Usually old people think this way: the moment their daughters find a boyfriend then it is marriage.

(5) Well it always runs in my mind about my girlfriend. And at this very moment she plays a major role in my life. I even do not find time to spend with my friends because I spend most of my time with this girl. This is why I chose love first. (6) And I think what I am doing at present is ideal because before I met this girl I used to make myself present at a disco every Saturday but now that is forgotten. (7) In the future this is going to lead to marriage.

Ta10: STATEMENTS IN PARTICIPANT'S DESCRIPTION COLLATED TO REFLECT CONSTITUENT UNITS OF MEANING	CONSTITUENTS EXPRESSED MORE DIRECTLY IN TERMS REVELATORY OF HEIGHTENED SELF-FULFILMENT
<p>1. In my life confronting a girl and mentioning that I do love her was something which I could not really do But over the last few months, it was the other way around where a girl came up to me and mentioned that she has some liking towards me</p>	<p>1. P experiences himself as the object of attention when significant other (girlfriend) professes her love for him/ takes initiative in circumstances where he himself did not have the courage to do so</p>
<p>2. The thing which made me feel wanted by her family was when the girl's mother invited me home</p>	<p>2. P experiences a feeling of being wanted/accepted when invited to meet parent/family of significant other</p>
<p>3. For me to take a chance to go to her house was an achievement</p>	<p>3. P experiences a sense of personal achievement in meeting the challenge/coping with a daunting situation (ie. accepting invitation and meeting parent of significant other)</p>
<p>4. Winning the lady's confidence in me was not a problem because the way I spoke and explained to her was enough And there was one it is marriage</p>	<p>4. P experiences a sense of pride and confidence in the ease and able way in which he mastered a crucial, interpersonal event</p>
<p>5. Well it always runs in my head about my girlfriend At this very moment she plays a major role in my life I even do not find time to spend with my friends because I spend most of my time with this girl This is why I chose love first</p>	<p>5. P experiences complete pleasurable involvement in the relationship with significant other, almost to the exclusion of other significant relationships</p>
<p>6. And I think what I am doing at present is ideal because before I met this girl I used to make myself present at a disco every Saturday But now this is forgotten</p>	<p>6. P feels present involvement more satisfying and purposeful than an earlier way of seeking pleasure</p>
<p>7. In the future this is going to lead to marriage</p>	<p>7. P experiences certitude in a future which will climax in his possible marriage</p>

TARGET PROTOCOL : Ta 11

Sex: M; Age: 18; Std: 10; Inst: 15

FRIENDS : (1) I have had friends that were trustworthy to me. Always they did what I wanted them to do and never let me down. (3) I had friends that had my characteristics. (2) If we had an argument we would not talk for a day or so and then start talking to each other. We could never stay without talking to one another. (4) Some of my friends were mischievous and did many wrongs. I was also included because I was forced to. After all they were my friends and I never wanted to break friendships. At school I had a very good set of friends. (4) We did plenty of wrong things like pulling down the toilet door and writing on the walls and we sometimes got away with it. There are times when we used to interfere with girls and call the teachers funny names. We went to the headmaster for that.

(1) I have friends who are ready to help me whenever I am in deep water. Some people think I am their friend (those people I don't like but talk to them just to make them happy). They don't know within me I am not their friend because when days are dark friends are few. (8) Some of my friends that I have are part of me. And if I break contact with them I will always picture them in my head and bring back memories.

(5) I have good friends and (1) when I am in difficulty they are always around to help me and (4) most of the things we do, we do it together. (5) Being with my friends gives me a pleasant feeling. I feel wanted; (4) they are good company and most of the time its fun. (8) When I

am not with:/... ...

am not with them, its lonely. (5) I have mostly felt self-fulfilled in this area. (2) Sometimes there are ups and downs. When we have an argument I may not talk to a friend for days. But after that we are friends again.

(1) We share secrets. (3) Sometimes I take my friends as part of me. (7) Most of my friends I have made on my own. But some friends have helped me make other friends. Some friends I have recently met but some I have had for a long time.

(7) My advice to keep friends is you must not be a coward; you must not let them down. If your friend does something wrong, you tell him about it. (6) I have friends with parents and through this I know what it is to have parents. I have learnt a lot of things through my friends. It has helped in my school life and in my love-life. In school we used to go out to study together. It is through some of my friends that I met my girlfriend.

(8) I would not like my relationship with my friends to break but at a certain stage it has to break but I will want to still keep in contact with them.

Ta11: STATEMENTS FROM PARTICIPANT'S DESCRIPTION COLLATED TO REFLECT CONSTITUENT UNITS OF MEANING CONSTITUENTS EXPRESSED MORE DIRECTLY IN TERMS REVELATORY OF HEIGHTENED SELF-FULFILMENT

- | | |
|--|--|
| <p>1. I have friends that were trustworthy to me
Always they did what I wanted them to do and never let me down
I have friends who are ready to help me whenever I am in deep water
When I am in difficulty they are always around to help me
We share secrets</p> | <p>1. P enjoys a very supportive and secure relationship with significant others (friends) in whom he feels greatly confident</p> |
| <p>2. We could never stay without talking to one another
If we had an argument we would not talk for a day or so and then start talking to each other
Sometimes there are ups and downs when we have an argument
I may not talk to a friend for days
But after that we are friends again</p> | <p>2. P experiences his relationship with significant others as rather vibrant and is able to cope with occasional strains which do arise</p> |
| <p>3. I had friends that had my characteristics
Some of my friends that I have are part of me
Sometimes I take my friends as part of me</p> | <p>3. P experiences such a close rapport with significant others that he believes they are in some ways inseparable/one</p> |
| <p>4. Most of the things we do, we do it together
Some of my friends were mischievous and did many wrongs
I was also included because I was forced to
After all they were my friends and I never wanted to break friendships</p> | <p>4 and 5. P experiences a sense of ongoing companionship, belonging and pleasure on account of his active and robust involvement with significant others</p> |
| <p>5. At school I had a good set of friends
I have good friends
Being with my friends gives me a pleasant feeling
I feel wanted
I have mostly felt self-fulfilled in this area</p> | |
| <p>6. I have learnt a lot of things through my friends</p> | <p>6. P perceives the benefits of significant relationships</p> |

I have friends:/... ..

I have friends with parents and through this I know what it is to have parents
 Friends have helped in my school life
 In school we used to study together
 And in love-life it is through some of my friends that I met my girlfriend

directly and indirectly in significant areas of his life

7. Most of my friends I have made on my own
 But some friends have helped me make other friends
 Some friends I have recently met but some I have had for a long time
 My advice to keep friends is you must not be a coward you must not let them down
 If your friend does something wrong, you tell him about it
7. P feels he has earned the good relationship of significant others largely through his own effort, particularly by being himself supportive, dependable and frank
8. When I am not with them, it's lonely
 I would not like my relationship with my friends to break but at a certain stage it has to break but I will want to still keep in contact with them
 If I break contact with them I will always picture them in my head and bring back memories
8. P experiences a lack in the absence of significant others and, although he holds the realistic view that some separation from significant others is inevitable, P feels certain that he will sustain and savour the significant relationships through time in other ways

TARGET PROTOCOL: Ta 13.

Sex: M; Age: 17; Std: 8; Inst: 8

SCHOOL : (7) I have chosen school because we meet lots of friends; have discussions; we don't feel shy, we are free to do anything; we get more enjoyment. (6) When we go to school, there is nobody behind you and when we do our homework we feel pleased; we want to go to school everyday and we feel we are really learning something. (1) On the other hand when you don't go to school you feel nervous; you want to hide from everyone; you will not want to meet your friends because they will question you.

(7) Other things that gives me pleasure is taking part in sports, communicating with new friends and having discussion with teachers. (8) I feel all these things help you to grow up and get a better idea of what really matters. (1) I have only become interested this way in school recently. Before that I was lazy. (5) Now I am the deputy monitor in school and I have a lot of responsibilities, and in class I have to make sure that the other boys are behaving well. This means that I have to go to school regularly, neatly dressed and set a good example. I always get the cooperation from the boys now.

(1) Previously I never used to go to school regularly. It was very bad. I used to miss out a lot. (2) I only realised recently how much I had missed and one year I had lost. Now I have decided to put my mind to work.

(3) Now school work:/... ..

(3) Now school work is like something new. When I do my work I feel I want to go to school. When I am walking to school I feel I want to associate with everybody and discuss about homework if it was difficult or not. When the teacher in class asks questions you want to put your hand up. (8) All this change makes me feel I want to further my studies and one day I will become what I am aiming for, I will achieve it.

(2) There were people who gave me advice like the boys with whom I live, and when I went to school I saw it for myself. There was a lot of change. (4) I now find that when I go to school teachers call and talk to me. They ask me how is school, am I coping, do I need any help. A teacher also gives me lift to school.

(8) I think I will complete my matric and qualify as an electrician.

Ta13: STATEMENTS FROM PARTICIPANT'S DESCRIPTION COLLATED TO REFLECT CONSTITUENT UNITS OF MEANING , CONSTITUENTS EXPRESSED MORE DIRECTLY IN TERMS REVELATORY OF HEIGHTENED SELF-FULFILMENT

- | | |
|--|---|
| <p>1. I have only become interested this way in school recently
Before that I was lazy
Previously I never used to go to school regularly
It was very bad
I used to miss out
On the other hand when you don't go to school you feel nervous you want to hide from everyone you will not want to meet your friends because they will question you.</p> | <p>1. Initially P experienced a lack of personal self-fulfilment in school</p> |
| <p>2. I only realised recently how much I had missed and one year I had lost
Now I have decided to put my mind to work
There were people who gave me advice like the boys with whom I live and when I went to school I saw it for myself
There was a lot of change</p> | <p>2. P experienced a keen awareness of the personal loss for which he himself was responsible, and began to perceive (through the support of significant others) differently a significant aspect of his life-world (school)</p> |
| <p>3. Now school work is like something new
When I do my work I feel I want to go to school
When I am walking to school I feel I want to associate with everybody and discuss about homework if it is difficult or not
When the teacher in class asks questions you want to put your hand up</p> | <p>3. Together with this changed perception, P experiences an urge and confidence to share and relate (in aspects of knowledge and learning) with all those at school</p> |
| <p>4. I now find that when I go to school teachers call and talk to me
They ask me how is school am I coping do I need any help
A teacher also gives me lift to school</p> | <p>4. P perceives caring interest and support from significant others (teachers)</p> |
| <p>5. Now I am the deputy monitor in school and I have a lot of responsibilities and in class I have to make sure that the other boys are behaving well
This means I have to go to</p> | <p>5. P finds himself given new status and responsibilities by persons in authority (which he has to live up to) and P commands the respect and cooperation of his peers</p> |

school regularly, :/... ..

school regularly, neatly dressed
and set a good example
I always get the cooperation
from the boys now

- | | |
|--|--|
| <p>6. When we go to school, there is nobody behind you
When we do our homework we feel pleased we want to go to school everyday and we feel we are really learning something</p> | <p>6. P feels the spontaneous urge/desire to go to school, and feels the certainty of learning interesting new knowledge
P no longer feels under the pressure of authority</p> |
| <p>7. I have chosen school because we meet lots of friends, have discussions we don't feel shy we feel free to do anything we get more enjoyment
Other things that give me pleasure is taking part in sports communicating with new friends and having discussion with teachers</p> | <p>7. P experiences particular enjoyment of school life populated with significant others with whom he could relate</p> |
| <p>8. I feel all these things helps you to grow up and get a better idea of what really matters
All this change makes me feel I want to further my studies and one day I will become what I am aiming for,
I will achieve it
I think I will complete my matric and qualify as an electrician</p> | <p>8. P feels that his new-found positive experience of school has helped him to mature - to realise his priority in life and has given him the motivation to strive after his goals</p> |

CONSTITUENTS FROM ALL AVAILABLE PROTOCOLS COLLATED
 TO REFLECT INHERENT THEMES OF THE PHENOMENON
(SELF-FULFILMENT) IN ITS HEIGHTENED FORM

1. PERVASIVE POSITIVE AFFECT

- Ta 1-4 P expresses awareness that her experience of well-being in the significant area of her life-world is not complete since some interpersonal relationships remain poor despite her effort to improve them
- Ta 2-1 P experiences ongoing happiness in a significant area of his life-world (school)
- Ta 2-8 P experiences a sense of security (feels safe) in the area of her present life-world where she derives self-fulfilment
- Ta 4-1 P experiences all-pervasive feeling of comfort and contentment from the very presence of significant others
- Ta 4-2 P experiences feelings of pleasure and satisfaction in the knowledge that she has cultivated a set of friends (significant others) whom she perceives to be true and of benefit to her over time
- Ta 5-2 P experiences happiness and feelings of self-fulfilment in being amidst a significant community - children and staff of institution
- Ta 5-3 P feels responsive to the beauty and peacefulness of her surroundings at the institution
- Ta 5-9 P experiences a deep sense of security at the institution and wonders how she will cope with the event of leaving
- Ta 6-5 P experiences a sense of ease and contentment
- Ta 7-5 P experiences much enjoyment with the fullness and variety in

his school:/... ..

- his school life (a significant area of his life)
- Ta 8-6 P experiences/derives much enjoyment from the ongoing companionship of significant others (pupils and teachers)
- Ta 9-1 P experiences immense love and gratitude towards significant others (parents) in his certainty of their love and concern for him even in the face of adversity
- Ta10-5 P experiences complete pleasurable involvement in the relationship with significant other, almost to the exclusion of other significant relationships
- Ta11-1 P enjoys a very supportive and secure relationship with significant others (friends) in whom he feels greatly confident
- Ta11-2 P experiences his relationship with significant others as rather vibrant and able to cope with occasional strains which do arise
- Ta13-7 P experiences particular enjoyment of school life populated with significant others (friends and teachers) with whom he could relate

2. PERCEIVED EFFORT

- Ta 1-7 P believes from personal experience that self-fulfilment is a measure of one's own effort
- Ta 2-7 P experiences personal satisfaction with significant others whose particular relationship she has cultivated
- Ta 4-2 P experiences feelings of pleasure and satisfaction in the knowledge that she has cultivated a set of friends (significant others) whom she perceives have proven to be true and of benefit to her over time
- Ta 5-7 P feels happy in having befriended many visitors to the institution

and having:/... ...

and having secured modest niches for herself outside the institution

- Ta 5-8 P experiences a sense of personal achievement in having forged many significant relationships outside the institution largely through her own effort (by learning to be sociable and cooperative)
- Ta 6-6 P believes that institution has helped her to achieve this transformation together with some effort of her own
- Ta 7-4 P experiences particular pleasure in negotiating each progressive hurdle (year-ending exams) on the path of his ultimate ambition
- Ta 8-7 P feels that he has always had an affinity for school added to which has been his own effort at achievement
- Ta10-3 P experiences a sense of personal achievement in meeting the challenge/coping with a daunting situation (ie. accepting invitation and meeting parent of significant other)
- Ta10-4 P experiences a sense of pride and confidence in the ease and able way in which he mastered a crucial, interpersonal event
- Ta11-7 P feels he has earned the good relationship of significant others largely through his own effort, particularly by being supportive, dependable and frank

3. PERSONAL TRANSFORMATION

- Ta 1-3 P feels her whole life has changed on account of her pleasant experience at school
- Ta 5-6 P feels positive interpersonal experience (of sharing ideas and feelings) at the institution has benefitted her immensely in understanding and relating to people
- Ta 5-8 P feels grateful in the awareness of how this has benefitted

her as a:/... ...

- her as a person
- Ta 6-2 and 3 P experiences a personal transformation - finds a positive difference in herself as a person; feels more mature and finds herself relating better with people (children and adults)
- Ta 6-4 P perceives that significant others have happily noted the transformation in her
- Ta 7-6 P perceives school-life is of varied positive benefit to him as a total person living with and relating to people around him
- Ta 8-1 P feels that school-life has resulted in a personal transformation (a great change in my life) particularly in the area of his relationship with people/significant others
- Ta 8-4 P experiences an expansion/a growth in his awareness of and responsiveness to his life-world
- Ta11-6 P perceives the benefits of significant relationships directly and indirectly in significant areas of his life (implicit gratitude and acknowledgement)
- Ta13-2 P experienced a keen awareness of the personal loss, for which he himself was responsible, and began to perceive (through the support of significant others) differently a significant area of his life-world (school)
- Ta13-5 P finds himself given new status and responsibilities by persons in authority (which he has to live up to), and P now commands the respect and cooperation of his peers

4. FUTURE ORIENTATION

- Ta5-10 P experiences a feeling of certitude in her future and believes

that she has:/... ..

- that she has had adequate preparation and confidence now to live self-sufficiently outside the institution
- Ta 5-11 P perceives clear goals for her immediate future
- Ta 5-12 P embraces herself in a realistic outlook of her future prospects
- Ta 7-1 P anticipates a clear future for himself with a single goal and a clear means to achieve this goal
- P feels a sense of ambition
- Ta 7-2 P experiences a certitude that his present life-strategy will result in inevitable success in his adult life
- Ta 7-3 P feels certain of the need to delay/suspend gratification of some day-to-day pleasures until his long-term goal is achieved
- Ta 8-2 and 3 P feels much certainty in his future and of his short and long-term goals/intention
- P also feels certain that schooling is a means to achieving his goals/realising intentions
- Ta 9-3 P experiences the desire to ease the life of significant others since P feels this will give him an even greater sense of self-fulfilment
- Ta10-7 P experiences certitude in a future which will climax in his possible marriage
- Ta13-6 P feels the spontaneous urge/desire to go to school, that is, feels the certainty of learning interesting new knowledge
- Ta13-8 P feels that his new-found positive experience of school has helped him to mature - to realise his priority in life and has given him the motivation to strive after his goals

5. PERCEPTION OF DEMONSTRATIVE INTEREST AND LOVING-CARE

- Ta 1-6 P derives a sense of well-being from the experience of consistent

comfort from:/... ..

- comfort from significant others during periods of distress
- Ta 2-2 P perceives her days as being worthwhile and satisfying on account of the efforts of significant others (friends)
- Ta 2-4 Shares personal problems with significant others
- Ta 2-5 P experiences consistent support from significant others (in situations of perceived threat)
- Ta 4-3 P perceives in the conduct of significant others a demonstration of their constant and ample caring attention
- Ta 4-6 P perceives the genuine and active concern of significant others for her moral and future well-being
- Ta 5-5 P perceives unfailing concern and support from her significant community during periods of distress and depression/emotional pain
- Ta 9-1 P believes in the love and care afforded him by significant others (parents) even in the face of adversity
- P perceives an ongoing demonstration of love by significant others
- Ta10-1 P experiences himself as the object of attention when significant other (girlfriend) takes the initiative and professes her love for him in circumstances where he himself did not have the courage to do so
- Ta13-4 P perceives caring interest and support from significant others (teachers)
- Ta 5-4 P feels she receives much personal encouragement from her significant community

6. SENSE OF BELONGING

- Ta 2-3 P experiences significant others as emotionally close to her
- Ta 2-6 P believes that significant others are responsible for/actively promote her experience of a sense of belonging
- Ta 4-4 P experiences a sense of self-worth
- Ta 4-7 P experiences a lack in the absence of significant others
- Ta 4-8 P perceives that significant others experience similar feelings (lack in her absence)
- Ta 5-1 P experiences a profound sense of belonging (at the institution)
- Ta10-2 P experiences a feeling of being wanted/accepted when invited to meet parents/family of significant other
- Ta11-3 P experiences such a close rapport with significant others that he believes they are in some ways inseparable

7. DYNAMIC RELATIONSHIPS

- Ta 1-1 P is certain of her experience of self-fulfilment in an area (school) where she perceives her significant needs being met
- Ta 1-5 P experiences pleasure in being able (in the significant area of his life-world) to engage in varied play, with significant others (friends)
- Ta 4-5 P feels that wherever her material needs are not met in the institution, these needs are satiated through attention of significant others
- Ta 4-9 P perceives herself, and others in a similar situation, indulging in the attention of significant others to imbibe some of their ample positive human qualities - derived from superior caring others

Ta 6-1 P experienced:/... ...

- Ta 6-1 P experienced a sense of profound loss and confusion on initial admission to the institution
- P also felt socially handicapped on account of her shy and reserved nature
- Ta 8-5 P experiences a sense of exhilaration in encountering new, varied and challenging learning situations in class through interacting with significant others (pupils and teachers)
- Ta 8-6 P experiences/derives much enjoyment from the ongoing companionship (talking, sharing and getting to know one another) of significant others (pupils and teachers) at school
- Ta10-6 P feels present involvement more satisfying and purposeful than an earlier way of seeking pleasure
- Ta11-2 P experiences his relationship with significant others as rather vibrant and able to cope with occasional strains
- Ta 11-4 and 5 P experiences a sense of ongoing companionship, belonging and pleasure on account of his active and robust involvement with significant others (friends)
- Ta13-1 Initially P experienced a lack of personal self-fulfilment at school
- Ta13-3 Together with his changed perception, P experiences an urge and confidence to share and relate (in aspects of knowledge and learning) with all those at school

8. FUTURE SUSTENANCE

- Ta 4-10 P believes that interpersonal support (particularly from significant peers) is crucial to happiness and for ongoing human well-being

Ta 6-7 P feels:/... ...

- Ta 6-7 P feels expectant/hopeful of support from the institution (significant community) even when she is no longer living there
- Ta 7-7 P feels that his positive and warm experience of school life (significant community) will always remain a meaningful part of him
- Ta11-8 Although P holds the realistic view that some separation (from significant others) is inevitable in the future, he feels certain that he will sustain and savour these significant relationships through time in other ways
- Ta 4-7 P experiences a lack in the absence of significant others; P also feels fearful of the possible loss of the source of her well-being, namely, friends
- Ta 5-9 P experiences a deep sense of security at the institution and wonders how she will cope with the event of leaving
- Ta5-13 P feels certain of her ongoing bond with the institution but is anxious that she is not totally abandoned by the institution once she leaves

EXTENDED DESCRIPTION OF THE SPECIFIC MEANING OF
HEIGHTENED SELF-FULFILMENT FOR YOUTH IN A
CHILDREN'S HOME (TARGET GROUP)

PERVASIVE POSITIVE AFFECT

About the most striking aspect of personal self-fulfilment, as reflected in a majority of the protocols of the target group, is perhaps the all-pervasive, ongoing, positive feeling experienced by participants of this group within the confines of the specific area/s of their individual life-world identified as significant (Ta10-5; Ta2-1; Ta4-1). In this respect it is noted that Five of the protocols describe school-life generally, two describe institutional experience, two deal specifically with interpersonal experience with peers in the school context and two with other specific personal relationships.

This positive affect is described explicitly in several ways by participants. For instance, there are such references as feeling very "safe" or secure (Ta2-8, Ta5-9); a sense of ease and contentment (Ta6-5). Some of the participants are more specific in perceiving a meaningful basis for their generalised positive affect: it is the fullness and variety of the stimulations in the area considered significant which engenders enjoyment (Ta7-5; Ta13-7); it is the consistent nearness of significant others (Ta4-1); or simply living amidst a significant community of people (Ta5-2) which produces a feeling of comfort and happiness. The experiential knowledge that significant others are genuine, true and dependable engenders pleasure and satisfaction (Ta4-2). Constituents in two protocols (Ta5-3, Ta9-1) beg the interpretation that the positive affect is also sustained in relative harmony by personalised elements in the life-world such as their responsiveness to the beauty and peacefulness of the lived-

environment:/... ...

environment (Ta5-3); feelings of love and gratitude towards significant others who are perceived to be selflessly caring and loving (Ta9-1).

The experience of personal well-being in a specific and significant area of one's life-world is certainly not absolute in its pervasiveness. There are tensions. Stresses and strains exist or are encountered, but these are largely tolerated or masked by the generalised positive affect (Ta1-4, Ta11-2).

PERCEIVED EFFORT

The second central theme manifested in the descriptions of the target group is the measure of perceived effort and investment. Both implicitly and explicitly, most of the protocols reflect the awareness that self-fulfilment is qualitatively and quantitatively dependent on the measure of human effort - it has to be worked at (Ta1-7, Ta11-7). One may interpret from a majority of constituents categorizing this theme that this effort is essentially personal (ie, self effort rather than effort of others), and that, consequently, the experience of self-fulfilment is somehow fuller. It would seem that the fruits of one's own effort taste sweeter. This interpretation is compatible with the explicit reference in constituent Ta2-7; Ta4-2 and Ta5-7 where the feelings of satisfaction and pleasure arise in participants from their perceived daily evidence that the relationships they themselves have cultivated prove to be consistently significant and meaningful for their well-being. Expressed simply, there is gratification in finding that one has formed true friendships. Personal effort is also clearly implicit in the sense of personal achievement flowing from the forging of significant relationships (Ta5-8); from negotiating progressive hurdles in life (Ta7-4). Mastery of interpersonal and social skills as

evidenced in the:/... ...

evidenced in the successful negotiation of challenging situations, results in a sense of pride and confidence (Ta10-4). Clearly for the target group personal self-fulfilment has very much to do with the constant effort at finding caring others - both peers and adults with whom beneficial and compatible relationships may be forged.

PERSONAL TRANSFORMATION

A third feature that is consistently evident through several constituents may broadly be thematized as one of personal transformation or becoming (in a directional sense) - a sense of positive lived-experience in a significant area of one's life-world. This theme is expressed quite explicitly for instance, Ta1-3 where it is stated that the member feels "her whole life has changed" on account of her "pleasant experience" or school life has brought about "a great change in my life". In more concrete terms, this aspect is expressed as "feeling more mature" and finding oneself "relating better with people" (Ta6-2 and 3). The transformation seems to assume significant proportions for some participants of the target group on account of their heightened awareness of the positive changes particularly in their interpersonal lives - in their understanding of, in living with, and in relating to people (Ta5-6, Ta7-6, Ta8-1, Ta11-7). Reference is made in one protocol to how the respective participant began to perceive "differently" a significant area of his life-world (Ta13-2). In the fullest sense, the transformation is experienced as an expansion and a growth in awareness of and responsiveness to one's life-world (Ta8-4). There is also an implicit feeling of gratitude for the change that has taken place (Ta11-7). It is implicit in most constituents that the responsiveness of significant others in the interpersonal context is pivotal in motivating and sustaining the growth towards betterment (Ta13-2). Receiving positive

feedback from:/... ..

feedback from significant others in the form of recognition and acknowledgement of change is a potent balm and reinforcer (Ta6-4). In concrete terms this recognition and acknowledgement may mean a new status being accorded to or conferred upon a participant by significant others which he will have to live up to by continuing and improving on his changed life-style (Ta13-5).

FUTURE ORIENTATION

About fifty percent of the descriptions of personal self-fulfilment reflect a component which may be referred to as future orientation. In the first instance, this component assumes the form of certainty not only of having a future (Ta5-10), clear long-term goals (Ta7-1) but also an abiding confidence that these goals will be achieved or realised (Ta10-7). The experience over time that a clear personal future stems largely from the appreciation (and conviction) that his present life-strategy will result in inevitable success in future / in adult life (Ta7-2 and 3), or more concretely, schooling is a means to one achieving one's goals, realising one's intentions (Ta8-2 and 3, Ta13-5). There is also the confidence that one has been adequately prepared by one's significant community to cope on one's own in the immediate future (Ta5-10). But this confidence and certitude in one's personal future is tempered by the awareness of a need to be realistic and accommodating; in other words, one needs to have a realistic outlook in order to lead a stable and self-sufficient life (Ta5-12). The clear perception of life-goals or intentions and the motivation in this regard (ie. a sense of ambition) seem to emerge from the very core of the positive lived-experience, thematized above as positive affect (Ta13-7).

Constituent Ta9-3 is accommodated as a meaning unit compatible with future

orientation for:/... ...

orientation for the reason that, implicit in it is a goal, an intention and a related striving towards the achievement of a greater measure of self-fulfilment in a particular area of the participant's life-world.

PERCEPTION OF DEMONSTRATIVE INTEREST AND LOVING-CARE

The perception of ongoing and demonstrative interest, concern and loving care from significant others or, in a broader sense, from one's significant community, is an aspect that recurs quite explicitly in about half the protocols (eg. Ta4-3). And this perception in turn engenders a sense of personal well-being (Ta1-6, Ta2-2). Participants of the target group are particularly responsive to and appreciative of this interest and concern from significant others (friends, teachers, etc) during phases of personal disharmony (Ta1-6, Ta2-5, Ta5-5). The consistent interest and attention is also perceived as support and encouragement for whatever one is engaged in in one's life-world, and hence serves as a morale booster (Ta13-4, Ta5-4).

SENSE OF BELONGING

Compatible with the above theme and closely associated with it is the sense of belonging, which component is described unambiguously as such in, for instance, constituent Ta5-11. Further, constituent Ta2-6 makes explicit the fact that the sense of belonging arises largely in the context of interpersonal relationships wherein it is the demonstrative responsiveness (or feedback) of significant others which engenders feelings of being accepted, of being wanted (Ta10-2), of belonging and of self-worth (Ta4-4). In its accentuated form this sense of belonging, of feeling close to significant others (Ta2-3) is experienced as a perfect bonding - a feeling of oneness with the other ("I take my friends as part of me and they have my characteristics"). One has no doubt of the genuineness of this bonding

since not only:/... ...

since not only does one experience a feeling of loss when one is away from significant other/s but one perceives that significant other/s experience a similar lack in such circumstances (Ta4-7 and 8).

DYNAMIC RELATIONSHIPS

The dynamic and meaningful interaction with significant others may be a theme worthy of consideration somewhat distinct from the above mentioned aspect of pervasive positive affect - although constituents such as Ta10-5 seem to suggest that intense interpersonal relationships may not necessarily give rise to pleasure, as much as be, in themselves, pleasurable and enhancing. But, of course, all that this means is that we have here two facets of the same multi-faceted phenomenon, namely, self-fulfilment.

For the target group, companionship (mostly with peers) has particular meaning related:

1. to the constant sharing (of problems, confidences, knowledge etc);
2. to the varied verbal exchanges and encounters; and
3. to ongoing active and exhilarating interpersonal involvements - doing things together (Ta2-4, Ta1-5, Ta11-4 and 5).

The basis for relationships with significant adults is little different. The strength of the significant interpersonal relationships is such that these relationships are able to endure occasional stresses and strains (Ta11-2). It would seem that the experience of personal self-fulfilment, is also attributable, to some extent, to participant's awareness that particular needs of theirs are being adequately met specifically in the context of their significant area of life (Ta1-1), or met relative to an area of lack (Ta4-5, Ta4-9). This latter element has relevance to constituents Ta1-2 and Ta1-8 which suggest that an area in one's life-world may be perceived

as being:/... ..

as being of personal significance or being potentially attractive only relative to another area of one's life-world experienced as lacking in personal fulfilment. Similarly the positive area may assume greater significance for one (or be appreciated that much more) in the awareness that one did not initially experience a sense of well-being in this area for reasons known to one - but now circumstances have changed for the better (Ta6-1, Ta10-6, Ta13-1).

FUTURE SUSTENANCE

Flowing from the above components is the theme of the carry over of interpersonal sustenance into the future. The intense experience of well-being in a significant area of one's life-world leads to the belief that personal relationships and support from significant others are crucial for one's future well-being (Ta4-10). There is not only the expectation that there will be some continuation into the future of present interpersonal support (Ta6-7), but, more importantly, there is the certainty, the optimistic feeling that the positive lived-experience in the significant area of one's life-world is of such strength and exhilaration that it will have meaningful resonance for one in one's future when one may perhaps be living in circumstances very different from the present (Ta7-7, Ta11-8).

However, a minor theme is also evident in the descriptions which run seemingly counter to the above theme thereby introducing a tension worth examining more closely. Simultaneous with the optimism and expectation of future benefits accruing from present well-being and present gains, there exists the anxiety arising from an awareness that there may come a time in one's future when one will no longer be physically with the significant others/community of one's present life-world. Will one then continue to have their support or not, and how will one cope in such circumstances (Ta4-7, Ta5-9, Ta5-13).

2.2 Naive Descriptions of Diminished Self-FulfilmentTARGET PROTOCOL: Tb 1

Sex: F; Age: 16; Std: 8; Inst: 10

CHILDREN'S HOME: (1) I am a girl of 15 years of age. I want to talk about my life - what is happening at the present. Will I have lots of good and bad friends.

(2) At present I don't relate with some of the houseparents at the home. I don't like to be specific. (3) Well a girl of my age knows what she is doing. To be on the safe side I join the good company. (4) In the home I don't feel self-satisfied the way I feel in school. I don't have much fun, I don't feel free. (4) I just have to keep to myself and do my work. (2) At this place some of the children and houseparents seem to think too much of themselves - they feel high and mighty. (5) Well me I like to respect people. I like to be friendly and not harsh with them. (6) But they rather that I be not like this. (8) They make me feel that I do not fit in.

(6) Well people in this area don't want to be satisfied. I don't bother about some people around here. (5) I try my best, (6) but some of them just have long faces - they do not respond in a happy or friendly way. Well I prefer being with people who are capable of being self-satisfied with me. (9) People here don't like me, because I talk to others and to them I don't. (6) Well I like to relate to everyone in this area. But I do not feel self-fulfilled because often I feel unhappy, sad, hurt, feel angry and do things without thinking. (10) I don't like people to nag us all the time and they must just stop breaking up strong friendships.

Tb 1: STATEMENTS FROM PARTICIPANT'S DESCRIPTION COLLATED TO REFLECT CONSTITUENT UNITS OF MEANING	CONSTITUENTS EXPRESSED MORE DIRECTLY IN TERMS REVELATORY OF DIMINISHED SELF-FULFILMENT
1. I am a girl of 15 years of age I want to talk about my life - what is happening at the present	1. P experiences an urge to talk about/explain the aspect of her present life/her lack of self-fulfilment
2. At present I don't relate with some of the houseparents at the home I don't like to be specific At this place some of the children and houseparents seem to think too much of themselves - they feel high and mighty	2. P finds that she is not getting on with some staff and children at the institution (significant community) and blames them entirely for this situation
3. Well a girl of my age knows what she is doing To be on the safe side I join the good company	3. P believes that at her age she knows what is good for her and what company she ought to keep
4. I don't feel self-satisfied the way I feel in school I don't have fun I don't feel free I just have to keep to myself and do my work	4. P feels hemmed-in and stifled in the institution
5. Well I like to relate to everyone in this area Well me I like to respect people I like to be friendly and not harsh with them I try my best	5 and 6. P feels frustrated by the rebuffs, unfriendliness and rejection of those about her/significant community particularly since she tries her utmost to be considerate and friendly
6. But they rather that I be not like this But some of them just have long faces - they do not respond in a happy or friendly way Well people in this area don't want to be satisfied	
7. I don't bother about some poeple around here Well, I prefer being with people who are capable of being self-satisfied with me	7. P develops a lack of concern and indifference towards significant community in the institution
8. They make me feel that I do not fit in	8. Perceived rejection engenders in P a feeling of not belonging/ lack of indentification with significant community
9. People here don't like me,	9. Refer to item (2) above

because I:/... ...

because I talk to others and
to them I don't

- | | |
|--|--|
| <p>10. I don't like people to nag us
all the time
They must just stop breaking
up strong friendships</p> | <p>10. P feels strong reaction to
persistent correction (nagging)
by significant others, particularly
in the area of friendships</p> |
| <p>11. But I do not feel self-fulfilled
because often I feel unhappy,
sad, hurt, feel angry and do
things without thinking</p> | <p>11. P experiences ongoing lack of
self-fulfilment in respect of
her significant community at
the institution which P believes
manifests itself in the form of
unhappiness, sadness, hurt,
anger and impulsive behaviour</p> |

TARGET PROTOCOL: Tb 2

Sex: F; Age: 17; Std: 8 Inst: 4

FAMILY: (6) I feel dissatisfied (1) and lost in the home. (2) Because since I come here I am very quiet. My family don't care to phone - or write to me. (3) I am very unhappy when people come to visit others at the home. I just think about my family.

(7) I am always getting into trouble. (9) I wish I had my sister or brother here then I won't feel so lonely. (2) But I like to keep in contact with my family. (4) I am not worried whether they don't like me because I am just a piece of dirt for them. (2) I would like to see my family coming one day to visit me.

(4) I prefer being in the home than at home with my family. Because they just hate me. (5) I came to the home because of my family. (8) I don't get on with some girls in my cottage. They bully me and fight with me. (10) I would like to go and live with a family in Phoenix.

(11) But there will be a time when I will find my way, my own home.

Tb 2: STATEMENTS FROM PARTICIPANT'S DESCRIPTION COLLATED TO REFLECT CONSTITUENT UNITS OF MEANING	CONSTITUENTS EXPRESSED MORE DIRECTLY IN TERMS REVELATORY OF DIMINISHED SELF-FULFILMENT
1. I feel lost at the home	1. P experiences a feeling of alienation/lack of belonging at institution
2. Since I came here I am very quiet My family don't care to phone - or write to me I like to keep in contact with my family I would like to see my family coming one day to visit me	2. P feels abandoned by family members (significant others) since coming to the institution, and longs for personal contact/communication
3. I feel very unhappy when people come to visit others at the home, I just think about my family	3. P feels heightened sense of distress and isolation when witnesses other children receiving attention of their families
4. I prefer being in the home than at home with my family because they just hate me I am not worried whether they don't like me because I am just a piece of dirt for them	4. P believes that family members (significant others) hate her and consider her worthless, hence she prefers to be at the institution
5. I came to the home because of my family	5. P feels that family members (significant others) are to blame for her being at the institution
6. I feel dissatisfied (at the home)	6. P feels dissatisfied at the institution
7. I am always getting into trouble	7. P finds herself always getting into trouble at the institution
8. I don't get on with some girls in my cottage They bully me and fight with me	8. P finds she cannot relate to some in her cottage since they bully and fight with her
9. I wish I had my sister or brother here then I won't feel so lonely	9 and 10. P longs to be with her siblings to dispel her loneliness or leave the institution to live with a family (unrelated host family)
10. I would like to go and live with a family in Phoenix	
11. But there will be a time when I will find my way, my own home	11. P feels a wistful certainty that she will achieve for herself a form of self-fulfilment in the future

TARGET PROTOCOL: Tb 3

Sex: F; Age: 18; Std: 8 Inst: 2

FAMILY: (1) To start of with my family - I feel very sorry for myself because it is one part of my life where I should be self-fulfilled but in my case it is the opposite I feel.

(2) For me to talk about my family I feel like there is a stone in my heart that cannot be removed.

(3) Firstly I haven't a mother - what is a home without a mother!

(8) Sometimes I think to myself why was I really born and brought up into this world, brought up by a family. (9) And now I land myself here all alone with nobody in this world.

(5) But on the other hand I felt very heart broken when I heard that my brother was sent to the school of industries and my youngest brother is now at Boystown. (5) I feel like crying when I sit down and think of them. (3) My father is not interested in coming to pay me a visit - to make me feel happy.

(7) When we learnt I had to be sent to the home, I looked at my brothers their eyes were filled with tears. (5) I then felt so terrible to see them going and it was then that I felt most dissatisfied. (5) I felt it was the end of the world.

(10) Well anyway I have to accept the fact and I have to live and I cannot do anything to my life. For my brothers and I to be separated

it was heart sore:/... ..

it was heart sore. (5) I cannot still accept the fact. (6) I feel that both my brothers have to be with me because if someone has to hit my brother at Boystown, he would not fight back because he is still gentle and very quiet.

Tb 3: STATEMENTS FROM PARTICIPANT'S DESCRIPTION COLLATED TO REFLECT CONSTITUENT UNITS OF MEANING	CONSTITUENTS EXPRESSED MORE DIRECTLY IN TERMS REVELATORY OF DIMINISHED SELF-FULFILMENT
1. (My family) is one part of myself where I feel I should be self-fulfilled but in my case it is the opposite I feel	1. P feels a lack in respect of her family (significant community) where P believes she ought to feel self-fulfilled
2. I feel sorry for myself For me to talk about my family I feel like there is a stone in my heart that cannot be removed	2. P feels self-pity; even talking of her family is experienced as inextricably painful and burdensome
3. Firstly I haven't a mother - what is a home without a mother	3. P feels acutely her not having a mother (significant other)
4. My father is not interested in coming to pay me a visit - to make me feel happy	4. P feels that her father (significant other) does not care for her or for her emotional well-being
5. For my brothers and I to be separated it was heartsore But on the otherhand I felt very heart-broken when I heard that my brother was sent to the school of industries and my youngest brother is now at Boystown I feel like crying when I sit down and think of them I then felt so terrible to see them going it was then that I felt most dissatisfied I felt it was the end of the world I cannot still accept the fact	5. P experiences extreme and ongoing distress at her family being decisively scattered, and cannot accept/come to terms with this enforced separation
6. I feel that both my brothers have to be with me because if someone has to hit my brother at Boystown, he would not fight because he is still gentle and very quiet	6. P worries over her younger brother in particular for whom she feels responsible and protective
7. When we learnt I had to be sent to the home, I looked at my brothers, their eyes were filled with tears	7. P has a vivid recollection of the distressed faces of her brothers at the time she was separated from them
8. Sometimes I think to myself why was I really born and brought up into this world, brought up by a family	8. P feels at times extremely despondent in that she questions the meaning of her very existence
9. And now I land myself here all alone with nobody in this world	9. P feels profoundly alone at the institution

10. Well anyway:/... ..

10. Well anyway I have to accept the fact and I have to live and I cannot do anything to my life
10. P experiences a sense of helplessness and resignation to her situation

TARGET PROTOCOL: Tb 4

Sex: F; Age: 18; Std: 10; Inst: 11

FAMILY: (1) Family is the most disappointing thing in my life.

(2) When I was small I was separated from my family.

(4) Because of family problems I had to suffer. (2) My parents had died and I had to be brought to the children's home. (3) It was not my fault. (4) It is the fault of people who did not understand my problems. (5) When I really think of this I feel as if something is missing in my present life. The love and attention from parents and families. (6) I feel so hurt about this. (7) My thought of my everlasting bond with my sister is broken. I feel so hurt. (8) I feel a bit guilty but can do nothing about this. (9) People cannot help. I don't see anyone trying to help me. (10) This has not always been so. Many people tried to help me but have failed. (11) If there is no one to encourage me and support me I feel useless.

(12) I hate to be where I am. (12) I feel I should not be here.

Therefore I hate this place. (13) People have made me feel this way.

(13) I feel there are not much people here that can comfort me.

(14) I feel that I am one of the ones who does not have any identification here. People pass me like I don't even live here.

(14) I feel most disappointed.

Tb 4: STATEMENTS FROM PARTICIPANT'S DESCRIPTION COLLATED TO REFLECT CONSTITUENT UNITS OF MEANING	CONSTITUENTS EXPRESSED MORE DIRECTLY IN TERMS REVELATORY OF DIMINISHED SELF-FULFILMENT
1. My family is the most disappointing thing in my life	1. P believes that her family is the most disappointing aspect of her life
2. When I was small I was separated from my family My parents had died and I had to be brought to the children's home	2. P is conscious that she was orphaned and separated from her family at an early age, and admitted to an institution
3. It was not my fault	3 and 4. P feels intensely that she was not responsible in any way for having ended up in an institution but she was rather the victim of circumstances in her family and of people's inability to help her
4. Because of family problem I had to suffer It is the fault of people who did not understand my problem	
5. When I really think of this (separation) I feel as if something is missing in my present life - the love and attention from parents and families	5. P feels a generalised sense of lack stemming from her separation experience and ascribes this lack to the possible absence of love and attention from parents and family
6. I feel so hurt about this	6 and 7. P is pained that love and attention from her family member (significant other) is not available to her, nor ever possible in the future
7. My thought of my everlasting bond with my sister is lost I feel so hurt	
8. I feel a bit guilty but can do nothing about this	8. P feels helpless and guilty that this situation cannot be otherwise
9. People cannot help me I don't see anyone trying to help me	9. P feels pessimistic of being helped by people in her problem
10. This has not always been so Many people tried to help me but have failed I tried to help myself but have	10. P experiences a sense of despair at having tried and failed to help herself

just given up:/... ..

just given up hope

- | | |
|---|---|
| <p>11. If there is no one to encourage me and support me I feel useless</p> | <p>11. P feels a lack of self-worth in the absence of encouragement and support</p> |
| <p>12. I hate to be where I am
I feel I should not be here
Therefore I hate this place</p> | <p>12. P hates being at the institution since she believes she ought not to be there</p> |
| <p>13. People have made me feel this way
I feel there are not much people here that can comfort me</p> | <p>13. P blames others for her wholly negative and defeatist disposition since the lack of human comfort had driven her to this point</p> |
| <p>14. I feel that I am one of the ones who does not have any identification here
People pass me like I don't even live here
I feel most disappointed</p> | <p>14. P feels a nonentity at the institution and is quite despondent about this</p> |

TARGET PROTOCOL: Tb 5

Sex: F; Age: 20; Std: 10; Inst: 16

FAMILY: (1) I feel unhappy being alone. (2) Looking at others, I wish I were like them. At times when these little children play with their parents I just sit back for a moment and think to myself: I wish I had my own parents, It's good to be with one's own parents. Like other children they call their parents mum and dad, I would also like the same to happen to me these days. (3) As I see it I cannot blame myself for being in this position. My dad died when I was only 1 1/2 years old. My mum died when I was 13 years old. I still can't picture my dad at this age its my mother who has brought me in this shoe. My mother was sickly woman but no one was responsible for her getting sick. (4) These days everyone is experiencing the same (circumstances). (5) I wish I had my own parents. So I could get whatever I want. (6) I feel another person cannot take the place of my real parents no matter what.

(7) With my family I don't have much contact except with my aunt and sister. I don't know much of my family. Sometime when I meet some people and they ask me do you remember me. (8) I just look all shocked and stunned because I don't know my family in real terms. I feel that no one in my family really cares for me. If they did I wouldn't have been sitting at the home. (9) At times I feel lost and down in the dumps. I feel more than this but I can't put it into words. (3) It is not my fault that this has happened to me since I was very small when I came to the home. And I don't remember much. (3) I'm told that nobody came to my mother and told her that they were prepared to care for me.

That is why:/... ...

That is why I ended up in the home. (14) But I can forgive people and my parents.

(10) It affects my school life in that I sometimes cannot concentrate and (11) I just lose out in the long run like thinking about the past and what my parents have done and so on. (12) When I'm with friends and host families and see how they live I cannot help telling them about my life. (2) At times when I see others calling their parents mummy and daddy I just hope that my parents were around so that I could feel the same as the next person.

(14) I hope that in the future my feelings towards my family would change. If I should see them I will greet them and talk to them. I would wish to help my uncle with whom I spent some weekends. While my sister who was with me at the home is caring and visits me, I feel unhappy about not knowing what has happened to my elder sister.

Tb 5: STATEMENTS FROM PARTICIPANT'S DESCRIPTION COLLATED TO REFLECT CONSTITUENT UNITS OF MEANING	CONSTITUENTS EXPRESSED MORE DIRECTLY IN TERMS REVELATORY OF DIMINISHED SELF-FULFILMENT
1. I feel unhappy being alone	1. P feels unhappy being alone without a family
2. Looking at others, I wish I were like them At times when these little children plan with their parents, I wish I had my own parents At times when I see others calling their parents mummy and daddy I just hope that my parents were around so that I could feel the same as the next person	2. P yearns to be like other children, with parents of their very own
3. As I see it I cannot blame myself for being in this position My dad died when I was 1 1/2 years old and my mum when I was 13 years old I still can't picture my dad It is not my fault that this has happened to me since I was very small when I came to the home And I don't remember much I'm told that nobody came to my mother and told her that they were prepared to care for me	3. P feels that it cannot be her fault for being in an institution since she was far too young at the time of admission P believes that after her father's death nobody came forward to offer her mother help to care for the children
4. These days everyone is experiencing the same (circumstances)	4. P hopes to find her situation more bearable in the belief that her problem is quite widespread in the community
5. I wish I had my own parents so I could get whatever I want	5. P longs to have had parents so that her material needs could have been met
6. I feel another person cannot take the place of my real parents no matter what	6. P is despondent in the belief that no one could adequately replace her parents
7. With my family I don't have much contact except with my aunt and sister I don't know much of my family Sometimes when I meet some people and they ask me if I remember them I just look all shocked and stunned because I don't know my family in real terms	7. P is troubled that most of her family members are unknown/strangers to her, and she is disconcerted by chance encounters/discoveries
8. I feel that no one in my family really cares for me	8. P believes that she remains in the institution because

If they did:/... ..

- If they did I wouldn't have been sitting at the home
- her family don't really care for her
9. At times I feel lost and down in the dumps
I feel more than this but I can't put it into words
9. P experiences periods of profound despair and a sense of alienation
10. It affects my school life in that I sometimes cannot concentrate
10. P finds that at times she cannot concentrate on her school work
11. I just lose out in the long run like thinking about the past and what my parents have done and so on
11. P is troubled by the feeling that she is likely to jeopardise her future (prospects) by dwelling too much on her unhappy family past
12. When I am with friends and host families and see how they live I cannot help telling them about my life
12. P finds herself compelled to recall/talk of her past life when she is with other families and witnesses what family-life is like
13. I feel unhappy about not knowing what has happened to my elder sister
13. P feels unhappy at not knowing what has become of her elder sister
14. I hope that in the future my feelings towards my family would change
If I should see them I will greet them and talk to them
But I can forgive people and my parents
14. P is hopeful that she may become magnanimous in the future towards her relatives

TARGET PROTOCOL: Tb 7

Sex: M; Age: 18; Std: 8; Inst: 8

RELATING TO PEOPLE: (1) The area of my present life where I experience least self-fulfilment is my relationship with people. (2) I am constantly embarrassed by one person or another when I am not given the opportunity to explain certain issues better and how I feel about it. (3) I hate being told to shut up by someone who does not have the decency to listen to my side of the story.

(4) When I am told to shut up by someone, I don't even care to answer the person the next time he or she questions me. When I am embarrassed by someone I become shy and I am filled with despair.

(1) This is one small part of my life which affects me most.

(4) When I am embarrassed I become helpless. (6) When I try to tell people about whatever occurred they accuse me of arguing with them. To top it all they regard me as being arrogant and disrespectful.

(1) I don't feel very pleased with this area of my life. (5) I know at times I am responsible for the situation like when I don't do my homework because I am lazy or don't understand the assignment. (2) At other times, the teacher would take off with me without giving me a chance to explain. (7) I don't like being told off in the presence of my friends in particular because they also feel out of place, They feel sorry for me and I don't like anybody feeling sorry for me. I can't face them the next day. (8) The teachers have favourites. Some

pupils are:/... ...

pupils are on good term with the teachers. They get let off when they do not do their homework. But if they know that someone has back-talked them in the past, they hold this against him. (7) My friends are upset when I am ridiculed/told off in their presence. They try to correct me which I don't like. (1) This problem also happens with friends, say, on the soccer field when an argument occurs and causes bad friendship. (11) I think the problem will disappear in the future. If it should happen I will know how to handle it. (10) At the moment I don't know how to handle it.

Tb 7: STATEMENTS FROM PARTICIPANT'S DESCRIPTION COLLATED TO REFLECT CONSTITUENT UNITS OF MEANING	CONSTITUENTS EXPRESSED MORE DIRECTLY IN TERMS REVELATORY OF DIMINISHED SELF-FULFILMENT
<p>1. The area of my present life where I experience least self-fulfilment is my relationship with people This is one small part of my life which affects me most I don't feel very pleased with this area of my life</p>	<p>1. Not only does P derive least self-fulfilment from interpersonal relationships but he finds this lack has a marked influence over other areas of his life-world</p>
<p>2. I am constantly embarrassed by one person or another when I am not given the opportunity to explain certain issues better and how I feel about it At other times, the teacher would take off with me without giving me a chance to explain</p>	<p>2. P feels constantly and unfairly abused (verbally) and humiliated by people (in authority)</p>
<p>3. I hate being told to shut up by someone who does not have the decency to listen to my side of the story</p>	<p>3. P experiences a feeling of hatred towards those who humiliate and stifle him unreasonably</p>
<p>4. When I am embarrassed by someone I become shy and I am filled with despair When I am embarrassed I become helpless I don't even care to answer the person the next time he or she questions me</p>	<p>4. When humiliated P finds that he becomes helpless, withdrawn, unresponsive and full of despair</p>
<p>5. I know at times I am responsible for the situation like when I don't do my homework because I am lazy or don't understand the assignment</p>	<p>5. P expresses awareness that at times these humiliating situations are provoked by his attitude</p>
<p>6. When I try to tell people about whatever occurred they accuse me of arguing with them To top it all, they regard me as being arrogant and disrespectful</p>	<p>6. P finds himself often labelled by people as argumentative, arrogant and disrespectful (negatively labelled) even when he is merely trying to explain himself</p>
<p>7. I don't like being told off in the presence of my friends in particular because they also feel out of place They feel sorry for me and I don't like anybody feeling sorry for me I can't face them the next day My friends are upset when I am</p>	<p>7. P feels particularly humiliated when he is verbally abused, rebuffed or put down in the presence of friends since he is acutely aware that this upsets them also P feels averse to receiving/ taking sympathy or correction</p>

ridiculed/told:/... ..

- ridiculed/told off in their presence
They try to correct me which I don't like
8. The teachers have favourites
Some people are on good terms with the teachers
They get let off when they do not do their homework
But if they know that someone has backtalked them in the past, they hold this against him.
9. This problem also happens with friends say, on the soccer field when an argument occurs and causes bad friendship
10. At the moment I don't know how to handle it
11. I think the problem will disappear in the future
If it should happen I will know how to handle it
- from friends (peers/significant others)
8. P believes that he is being grudged/persecuted and discriminated against by his teachers for standing up to them
9. P expresses awareness that situations of interpersonal conflict and humiliation also occurs in areas of his life-world other than school
10. P feels an inability to handle/cope with these recurring situations of interpersonal conflict and humiliation
11. P is hopeful that his interpersonal problems will diminish in time and that he will be more certain of coping in the future

TARGET PROTOCOL: Tb 8

Sex: M; Age: 17; Std: 8; Inst: 10

RELATIONSHIP WITH PEOPLE RESPONSIBLE FOR ME: (1) I am dissatisfied with the people who are responsible for me at home and in school because they fail to understand me. I believe all human beings have feelings but others just don't understand them, even if you explain these feelings to them. (2) Now the other thing is that because of your age, adults tend to disregard your opinions on what you say.

(2) Because of my age they tend to regard me as unimportant. There are many times this happens. (3) For instance last week in school we had to do a bio assignment. We were given only one day for this and send the book in. When the teacher collected the books I also sent in my book although I did not do the assignment and when she found out, when she came to class the next day she took off with me. Whereas there were others who did not do their assignment, with them she was more lenient. I told the teacher that we did not know when the assignment was really due. She started off by saying that we did not pay attention in class and this and that. I was really angry because she only raised her voice against me. (4) Another example is during the school sports I did not want to take part because last minute they told me that I was taking part in long-jump. I refused, I told the teacher the reason. But he said that was no excuse and I must take part. I told him whatever he says, I had made up my mind and I was not going to take part. He got very angry and he said that senior pupils think they are too big. He told me to get to the ground. But I said I was going to the principal. Another teacher met me and he asked me what

was the matter.:/... ..

was the matter. I told him the reason. He said that that teacher had failed to understand.

(6) This is a problem to me because everyone seems to have a different idea of me. (5) Many people think I'm quiet and suddenly when they hear of incidents like I mentioned - like I got involved with a teacher or someone, they will be very disturbed. (6) I would like people to think I am one who does not give a lot of trouble.

(7) But if I feel I am being treated unfairly I want to stand up to it. (5) Because of the one or two incidents the whole staff will get a different idea of me and they may start to treat me differently.

Tb 8: STATEMENT FROM PARTICIPANT'S DESCRIPTION COLLATED TO REFLECT CONSTITUENT UNITS OF MEANING	CONSTITUENTS EXPRESSED MORE DIRECTLY IN TERMS REVELATORY OF DIMINISHED SELF-FULFILMENT
<p>1. I am dissatisfied with the people who are responsible for me at home and in school because they fail to understand me I believe all human beings have feelings but others just don't understand them, even if you explain these feelings to them</p>	<p>1. P feels dissatisfied/a sense of despair that people responsible for him/significant others fail to understand him nor appreciate his feelings</p>
<p>2. Now the other thing is that because of your age, adults tend to disregard your opinion or what you say Because of my age they tend to regard me as unimportant There are many times this happens</p>	<p>2. P finds himself and his opinions frequently dismissed and disregarded by adults</p>
<p>3. For instance (in one incident) I told the teacher that we did not know when the assignment was really due She started off by saying that we did not pay attention in class I was really angry because she only raised her voice against me</p>	<p>3 and 4. P recalls incidents when he felt particularly distressed (and personally abused) at the authoritarian and unfair attitude of teachers towards him</p>
<p>4. (In another incident) I did not want to take part in school sports because they told me last minute that I was taking part in long-jump I refused; I told the teacher the reason But he said that was no excuse and I must take part I told him, whatever he says, I had made up my mind and I was not going to take part He got very angry and said that senior pupils think they are too big He told me to get to the ground But I said I was going to the principal</p>	
<p>5. Many people think I'm quiet and suddenly when they hear of incidents like I mentioned - like I got involved with a teacher or someone, they will be very disturbed</p>	<p>5. P feels troubled that unpleasant incidents with adults may tarnish his favourable reputation and that people may not continue to be well disposed towards him/will treat him warily</p>

Because of the:/... ...

Because of the one or two incidents, the whole staff will get a different idea of me and they may start to treat me differently

This is a problem to me because everyone seems to have a different idea of me

- | | |
|---|--|
| 6. I would like people to think I am one who does not give a lot of trouble | 6. P expresses a need for people to have an unambiguously positive image of him (not consider him troublesome) |
| 7. But if I feel I am being treated unfairly I want to stand up to it | 7. P feels incensed and defensive when he perceives people are treating him unfairly |

TARGET PROTOCOL: Tb 10

Sex: M; Age: 19; Std: 10; Inst: 8

PARENTS: (1) The area where I feel least self-fulfilled is my parents. I have made all efforts with the help of people but I was not successful at all. At one time my aim in life was to know who are my parents but as the years passed my interest in this field of my life has dropped and the reason for this is the person who I asked for assistance could not furnish me with enough information. (4) Even my foster parents showed no love towards me and this really upset me. (3) Well I felt that I was unfortunate and could not be helped by anyone.

(7) Being without my parents up to the age of 18 years, I felt left out, (5) and I could not go on thinking about someone who I have not seen at all. So I finally thought I better forget about my parents because I do not think I would lead a happy life in the future when the thought about my parents comes in my mind.

(8) I cannot say that if my parents were existing, I would be leading the life I am going through at present. (6) It does not worry me anymore and I hardly think about it. This is the reason why I chose my parents as the last segment in my life cycle.

(2) As the years went by and I couldn't find out who my parents were, I lost interest.

(5) It used to affect me in the past but as time went by, I couldn't go on worrying. I had to think about my future so I just decided that

that was:/... ...

that was unfortunate and I must go on with life. (7) But I cannot completely put it out of my mind. Especially when the mothers and parents of the other boys visit them I feel out of place, that I don't have any relatives. (10) I think this area is going to remain the same in the future.

(7) Although I decided to put it out of my mind, the thought is still there. (1) I would have been happier if I had my parents. (9) Not that I am unhappy now but this is an area where I feel unfulfilled.

Tb10: STATEMENTS FROM PARTICIPANT'S DESCRIPTION COLLATED TO REFLECT CONSTITUENT UNITS OF MEANING	CONSTITUENTS EXPRESSED MORE DIRECTLY IN TERMS REVELATORY OF DIMINISHED SELF-FULFILMENT
<p>1. The area where I feel least self-fulfilled is (to do with) my parents I have made all efforts with the help of people but I was not successful at all (in tracing them)</p>	<p>1. P experiences least self-fulfilment in respect of his parents (significant others) whom he has had no success in discovering despite much effort</p>
<p>2. At one time my aim in life was to know who were my parents but as the years passed my interest in this field of my life has dropped and the reason for this is the person who I asked for assistance could not furnish me with enough information As the years went by and I couldn't find out who my parents were, I lost interest</p>	<p>2. P experiences a growing sense of despondency and waning motivation at the continued failure of attempts to locate his parents</p>
<p>3. Well I felt that I was unfortunate and could not be helped by anyone</p>	<p>3. P feels resigned to the belief that no one could help him in his misfortune</p>
<p>4. Even my foster parents showed no love towards me and this really upset me</p>	<p>4. P feels hurt at the perceived lack of loving-care from his foster-parents</p>
<p>5. It used to affect me in the past but as time went by, I couldn't go on worrying I had to think about my future so I just decided that that was unfortunate and I must go on with life So I finally thought I better forget about my parents because I do not think I would lead a happy life in the future when the thought about my parents comes in my mind I could not go on thinking about someone whom I have not seen at all</p>	<p>5. P assumes a stoical attitude and resolves to suppress his nagging preoccupation (search for parents) since he believes it to be futile and to the detriment of his future well-being</p>
<p>6. It does not worry me anymore and I hardly think about it (who my parents are) This is the reason why I chose my parents as the last segment in my life cycle(?)</p>	<p>6. P attempts to persuade himself that he is succeeding in his resolve</p>
<p>7. But I cannot completely put it</p>	<p>7. But P continues to experience</p>

out of my:/... ..

out of my mind
 Especially when the mothers
 and parents of the other boys
 visit them I feel out of place
 that I don't have any relatives
 Being without my parents up to
 the age of 18 years, I felt left
 out
 Although I decided to put it
 out of my mind, the thought is
 still there

intermittant feelings of
 lack/of being parentless when
 he witnesses others at the
 institution being visited by
 parents and family

- | | |
|--|---|
| <p>8. I cannot say that if my parents were existing, I would be leading the life I am going through at present</p> | <p>8. P feels a worrying uncertainty whether his present life would have been materially different if his parents were known to him</p> |
| <p>9. I would have been happier if I had my parents
 Not that I am unhappy now but this is an area were I feel unfulfilled</p> | <p>9. P feels certain that his life would have been relatively happier and complete if he had had parents</p> |
| <p>10. I think this area is going to remain the same in the future</p> | <p>10. P feels pessimistic about there being any change in the future in this area of his life-world</p> |

TARGET PROTOCOL: Tb 11

Sex: M; Age: 18; Std: 10; Inst: 15

PARENTS: (1) The part of my life I am most unhappy is concerning my parents. I have never seen my parents. I often wonder what they were like and how I would be living if I had been with them. (3) I don't know the real story about my family. Sometimes I try to think why I am in the home. Maybe my parents could not support me or my family had broken up. (1) I had no clue to the whereabouts of my parents. (4) At times it is difficult when you talk about your parents but you don't have them and I wonder who I am going to turn to. (5) I had never known I had relatives until recently and I only saw them once. I feel nothing for them because I had lived for so long without knowing about them and they never thought about me. The same goes for my parents. (6) I had been told that my parents had died 2 years ago but that did not hurt me at all. If they were alive and if they asked me to go back to them I wouldn't have because I don't know them. (7) I only know one place and that is the home. I was brought up there and I am very grateful. (5) It is my relatives I dislike most. If they know we were going to a children's home why didn't they help me. I don't feel an inch for my family.

(12) I don't feel any self-fulfilment in this area. (8) I don't know what it is like living with parents and I have always wanted to have parents and to live with them. I don't think that I will get the opportunity. I feel dissatisfied. Sometimes I feel hurt. (1) I always think about who my parents could be. (9) At times I feel that if I were living with my parents I would not be having a happy life.

(3) I know:/... ...

(3) I know a little about my parents and their background. I feel hurt about this also. (9) I would not have been comfortable with them, the way I am now where I am living. When I visit some of my friends and see them with their parents I feel hurt. They at times ask me about my parents. I think that I have never had the experience of living with my parents and family. (10) My friends with parents receive affection from their parents. I think my friends are better for this than me because they always get their parents' protection.

(11) In years to come, my girlfriend's family would want to meet my parents. I worry about this. I would only have my brother to meet them.

(12) I will always have the thought of parents within me. I will always feel least self-fulfilled in this area of my parents. I will always feel that I did not have the experience of living with parents.

Tb11: STATEMENTS FROM PARTICIPANT'S DESCRIPTION COLLATED TO REFLECT CONSTITUENT UNITS OF MEANING	CONSTITUENTS EXPRESSED MORE DIRECTLY IN TERMS REVELATORY OF DIMINISHED SELF-FULFILMENT
1. I have never seen my parents I often wonder what they were like I have no clue to the whereabouts of my parents I always think about who my parents could be	1. P finds himself quite preoccupied over his parentage since he has no idea who his parents are and where they may be
2. I know a little about my parents and their background I feel hurt about this also	2. P however feels hurt about the little he has learnt of the background of his parents
3. I don't know the real story about my family Sometimes I try to think why I am in the home Maybe my parents could not support me or my family had broken up	3. P is troubled by the feeling that he is very much in the dark about his parents, family and the circumstances that led to his separation and admission into care; he is left speculating
4. At times it is difficult when you talk about your parents but you don't have them and I wonder who I am going to turn to	4. P realises acutely at times that for him his parents are rather insubstantial beings and hence P feels anxious as to who would afford him genuine support
5. I had never known I had relatives until recently and I only saw them once It is my relatives I dislike most If they knew we were going to a children's home why didn't they help me I don't feel an inch for my family I feel nothing for them because I had lived so long without knowing about them They never thought of me	5. P experiences neutral and negative feelings towards his relatives since they surfaced only recently in his life and since P believes that they did not attempt to save him from placement in the institution
6. The same goes for my parents (feel nothing for them) I had been told that my parents died two years ago but that did not hurt me at all If they were alive and if they asked me to go back to them I wouldn't because I don't know them	6. P denies and rejects his parents on the grounds that they don't really exist for him
7. I only know one place and that	7. In contrast P (believes he)

is the home:/... ..

- is the home
I was brought up there and I
am very grateful
8. I don't know what it is like
living with parents and I have
always wanted to have parents
and to live with them
I don't think that I will get
the opportunity
I feel dissatisfied
Sometimes I feel hurt
9. At times I feel that if I were
living with my parents I would
not be having a happy life
I would not have been
comfortable with them the way
I am now where I am living
10. When I visit some of my friends
and see them with their parents,
I feel hurt
They at times ask me about my
parents
My friends with parents receive
affection from their parents
I think my friends are better
for this than me because they
always get their parent's
protection
11. In years to come, my
girlfriend's family would want
to meet my parents
I worry about this
I would have only my brother
to meet them
12. I will always have the thought
of my parents within me
I will always feel that I did
not have the experience of
living with parents
The part of my life I am most
unhappy is concerning my parents
I don't feel any self-fulfilment
in this area
- experiences a grateful sense
of belonging and certainty
at the institution
8. P feels utterly dejected and
feels too a sense of profound
regret that he will never have
the opportunity either to
experience or to appreciate
the meaning of having and of
living with parents
9. P is troubled by intermittant
doubts about the possible life
he would have had with his
parents relative to his present
life
10. P is painfully aware of his
lack when he witnesses his
friends at home relating with
their parents; and feels
enviously certain that his
friends are so much more fortunate
for the parental care and
protection they receive
11. P worries over the implication
for his future of being parentless,
particularly when the momentous
and inevitable day comes for
his girlfriend's family to
meet his family
12. P feels that his deep sense
of regret and loss in respect
of his parent will always
persist, and hence he will
always feel least self-fulfilled
in this area

TARGET PROTOCOL: Tb 12

Sex: F; Age: 18; Std: 8, Inst: 8

CHILDREN'S HOME: (1) When I have problems no one listens to me. (2) I am left all alone to fight for myself. Everybody is on the side of the social worker and counsellor. Although I have to fight on for myself, (1) one never tries to think that I have feelings. I cannot give vent to my feelings. (4) When I am in trouble everyone tries to add to this and my life is made a misery. (5) I feel so hurt and disappointed that I feel like running away from the home. At times I even feel like committing suicide. (4) Sometimes the girls can make my life a misery. Instead of helping me they add to my misery and tensions. (5) I am so disturbed mentally that I do not like to talk to them. Sometimes my counsellor can be one-sided. (3) Many a times when I was involved with an argument, although I was right, she never ever took my part. She can be very embarrassing when I am involved. With her favourite she can favour the ones she likes and gives them every thing they ask for.

(6) Although there is good and bad things about the home I still prefer to stay. I feel sore to leave this place. It is like my own home.

(1) I'm not happy here. I don't get all the attention. (7) I feel neglected by my parents. Often I think why this had to happen to us; why should we have come into this world and suffer because of our parents. They could not have planned their future. The problem began when they separated. None of their eight children get their love and care.

(8) If my parents should get together now it would not matter to me.

I would not:/... ...

I would not go to live with them. Only my brothers and sisters matter.

(9) When I am with my friends sometimes they talk about their mothers or fathers and sometimes they ask me about my parents. This upsets me.

Tb12: STATEMENTS FROM PARTICIPANT'S DESCRIPTION COLLATED TO REFLECT CONSTITUENT UNITS OF MEANING	CONSTITUENTS EXPRESSED MORE DIRECTLY IN TERMS REVELATORY OF DIMINISHED SELF-FULFILMENT
<p>1. I am not happy here (at the home) I don't get all the attention When I have problems no one listens to me No one ever tries to think I have feelings I cannot give vent to my feelings</p>	<p>1. P feels unhappy at the institution; feels she receives insufficient attention and support; and feels she is not given the opportunity to ventilate her problems (feels pent up)</p>
<p>2. I am left all alone to fight for myself Everybody is on the side of the social worker and counsellor</p>	<p>2. P feels abandoned and isolated by significant community (in the institution) and left to fight her own battles</p>
<p>3. Sometimes my counsellor can be one-sided Many a times when I was involved in an argument, although I was right, she never took my part She can be very embarrassing when I am involved With her favourite she can favour the ones she likes and gives them anything they ask for</p>	<p>3. P feels herself being discriminated against by the counsellor (significant other) and denied support</p>
<p>4. When I am in trouble everyone tries to add to this and my life is made a misery Sometimes the girls can make my life a misery Instead of helping me they add to my misery and tension</p>	<p>4. P finds that significant community tends to aggravate her problems and distress, rather than serving to relieve her</p>
<p>5. I feel so hurt and disappointed that I feel like running away from the home At times I even feel like committing suicide I am so disturbed mentally that I do not like to talk to them</p>	<p>5. P finds herself so hurt and disappointed in her situation that she isolates herself from others/withdraws into herself and sometimes P contemplates more extreme ways of opting out of her life-world/escaping her problems</p>
<p>6. Although there are good and bad things about the home, I still prefer to stay I feel sore to leave this place It is like my own home</p>	<p>6. However, P finds her thought and intentions of separation from the institution all the more painful because of her strong attachment to the place</p>
<p>7. I feel neglected by my parents Often I think why this had to happen to us; why should we have come into this world and suffer because of our parents</p>	<p>7. P feels persistently troubled that her parents have neglected and rejected her and her siblings; and is troubled by an inability to come to terms with this fact</p>

They could:/... ..

They could not have planned
their future
The problem began when they
separated
None of their eight children
got their love and care

(cannot find an answer to the
persistent question: why had
this to happen to me?)

8. If my parents should get
together now it would not
matter to me
I would not go to live with
them
Only my brothers and sisters
matter

8. In turn, P feels rejecting of
parents and develops a nonchalant
indifference towards them

9. When I am with my friends
sometimes they talk about their
mothers or fathers and sometimes
they ask me about my parents
This upsets me

9. P continues to feel pained,
touchy, sensitive to references
or situations in her life-world
relating to parents as such

TARGET PROTOCOL: Tb 13

Sex: M; Age: 17; Std: 8; Inst: 8

FAMILY: (1) I had hoped that one day I would live with my parents, but I don't think it is now going to be possible. (2) My mother promised to take us out (of this home) (3) but now she wants to get married and I don't like the idea. We are big now, she should realise that. We feel that we are big enough now and we do not need a father; we can look after ourselves. By her doing what she wishes, she will break up the family. (4) When she said she wants to marry, I felt very hurt. I felt as if I wanted to put her aside. I wasn't interested in her. (5) I feel unhappy that my mother doesn't come and visit us often. (2) She makes a lot of promises but she doesn't even phone us to ask how we are. We don't want her to visit us, even if she phones us we will be pleased. At least she could visit my sister. (4) I think I am big enough now. I just want to forget it.

(6) Things were a little different before my mother got herself a house. She used to visit us, take us shopping. This has now all changed.

(7) My mother is responsible for what has happened. She thinks she is a bit young. She doesn't realise that we are grown up and we can see things.

(8) I feel I would need help after I leave school when I complete matric. It doesn't look like I'm going to get the help. (9) This thought sometimes makes me angry and then I don't have the mind to do my school work. Then I feel like putting school aside.

(4) I had a:/... ..

(4) I had a discussion with my counsellor. He said that I had made a good move I should stick to it. I should not go on worrying.

Tb13: STATEMENTS FROM PARTICIPANT'S DESCRIPTION COLLATED TO REFLECT CONSTITUENT UNITS OF MEANING	CONSTITUENTS EXPRESSED MORE DIRECTLY IN TERMS REVELATORY OF DIMINISHED SELF-FULFILMENT
1. I had hoped that one day I would live with my parents, but I don't think it is now going to be possible	1. P feels that his long-standing hopes of his parents reconciling and his returning to live with them have been shattered/will not now be realised
2. My mother promised to take us out (of the home) but now she wants to get married She makes a lot of promises but she doesn't keep them This makes me very angry at times	2. P feels angered and let-down by his mother's false and unkept promises
3. My mother wants to get married and I don't like the idea We are big now, she should realise that We feel that we are big enough now and we do not need a father; we can look after ourselves By her doing what she wishes, she will break up the family	3. P is particularly distressed at his mother's intention to re-marry since this will make the break-up of his family a fait accompli P believes that he and his siblings are old enough not to need a second father
4. When she said she wants to marry I felt very hurt I felt as if I wanted to put her aside I wasn't interested in her I think I am big enough now I just want to forget it I had a discussion with my counsellor He said that I had made a good move I should stick to it and not go on worrying	4. P develops a profound feeling of rejection of and indifference towards his mother, consequent upon her ultimate broken promise - as perceived by P
5. I feel unhappy that my mother doesn't come and visit us often She doesn't even phone us to ask us how we are We don't want her to visit us; even if she phoned us we will be pleased At least she could visit my sister	5. P feels acutely distressed at his mother's lack of consideration for them, in her failing to maintain contact with them
6. She used to visit us, take us shopping	6. While his mother seemed a little caring previously P feels that

This has now:/... ..

This has now all changed
 Things were a little different
 before my mother got herself
 a house

circumstances have now changed
 for the worse

- | | |
|--|--|
| <p>7. My mother is responsible for what has happened
 She thinks she is a bit young
 She does not realise that we are grown up and we can see things</p> | <p>7. P blames his mother entirely for the disintegration of his family and his present condition</p> |
| <p>8. I feel I would need help after I leave school, when I complete matric
 It doesn't look like I'm going to get the help</p> | <p>8. P feels pessimistic of receiving parental support which he feels he will need for his future well-being and success</p> |
| <p>9. This thought sometimes makes me angry and then I don't have the mind to do my school work
 Then I feel like putting school aside</p> | <p>9. P resigns himself to the belief that he will not receive any parental support in the future, so necessary for his career and well-being. Hence P feels a pervasive sense of dependency and lack of motivation to strive after future goals</p> |

CONSTITUENTS FROM ALL AVAILABLE PROTOCOLS COLLATED
 TO REFLECT INHERENT THEMES OF THE
PHENOMENON (SELF-FULFILMENT) IN ITS DIMINISHED FORM

1. FEELINGS OF BEING NEGATED AS A PERSON

- Tb 2-4 P believes that family members (significant members) hate her and consider her worthless
- Tb 3-4 P feels that her father (significant other) does not care for her emotional well-being
- Tb 5-8 P believes that she remains in the institution because her family don't really care for her
- Tb 10-4 P feels hurt at the perceived lack of loving-care from his foster-parents
- Tb 11-5 P believes relatives did not attempt to save him from placement in the institution
- Tb 1-4 P feels hemmed-in and stifled in the institution
- Tb 12-1 P feels unhappy at the institution; feels she receives insufficient attention and support; and feels she is not given the opportunity to ventilate her problems - feels pent up
- Tb 12-4 P finds that significant community tend to aggravate her problems and distress, rather than serving to relieve her
- Tb 8-1 P feels dissatisfied/a sense of despair that people responsible for him (significant others) fail to understand him nor appreciate his feelings
- Tb 8-2 P finds himself and his opinions frequently dismissed and disregarded by adults

Tb 7-2 P feels:/... ..

- Tb 7-2 P feels unfairly abused (verbally) and humiliated constantly by people (in authority)
- Tb 7-6 P finds himself often negatively labelled by people even when he is merely trying to explain himself
- Tb 7-8 P believes that he is begrudged/persecuted and discriminated against by his teachers for standing up to them
- Tb 8-3 and 4 P recalls incidents when he felt particularly distressed (and personally abused) at the authoritarian and unfair attitude of certain teachers towards him
- Tb 13-5 P feels acutely distressed at his mother's lack of consideration for them (her children) in her failing to maintain contact with them

2. A SENSE OF ALIENATION

- Tb 2-2 P feels abandoned by family members (significant others) since coming to the institution
- Tb 12-2 P feels abandoned and isolated by significant community (in the institution) and left to fight her own battles
- Tb 1-8 Perceived rejection engenders in P a feeling of not belonging/lack of identification with significant community
- Tb 2-1 P experiences a feeling of alienation/lack of belonging at the institution
- Tb 3-9 P feels profoundly alone at the institution
- Tb 4-14 P feels a nonentity at the institution and is quite despondent about this
- Tb 5-1 P feels unhappy being alone without a family
- Tb 5-7 P is troubled that most of her family members are unknown to

her/are:/... ..

her/are strangers, and she is disconcerted by chance encounters/
discoveries

- Tb 5-9 P experiences periods of profound despair and a sense of
alienation
- Tb 11-4 P realises acutely at times that for him his parents are rather
insubstantial beings; hence P feels anxious as to who would
afford him genuine support
- Tb 4-11 P feels a lack of self-worth in the absence of encouragement
and support
- Tb 5-13 P feels unhappy at not knowing what has become of her elder
sister
- Tb 11-1 P finds himself quite preoccupied over his parentage since he
has no idea who his parents are and where they may be
- Tb 11-2 P feels hurt about the little he has learnt of the background
of his parents
- Tb 11-3 P is troubled by the feeling that he is very much in the dark
about his parents, family and the circumstances that led to
his separation and admission into care; he is left speculating
- Tb 11-9 P is troubled by intermittent doubts about the possible life
he would have had with his parents, relative to his present
life

3. A SENSE OF RECRIMINATION AND RESENTMENT

- Tb 1-2 P finds that she is not getting on with some staff and
children at the institution (with significant community)
and blames them entirely for this situation
- Tb 2-5 P feels that family members (significant others) are to blame

for her:/... ...

- for her being at the institution
- Tb 4-3 P feels intensely that she was not responsible in anyway for having ended up in an institution but rather she was the victim of family circumstances and of people's inability to help her
- Tb 4-13 P blames others for her wholly negative and defeatist disposition since the lack of human confort had driven her to this point
- Tb 5-3 P feels that it cannot be her fault for being in an institution since she was far too young at the time of her admission
- Tb 5-8 P believes that she remains in the institution because her family don't really care for her
- Tb 3-1 P feels a lack in respect of her family (significant community) where P believes she ought to feel self-fulfilled
- Tb 4-12 P hates being at the institution since she believes she ought not to be there
- Tb 13-5 P feels acutely distressed at his mother's lack of consideration for them in her failing to maintain contact with them
- Tb 13-2 P feels angered and let-down by his mother's false and unkept promises
- Tb 13-3 P is particularly distressed at his mother's intention to re-marry since this will make the break-up of his family a fait accompli
- Tb 13-7 P blames his mother entirely for the disintegration of his family and for his present condition
- Tb 12-7 P feels persistently troubled that her parents have neglected and rejected her and her siblings; and is troubled by an

inability to:/... ...

inability to come to terms with this fact

Tb 7-5 P expresses awareness that at times these humiliating situations are provoked by his attitude

4. NEGATIVE EMOTIVE RESPONSE/REACTION

Tb 1-7 P develops a lack of concern and indifference towards significant community in the institution

Tb 11-5 P experiences neutral and negative feelings towards his relatives since they surfaced only recently in his life and since P believes that they did not attempt to save him from placement in the institution

Tb 11-6 P denies and rejects his parents on the grounds that they don't really exist for him

Tb 12-8 P feels rejecting of his parents, and develops a nonchalant indifference towards them

Tb 13-4 P develops a profound feeling of rejection of and indifference towards his mother consequent upon her ultimate broken promise - as perceived by P

Tb 7-3 P experiences a feeling of hatred towards those who humiliate and stifle him unreasonably

Tb 8-7 P feels incensed and defensive when he perceives people are treating him unfairly

Tb 1-10 P feels strong reaction to persistent correction (nagging) by significant others, particularly in the area of friendships

Tb 7-7 P feels particularly humiliated when he is verbally abused, rebuffed or put-down in the presence of friends since he is acutely aware that this upsets them also. P feels averse to

taking/receiving:/... ..

taking/receiving sympathy or correction from friends (peers/
significant others)

Tb 4-9 P feels pessimistic of being helped by people (to reverse his
plight)

Tb 10-3 P feels resigned to the belief that no one could help him in
his misfortune

Tb 13-8 P feels pessimistic of receiving parental support which he
feels he will need for his future well-being and success

5. A SENSE OF YEARNING

Tb 8-5 P feels troubled that unpleasant incidents with adults may
tarnish his good reputation and that people may not continue
to be well disposed towards him/will treat him warily

Tb 8-6 P expresses a need for people to have an unambiguously
positive image of him (not consider him troublesome)

Tb 7-7 P feels particularly humiliated when he is verbally abused,
rebuffed or put-down in the presence of others/friends

Tb 1-3 P believes that at her age she knows what is good for her
and what company she ought to keep

Tb 2-2 P feels abandoned by family members (significant others)
since coming to the institution, and longs for contact/
communication

Tb 2-9 P longs to be with her siblings to dispel her loneliness or
(longs to leave the institution to live with an unrelated
host family (familiar other)

Tb 10-7 P continues to experience intermittent feelings of lack of
being parentless particularly when he witnesses others at the

institution:/... ..

institution being visited by family members

Tb 5-2 P yearns to be like other children with parents of their very own

Tb 5-5 P longs to have had parents so that her material needs could have been met

6. CONFLICTING FEELINGS

Tb 2-4 P believes that family members (significant others) hate her and consider her worthless; hence she prefers to be at the institution

Tb 2-6 However, P feels dissatisfied at the institution

Tb 12-1 P feels unhappy at the institution etc

Tb 12-6 However, P finds her thoughts and intentions of separation from the institution all the more painful because of her strong attachment to the place

Tb 11-7 In contrast (to uncertain expectations of family-life), P believes he experiences a grateful sense of belonging and certainty at the institution

7. DIMINISHED LIFE-ASSERTIVENESS

Tb 1-6 P believes she tries her utmost to be considerate and friendly and feels frustrated by the rebuffs, unfriendliness and rejection of those about her/significant community

Tb 4-10 P experiences a sense of despair at having tried and failed to help himself

Tb 10-1 P experiences least self-fulfilment in respect of his parents (significant others) whom he has had no success in locating/

discovering:/... ...

discovering despite much effort

- Tb 10-2 P experiences a growing sense of despondency and waning motivation at the continued failure of attempts to locate his parents
- Tb 7-10 P feels an inability to handle/cope with recurring situations of interpersonal conflict and humiliation
- Tb 2-3 P feels heightened sense of distress and isolation when witnesses other children receiving attention/loving-care from their family members
- Tb 3-2 P feels self-pity; even talking of her family is experienced as inextricably painful and burdensome
- Tb11-10 P is painfully aware of his lack when he witnesses his friends at home relating with their parents, and feels enviously certain that they are so much more fortunate for the parental care and protection they receive
- Tb 12-9 P continues to feel pained, touchy, sensitive to references of situations in her lived-world relating to her parents and family
- Tb 3-5 P experiences extreme and ongoing distress at her family being decisively scattered;
P cannot accept/come to terms with this enforced separation in particular
- Tb 12-7 P feels persistently troubled that her parents have neglected and rejected her and her siblings;
P is troubled by an inability to come to terms with this fact (persistent question: why had this to happen to me!)
- Tb 11-1 P finds himself quite preoccupied over his parentage since he

has no idea:/... ...

- has no idea who his parents are and where they may be
- Tb 12-7 P feels persistently troubled that her parents have neglected and rejected her ...
- Tb 1-1 P experiences an urge to talk about/explain the aspects of her present life/her lack of self-fulfilment
- Tb 5-12 P finds herself compelled to recall/talk of her past life when she is with other families and witnesses what family life is like
- Tb 10-7 P continues to experience intermittent feelings of lack or being parentless when he witnesses others at the institution being visited by parents and family
- Tb 3-7 P retains a vivid recollection of the distressed faces of her siblings
- Tb 4-2 P is perpetually conscious that she was orphaned and separated from her family at an early age and admitted to the institution
- Tb 5-10 P finds that at times she cannot concentrate on her school work
- Tb 7-1 Not only does P derive least self-fulfilment from interpersonal relationships but he finds that this lack has marked influence over other areas of his life-world
- Tb 7-9 P expresses awareness that situations of interpersonal conflict and humiliation also occur in areas of his life-world other than school
- Tb 2-7 P finds herself always getting into trouble at the institution
- Tb 2-8 P finds she cannot relate to some in her cottage since they bully and fight with her
- Tb 1-11 P experiences ongoing lack of self-fulfilment in respect of

her significant:/... ...

her significant community at the institution, which lack manifests itself in the form of unhappiness, sadness, hurt, anger and impulsive/thoughtless behaviour

Tb 5-11 P is troubled by the feeling that she is likely to jeopardise her future (prospects) by dwelling too much on her unhappy family past

Tb 10-5 P assumes a stoical attitude and resolves to suppress his nagging preoccupation (search for parents) since he believes it to be futile and to the detriment of his future well-being

Tb 10-6 P attempts to persuade himself that he is succeeding in his resolve

Tb 5-4 P hopes to find her situation more bearable in the belief that her problem is quite widespread in the community

Tb 2-11 P feels a certainty that she will achieve for herself a form of self-fulfilment in the future

Tb 7-11 P is hopeful that his interpersonal problems will diminish in time and that he will be more certain of coping in the future

Tb 5-14 P is hopeful that she may become magnanimous in the future towards her previously uncaring relatives

8. SENSE OF IRREPARABLE LOSS

Tb 4-6 P is pained that love and attention from family members (significant others) is not available to her, nor ever possible in the future

Tb 3-3 P feels acutely her not having a mother

Tb 11-8 P feels utterly dejected, and feels too a sense of profound regret

that he:/... ..

- that he will never have the opportunity either to experience or to appreciate the meaning of having and of living with parents
- Tb 13-1 P feels that his long standing hopes of his parents reconciling and his returning to live with them have been shattered/will not now be realised
- Tb 13-6 While his mother seemed a little caring previously, P feels that circumstances have now changed for the worse
- Tb 13-8 P feels pessimistic of receiving parental support which he feels he will need for his future well-being and success
- Tb 5-6 P is despondent in the belief that no one could adequately replace her parents
- Tb 10-8 P feels a worrying uncertainty whether his present life would have been materially different if his parents were known to him
- Tb 10-9 P feels certain that his life would have been relatively happier and complete if he had had parents
- Tb10-10 P feels pessimistic about there being any change in the future in this area of his life-world
- Tb11-12 P believes that his deep sense of regret and loss in respect of his parents will always persist, and hence he will always feel least self-fulfilled in this area
- Tb 13-9 P resigns himself to the belief that he will not receive any parental support in the future, support so necessary for his career and well-being

9. SENSE OF PERVASIVE DESPAIR

- Tb 3-10 P experiences a sense of helplessness and resignation to her

situation:/... ...

situation

- Tb 4-5 P feels a generalised sense of lack stemming from her separation experience, and ascribes this lack to the possible absence of love and attention from parents and family
- Tb 4-8 P feels helpless and guilty that this situation cannot be otherwise
- Tb 10-3 P feels resigned to the belief that no one could help him in his misfortune
- Tb 4-9 P feels pessimistic of being helped by people in her problems
- Tb 13-9 P resigns himself to the belief that he will not receive any parental support in the future. Hence P feels a pervasive sense of despondency and a lack of motivation to strive after future goals
- Tb 7-4 When humiliated P finds that he becomes helpless, withdrawn, unresponsive and full of despair
- Tb 3-8 P feels at times extremely despondent in that she questions the meaning of her very existence
- Tb 5-9 P experiences periods of profound despair and a sense of alienation
- Tb 10-2 P experiences a growing sense of despondency at the continued failure of attempts to locate his parents
- Tb 12-5 P finds herself hurt and disappointed in her situation that she isolates herself/withdraws into herself and at times contemplates more extreme and terminal ways of opting out of her life-world/escaping her problems

EXTENDED DESCRIPTION OF THE SPECIFIC MEANING OF
 DIMINISHED SELF-FULFILMENT FOR YOUTH IN A
CHILDREN'S HOME (TARGET GROUP)

This extended description is based on constituents obtained from eleven protocols. It was evident that for the target group the prevailing area of lack of personal self-fulfilment pertained to parents and family. Seven of the protocols dealt explicitly with this area, while two others concerned the frustrations of institutional life - but against a backdrop of the more pervasive lack in respect of parents and family. The remaining two protocols were preoccupied largely with a lack in the area of interpersonal relations with caregivers and/or authority figures.

The following themes emerged from an analysis of the constituents of all available protocols.

FEELINGS OF BEING NEGATED AS A PERSON

Participants consistently experience a negation of their person/being by significant adults - caregivers such as parents, houseparents and teachers. The negation is perceived in varying degrees of intensity: from sheer indifference and lack of consideration (Tb3-4; Tb5-8; Tb13-5), insufficient support, attention and understanding (Tb12-1) to obvious hate, abuse, unfair treatment and discrimination (Tb2-4; Tb8-3; Tb7-2). Whatever the level of perception, it is obvious that the experience for the participant is one of pain and distress (Tb13-5), more so, perhaps, because the agent is invariably one who is emotionally and/or physically a fact in the participant's immediate life-world.

The negation:/... ...

The negation of the participant as a person is quite explicit in constituents Tb2-4, Tb1-4 and Tb12-1 - in the references to being made to feel worthless; to feeling hammed-in and stifled; in not being given the opportunity to ventilate.

SENSE OF ALIENATION

Consistent with the above feeling of being negated as a person, is the theme of alienation which is explicitly present or implied in most of the descriptions. The feeling of being abandoned is recurrent in the protocols. Mostly the reference is to being abandoned by parents and family (Tb2-2); but at times there is also a sense of being abandoned by segments of one's significant community such as in the institution (Tb12-2). In the first instance, being abandoned by parents and family is experienced by participants simultaneously in the sense of being "ditched" or deserted (where parent goes off without concern or consideration for offspring) and in the sense of being dumped (where parent takes offspring and leaves him in an unaccustomed place). But the more pervasive feeling is one where significant others seem to have wilfully distanced themselves from participant causing him to feel intensely alone (Tb3-9), isolated (Tb12-2) or, more profoundly still, quite alienated as a human person (Tb5-9), a nonentity (Tb4-14).

It is understandable that in these circumstances, one would experience feelings of ongoing unhappiness, despondency and despair (Tb5-9). A factor contributing to the participant's sense of alienation is his concern that he has little or no information of his parents, family or past life (Tb11-1, Tb5-13); his relatives are strangers to him (Tb5-7). His feeling of alienation is compounded by doubts, uncertainties and unanswered questions

as to why:/... ..

as to why he came into an institution (Tb11-3); what sort of life would he have had with his parents (Ta11-9), what sort of persons were his parents (Tb11-2). Of course, underlying all these doubts and uncertainties is the implicit question: "Who am I?". Participants feel they do not belong anywhere, and certainly not at the institution (Tb1-8; Tb2-1; Tb3-9). They find themselves adrift without anchor, without genuine human support, left only with the subdued terror and inadequacy of attempting to survive on their own without comfort, encouragement and support from their parents or family (Tb12-2; Tb14-11; Tb4-11).

SENSE OF RECRIMINATION AND RESENTMENT

Recrimination against significant others (parents, houseparents, teachers, etc.) is a component rather distinctly evident in several protocols. Participants do not merely blame parents, family etc. for the loss and impoverishment in their personal lives but seem rather to recriminate significant others in the same breath as absolving themselves of any personal guilt and blame. Whether the personal guilt and self-blame are real or imagined is immaterial. But what is significant is the strength and uncompromising manner with which participants in blaming others, absolve themselves as innocent victims of circumstances, and of human whims and fallibility (Tb2-5; Tb4-3; Tb4-13; Tb5-3; Tb13-5 etc). Constituent Tb4-13 suggests that others may even be blamed for one's negative and defeatist disposition, since the lack of human succour had caused one to be what one was.

Implicit in the recrimination is a feeling of resentment and bitterness against significant others in the belief that the latter have not only

breached their:/... ...

breached their inherent responsibility as parents, caregivers and adults but have also betrayed the participants by negating the implicit trust that participants had in significant others. Hence the profound feeling of being let down (Tb13-1), the passionate belief that it ought not to be for them as it is (Tb3-1; Tb4-12).

Only in one isolated instance (Tb7-5) is there a reflection that, perhaps, to some extent participant was himself responsible for whatever happened to him - thereby introducing an incompatible element into this theme.

NEGATIVE EMOTIVE REACTION

The prevalent reactive posture to perceived rejection, abandonment and abuse is essentially negative - which is quite understandable in the circumstances. Participants experience defensive and intolerant feelings consequent upon the perceived treatment/attention they receive from significant others (Tb7-3; Tb1-10; Tb8-7). But thereafter the more classical reaction is one of rejection and denial of significant others and of the presupposed relationships with significant others (Tb11-6); and the display (at least superficially) of feelings of indifference and nonchalance towards significant others (Tb1-7; Tb11-5; Tb13-4). Participants seem to allow themselves to succumb to a sense of pessimism, resign themselves to a feeling that no one could really help them, that people's ability and genuineness to assist them are suspect (Tb4-9; Tb10-3; Tb13-8). In other words, a state of reactive depression is evidenced as a feature of a lack of self-fulfilment - which, of course, proves to be far from helpful as a coping mechanism.

A SENSE OF :/... ..

A SENSE OF YEARNING

A component that is largely implicit in several constituents is one which may be categorised as a sense of yearning (in the absence of a more appropriate label). Participants experience a longing and a concern to be thought well-off, liked and accepted by people in their immediate life-world (Tb8-5; Tb8-6; Tb7-7), and to be given recognition as individuals (Tb1-3).

There is also the yearning for the experience of family-life, to have had parents and to be like other youth in this respect (Tb5-5; Tb5-2; Tb10-7).

Finally, some constituents (Tb2-2; Tb2-9) indicate the longing for communication with significant others from whom participants have long been separated, for a reunion so as to dispel the ever-present feeling of loneliness.

CONFLICTING FEELINGS

A feature that becomes clearly evident in at least three protocols is the ambiguous, contradictory and conflicting feelings that participants have to contend with. For instance, participants feel dissatisfied and unhappy with institutional experience (Tb2-6; Tb12-1) yet prefer to be at the institution (Tb2-4) and find the very thought of having to leave the institution disturbing and painful (Tb12-6). Similarly, participants while feeling bitter and rejecting of parents and family, yet yearn for parental contact and the opportunity to have experienced family life (Tb13; Tb11).

DIMINISHED LIFE-:/... ...

DIMINISHED LIFE-ASSERTIVENESS

About the most profound component of the phenomenon being explicitated is one which is simultaneously and variously characterised by a lack of motivation, a sense of failure, a diminished tolerance for stress and diffuse inability to meaningfully negotiate one's life-world.

Participants feel defeated in that their efforts to influence or change the situation in which they find themselves have largely proved futile (Tb1-6; Tb4-10; Tb10-1). They feel labile and emotionally self-indulgent in that they experience an inability to cope with their sense of loss and isolation (Tb2-3; Tb3-2; Tb11-10; Tb12-9; Tb1-11). They seem tormented by perceived references to and associations with their lack. The participant's inability to cope is directly related to the fact that in most cases they have not come to terms with their lot. They have neither quite accepted their past, their lack or their limitations, nor are they at ease with or quite reconciled to their present situation (Tb12-9; Tb3-5; Tb12-7). They are preoccupied with their area of lack (Tb10-7; Tb11-1; Tb12-7) and not infrequently experience the urge or need to talk to others about their past, their family, to explain or justify their situation or, perhaps, even tout for sympathy (Tb1-11; Tb5-12).

With this kind of predisposition, day-to-day living for participants of this group will frequently be perceived to be and experienced as frustrating, burdensome, falling apart and even hostile - and this then will merely accentuate a feeling of a lack of personal well-being (Tb5-10; Tb7-1; Tb7-10; Tb2-7; Tb2-8). A participant may find himself often responding

to demands:/... ..

to demands impulsively and inattentively - hence inappropriately and ineffectively.

Occasionally, the survival instinct does surface when a participant becomes aware or is troubled that he needs to pull himself together else his future may be jeopardised (Tb5-11; Tb10-11). He assumes a stoical attitude and persuades himself that his plight is in no way unique to him (Tb10-5; Tb5-4), that he will be able to attain for himself a measure of well-being through personal effort and a positive attitude (Tb2-11; Tb7-11; Tb5-14).

SENSE OF IRREPARABLE LOSS

A theme poignantly evident through several constituents is the sense of irreparable loss, with its attendant feelings of profound dejection, of regret and pessimism. There is the intense realisation, the lingering and painful belief that what's done is done, there's no hope of it being otherwise for now or in the future. Doubts will remain uncleared and questions unanswered. Whatever the event, condition or lack, it is not only experienced as final and decisive but also as an event, condition or lack which will persist as one's shadow for all the interminable days of one's life. One will never have parents nor experience the meaning of living with parents (Tb11-8; Tb13-1); nor will one ever have the love and sustenance of one's own family (Tb4-6); nor can there be adequate substitutes (Tb5-6). The future, which is closing in upon one cannot be evaded, will change nothing for one (Tb10-10; Tb11-12).

SENSE OF: /... ..

SENSE OF PERVASIVE DESPAIR

Compatible with all the themes reflected above, but more particularly with the one thematised as Negative Emotive Reaction, is the component which we may label as a sense of pervasive despair. As a result of their negative lived-experience, participants find themselves in a state of perpetual despair - at most times dull and diffuse, but quite profound on occasions. This despair manifests itself as a feeling of helplessness, lack of motivation and powerlessness (Tb4-8; Tb3-10), withdrawal (Tb7-4) a sense of utter resignation (Tb10-3) and intense pessimism (Tb4-9). In its overwhelming and ultimate form, pervasive despair is expressed by participants as depersonalised and self-destructive intent, the contemplation of total and terminal means of escape (Tb12-5).

The remaining constituents are compatible with the above extended description.

2.3 Feedback : Target Group

Participant

- 1 : I feel that it brought good
I feel that it makes me feel relief
I feel it is good for us to work out tasks like these things.
- 2 : I feel happy to do this work. It makes me think a lot. It
kept me occupied. I prefer writing it down.
- 3 : I felt it was a good idea because what I had in my mind was
cleared out. And I feel relaxed and more secure. It was sort
of a brain twister. It is a good exercise to think and to
write about... I think it was a pleasant thing to do.
- 4 : At the beginning I felt a bit disappointed but eventually I
enjoyed myself. Though I felt sleepy I tried my best to do
this piece of job.
- 5 : I felt nice and at ease. I now feel clear and free in my mind.
At times I do want to talk to someone. It has helped me think
of the past and the facts about myself and my family.
This exercise has kept me occupied.
- 7 : I prefer conversing with you than writing, since I have
difficulty in putting it down in words. I really enjoyed this
meeting and:/... ..

meeting and I think it was beneficial. I never really knew much about my life until these questions were put to me. I did not mind answering the questions put to me. I think this should happen often.

- 8 : It made me think about these areas which I thought were important. The whole exercise was interesting because I can say I learnt something. I felt that the whole exercise should have been done verbally. It would be quite different talking to you. I am not sure what you are looking for.
- 9 : I feel I would have said more if I spoke to someone. I don't feel I wasted my time writing on these topics.
- 10 : I feel that I have expressed my feelings about my present life in writing. So the person who is reading would have some idea of my present life which I feel is "happy". I would have preferred talking about it rather than writing because then questions could be asked and I could do the answering.
- 11 : I prefer talking rather than writing it down. At least someone now knows the most unhappiest part of my life. I don't think I would like to do this again in writing. I rather talk to someone responsible about my feelings. I know you very well, I trust you. I would not feel at ease talking to anyone else.
- 12 : I really felt this exercise exciting. It was also very interesting.

It really:/... ..

It really made me think and to use my imagination.

- 13 : I feel it easier talking about the topics than writing. The tape recorder would not worry me. I felt you (researcher) were concerned, you were in charge therefore I did not feel nervous.

3. COMPARISON GROUP

3.1 Naive Descriptions of Heightened Self-Fulfilment

COMPARISON PROTOCOL: Ca 1

Sex: F; Age: 15; Std: 8

FRIENDS

(1) We share the same interest and (2) are of about the same age group.
 (3) A friend stands by your side in times of difficulties. (8) Freedom of speech. (4) We are able to share our problems and they are someone to confide in. (5) A friend always encourages one for the better.
 And maybe because friends do not shatter my hopes. (2) They are just as inexperienced with a need to explore and make mistakes. (4) An adolescent is always changing and we share the same problems.
 (3) Each one is trying to help the other. (1) Friends enjoy entertainment with loud music and dances. My friends share my interests, (3) and they are sympathetic. (10) One feels secure surrounded by loved ones.

(6) I have had true friends from a very young age. (7) Sometimes it hurts when a friend turns out different from what you expected. But then it teaches you that people have their lives and live it differently. If a friend lets you down you feel unwanted but then you make new friends and feel better. (8) It helps you to socialize freely. Maybe at home you are restricted to talk about certain aspects but among friends you feel free to say anything. You sometimes joke about serious matters.

(1) We are:/... ...

(1) We are still young with no real problems at the moment.

(3) Friends help you out of difficulty. (9) But sometime it is harmful to follow your friend too much. If your friend chooses a course, you want it too, but without the ability. Friends can make you a failure if you forget to lead your own life.

(6) Through all my years I have not yet experienced real hatred, and maybe that's because I have so many friends. (5) Friends draw you out of your shell, and help you see your mistakes at times.

(9) You tend to listen to your friends more than your parents which is harmful. Most people tend to follow their friends' advice, which is almost always to their agreement.

(3) A friend in need is a friend indeed. This is something that helps one distinguish the difference between a true friend and a disloyal friend.

Ca 1: STATEMENTS FROM PARTICIPANT'S DESCRIPTION COLLATED TO REFLECT CONSTITUENT UNITS OF MEANING	CONSTITUENTS EXPRESSED MORE DIRECTLY IN TERMS REVELATORY OF HEIGHTENED SELF-FULFILMENT
1. We are still young with no real problems at the moment We share the same interests My friends share my interest My friends enjoy entertainment with loud music and dance	1. P feels care free and in mutual harmony with her friends
2. We are of about the same age group They are just as inexperienced with a need to explore and make mistakes	2. P feels secure in the knowledge that her friends are very much at her level of experience
3. A friend stands by your side in times of difficulties Each one is trying to help the other They are sympathetic Friends help you out of difficulty A friend in need is a friend indeed This is something that helps one distinguish the difference between a true friend and a disloyal friend	3. P also experiences the nearness, reliability, sympathy and support of her friends at moments of personal difficulty/need
4. We are able to share our problems and there is someone to confide in An adolescent is always changing and we share the same problem	4. P also derives comfort in the knowledge that her problems and her need to confide in someone are not unique to her but are also true of her friends - hence the sharing is mutual
5. A friend always encourages one for the better And maybe because friends do not shatter my hopes	5. P finds that her friends are mostly encouraging, never ruffle her expectations and correct her in a caring way
6. I have had true friends from a very young age Through all my years I have not yet experienced real hatred and maybe that is because I have so many friends	6. P prides herself for having enjoyed friendships for much of her life and hence being shielded from real hatred
7. Sometimes it hurts when a friend turns out different from what you expected	7. P feels strengthened (in awareness) in having also experienced setbacks/disappointments in

But then it:/... ..

But then it teaches you that people have their lives and live it differently
 If a friend lets you down you feel unwanted but then you make new friends and feel better

friendships

- | | |
|---|--|
| <p>8. It helps you to socialize freely
 Maybe at home you are restricted to talk about certain aspects but among friends you feel free to say anything
 You sometimes joke about serious matters
 Freedom of speech</p> | <p>8. P finds that the social freedom enjoyed in friendships compensates for possible restrictive home-life and serves as relief</p> |
| <p>9. But sometimes it is harmful to follow your friend too much
 If your friend chooses a course, you want it too, but without the ability
 Friends can make you a failure if you forget to lead your own life
 You tend to listen to your friend more than to your parents which is harmful
 Most people tend to follow their friend's advice which is almost always to their agreement</p> | <p>9. P feels the need to maintain her individuality even in the midst of strong friendships so as not to be influenced to her detriment</p> |
| <p>10. One feels secure surrounded by loved ones</p> | <p>10. P experiences a sense of security for enjoying lasting friendships</p> |

COMPARISON PROTOCOL: Ca 2

Sex: M; Age: 16; Std: 8

FRIENDS

(1) With my friends I am able to enjoy myself since many of them are of my own age group. (2) They are always encouraging me along and in them I find someone that is willing to help me, (3) someone I can confide in and talk to about anything I feel like. (4) most of the time I like sharing with them. (3) Friends are people you can trust and believe in. (5) They make one feel special and wanted and (2) in most cases they are very optimistic and I feel very understanding and willing to listen to them.

(4) Hours can be spent with friends because there is always something to talk about, something in common. This opportunity of sharing thoughts is extremely wonderful and gives me plenty of pleasure.

(6) With older people one always feels restricted and closed up and in many cases they are never willing to listen to you saying that one is young and knows nothing of the world around us. They (parents) are forever advising and telling one what to do but they themselves never listen to you. It always hurts my feelings when they refuse to acknowledge your own feelings and opinions refusing to admit that you are an individual with your own mind.

(7) My little group of friends have been together for about five years. We know each other extremely well. (4) We laugh, talk, share little gifts but (8) we are also independent in our own ways. This also allows

us some:/... ..

us some breathing space and thus all conflicts are avoided. We never had a single fight. (9) Being with my friends allows me to be myself and thus I am able to find a lot of enjoyment.

Ca 2: STATEMENTS FROM PARTICIPANT'S DESCRIPTION COLLATED TO REFLECT CONSTITUENT UNITS OF MEANING	CONSTITUENTS EXPRESSED MORE DIRECTLY IN TERMS REVELATORY OF HEIGHTENED SELF-FULFILMENT
1. With my friends I am able to enjoy myself since many of them are of my own age group	1. P believes he enjoys his friends since they are his peers
2. They are always encouraging one along and in them I find someone who is willing to help me In most cases they are very optimistic and I feel very understanding and willing to listen to them	2. P experiences his friends as encouraging, optimistic and helpful P feels very responsive to them
3. Someone I can confide in and talk to about anything I feel like Friends are people you can trust and believe in	3. P feels secure and confident in his friends
4. Most of the time I like sharing with them This opportunity of sharing thoughts is extremely wonderful and gives me plenty of pleasure Hours can be spent with friends because there is always something to talk about, something in common We laugh, talk and share little gifts	4. P finds himself spending many pleasurable hours relating to and sharing with his friends
5. They make one feel special and wanted	5. P feels special and wanted
6. With older people one always feels restricted etc.	6. P finds his experience of well-being with friends contrasts sharply with his felt lack at home
7. My little group of friends have been together for about five years	7. P finds his friendships to be enduring and on solid grounds
8. But we are also independent in our own ways This also allows us some breathing space and thus all conflicts are avoided We never had a single fight	8. P finds his friendships are free of conflict because each person also has time to be on his own
9. Being with my friends allows me to be myself and thus I am able to find a lot of enjoyment	9. P derives much pleasure from his friendship since it also affords him scope to be himself

COMPARISON PROTOCOL: Ca 3

Sex: F; Age: 15; Std: 8

FRIENDS

(1) I feel wanted. (2) If a problem arises they are the first people I always turn to. I have no difficulty in explaining the situation of my problem, whether its serious or not.

(3) I always receive warmth and affection from them. (2) The advice given to me by them is always to my satisfaction. (3) I enjoy being with them. (4) As a very homely and a shy person by making friends I learnt a lot of things. (1) When I am with them I feel confident of myself. (5) I love my friends more than anything else.

(6) We share each anothers interests, secrets. In most cases we have more or less common interests. By knowing all this I feel more secure. (7) The loss of one friend brought me more. I keep on smiling which I am very fond of, or rather has become a habit.

(8) I not only have friends of my own age group. My friends are from the age of about 3 years to a rather old person.

(9) I sometimes wonder how I do it. It all comes naturally. (10) When I alight a bus and usually find a seat. Maybe an old person comes in too. I feel proud and really obliged to offer my seat. The older person has his or her turn to feel secure. They now feel wanted. It happened on one occassion to me and sometime later I met this man again.

I couldn't picture:/... ...

I couldn't picture him clearly. But he remembered me and I was glad to know that someone cares. He offered to help me with my parcels. One good turn deserves another.

Another incident with a girl in a toy-shop. Well she was short and couldn't reach the toy that she hoped to hold. I was at her rescue. At first she was afraid of me. But on my way home we bumped into each other. She smiled happily.

(5) THERE'S NOTHING MORE DEAR TO ME THAN MY FRIENDS.

Ca 3: STATEMENTS FROM PARTICIPANT'S DESCRIPTION COLLATED TO REFLECT CONSTITUENT UNITS OF MEANING	CONSTITUENTS EXPRESSED MORE DIRECTLY IN TERMS REVELATORY OF HEIGHTENED SELF-FULFILMENT
1. I feel wanted When I am with them I feel confident of myself	1. P experiences a sense of self-worth and belonging arising from her friendships
2. If a problem arises they (friends) are the first people I always turn to I have no difficulty in explaining the situation of my problem, whether its serious or not The advice given to me by them is always to my satisfaction	2. P finds herself readily turning to friends for help since she enjoys a rapport with them and she always derives satisfaction from their support
3. I always receive warmth and affection from them I enjoy being with them	3. P enjoys her friends since she receives warmth and affection from them
4. As a very homely and shy person, by making friends I learnt a lot of things	4. P feels she has gained beneficial knowledge from her friends
5. I love my friends more than anything else There's nothing more dear to me than my friends	5. P feels a deep and exclusive affection for her friends
6. We share each others interests, secrets In most cases we have more or less common interests By knowing all this I feel more secure	6. P feels secure in the knowledge that her friends have interests common to her and also feel the need to share
7. The loss of one friend brought me more I keep on smiling which I am fond of or rather has become a habit	7. P finds that she has a friendly/cheerful disposition which readily wins her friends (Pleased with herself)
8. I have not only friends of my own age group My friends are from the age of about 3 years to a rather old person	8. P prides herself in having friends of all ages
9. I sometimes wonder how I do it It all comes naturally	9. P seems to feel happily amazed at the ease with which she makes friends

10. When I:/... ..

10. When I alight a bus and
usually find a seat etc
The older person has his or her
turn to feel secure
They now feel wanted etc
But he remembered me and I
was glad to know that someone
cares
He offered to help me with my
parcels
One good turn deserves another
Another incident with a girl etc

10. P derives self-satisfaction
and recognition from others
by demonstrating her friendly
and helpful nature

COMPARISON PROTOCOL: Ca 4

Sex: M; Age: 16; Std: 8

FRIENDS

(1) Friends at the moment makes up one of the most important part of my life. (2) Whenever I am with them, I feel content and self-fulfilled. When we go out together we are happy. (3) We feel more free in our own age group and we talk freely and find it easy to communicate with one another because we are able to understand each other well. We know what we feel and what we enjoy the most. (2) Most of the time we are together and we feel happy. (4) If we have problems we are able to solve it easily. (5) If one of us wants to do something reasonable, there is nobody to come in the way and tell them not to do it. (6) We have a lot of fun together. (7) Sometimes when we are not together we think about how nice it was if we were together and we think about what we would have been doing.

(7) Sometimes when we are alone or when we go home after being with each other we think what it be like if we did not have friends. We would not be having so much of fun. (5) When we get together and talk, we talk about anything that we want to talk about. There is no fear of someone telling that it is bad to talk about it or something.

(6) We experience everything in life. (8) I think that it is better to be with friends than to be with your families. But at the same time we do not neglect our families or disregard them. We still spend time with our families and also find time to be with each other.

(9) If a friend:/... ...

(9) If a friend is sick or is in hospital we make sure that we go and see them at home or in hospital. Yesterday we took a walk from our home in Sea Cow Lake right to McCord's Hospital just to see our friend who had broken his arm and was lying in hospital. When we arrived there, we learnt that he was discharged and we had to walk all the way back but nevertheless we came and saw him at home.

(10) When we are with each other there is no fear. If something happens there is one who will help the other.

(1) I think that friends are the most precious part of my life.

Ca 4: STATEMENTS FROM PARTICIPANT'S DESCRIPTION COLLATED TO REFLECT CONSTITUENT UNITS OF MEANING	CONSTITUENTS EXPRESSED MORE DIRECTLY IN TERMS REVELATORY OF HEIGHTENED SELF-FULFILMENT
1. Friends at the moment make up one of the most important part of my life I think that friends are the most precious part of my life	1. P finds that friends are the most wholesome experience of his life-world
2. Whenever I am with them I feel content and self-fulfilled When we go out together we are happy Most of the time we are together and we feel happy	2. P derives much fulfilment from the togetherness and companionship
3. We feel more free in our own age group and we talk freely and find it easy to communicate with one another because we are able to understand each other well We know what we feel and what we enjoy the most	3. P feels great ease with his friends since there is much mutual empathy and rapport among them
4. If we have problems we are able to solve them easily	4. P feels their bond enables problems to be resolved easily
5. If one of us wants to do something reasonable, there is nobody to come in the way and tell them not to do it When we get together and talk, we talk about anything that we want to talk about There is no fear of someone telling that it is bad to talk about it or something	5. P finds that relative to other adult-dominated areas of his life-world, friendship is experienced as an area of unstifling freedom
6. We have a lot of fun together We experience everything in life	6. P finds in friendship varied life experience and a sense of well-being
7. Sometimes when we are not together we think about what we would have been doing Sometimes when we are alone or when we go home after being with each other we think what it would be like if we did not have friends We would not be having so much of fun	7. P savours and appreciates his friends since they make his life worthwhile/affords his life meaning
	8. I think:/... ..

8. I think that it is better to be with friends than to be with your families
But at the same time we do not neglect our families or disregard them
We still spend time with our families and also find time to be with each other
9. If a friend is sick or is in hospital we make sure that we go and see them at home or in hospital
Yesterday we took a walk etc
10. When we are with each other there is no fear
If something happens there is one who will help the other
8. P is explicit over his partiality for the company of his friends, although he feels that he does not neglect his family
9. P believes that he and his friends demonstrate their care and concern for one another in tangible ways
10. P feels that there exists a mutual sense of security between himself and his friends

COMPARISON PROTOCOL: Ca 5

Sex: M; Age: 16; Std: 8

SOCIAL LIFE

(1) Social life is most important of all. This leads to most of my pleasures and also plays an important role in my sporting careers.

(2) It is friends and relatives that really makes life worth living for.

(3) When one is alone the world is dark and gloomy. But when one is with friends, relatives etc. things become enjoyable, exciting and contented.

(4) With support of friends one can really enjoy or be encouraged with any code of sports. The second major role of social life is pleasures. One enjoys things more when one is accompanied by friends for eg. going to cinemas, discos, parks, beaches, football grounds, visiting etc.

(5) Coming to school daily with friends gives one more courage to complete one's matric.

(4) At school it is friends that make life more enjoyable. Having fun together and having jokes satisfies one at school.

(6) One feels more free and safe when with friends. Friends may give you the support and necessary aid when more needed. One feels more secure when walking with a friend at night than alone. There is no fear.

(7) The way I promote social life is by being good to everyone. There are very few enemies, infact none. My popularity may be chiefly brought about by soccer, cricket and perhaps other skills. Any disputes with friends are certainly solved, if not the same day but may a few days thereafter.

(8) In conclusion, :/... ..

(8) In conclusion, I personally feel we have got a fixed time to live. We all have to die someday or the other, maybe now, tomorrow or in another seventy years time. So I feel we should make the best of life. We should satisfy others and also entertain them.

(9) One should be remembered for the good deeds and things that he has done. People should recognize him as someone wonderful and always be remembered.

Ca 5: STATEMENTS FROM PARTICIPANT'S DESCRIPTION COLLATED TO REFLECT CONSTITUENT UNITS OF MEANING	CONSTITUENTS EXPRESSED MORE DIRECTLY IN TERMS REVELATORY OF HEIGHTENED SELF-FULFILMENT
1. Social life is most important of all This leads to most of my pleasures	1. P feels that social life is the most important (private) aspect of his present well-being
2. It is friends and relatives that really make life worth living for	2. P believes that it is his close association with friends and relatives which makes life worth-while for him
3. When one is alone the world is dark and gloomy But when one is with friends, relatives etc things become enjoyable, exciting and contented	3. From his experience of loneliness, P comes to believe/feel that human well-being is synonymous to having friends and relatives
4. With support of friends one can really enjoy or is encouraged with any code of sports One enjoys things more when one is accompanied by friends for example going to cinemas etc At school it is friends that make life more enjoyable Having fun together and having jokes satisfies one at school	4. P believes that all pleasures are more pleasurable when one is with good company
5. Coming to school daily with friends gives one more courage to complete one's matric	5. P finds that the support of friends gives him added confidence to persist in his studies
6. One feels more free and safe when with friends Friends may give you the support and necessary aid when more needed One feels more secure when walking with a friend at night than alone There is no fear	6. P feels generally more secure when he is with friends
7. The way I promote social life is by being good to everyone There are very few enemies, in fact none My popularity may be chiefly brought about by soccer, cricket and perhaps other skills Any disputes with friends are	7. P feels that he is popular and has no real enemies because he is friendly and also good in sports etc

certainly solved:/... ..

certainly solved if not the
same day, then a few days
thereafter

- | | |
|---|--|
| <p>8. In conclusion, I personally
feel we have a fixed time to live
We all have to die someday etc
So I feel we should make the best
of life
We should satisfy others and also
entertain them</p> | <p>8. P believes that one should be
good to people and live life
to the fullest since one does
not live indefinitely</p> |
| <p>9. One should be remembered for the
good deeds and things that he has
done
People should recognize him as
someone wonderful and always be
remembered</p> | <p>9. P feels the need/aspires to be
remembered as helpful and good</p> |

COMPARISON PROTOCOL: Ca 6

Sex: F; Age: 16; Std: 9

LOVE-LIFE

(1) It was beginning of 1981 when for the first time I found myself being attracted to a handsome boy. It so happened that we fell in love and (2) for the first time in my life I felt being somebody special and cared for. (3) At first I thought that I was just imagining things, but I was wrong. (4) It wasn't after long when I found myself in love - the seemingly impossible for me became possible. (3) I always felt that I was not capable of loving somebody and in return being loved but I realised that I was wrong.

(5) I guess falling in love changed my whole life. (6) I began taking care of myself. (6) I always thought that how can a handsome boy fall in love with me, an ugly girl. I soon found out that I was not what I thought myself to be. I was told that I am pretty in my own way. For once in my life if ever I felt satisfied with myself, it was on that day.

(7) Our relationship was one of its kind. We always seemed to understand each other. (8) But unfortunately it did not end up as we planned and expected it to end, nevertheless I learnt what love was and is.

Ca 6: STATEMENTS FROM PARTICIPANT'S DESCRIPTION COLLATED TO REFLECT CONSTITUENT UNITS OF MEANING	CONSTITUENTS EXPRESSED MORE DIRECTLY IN TERMS REVELATORY OF HEIGHTENED SELF-FULFILMENT
1. It was beginning of 1981 when for the first time I found myself being attracted to a handsome boy It so happened that we fell in love	1. P finds herself attracted to someone which eventually develops into P's first experience of mutual love
2. For the first time in my life I felt being somebody special and cared for	2. P enjoys the novel experience of feeling someone special and the focus of special caring attention
3. At first I thought that I was just imagining things, but I was wrong I always felt that I was not capable of loving somebody and in return being loved but I realised that I was wrong	3. P makes the pleasant discovery that her initial doubts about her own capacity to love (give and receive) and her doubts of the genuineness of the experience (what was happening) were unfounded
4. It wasn't after long when I found myself in love - the seemingly impossible for me became possible	4. P learns that what seemed impossible for her, is possible
5. I guess falling in love changed my whole life	5. P finds the experience of love has transformed her life-world
6. I always thought that how can a handsome boy fall in love with me, an ugly girl I soon found out that I was not what I thought myself to be I was told that I am pretty in my own way For once in my life if ever I felt satisfied with myself, it was on that day	6. P finds that her erstwhile diminished sense of self-worth dramatically transformed through the experience of love
7. Our relationship was one of its kind. We always seemed to understand each other	7. P believes her love-relationship was unique in the extent of rapport, empathy etc it mutually afforded
8. But unfortunately it did not end up as we planned and expected it to end Nevertheless I learnt what love was and is	8. P gains a lasting awareness/ insight of the meaning of love - although the particular love-relationship did not endure

COMPARISON PROTOCOL: Ca 7

Sex: M; Age: 16; Std: 9

PERSONAL LIFE

(1) At present, or shall I say for the past year I feel my personal life has really given me satisfaction.

(2) The change came this year when I met a beautiful girl accidentally. So we became better acquainted and putting it strongly "fell in love".

(3) From then on determination had set into me that I must show her my abilities and most of all prove to myself I am not a drop out. (4) I put in an extra effort of studying and my aggregate began improving now, just over three quarters of the year and visible proof has shown its self. My school work has drastically improved and so has my friendship with other people, and my girlfriend. (6) I think that my relationship with no ulterior motives is or has been beneficial to me as an individual. Although one disturbing fact is the community does not understand. (1) I think I feel personally satisfied and (5) now that I discovered my real potential I am just going to use it to its utmost. (7) It is not detrimental to either of us because her parents as well as mine know about their children.

Ca 7: STATEMENTS FROM PARTICIPANT'S DESCRIPTION COLLATED TO REFLECT CONSTITUENT UNITS OF MEANING	CONSTITUENTS EXPRESSED MORE DIRECTLY IN TERMS REVELATORY OF HEIGHTENED SELF-FULFILMENT
1. At present or shall I say for the past year I feel my personal life has really given me satisfaction I think I feel personally satisfied	1. P finds himself enjoying a protracted state of well-being
2. The change came this year when I met a beautiful girl accidentally We became better acquainted and putting it strongly "fell in love"	2. P believes that his feeling of well-being coincides with his falling in love
3. From then on determination had set into me that I must show her my abilities and most of all prove to myself I am not a drop out	3. P experiences new found sense of resolve/determination to prove himself
4. I put in an extra effort of studying and my aggregate began improving now, just over three quarters of the year and visible proof has shown itself My school work has drastically improved and so has my friendship with other people, and my girlfriend	4. P perceives that his effort and determination have resulted in positive changes in significant areas of his life-world
5. Now that I discovered my real potential I am just going to use it to its utmost	5. With initial success, P experiences increased self-confidence and ambition
6. I think that my relationship with no ulterior motives is or has been beneficial to me as an individual Although one disturbing fact is the community does not understand	6. P firmly believes his genuine love relationship has certainly benefitted him which seems beyond the understanding of some disapproving people
7. It is not detrimental to either of us because her parents as well as mine know about their children	7. P feels secure and assured in the knowledge that his love-relationship is known to both sets of parents (sanctioned by/ accepted by)

COMPARISON PROTOCOL: Ca 8

Sex: M; Age: 16; Std: 9

SCHOOL LIFE

(1) I get most satisfaction at my school. Here the education is of a fairly high standard and the people at this school also make the school-life successful. (2) Friends at the school are very helpful and loyal and not to mention honest.

(3) On the other hand the sport and sporting facilities at this school are also of a fairly high standard. I enjoy my sport at this school although the school is new.

(4) The teachers and head master (Principal) at this school are also very friendly to the pupils. When we need any help in our school work we consult the teachers for the different subjects and they are always willing to help. I feel very satisfied and pleased when we face a teacher with a problem and they help us instantly. The teachers are also willing to give extra tuition in their respective subjects for the benefit of the students in the higher standards.

(5) I wish to go to the University and further my studies and get a secure and a highly paid job. And the people engaged in the education at this school are helping me towards my goal and ambition.

(1) I feel school-life is the best after all we play sport, see films, go on excursions, meet new friends, new teachers and you also learn about people, learn more.

Ca 8: STATEMENTS FROM PARTICIPANT'S DESCRIPTION COLLATED TO REFLECT CONSTITUENT UNITS OF MEANING	CONSTITUENTS EXPRESSED MORE DIRECTLY IN TERMS REVELATORY OF HEIGHTENED SELF-FULFILMENT
<p>1. I get most satisfaction at my school Here the education is of a fairly high standard and the people at this school also make the school-life successful I feel school-life is the best After all, we play sport, see films, go on excursions, meet new friends, new teachers and you also learn about people, learn more</p>	<p>1. P derives much satisfaction from school-life since his various needs are adequately met here</p>
<p>2. Friends at the school are very helpful and loyal and not to mention honest</p>	<p>2. P finds that his school friends are helpful, loyal and honest</p>
<p>3. On the other hand the sport and sporting facilities at this school are also of a fairly high standard I enjoy my sport at this school although the school is new</p>	<p>3. P particularly enjoys school sports since he finds that this is well provided for</p>
<p>4. The teachers and principal at this school are also very friendly to the pupils When we need any help in our school work we consult the teachers for the different subjects and they are always willing to help I feel very satisfied and pleased when we face a teacher with a problem and they help us instantly The teachers are also willing to give extra tuition in their respective subjects for the benefit of the students in the higher standards</p>	<p>4. P experiences ongoing pleasure and satisfaction at the friendly and very supportive nature of the school staff</p>
<p>5. I wish to go to the University and further my studies and get a secure and highly paid job And the people engaged in the education at this school are helping me towards my goal and ambition</p>	<p>5. P has clear long-term ambitions and feels encouraged and satisfied that the teachers are helping him towards the attainment of his goals</p>

COMPARISON PROTOCOL: Ca 9

Sex: F; Age: 16; Std: 8

SCHOOL LIFE

(1) Being in school, gives you the opportunity from getting away from family members and doing housework, including the company of adults.

(2) I prefer going to school where there is lots of friends to mix with, having teachers who understand us and (1) getting away from a rowdy family. (3) It gives me satisfaction coming to school, having tests and examinations (4) and thinking of a career to build a future, which is the most important thing in life for me. (3) Doing work is not only part of schoollife, but it also provides enjoyment. (5) We find our own age group of girls and boys with whom we can communicate freely, without hesitation.

(6) Being with girls and boys, the opposite sexes learn to respect each other and talk to each other freely. We come across different people who have different views of the world around them. (3) School life is a challenging world, which fulfil enjoyment and satisfaction.

(1) Being in school is a world with only pupils, away from those adults that are always against us, not trying to understand us. (7) At home the adults do all the thinking for us, but here we are left alone to think and decide for ourselves, which makes us independent citizens for the future. School life is not a free life, where we can do anything we please, but we are guided to lead a successful life.

(8) If we are:/... ...

(8) If we are confronted with a problem, I feel it is easier to solve this problem by talking it over with a friend or a teacher, than discussing the problem with our parents, who always jump to conclusions.

Ca 9: STATEMENTS FROM PARTICIPANT'S DESCRIPTION COLLATED TO REFLECT CONSTITUENT UNITS OF MEANING	CONSTITUENTS EXPRESSED MORE DIRECTLY IN TERMS REVELATORY OF HEIGHTENED SELF-FULFILMENT
<p>1. Being in school, gives you the opportunity of getting away from family members and doing housework, including the company of adults Getting away from a rowdy family Being in school is a world with only pupils, away from those adults that are always against us, not trying to understand us</p>	<p>1. P looks to school as an escape from her unpleasant home-life</p>
<p>2. I prefer going to school where there is lots of friends to mix with, having teachers who understand us</p>	<p>2. P prefers school-life essentially because of its supportive community of people (friends and teachers)</p>
<p>3. It gives me satisfaction coming to school, having tests and examinations Doing work is not only part of school-life, but it also provides enjoyment School life is a challenging world which fulfil enjoyment and satisfaction</p>	<p>3. P finds the demands of school life both challenging and exhilarating</p>
<p>4. Thinking of a career to build a future is the most important thing in life for me</p>	<p>4. P feels quite involved in planning a successful future for herself</p>
<p>5. We find our own group of girls and boys with whom we can communicate freely, without hesitation</p>	<p>5. P experiences a sense of ease in relating with her peers</p>
<p>6. Being with girls and boys the opposite sexes learn to respect each other and talk to each other freely We come across different people who have different views of the world around them</p>	<p>6. P believes that through the many and varied interpersonal encounters/relationships at school she gains awareness and appreciation of people</p>
<p>7. At home the adults do all the thinking for us, but here we are left alone to think and decide for ourselves, which makes us independent citizens for the future</p>	<p>7. P feels that school-life affords her the freedom within limits to grow as a self-sufficient individual</p>

8. If we are:/... ..

8. If we are confronted with a problem, I feel it is easier to solve this problem by talking it over with a friend or a teacher, than discussing the problem with our parents who always jump to conclusions
8. P derives greater satisfaction and comfort in sharing her problem with a person at school than with her parents

COMPARISON PROTOCOL: Ca 10

Sex: F; Age: 15; Std: 8

HOME LIFE

(1) At home do I feel secure and safe. I have people to take care of me and also people with whom I can discuss my problems. (2) I also care for my family as much as they care for me. (3) Also at home I do not do any mischievous things and I learn more at home than at school. (4) At home my family may understand me more than my friends and they may provide me with what I need. (5) Also when I am an adult, I hope to repay my family. This I can do by studying hard at school and also having a good secure career. (6) I also do not like going out for holidays for I prefer to stay at home and help my family, to do certain things. (7) Also at home are my brothers and sisters from whom I receive help in school work. (8) My smaller brother and I often fight and I enjoy it.

Ca10: STATEMENTS FROM PARTICIPANT'S DESCRIPTION COLLATED TO REFLECT CONSTITUENT UNITS OF MEANING	CONSTITUENTS EXPRESSED MORE DIRECTLY IN TERMS REVELATORY OF HEIGHTENED SELF-FULFILMENT
1. At home I feel secure and safe I have people to take care of me and also people with whom I can discuss my problems	1. P feels secure and safe at home since she perceives her family to be caring and understanding
2. I also care for my family as much as they care for me	2. P experiences a reciprocal warm and caring feeling for her family
3. Also at home I do not do any mischievous things and I learn more at home than at school	3. P feels that not only does she derive more as a person when at home but that she also feels protected from engaging in unacceptable behaviour
4. At home my family understands me more than my friends and they provide me with what I need	4. P believes that her family accepts her and meets her needs far better than friends
5. Also when I am an adult, I hope to repay my family This I can do by studying hard at school and also having a good secure career	5. P feels motivated, through gratitude to her parents, to aspire for a successful future
6. I also do not like going out for holidays for I prefer to stay at home and help my family, to do certain things	6. P feels comfortable spending her holidays at home and helping her family
7. Also at home are my brothers and sisters from whom I receive help in school work	7. P finds that she has the help and support of her siblings in the important area of her studies
8. My smaller brother and I often fight and I enjoy it	8. P finds particular pleasure in tussling with her younger brother

CONSTITUENTS FROM ALL AVAILABLE PROTOCOLS COLLATED
 TO REFLECT INHERENT THEMES OF THE PHENOMENON
(SELF-FULFILMENT) IN ITS HEIGHTENED FORM

1. PERCEIVED/EXPERIENCED MUTUAL ACCORD

- Ca 1-1 P feels carefree and in mutual harmony with her friends
- Ca 1-4 P also derives comfort in the knowledge that her problems and her need to confide in someone are not unique to her but are also true of her friends - hence the sharing is mutual
- Ca 4-10 P feels that there exists a mutual sense of security among himself and his friends
- Ca 6-1 P finds herself attracted to someone which eventually develops into P's first experience of mutual/requited love
- Ca 1-2 P feels secure in the knowledge that her friends are very much at her level of experience
- Ca 2-1 P believes he enjoys his friends since they are his peers
- Ca 9-5 P experiences a sense of ease in relating with her peers
- Ca 2-4 P finds himself spending many pleasurable hours relating to and sharing with his friends
- Ca 3-6 P feels secure in the knowledge that her friends have interests common to her and they also feel and need to share
- Ca 4-2 P derives much fulfilment from the togetherness and companionship
- Ca 5-2 P believes that it is his close association with friends and relatives which makes life worth-while for him
- Ca 5-4 P believes that all pleasures are more pleasurable when one is with good company
- Ca 3-2 P finds herself readily turning to friends for help since she

enjoys rapport:/... ..

enjoys rapport with them and she always derives satisfaction from their support

Ca 4-3 P feels great ease with his friends since there is much mutual empathy and rapport among them

Ca 4-9 P believes that he and his friends demonstrate their care and concern for one another in tangible ways

Ca 6-7 P believes her love-relationship is unique in the extent of rapport, empathy etc. it mutually afforded

Ca 3-10 P derives self-satisfaction and recognition from others for demonstrating her friendly and helpful nature

2. SUPPORT

Ca 1-5 P finds that her friends are mostly encouraging, never ruffle her expectations and always correct her in a caring way

Ca 2-2 P experiences his friends as encouraging, optimistic and helpful, hence P feels very responsive to them

Ca 4-2 P derives much fulfilment from the togetherness and companionship

Ca 4-10 P feels that there exists a mutual sense of security among herself and her friends

Ca 9-2 P prefers school-life essentially because of its supportive community of people (friends and teachers)

Ca 10-6 P feels comfortable spending her holidays at home and helping her family

Ca 1-3 P also experiences the nearness, reliability, sympathy and support of his friends at moments of personal difficulty/need

Ca 10-7 P finds that she has the help and support of her siblings in the important area of her studies

Ca 3-2 P finds:/... ...

- Ca 3-2 P finds herself readily turning to friends for help since she enjoys a rapport with them and she always derives satisfaction from their support
- Ca 4-4 P feels their bond enables problems to be resolved easily
- Ca 8-4 P experiences ongoing pleasure and satisfaction at the friendly and very supportive nature of the school staff
- Ca 8-5 P has clear long-term ambitions and feels encouraged and satisfied that the teachers are helping him towards the attainment of his goals
- Ca 9-8 P derives greater satisfaction and comfort in sharing her problem with a person at school than with her parents
- Ca 8-3 P particularly enjoys school sports since he finds that this is well provided for
- Ca 10-4 P believes that her family accepts her and meets her needs far better than friends

3. TIME/DURATION/ENDURING

- Ca 1-6 P prides herself for having enjoyed friendships for much of her life and hence being shielded from real hatred
- Ca 2-7 P finds his friendship to be enduring and on solid grounds
- Ca 6-8 P gains a lasting awareness, insight, meaning of love - although the particular love-relationship did not endure
- Ca 7-1 P finds himself enjoying a protracted state of well-being
- Ca 1-10 P experiences a sense of security for enjoying lasting relationships

4. COMPENSATION/;/... ..

4. COMPENSATION/ESCAPE

- Ca 1-8 P finds that the social freedom enjoyed in friendship compensates for possible restrictive homelife and serves as relief
- Ca 2-6 P finds his experience of well-being with friends contrasts sharply with his lack at home
- Ca 4-5 P finds that relative to other adult-dominated areas of his life-world, friendship is experienced as an area of unstifling freedom
- Ca 9-1 P looks to school as an escape from her unpleasant home-life
- Ca 4-8 P is explicit over his partiality for the company of his friends, although he feels that he does not neglect his family
- Ca 5-3 From this experience of loneliness, P comes to believe/feel that human well-being is synonymous to having friends and relatives

5. SECURITY

- Ca 1-10 P experiences a sense of security for enjoying lasting friendships
- Ca 2-3 P feels secure and confident in his friends
- Ca 4-10 P feels that there exists a mutual sense of security between himself and his friends
- Ca 5-6 P feels generally more secure when he is with friends
- Ca 10-1 P feels secure and safe at home since she perceives her family to be caring and understanding
- Ca 5-5 P finds that the support of friends gives him added confidence to persist in his studies

Ca 7-2 P believes:/... ..

- Ca 7-2 P believes that his feeling of well-being coincides with his falling in love
- Ca 7-5 With initial success, P experiences increased self-confidence and ambition
- Ca 8-2 P finds that his school friends are helpful, loyal and honest
- Ca 3-3 P enjoys her friends since she receives warmth and affection from them

6. PERCEIVED BENEFITS

- Ca 1-6 P prides herself for having enjoyed friendships for much of her life and hence shielded from real hatred
- Ca 1-7 P feels strengthened (in awareness) in having also experienced set-backs and disappointments in friendships
- Ca 3-4 P feels she has gained beneficial knowledge from her friends
- Ca 6-8 P gains a lasting awareness/insight of the meaning of love - although the particular love-relationship did not endure
- Ca 7-3 P experiences new sense of resolve/determination to prove himself
- Ca 7-6 P firmly believes his genuine love-relationship has certainly benefitted him - which, however, seems beyond the understanding of some disapproving people
- Ca 9-6 P believes that through the many and varied interpersonal encounters/relationships at school she gains awareness and appreciation of people
- Ca 9-7 P feels that school-life affords her the freedom within limits to grow as a self-sufficient individual
- Ca 10-3 P feels that not only does she derive more as a person when

at home:/... ..

at home but that she also feels protected from engaging in unacceptable behaviour

- Ca 1-9 P feels the need to maintain her individuality even in the midst of strong friendships so as not to be influenced to her detriment/not to be misled
- Ca 2-8 P finds his friendships are free of conflict because each person also has time to be on his own
- Ca 2-9 P derives much pleasure from his friendship and since it also affords him scope to be himself

7. SELF-WORTH

- Ca 6-6 P finds that her erstwhile diminished sense of self-worth dramatically transformed through the experience of love
- Ca 2-5 P feels special and wanted
- Ca 6-2 P enjoys the novel experience of feeling someone special and the focus of special caring attention
- Ca 6-3 P makes the pleasant discovery that her initial doubts about her own capacity to love (give and receive) and her doubts of the genuineness of the experience (what was happening) were unfounded
- Ca 6-4 P learns that what seemed impossible for her, is possible
- Ca 3-1 P experiences a sense of self-worth and belonging arising from her friendships
- Ca 3-7 P finds that she has a friendly/cheerful disposition which readily wins her friends
(pleased with herself)
- Ca 3-8 P prides herself in having friends of all ages

Ca 3-9 P seems:/... ...

- Ca 3-9 P seems to feel happily amazed at the ease with which she makes friends
- Ca 3-10 P derives self-satisfaction and recognition from others by demonstrating her friendly and helpful nature
- Ca 5-7 P feels that he is popular and has no real enemies because he is friendly and also good in sports, etc
- Ca 5-8 P believes that one should be good to people and live life to the fullest since one does not live indefinitely
- Ca 7-3 P experiences a new found sense of resolve/determination to prove himself
- Ca 7-5 With initial success, P experiences increased self-confidence and ambition
- Ca 7-7 P feels secure and assured in the knowledge that his love-relationship is known to both sets of parents (acceptance/recognition)

8. TRANSFORMATION

- Ca 6-4 P learns that what seemed impossible for her, is possible
- Ca 6-5 P finds the experience of love has transformed her life-world
- Ca 6-6 P finds that her erstwhile diminished sense of self-worth dramatically transformed through the experience of love
- Ca 7-2 P believes that his feeling of well-being coincides with his falling in love

9. WHOLESOME/MEANINGFUL EXPERIENCE

- Ca 4-1 P finds that friends are the most wholesome experience of his life-world

Ca 4-6 P finds:/... ..

- Ca 4-6 P finds in friendships varied life experiences and a sense of well-being
- Ca 4-7 P savours and appreciates his friends since they make his life worthwhile/afford his life meaning
- Ca 5-1 P feels that social life is the most important/pivotal aspect of his present well-being
- Ca 5-2 P believes that it is his close association with friends and relatives which makes life worth-while for him
- Ca 7-1 P finds himself enjoying a protracted state of well-being
- Ca 8-1 P derives much satisfaction from school-life since his various needs are adequately met here
- Ca 9-3 P finds the demands of school-life both challenging and exhilarating

EXTENDED DESCRIPTION OF THE SPECIFIC MEANING OF
HEIGHTENED SELF-FULFILMENT FOR YOUTH FROM
INTACT FAMILIES (COMPARISON GROUP).

In the majority, youth in the comparison population seem to perceive friends and friendships as the area of their life-world affording them most self-fulfilment. Of the 10 protocols comprising the comparison sample, 4 deal specifically with friendship and 1 protocol concerns both friends and relatives. The remaining 5 protocols include descriptions of self-fulfilment in the area of love-relationships (2), school-life (2) and home-life (1). The structure of heightened self-fulfilment as experienced by the comparison group may best be appreciated in terms of certain prevalent and inter-related themes.

SENSE OF MUTUAL ACCORD

A continuing theme of self-fulfilment for participants in the comparison group is the lived experience of mutual accord with person or persons perceived to be significant in their respective life-world. This accord may perhaps be in the form of a comforting perception that those near to them also experience similar feelings, needs, problems and interests (Ca1-1, Ca1-4, Ca3-6, Ca4-10, Ca6-1). More precisely, many participants derive pleasure and confidence from the very fact that the persons who mean much to them are mostly of the same age and level of experience as themselves (Ca1-2, Ca2-1, Ca9-5). A considerable time is spent in the pleasurable company of one's significant others, sharing and relating (Ca2-4). Not only is the togetherness in itself a source of well-being (Ca4-2, Ca5-2), but all tasks, activities and pleasures are experienced as being more pleasurable in company (Ca5-4). Participants feel assured of mutual rapport and empathy with significant others particularly since

mutual care:/... ..

mutual care and concern are generally demonstrated in tangible ways (Ca3-2, Ca4-9). Participants feel rewarded and encouraged when significant others acknowledge and respond to their demonstration of affection and friendliness (Ca3-10). In the like manner, participants find themselves experiencing deep, reciprocal warmth for significant others (Ca10-2, Ca3-5).

PERCEIVED ENABLING SUPPORT

Obviously compatible and in harmony with the above theme, is the participants' consistent feeling of interpersonal support. This support is perceived essentially as positive, enhancing and optimistic (Ca1-5, Ca2-2). Not only is the support experienced in the form of active, relevant and meaningful encouragement and advice from significant others (Ca1-3, Ca10-7, Ca8-5), but also, more importantly, as an intangible sense of ease or security in not being alone but rather in the company of caring human persons, in being an integral part of a fellowship (Ca4-2, Ca9-2, Ca10-6). The experienced support serves to reinforce participants' confidence in significant others of their choice, vis-a-vis their own specific needs (Ca9-8, Ca11-4).

ENDURING SENSE OF WELL-BEING

Constituents from a few protocols suggest that an awareness on the part of participants of the durability or lasting quality of their experience of well-being in a particular area of their life-world in itself engenders and promotes a sense of well-being, of accomplishment, pride and gratitude (cf. Ca1-6, Ca2-7, Ca6-8, Ca7-1, Ca1-10).

SENSE OF WELL-BEING ACCENTUATED BY CONTRARY EXPERIENCE

Implicit in a number of constituents is the theme that the experienced measure of self-fulfilment is perhaps a relative human condition. Participants

seem mostly:/... ...

seem mostly to appreciate their specific sense of self-fulfilment more keenly when they are simultaneously experiencing an intense lack in another area/s of their life-world or have recollections/feelings of an earlier discomfort or lack. In these circumstances participants seem to enjoy their feeling of well-being as legitimate compensation for or escape from discomforting experiences (Ca1-8, Ca2-6, Ca4-5, Ca9-1, Ca5-3).

SENSE OF SECURITY

Almost akin to the theme of Perceived Enabling Support elucidated above, is the feature we may appropriately refer to as a sense of security. Participants experience the feeling of security mostly in circumstances of stable, lasting and predictable interpersonal accord with significant persons in their life-world. The sense of security, in turn, promotes a feeling of confidence in one-self and in one's situation (Ca1-10, Ca5-5, Ca7-5).

PERCEIVED BENEFITS

Consistently prevalent through several protocols of the comparison group is the theme of perceived benefits to self. The sense of well-being seems very much related to the feeling that one is gaining in various ways in a particular area of one's life. The gains may be in the form of strengthened fortitude (Ca1-7), deeper awareness and insight (Ca6-8, Ca9-6), knowledge (Ca3-4), new-found resolve (Ca7-3), a better understanding of human relationships (Ca9-6, Ca7-6) and an opportunity not only for growth as a self-sufficient person (Ca2-9, Ca9-7), but also as an individual in one's own right (Ca1-9, Ca2-8). Constituents also refer to being shielded from experiencing hatred and protected from engaging in socially unacceptable behaviours.

SELF-WORTH:/... ..

SELF-WORTH

The experience of self-worth seems to form an integral part of the structure of self-fulfilment. Participants in the comparison group express a heightened sense of personal worth - feelings of being special and wanted (Ca2-5, Ca6-2), realisation of new levels of personal capacity (Ca6-3), increased awareness of their interpersonal influence (Ca3-7, Ca3-9, Ca5-7), increased awareness of being recognised and accepted by significant others (Ca5-7, Ca3-10, Ca7-7) and finally, a new-found sense of resolve and self-confidence in their personal future (Ca5-8, Ca7-3, Ca7-5).

TRANSFORMATION OF SELF

The experience of a distinct or dramatic change in one's sense of self is explicit in two protocols (cf. Ca6-5, Ca7-2) and hence seems to be a peripheral component of the emergent structure.

SENSE OF TOTAL WHOLESOME EXPERIENCE

Several constituents make quite explicit references to enabling experiences which are sensed by participants as life embracing and life-world pervasive (Ca4-6, Ca5-1, Ca8-1). The overarching experience lends exhilaration and challenge to life (Ca9-3), makes life worthwhile (Ca5-2) and affords life meaning (Ca4-7).

The remaining constituents are compatible with the above extended description.

3.2 Naive Descriptions of Diminished Self-Fulfilment.COMPARISON PROTOCOL: Cb 1

Sex: M; Age: 17; Std: 8

LOVE-LIFE

(1) In my personal life, I am not self-fulfilled (2) because I had very romantic scenes pictured for the future and for the present, (3) but nothing seems to be coming true; these become castles in the air. (2) It is about a year now that I'm in love with L, (3) but from then to now I am not sure whether we really have a love affair or not. (2) I thought that we could get to know each other and understand and be faithful to one another (4) but it's just like a elastic band was pulled around, and brought back to its original shape, but while being continuously pulled it has lost its figure and has become old and torn. Well, that's how I feel right now as if my heart was a piece of elastic which people have stretched and worn out to the core. (5) The difference is that I am human and feel pain and undergo depression which can kill love. (3) I have never convinced myself that I love L and neither has she convinced me that she loves me, (2) although she has spent time with me etc. (6) She was also unfaithful to me on many occasions which has affected my mind and my life. I started drinking alcohol, smoking and also pulling dagga. (7) I feel I am now gone to the dogs. (8) I am trying to change, but it seems so impossible by me thinking about the wrongs she did. (6) And everytime I think of it, I am terribly frustrated, angered and can become very violent. To top it all, to cure the pain and irritation and to gain satisfaction I smoke and drink and do the wrong things and kill myself (9) I hope that she will understand my problem and be faithful to me and will try to convince me now she loves me.

Cb 1: STATEMENTS FROM PARTICIPANT'S DESCRIPTION COLLATED TO REFLECT CONSTITUENT UNITS OF MEANING	CONSTITUENTS EXPRESSED MORE DIRECTLY IN TERMS REVELATORY OF DIMINISHED SELF-FULFILMENT
1. In my personal life I am not self-fulfilled	1. P experiences a lack of self-fulfilment in his personal life
2. I had very romantic scenes pictured for my future It is about a year now that I'm in love with L She has spent time with me etc I thought that we could get to know each other and understand and be faithful to one another	2. P built up hopes and expectations over a long period of association with girlfriend (significant other)
3. But nothing seems to be coming true These became castles in the air But from then to now I am not sure whether we really have a love affair or not I have never convinced myself that I love L and neither has she convinced me that she loves me	3. P finds that his expectations (of love) instead of being fully realised over time only became more unreal and uncertain
4. That's how I feel right now as if my heart was a piece of elastic which people have stretched and worn out to the core	4. P feels emotionally exploited and exhausted.
5. The difference is that I am human and feel pain and undergo depression which can kill love	5. P is implicitly concerned that his present debility will destroy his relationship with significant other
6. She was also unfaithful to me on many occasions which has affected my mind and my life I started drinking alcohol, smoking and also pulling dagga And everytime I think of it, I am terribly frustrated, angered and can become very violent To top it all, to cure the pain and irritation and to gain satisfaction I smoke and drink and do the wrong things and kill myself	6. P feels profoundly disturbed by the perceived unfaithfulness of girlfriend and attempts to find escape from emotional upset by indulging in potentially self-destructive acts
7. I feel I am now gone to the dogs	7. P indulges in a feeling of a lack of self-worth

8. I am trying:/... ..

- | | |
|--|--|
| 8. I am trying to change, but it seems so impossible by my thinking of the wrongs she did | 8. P finds that his attempts to transcend his plight are frustrated by persistent thoughts of being wronged by girlfriend |
| 9. I hope that she will understand my problem and be faithful to me and will try to convince me now she loves me | 9. P is expectant that girlfriend will be responsive to his condition and come to meet his emotional needs with genuine commitment |

COMPARISON PROTOCOL: Cb 2

Sex: M; Age: 18; Std; 9

LOVE-LIFE

(1) You see our relationship was going on very well and still is going on very well. (2) But my red day had to come when her father caught me walking with his daughter after school one day. He brought me to the headmaster. He wants me to stop seeing his daughter. (3) I can't do that because we both love each other. (1) We built up this relationship which is now solid. (3) I don't think that either of us will allow it to crumble. How would you feel if you had to build up something that has taken you some time to build up and someone has to come and destroy it or try to destroy it?

(4) I can't see her as often as I used to. The only means of contact with each other is by writing letters to each other everyday or sometimes when I get the chance I phone her or she phones me. I can phone her anytime but it depends whether her father is there or not.

(5) I am unhappy of the fact that I can't be with her as much as I want to. The feeling is different when I am with her rather than writing to her. By both of us being with each other we could discuss a lot of things or problems and how to overcome them. You tell me how can anyone not talk to someone they love? I don't think it is right.

(8) We are going to try and meet by other means. We have to think of ways in which we can be with each other. If we hadn't got caught, then we should have to think of hiding and seeing each other.

(6) I feel that:/... ..

(6) I feel that something is missing in me. I am no more that jovial type person that I used to be. I don't seem to want to do anything these days. The only thing that is on my mind is her.

(7) Sometimes I wish we could hold hands and walk in the rain just to be together because we want to and feel happy. Or stroll on the beach maybe picking up shells or splashing water at each other. Maybe sometimes play some sport together like tennis, squash etc. Otherwise play indoor games like chess, scrabble. I think the very fact that we know we are together we are happy.

(9) No matter what happens we still love each other. You and I know that every couple has to get caught someday and it so happened that I had to but this does not jeopardise our relationship in any way. We hope that there will be changes in the future.

Cb 2: STATEMENTS FROM PARTICIPANT'S DESCRIPTION COLLATED TO REFLECT CONSTITUENT UNITS OF MEANING	CONSTITUENTS EXPRESSED MORE DIRECTLY IN TERMS REVELATORY OF DIMINISHED SELF-FULFILMENT
1. You see our relationship was going on very well and still is going on very well	1. P believes in the stability of his relationship with girlfriend (significant other) because of the measure of their investment
2. But my red day had to come when her father caught me walking with his daughter after school one day He brought me to the headmaster He wants me to stop seeing his daughter	2. P finds persons in authority/ adults set on coercing him to destroy his relationship with girlfriend
3. I can't do that because we both love each other I don't think that either of us will allow it to crumble How would you feel if you had to build up something that has taken you some time to build and someone has to come and destroy it or try to destroy it	3. P feels incensed that his relationship with girlfriend should be threatened and feels also intensely protective of the relationship because of the personal investment in it
4. I can't see her as often as I used to The only means of contact with each other is by writing letters to each other everyday, or sometimes when I get the chance I phone her or she phones me etc	4. P finds his opportunity for contact with girlfriend is severely curtailed
5. I am unhappy of the fact that I can't be with her as much as I want to The feeling is different when I am with her rather than writing to her By both of us being with each other we could discuss a lot of things or problems and how to overcome them You tell me how can anyone not talk to someone they love I don't think it is right	5. P feels frustrated and unhappy in not being able to be with and talk to girlfriend as much as possible since P finds personal contacts more meaningful and fulfilling than other means
6. I feel that something is missing in me I am no more that jovial type person that I used to be	6. P experiences a profound lack, a transformation of his personality P feels totally pre-occupied with his problem/desire

I don't:/... ..

I don't seem to want to do
anything these days
The only thing that is on
my mind is her

- | | |
|---|--|
| <p>7. Sometimes I wish we would hold hands and walk in the rain just to be together because we want to and feel happy etc
I think the very fact that we know we are together we are happy</p> | <p>7. P finds himself indulging in wish-fulfilments</p> |
| <p>8. We are going to try and meet by other means
We have to think of ways in which we can be with each other
If we hadn't got caught, then we should have to think of hiding and seeing each other</p> | <p>8. P finds himself preoccupied with ways in which he could by-pass his problem and continue his relationship</p> |
| <p>9. No matter what happens we still love each other
You and I know that every couple has to get caught someday and it so happened that I had to
But this does not jeopardise our relationship in any way
We hope that there will be changes in the future</p> | <p>9. P seeks consolation in the belief that all love relationships are fraught with similar hazards; but that his relationship with significant other is enduring
P is hopeful for a change in the future</p> |

COMPARISON PROTOCOL: Cb 3

Sex: F; Age: 16; Std: 8

SCHOOL-LIFE

(1) Coming to school is never a good thought to me. (2) This unbearable thought gives me a headache thus I have not an interest in school-work. My days are spoilt when I think of school. (3) Coming to school not only gives me a headache, but it also gives me more problems. (4) To some people coming to school is lovely because their friends are there. To me it's the same. I think that my friends are there who will keep me going but when it comes to schoolwork I can't just have a mind. My mind is on my friends and other things but not in school. (7) Thus as my studies progress I feel that my results are deteriorating and I become worried. (8) If only I could improve my results, but I am not confident of myself.

(4) Sometimes I like to work hard but when time comes, all I think of is someone else. This is the modern world. Having a relationship with someone of the opposite sex is common, but with me it is worse.

I leave out schoolwork and only concentrate on other things. (6) It's time I showed more interest in school but to think of it is easy but when I have to apply it I find it very difficult. (5) All I think of school is that it's a bore. I don't know how others feel if they were in my shoes, but honestly I feel as if I am wasting precious time when I lack my studies.

I just sit in the classroom not knowing what's happening. Only when

it's examination:/... ...

it's examination time do I realise what little I learnt in one whole year. (8) Everytime I think I will work harder, but I haven't the courage to do so. This brings me further worry and I don't know how to continue my studies.

Cb 3: STATEMENTS FROM PARTICIPANT'S DESCRIPTION COLLATED TO REFLECT CONSTITUENT UNITS OF MEANING	CONSTITUENTS EXPRESSED MORE DIRECTLY IN TERMS REVELATORY OF DIMINISHED SELF-FULFILMENT
1. Coming to school is never a good thought to me My days are spilt when I think of school	1. P finds that school life gives her little joy which tends to sour her daily life generally
2. This unbearable thought gives me a headache Thus I have no interest in school-work	2. P finds that her aversion to the particular aspect of her life is so intense that she suffers headaches
3. Coming to school not only gives me a headache but it also gives me more problems	3. P believes that going to school compounds her problems
4. To some people coming to school is lovely because their friends are there I think that my friends are there who will keep me going but when it comes to school work I can't just have a mind My mind is on my friends and other things but not in school Sometimes I like to work hard but when time comes, all I think of is someone else etc But with me it is worse I leave out school work and only concentrate on other things	4. P finds that unlike other pupils who may be attracted to school because of friends, she is completely distracted by friends and her boyfriend to the detriment of school work
5. All I think of school is that it's a bore I don't know how others feel if they were in my shoes but honestly I feel as if I am wasting precious time when I lack my studies I just sit in the classroom not knowing what's happening Only when it's examination time do I realise what little I learnt in one whole year	5. P finds school completely boring and learns little in class P feels concerned that she is whiling away precious time of her life
6. It's time I showed more interest in school but to think of it is easy but when I have to apply it I find it very difficult	6. P believes she needs to change her attitude to school, but finds that she invariably fails in her resolve
7. Thus as my studies progress I feel that my results are	7. P is disturbed that there should be progressive

deteriorating:/... ..

deteriorating and I become
worried

8. If only I could improve my
results, but I am not confident
Everytime I think I will work
harder, but I haven't the
courage to do so
This brings me further worry
and I don't know how to continue
my studies

deterioration in her school
performance

8. P wishes for a change in her
situation but feels she lacks
the confidence and courage to
effect a change in her affairs

COMPARISON PROTOCOL: Cb 4

Sex: 1; Age: 15; Std: 8

SCHOOL-LIFE

(1) The area of my life where I don't really experience self-fulfilment is my school life. (2) Because I do not fare very well at school, it affects my home life because the people at home feel that I am above average. (3) For this I blame myself because when the teacher is teaching a lesson and I do not understand something, I do not ask him/her to repeat it. Maybe it is because I am too shy or I imagine what the others will think about me.

(4) Because I do not do well in a few subjects, I tend to dislike school. As soon as I go home from school, the first thing I attend to is my homework, but I do not do any more extra work. The only time I feel like learning is for the examination. (5) Then too, I still feel the need for entertainment. I have recently been feeling like this. (6) I dread schoolwork. Coming to school and meeting and talking to my friends is enjoyable. But doing work is simply boring.

(5) At times, I feel like sitting back and relaxing. (6) At times I do not like to contribute to the lesson. Just because of one or two subjects. (7) When I try to learn for the examination, I get disturbed by the noise. But I do not feel that this is my problem. My problem is that I cram everything up in the end. I do not start learning from early enough, and in the end, when I cannot solve a

certain problem:/... ...

certain problem because I do not understand the basics, I get frantic and scared.

(8) School life agitates and frustrates me. It can make you a violent and restless person. At school, one is commanded to do everything; there is no time to think about doing anything. This causes impatience. Your thoughts are barricaded. You sit with books and write long essays. You cannot stop when you feel you are tired and continue when you feel you want to.

(9) To get to do better, I have decided to pay careful attention to a lesson and if I do not understand something, to ask the teacher or one of the pupils who understand.

Cb 4: STATEMENTS FROM PARTICIPANT'S DESCRIPTION COLLATED TO REFLECT CONSTITUENT UNITS OF MEANING	CONSTITUENTS EXPRESSED MORE DIRECTLY IN TERMS REVELATORY OF DIMINISHED SELF-FULFILMENT
1. The area of my life where I don't really experience self-fulfilment is my school life	1. P experiences a lack of self-fulfilment in the area of school life
2. Because I do not fare very well at school it affects my home life because the people at home feel that I am above average	2. P finds her lack in the school context also adversely affects interpersonal relationships at home
3. For this I blame myself because when the teacher is teaching a lesson and I do not understand something I do not ask him to repeat it Maybe it is because I am too shy or I imagine what the others will think of me	3. P blames herself and her lack of assertiveness in class for her lack
4. Because I do not do well in a few subjects I tend to dislike school As soon as I go home from school, the first thing I attend to is my homework but I do not do any more extra work The only time I feel like learning is for the examination	4 and 6. P finds her limitation in a few subjects has caused her to develop a generalised dislike for school and study - little inclination
5. Then too, I still feel the need for entertainment At times, I feel like sitting back and relaxing I have recently been feeling like this	5. P implies that she is also being diverted by her growing need for teenage fun (touch of guilt?)
6. I dread school work Coming to school and meeting and talking to my friends is enjoyable But doing work is simply boring At times I do not like to contribute to the lessons Just because of one or two subject	
7. When I try to learn for the examination I get disturbed by the noise But I do not feel that this is my problem My problem is that I cram everything	7. P also believes that she is guilty of poor and unrewarding study habits which result invariably in panic and dread

up in the end:/... ..

up in the end
 I do not start learning from early
 enough and in the end when I
 cannot solve a certain problem
 because I do not understand the
 basics I get frantic and scared

8. School life agitates and frustrates me
 It can make you a violent and
 restless person
 At school one is commanded to do
 everything there is no time to
 think about doing anything
 This causes impatience
 Your thoughts are barricaded
 You sit with books and write long
 essays
 You cannot stop when you feel you
 are tired and continue when you
 feel you want to
9. To get to do better I have
 decided to pay careful attention
 to a lesson and if I do not
 understand something to ask the
 teacher or one of the pupils
 who does
8. P experiences the school system
 as claustrophobic, dominating
 and stifling of the spirit
 P feels herself becoming a
 restless and frustrated person
9. P resolves to improve in school
 by being attentive and showing
 initiative

COMPARISON PROTOCOL: Cb 5

Sex: F; Age: 17; Std: 9

HOME-LIFE

(1) I am 17 but still treated like a baby. What is the reason for this I do not know. (5) I am not allowed to go out like my friends or even to visit them. I am given everything I want - money, clothes and education etc.

But what is the use when I am not happy at all. (9) This is the time for me to enjoy life but it is the direct opposite. (3) My parents do not take me anywhere over the weekend. I just go to school and back home - it is the everyday story. Over the weekend I sit at home doing nothing, (4) while my father is gone out with his friend. This is something that I do not like, it makes me feel terrible when one comes to think about it. Do you think it is right? Well I do not think it is fair. He takes me nowhere, does not spend time with me, but his friends are more important.

(5) He disapproves of me talking to boys. And this is something I love to do. He feels it is very harmful to talk to boys. (6) He is very possessive and has a narrow mind. He also disapproves of me having a special friend at least with whom I can share my problems with. He approves of nothing but just nothing. I cannot think positive of him approving of something at all. Everything is bad for him. (7) He tends to worry about the people too much. I suppose worrying about people today will lead one nowhere.

My parents:/... ..

My parents disapprove of everything because of people and make one to suffer in the long run, (9) How am I to cover up for all that I lost when I was young, when I am married maybe one day. I will regret life that time thinking of how much I missed in life.

(10) At times I tend to wonder why did my parents bring me into this world if they do not want me to do anything but just go to school.

(8) I cannot do anything because I am not given the privilege to say what I want to, although I am the youngest and only girl.

(11) I do hope when I am married my husband will give me the privilege of doing what I want to and not just what he says.

Cb 5: STATEMENTS FROM PARTICIPANT'S DESCRIPTION COLLATED TO REFLECT CONSTITUENT UNITS OF MEANING	CONSTITUENTS EXPRESSED MORE DIRECTLY IN TERMS REVELATORY OF DIMINISHED SELF-FULFILMENT
1. I am 17 but still treated like a baby What is the reason for this I do not know	1. P feels incensed that her parents (significant others) do not accord her status as a young adult nor treat her as such
2. I am given everything I want - money, clothes and education But what is the use when I am not happy at all	2. P feels that it is pointless having her material needs met if she is basically unhappy - her needs as a person are not met
3. My parents do not take me anywhere I just go to school and back home - it is the everyday story Over the week-end I sit at home doing nothing	3. P finds herself housebound by her parents
4. My father goes out with his friends This is something that I do not like It makes me feel terrible when one comes to think about it Do you think it is right Well I don't think it is fair He takes me nowhere Does not spend time with me But his friends are more important	4. P believes that her father gives her no attention but is rather away most times with friends P resents this intensely
5. I am not allowed to go out like my friends or even to visit them He disapproves of me talking to boys And this is something I love to do He feels it is very harmful to talk to boys He also disapproves of me having a special friend at least with whom I can share my problems	5. P perceives her father circumscribing her social life arbitrarily and unreasonably thereby frustrating her emotional needs as a teenager
6. He is very possessive and narrow minded He approves of nothing but just nothing I cannot think positive of him approving of something at all Everything is bad for him	6. P develops an overwhelmingly negative feeling for her father (significant other)
7. He tends to worry about the people	7. P believes that her parents are

to much:/... ..

too much
 I suppose worrying about people
 will lead one nowhere
 My parents disapprove of everything
 because of people - and make one to
 suffer in the long run

slaves to public opinion even
 to the point of depriving her
 in an area of much need

- | | |
|---|--|
| <p>8. I cannot do anything because I am not given the privilege to say what I want to although I am the youngest and only girl</p> | <p>8. P feels her parents deny her the opportunity to assert herself at home</p> |
| <p>9. This is the time for me to enjoy life but it is the direct opposite
 How am I to cover up for all that I lost when I was young - when I am married one day may be I will regret life at that time thinking of how much I missed in life</p> | <p>9. P feels passionately that youth is the time for enjoyment and that she is certainly losing out in this respect</p> |
| <p>10. At times I tend to wonder why did my parents bring me into this world if they do not want me to do anything but just go to school</p> | <p>10. P feels that her parents had no worthwhile purpose in rearing her</p> |
| <p>11. I do hope when I am married my husband will give me the privilege of doing what I want to and not just what he says</p> | <p>11. P entertains a feeble hope that when she marries her husband may permit her to exert her individuality</p> |

COMPARISON PROTOCOL: Cb 6

Sex: F; Age: 17; Std: 9

PARENTS

(9) Yesterday I asked my dad if I could go on the trip to the Umgeni Valley which is only for girls. We were supposed to go for this trip in October but it was postponed because of the exams. After a great deal of persuasion in October my dad decided to send me but when I asked him yesterday he blankly refused to send me. When I asked him for a reason, he said that he did not want to hear anything and that the subject was closed. Why can't he talk to me?

(1) I am afraid to talk to my dad about things that I'd like to talk about. (3) At times I have the feeling that he does not trust me, although I didn't give him any reason. (5) He does not send me out with my friends when I ask him. I always try to tell him that I'm big enough and that I can look after myself but he just doesn't seem to understand, in fact I'm seventeen years and one month today. Why can't he understand? Am I not old enough? How is it that my friends who are younger than me go out? (6) At times I feel that I am the black sheep in my family. (2) I need to talk to my dad but he just doesn't seem to understand. What should I do? But I like him.

(7) My lack of communication with my dad has an effect on not only me but also my friends. I'm always the "spoilt sport" when it comes to socializing and going out.

(8) When I fail:/... ..

(8) When I fail while trying to talk to my dad, the only person I can rely upon is my mother. She is the only person who can make him change his mind. (9) When I asked my dad about the trip he refused to send me. Today morning my mother asked him and he changed his mind. Now, why couldn't he tell me or why did he change his mind. (4) Maybe I approached him the wrong way. I don't know.

Cb 6: STATEMENTS FROM PARTICIPANT'S DESCRIPTION COLLATED TO REFLECT CONSTITUENT UNITS OF MEANING	CONSTITUENTS EXPRESSED MORE DIRECTLY IN TERMS REVELATORY OF DIMINISHED SELF-FULFILMENT
1. I am afraid to talk to my dad about things that I'd like to talk about	1. P expresses a strong need to communicate with and relate to her father (significant other)
2. I need to talk to my dad but he just seems not to understand What should I do But I like him	2. P experiences a fear of addressing her father since P does not perceive him as either sympathetic or responsive to her needs Hence P feels confused and helpless (double bind - approach vs avoidance situation)
3. At times I have the feeling that he does not trust me although I didn't give him any reason	3. P has feelings of not being trusted by significant other (rejection) without justification
4. Maybe I approached him the wrong way I don't know	4. P experiences feelings of guilt and self-doubt
5. He does not send me out with my friends when I ask him. I always try to tell him that I'm big enough and that I can look after myself but he just doesn't seem to understand, etc Why can't he understand Am I not old enough How is it that my friends who are younger than me go out	5. P feels distressed that her father does not want to/seem to recognise her age and independence P feels particularly distressed since she perceives that her friends seem to be accorded greater freedom and recognition by their parents
6. At times I feel that I am the black sheep in my family	6. P feels treated as an outcast/misfit in the family (Alternatively feels unworthy of her family)
7. My lack of communication with my dad has an effect on not only me but also my friends I am always the "spoilt sport" when it comes to socializing and going out	7. P believes her lack of accord at home (with father) adversely affects her social life and her standing with friends
8. When I fail trying to talk to my dad, the only person I can rely on is my mother She is the only person who can make him change his mind	8. P receives comfort, support and relief from mother
9. Yesterday I asked my dad if I	9. P finds father unreasonable

could go on:/... ..

could go on a trip to the Umgeni
Valley etc

After a great deal of persuasion
in October my dad decided to send
me but when I asked him yesterday
he blankly refused to send me
When I asked him for a reason,
he said that he did not want to
hear anything and that the subject
was closed

Why can't he talk to me

When I asked my dad about the trip
he refused to send me

Today morning my mother asked him
and he changed his mind. Now, why
couldn't he tell me or why did he
change his mind

and unpredictable (and uncaring)

COMPARISON PROTOCOL: Cb 7

Sex: F; Age: 15; Std: 8

HUML-LIIC

(1) I have chosen this area because I don't really feel happy here. Maybe it is my fault by asking too much from my family. Sometimes I feel very unhappy and depressed and wish that I had belonged to another family. (2) Parents are always so pessimistic telling one never to do something and always discouraging one. (3) I feel that they are most of the time over-protective and they are always telling us what to do. I feel that we should be allowed at least a little independence so that we are given the experience to think for ourselves instead of waiting till we reach 21. They should advise and help us to make good decisions.

(4) I don't really get the chance to really talk to my parents. I always feel restricted and cannot let out my feelings. (5) At times they are understanding. (3) I am too young to them and have no experience at all. (4) When I do want to talk I am refused the opportunity saying that they also went through this difficult period and they do not want to listen. (5) Sometimes I hate everything about them but I also love them dearly. (10) I hope our relationship is sorted out in the future when they realize I have a mind of my own and they accept my opinions. (5) I am given most of the things I want including love I still feel unhappy. (9) I do find some relief when I talk to my sister. (7) Maybe the fault is within me and (8) I aim to find it and solve it eventually because (6) it does affect the rest of my life.

Cb 7: STATEMENTS FROM PARTICIPANT'S DESCRIPTION COLLATED TO REFLECT CONSTITUENT UNITS OF MEANING	CONSTITUENTS EXPRESSED MORE DIRECTLY IN TERMS REVELATORY OF DIMINISHED SELF-FULFILMENT
1. I have chosen this area because I don't really feel happy here Sometimes I feel very unhappy and depressed and wish that I had belonged to another family	1. P feels unhappy at home because of her poor relationship with parents (significant others) P does not feel a sense of belonging
2. Parents are always so pessimistic telling one never to do something and always discouraging one	2. P feels her parents are wholly negative and discouraging
3. I feel that they (parents) are most of the time over protective and they are always telling us what to do I feel that we should be allowed at least a little independence so that we are given the experience to think for ourselves instead of waiting till we reach 21 They should advise and help us to make good decisions I am too young to them and have no experience at all	3. P feels extremely restricted by parents and feels the need for self-assertion P feels parents deny her growth as a self-sufficient person
4. I don't really get the chance to really talk to my parents I always feel restricted and cannot let out my feelings When I want to talk I am refused the opportunity saying that they also went through this difficult period and they do not want to listen	4. P finds herself dominated and emotionally stifled and feels her parents frustrate her from venting her thoughts and feelings
5. Sometimes I hate everything about them but I also love them dearly At times they are understanding I am given most of the things I want including love, I still feel unhappy	5. P experiences conflicting feelings and ambiguous responses towards her parents
6. It does affect the rest of my life	6. P finds that the adverse home situation has an adverse effect on all aspects of her life
7. Maybe the fault is within me	7. P senses that the reason for the problems may rest in her
8. I aim to find it (source of problem) and solve it eventually	8. P expresses determination to resolve her problem in time
	9. I do find:/... ..

- | | |
|---|---|
| 9. I do find relief when I talk to my sister | 9. P finds some relief in the enabling relationship with a sister |
| 10. I hope our relationship is sorted out in the future when they realise I have a mind of my own and they accept my opinions | 10. P is hopeful that parents will eventually gain insight of her needs as a young adult and thereby the impasse in their relationship will be resolved |

COMPARISON PROTOCOL: Cb B

Sex: F; Age: 16; Std: 8

PARENTS

(1) My relationship with my parents is not satisfying. (2) I never seem to be able to tell them how I feel (3) and they make no attempts to try and understand me. (4) I try to reach out to them (5) but their ideas are too old-fashioned (6) and they never seem to let me do the things I want to do.

(3) My parents are not at all understanding. (7) I do not expect too much from them but the little that I ask for seems to be too much. (6) They would not let me do the things that girls of my age would normally do. (5) The thing I find most disturbing is the fact that they keep comparing me with when they were young. (6) When they were young they were not given any opportunities but that does not mean that I should be deprived of my pleasures. I am an individual and would like to do somethings on my own.

(7) Girls my age need support from their parents but I never seem to get any support from them. (3) They simply do not understand that I am young and will never be young again. (8) I can't turn the clock back so I have to enjoy my teenage years right now.

(4) It isn't that I don't try to make them understand me or I try to understand them. (10) I always hope that one day they may be able to understand me or I may be able to reach out to them.

(9) Sometimes I do not like to go home and listen to them nagging at me but I have no choice. (10) I sincerely hope for a better relationship with my parents in the near future.

Cb 8: STATEMENTS FROM PARTICIPANT'S DESCRIPTION COLLATED TO REFLECT CONSTITUENT UNITS OF MEANING	CONSTITUENTS EXPRESSED MORE DIRECTLY IN TERMS REVELATORY OF DIMINISHED SELF-FULFILMENT
1. My relationship with my parents is not satisfying	1. P experiences least self-fulfilment in her relationship with parents (significant others)
2. I never seem to be able to tell them how I feel	2. P finds that she is unsuccessful in communicating her feelings to her parents
3. They make no attempts to try and understand me My parents are not at all understanding They simply do not understand that I am young and will never be young again	3. P believes that her parents do not understand nor attempt to understand her needs as a teenager
4. I try to reach out to them It isn't that I don't try to make them understand me or I try to understand them	4. P believes for her part she has made every effort to build an understanding relationship
5. Their ideas are too old-fashioned The thing I find most disturbing is the fact that they keep comparing me with when they were young	5. P feels critical of her parents values and resents them measuring her needs against their values
6. They never seem to let me do the things I want to do When they were young they were not given any opportunities but that does not mean I should be deprived of my pleasures I am an individual and would like to do something on my own They would not let me do the things that girls of my age would normally do	6. P earnestly believes that parents deny her the opportunity to exert her individuality and deprive her of pleasures perceived as appropriate for a teenager
7. I do not expect too much from them but the little that I ask for seems to be too much Girls my age need support from their parents but I never seem to get any support from them	7. P believes that her demands on her parents are modest and realistic and therefore, her parents lack of support is the more unreasonable
8. I can't turn the clock back so I have to enjoy my teenage years right now	8. P feels intensely the fleeting nature of youth and the need to enjoy the phase in the fullest sense
	9. Sometimes I:/.....

9. Sometimes I do not like to go home and listen to them nagging me but I have no choice
10. I always hope that one day they may be able to understand me or I may be able to reach out to them
I sincerely hope for a better relationship with my parents in the near future
9. P feels at times an impulse to escape from her parents and home but finds that she is trapped in the situation
10. P entertains a desire and hope for a positive change in her circumstances in the future

COMPARISON PROTOCOL: Cb 9

Sex: M; Age: 15; Std: 8

PARENTS

(1) I like to go to parties and to dances. My parents do not allow me to go to parties. (2) They seem to be scared that I can be influenced by others (especially alcoholics). (3) I am capable of controlling myself to a certain extent but I would like to go to parties. (2) My parents are afraid that I would let them down. (3) It depends upon the individual (myself) whether he can adjust himself when going to parties. I have good friends who are non-smokers and non-drinkers. I only join friends that are like me. My parents may think otherwise. (4) I am very fond of them and I cannot let them down even if it means not going to parties; even if it means not going to or say other function alone. They have sent me once to a braai which was held at my friend's house and other friends were also there. I was fortunate to be given permission. Now, I am going to listen and not take advantage over them. What they have to say is right and I respect them for that.

Cb 9: STATEMENTS FROM PARTICIPANT'S DESCRIPTION COLLATED TO REFLECT CONSTITUENT UNITS OF MEANING	CONSTITUENTS EXPRESSED MORE DIRECTLY IN TERMS REVELATORY OF DIMINISHED SELF-FULFILMENT
1. I like to go to parties and to dances My parents do not allow me to go to parties	1. P finds that his need to have fun and socialize with his friends are frustrated by his parents (significant others)
2. My parents are afraid that I would let them down They seem to be scared that I can be influenced by others (especially alcoholics)	2. P perceives that his parents do not have confidence in his strength of character
3. It depends upon the individual (myself) whether he can adjust himself when going to parties I am capable of controlling myself to a certain extent but I would like to go to parties I have good friends who are non-smokers and non-drinkers I only join friends that are like me My parents may think otherwise	3. P believes himself to be a capable and stable person although the parents may have a contrary view of him
4. I am very fond of them and I cannot let them down even if it means not going to parties etc They have sent me once to a braai which was held at my friend's house and other friends were also there Now, I am going to listen and not take advantage over them What they have to say is right and I respect them for that	4. P feels that because he loves his parents and they ought to be right, he is prepared to cope with his frustration and not make excessive demands on his parents

COMPARISON GROUP: Cb 10

Sex: F; Age: 16; Std: 8

HOME-LIFE

- (1) My home life - I feel that about seven out of ten times is bad.
(2) We are not free to communicate as we would like to, to our parents.
(3) We the children grow up in our own world far different from my parents. (4) They are not able to understand sometimes how much something may mean to us. (5) We disagree on many terms (6) and 9 out of 10 times they must always be right.

This is what disturbs me the most. Can't they accept the fact that sometimes we can be right too? What I don't understand is the pride they have got. They will not allow a child to tell them what is right. (5) There is a constant conflict between my mother and sister - they just never seem to get on. It was like that for me too, but slowly my mother stopped nagging and scolding and eventually I began respecting her and now we don't fight as we used to. I feel it comforting to go home to find my mother nice and in a pleasant mood.

- (7) My father feels it is my mothers duty to discuss things like rape, sex and about having a boyfriend. (8) He is totally against anyone of us having a boyfriend while we are in school. He feels that it would affect our school work which isn't true.

- (9) Once my father has made a decision it is difficult for anyone

to change:/... ...

to change his mind. (10) Apart from his drinking which my mother and the whole family is totally against he is a wonderful person. I doubt anyone could have got a better father than him.

We have tried to talk him out of it but he is a stubborn man and says that he has just a few years more to live. I hate to see him waste his life like that but feel helpless because there is nothing I can do.

CB10: STATEMENTS FROM PARTICIPANT'S DESCRIPTION COLLATED TO REFLECT CONSTITUENT UNITS OF MEANING	CONSTITUENTS EXPRESSED MORE DIRECTLY IN TERMS REVELATORY OF DIMINISHED SELF-FULFILMENT
1. My home life is I feel about seven out of ten times bad	1. P feels that her home-life is almost wholly distressing
2. We are not free to communicate as we would like to to our parents	2. P feels as restricted as her siblings in communicating with her parents (significant others)
3. We the children grow up in our world far different from my parents	3. P believes that she and her siblings are quite alienated from her parents
4. They are not able to understand sometimes how much something may mean to us	4. P finds that her parents do not seem to appreciate the emotional perspective of their children
5. We disagree in many terms There is a constant conflict between my mother and sister - they just never seem to get on It was like that for me too etc	5. P finds that there are many and persistent points of conflict between her parents and their children
6. 9 out of 10 times they must always be right This is what disturbs me most Can't they accept the fact that sometimes we can be right too What I don't understand is the pride they have got They will not allow a child to tell them what is right	6. P feels particularly distressed at the authoritarian and self-righteous attitude of her parents in dealing with their children
7. My father feels it is my mother's duty to discuss things like rape, sex and about having a boyfriend	7. P finds her father shifts much of the responsibility for his children onto his wife
8. He is totally against anyone of us having a boyfriend while we are in school He feels that it would affect our school work which isn't true	8. P disagrees with her father's uncompromising attitude to his daughters having boyfriends
9. Once my father has made a decision it is difficult for anyone to change his mind	9. P finds her father a stubborn and adamant person
10. We have tried to talk him (father) out of it (drinking) but he is a stubborn man and says	10. P feels distressed but powerless to prevent her alcoholic father, whom she admires, from wasting

that he has:/... ..

that he has just a few years
more to live

I hate to see him waste his
life like that

But I feel helpless because
there is nothing I can do

Apart from his drinking which
my mother and the whole family
is totally against, he is a
wonderful person etc

his life away

COMPARISON PROTOCOL: Cb 11

Sex: F; Age: 16; Std: 8

HOME-LIFE

I don't say that I hate the family members and am speaking ill of them but all I am trying to do is put my feeling towards you. Usually I don't like discussing my home-life with anyone, except my friend, in whom I confide.

(1) Our family is a happy family, or, would I say was the happiest family. Now it seems we are always confronted with problems, which I do not wish to discuss in detail. There is always a noisy evening with the quiet evening ending in a "war". (2) The main people involved is I think my parents. I feel there is a lack of understanding between them. (3) My brothers and sisters had enough of them, so they backed out. I am the only person that has remained calm about the whole thing, though there is a barrier between us. I don't enjoy trying to bring them to a understanding point but all I am trying to do is lead the family back into a normal life.

(4) It seems that I have succeeded but not altogether, as now again the "war" arises. It seems like I have become an important person in the family, discussing their problem, solving it, making arrangements for certain things, helping my mother so she won't be frustrated talking to my father about his drinking problem, seeing to my brother if the business is running well, seeing to my younger brother about his future. (5) I have involved myself so much in family matters,

that I have:/... ...

that I have stopped thinking about myself. The only thing I care very much for myself is my career.

(6) Sometimes you come to a point where you can't get anywhere with them. This is the time you feel like backing out and leaving everyone and taking a trip somewhere far where you can be away from all this noise. (7) This family problem has affected me in many ways, but I am always there to help, although it makes me feel very depressed sometimes but I have got a friend with whom I confide in.

CB11: STATEMENTS FROM PARTICIPANT'S DESCRIPTION COLLATED TO REFLECT CONSTITUENT UNITS OF MEANING	CONSTITUENTS EXPRESSED MORE DIRECTLY IN TERMS REVELATORY OF DIMINISHED SELF-FULFILMENT
<p>1. Our family is a happy family, or should I say was the happiest family Now it seems we are always confronted with problems, which I do not wish to discuss in detail There is always a noisy evening with the quiet evening ending in "war"</p>	<p>1. P finds that her family and home-life is shattered by persistent strife and discord</p>
<p>2. The main people involved are I think my parents I feel there is a lack of understanding between them</p>	<p>2. P blames the lack of understanding between her parents for the problem</p>
<p>3. My brothers and sisters had enough of them, so they backed out I am the only person that has remained calm about the whole thing though there is a barrier between us</p>	<p>3. P finds herself left alone with the burden of handling the strife since her siblings backed out P finds a barrier between herself and her parents</p>
<p>4. I don't enjoy trying to bring them (parents) to a understanding point but all I am trying to do is lead the family back into a normal life It seems that I have succeeded but not altogether, as now again the "war" arises It seems like I have become an important person in the family etc</p>	<p>4. P feels she does not enjoy her role of mediator and peace maker since she is not completely effective in preventing family strife</p>
<p>5. I have involved myself so much in family matters that I have stopped thinking about myself The only thing I care very much for myself is my career</p>	<p>5. P finds that because of her preoccupation with her family she has little time or thought for herself (submerges her personal needs)</p>
<p>6. Sometimes you come to a point where you can't get anywhere with them This is the time you feel like backing out and leaving and taking a trip somewhere far where you can be away from all this noise</p>	<p>6. P finds that she reaches points of frustration with her family when she feels a strong need to escape/opt out of the situation</p>
<p>7. This family problem has affected</p>	<p>7. P finds that the problems in</p>

me in many:/... ..

me in many ways, but I am
always there to help, although
it makes me feel very depressed
sometimes but I have got a
friend in whom I confide

her family has affected her
in many ways
P feels extremely depressed at
times and seeks relief by
confiding in a friend

COMPARISON PROTOCOL: Cb 12

Sex: F; Age: 15; Std: 8

PERSONAL INADEQUACY

(1) I know and also feel that I am too fat. (2) I want to slim but have no idea of the tactics. Many people told me to keep up to exercise but sometimes I get carried away in something else and forget about doing my regular exercise. To take slimming pills and diets is also dangerous to certain organs of my body. I haven't as yet overcome this problem. (3) I feel that I would have to live with it for the rest of my life. This annoys me.

(5) People have complimented me on my skin. They say that it is really soft and smooth. I feel that they are just mocking me. I don't know whether it's true. I have a few scars on my legs and hands and even my face. The part that disturbs me the most is my face. I was told to use a certain cream to get a good face or rather skin. It did help. That is one problem I have overcome but still hope for better results.

(6) I sometimes get these funny headaches. (7) I wear glasses. The fact is that I don't like wearing them. When I get these headaches the only solution to relieve myself is to wear my glasses. This sometimes irritates me. Sometimes if I am off to town, I would like to look my best. My glasses frame is black. I like it to match my clothes. If I wear a red and white outfit, the black. doesn't match. (8) I went to the doctor and he couldn't help me. All he did was give

me another:/... ...

me another pair of glasses. I guess that I would have to live with these glasses.

Because I am a bit fat, I don't like being among people with good looking figures, though I love making friends. (9) When I receive compliments I feel that I am being mocked.

Cb12: STATEMENTS FROM PARTICIPANT'S DESCRIPTION COLLATED TO REFLECT CONSTITUENT UNITS OF MEANING	CONSTITUENTS EXPRESSED MORE DIRECTLY IN TERMS REVELATORY OF DIMINISHED SELF-FULFILMENT
1. I know and also feel that I am fat	1. P perceives herself as being fat and feels self-conscious
2. I want to slim but have no idea of the tactics Many people have told me to keep up to exercise but sometimes I get carried away in something else and forget about doing my regular exercise To take slimming pills and diets is also dangerous to certain organs of my body I haven't as yet overcome this problem	2. P feels motivated to slim but is anxious and uncertain of what precisely she ought to do; nor does P feel that she is consistent in tackling the problem
3. I feel that I would have to live with it for the rest of my life This annoys me	3. P is annoyed by the realisation that she may have to live with her perceived obesity
4. Because I am a bit fat, I don't like being among people with good looking figures, though I love making friends	4. P experiences a conflict in that although she likes socializing, she feels averse to being with others with attractive figures
5. People have complimented me on my skin etc I feel that they are just mocking me I don't know whether it's true I have a few scars on my legs and hands and even my face The part that disturbs me most is my face I was told to use a certain cream to get a good face or rather skin It did help That is one problem I have overcome but still hope for better results	5. P also believes she has unattractive skin and feels self-conscious P perceives compliments about her skin as mockery, since she believes she has only achieved partial improvement with a prescription
6. I sometimes get these funny headaches	6. P experiences funny headaches
7. I wear glasses The fact is that I don't like wearing them When I get these headaches the only solution to relieve myself is to wear my glasses This sometimes irritates me Sometime if I am off to town, I	7. P experiences a further conflict in that she has a dislike of spectacles for cosmetic reasons but they certainly relieve her headaches

would like:/... ..

would like to look my best
My glasses frame is black
I like it to match my clothes
but it doesn't

8. I went to the doctor and he
couldn't help me
All he did was give me another
pair of glasses
I guess that I would have to
live with these glasses
9. When I receive compliments I
feel that I am being mocked

8. P feels resigned to living
with the conflict

9. P perceives all personal
compliments as ridicule (extreme
lack of self-worth)

COMPARISON PROTOCOL: Cb 13

Sex: M; Age: 18; Std: 9

PERSONAL INADEQUACY

(1) I like a girl who is not very short neither is she very tall but tall enough to be taller than me. This has been worrying me from the very beginning of my social life. But I did not think much of it.

(2) It so happened that this girl had a friend and they should share their secrets. May be I was just jumping to conclusions then, when the friend of the girl I like was talking to me. She said "V you know something, I feel very secure with a tall guy".

The message just flashed through me that may be my girlfriend did mention that she also feels secure with a tall guy. (3) From that day onwards I hated myself for being short. I tried to think at every way that I could be tall but it did not work. (4) Just the other day did I come to know that this girl was going out with another guy. I just thought that if it was not for my height my heart would not have been broken. (5) But I don't like the fact the girl is going out with another guy and denying it.

Her friend also says that she can't believe that. But it is true. (6) We had a strong discussion the other day about height and I confronted 6 girls; and 4 out of 6 said that height did matter. One replied "oh, I feel funny with a short guy". The other one replied; "I don't like to walk with a short person in town because people will think that he is my baby brother". May be they were joking but it certainly hurt me. And another mentioned that she will have to wear

flat shoes:/... ..

flat shoes for ever. (7) But the two girls out of the six were really sensible girls. I would say because they both picked out the fact that one must not judge a person by his looks or height, you must judge him by his personality. She said that she would not mind going out with small or rather short boys because the fact states they have a giant personality. (8) From that day onwards I learnt that my height didn't really matter, but my life and my personality did. Now I confront people and know how to behave in public, I am a little happy.

Cb13: STATEMENTS FROM PARTICIPANT'S DESCRIPTION COLLATED TO REFLECT CONSTITUENT UNITS OF MEANING	CONSTITUENTS EXPRESSED MORE DIRECTLY IN TERMS REVELATORY OF DIMINISHED SELF-FULFILMENT
<p>1. I like a girl who is not very short neither is she very tall but tall enough to be taller than me This has been worrying me from the very beginning of my social life But I did not think much of it</p>	<p>1. P believes he is short and felt vaguely troubled initially that his girlfriend was relatively taller</p>
<p>2. It so happened that this girl had a friend and they should share their secrets May be I was just jumping to conclusions when the friend of the girl I like told me "V, you know something, I feel very secure with a tall guy" The message just flashed through me that, may be my girlfriend did mention that she also feels secure with a tall guy</p>	<p>2. P becomes distressed and suspicious at the thought that his girlfriend may prefer a taller boyfriend</p>
<p>3. From that day onwards I hated myself for being short I tried to think of every way to become tall but it did not work</p>	<p>3. P feels intensely inadequate and defeated that he cannot correct his height</p>
<p>4. Just the other day did I come to know that this girl was going out with another guy I just thought that if it was not for my height my heart would not have been broken</p>	<p>4. P feels bitterly distressed in perceiving a setback in his social life as being due to his height - sees his height as a handicap</p>
<p>5. But I don't like the fact that the girl is going out with another guy and denying it Her friend also says that she can't believe that But it is true</p>	<p>5. P feels adamant in the face of contradictions that his perception of his girlfriend's infidelity is correct</p>
<p>6. We had a strong discussion the other day about height And 4 out of 6 girls said that height did matter One replied "oh, I feel funny with a short guy" The other one replied, "I don't like to walk with a short person in town because people will think he is my baby brother"</p>	<p>6. P feels hurt that most of the girls canvassed by him were derogatory of short persons</p>

And another:/... ..

And another mentioned that she
will have to wear flat shoes for
ever

May be they were joking, but it
certainly hurt me

- | | |
|---|---|
| <p>7. But the two girls out of the six
were really sensible girls
They both picked the fact that
one must not judge a person by
his looks or height
You must judge him by his
personality
One said that she would not mind
going out with small or rather
short boys because the fact states
that they have a giant personality</p> | <p>7. P feels ecstatic over a minority
view that height did not matter
as much as personality</p> |
| <p>8. From that day onwards I learnt
that my height didn't really matter,
but my life and my personality does
Now I confront people and know how
to behave in public
I am a little happy</p> | <p>8. P feels a little consoled to
accept himself and cope with
his life-world</p> |

COMPARISON PROTOCOL: Cb 14

Sex: M; Age: 17; Std: 9

PERSONAL INADEQUACY

(1) I am happy at home and with friends. But I feel that I am being left out because I can't grasp at the opportunity faced by me.

(2) I feel that I am weak physically and mentally and do not have the zest or enthusiasm as before. (3) I suppose you could blame it on the recent exams, but it is false. Take for instance in the exams - I feel that I have not achieved my goal because of my personal problems. When studying my mind was not in that particular subject, it would just drift off to my girlfriend or my sister whom I have not heard from these past few months. (4) I truly miss my sister and girlfriend, these problems have combined to put a great pressure on me and this has caused me to not achieve the goal I wanted. (5) I am depressed (6) and have tried to fight it, and am still fighting it. By this I mean that I have buried myself in doing other things - like working and in this way forgetting the problems in my mind. I feel free when I am working and this erases the burden in my mind. Slowly I am beginning to succeed in getting over my problems. (7) My girlfriend has left me, but I am beginning to get over that. (My sister phoned and I am excited of meeting her). I am worried sick without hearing from her. I still feel that there are problems that I can't seem to understand. I don't know them, but I feel them lurking in my mind. This may seem mysterious to you, but it is truly happening to me.

(1) I feel that I am losing out on life. (5) But in the future, I think I will succeed in finding a solution to this problem and try, with help from my parents, to getting over the problem that is worrying me to 'hell'.

Cb14: STATEMENTS FROM PARTICIPANT'S DESCRIPTION COLLATED TO REFLECT CONSTITUENT UNITS OF MEANING

CONSTITUENTS EXPRESSED MORE DIRECTLY IN TERMS REVELATORY OF DIMINISHED SELF-FULFILMENT

- | | |
|--|--|
| <p>1. I am happy at home and with friends
But I feel that I am being left out because I can't grasp at the opportunity faced by me
I feel that I am losing out on life</p> | <p>1. P feels that, despite a stable home and social life, he is losing out in life through a lack of initiative/motivation</p> |
| <p>2. I feel that I am weak physically and mentally and do not have the zest or enthusiasm as before</p> | <p>2. P feels generally inadequate and a loss of drive</p> |
| <p>3. I suppose you could blame it on the recent exams, but it is false
Take, for instance, in the exams - I feel that I have not achieved my goal because of personal problems
When studying my mind was not in that particular subject, it would just drift off to my girlfriend or my sister whom I have not heard from these past few months</p> | <p>3. P believes his emotional state cannot be wholly accounted for by his poor performance in the exams but rather by diverting personal problems/worries</p> |
| <p>4. I truly miss my sister and girlfriend
These problems have combined to put a great pressure on me and this has caused me not to achieve the goal I wanted</p> | <p>4. P feels weighed down by problems compounded by his worry over his sister and girlfriend (significant others)</p> |
| <p>5. I am depressed</p> | <p>5. P feels depressed</p> |
| <p>6. I have tried to fight it and am still fighting it
By this I mean that I have buried myself in doing other things - like working and in this way forgetting the problems in my mind
I feel free when I am working and this erases the burden in my mind
Slowly I am beginning to succeed in getting over my problems</p> | <p>6. P believes he is fighting his depression by burying himself in diverting activities which afford him some emotional relief</p> |
| <p>7. My girlfriend has left me, but I am beginning to get over that
I am worried sick without hearing from my sister</p> | <p>7. P believes there is some improvement in his tangible problems, but continues to feel troubled by pervasive and undefined/</p> |

My sister:/... ..

My sister phoned and I am
 excited of meeting her
 I still feel that there are
 problems that I can't seem to
 understand
 I don't know them, but I feel
 them lurking in my mind
 This may seem mysterious to you,
 but it is truly happening to me

unsubstantial worries

8. But in the future, I think I will succeed in finding a solution to this problem and try, with the help from my parents, to getting over the problem that is worrying me to "hell"
8. P feels vaguely hopeful he will resolve his state of perpetual worry with the support of his parents (significant others)

COMPARISON PROTOCOL: Cb 15

Sex: M; Age: 18; Std: 8

PERSONAL INADEQUACY

- (1) I find it difficult to communicate with people. (2) Often I would listen to people making plans for a party but I would not suggest any ideas. (1) I find it very difficult to communicate with girls or other adults. (2) I am afraid to say something wrong, and might be embarrassed. (1) Although I have friends, I still find it difficult to communicate with them. In the class I seldom talk to the girls. If I meet someone new it is difficult to start a conversation.
- (3) I do not like to go to parties, weddings and visiting. I would prefer to sit at home and watch television.
- (4) I do not join certain boys. If a new boy does a small thing wrong I always am afraid to join him. Then do I feel it difficult to talk to him.
- (5) Now have I decided to go to parties and weddings where I meet different people.

Cb15: STATEMENTS FROM PARTICIPANT'S DESCRIPTION COLLATED TO REFLECT CONSTITUENT UNITS OF MEANING	CONSTITUENTS EXPRESSED MORE DIRECTLY IN TERMS REVELATORY OF DIMINISHED SELF-FULFILMENT
<p>1. I find it difficult to communicate with people I find it very difficult to communicate with girls or other adults Although I have friends, I still find it difficult to communicate with them In the class I seldom talk to girls If I meet someone new it is difficult to start a conversation</p>	<p>1. P experiences a pervasive difficulty in communicating with people</p>
<p>2. Often I would listen to people making plans for a party etc but I would not suggest any ideas I am afraid to say something wrong, and might be embarrassed</p>	<p>2. P is hesitant and afraid to express his views/suggestions for fear of ridicule P lacks confidence in himself</p>
<p>3. I do not like to go to parties, weddings and visiting I would prefer to sit at home and watch television</p>	<p>3. P avoids company and social situations because of his perceived handicap and prefers to be an isolate</p>
<p>4. I do not join certain boys If a new boy does a small thing wrong I always am afraid to join him Then do I feel it difficult to talk to him</p>	<p>4. P feels anxious of being implicated by associating with seemingly bad company, hence avoids them</p>
<p>5. Now have I decided to go to parties and weddings where I meet different people</p>	<p>5. P makes impulsive resolve to change his life-style</p>

CONSTITUENTS FROM ALL AVAILABLE PROTOCOLS COLLATED
 TO REFLECT INHERENT THEMES OF THE PHENOMENON
(SELF-FULFILMENT) IN ITS DIMINISHED FORM

1. LACK OF SELF-WORTH

- Cb 12-4 P perceives herself as being fat and feels self-conscious
- Cb 12-5 P also believes she has unattractive skin and feels self-conscious
- Cb 12-5 and 9 P perceives compliments about her person as mockery and ridicule
- Cb 13-1 P believes he is short and initially felt vaguely troubled that his girlfriend was relatively taller
- Cb 13-3 P feels intensely inadequate and defeated that he cannot correct his height
- Cb 13-2 P becomes distressed and suspicious at the thought that his girlfriend may prefer a taller person/boyfriend
- Cb 14-2 P feels generally inadequate and a loss of drive
- Cb 12-2 P feels motivated to slim but is anxious and uncertain of what precisely she ought to do; nor does P feel that she is consistent in tackling the problem
- Cb 15-2 P is hesitant and afraid to express his views/suggestions for fear of ridicule
- P lacks confidence in himself
- Cb 14-1 P feels that despite a stable home and social life, he is losing out in life through a lack of initiative/motivation
- Cb 6-4 P experiences feelings of guilt and self-doubt
- Cb 7-7 P senses that the reason for the problem may rest in her
- Cb 4-3 P blames herself and her lack of assertiveness in class for her lack

Cb 4-5 P implies:/... ...

- Cb 4-5 P implies that she is also being diverted by her growing need for teenage fun
- Cb 4-7 P also believes that she is guilty of poor and unrewarding study habits which result invariably in panic and dread

2. SELF-RIGHTEOUS FEELINGS

- Cb 9-3 P believes himself to be a capable and stable person although his parents may have a contrary view of him
- Cb 9-4 P feels that because he loves his parents and they ought to be right, he is prepared to cope with his frustration and not make excessive demands on them
- Cb 13-5 P feels adamant, in the face of contradictions, that his perception of his girlfriend's infidelity is correct
- Cb 8-7 P believes that her demands on her parents are modest and reasonable and, therefore, her parent's lack of support is the more unreasonable
- Cb 8-4 P believes, for her part, she has made very effort to build an understanding relationship

3. INTER-PERSONAL DISTRESS

- Cb 7-1 P feels unhappy at home because of her poor relationship with parents
- Cb 8-1 P experiences least self-fulfilment in her relationship with parents
- Cb 1-1 P experiences a lack of self-fulfilment in his personal life
- Cb 5-4 P believes that her father gives her no attention but is rather away most times with friends
P resents this intensely

Cb 5-10 P feels:/... ..

- Cb 5-10 P feels that her parents had no worthwhile purpose in rearing her
- Cb 5-2 P feels that it is pointless having her material needs met if she is basically unhappy
P feels that her needs as a person are not met
- Cb 6-2 P experiences a fear of addressing her father since P does not perceive him as either sympathetic or responsive to her needs
- Cb 6-6 P feels treated as an outcast/misfit in the family (alternatively feels unworthy of her family)
- Cb 7-1 P does not feel a sense of belonging at home
- Cb 7-2 P feels her parents are wholly negative and discouraging
- Cb 10-3 P believes that she and her siblings are quite alienated from her parents
- Cb 5-1 P feels incensed that her parents do not accord her status as a young adult nor treat her as such
- Cb 5-8 P feels her parents deny her the opportunity to assert herself at home
- Cb 6-3 P has feelings of not being trusted by father without justification
- Cb 9-2 P perceives that his parents do not have confidence in his strength of character
- Cb 2-2 P finds persons in authority/adults set on coercing him to destroy his relationship with girlfriend
- Cb 5-5 P perceives her father circumscribing her social life arbitrarily and unreasonably, thereby frustrating her emotional needs as a teenager
- Cb 6-9 P finds father unreasonable and unpredictable (and uncaring)
- Cb 7-4 P finds herself dominated and emotionally stifled and feels

her parents:/... ..

- her parents frustrate her from venting her thoughts and feelings
- Cb 9-1 P finds that his need to have fun and socialize with his friends are frustrated by his parents
- Cb 10-6 P feels particularly distressed at the authoritarian and self-righteous attitude of her parents in dealing with their children
- Cb 10-9 P finds her father a stubborn and adamant person
- Cb 6-1 P expresses a strong (unmet) need to communicate with and relate to his father
- Cb 7-4 P feels her parents frustrate her from venting her thoughts and feelings
- Cb 8-2 P finds that she is unsuccessful in communicating her feelings to her parents
- Cb 8-3 P believes that her parents do not understand nor attempt to understand her needs as a teenager
- Cb 10-2 P feels as restricted as her siblings in communicating with her parents
- Cb 10-3 P believes that she and her siblings are quite alienated from her parents
- Cb 10-4 P finds that her parents do not seem to appreciate the emotional perspective of their children
- Cb 10-5 P finds that there are many and persistent points of conflict between her parents and their children
- Cb 10-8 P disagrees with her father's uncompromising attitude to his daughters having boyfriends
- Cb 11-2 P blames the lack of understanding between her parents for the problem
- Cb 11-3 P finds a barrier between herself and her parents
- Cb 8-5 P feels critical of her parents' values and resents them for

measuring her needs against their values

4. SENSE OF CONFINEMENT

- Cb 2-4 P finds his opportunities for contact with girlfriend severely curtailed
- Cb 2-5 P feels frustrated and unhappy in not being able to be with and talk to girlfriend as much as possible etc
P believes it to be unjust/unnatural for one not to be able to talk to one's loved one
- Cb 4-8 P experiences school system as claustrophobic, dominating and stifling
P feels himself becoming a restless and frustrated person
- Cb 5-3 P finds herself house-bound by her parents
- Cb 5-5 P perceives her father circumscribing her social life arbitrarily etc
- Cb 5-8 P feels her parents deny her the opportunity to assert herself at home
- Cb 7-3 P feels extremely restricted by parents and feels the need for self-assertion
P feels parents deny his growth as a self-sufficient person
- Cb 7-4 P finds herself dominated and emotionally stifled and feels her parents frustrate her from venting her thoughts and feelings
- Cb 8-6 P earnestly believes that parents deny her the opportunity to exert her individuality and deprive her of pleasures perceived as appropriate for a teenager
- Cb 9-1 P finds that his need to have fun and socialize with his friends are frustrated by his parents
- Cb 10-2 P feels as restricted as her siblings in communicating with

her parents:/... ..

her parents

5. "EXISTENTIAL" NEED

- Cb 5-9 P feels passionately that youth is the time for enjoyment and that she is certainly losing out in this respect
- Cb 8-6 P earnestly believes that parents deny her the opportunity to exert her individuality and deprive her of pleasures perceived as appropriate for a teenager
- Cb 8-8 P feels intensely the fleeting nature of youth and the need to enjoy the phase in the fullest sense
- Cb 14-1 P feels that despite a stable home and social life, he is losing out in life through a lack of initiative/motivation

6. DISTRESS OR LACK - AS RELATIVE EXPERIENCE

- Cb 6-5 P feels particularly distressed since she perceives that her friends seem to be accorded greater freedom and recognition by their parents
- Cb 1-2 P built up hopes and expectations over a long period of association with his girlfriend
- Cb 2-1 P believes in the stability of his relationship with girlfriend because of the measure of their investment

7. ATTEMPTS AT COPING PROVE INAPPROPRIATE AND UNPRODUCTIVE

- Cb 1-6 P attempts to find escape from emotional upset by indulging in potentially self-destructive acts
- Cb 1-7 P indulges in a feeling of a lack of self-worth
- Cb 1-8 P finds that his attempts to transcend his plight are frustrated by persistent thoughts of being wronged by girlfriend

Cb 2-7 P finds:/... ..

- Cb 2-7 P finds himself indulging in wish-fulfilment
- Cb 2-8 P finds himself preoccupied with ways in which he could bypass his problem and continue his relationship
- Cb 3-6 P believes there is the need to change her attitude to school, but finds that she invariably fails in her resolve
- Cb 8-9 P feels at times an impulse to escape from her parents and home but finds that she is trapped in the situation
- Cb 11-6 P finds that she reaches point of frustration with her family when she feels a strong need to escape/opt out of the situation
- Cb 14-6 P believes he is fighting his depression by burying himself in diverting activities which affords him some emotional relief
- Cb 15-3 P avoids company and social situations because of his perceived handicap and prefers to be an isolate
- Cb 15-4 P feels anxious of being implicated by associating with seemingly bad company; hence avoids them
- Cb 13-6 P feels hurt that most of the girls canvassed by him were derogatory of short persons
- Cb 13-3 P feels intensely inadequate and defeated that he cannot correct his height
- Cb10-10 P feels distressed but powerless to prevent her alcoholic father, whom she admires, from wasting his life away
- Cb 11-3 P finds herself left alone with the burden of handling the strife since her siblings backed out
- Cb 11-4 P feels she does not enjoy her role of mediator and peacemaker since she is not completely effective in preventing family strife
- Cb 6-8 P receives comfort, support and relief from mother
- Cb 7-9 P finds some relief in the enabling relationship with a sister
- Cb 11-7 P feels extremely depressed at times and seeks relief by confiding

in a friend:/... ...

in a friend

- Cb 2-9 P seeks consolation in the belief that all love-relationships are fraught with hazards; that his love relationship is strong and enduring etc

8. CONDITION OF PERVASIVE DEBILITY

- Cb 1-4 P feels emotionally exploited and exhausted
- Cb 1-6 P feels profoundly disturbed by the perceived unfaithfulness of girlfriend etc
- Cb 2-6 P experiences a profound lack, a transformation of his personality
P feels totally preoccupied with his problem/desire
- Cb 3-2 P finds that her aversion to the particular aspect of her life is so intense that she suffers headaches
- Cb 3-4 P finds she is completely distracted by friends and her boyfriend to the detriment of school work
- Cb 5-6 P develops an overwhelmingly negative feeling for her father
- Cb 10-1 P feels that her home-life is almost wholly distressing
- Cb 11-1 P finds that her family and home-life is shattered by persistent strife and discord
- Cb 14-3 P believes his emotional state cannot be wholly accounted for by his poor performance in the exams but rather to diverting personal problem/worries
- Cb 14-4 P feels weighed down by problems which are compounded by his worry of his sister and girlfriend
- Cb 14-5 P feels depressed
- Cb 14-7 P continues to feel troubled by pervasive and undefined/unsubstantial worries

Cb 15-1 P experiences:/... ...

- Cb 15-1 P experiences a pervasive difficulty in communicating with people
- Cb 1-3 P finds that his expectations (of love) instead of being fully realised over time, become only the more unreal and uncertain
- Cb10-10 P feels distressed but powerless to prevent her alcoholic father, whom she admires, from wasting his life away
- Cb 7-5 P experiences conflicting feelings and ambiguous responses towards her parents (indicative of implicit guilt)
- Cb 12-4 P experiences a conflict in that although she likes socializing, she feels averse to being with others with attractive figures
- Cb 12-7 P experiences a further conflict in that she has a dislike of spectacles for cosmetic reasons but they certainly relieve her headaches
- Cb 11-3 P finds herself left alone with the burden of handling the strife at home since her siblings backed out
- Cb 2-3 P feels incensed that his relationship with girlfriend should be threatened etc

9. GENERALISED LACK

- Cb 3-1 P finds that school life gives her little joy which tends to sour her daily life generally
- Cb 4-2 P finds her lack in the school context also adversely affects interpersonal relationships at home
- Cb 4-4 P finds her limitations in a few subjects has caused her to develop a generalised dislike for school and study - little inclination
- Cb 6-7 P believes her lack of accord at home (with father) adversely affects her social life and her standing with friends

Cb 7-6 P finds:/... ..

- Cb 7-6 P finds that the adverse home situation has an adverse effect on all aspects of her life
- Cb 11-7 P finds that the problems in her family has affected her in many ways

10. FUTURE TIME

- Cb 1-5 P is implicitly concerned that his present debility will destroy his relationship with significant other
- Cb 3-5 P finds school completely boring and learns little in class
P feels concerned that she is whiling away precious time of her life
- Cb 11-5 P finds that because of her preoccupation with her family, she has little time or thought for her self
(submerges her personal needs)
- Cb 1-9 P is expectant that girlfriend will be responsive to his condition and come to meet his emotional needs with genuine commitment
- Cb 2-9 P is hopeful for a change in the future
- Cb 7-10 P is hopeful that parents will eventually gain insight of his needs as a young adult and thereby the impasse in their relationship will be resolved
- Cb 8-10 P entertains a desire and hope for a positive change in her circumstances in the future
- Cb 5-11 P entertains a feeble hope that when she marries, her husband may permit her to exert her individuality
- Cb 13-8 P feels a little consoled to accept himself and cope with his life-world
- Cb 4-9 P resolves to improve in school by being attentive and by

showing initiative:/... ...

showing initiative

- Cb 7-8 P expresses determination to resolve her problem in time
- Cb 15-5 P makes impulsive resolve to change his life-style
- Cb 9-4 P feels that because he loves his parents and they ought to be right, he is prepared to cope with his frustration and not make excessive demands on them
- Cb 3-8 P wishes for a change in her situation but feels she lacks the confidence and courage to effect a change in her affairs
- Cb 12-3 P is annoyed by the realisation that she may have to live with her perceived obesity
- Cb 12-4 P feels resigned to living with her conflict

EXTENDED DESCRIPTION OF THE SPECIFIC MEANING
OF DIMINISHED SELF-FULFILMENT FOR YOUTH
(COMPARISON GROUP)

The following extended description is based on an analysis of constituents obtained from 15 protocols. In broad life-world terms, the concern of 2 protocols was love-life, 4 were preoccupied with personal inadequacy, 6 with home-life (but 4 of these specifically covered relationship with parents) and 3 dealt with school-life.

The structure of the phenomenon, in this instance, may appropriately be understood in terms of certain categories or themes.

LACK OF SELF-WORTH

Personal inadequacy or lack of self-worth seems to be experienced at two levels: Firstly, there is the preoccupation with the body image as evident, for instance, in constituents Cb12-1, Cb12-2, and Cb13-3 and, secondly, there is the sense of a lack of initiative and direction (Cb14-1, Cb4-3, Cb4-7, Cb12-2), a lack of self-confidence (Cb15-2). The lack of self-worth is experienced somewhat intensely because of it being coupled with personal guilt and a self-critical attitude (Cb6-4, Cb7-7). The strength of the experience also causes the participant to be unduly suspicious (Cb13-2) and intolerant/sensitive (Cb12-5 and 9) of positive overtures from others.

SELF-RIGHTEOUS FEELINGS

An aspect that is seemingly inconsistent with the above theme is the insinuation in a few constituents that the cause of participant's problem

is, in fact, :/... ..

is, in fact, some other than the participant himself. The blame is projected quite explicitly in proportion to participant's belief in his own reasonableness and effort to remedy the situation (Cb9-3, Cb13-5, Cb8-7, Cb8-4).

INTERPERSONAL DISTRESS.

A sense of lack or diminished self-fulfilment seems to be for youth in the Comparison Group almost synonymous with unsatisfying relationships with one or more significant persons in their respective life-world. In this regard, relationship with parents or a parent seems critical, more frequently than even a teenage boy-girl relationship (Cb7-1, Cb8-1, Cb1-1).

The lack of joy in significant relationships is expressed in a variety of experiences, reactions or perceptions.

Teenagers feel intensely that they are neglected, rejected and not given warm support. They do not receive adequate attention from parents (Cb5-4). Parents are perceived as unresponsive to their needs (Cb6-2), mostly negative and discouraging (Cb7-2). Hence, the teenager feels alienated and lacks a sense of belonging in the context of his home and family (Cb10-3, Cb7-1).

Participants feel incensed that their parents do not accord them recognition as young adults (Cb5-1, Cb5-6) but rather seem to doubt them (Cb6-3, Cb9-2). Parents and other adults are also perceived largely as dominating and authoritarian and quite unreasonable in the way they attempt to coerce and circumscribe the teenager and his aspirations. This perception generates much distress and frustration (Cb2-2, Cb5-5, Cb6-9, Cb7-4, Cb9-1, Cb10-6).

Above all, :/... ...

Above all, participants express consistent frustration at their perceived lack of rapport between themselves and their parents. They experience a strong urge to express their needs, feelings and views to their parents (Cb6-1) which urge is largely frustrated because of the perceived gulf between themselves and their parents (Cb10-3, Cb11-3) and the latter's seemingly unresponsive attitude (Cb7-4, Cb8-3, Cb10-5).

SENSE OF CONFINEMENT

Participants express intense feelings of being constrained, stifled and confined in several ways by significant others - in particular their parents (Cb5-5, Cb7-3, Cb8-6, Cb5-3). More specifically, participants feel they are denied the opportunity of enjoying experiences appropriate to young people (Cb9-1, Cb8-1), and denied the opportunity to ventilate (Cb7-4, Cb10-2). Participants also feel sorely that their love relationships or platonic associations with members of the opposite sex (which mean much to them) are frustrated and curtailed by parents and others in authority (Cb2-4, Cb2-5). One constituent (Cb4-8) also indicates that school life (an important segment of a young person's life-world) may also be experienced as claustrophobic, dominating and stifling because of the prevailing education system.

"EXISTENTIAL" NEED

Constituents Cb5-9, Cb8-6, Cb8-8 and Cb14-1 aptly illustrate the keen interest among youth in the phenomenon of their growth and change. In this context they believe passionately that they need to live the fleeting phase of youth to its fullest (Cb8-8) since it will not recur, but that they are, in fact, losing out (Cb5-9, Cb14-1) or being wilfully frustrated in this

respect (Cb8-6).:/... ..

respect (Cb8-6).

DISTRESS OR LACK - AS RELATIVE EXPERIENCE

Just as participants seem to experience a diminished sense of fulfilment relative to their belief that the phase of youth ought to be a time of appropriate pleasures, so too it seems that the perception of peers in a more favoured position than themselves tends to cause participants to feel their perceived lack of self-fulfilment all the more keenly (Cb6-5).

The intensity of the lack also seems relative to the intensity and duration of preceding expectations and anticipations (Cb1-2) or relative to the strength of one's belief in one's investment in an area of personal comfort.

ATTEMPTS AT COPING PROVE INAPPROPRIATE AND UN-PRODUCTIVE

A recurring feature of the experience of diminished self-fulfilment among participants of the Comparison Group is their inability to master or generate healthy and effective ways of coping with their debilitating condition. Escapism is evident to varying degrees: indulgence in wish-fulfilment (Cb2-7), preoccupation (Cb2-8), isolation of self or avoidance of company (Cb15-3, Cb15-4), burying oneself in diverting activities (Cb14-6), desire to abscond (Cb11-6, Cb8-9) and, finally, indulgence in potentially self-destructive acts (Cb1-6). Participants seem to be neutralised by feelings of worthlessness (Cb1-7), obsessional thoughts (Cb1-8), a sense of being powerless and inadequate to act (Cb13-3, Cb10-10) and by a feeling of being burdened (Cb11-3). At times, participants feel unhappy that their attempts to remedy the situation in which they find themselves are largely ineffective (Cb11-4) or even counter-productive (Cb13-6).

In a minority:/... ...

In a minority of instances, however, there is a hint of a relatively more appropriate coping behaviour in that participants seek and find solace and relief in an understanding significant other be it parent, sibling or friend (Cb6-8, Cb7-9, Cb11-7). Some consolation is also found in adopting a seemingly realistic and positive attitude to one's condition (Cb2-9).

CONDITION OF PERVASIVE DEBILITY

Largely consistent with the above aspect is the theme of experiencing a condition of virtual incapacity. The condition arises from either a sense of being overwhelmed or conversely a feeling of deflation. In the first instance, the sense of being overwhelmed is evident in constituents as profound emotional disturbance (Cb1-6), intense negative emotion (Cb3-2, Cb5-6, Cb10-4, Cb2-3), pervasive depression or pessimism (Cb14-5, Cb1-3), pervasive and burdensome worry - either specific or undefined (Cb14-7, Cb15-1, Cb2-6, Cb14-4, Cb11-3) or unremitting conflict (Cb7-5, Cb12-4, Cb12-7, Cb11-1). One constituent also refers to debilitating headaches directly related to an intense feeling of aversion (Cb2-6).

The feeling of deflation is expressed as emotional exhaustion (Cb1-4) or loss of ability to be an effective agent in one's life-world (Cb10-10).

GENERALISED LACK

A theme that is highly compatible with pervasive debility and, in a sense, an obvious extension to it, is one which emphasizes the spill-over of diminished self-fulfilment from a, more-or-less, specific area to other areas of one's life-world. Constituents reflect this theme quite explicitly. The generalisation of lack from one specific area to another (cf. constituent Cb6-7) or from one specific area to several areas of one's life-world in a more diffuse fashion (cf. constituent Cb7-6), is certainly crucial to how

participants experience a diminished sense of self-fulfilment.

FUTURE TIME

Participants seem generally to be aware of themselves in the context of future time. This awareness is expressed by constituents in several ways. There is the implicit concern for one's future well-being (Cb1-5, Cb3-5, Cb11-5) which EITHER takes the form of a resigned belief that the present condition will persist into the future largely unchanged (Cb3-8, Cb12-3) OR takes the form of an impulsive (hence, perhaps, unrealistic) resolve to effect a change for the better (Cb4-9, Cb7-8, Cb15-5). There is also the uncertain and tenuous hope that perhaps it could be different in the future (Cb5-11) or even a stronger expectation that the future will promise some self-fulfilment (Cb1-9, Cb7-10, Cb8-10).

The remaining constituents although not specifically quoted in this extended description are never-the-less largely compatible with the extended description,

2.3 Feedback : Comparison Group

Participant

1. I feel fantastic because I did not say the truth to anyone about my life, but since I had a chance now, I could no longer keep it in my depressed soul.
2. It was worthwhile because I became aware that I changed my attitude towards people of the opposite sex. I became aware that it is better to talk to someone about your feelings.
3. I only enjoyed writing the one where I experienced self-fulfilment. I don't like writing about the bad things in my life. I was so bored.
4. I learnt something about myself, something I hadn't bothered to analyse before. I did get bored but it was beneficial.
5. I think the exercise has meant a lot to me and I have learnt a lot about life. I feel nice because I know I have somebody to share my feelings and problems with.
6. This gives me a chance to write what I cannot say. I personally think that it is a good idea. Although I'd never want to talk about this to anyone except maybe my mother or a very good friend, today I am satisfied because I know that it was done for a good cause.
7. First, I was a bit bored but then I realised that by writing down

everything I:/... ...

everything I was able clearly note my areas of happiness and unhappiness.

8. I found this exercise most rewarding. It made me realise the importance of my friends and that my relationship with my parents needs to be attended to. Similar lessons of this sort will be very rewarding.
9. This exercise has taught me or reminded me that I love both my friends and my parents. I have also benefitted from this exercise and it has taught me to understand and trust my parents.
10. I feel that although I have written the truth, I should not have written anything for someone I do not know. It brought out problems I was facing but for a total stranger to read it, is absurd. Your lesson disturbed me from a very interesting book and the lesson was boring but it helped me to get a more clear picture of myself. I hope you are not offended.
11. Your conversation with us was boring because you disturbed me from an interesting book I was reading, but it gave me pleasure writing about my feeling about certain areas dealing especially with our age group. I hope you can be trusted to keep what is written here to yourself.
12. I knew myself better. I felt mature to know more about life.
13. I think that this exercise had advantages and disadvantages.
14. I like the idea of sharing and listening to ones problems because one

person cannot:/... ..

person cannot bear one's problems too long. I think it is a good idea discussing one's problems through pen and paper because he can use a new angle and approach his problems more easily and with a new light.

15. I think that this exercise was interesting for I seldom think of things I really like or not and today I do have something to think about.

4. TYPICAL STRUCTURES

4.1 A Concise Typical Structure of Heightened Self-Fulfilment as Experienced by Youth

Self-fulfilment for youth in its measure and intensity, seems largely to have its essence in the dynamics of interpersonal relationships, in perceived meaningful interactions with significant others. The dynamism is experienced in the recurrent sharing, ongoing interactions and in varied engagements. The consequent exhilaration is sufficient to absorb occasional stresses and strains in the relationships.

A sense of mutual accord also lends dynamism to significant interpersonal relationships thereby contributing to the feeling of self-fulfilment. Companionship and identification are strengthened by the perception in significant others of similar needs, feelings and interests, of reciprocal empathy and rapport.

As vital as perceived mutual accord is the lived experience of significant others demonstrating their support for one unfailingly; support which is perceived as mostly meaningful, enabling and optimistic.

This perception of consistent responsiveness or feedback from significant persons and perhaps also from one's significant community, promotes a sense of belonging, of fellowship and harmony with persons who really matter to one!

The need for ongoing personal effort in forging and sustaining meaningful relationships is reinforced by perceived beneficial changes in this regard. Self-fulfilment flows from a sense of interpersonal achievement derived through personal investment.

A sense of:/... ..

A sense of well-being arises also from the perception of accruing benefits; the feeling that one is gaining, winning, becoming more confident, more motivated and self-sufficient; that things are going well for one in an area of one's life-world. At times, this sense of well-being is heightened by the lingering awareness of past discomforts or lack in a particular area. Equally, it may be accentuated by present distress or lack of well-being in some other area of one's life-world.

A heightened sense of self-worth is experienced with the perception and realisation of one's greater capacity or of newfound strength - in "winning friends and influencing people"!

A sense of well-being may be experienced as expansive, ongoing and embracing, and manifesting itself in such varied feelings as security, fullness, contentment and harmony. The feeling of security, more particularly, stems largely from self-assurance and the perception that one's significant interpersonal bonds are certainly stable, lasting and predictable. What is more, the self-assurance in one's enduring sense of well-being in itself serves as a potent reinforcer for self-fulfilment.

Self-fulfilment may be profoundly experienced when the feeling transcends a particular area of one's personal life and permeates one's total life-world. One feels different, a changed person; a distinct feeling of having become someone of much greater worth. One perceives that this transformation is not only noticed and acknowledged by significant others but it affords one impetus to negotiate one's life-world even more successfully.

One feels:/... ...

One feels assured of a clear personal future in the certainty that one's present life-strategy, training, experience and expectations are both appropriate, realistic and meaningful. One also experiences an abiding optimism that one's present gains and interpersonal bonds are of sufficient strength to sustain one in the future. Any doubts and uncertainties in this respect are hopefully only peripheral and may be adequately coped with.

4.2 A Concise Typical Structure of Diminished Self-Fulfilment as Experienced by Youth

Youth experience a largely unfulfilled longing to be recognised and accepted as young adults, particularly by significant adults in their immediate life-world. They also yearn to belong to a wholesome, harmonious family where interpersonal communication is encouraged and where their teenage needs are both understood and met by caring and supportive adults.

However, against an intense awareness of the fleeting and nonrecurrent nature of the period of youth (you are young only once!), teenagers feel passionately that they are losing out for one reason or the other; that they are not enjoying this phase of their life to the fullest. Also, the more they believe their peers are better off (than them), the more do they feel their own lack in this respect. Similarly, the greater their expectations and hopes of or efforts at self-fulfilment the more intensely is their feeling of not being adequately fulfilled.

Teenagers are generally troubled and frustrated by significant adults who are perceived as an inextricable aspect of their immediate life-world. On the one hand they experience significant adults as largely dominating, discouraging, unreasonable and unsympathetic, and on the other, as quite indifferent to them as young persons with particular needs, abilities and level of maturity. Consequently, teenagers feel worthless, negated as persons and experience their immediate life-world as generally claustrophobic and stifling of personal growth.

Youth also:/... ...

Youth also experience a diffuse sense of alienation as human persons in the form of feelings of not belonging, being wilfully abandoned by significant others, not knowing precisely who they are and feeling adrift with an uncertain future.

Not only is the experience of worthlessness related to their interpersonal encounter with significant others, but it is also, at times, to do with the teenagers' seemingly inherent sense of personal inadequacy, which may manifest itself in the form of a poor body-image or lack of energy coupled with an excessively self-critical attitude.

The ways in which youth respond to or cope with their perceived circumstances are not particularly fulfilling either since these are largely inappropriate or unproductive. Youth, in fact, mostly experience an inability to master healthy and effective ways of negotiating their life-world, opting rather for escapist and essentially self-defeating postures. Positive attitude and stances are evident but only rarely.

Self-righteous resentment against others is prevalent. Youth feel that others are almost entirely to blame for their discomforting conditions; that they themselves are innocent and helpless victims of wilful circumstances or the whims of an adult dominated world. The strength of their recrimination corresponds with the belief in their own reasonableness, positive overtures and lack of guilt.

Resentment is only the tip of an overall negative emotional reaction experienced by youth vis-a-vis their perceived treatment by significant others. They are possessed by feelings of counter-rejection and adopt a superficial

attitude of:/... ...

attitude of nonchalance. But these feelings merely serve to belie a diffuse state of reactive depression.

Unfortunately it is not simply a case of reacting negatively, since teenagers seem to experience conflicting and contradictory feelings in particular situations or towards one or more significant others. They find themselves enmeshed in conflicting emotions and having to contend with double-bind situations.

Occasionally, the urge to survive is strong enough in youth for them to want to pull themselves together, to feel optimistic, to resolve afresh to effect change and to find solace in appropriate ways. But generally they feel they do not have it in them to contend with their perceived lot any longer. They feel debilitated, the characteristic feature of this state being either a sense of being overwhelmed/flooded, or deflated/exhausted or simply a sense of being neutralised/incapacitated by conflicting forces, emotions etc.

The lack of well-being and self-fulfilment experienced initially in, perhaps, a single area of one's life-world intensifies, encroaching upon other areas and eventually encapsulates the whole person.

A feeling of pessimism is prevalent and a sense of irredeemable loss, with a future perceived as essentially bleak and uncertain. This prevailing mood is in keeping with a condition of chronic and diffuse depression. This depression manifests itself at times in a state of acute and profound despair with self-destructive and terminal intent.

Chapter V

DISCUSSION

There is nothing more permanent than change.
And change embraces the principle of
becoming. Change exists as a challenge and
an opportunity in our personal lives.

Anonymous

1. INTRODUCTION

In the pages that follow, the findings of the study are considered, commented upon, clarified and their implications evaluated.

Self-fulfilment which, as a typical phenomenon, was diffuse and undefined at the inception of the study, is now open to some interpretation in terms of a discernible structure.

In the previous chapter the descriptive content of the participants' experience of the phenomenon was explored in depth and the emergent themes of self-fulfilment for the target group were presented as extended descriptions, indicative of heightened and diminished forms of the experience. The rationale, in this instance, was that anyone studying these two extended descriptions would gain a substantial understanding and insight of the structure of self-fulfilment for youth in the children's home in the form of meaning.

In examining the corresponding extended descriptions of the comparison group, side-by-side, one will certainly gain a fuller appreciation of how youth in residential care experience self-fulfilment - that is, by taking into account precisely how this experience compares with that of youth coming from intact families in the community, in the sense of similarities, differences and prevalence of significant or core themes. Having undertaken just such a comparative examination of the extended descriptions, the researcher arrived at certain insights which are detailed below, insights which clearly bear upon an understanding of the life-world of youth in the children's home.

Following upon:/... ..

Following upon this, relevant literature and research are also examined to obtain and highlight other comparative insights with the hope of further enhancing the findings of the present study.

Having explored the nature of self-fulfilment both as a situated and as a more typical phenomenon, and having thereby gained some useful insights into the life-world of institution youth, consideration is given in this chapter to broad issues and concepts. Critical aspects relating to the philosophy, rationale and practice of residential child and youth care are explored from a consistently human science perspective which is offered as an enhancing, holistic and life-affirmative perspective. The appropriateness and relevance of this perspective are emphasized with supporting evidence from relevant literature and research. In this respect, a subtle but important distinction is suggested to exist between the concept of a therapeutic milieu and an experiential orientation in residential practice.

Finally the chapter, in referring to certain specific features evident (or not evident) in the descriptive experience of institution youth, dwells on the implications of these features for future practice. Recommendations and corrective measures are either implied or explicitly stated consistent with the preferred experiential orientation in residential practice and located broadly in the context of human science psychology.

2. SELF-FULFILMENT AS A TYPICAL PHENOMENON

A meaningful study of psychological phenomena requires psychologists to endeavour to descriptively identify what each phenomenon is (Colaizzi, 1978 : 56).

Having systematically analysed naive descriptions of the experience of self-fulfilment, the researcher is hopefully in a better position to render the phenomenon appropriately.

Self-fulfilment may best be understood as a unitary phenomenon. Notwithstanding the fact that this study elicited from participants descriptions of the experience of "most" self-fulfilment, in essence these may be considered to be descriptions of the varying experience of a common phenomenon, namely, self-fulfilment.

The seeming contradiction is reconciled by conceptualising the phenomenon as being inherently dynamic both in intensity, depth, breadth and direction. The phenomenon may, on the one hand, be experienced in an heightened sense from relatively moderate levels of self-fulfilment to an obviously profound experience of fulfilment. Equally, the phenomenon may be experienced in a diminished or diminishing sense even to the extent of a relative lack. Whatever the nature of the experience of self-fulfilment, it may be considered to be relative to or circumscribed by a specific segment of one's life-world or transcend boundaries and extend itself to ever further horizons within the experience of self-fulfilment through the intrusion of contrary

elements and feelings:/... ..

elements and feelings thereby lending added dynamism to the phenomenon.

In suggesting that self-fulfilment may be construed as a dynamic phenomenon, it is also implied that the experience of self-fulfilment, at least for youth, is certainly not one of terminal satiation even in its profoundest sense, nor encapsulating. Rather, the experience seems invariably to be overarching, arising from the past, with consequences for the present and implications for the future. Even in its most diminished sense, the experience of self-fulfilment for youth is future facing.

From an existential-phenomenological perspective, then, self-fulfilment in youth may be understood to be in essence the measure of dynamic, interpersonal accord experienced by the latter as human persons in the context of their life-world.

Rendered in this manner, the structure accords due emphasis to the following:

- i) The experience is located essentially, but not exclusively, in the realm of man as an interpersonal being;
- ii) The experience is neither static nor finite but rather characterised by ongoing dynamism;
- iii) The experience is neither discrete nor absolute, but rather varying in intensity, depth and quality;
- iv) The experience is one of human accord, of perceived responsiveness, empathy and reciprocity.

3. SOME INSIGHTS INTO THE LIFE-WORLD OF YOUTH IN THE CHILDREN'S HOME: A COMPARATIVE UNDERSTANDING

3.1 Rationale

According to Colaizzi (1978) "human research into any particular phenomenon should shed light on the totality of the human situation"(p.9). Therefore, a consistent aim of this study has been to arrive at insights into the relationship of the findings to the lived world of youth in the children's home. In other words, the intention has been to clarify and understand the essential characteristics of the mode of orientation of institution youth vis-à-vis their life-world or, in Heidegger's (1962) terminology, their mode of being-in-the-world on the basis of the investigated phenomenon (namely, self-fulfilment) as immediately given in experience.

3.2 Some Comparative Insights

Analysis of the available protocols and of the related extended descriptions of the structure of self-fulfilment affords the researcher comparative insights both in respect of the areas of self-fulfilment and of the nature of self-fulfilment as experienced by youth from the children's home and from intact families in the community.

3.2.1 Areas of Self-fulfilment

As could be expected, and perhaps inevitably so, youth in the children's home cannot seem to accept nor come to terms with the reality that they do not, in fact, live with their parents and family as do most other children. This non-acceptance has potent

implications for:/... ..

implications for the mode of orientation of institution youth.

Preoccupation with parents and family is a most significant aspect of the life-world of youth generally. Further, it is the component which is predominantly responsible for the experience of diminished self-fulfilment. It is, however, interesting and ironic that youth from intact families in the wider community (as represented in this study by the Comparison Group) should often experience parents, family and home-life as largely inhibiting and also in many ways conflicting with their need and desire for personal well-being as young adults. Yet, although at times they feel an urge to, they cannot quite escape home-life or effectively encapsulate themselves from its discomforting aspects. In simplistic terms then, while youth in the children's home are unhappy mostly because the indulgence of parents and family-life is denied them, youth from intact families seem unhappy because they are not left alone nearly enough by their families and parents to "do their own thing"!

No matter how benign the children's home, it never-the-less seems to occupy a largely unfavourable position in the life-world of youth in residential care. At best youth in care seem to resign themselves to or merely tolerate institutional living. But the feeling always implied is that this is not where they belong. The institution is not where they ought to be. Hence, their lack of well-being within the children's home seems inextricably and inevitably merged with their experience of diminished self-fulfilment vis-a-vis parents, home and family. In a circular fashion then, the more intensely one

experiences one's:/... ...

experiences one's separation from one's biological connections, the more painful, frustrating and alienating will one experience residential life per se. The young adult in the children's home is unable, as it were, to develop a propensity for personal harmony.

In comparison with other areas of their life-world, seldom is institutional life experienced as primarily self-fulfilling. Similarly, home-life is seldom experienced by youth as the focus of their well-being. In this respect, one may only speculate in what manner, if at all, interpersonal strivings and tensions in a residential child care institution compare with what obtains in a boarding-school hostel or even in a sizeable intact family. The present study, however, affords the impression that youth in residential care find themselves generally at ease with their immediate caregivers and with other authority figures in their life-world, although not always so. Mention is, never-the-less, made to discord and rivalry among youth themselves in the children's home. The latter, however, do not experience persistent discouragement, disapproval, social restrictions and lack of understanding from their caregivers to the extent that youth from intact families profess to experience from their parents.

School and school-life generally form a major segment of the life-world of school-going youth. But it seems that for youth in the children's home, the school situation serves as a particular source of sustenance and wholesome self-fulfilment. Moreover, institution youth not only seem to respond to school as a consistent presence in their life-world

but also perceive:/... ..

but also perceive it as an area that affords them sanctuary from and compensation for the discomfort, distress and lack experienced elsewhere - namely, with parents, family and, of course, institutional life. In this respect, too, a good proportion of youth in residential care experience school-life as simply wonderful, an interpersonal milieu where one finds recognition, acceptance, warmth, and fellowship with one's peers.

The fact that the school is also meant to provide intellectual stimulation, cognitive growth, to spawn life-goals and to stoke one's ambitions for a better future seems somewhat secondary for youth alienated in a residential care situation. Is it any wonder therefore that although institution children know that they have a reputation for not excelling in the class-room, they are not given to truanting from school. They genuinely like attending school - but only seldom for purely academic reasons. In other words, the attraction to school of institution children seems somewhat inconsistent with their average to poor academic performance. School-life is experienced as self-fulfilling mostly for other reasons which are certainly related to their more basic social needs. In comparison, it seems that most youth from intact families only occasionally experience school as an escape from home-life, from menial and tedious chores, troublesome siblings or unreasonable parents. But mostly school is perceived as a means to a career for one's future or an opportunity to learn and acquire knowledge and skills, a place to achieve and excel. The social and interpersonal benefits afforded by the school situation are savoured in the stride of things. Diminished self-fulfilment

is experienced mostly:/... ..

is experienced mostly in circumstances where one feels one is not achieving or one is not coping, not measuring up to academic expectations and demands. This latter aspect never quite emerges in the protocols of youth in the children's home.

No doubt the area of friendships is quite distinct in the spectrum of the life-world of youth generally. It is the single most consistent source of heightened self-fulfilment. Peer friendships are to youth the fountain of interpersonal succour. As mentioned above, youth in the children's home seem to have almost all their friendship needs met in the context and confines of school. Whereas the friendships enjoyed by youth from intact families appear somehow more expansive and, even if originating in the school situation, clearly extend beyond school boundaries into the neighbourhood and community. The reasons for this difference are not immediately clear. Certainly there is little indication in the communicated experience of youth in the children's home that they may feel institution bound or feel that their social lives are particularly restricted. Nor is there evidence that their closest friends are among those who live with them in the children's home. Could it be, that institution children are simply compliant in believing that the institution does not generally expect or permit them to foster fast friendships out in the community? Is it perhaps that they are self-conscious of being "Home children" and hence tend to hold back, or keep themselves from becoming involved beyond the secure bounds of school? Could it be also that their school friends do not readily and comfortably invite them home or include them in their exploration of the neighbourhood in typical

teenage fashion?:/... ..

teenage fashion? Or, is it simply that the children's home is subtly and insidiously confining and stifling in keeping its youth in and their friends out!

A curious inconsistency is also apparent in the area of heterosexual relationships among youth. The life-world of youth in the children's home (as constituted by their communicated experience) suggests very minimal presence of heterosexual concerns and associations. Whereas, on the other hand, there is the indication that youth from intact families in the wider community not only experience a robust, age-appropriate and complex range of heterosexual feelings and situations, but also communicate these feelings and situations in a frank and uninhibited manner. It is uncertain whether institution youth are simply inhibited in communicating their experiences in this respect or believe that heterosexual encounters, feelings and preoccupations belong to the realm of the clandestine. At the same time, one also wonders what opportunities, if any, exist in the context of their life-world for the latter to experience the intensity, flux and demise of teenage love relationships. If the opportunity for lived heterosexual experience is minimal, does fantasy then intrude overmuch to compensate for the lack? The question also arises whether the young adult in care tends to feel so secure, satisfied and absorbed among a crowd of friends that the spontaneous need to forge and commit himself to one-to-one friendship of some depth and lasting quality simply does not arise. Is it also perhaps that they have not had the opportunity to develop a capacity for deep relationships?

The relative consistency and stability of the experience of self-fulfilment in individual youth was not a point of consideration of this study. In other words, no attempt was made by the researcher to establish whether or not a participant within a group experienced specific areas of his life-world to be consistently fulfilling in particular ways. This may be an interesting area for future research. It was noted, however, that in the target group those participants who opted for personal interviews following upon written descriptions, invariably dwelt, in each instance, on a common area of their life-world both in their written and verbalised descriptions of self-fulfilment - although the two forms of descriptions were obtained some days apart. To this extent, then, one may assume there was no drift, shift of focus or variation in intensity in the experience of self-fulfilment by youth, relative to the perceived segments of their life-world.

3.2.2 Nature of Self-fulfilment

A comparative examination of the structures of self-fulfilment both in its heightened and diminished forms, in respect of the two groups of youth considered in this study, suggests some interesting distinctions.

While heightened self-fulfilment is experienced by youth mostly as wholesome and dynamic interpersonal accord with significant persons in their life-world, it seems to be particularly so for institution youth since they seem to experience self-fulfilment simultaneously as a measure and vindication of self-effort and personal striving. In other words, there is the suggestion that for youth in the

children's home, :/... ...

children's home, self-fulfilment is also very much to do with their constant effort to find and hold onto caring others, whereas youth in the community can, perhaps, afford to be somewhat blasé and take for granted the circumstances of their well-being.

Flowing from the above interpretation, one has a fuller understanding as to why for institution youth their sense of belonging is so profound an aspect of their experience of heightened self-fulfilment. It is as if the latter experience heightened self-fulfilment (on occasions and in areas of their life-world where this is possible) quite passionately, gratefully and totally. This would explain, too, why youth in the children's home, in experiencing profound self-fulfilment, describe so explicitly their heightened awareness of personal transformation, their sense of dynamic growth and betterment.

Awareness of personal time seems to be an integral aspect of the structure of self-fulfilment as experienced by youth generally.

In this respect a preoccupation with and concern for one's personal future and personal well-being are quite evident either, in the context of heightened self-fulfilment, as a sense of newfound resolve, confidence, certainty and optimism in one's future OR, in the context of diminished self-fulfilment, as a sense of tenuous hope and expectation extending to a sense of intense despair and pessimism in a future wherein one's personal circumstances are perceived as largely unchanged or worsening. However, it seems that institution youth often experience self-fulfilment both in its heightened and diminished forms more profoundly and passionately than their counter-part from intact families. It may be

that institution:/... ..

that institution youth are more labile emotionally and hence their experience of well-being is also subject to a state of flux relative to how stable and secure they find their life-world. It may be, too, that heightened and diminished self-fulfilment could be experienced simultaneously by a teenager in respect of separate areas of his life-world such that the intensity of the experience in the one area reinforces the intensity of the experience in the other.

Youth in the children's home feel frustrated and unfulfilled in not having an adequate insight of their family/biological past and in not being able to satiate their urge/need to talk to others about their family past. Youth in the community, on the other hand, seem to feel intensely about their present life. They are disturbed that for one reason or another the fleeting period of youth is passing them by without them having lived through it in the fullest sense. It is as if youth in the children's home experience their deprivation and loss so profoundly and pervasively that this fact effectively overshadows any preoccupation with the present; overshadows, too, the interests, romantic notions and priorities which may be considered quite natural and typical of urban youth.

Implied in the above is an additional distinction of institution youth. While a sense of longing emerges as a theme of diminished self-fulfilment, youth in the children's home hanker after the experience of living with biological parents in the context of stable home and family. However, youth in intact families long essentially for their parents to be understanding companions who acknowledge the

teenage thirst for personal freedom and social emancipation.

There is also a further evidence of the differing experience of self-fulfilment as communicated by the two categories of youth. Characteristically, youth in the children's home feel alienated as human persons, feel rejected and abandoned, at times, without knowledge of a personal past to serve as an anchor. On the other hand, for youth in intact families, diminished self-fulfilment arises from their experience of being stifled, frustrated and hemmed in at home. Not only do they feel that their movement is restricted but they also feel emotionally stifled in that they are frustrated in their desire to ventilate their thoughts and feelings to their parents. Simply interpreted, then, while institution youth experience a profound sense of being adrift, youth in intact families mostly feel a sense of being trapped and confined.

Finally, an analysis of the emergent structures of self-fulfilment of youth in the two situations also suggests that youth, in experiencing diminished self-fulfilment, feel a loss of self-worth. However, while it would seem that youth from intact families experience loss of self-worth largely in the sense of feeling inherently inadequate, feeling that perhaps they are personally responsible for their problems or are in themselves the problem, institution youth mostly feel loss of self-worth in the sense of feeling defeated by adverse circumstances or stresses in their life-world; and in the sense of feeling that they are of little consequence since they don't belong in a tangible way to a biological family nor given consistent recognition and support by caring parents and other significant caregivers.

A SUMMARY OF COMPARATIVE INSIGHTS SUGGESTING WAYS
 IN WHICH THE LIFE-WORLD EXPERIENCE OF INSTITUTION
YOUTH DIFFERS FROM THAT OF YOUTH FROM THE WIDER COMMUNITY.

ITEM	COMPARISON GROUP	TARGET GROUP
Parents Family Home	<ul style="list-style-type: none"> * Feel trapped, confined, smothered by parents etc Insufficient freedom for expression of individuality * Long for parents to be understanding companions who afford them adequate recognition and freedom Long for harmony in the home * Seldom is home-life perceived as most self-fulfilling area of life world 	<ul style="list-style-type: none"> * Feel rejected and abandoned by and alienated from parents and family Feel adrift * Long for the experience of living with parents and family per se * Seldom is the children's home perceived as the most self-fulfilling area of life-world
Parents Adults Caregivers	<ul style="list-style-type: none"> * Generally perceive parents and significant adults as discouraging and lacking in understanding 	<ul style="list-style-type: none"> * Generally perceive caregivers as "OK" and not particularly irksome
School	<ul style="list-style-type: none"> * Perceived as primarily a place of learning; a means to a worthwhile future 	<ul style="list-style-type: none"> * Perceived primarily as a source of warm friendships, social and interpersonal sustenance
Friends	<ul style="list-style-type: none"> * Friendships extend beyond school into neighbourhood and community * Cultivate a group of friends, but also one or two close friends * Experience teenage love relationship 	<ul style="list-style-type: none"> * Friendships confined largely to school * Cultivate gregarious friendships * Close one-to-one friendships lacking
Interpersonal relationships	<ul style="list-style-type: none"> * Experience heightened self-fulfilment mostly in situations of interpersonal accord with significant others per se 	<ul style="list-style-type: none"> * Experience heightened self-fulfilment in situations of interpersonal accord but as a direct measure of personal effort and investment

Sense of belonging	* Sense of belonging taken largely for granted	* Sense of belonging experienced intensely and with appreciation
Personal transformation	* Seldom is self-fulfilment experienced in its profoundest sense	* Self-fulfilment when experienced profoundly, is experienced as dramatic personal change or transformation
Past and present	* Preoccupation and sense of diminished self-fulfilment mostly in respect of present	* Preoccupation and sense of diminished self-fulfilment mostly in respect of past
Future	* Preoccupation with personal future and future well-being	* Preoccupation with personal future and future well-being intense and passionate and experienced both as heightened and diminished self-fulfilment
Self-worth	* Loss of self-worth experienced mostly as inherent personal inadequacy and poor self-image	* Loss of self-worth experienced mostly as a sense of feeling defeated or a sense of not belonging

3.3 Two Basic Modes of Being-in-the-World

From the foregoing it is apparent that as a group, youth in the children's home experience life in a way which subtly distinguishes them from their peer-group in the community. This differentiation or relatively unique orientation in the world is evidenced in the lived experience of self-fulfilment, the investigated phenomenon which has been elicited in the form of descriptive language.

While youth in the institution and his counter-part from intact families in the community may each reflect a somewhat unique mode of being-in-the-world, one may not assume that the one mode of orientation is necessarily superior - that is, in a relative sense. In other words, one may not infer with any certainty that the one mode of being-in-the-world affords youth consistently greater resilience for survival than the other or even a better quality of life.

4. INSIGHTS AS THEY RELATE TO RELEVANT RESEARCH AND LITERATURE

Appropriately at this stage, it is of some interest to refer to three particular studies to which attention has already been drawn in Chapter 1. These are (1) the Who Cares? project in Britain (Page and Clark, 1977); (2) Konopka's (1976) American study of adolescent girls; and (3) Dreyer's (1980) research into Zulu youth in South Africa.

4.1 The Who Cares? Project

In the Who Cares? project a working group of institution youth were given the opportunity to arrive at some consensus on their common experience of care and on the issues which concerned them. In essence, the exercise revealed that "care was too often experienced by its recipients as a form of custodial confinement rather than as an opportunity to grow in security; that care as perceived by the child stigmatizes and sets him apart" (Page and Clark, 1977 : 58).

The novel way in which this project was conducted undoubtedly broke new grounds in child care research. However, by dwelling overmuch on adolescent perception of residential care per se (to the exclusion of other life-areas and needs of youth), the project seems to have yielded experiential information with a somewhat restricted focus on youth in the children's home. Lived experience of the institution as such is certainly not the sum total of the life-world of institution youth; nor can it be assumed to be necessarily the most crucial factor in defining the bounds of their life-world. Current feelings and experiences of young people in respect of peers, parents and other

significant adults, :/... ...

significant adults, school and social life, for example, are not adequately accounted for in the Who Cares? project. But then, the promoters of the project do concede that the total picture of care is so complex that it has to be lived to be understood fully (Page and Clark, 1977 : 29). One also gains the impression from the descriptions of the youth that their experience of care is almost entirely pessimistic and fragmented. While the broad outcome of the present study does not contradict the largely negative experience of care as evidenced in the Who Cares? project, it does suggest that (1) to a large extent, young persons experience the children's home as irksome because of their prevailing mood of not having come to terms with themselves and with their situation of separation from parents and family - and not necessarily because of some inherent limitations of institutional life; (2) on the whole, institution youth seem more in accord with their caregivers or significant adults than youth in intact families are with their parents; (3) youth experience residential care more as a situation of uncertainty, diffuseness and insecurity than simply as "custodial confinement"; and (4) institution youth do simultaneously experience aspects of their life-world, such as friendships, as positive, meaningful and enabling which partially offsets the limitations experienced in institutional living.

Some of the insights of the Who Cares? project are obviously consistent with emergent themes of the present study. In the first instance, preoccupation over parents and family was quite evident. According to Page and Clark (1977), the working group of institution children, not only drew analogies between their own experiences and the supposed

experience of a:/... ..

experience of a "normal" child in a "normal" family growing up with his own parents in their own home, but also clung with jealous precision to their own concept of home (cf. p.20 and p.30). In other words, youth in the children's home experience a measure of diminished self-fulfilment relative to the very personal way in which they perceive home and family-life which is lost to them. The latter perception is coloured, in turn, by how they perceive family life to be for school friends, in host families etc.

It will be noted that a further theme of diminished self-fulfilment in institution youth was their sense of self-righteous recrimination and resentment directed at significant others for the personal distress, separation experience and relegation into care, all of which they have to endure. While children much younger may experience extreme guilt for being in care perhaps innocently believing that they are being punished by their parents for being "bad", this is not obviously so with young adults who, in fact, often feel intensely that they are but blameless victims of harsh circumstances or of the wanton whims of their parents. A virtual parallel to this theme is evident in the Who Cares? finding that the working group "knew that they were not to blame; consciously felt that they were not to blame; but nevertheless recognised that they often acted as if they were to blame" (Page and Clark 1977 : 16).

4.2 Konopka's Young Girls : A Portrait of Adolescence

Konopka's exhaustive investigation involved the interviewing of some 1 000 teenage girls broadly representative of a cross-section of American

youth. As already:/... ..

youth. As already mentioned, about a third of the sample were classified as adjudicated delinquents and institutionalised girls. Through largely open-ended interviews, Konopka elicited and utilized descriptions from her subjects clearly expressive of their thinking, feelings and wants, so as to gain an insightful understanding of the prevailing themes of their experience. In the first instance, Konopka identified certain themes significant to youth through preliminary interviews from literature study and from long personal encounter with youth. These identified themes were:

- * Life goals - career, marriage and children
- * Family, as both supportive and restrictive
- * Friends
- * Youth Organisations
- * School, as both supportive and restrictive
- * Political and social concerns

Konopka soon discovered an enormous variety and range, tensions and contradictions in the thoughts and feelings of youth. Hence, a composite picture of the American teenage girl simply did not exist. However, the investigation yielded a wealth of insights.

Except for the two themes Youth Organisations and Political and Social Concerns, the rest are also evident in the present study as significant components in the life-world of youth. However, some differences are noted upon close examination of the descriptive responses in the respective studies, which may be largely accounted for by the obvious differences in praxis and also by the differing cultural experiences.

While in the:/... ...

While in the present study, for instance, institution youth were certainly preoccupied with their life-goals, they were not as explicit as Konopka's adolescent girls were in respect of career, marriage and having children. However, what is perhaps interesting is the finding that the group of adjudicated and institutional girls, unlike their peers, exhibited a strong tendency towards very traditional notions of home and family and did not believe that a woman can effectively combine career with her role in the home as wife and mother. This latter sentiment, although seemingly sensible, may be indicative yet again of the relatively idealised perception by youth in care of the "normal" family - which is denied them. They do not seem to be quite insightful/aware of the stresses and strains and changes being suffered by the urban family of today. In fact, Konopka herself found that the powerful influence of the family was not experienced by youth in the community as consistently wholesome and enabling. The family was also associated with "confinement, torture, humiliation, fear, the source of hate and shame" (Konopka, 1976 : 63). Furthermore, youth in intact families generally experienced a relationship with his parents which was characterised by ambiguity and conflicting feelings. For instance, adolescent girls while resenting the perceived authoritarian or rejecting attitude of their parents, nevertheless yearned to be close to them. "The ideal to practically all the girls we interviewed was loving parents who understood their children and were their friends, but also protectors. They longed for harmony in the family" (Konopka, 1976 : 70). The conflicting feelings in respect of parents also extend generally to other adults in the life-world of youth. Konopka found that her adolescent girls were mostly aloof, suspicious or resentful of adults as a group and felt an inability to communicate with

them adequately:/... ..

them adequately or make themselves understood. Where there did exist a fulfilling relationship with an adult, it was invariably with a close member of the family. Adjudicated and institution girls, on the other hand, felt close to "social service personnel". These insights then are entirely compatible with the manner in which youth in the present study describe their experience of self-fulfilment vis-a-vis parents, caregivers or other significant adults.

The picture that Konopka gleaned from her sample of youth also clearly confirmed the generalisation that young people, in particular, have strong need of their contemporaries; that trustworthy friends are the life-blood of adolescence. "This is the time" adds Konopka "when all young people move close to their own generation, when friends become more and more the 'significant other' "(p.63). The girls clearly distinguish between having "lots of friends" and also having one or two "very close friends". In this respect, it will be noted that the present study suggests that institution youth seem somewhat undiscerning and gregarious in cultivating friends. Equally they are inexplicit about whether they value or attempt to cultivate genuine and enduring one-to-one relationships with promise of intimacy and emotional enrichment. Aspects that Konopka's girls felt as promoting friendships include similarity in age, shared interests, mutual trust and rapport, all of which are perhaps aptly expressed in the statement of one teenager "All of my friends are a lot like me". In general, friendships were formed in school, and what most teenagers enjoyed was going out together and having fun. While these insights are also largely true for the two groups of youth in the present study, one needs to mention again that institution

youth seem to:/... ..

youth seem to engage in friendships mostly within the confines of the schoolday and rarely seek adventure in the neighbourhood with their friends. Konopka believes that youth who are not blessed with close friends, in fact, suffer for it by experiencing feelings of worthlessness, loneliness and a sense of alienation. When these feelings become persistent and intense they may give way to a compelling urge for self-destruction. According to Konopka, suicidal tendencies are quite characteristic of youth. However, she found in her sample of girls that over 50% of the adolescents who actually attempted suicide, were from the adjudicated and institutional sub-group. This finding is quite consistent with the sense of alienation and pervasive despair evident in the institution group as explicit components of their experience of diminished self-fulfilment. Konopka asserts that institutions of care, established to help youth, "frequently add to their depression by offering no basic security and by separating them from their friends" (p.99).

Konopka found that for her girls, school formed an intense area of experience as parents and friends. In this instance, the experience was essentially positive. And more important still, the most significant positive aspect of school for the teenager was that it was a place to meet and be with friends. In Konopka's view, "schools seem to underrate this part of their function. They often consider it only a by-product. But this function is the most significant one to the young people themselves and has a deep impact on their whole attitude towards people and learning" (p.114).

The adolescent girls also clearly saw the school as a means to gain

intellectual and:/... ..

intellectual and vocational competence in preparation to meet future life goals. However, for adjudicated and institutional girls, school was mostly a place where they were constantly defeated and bored by subjects which they could not master, a place of regimentation, rigid rules and unequal competition. Perhaps this experience is as good a reason as any for them to submerge the academic demands of the school beneath the vastly more exciting social and interpersonal appeal of school-life. This then seems also to be the prevailing inclination of institution youth in the present study.

An aspect which is conspicuous more by its absence in the descriptive experience of youth is the one thematised by Konopka as Social-political Concerns. What applied to American teenagers, seems equally true of youth who participated in the present study. The experience or awareness of themselves in an expansive community is simply not evident. Konopka found that adjudicated and institutional girls were most alienated; that there seemed to be no effort to help them feel a responsive part of the wider community (p.155). This omission begs close examination and the possible application of corrective measures.

Although the American study was confined to adolescent girls, Konopka is certain that much of its insights apply equally to all young persons, men and women alike. Our brief consideration of her findings, relative to the present study, certainly bears testimony to Konopka's vision.

4.3 Dreyer's Adolescence in a Changing Society

The focus of Dreyer's Adolescence in a Changing Society was the changing

image of Zulu youth in an urban, technological setting. The rationale for and the nature of Dreyer's investigation have already been detailed in Chapter 1 above. Taking Zulu youth as a further comparison group for our purpose, it is of particular interest to compare and contrast the emergent themes or images which Dreyer identifies as constituting the life-world of Zulu youth.

Dreyer, (like Konopka) identified, at the outset of his investigation, facets of the life-world of youth which appeared to be typical and significant. This he did by a study of existing literature on adolescence which he supplemented with his personal experience of Zulu youth.

Konopka, of course, also utilized information from a pilot study. In any event, the following are the more important aspects identified by Dreyer as constituting the life-world of Zulu Youth.

- * Home and parents
- * School
- * Peers, adults and heterosexual relationships
- * Vocational choices, the future and religion

Dreyer's aim, then, was to arrive at insights into how Zulu adolescents experience these significant areas of their life-world.

It is of some interest that there should be obvious similarity between aspects considered significant in the life-world of youth by Konopka and Dreyer, on the one hand, and areas of recurring concern or interest for youth in the present study, on the other. However, in this study these aspects of priority were certainly not stated in advance of the

praxis, but rather:/... ..

praxis, but rather were discovered to be implicitly or explicitly present in the descriptions of participating youth - descriptions, that is, of their experience of self-fulfilment.

Present day Zulu youth, in the majority, find home-life (according to Dreyer's investigation) reasonably unfettering since they seem to have struck a tenuous compromise between their need for self-assertion and their acknowledgement of parental authority. Boys experience more free, approachable relationship with their parents than girls. Nevertheless, most Zulu adolescents feel a need for better communication between themselves and their parents. In essence then Dreyer discovered that Zulu youth generally have good relationships with their parents, but often complain that their parents do not understand them and that they would like to have a little more freedom. One, however, gets the impression that these "complaints" do not somehow attain the level of intensity, anguish or recurrent conflict described by Konopka's population of adolescent girls or by the category of youth from intact families in the present study.

Zulu youth of today generally feel a heightened need for education and intellectual achievement, the need to excel in class. Much concern is centred around how they could improve their school work. They express a very positive, but largely uncritical attitude, towards school as such since school, they feel, prepares/moulds them for the future. Of course, this picture of the largely uncritical, submissive Zulu youth in school may not explain the ongoing militancy of black youth in South Africa since the early seventies, but it may partially explain

why school boycotts:/... ..

why school boycotts have not been that prolific in Zulu schools in Natal.

While traditional parental influence is still a "considerable reality", the peer group also plays quite a significant role in the lives of Zulu youth. "Without his peer group as a reference, the Zulu adolescent finds that his life has little focus, stability or meaning" (Dreyer, 1980 : 76). To be acceptable and accepted by one's peer group is crucial. Friendships are forged inside and outside the school situation. However, Dreyer found that Zulu adolescents, while wanting to follow the crowd, at the same time, wish to preserve their independence in the crowd - a need echoed in the present study also. Although there is not much reference in Dreyer's investigation to close one-to-one friendships, there is mention that Zulu adolescents display a keen interest in the opposite sex, but that heterosexual relationships are regulated by their parents to a varying degree.

Zulu adolescents were found to be more concerned over their personal future than over the day-to-day issues which confront them. There is much uncertainty about their future vocations. In fact, according to Dreyer, Zulu youth seem to experience more difficulties in making a choice of career than do their Western counterparts. They have fears, doubts and worries as to their ability to meet future demands. They long for appropriate adult models to lean on. Zulu youth also express deep concern over the future of their country and of the world in which they live. "They reveal a craving to understand present-day world affairs: they eagerly want to have more information and general knowledge: they want to understand the world of tomorrow" (Dreyer, 1980 : 86).

This latter aspect:/... ..

This latter aspect does not emerge as a concern in the descriptions of youth in the present study. Konopka also expresses concern that generally the American teenager is not sufficiently involved in or aware of socio-political issues of his life-world. This is particularly so for adjudicated and institutional youth.

In respect of religion, Dreyer's findings reveal that most Zulu youth, while professing to be ardent christians, yet experience religious doubts and uncertainties, perhaps more explicitly than their Western counterparts. The aspect of religion simply does not seem to have an immediacy in the experience of youth in the present study. Nor did this aspect emerge in Konopka's investigation.

5. ISSUES AND THEMES OF AN EMBRACING NATURE

Having explored the nature of self-fulfilment both as a situated and more typical phenomenon, and having thereby gained some useful insights into the life-world of institution youth, it becomes necessary to consider certain broader issues and concepts in residential child care, on the one hand, and in human science psychology, on the other. In undertaking such an exercise, it is not only intended that we return to earlier mentioned issues and concerns, exploring these more fully and restating them afresh, but also it is the intention that the findings of this study, together with the implications therefrom, are harnessed and located within a broad conceptual framework.

Whatever follows, separately and together, clearly promote a human science perspective in residential child care which is essentially an integrative,

enhancing and optimistic perspective.

5.1 Personal Growth and Psychological Change

The essential feature of human science psychology is the value placed on human adjustment, growth and change. The focus is on the whole person and his unique relationship with his life-world. Allport (1955) is sometimes considered to have been the precursor of the psychology of becoming, of growth and development. In a provocative manner, Allport asserted that the process of becoming (much studied for the years preceding puberty), in fact, continued throughout life. He spoke in a rudimentary fashion of "broad intentional disposition" and human strivings with a "future reference". The subsequent emergence of "humanistic" or "third force psychology" was a more explicit response to behaviourism, on the one hand, and to the psychoanalytical schools, on the other. While the former was mainly interested in cause-effect relationships in human behaviour, the latter schools believed that man's behaviour is determined by his instincts. However, the proponents of the humanistic school such as Maslow (1966, 1970), Rogers (1961), Frank (1964) and Kelly (1955) espoused the dynamic view that every person, in the process of becoming, strives after the realisation of his potential.

Becoming is a growth oriented, existential concept (Bruno, 1983 : 29) closely associated with the concepts of personal growth and personal adjustment. According to Bruno, these latter concepts are not necessarily equivalent since adjustment refers more to being-in-the-world in dynamic harmony, while personal growth (as understood in humanistic psychology)

is identified with:/... ..

is identified with Maslow's concept of self-actualisation, the developmental striving after fulfilment of one's potential. While the concept of adjustment represents stability in life, the concept of self-actualisation represents continuity, that is, growth and change in life (Bruno, 1983 : 31). Both these aspects, namely, the Being and the Becoming, it is presumed, need to be experienced in dynamic harmony for one to feel a sense of profound well-being. In any event, the central theme of humanistic psychology is the affirmation of positive experiential living, of personal growth and self-actualisation. Responsibility for one's growth, the capacity for choice and the challenge inherent in personal risk-taking are implicit aspects. Of course, human science psychology or existential phenomenology distinguishes itself from the humanistic schools in that (1) it is founded on the notion of co-constitutionality - the dialectical bonding of man and his world (Valle and King, 1978 : 270); (2) it accords greater status to lived experience and human existence; (3) it assumes a radical stance in respect of research methodology vis-a-vis traditional scientific psychology; and, (4) it approaches the problem of man as a person from a point of view that comes from within science and from an academic psychological perspective rather than from a clinical one (Giorgi, 1970 : XI).

It is important that the task and rationale of residential child and youth care be understood from a human science perspective. Residential care essentially involves child rearing which entails an understanding of human development in the context of psychological change. It seems that child care practitioners need to espouse a vision of and an approach

to human growth:/... ..

to human growth and psychological change which is both altruistic, creative and enhancing for themselves and, more importantly, for those they support and nurture.

Traditional notions of change were mostly contained in classical theories of personality development. The human person was considered to be more or less an object who mostly responded to external, environmental forces or mostly to internal biological pressures. In a critique of traditional notions of child development, Salmon (1970) states: "Since objects are naturally static, any change which they undergo has to be explained in extrinsic terms. Hence the classical learning theorists' account of personality growth in terms of the physical reinforcements produced by the environment; and hence, in a more elaborate description, that of the social learning theorists who cite variations in parental attitudes and practices - themselves redefined in reinforcement terms - as the agents of personal changes in the child" (p.201). In these explanations not only is man conceived apart from his world in a clearly dualistic sense (the "subject-world split"), but change and development in man are rendered as a mechanistic or biological phenomenon. These theories have had a profound influence on traditional child rearing practices. A maturational theory of development also implies a dualistic notion in the suggestion that there exists certain inbuilt principles and structures in man which unfold relative to varying external conditions. All the above theories are essentially non-psychological in the specific sense that they pay little heed to man as a human person. Nor is attention paid to the importance of defining change in psychological terms. The physicalistic approach is quite evident in the popular ways in which human

development is:/... ..

development is categorised or segmented. "The use of chronological age as a major dimension represents one such attempt, as does reference to biological events, such as weaning, excretory control or puberty. Frequently indeed, these two kind of parameters are combined to produce a stratification of development by age-cum-biological stage. Most current textbooks on child development are based on this approach, as a glance at their chapter heading show: the child is segmented into Pre-natal, Neonatal, Infant, Pre-school, Middle childhood and Adolescent" (Salmon, 1970 : 203). What is lacking is a theme linking these stages, a unifying principle to sew together the segmented child.

Erikson's (1959, 1963) psychosocial theory of development is certainly more compatible with human science psychology in that his theory is built on data that is basically psychological. However, Salmon (1970) correctly faults this theory for relegating the importance of each person's (or each group's) essentially unique mode of orientation or unique mode of being-in-the-world. Erikson's theoretical system, asserts Salmon "rests on an arbitrary approach to the child insofar as it defines the content of development in advance and reduces it to certain universal, generalised themes" (p.204). In this respect, it is Kelly (1955) who postulates the corrective to both the physicalistic notion of change and the presumed universality of psychological content. Not only does he stress the uniqueness or individuality of each person in the latter's "construction" of reality, but Kelly also suggests that a number of persons may share areas of personal meaning by employing a similar construction of reality - the basis of intersubjectivity. A person "anticipates" his future by way of recurring themes. It is this that

accounts for his:/... ..

accounts for his personal change rather than some a priori factor within or without him.

The resemblance between the ramifications of Kelly's psychological approach to personality and current existential-phenomenological psychology is largely at the surface. In a critique of Kelly's theory, Holland (1970) acknowledges that the former draws attention to "certain distinctive qualities of human beings which had long been noticed by the phenomenologists: that man has a sense of time, that he is open to the future and projects himself towards it; that he uses his experience as a unique base from which to construe future possibilities, and that he enjoys a remarkable degree of flexibility in dealing with events" (p.131). But, according to Holland, Kelly failed to make the final link with phenomenology since he nursed an uneasiness of both phenomenology and existentialism which unfortunately arose out of his hazy appreciation of these aspects. In so far as Kelly himself is concerned, he does clarify that although his approach may seem "almost phenomenological or descriptive", yet his "theoretical position is not strictly phenomenological" (Kelly, 1955 : 173). In fact, Kelly (1977) is even more explicit when he states that a person "can never know his immediate experience until he has looked back on it again and again, long after it has ceased to be immediate - and even then will he know it only partially until he looks back on it still again. And is it not better to say that a man of experience is one who has done more than collide with a series of events, that he is instead, a person who, by anticipating and taking account of these events, has been moved to reconstrue them in many dimensions to gain fresh perspectives on everything around him?

Yes, I rather:/...: ...

Yes, I rather think such a definition of human experience has more to offer than the notion of immediate self-involvement - important as I believe being-in-the-world is in the full realisation of existence" (p.9). Perhaps, this assertion reveals Kelly's departure from existential-phenomenology better than any other areas of his writings. But Kelly is a man of vast integrity, and dogmatism was never his style. He believed that his theory was open to question and reconsideration. "Rather than depending upon bedrock assumptions about the inherent nature of the universe, or upon fragments of truth believed to have been accumulated, it is a notion about how man may launch out from a position of admitted ignorance, and how he may aspire from one day to the next to transcend his own dogmatism. It is, then, a theory of man's personal inquiry - a psychology of the human quest. It does not say what is or will be found, but proposes rather how we might go about looking for it" (Kelly, 1973 : 209).

Returning to the issue of the relevance of human adjustment, growth and personal change to residential child care, four related aspects bear re-mentioning - aspects quite basic to the present perspective. Firstly, the growth principle must be recognised as central to the philosophy of residential child care with the crucial implication that the child is growing and changing all the time, or in Dreyer's (1980) words, the child and youth must be accepted as a "becoming-learning being" (p.104). Secondly, the child and youth must have awareness of (or be assisted to gain awareness of) human development and genuinely accept his own capacity and possibilities for personal growth and change. "Growth change in a child", claims Dreyer (1977) "when recognised, assures further growth and

acceptance of:/...: ...

acceptance of self. The acceptance and recognition of change makes it easier to understand change in others, makes it easier to accept the actual growth process and the difficulties along the road, the traps and the failures; facilitates the acceptance of being a person with difficulties, the acceptance of others being human" (p.28). Thirdly, the child and youth must play and be allowed to play an active role in his own growth; he must explore and discover for himself ; he "must take an active part in his own becoming, and especially in respect of the meaning he attaches to himself and his world" (Dreyer, 1980 : 106). Fourthly, child care practitioners must be cogniscent of the child's perception of his own becoming at all points of assessment, treatment and enabling support. In this respect, Salmon (1970) cautions that "without an understanding of the changing psychological dimensions of the child's own developing view, it is impossible to keep pace with his changing behaviour - the outcome of his own redefinitions of the situation he is in"(pp.199-200).

Pivotal to Kelly's theory of human development is his psychological principle of anticipation. He suggests that a person lives through the personal way in which he anticipates events in his life-world. In Kelly's view, however, neither past nor future events are in themselves basic determinents of human action - "not even the events of childhood". But one's way of anticipating them, whether in the short range or in the long view - this is the basic theme in the human process of living" (Kelly, 1973 : 212). Man is a form of motion who in his uniquely human way is able to appropriate the past and the future into his present. Certainly Kelly's principle of anticipation seems tantalisingly close to the human science notion of intentionality which, in turn, is pivotal

to the notion:/...: ...

to the notion of becoming. However, the similarity will only hold to the extent that intentionality is also understood to be a mental set in the language of empirical psychology. But the existential-phenomenological notion of intentionality is very much outside the natural attitude. Rather, it underscores the dynamic relatedness or encounter of man and his life-world. "As such", say Giorgi (1970a), "it can also be understood as describing man's openness for, his orientation towards, and his essential directedness to his world" (p.158). Human existence or human action is always intentional or directed towards the life-world or oriented towards some aspect of the life-world (Giorgi, 1982b : 59). Implicit or embedded in this understanding of operative intentionality is obviously the notion of becoming in the context of lived time. "Moving in relation to time carries with it, intrinsically, a consciousness of the very process of becoming" (Schwartz, 1977 : 160).

Becoming is certainly to be understood in the context of lived time rather than being associated with measured time. "Man is not in time", says Kruger (1979), "we should rather say that time is in man; it characterizes his existence" (p.55). Further, Sardello (1976) supports the view that human existence is bitemporal, namely, the intertwining of the temporal becoming of the world and the temporal becoming of the person in the world. "There are two continuing moments of becoming; the moment of the person in relation to the moment of the becoming world" (p.141). From a consideration of the writings of Van der Berg (1971), Sardello also arrives at the view that time as presently lived is particularly crucial, since even one's past and future, in a sense, have relevance only as one perceives them in the now. While the "past is that

which was as:/...

which was as it now appears to us, the future is that which comes, as it comes to meet us now" (pp.142-3). In this sense, therefore, past, present and future are not discrete segments but are in reality contemporaneous (Kruger, 1979 : 55-59). In other words, we live the past and future simultaneously in the process of our becoming. Stones (1979a) is equally explicit in his view that a person appropriates both his past and future into his present being which, however, is dynamically oriented in the world. However, "human temporality being experiential, each moment tends towards a future not being simply an extended present" (p.116). Stones claims the support of Romanyshyn (1971) in further suggesting that at any given moment, one's present mode of being may be such that it can also be simultaneously future intending on account of one's feelings of anticipation, possibilities and possible anxiety or concerns in this respect.

5.2 Reversibility of Psychological Trauma and Deprivation.

Mention is made in Chapter 1 (cf. p.32) of the pessimistic outlook emanating from early studies of the long-term effects on children of maternal-deprivation, separation-experience and institutionalization. Despite subsequent qualifications introduced by the studies of Rutter (1972), Tizard (1975) and others, the feeling yet lingers, even among child care practitioners, that a majority of children experiencing the trauma of separation and substitute care, nurse life-long psychological handicaps. Such notions and beliefs certainly do little to enhance the status or well-being of child care workers. If one is disposed to finding evidence to substantiate one's view that youth and adults continue to manifest deficits arising from their earlier separation from parents

and protracted:/... ..

and protracted institutional living, then one will find ample support in research and literature.

In these circumstances, then, is there place for a more optimistic perspective in child and youth care? Is there any support for the enhancing notions of human adjustment, growth and psychological change, of Being and Becoming? Fortunately there are pointers suggesting that something parallel to "spontaneous remission" is also evident in respect of the care of troubled and troublesome children (Dreyer 1977 : 27).

Lampbell (1970) found that the social effectiveness of adults who had been in care as children, was, in fact, much higher than their communicated sense of well-being. Konopka (1976 : 9) was amazed at the "tremendous resiliency" of the adolescent girls in her study who transcended life experiences which to the outsider may seem quite shattering. Clarke and Clarke (1979), from an extensive survey of research on the effects of early childhood experience, conclude that one ought not to overlook the "self-righting tendency". Their study supports "the strong need for a greater recognition of the possibility of personal change following misfortune; ... that for an unknown number of children the options for personal change following environmental change are open during the whole of development, even up to young childhood" (p.27). In fact, these authors knock the haloed theory that the early years of the child are decidedly more formative than succeeding stages of human development. The notion of regeneration is also the central theme of Tizard's (1975) assertion that "while it is true that children are easily damaged, they are also notably resilient, that both their intellect and their personality

continue to:/... ...

continue to respond to changes in the environment for a much longer period than is usually believed" (p.16).

Rathbun et al (1958) use the expression "restitutive process" in interpreting the hopeful results of their study, namely, "that for the child suffering extreme loss, the chances of recovery are far better than had previously been expected" (p.414).

The lived experience of institution youth as a group differs from that of youth living with their families. In other words, institution youth differ in their mode of orientation or mode of being-in-the-world, which clearly implies that youth, once they leave the children's home, will continue to adjust and become in ways perhaps unique to them both as individuals and as a group who have had a measure of common experience.

5.3 Focus on Being and Becoming in Residential Care.

The task of residential child and youth care may be expounded in many ways perhaps relative to one's educational, philosophical and/or psychological perspective. In keeping with the human science perspective, however, the logical outcome of the preceding discussion for residential care practice is that there be simultaneous focus on both the daily lived experience of the child and on his growth towards adulthood.

5.3.1 The Normative and Experiential Orientations in Child-Care Practice:

Implicitly or explicitly, current practice is characterised by its normative or prescriptive orientation whereby the focus is mostly on the becoming; on what children ought to be in the future as self-sufficient,

successful and:/... ..

successful and integrated adults, and on what goals need to be worked on towards ensuring that the children become the desired adults. It is the experiential orientation which is given insufficient recognition and attention by child care practitioners. This latter orientation is concerned more with the present, the being-in-the-world. The focus is on the immediate experience of the child in his life-world vis-a-vis people, places, events etc. in the interpersonal context.

Eisikovits (1983) asserts that "what happens now has value in and of itself regardless of where it leads" (p.3). He distinguishes the normative and experiential orientations in the following manner:

SPECIFIC QUESTIONS ARISING FROM
THE NORMATIVE ORIENTATION

What kind of future do we want?

What children should come out of
successful residential care?

What are the good means to
achieve desired ends?

Prescriptive, future oriented;
Focus on Becoming

SPECIFIC QUESTIONS ARISING FROM THE
EXPERIENTIAL ORIENTATION

What is the present value of life in care?

How do we make the interpersonal context
and the immediate experience of people
and places meaningful?

Descriptive, present oriented;
Focus on Being

Although seemingly divergent, these two orientations are essential and complementary if residential child and youth care is to be relevant and meaningful. It may even be held that the experiential orientation has primacy since the nature of one's encounter with the future may be very much an outcome of one's present lived-experience. In other words, one's becoming flows naturally from one's mode of being-in-the-world.

Practitioners:/... ..

Practitioners will certainly gain a meaningful appreciation of their role and responsibilities by focusing firmly on the above obviously interrelated orientations.

Eisikovits (1983) believes that a competent child care worker in simultaneously appropriating the two orientations, assumes the dynamic stance of an "outsider-insider". This posture parallels, in a sense, the phenomenological attitude (cf. p. 15) wherein it is understood that the only adequate way to explore and understand lived experience of the life-world is to immerse oneself in it and yet simultaneously transcend it.

From an "outsider's" point of view, a purely normative or goal-outcome oriented programme in residential care will be operative at several levels:

- * At the societal level, the aim is to enable and educate the child and to facilitate his early return to the community as an effective and responsible member; to sustain and promote his continuing care and support.
- * At the organizational level, the aim is to ensure the maximum growth and change in the child by creating linkages and harnessing the essentials of the children's home, the community, school and family; that is by the "purposeful use of milieu and organizational relationships".
- * At the interpersonal level, the aim is to provide opportunities for the child to learn and to develop a range of meaningful and

appropriate:/... ..

appropriate interpersonal relationships with peers and adults both at the individual and group levels, within and without the institution.

- * At the personal level, the aim is to promote a healthy development of the total child and in this way to remedy previous deprivations.

It is noted that the child will only experience intimacy, self-disclosure and feedback if his confidence and ability to communicate as a person are enhanced.

There is generally wide consensus in literature on the aims and essentials of good residential child care.

But it is obvious that there exists an uncomfortable distance between the theoretical knowledge of what constitutes good child care practice and how, in fact, it is experienced and lived by residents, both children and staff, on a day-to-day basis at the personal and interpersonal levels. Obviously what is lacking is a conscious bridging of knowledge and practice (Eisikovits, Beker and Guttman, 1983). But more importantly, there is little consistent recognition accorded to the experiential orientation in residential life or to its crucial relevance to meaningful practice. It is in this respect that Eisikovits (1983) urges that the practitioner attempts to interpret and understand the normative formulations from an experiential perspective such that the interpersonal and personal levels have priority, and the societal and organization levels are personalised. He asks: "Can we remain in the situation, engaged in

activities, involved:/... ...

activities, involved with people, discover, describe and analyse them?" (p.15). Can the child care worker not become an "insider-outsider", a participant-observer, having mastery over "everyday immediacies" in the residential situation through skillful transformation of abstract knowledge into practice knowledge? In such circumstances, the appropriate and typical concerns of the practitioner may include the following: "What do good relationships feel like? How does full and open communication flow? What is 'being significant' to so many children? How can one be simultaneously available to all of them? What is it like to feel a member of a cohesive group of staff? What are the limits of giving children responsibilities, while sharing their experience? How can interaction be geared towards making it satisfying for all participants?" (Eisikovits, 1983 : 16).

Both staff and children live dynamically in an interplay of ceaseless encounters, in a flow of shared experiences and unfolding events. However, these shared events, encounters and experiences are often meaningful to the child and the worker in different ways by virtue of the unique way in which each (both as a person and as a member of a distinct group - children vs staff) is present to the situation.

In this situation of shared living, the child care worker gradually evolves optimum ways of enabling the child in the present and for the future. According to Eisikovits (1983), this is the essence of mutuality of child and worker, in the context of immediate others; "this context is life itself" (p.17).

Residential life is, in fact, the nub of the life-world of both the child and the child care worker since they have co-constituted a world which they experience jointly and to which they belong, together creating the "we-relationship" (Eisikovits, 1983 : 22). In this sense, therefore residential life of itself ought to generate an experience of personal well-being and interpersonal accord. Out of this feeling of well-being, then, should flow the child's sense of becoming, of growth, change and betterment.

5.3.2 The Children's Home as a Therapeutic Milieu.

It is apparent from the detailed exposition of Eisikovits' view of the experiential orientation as it is relevant to residential care that this is not entirely congruent with the notions of a children's home functioning as a "therapeutic community" or as a "therapeutic milieu".

The idea of a therapeutic milieu was pioneered in the mental health context by Bettelheim (1948). In the management of relatively more deprived and troubled children, in particular, it is the belief that a carefully structured and circumscribed environment of care will be more appropriate in influencing the desired growth and change in the children. Such an environment would also be amenable to being manipulated for adequate effect. In the classical sense, then, the view is that "only by eliminating the forces from outside, only by temporarily insulating the child from the vicissitudes that have beset his social interaction with outside reality forces and by creating instead a reality in which these forces are temporarily in-operative

or substantially:/... ...

or substantially modified, can the seriously disturbed child be returned to normalcy" (Mayer et al, 1977 : 79). Some confusion results from the interchangeable use of the terms "milieu therapy" and "therapeutic milieu". According to Mayer et al (1977), the first is a treatment technique characterized by the "coordination and integration of the different services and inputs into one therapeutic thrust" whereas the latter refers to "a setting in which treatment occurs" (p.79). Wolins' (1974) focus was the group when he suggested that the children's home was in essence a "powerful environment" for effecting growth and change in the child largely through the formidable influence of group living. In the latter respect, of course, some reservation and caution have been voiced more recently. It is felt that group living could be potentially harmful to the child depending on how immature, negative and insular is the culture of the specific group. The abuse of some group methods based on peer pressure such as positive peer culture and guided group interaction are also cited (Eisikovits, 1983 : 9).

There is little consensus as to how one sets up and maintains a "therapeutic community". One has to be mindful of several hurdles and limitations (Powers, 1980 : 5-10). In some respects, only "lip service" is paid to the expression since it has an aura of status about it (Polsky et al, 1968).

Whittaker (1979) acknowledges the possibilities offered in the immediate environment for the growth and enhancement of children and believes that one needs to develop a more pragmatic and flexible notion of the

therapeutic milieu:/... ..

therapeutic milieu which relates to resources in the wider community, provides for an integrated continuity of care and is mindful of both short and long-term placements. He offers an operational definition of the therapeutic milieu: "A therapeutic milieu is a specially designed environment in which the events of daily living are used as formats for teaching competence in basic life skills. The living environment becomes both a means and a context for growth and change, informed by a culture that stresses learning through living" (p.36).

Essentially, then, Whittaker promotes the idea of a modernised, expanded milieu in residential child care which is a multidimensional context for teaching competence. But this is precisely an emphasis on the normative/prescriptive orientation as defined by Eisikovits. It is no more, and no less. What is clearly lacking is the experiential bias from a human science perspective. Although it is asserted that child and youth care needs to "shift from one-dimensional, cause-effect thinking to multi-causal and interactional, that is, ecological or milieu-based concepts" (Beker and Maier, 1981 : 206), it is obvious that both milieu notions in the context of group care and the equally popular ecological perspective in human development are grounded in the natural science tradition and have their basis in the belief that living things interact in complex and varied ways with their non-living habitat. Bronfenbrenner (1977) espouses a broad, systems-approach to human development which aims to focus "on the progressive accommodation, throughout the life-span, between the growing human organism and the changing environments in which it actually lives and grows. The latter include not only the immediate settings containing the developing

person but:/... ..

person but also the larger social context, both formal and informal, in which these settings are embedded" (p.513). In promoting an ecological-developmental approach in child care, Beker and Maier (1981) fervently believe that practitioners in the field need to be so trained that they have particular awareness and insight of the "interconnectedness" at all levels of the child's total life sphere. This will then ensure programmes of education and care which hopefully will "intervene within the flow of life to facilitate growth enhancing experience" (p.206).

Our contention is that the shift of focus in residential and youth care which Beker and others are presently advocating is certainly prompted by genuine concern for the child as a total human person. Residential care is at cross-roads and hence such a shift in focus is most relevant. But the kind of shift being advocated is quite insufficient by itself. By not according explicit recognition to the experiential perspective, Beker and his associates choose to remain "outsiders" - in Eisikovits' terminology. Bronfenbrenner (1977) himself, while acknowledging "existential approaches in which 'experience' takes the place of observation, and analysis is foregone in favour of a more personalized and direct 'understanding' gained through intimate involvement in the field situation" (p.513), clearly distances himself in asserting that his ecological perspective is precisely "a convergence of both the naturalistic and the experimental approaches" (p.514).

It is our real concern that the emergence of a genuine existential-

phenomenological approach in residential care will be delayed irrevocably if child care practitioners, in their eagerness for an elixir to their present malaise, confuse Eisikovits' normative-experiential formulations for simply being the latest, original affirmation of the therapeutic milieu and of the ecology of residential care.

6. SPECIFIC IMPLICATIONS AND RECOMMENDATIONS.

Based on the emergent structures of the experience of self-fulfilment among youth, certain insights were derived concerning the life-world of institution youth. It is of value, at this stage, to consider some of these insights in order, on the one hand, to recognise how they confirm or are compatible with the experiential perspective in residential care as enunciated above and, on the other hand, to suggest how relatively negative and incompatible features may be corrected in the context of this perspective.

An "open" children's home with a benign and tolerant milieu outlook is in itself not good enough. While participants in this study did not reflect the children's home as necessarily custodial and confining, they do seem to experience life in care as inherently diffuse, without much secure definition, direction or consistent interpersonal exhilaration. Obviously, therefore, attention has to be focused simultaneously on several aspects to correct this situation, to afford meaning, quality and dynamism to existential living.

6.1 Parents and Family of Origin.

Preoccupation with alienation from parents and family is a powerfully, intruding component of the lived experience of institution youth. Youth may only be eased of this painful preoccupation to the extent that their past is adequately integrated into their present lives. This means that not only must they be engaged in a rich and varied programme of daily living, mediated by a well-integrated, caring and creative significant-adult in an essentially interpersonal context, but the youth must be supported to stay close to their parental and family concerns. They must be assisted to search for information on their origins and also given the frequent opportunity to talk about this aspect of their personal lives so that they may eventually gain meaningful control of it; in other words, come to terms with their reality (Triseliotis, 1973; Sorosky et al, 1978; Wendelken, 1981).

It is equally important that institution youth acquire a more realistic understanding of "normal" family life in the community so that they do not continue to torment themselves with the feeling that they are missing out on something absolutely fantastic which their friends and other young people in the community are blessed with, namely, the continuing bliss and security of a magical family life; so that they cease to be unrealistically envious of friends and others living with their parents. Clearly, occasional visits to the homes of friends and host families are not sufficient corrective experience. Some additional programmes of protracted exposure and experience are necessary.

6.2 Opportunity to Ventilate.

Youth feel fulfilment only to the extent that they can count on significant adults who are responsive and meet their need to ventilate, who listen to their gripes. But generally they feel despondent and hostile that they are not given the time, not listened to (Keith-Lucas, 1977 : 138-144). Page and Clark (1977) reflect that perhaps even professional workers tend "to pay too little attention to the day-to-day experiences of the child in the residential home, in school, in the neighbourhood and ultimately at work because their adult perceptions lead them to concentrate upon the significance of what happened to the child in the past. For the child, time is now" (p.18).

The fact that young people sincerely appreciate and benefit from being given the opportunity to express themselves and explore their feelings are evident quite consistently in the feed-back obtained from participants in this study. To quote some examples.

T(1) : I feel that it brought good. I feel that it made me feel relief.

T(2) : I feel happy to do this work. It makes me think a lot.

T(3) : I felt nice and at ease. I now feel clear and free in my mind.
At times I do want to talk to someone. It has helped me think of the past and the facts about myself and my family.

T(4) : I really enjoyed this meeting and I think it was beneficial.
I never really knew much about my life until these questions were put to me.

C(1) : I feel fantastic because I did not say the truth to anyone

about my life, :/... ..

about my life, but since I had a chance now, I could no longer keep it in my depressed soul.

C(2) : It was worthwhile because I became aware that I changed my attitude towards people of the opposite sex. I became aware that it is better to talk to someone about your feelings.

C(4) : I learnt something about myself, something I hadn't bothered to analyse before. I did get bored, but it (the exercise) was beneficial.

C(8) : I found this exercise most rewarding. It made me realise the importance of my friends and that my relationship with my parents needs to be attended to.

The researcher of the Who Cares? project also noted that participants in the project derived a sense of personal worth from their experience of simply taking part in a project "with adults with whom it was really possible to communicate" (Page and Clark, 1977 : 53). Of course, the latter fact confirms yet again the existential-phenomenological view that an experiment or research project is essentially an experiential encounter between the researcher and participant and, hence, may prove in itself to be mutually therapeutic. According to Colaizzi (1978) all "genuine human research, into any phenomenon whatsoever, by seriously including the trusting dialogal approach, passes beyond research in the limited sense and occasions existential insight" (p.69).

The essence of the experiential or human science perspective in residential care is that privilege is given to the interpersonal

aspect in the:/... ..

aspect in the context of encounter, dialogue and mutuality in the life-world of children and staff as person-participants, rather than simply as client and therapist or child and custodian. In such circumstances, then, it is implicit that sufficient recognition would be accorded to the child's perceptions and experience.

"Without an understanding of the changing psychological dimensions of the child's own developing view", says Salmon (1970), "it is impossible to keep pace with his own redefinitions of the situation he is in. The disastrous consequences of an unwillingness or inability to take the child's view are evident in practical life" (p.200). The significant adult has to be precisely where the child is through empathy and understanding.

6.3 Autonomy and Personal Growth.

A conscious engagement of institution youth both in individual decision-making and in the planning of programmes of residential life are crucial if they are to experience some sense of belonging, some responsibility for their present status and have awareness of their growth and change (Walton and Elliott, 1980 : 7 and 242-252). Dreyer (1980) believes that education ought to be of such a nature that the child is given the opportunity "to take an active part in his own becoming, and especially in respect of the meanings he attaches to himself and his world...to act in accordance with his intentionality" (p.106). But youth will find their participation hindered if they are confronted with overmuch contradictions and inconsistencies in the residential situation. In a similar vein Rubin (1972), in writing about corrective and training institutions

for children, stresses the need to restore autonomy to the child and "not to impose conformity on him and destroy his growth and independence" (p.18). It must be recognised that ultimately institution youth must make it on their own.

Affording the child some responsibility for personal choice, decision-making and participation in programme development implies that both the child and the institution will have to come to terms with the implications and consequences of risk-taking as an integral aspect of the experiential perspective in residential life (Powers, 1981; Sergeant, 1980). To the extent that it is calculated, risk-taking can be positive and enhancing of personal growth.

6.4 Meaningful Friendships.

In the context of wholesome interpersonal life, friendships particularly with peers are vital to young people. However, there is the impression that, by-and-large, institution youth develop friendships gregariously and mostly in the school situation. Precisely why this should be so is not all that clear and, hence, requires close study. Ways should be sought to promote institution youth to cultivate friendships of worth much more spontaneously, generalising these to situations outside school-life both into the children's home and in the neighbourhood. There ought to be conscious encouragement for children to bring their close friends to the children's home - even as overnight guests, facilities permitting. Equally, it must be permissible and widely known that institution children can accept invitations from neighbourhood friends. There ought to be ongoing programmes within

the children's:/... ..

the children's home in which neighbourhood children are included as meaningful participants. In the like manner, institution youth need to be motivated to join clubs and engage in organised activities in the community. The value and need for youth to experience wholesome heterosexual friendships cannot be sufficiently stressed. The fact that children seem to mature much earlier now-a-days has to be taken into account. Institution youth need to be provided ample opportunity to help and share with friends, to form deep mutual relationships.

This is certainly an area where calculated risk-taking is very necessary and well worth while.

6.5 The Pastoral Role of a School.

It would seem that institution youth, unable to derive adequate social and interpersonal sustenance in the children's home seek to meet this need in the school context. Not only is this a feature of children from impoverished circumstances the world over, but it seems to be equally true that schools, traditionally pressurised by curriculum development, are not sufficiently equipped to be sensitive to the needs of pupils as persons. Lyons (1982) writes: "The emphasis in the education system is on developing new curricula geared towards the examination system which means that only limited resources are available for the development of pastoral care and services for less able children" (p.22). What of pupils experience of counselling services provided in schools? Konopka (1976 : 125) crystalised the varied impressions and perceptions of her large sample of adolescent girls into the following statements:

* They don't:/... ..

- * They don't act like they want to help.
- * They don't understand your point of view.
- * They never really have time to talk with you.
- * You only go to them when you are in trouble for breaking some regulation.
- * They don't listen to you; they just tell you what to do.
- * Their only job is changing classes, you have to have their permission.
- * They won't respect confidentiality.
- * They ought to help you with real problems, not just bureaucratic matters.

Obviously if school experience is an integral and significant aspect of the life-world of institution youth, it stands to reason that the children's home and the school need to function in a complementary manner for the betterment of the children. In this respect, there will have to be some appreciation of a common perspective. At present, however, it is essentially the normative orientation which is given primacy in the interpretation of the role of the school in the lives of children. Dreyer (1980) asserts that the education of the child is decided by our image of adulthood. "When the child is thus aided to come to an understanding of his world, to constitute a meaningful life-world, it is always done with a view to the attainment of the said image of adulthood. A clear future perspective, a clear accepted aim in life" (p.105).

In a modest attempt to counter fragmentation, to promote an integrated

understanding of child care and education, Lyons (1982) refers to efforts in Britain to encourage closer cooperation, at a national level, between professionals in education and child welfare - even to the extent of considering "joint training for teachers and social workers" (p.22).

6.6 Child and Youth Care Practitioner: Towards An Appropriate Model

In one respect, thinking about the roles of teachers and social workers helps clarify the related position of a residential worker. According to Beedell (1976 : 157), the latter, in fulfilling his normative function, straddles both the value systems of education and social work. The tension created by this posture is inescapable, particularly when he has to accommodate this tension within the reality of being a life-space worker.

At present there exists much difference, vagueness and confusion in respect of the precise role and responsibilities of the child care worker. Whether he is called a therapist, counsellor, child care worker, life-space worker, group-worker, cottage-parent or house-parent depends, to some extent, on the particular residential care model being pursued implicitly or explicitly. This may be the treatment or clinical model, group-care model, milieu model, family model, etc. However, to give effect in residential work to the kind of "insider-outsider" orientation enunciated by Eisikovits (1983), which orientation comes closest to the existential-phenomenological perspective, one needs to consider, in all seriousness, the essentials of the child care practitioner as developed in Europe.

He is called:/... ..

He is called the educateur (Barnes, 1973; Rieger and Devries, 1974; Linton, 1977; Ginger, 1971).

In the educateur idea an attempt is made to synthesize the goals of education and care, of "raising and treating" children, while playing down both the purely surrogate parent role, on the one hand, and the purely clinical or mental health role, on the other. However, an educateur is far from a non-specialist. Rather, he acquires the status of being the key professional in the residential child care situation who, in fact, coordinates the services of outside specialists such as remedial teachers, psychologists etc. According to Whittaker (1979), the educateur model underscores the notion that "treatment occurs primarily in the living environment rather than in the therapeutic hour" (p.274). Linton (1973) undertook an exhaustive study of the educateur as a child care practitioner. According to Linton, "the educateur is not a case worker, nor is he specially trained in diagnostics and in the therapeutic handling of the maladjusted child. He is not a teacher who is attempting to instruct the maladjusted child and bring him up to a particular academic level. And, finally, he is not a traditional houseparent or ward attendant who attempts in an uninformed way to control the behaviour of his wards. He is, rather, a highly trained professional youth worker who is primarily concerned with the total life process of the individuals in the group ...

The concept is simple. The educateur is the closest one to the child from the time of rising in the morning to going to bed at night ...

Theoretically:/... ...

Theoretically the idea is not to reach the child through planned intervention in the child's life process, but rather by the physical and emotional involvement the educateur achieves with the child in the various activities" (cf. Barnes, 1983 : 14).

The educateur is seen as a "generalist" in that his professional task is the whole of everyday life. In this respect he gives his conscious attention in FIVE primary ways - which indirectly define his role. The five areas are: (1) Individual Work, wherein as each child's key counsellor he befriends the child, develops and maintains the therapeutic relationship; (2) Group Work, wherein the educateur fosters the day-to-day group living experience; (3) Curriculum, which involves the creative development and realisation of daily programme of activities both for individual children and as they mesh together in the group and which also involves the intuitive and effective appropriation of daily lived experience and happenings into the curriculum. Group and individual work emerge out of the curriculum of daily living; (4) Physical Care and concern for both the children and the buildings, grounds and equipment of the children's home, that is, care and concern for the place where the children live their daily lives; and (5) The Three-fold Integrative Aspects, whereby the educateur, firstly, as group worker integrates the child into the totality of the group; secondly, as the significant adult/counsellor, facilitates the integration of the child's total experience in the programme and serves as the "bridge from the past to the future"; and, thirdly, as the milieu worker, he harnesses and integrates all resources outside the children's home, whether these be educational,

social or mental health, to meet the growth needs of the child in his care (Barnes, 1983). This interesting conception of the child care practitioner, the educateur, implicitly appropriates such critical notions as:

- (i) Child care ought to be developmentally based rather than pathologically based, the focus being on maximizing positives rather than merely overcoming negatives;
- (ii) Child care ought to give adequate priority to the task of living, to the daily experience of residential life;
- (iii) The child care worker is essentially a "constant contact practitioner";
- (iv) Care, education, treatment etc, in the residential situation are not fragmented entities but ought rather to be understood as aspects of a unitary phenomenon.

6.7 Moral Awareness.

Reference was made earlier to the observation by Konopka that socio-political awareness was minimal among institution youth and among others with similar impoverished circumstances. This, perhaps, is quite understandable. Certainly socio-political experience was not evident in the protocols of participants in this study. But this may be due simply to the nature of the praxis which did not explicitly allow for the emergence of such experience. In any event, the point that requires noting is that socio-political awareness should, in fact, be an integral part of a much broader awareness of one's life-world which one acquires over time relative to one's mode of being-in-the-world.

Ultimately it:/... ..

Ultimately it is a question of morality, to choose a way of being-in-the-world and taking responsibility for it. In this sense, then, the institution in which the children live their lives, grow and develop cannot be entirely value free, clinical or insular. The programmes of daily life should afford the institution child sufficient opportunities to be exposed to and engaged in the issues and concerns of his expansive life-world and also the values and practices of both his culture and community.

Chapter VI

EVALUATION AND CONCLUDING THOUGHTS

We live and act and try to make sense of it.
This is the simplest understanding of
existential-phenomenology that I can
arrive at. R. von Eckartberg

1. EVALUATION

This study was embarked upon with several intentions and expectations. The more important aims were made explicit at the very outset. It now remains to evaluate briefly how and to what extent these initial aims were realised at the conclusion of the study, mindful that these aims were clearly inter-related and only marginally discrete.

1.1 Primary Aim of Study

The study's primary purpose was to glean comparative insights into the life-world of institution youth through an analysis and appreciation of the structures and themes of a phenomenon of the life-world presumed to be highly relevant, namely, self-fulfilment.

In this respect, then, not only was a fuller understanding derived of the nature of the phenomenon itself in its more typical form, but simultaneously, in arriving at such an understanding, the research afforded clarity on the distinctive mode of orientation of young persons from a children's home. This mode of orientation proved to be all the more meaningful when compared with the ways in which youth from intact families in the community experience their life-world.

1.2 Limits and Viability of the Existential-Phenomenological Praxis

An equally important aim of the study was to explore the limits, viability and appropriateness of phenomenological praxis and, thereby, hopefully promote its worth as an alternative praxis in child care research. What were the more critical problems which emerged in the practical application of the praxis and to what extent did the

researcher stay:/... ..

researcher stay close to the essentials of the praxis?

- 1.2.1 Bracketing of Assumptions: Unlike traditional research practice, the conduct of this study was not governed, defined or structured by precise hypotheses and assumptions formulated at the outset. Rather, it followed the consistent path of dialectical exploration which eventually crystallised themes of particular relevance and attention. However, the study is clearly influenced by the researcher's orientation. (Valle and King, 1978 : 12). Of this, Konopka (1976) says: "I have to let the reader know about my personal philosophy, the 'screen' through which all my perceptions pass because no one who says anything about other human beings is without such a screen. In trying to look at others and to let them speak so that all of us enhance our understanding, I must be aware of my own 'screen'. Otherwise I may distort too much of what I hear" (p.xiv).
- 1.2.2 Language of Communication: The researcher had to contend with the problem that while he wished to address his research to a diversified audience (in particular, human science psychologists, child care practitioners and mental health specialists), no consensual psychological language was immediately available to him which would ensure precise and uniform communication on the one hand, and consistent understanding on the other. In other words, he was faced with the task of finding an adequate way of presenting his praxis, of languaging his findings.
- In this regard, it is generally acknowledged that a psychological perspective such as behaviourism or psychoanalysis strongly

influences current psychological language. In such circumstances, the present study had little choice but to allow itself to unfold with the consistent flavour of existential-phenomenology - "the language of common sense enlightened by a phenomenological perspective" (Giorgi, 1982a : 13). However, even in this instance, we have to grapple with the unfamiliarity of a relatively new and developing vocabulary which seeks to communicate radical concepts and methods in the context of a wholly new standpoint (a "paradigm shift" - in the words of Kuhn, 1962). On this subject, Ihde (1977) contends that "if phenomenology is indeed a new modality of thought, the source of its obscurity is only a temporary or essential obscurity, which necessarily belongs to the new" (p.19).

Mindful of these problems, and for the benefit of child care practitioners in particular, the findings of the study and the insights derived therefrom in the context of the human science perspective, are presented in some detail and with ample reference to relevant research and literature.

No doubt, audience who are thoroughly familiar with the existential-phenomenological praxis may consider this presentation somewhat overstated, having preference themselves for more conciseness and economy.

Hopefully, the ideas and usages in respect of residential child and youth care may offer less of a problem in that they have a relatively wider and more consistent acceptance.

1.2.3 Concrete Descriptions: A worrying aspect of the existential-phenomeno-

logical praxis:/... ..

logical praxis is the uncertainty of what precisely constitutes a good psychological description (Giorgi, 1982b : 30). How adequately can one distinguish a description of lived experience which is both naive, concrete and prereflective from a description which is not? In this respect, how much leeway can the researcher allow for inconsistencies and contradictions? Precisely how does one describe a phenomenon phenomenologically? (Ihde, 1977 : 34).

A broadly tolerant approach was adopted both in the selection of descriptive protocols for inclusion in this study and in the differentiation of a protocol into its constituent meaning units. Participants were given the benefit of the doubt, as it were, that they were describing their situation from the perspective of their everyday life-world. It was also assumed that the phenomenon rendered in description was genuinely experienced or lived and not merely professed or contrived; that is, it was accepted that the participants were consistently describing real feelings and not simply describing what they wished were the case; that the descriptions were of their experience of self-fulfilment and not mere wish-fulfilment. Although, in some respects, one may argue quite correctly that wish-fulfilment may also be taken as an integral aspect of lived experience (Giorgi, 1982b : 56).

At the stage of locating natural meaning units in the descriptive protocols, beliefs, attitudes, preoccupations etc. were largely distinguished from "opinions" on the basis of their emotive content, on the assumption that one is more likely to live one's beliefs than one's opinions or the opinions of other people. In addition, expressions

such as I:/... ...

such as I think, I do, I feel, I imagine, I dream etc. were all taken to imply being-in-the-world (Kruger, 1979 : 27).

- 1.2.4 Within Protocol Shifts: A marginal inconsistency was evident in respect of a few protocols. This took the form of a shift in the description from the first person to the third person. This shift had, however, to be accommodated in the structural analysis since participants had not been given prior instructions to confine their descriptions to the first person.

Could one ascribe the shift to the possibility that participants felt more at ease in describing their personal experience in the third person since it afforded them a sense of privacy and detachment?

- 1.2.5 Spoken vs Written Description: In the course of piloting it was noted that there was a marginal preference for written description. However, it was rather odd that in a number of instances participants of the target group, in their feedback, indicated that they would have much rather preferred talking to the researcher than commit their experience to paper. Yet, subsequently, when given this opportunity, it was found that the spoken descriptions did not, in fact, yield experiential content or clarities of any additional significance.

It may simply be that the participant's preference for an interview may reflect his feeling inadequate and dissatisfied with his first attempt at describing his experience, and feeling that he could do better if given another chance or that he could have done better in other circumstances.

The question which arises from the above is whether in phenomenological praxis, the spoken description is superior to the written form? If so, what precisely are its relative advantages and are these critical?

It is uncertain whether participants experience the exercise of spoken description more exhilarating, meaningful and therapeutically beneficial than the exercise of written description by itself. Suffice to say that participants both in the target and comparison groups were equally expressive of how they personally benefitted from the descriptive exercise - in the written form.

1.2.6 Whither Existential-Phenomenological Psychology?

It is very much open to speculation whether human science psychology will gain ascendancy in the future. Prospects, however, seem very much brighter now in that there seems to be a growing audience who is prepared to be at least attentive to the logic of an existential-phenomenological perspective in psychology. They "see the value in phenomenological philosophy, especially with respect to clarifying the foundations of psychology as a human science" (Giorgi, 1982b : 41). This has enabled advocates of the existential-phenomenological praxis to shift from a back-to-the-wall, attack posture (vis-a-vis natural scientific psychology) to a more persuasive and positive strategy whereby their primary concern is to offer the human person as a focus of integration of science and phenomenology. But is there sufficient convergence or synthesis in this respect to ensure ongoing growth and advancement of both the perspective and the related praxis in a practical and relevant sense?

This, then, forms the point of entry of the present research: to lend support to the need and viability for both the human science perspective and the related praxis as a constructive alternative by demonstrating their applicability in a concrete and highly relevant situation.

For his part, Giorgi (1970b : 92-96) identifies SIX primary challenges which phenomenologically based experimental psychology will certainly have to master or come to terms with. These are:

- 1) The discipline must discover and learn to articulate more precisely the relationship between the experimental situation and the lived-world situation;
- 2) The discipline shall have to describe experimental situations in properly psychological terms;
- 3) The discipline must learn to handle and be precise with relations;
- 4) The discipline must learn to handle structures;
- 5) The discipline must learn to be rigorous in ways that include the presence of the experimenter; and
- 6) The discipline must learn to take more seriously the social nature of science.

In celebrating the fact that phenomenology has steadfastly resisted tendencies to reduce man to "thing-like qualities" and has fought to keep him in his true habitat, namely, the world in which he "journeys and dwells", Kruger (1979) cautions that "phenomenology will have to cope with its limitations in future research if it is to expand and reach its full expository depth and power" (p.196).

1.3 Uplifting the Occupational and Conceptual Status of Residential Child and Youth Care.

This study has attempted to improve the image of residential child and youth care by infusing it with a unifying, dynamic and life-affirmative vision, namely, the experiential perspective whose base is human science psychology. The nature of the research itself is such that it is solidly partial to practice and the child care practitioner, hence the insights and findings are hopefully meaningful and immediately relevant to the conduct of a children's home. Even though several of the findings may simply confirm what was already known, it is considered that the preferred perspective lends fresh meaning to them, appropriating erstwhile partial insights into an embracing outlook with consistent implications for practice.

Clearly located as key aspects of the above referred to perspective are firstly, the recognition of the child's maturing autonomy and his perception and personal experience of his life-world which obviously includes residential life; secondly, the identification of an unambiguous, meaningful and elevating role for the child care practitioner with precise implication for his recruitment, training and development.

The task of residential child and youth care is securely contexted in a broadly integrated conceptualization of the human person-in-the-world, the emerging world of the twenty first century. In the latter sense, then, it can be assumed that not only is residential care for children a legitimate and positive resource in its own right, but also that it is a resource which cannot simply be wished away by those who see it as no more than a poor substitute for traditional family life.

2. DIRECTIONS FOR FUTURE RESEARCH

If this study offers any direction as to where much of our future attention ought to be invested, it is certainly in researching positive ways in which the quality of residential life may be consistently improved (Walton, 1979 : 15). In a more or less similar vein, Dinnage and Pringle (1967) argue that "no analysis could be fine enough to distinguish the effects of all the factors in the life of the typical older child in long-term care; the question must be how care can mitigate rather than add to existing deprivation" (p.13). In this respect, the type of questions posed by an experiential orientation to residential care are most relevant (cf. p. 404). Obviously implicit in adopting this direction to research is the recognition that the areas chosen for future study should be immediately relevant to practice and hence meaningful to the child care practitioner. For instance Tibbit (1981), in advocating more exploratory and descriptive research about children in care adds: "There remains a need to develop experience in ways of observing and interviewing children in care in order to obtain reliable and valid understanding of their interpretation of their experience of care" (p.81).

Reference was made earlier (cf. p. 42) to the fact that while conventional research in child care seems to be primarily concerned with outcomes, the child care practitioner is involved rather in the child's very process of change and development. Hence the contribution of an existential-phenomenological perspective will certainly be appreciated in studies focusing on the adjustment, growth and development of children generally. In fact, Prescott and Valle (1978) believe that "developmental psychology is one of the areas least explored by those taking an existential-

phenomenological perspective" (p.165).

In addition to the above comments on the broad directions that research ought to follow in order to register purposful advances in residential care of children, mention needs to be made of certain specific areas where closer study may yield beneficial insights. Firstly, there is the area of friendships and heterosexual relationships in the life-world of institution youth which begs fuller exploration and understanding. Secondly, it will be extremely interesting to undertake a comparative study of how institution youth and youth from intact families perceive home and family-life, particularly in the light of the changing pattern and value of the family in an urban, technological setting. Thirdly, experiential based studies of significant adult-child relationships in the institution will be of much value, certainly in monitoring the effectiveness of child care staff whose role comes closest to the educator model. In this respect, incidentally, Fringie (1975) holds the view that ultimately the resilience of the child depends essentially on the quality of relationships available to him while in long-term care, particularly a one-to-one dependable and lasting relationship with an adult. She adds that "by themselves, neither physical separation from the family nor living for long periods in institutions necessarily lead to emotional or learning difficulties" (p.138).

3. A PERSONAL ODYSSEY

For the researcher, the present study has been very much a personal journey through a disconcerting and fragmented landscape. The journey may be understood to have taken place at two inter-related levels, the

inter-relationship:/... ..

inter-relationship accounting for a measure of inherent tension and dialectic,

On the one level, the researcher had to grapple for an understanding of the philosophy of science, the origins of the scientific tradition and the justification for a human science perspective in psychology. On another level, the researcher sought to explore the possibilities and limits of the existential-phenomenological praxis specifically utilizing it for the structural analysis of a phenomenon in the life-world of institution youth, on his (the researcher's) way to gaining a fuller and meaningful understanding of that life-world. Hopefully such an exercise would assure him greater insight and competence in the future as a child care practitioner.

In the first instance, the journey required that the researcher return to the beginnings of modern science and psychology and, by tracing their development from fundamentals, acquire a personal understanding. Such a journey seemed quite necessary for the researcher's own growth and integration both as a person and as a psychologist. This exercise also proved critical for the reason that modern psychology both in its diversity and in its eclecticism, far from helping modern man to gain an understanding of and come to terms with the condition of his existence, seems merely to mirror his fragmented reality, reflect his alienation and bewilderment in a space-age, technological society.

How did value-free, rational, scientific psychology gain such ascendancy? Precisely how did man come to be relegated as a human person? Researching these intriguing questions meant being drawn into the challenging views

and counter-arguments:/... ...

and counter-arguments of such exhilarating writers as Kuhn (1962), Popper (1952), Musgrave and Lakatos (1970) and Feyerabend (1975). Consequently, the researcher's confidence in the human science perspective was strengthened greatly. More especially, it was enhanced by the discovery that there was nothing absolute or miraculous about the paradigm and methods of the natural scientific tradition; but rather that these were relative, fallible and subject to change as any other perspective; by the belief that a scientific revolution seldom occurs as a single dramatic event, but rather manifests itself through an accumulation of novel insights from modest but arduous endeavours; by the conviction that science had a way of correcting itself over time; and, by the humbling realisation that research into any aspect of man as a human being can never be complete since a human phenomenon is, by its very nature, dynamic and inexhaustible.

The ultimate virtue of human science psychology rests in its endeavour to present a consistent image of man as a person-in-the-world.

The quest of modern man is essentially little different from that of his predecessors through the ages. It is the quest for a morality appropriate to his condition; the quest for an appropriate way of being-in-the-world. The personal search for and appropriation of core values of mankind may be the only means whereby the adult can gain serenity of mind, a strength of purpose and a creative vision. How else could the adult be available as the significant interpersonal other, the meaning-giving agent in the life-world of children, a buffer against the eternal spectre of alienation?

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SUMMARY

THE LIFE-WORLD OF YOUTH IN CHILDREN'S HOMES

THE LIFE-WORLD OF YOUTH IN CHILDREN'S HOMESA SUMMARYRATIONALE

By far the largest proportion of children admitted to residential institutions in South Africa come from impoverished home and family circumstances wherein biological parents are unable to provide adequate protection and nurturing for the child. Although at the time of removal into care there may be legitimate hope and expectation that the child's separation from his parents will be only temporary, it is not uncommon to find adolescents who have spent the best part of their lives in residential care (Roberts, 1980).

Research into aspects of residential care of children has thus far been of a limited nature and also mostly biased against children's homes in placing too much attention on the detrimental effect of institutional life (Walton and Elliot, 1980; Tibbitt, 1981). It is also noted that existing research in residential child care is generally from an adult perspective and follows the natural scientific tradition. In fact, little effort seems to have been made to obtain feedback from the institution child himself. Hence little is known of the views, feeling and aspirations of the child in care or of the life-world of youth who have grown up in care (Prosser, 1976; Page and Clark, 1977).

PURPOSE

This study primarily sought to obtain an insightful understanding of the life-world of youth who have not only experienced long-term separation from their biological parents and families, but who have also simultaneously experienced prolonged institutional life in a children's home. In particular, the viewpoint, feelings and experiences of the adolescent himself were obtained as a primary means of understanding his life-world relationships or mode of orientation. In other words, the researcher achieved his exposition of the adolescent life-world through a descriptive approach; through a structural analysis of a key phenomenon of the life-world, namely, self-fulfilment (Colaizzi, 1978).

Other related aims of the study concerned (1) the practical application of a research praxis as an alternative to the traditional scientific method, and (2) the facilitating of accessible research in residential child care and the uplifting of the professional status of child care personnel.

APPROACH AND METHOD

The study was undertaken in keeping with an existential-phenomenological perspective (Merleau-Ponty, 1962, 1963; Giorgi, 1970a). The more important criteria of this approach are that (1) the research should entail a description of meaning structures of the phenomenon in its lived-world context; (2) the explication of the data should be from the participant's perspective; and (3) a consistent inter-relationship should be maintained between the approach, method and content of research.

Since the life-/.

Since the life-world as such is far too vast and open-ended to research directly, self-fulfilment as a single phenomenon was identified for study. The underlying assumptions were that (a) self-fulfilment may be considered to be one of the more potent, pervasive and revealing phenomenon of the life-world of youth and (b) self-fulfilment as a concept was sufficiently vague, undefined and largely unconceptualised in traditional psychological literature, therefore affording spontaneous and relatively unbiased disclosure of its structure. This phenomenon was explored both in its heightened and diminished forms.

The target group comprised teenagers from a particular children's home who were at least 15 years of age and who had had a minimum level of education, that is, standard VII. They were invited to submit written descriptions of their experience of self-fulfilment in specific areas of their life-world. The participants were seen mostly in groups and, after a brief phase of orientation, each person was requested to consider and describe fully an area of his present life-world where he (or she) felt MOST self-fulfilled. Similarly, he was requested to select an area of his life-world where he presently fel LEAST self-fulfilled and to describe the personal experience as fully as possible in writing. Participants were also interviewed individulaay when it was found necessary to obtain clarities or to augment the initial descriptive content. The procedure followed in this exercise was developed through initial piloting.

A comparison group was also investigated with the hope of enhancing the meaningfulness of the study proper by affording opportunities for comparative insights in respect of the primary data from the target group. Participants for the comparison group were drawn from a senior secondary school and comprised teenagers living in intact families in the community. Protocols obtained from participants from both these groups were examined in terms of suitability, some being excluded on these grounds. The scatter of protocols eventually selected for structural analysis was as follows (that is, comprising four sets) :

GROUP	HEIGHTENED SELF-FULFILMENT	DIMINISHED SELF-FULFILMENT
Target	11	11
Comparison	10	15

On completion of the two descriptions, each person was requested to give a brief feedback indicating his experience and attitude of having been a participant in the study, of the researcher himself, as well as any other relevant views or feelings.

The scientific phases of explicitation followed in this study were essentially in keeping with the methodology developed by Giorgi for the interpretation of naive descriptions (Giorgi, 1982a). The two fundamental aspects of the method are: (1) by exercising disciplined spontaneity the researcher first discovers a relevant meaning unit untainted by any evident preconception and only much later, does he explicitate its actual importance based essentially on his analysis

of the data, /... ..

of the data; and (2) an understanding of the phenomenon in question in its general or typical form is achieved by going through the concrete expressions and not by abstraction or formalisation.

For the major part of the explicitation, each of the four sets of protocols was considered separately and subjected to the following phases:

1. Achieve a sense of the whole
2. Spontaneous discrimination of meaning units
3. Transformation of constituents into psychological language
4. Collation of transformed constituents into thematic clusters
5. Synthesis and integration of clusters of transformed constituents into a specific extended description

The specific or situated descriptions of self-fulfilment formed the basis for more typical or general description of the phenomenon.

To achieve the required typical structures, the specific extended description of heightened self-fulfilment of the target group was considered alongside that of the comparison group thereby eliciting common facets constituting the general structure.

Similarly, the two extended descriptions in respect of diminished self-fulfilment were matched and a general or typical description obtained. These descriptions, then, communicated the essential structure of the phenomenon in respect of youth generally and provided an understanding of the living relationships of their experience of self-fulfilment in the context of their life-world.

OUTCOME

The finding of the study related both to the nature of self-fulfilment and to comparative insights of the life-world of institution youth.

1. Nature of Self-fulfilment

Self-fulfilment which, as a typical phenomenon, was diffuse and undefined at the inception of the study was now open to interpretation in terms of a discernible structure.

Self-fulfilment may best be understood to be a unitary phenomenon wherein the expression heightened/most and diminished/least are descriptive of the varying experience of a common phenomenon. Being inherently dynamic both in intensity, depth, breadth and direction, the phenomenon may be experienced in a heightened sense from relatively moderate levels to an obviously profound experience of self-fulfilment. Equally, the phenomenon may be experienced in a diminished or diminishing sense even to the extent of a relative lack. The experience seems to be overarching, arising from the past, with consequences for the present and implications for the future.

2. Comparative Insights of the Life-world of Institution Youth

Analysis of the available protocols and of the related extended descriptions of the structure of self-fulfilment afforded comparative insights both in respect of the areas of self-fulfilment and of the nature of self-fulfilment as experienced by youth from the children's home and from intact families in the community.

In other words/... ..

In other words, an understanding was derived of TWO unique modes of being-in-the-world (Heidegger, 1962). Presented below is a summary of comparative insights suggesting ways in which the life-world experience of institution youth differs from that of youth from intact families in the wider community-

ITEM	COMPARISON! GROUP	TARGET GROUP
Parents	<ul style="list-style-type: none"> * Feel trapped, confined smothered by parents etc Insufficient freedom for expression of individuality * Long for parents to be understanding companions who afford them adequate recognition and freedom Long for harmony in the home * Seldom is home-life perceived as most self-fulfilling area of life-world 	<ul style="list-style-type: none"> * Feel rejected and abandoned by and alienated from parents and family Feel adrift * Long for the experience of living with parents and family per se * Seldom is the children's home perceived as the most self-fulfilling area of life-world
Parents Adults Caregivers	<ul style="list-style-type: none"> * Generally perceive parents and significant adults as discouraging and lacking in understanding 	<ul style="list-style-type: none"> * Generally perceive caregivers as "OK" and not particularly irksome
School	<ul style="list-style-type: none"> * Perceived as primarily a place of learning; a means to a worthwhile future 	<ul style="list-style-type: none"> * Perceived primarily as a source of warm friendships, social and interpersonal sustenance

ITEM	COMPARISON GROUP	TARGET GROUP
Friends	<ul style="list-style-type: none"> * Friendships extend beyond school into neighbourhood and community * Cultivate a group of friends, but also one or two close friends * Experience teenage love relationships 	<ul style="list-style-type: none"> * Friendships confined largely to school * Cultivate gregarious friendships * Close one-to-one friendships lacking
Interpersonal Relationships	<ul style="list-style-type: none"> * Experience heightened self-fulfilment mostly in situations of interpersonal accord with significant other per se 	<ul style="list-style-type: none"> * Experience heightened self-fulfilment in situations of interpersonal accord but as a direct measure of personal effort and investment
Sense of belonging	<ul style="list-style-type: none"> * Sense of belonging taken largely for granted 	<ul style="list-style-type: none"> * Sense of belonging experienced intensely and with appreciation
Personal Transformation	<ul style="list-style-type: none"> * Seldom is self-fulfilment experienced in its profound sense 	<ul style="list-style-type: none"> * Self-fulfilment when experienced profoundly, is experienced as dramatic personal change or transformation
Past and present	<ul style="list-style-type: none"> * Preoccupation and sense of diminished self-fulfilment mostly in respect of present 	<ul style="list-style-type: none"> * Preoccupation and sense of diminished self-fulfilment mostly in respect of past
Future	<ul style="list-style-type: none"> * Preoccupation with personal future and future well-being 	<ul style="list-style-type: none"> * Preoccupation with personal future and future well-being intense and passionate and experienced both as heightened and diminished self-fulfilment

ITEM	COMPARISON GROUP	TARGET GROUP
Self-Worth	* Loss of Self-worth experienced mostly as inherent personal inadequacy and poor self-image	* Loss of self-worth experienced mostly as a sense of feeling defeated or a sense of not belonging

It must not be inferred from these comparative insights that the one mode of being-in-the-world necessarily affords youth consistently greater resilience for survival than the other or even better quality of life.

EMBRACING ISSUES

Aspects relating to the philosophy, rationale and practice of residential child care are critically explored from a consistently human science perspective - which perspective is offered as both integrative, enhancing and optimistic.

In this respect due importance is placed on the phenomena of personal growth and psychological change wherein it is argued, with supporting evidence, that the reversibility of the effects of psychological trauma and deprivation ought to be given sufficient recognition - even if only to make the role of the child care worker worthwhile and meaningful.

The case is also made for an experiential orientation (as opposed to a purely normative focus) in residential child and youth care. Such an orientation would ensure an adequate focus on the immediate

experience of the/... ..

experience of the child in his life-world vis-a-vis people, places, events etc in the interpersonal context. Residential life of itself ought to generate an experience of personal well-being; out of which feelings, then, should flow the child's sense of becoming, growth, change and betterment. A subtle distinction is made between the suggested experiential orientation in residential life and the popular notion of the "therapeutic milieu."

SPECIFIC RECOMMENDATIONS

The comparative insights in respect of the life-world of institution youth were evaluated for compatibility with the experiential orientation. Recommendations are made in respect of relatively negative features. Corrective efforts are seen to be necessary in certain areas in order to afford meaning, quality and dynamism to existential living in the residential situation. More specifically the recommendations are as follows:

1. Give institution youth consistent support not only for him to discover and foster reality-based notions and linkages in respect of the past and present status of his biological parents and family, but also for him to appreciate home and family life in the community as it really is;
2. Ensure much greater availability of significant adults to youth in order to better meet the latter's need for dialogue and ventilation;
3. Ensure conscious encouragement of institution youth to be involved in both individual decision-making and in the planning of programmes for daily residential life in order to promote his personal growth towards autonomy;

4. Ensure that/... ..

4. Ensure that institution youth are consciously and consistently supported to form wholesome and meaningful one-to-one friendships, including heterosexual relationships;
5. The school and the children's home need to function in a complementary manner to a much greater extent, and the school ought to provide adequately to meet its pastoral obligations to its pupils;
6. The European educateur model (Linton, 1973; Barnes, 1973) is strongly recommended for a more appropriate child care role since it not only synthesizes the goals of education and care, but also since this model is highly compatible with the preferred experiential orientation in residential care;
7. The children's home in which the children live their lives, grow and develop cannot be entirely value free. Rather, the programmes of daily life should afford the institution child sufficient ongoing opportunities to be exposed to and engaged in the issues, concerns, values and practices of his culture, community and nation.

FUTURE RESEARCH

Two possible directions for future research come to mind, namely :

- 1) studies focusing on developing positive ways to improve and sustain the quality of residential life; and
- 2) studies focusing on the adjustment, growth and development of children and youth generally, conducted within a human science perspective.

Specific areas for/... ..

Specific areas for future research may include:

- 1) friendships and heterosexual relationships in the life-world of institution youth;
- 2) the perception of (changing?) home and family life by institution youth and youth generally; and
- 3) the nature of adult-child relationships in a children's home.

CONCLUSION

In a sense this study proved to be a personal journey for the researcher, a journey undertaken, simultaneously, at two levels. On the one level, the researcher sought an understanding of the philosophy of science, the origins of the natural scientific tradition and the justification for a human science perspective in psychology. On another level, he sought to explore the possibilities and limits of an existential-phenomenological praxis by utilising it in a very practical situation, namely, for the structural analysis of a phenomenon in the life-world of institution youth in order that the researcher may gain a fuller and meaningful appreciation of that life-world.

The journey afforded the researcher a measure of growth and integration both as a person, as a psychologist and as a child care practitioner. Hopefully, the insights of the study together with the related proposals and recommendations will be of some immediate interest and comfort both to researchers and practitioners in the field of residential child and youth care.

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A D D E N D U MSELF-FULFILMENT AS A CONCEPT IN PSYCHOLOGICAL LITERATURE

In tracing the history of psychology, one finds that concentrated attention on man as a total human person largely came to the fore in the early '60s through the initiative of Abraham Maslow (1962) who pioneered the humanistic movement in psychology. There was need, it was felt, for a "third force" to countenance behaviourism on the one hand and psychoanalysis on the other. According to Misiak and Sexton (1973), "humanistic psychology not only recognises the spirit of man and his need to fulfil himself and find meaning in his life, but it also asserts that each person is the most responsible agent in his own life" (p118).

The proponents of the humanistic school gave particular emphasis to the strivings and life-goals of a healthy human being over the entire span of his life. They attempted to distance themselves from the prevailing psychoanalytical view of man. To this end, then, there was an attempt to distinguish the concept of self from the concept of ego. In promoting the vital importance of ongoing human development, they disagreed with the mechanistic view that man is essentially a biological system striving after a terminal state of homeostasis. It was held that while terminal satiation may be evident in isolated instances in unstable or sick persons, it was certainly not true of healthy, wholesome human beings. Man, infact, strives actively for perpetual fulfilment - mostly through interpersonal accord and creative accomplishments. His goal is self-realisation (Horney, 1950; Fromm, 1941) or self-actualization (Goldstein, 1939; Maslow, 1954).

In Buhler's view (1971) "human goal lies in the fulfilment of a personal meaning projected onto something for which he lives" (p381). She further suggests that promise of fulfilment is fraught with a continuous struggle to integrate certain basic tendencies in life, tendencies towards fulfilment viz.

- (i) the need for pleasure
- (ii) the need to conform so as to ensure personal security and social acceptance and
- (iii) the need for self-expression.

In this respect a measure of creative tension or dynamism is a basic condition of healthy human existence.

Not only is Maslow about the most notable of the humanists, but also the one with perhaps the most optimistic outlook on the human condition. His popular concept of self-actualization advanced the notion that fulfilment is a process of growth and becoming in a healthy person wherein his inner nature is fully realised. Life or the process of human development was not, however, without its risks and turmoils. But a person who accepts his reality, is more likely to perceive life as a creative challenge. Normality is then a question of personal self-fulfilment whereas neurosis results from a blockage of the path of self-actualization (Misiak and Sexton, 1973, p114). A "sick" man is a thwarted man.

Naturally Maslow was at pains to distinguish his optimistic theory of human motivation from classical concepts of drives and motives (Ref. Arndt, 1974, pp149-155). In fact, he wished his theory to be specifically person-centred rather than animal-centred. Since in his view man is perpetually a wanting being, Maslow felt that it was not inappropriate to conceive of human motives (unlike animal needs) as ordered in an hierarchy of prepotency.

It does not follow, however, that human motives can be met easily and in harmonious sequence. And why not? Simply because it is not true that all human motives are in principle fulfillable. "It is the unfulfillable motivation that constitutes the most distinctively human pillars of the personality" (Chein, 1972,p287).

Buhler (1969) refers to studies she had engaged in to gain an understanding of fulfilment on the one hand, and resignation and failure on the other. She chose to explore this area since she found that little was known about what people sought in life. Hence the area was open to much speculation (p92).

Buhler claimed that most of her subjects and patients when asked: What is ultimately important to you? What do you want to get out of life?, offered the uncertain reply "I wish I knew myself". For her study Buhler preferred the concept fulfilment rather than the term self-realization since she held that the latter was merely an aspect of a fulfilled life.

Buhler (1969) offers several insights from her research. In the main "people seem to have inclusive feelings of fulfilment, failure or a kind of resignation in between" (p108). It was obvious too that "fulfilment seems to result primarily from a constructive and thoughtful way of living" (p110).

The concept of self-actualization as developed by Maslow obviously embraces the notion of human fulfilment as spoken of by Buhler. With the advent of Shostrom's (1963) standardized "Inventory for the Measurement of Self-actualization", Maslow's concept virtually came to be usurped by empirical research. Today there exists a proliferation of empirical studies utilizing Shostrom's instrument to measure, compare and make statements about self-actualization on a healthy/unhealthy continuum (Ref. Bibliography Supplement to the 1974 PCI Manual).

Jourard (1968), reacting to the above trend, urges researchers to pledge themselves yet again to advancing the freedom and self-actualizing of individual human beings; to commit themselves to the quest for a more authentic image of man.

"I hope in short that we turn out to be servants and guardians of individual freedom, growth and fulfilment" (p.357).

In keeping with Jourard's plea, as it were, there now appears to be a monumental effort to integrate the varied faces of psychology by advancing the process of self-actualization as the basis for moral development in the broadest sense. Taking Erikson's neo-psychoanalytic and imaginative theory of identity formation and personal fulfilment, Knowles and his compatriots (1985?) have undertaken to propose a unifying psychological theory of moral development on a truly vast and embracing scenario wherein morality is projected as the very expression of the human self.

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