

Foster girls' perceptions of respect within a South African Child and Youth Care Centre context

by

Laura C Traver-de Sousa

23289082

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Supervisor: Dr I van Schalkwyk

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Summary

Foster girls' perceptions of respect within a South African Child and Youth Care Centre context

This research focuses on exploring foster girls' perceptions of respect in relationships in a Child and Youth Care Centre (CYCC) context. The study was undertaken within the paradigm of positive psychology. Relational well-being is of key importance for all adolescents from all cultures and contexts. Respect is viewed as a dynamic aspect of relational functioning. However, when adolescent foster girls do not experience respectful interactions with CYCC caregivers, health workers and with peers, their healthy development could be seriously affected. There is a scarcity of information available on foster girls' perceptions of respect, with particular reference to the dynamics of respect within a CYCC context. Therefore, the study endeavours to highlight the importance of a bottom-up approach by investigating foster girls' perceptions of respect.

The qualitative study was conducted by using a phenomenological design. For the purpose, aim and coverage of this empirical study a homogenous sample was selected. Twenty female occupants from a South African CYCC were selected, with ages ranging from 12 to 16 years. The participants were all African adolescents, and the study was carried out on the CYCC premises. This homogenous sample allowed detailed investigation of social processes in this context. Data was collected by means of a world café technique where all twenty participants took part to tap into their collective wisdom. Individual interviews were also used and six participants were selected from the original group. All requirements regarding ethical concerns were followed in the research process. Thematic analyses were undertaken after the group and individual sessions.

The findings are presented as four main themes, namely relating and respectful interacting (relationships), the role of emotions, resilience and the role of gender. It has been

determined that respectful interacting promotes positive support and encouragement during bad times, as well as sharing concerns and ideas with peers and positive role-models. The role of fluctuating emotions – both positive and negative – emerged as being of major importance in the girls’ lives. These included pride, belonging, trust (or lack thereof), happiness, hopelessness, aggression / anger and a sense of shame and disappointment with failures. The theme of resilience covered effective coping and how the girls resist languishing and strive to better themselves despite their adverse circumstances. The final theme is that of gender role, which addresses the various forms of differentiation, especially in the treatment of girls and boys.

Recommendations are given in order to ameliorate the girls’ lives and to shape future research that could explore the instruction of life skills in order to develop self-esteem, interpersonal relationships (showing respect for one another), a sense of worth and tolerance within a CYCC context purposefully.

A possible limitation of this study could be the various Western models of well-being that were studied by the researcher while the participants came from various African cultural backgrounds with different perspectives on Ubuntu.

The specific context of foster girls is, therefore, of crucial importance to their wellness, seeing that the context could harbour enabling or limiting conditions for these adolescents.

Keywords: Foster care, CYCC, adolescents, positive psychology, relational well-being, respect.

Opsomming

Dogters in pleegsorg se persepsies van respek in 'n Suid-Afrikaanse

Kind-en Jeugsorgsentrum konteks

Die fokus van hierdie navorsing is die verkenning van dogters in pleegsorg se persepsies van respek in verhoudings in 'n Kind- en Jeugsorgsentrum. Die studie is binne die paradigma van positiewe sielkunde onderneem. Verhoudingswelstand is van sleutelbelang vir alle adolessente uit alle kulture en kontekste. Respek word as 'n dinamiese aspek van die verhoudingsfunksionering beskou. Wanneer adolessente dogters in pleegsorg egter nie respekvolle interaksie met versorgers, gesondheidswerkers en hul portuurgroep in 'n Kind- en Jeugsorgsentrum beleef nie, kan dit hul gesonde ontwikkeling ernstig affekteer. Min inligting oor dogters in pleegsorg en hul persepsies van respek met spesifieke verwysing na die respekdinamiek in 'n Kind- en Jeugsorgsentrum is beskikbaar. Gevolglik poog die studie om die belangrikheid van 'n grondvlak benadering te beklemtoon deur die dogters in pleegsorg se persepsies van respek te ondersoek.

Die kwalitatiewe studie is onderneem deur van 'n fenomenologiese ontwerp gebruik te maak. 'n Homogene steekproef is gedoen met die oog op die doel en omvang van die empiriese studie. Twintig vroulike inwoners in 'n Suid-Afrikaanse Kind- en Jeugsorgsentrum met ouderdomme van 12 to 16 jaar is geselekteer. Die deelnemers was almal swart adolessente, en die studie is uitgevoer op die Kind- en Jeugsorgsentrum se terrein. Die homogene steekproef het indringende ondersoek van die sosiale prosesse in hierdie konteks moontlik gemaak. Data is ingesamel deur middel van 'n *world café*-tegniek waaraan al twintig deelnemers deelgeneem het om hul kollektiewe kennis te ontgin. Individuele onderhoude is ook gevoer, en ses deelnemers is uit die oorspronklike groep geselekteer. Alle etiese vereistes is tydens die navorsingsproses nagekom. Tematiese analise is na afloop van die groep- en individuele sessies gedoen om die versamelde data te analiseer.

Die bevindings word in vier hooftemas weergegee, naamlik respekvolle interaksie (verhoudings), die rol van emosies, uithouvermoë en, die rol van geslag.

Dit is bevind dat respekvolle interaksie positiewe ondersteuning en aanmoediging in slegte tye bevorder, asook die deel van bekommernis en idees met portuurgroepe en goeie rolmodelle moontlik maak. Dit is bevind dat wisselende emosies — positief en negatief — van primêre betekenis in die meisies se lewe is. Die emosies sluit in trots, 'n gevoel van behoort, vertrouwe (of 'n gebrek daaraan), geluk, hopeloosheid, agressie/woede, vernedering en teleurstelling met mislukking. Veerkragtigheid as tema sluit effektiewe hantering in en hoe die meisies weerstand teen psigo-sosiale agteruitgang gebied het, en gestreef het na self-verbetering ten spyte van ongunstige omstandighede. Die laaste tema handel oor geslagsrolle wat die onderskeie differensiasievorme, veral in die hantering van seuns en dogters, aanspreek.

Aanbevelings word gemaak om die dogters se lewens te verbeter en om toekomstige navorsing te rig met die oog op die onderrig van lewensvaardighede vir die doelgerigte ontwikkeling van self-agting, interpersoonlike verhoudings (die toon van respek aan ander), 'n sin vir waardes en verdraagsaamheid binne die konteks van 'n Kind- en Jeugsorgsentrum.

'n Moontlike beperking van hierdie studie kan dui op die gebruik van verskeie Westerse modelle van welstand deur die navorser, terwyl die deelnemers verskeie kulturele agtergronde verteenwoordig het met verskillende standpunte oor Ubuntu.

Die bepaalde konteks van dogters in pleegsorg is van deurslaggewende belang vir hul welstand omdat, soos aangetoon, die konteks bemagtigende of beperkende toestande vir hierdie adolessente kan beteken.

Sleutelwoorde: Pleegsorg, Kind-en-Jeugsorgsentrum, adolessente, positiewe sielkunde, verhoudingswelstand, respek

Preface

This thesis is presented in article format as indicated in the North-West University Potchefstroom Campus Yearbook. The article comprising this thesis is intended for submission to the *Social Work Practitioner-Researcher*.

The dissertation consists of:

Section A:

- Part 1: Orientation to the Study (APA referencing method).
- Part 2: Literature Study (APA referencing method).

Section B:

- The article: *Foster girls' perceptions of respect within a South African Child and Youth Care Centre context*

Section C:


- Summary, Recommendations and Reflection (APA referencing method).

Section D:

- Addenda

Declaration by student

I, the undersigned, hereby declare that this research “*Foster girls’ perceptions of respect within a South African Child and Youth Care Centre context*” is my own original work and that I have not previously submitted it in its entirety or in part at any university for a degree. All the references that were used or quoted have been indicated and acknowledged.



.....

05 November 2014

Signature

Date

Date

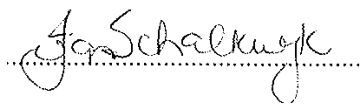
Ms L C Traver-de Sousa

Student number: 23289082

Declaration by supervisor

The candidate opted to write this dissertation in article format with my support as her supervisor, and I confirm that it meets all academic criteria for the process of awarding the academic degree.

I, the supervisor declare that the input and effort of Laura C Traver-de Sousa in writing this article reflect research done by her. I hereby grant permission that may submit this article for examination purposes in fulfilment of the requirements for the degree *Magister Artium in Psychology*.

A handwritten signature in cursive script, reading "I van Schalkwyk", written over a horizontal dotted line.

Signature

Dr I van Schalkwyk

05 November 2014

Date

Declaration by editor

TO WHOM IT MAY CONCERN

This is to certify that I, the undersigned, have edited the dissertation titled **Foster Girls' Perceptions of Respect within a South African Child and Youth Care Centre Context** [excluding the addenda] by Laura C Traver-de Sousa for language and grammar errors.

Yours faithfully

A handwritten signature in dark ink, appearing to read 'mf Kühn', on a light-colored background.

Dr Tinus Kühn

31st October 2014

SECTION A

PART ONE

ORIENTATION TO THE RESEARCH

PART TWO

INTEGRATED LITERATURE REVIEW

Section A: Part I

The focus of this research is foster girls' perceptions of respect in a South African Child and Youth Care Centre context. A Child and Youth Care Centre (CYCC) is a facility that is registered with the Department of Social Development to care for more than six children in need of care and protection (Children's Act 38 of 2005). Respect, as understood within the context of relational well-being, is about the way one treats another in one-to-one interactions, such as CYCC workers and foster girls within the CYCC system. While Keenan (2010) points out the complexity of social interactions, Peterson, Park and Seligman (2005) indicate that positive interconnectedness is an integral part of well-being. This is important, seeing that Nelson and Prilleltensky (2010) stress the mediating role of relational well-being for personal as well as collective well-being. In other words, competence in relational functioning holds the key to personal as well as collective well-being. Furthermore, the notion of respect – as one of the mechanisms of interconnectedness - is associated with healthy relations and nurturing patterns of interacting (Kitching, Roos & Ferreira, 2012). However, disrespectful engagement is linked to behaviour that could restrain relationships, and ill-mannered interaction could add to negative spirals of well-being (Van Schalkwyk & Wissing, 2010). Since healthy social functioning is of vital importance during the developing life stage known as adolescence (McLaughlin & Clarke, 2010), the issue of respect and foster girls' perceptions thereof within the context of a South African CYCC was investigated.

The empirical study to be discussed in this section is presented within the paradigm of positive psychology. This first part of section A includes the following aspects: Problem statement and rationale; the theoretic framework for the study and some important definitions; the aim of this study is outlined, and the methodology that include the ethical concerns.

1. Problem statement

Within the perspective of positive psychology, positive human health is viewed as a resource for individuals that entails more than the mere absence of illness and disorder (Keyes, 2007). Also, well-being can be determined by many factors, but it is associated with those capacity-building interactions for youngsters to fulfil their roles in social, school and ultimately in working life (Van Schalkwyk & Wissing, 2013). One of the significant elements for a life worth living is respectful interacting, which is characteristic of positive relations (Seligman, 2011). While respect could be viewed as deferential esteem felt or shown towards a person, respectful engagement is understood as a reciprocal process (Kitching, Roos & Ferreira, 2012). Experiences of respectful engagement and being exposed to positive role-models are associated with higher levels of well-being for adolescents (Van Schalkwyk & Wissing, 2013; Keyes 1998; McLaughlin & Clarke, 2010). It is important that such relationships are based on reciprocated respect, and not only the authoritative managing of relating and interacting (Pring, 2012; Soon, 2005; Mitra, 2012; Van Schalkwyk & Wissing, 2010). Some hold the viewpoint that youngsters growing up in challenging or even toxic environments do have difficulty regarding mutual respect, and argue that respect must be earned and cannot be demanded, ordered or expected. Soon (2005) argues that problems of losing discipline, for example at schools, occur mainly when learners are exposed to high-risk communities and problem-behaviour, such as family conflict, violence in the neighbourhood, fear for personal safety, inability to cope with the physical and emotional changes of being an adolescent, and many other origins associated with poverty. Nevertheless, without respectful interacting, listening falters, and defensiveness, hurt, anxiety as well as resentments quickly rises (Van Schalkwyk & Wissing, 2010). It seems that respectful interacting is linked to relational well-being, and when adolescents do master positive relational living, they have the key to personal and collective well-being.

Disrespectful interacting could imply impaired or poor levels of relational, personal as well as collective well-being (Van Schalkwyk & Wissing, 2010; Prilleltensky, 2012).

This research puts respect under the microscope as one of the decisive aspects of positive relating and interacting. Although respect and even disrespect is such a well-known concept for all, the exact elements or mechanisms of respectful relating, specifically within a CYCC context, need to be explored. A CYCC is an umbrella term that includes facilities such as children's homes, places of safety, secure care facilities and schools of industry or reform schools (Mahery, P., Jamieson, L. & Scott, K., 2011). Apart from the importance of immediate settings, that is the CYCC, the need to investigate respect and social functioning is closely linked to particularly adolescents such as foster girls who are in need of being exposed to healthy interacting, since they come from mostly dysfunctional environments; secondly, a CYCC context could present unique problems regarding healthy interacting (G Johnson, personal communication, July, 20, 2014).

Moreover the role of culture and context relating to respect and positive interacting or interconnectedness is one of the most urgent 21st century issues due to the impact and challenges of social media (Goleman, 2013). Interestingly, respect is the language used by well-educated as well as disadvantaged communities, from church to jail. Therefore, the procedures, psychological tools and ingredients of respect in healthy relating should be uncovered (Wissing, 2013, as cited in Delle Fave, 2013). The positive perspective of psychology presented a fitting theoretical framework to explore this phenomenon, as the participants of the study represented a non-clinical population of the South African society. A non-clinical population implies that the participants of the study, namely foster girls have not been hospitalised, are not disabled or suffering from disorders, although they deal with specific difficulties. This paradigm entails the negative as well as the positive or wellness

dimensions of well-being; the researcher opted for the wellness dimension. Using this lens, the motivation for the current research is outlined.

Adolescents - youngsters between the ages of 10 and 19 years - living in a CYCC, are viewed as a non-clinical population. This implies that they experience well-being that can be measured in terms of psychological, emotional and social well-being (Keyes, 2007). In addition, their well-being can be described as the presence of positive emotions, healthy relationships, achievement of life-goals, being engaged in developmental activities, and meaningful living (Seligman, 2011). Prilleltensky (2012) views well-being as a condition in which one finds all areas of life to be in a satisfactory state. Moreover it is important to mention that one understands wellness as objective and subjective well-being (Diener et al., 2009). Objective well-being is measured in terms of personal income, gross domestic product, and level of education; while subjective well-being is divided into experiential and evaluative (Prilleltensky, 2012). Prilleltensky (2012) underlines that looking at systems through objective and subjective lenses would increase pathways for change and well-being. It is important to take into account that Prilleltensky understands well-being on four different levels, namely within the personal, interpersonal, organisational and communal contexts. It is necessary to clarify Prilleltensky's view of objective and subjective elements of these four levels – with specific reference to the personal and interpersonal levels, seeing that his viewpoint is fundamental for the present research. Objective elements of personal well-being include elements such as health, food and clothing (Diener, 2009); subjective elements include a sense of control, positive emotions and self-determination, as well as mastery over the environment (Fredrickson, 2009; Lyubomirsky, 2008, as cited in Prilleltensky, 2012; Seligman, 2011). Regarding interpersonal well-being, the objective elements refer to number of friends and relationships free of abuse (Rath & Harter, 2010); the subjective elements would involve emotional support in times of need (Prilleltensky (2012). At the organisational

level, objective elements are those resources needed to perform a job, for example, CYCC workers or educators performing their jobs, and subjective elements encompass a positive experience of a CYCC environment and feelings of engagement. Lastly, at the community level, some objective elements would be a clean environment, low levels of crime and high levels of education, whereas subjective elements would include a sense of community, social capital and respect for cultural diversity.

Prilleltensky (2012) states the significance of psycho-social processes that operate within these levels of well-being. While he considers relational well-being as of key importance as to personal and collective well-being, he highlights the centrality of the mechanisms and connections that lead to diverse wellness outcomes through a series of psycho-social processes. It is important that Prilleltensky (2012) views well-being as objective outcomes — for example education, or a scholarship, or free health care; and, subjective outcomes as part of the procedures; for example respect, dignity as the psychological aspects of well-being. Good processes and good outcomes cannot be separated, since good processes build trust, respect, control and empowerment, which are precious resources for individuals and systems alike (Wolff, 2010). Prilleltensky (2012) emphasises that interpersonal well-being is about treating others with dignity and respect, and that people should be treated according to their maturational stage; for example as adolescents or elderly persons. He uses the construct “developmental injustice” to describe the abuse of power based on superior or psychological, or economic resources (Prilleltensky, Nelson, & Pierson, 2001 in Prilleltensky, 2012).

In view of this discourse, respect, as understood within the context of relational well-being, is about the way we treat one-another in one-to-one interactions, such as a CYCC worker-and-foster girl within the CYCC system. Respect could be described as “how” one performs the “what”, such as parents who provide material goods for their children, but

maltreat them emotionally, depriving them of respect and dignity. This means that the subjective processes, or the perception of human beings experiencing these processes, namely, the treatment of one another, indicate that it is never just about the “what”, such as education, but also about “how” it is given. Prilleltensky (2012) explicates so tellingly when he expresses the significance of the processes or subjective elements of well-being: “Human beings are extremely protective of their dignity: It is soul food.” It is clear that the “what” of developmental goals such as education and caring relations (objective outcomes), must be accompanied by good processes and outcomes, and respect is an integral aspect of these procedures and represents outcomes of subjective well-being.

A second reason for the current research entails relational well-being and the presence of respectful interactions. Keyes (2005, 2007) views positive mental health as a resource for adolescents that presents more than simply the absence of risk factors, such as being exposed to verbal abuse and bullying. Van Schalkwyk and Wissing (2013) indicate that adolescents link the presence of positive relating and interacting to specific factors, such as being trustworthy, caring and self-disciplined. In addition it can be said that all healthy relationships share a common characteristic, namely, interdependence. Interdependence refers to an interpersonal association between two individuals, which influences each other's lives (Holmes, 2002, as cited in Jarnagin, 2009; Baron, Byrne & Branscombe, 2006). Interdependence is experienced across all age groups and different kinds of interaction. Ryff and Singer (2000) highlight the importance of formulating such bonds as those quality ties to others that are universally viewed as central to optimal living and positive health. In this sense, positive relations and respectful engagement are viewed as essential ingredients of and in effect, result in mental, physical and emotional well-being (Baron, Byrne & Branscombe, 2006).

Furthermore, Baron, Byrne and Branscombe (2006) emphasise that parent-child interactions are primarily portrayed as the foundation of human beings' initial experience where one's attitude and expectancies about relationships begin to develop. However, the specific characteristics of those interactions differ from person to person and/or family, as would be the case with orphaned children in comparison to those living with their biological family (Oberlander, 2003; Baron, Byrne & Branscombe, 2006). When children have the opportunity to interact with others, it assists in teaching them how people interact; it provides them with a model for following rules, playing fair, solving disagreements in an agreeable way, showing respect, being a good loser, and so forth. In the absence of such experiences or with negative early experiences, the child will lack the necessary social skills to interact with others in a respectful and appropriate manner (Baron, Byrne & Branscombe, 2006).

While respectful interaction and positive relations are facets of well-being, disrespect and abuse of power are aspects that can be indicators of low levels of well-being. Poor well-being is described as "languishing" and could manifest, for example, as dysfunctional families, abusive relationships and disrespectful engagement (Van Schalkwyk & Wissing, 2010). Nonetheless, Seligman (2011) mentions that well-being and healthy relations include the effective dealing with disempowering conditions and impaired relationships. It seems that lower levels of well-being could be described as difficulties regarding persons, such as teenage girls living within a CYCC context in South Africa who bear witness to violent acts of crime and circumstances. Children often experience emotional and behavioural problems due to a lack of parental or guardian involvement, falling prey to violence, crime, rape, physical abuse and poverty (De Wet, 2003; Neser, Van der Merwe, Ovens, Ladikos & Prinsloo, 2003; Zins, Elias & Greenberg, 2003). This inevitably leads to and is categorised as "discipline problems" (Steyn, Wolhuter, Oosthuizen & Van der Walt, 2003). In this sense it is important to look at possible signs and manifestations of ill-health as viewed by foster

girls. Ill-health must be viewed as personal as well as collective ill-being as it is mediated by relational challenges. Then again, it is necessary to explore foster girls' perceptions of respect in relationships of well-being, since nurturing patterns of relating and interacting are important for positive human health and optimal functioning within all contexts of being.

Thirdly, this research was needed to look at the importance of relational well-being – with specific reference to respect – and the role of context. There is a gap within positive psychology in viewing the individual within context, and although this lack is being addressed, it is not enough at all. Researchers (Ng & Fisher, 2013) emphasise that well-being must be understood within more than the intra- and interpersonal levels. Cowen (2002 as cited in Ng & Fisher, 2013) argues that well-being should go beyond the personal and the intra-psychic. He explains that wellness exists not as an either-or-not, but along a continuum and can be nurtured or inhibited by external circumstances. This means that the specific context of foster girls is of crucial importance to their wellness, seeing that the context could harbour enabling or limiting conditions. In addition, Ng and Fisher (2013) suggest that we need to go beyond the dichotomy of well-being as either a contrast of individual attributes or external conditions (the old argument), but we ought to embrace the dynamic interaction and reciprocal nature of multi-level well-being. This multi-level understanding of well-being can provide a more valid picture of human being's well-being. Moreover, Koller and Lisboa (2007) emphasise the need to study – within positive psychology - all people, and especially at risk children, youth and families' rights to health. Therefore, we need to address this possible shortcoming of earlier investigations and interventions, embracing a strengths-approach to look at those at risk children such as foster girls within the context of a South African CYCC.

In addition, the experience of relationships and interconnectedness must be explored within the context of well-being, since positive social functioning is an essential component

of positive human health and sustainable well-being (Ryff & Singer, 2014). All daily interactions within a CYCC context could be understood as an integral part of relational well-being as personal lived experiences acquired collectively (Nelson, Amio, Prilleltensky & Nickels, 2000). According to Prilleltensky, Nelson and Pierson (2001) relational well-being is acquired as a skill that evolves when two or more people master the balance between power and control in a relationship such as the educator-learner relationship in the school environment. When one person has too much power in a relationship, the other person's well-being could be hampered (Prilleltensky et al., 2001).

It is noteworthy that according to Sanders (1994), it has been documented that among gang members certain types of behaviour, for example, ways of walking or talking, can give rise to fights, as they are regarded as disrespectful. It follows that context should be taken into account when respect is studied, since perceptions of respect can vary from one context to another.

It is a well-known fact that people have a basic need for relationships (Cloud & Townsend, 1992) and supportive relationships could open new developmental possibilities as to the gaining of information as well as personal growth. In this sense it is necessary to mention that Davies et al. (2013) outline the importance of nurturing relationships and respect to establish a healthy environment. This could imply that without high levels of relational well-being, such as respectful and helpful interactions among foster-girls and friends or CYCC staff within the CYCC context, healthy development and capacity-building environments are seriously challenged. It is clear that these contexts, the interacting and interconnectedness must be studied in order to understand the competencies needed to improve this respectful engagement, and to address the presence of eroding factors as to disrespectful relating for youngsters, and more specifically adolescents.

Therefore, in light of the above-mentioned, the researcher states the research problem in the following way: Relational well-being is of crucial importance for healthy developmental and enabling environments such as a CYCC; however, the experience of respect — viewed as an essential aspect of psycho-social processes — could determine the outcomes of these processes for foster girls.

In summation of the above, relational well-being is of major importance for positive youth development as well as for enabling environments, such as a CYCC; however, the research problem is how respect, as an aspect of psycho-social processes could determine the outcomes or the “what” of these processes. In the context of relational well-being, respect is how individuals perform the “what” in positive relations, resulting in emotional, mental and physical well-being. Lack of respectful engagement can result in poor well-being that could lead to abusive social functioning, and ultimately to dysfunctional relationships and personal disorder. Wellness can be nurtured or inhibited by outside conditions, so the context wherein this takes place is crucial. Moreover, poor relationships between caregivers and friends as well as a lack of respect within a CYCC facility, could result in discipline problems.

It was clear that the concept and importance of respect within a CYCC context needed further investigation and, therefore, this study was directed by the research question, namely: What are foster girls’ perceptions of respect in relationships within a South African CYCC context?

2. Research aim

The research aim was to explore foster girls' perceptions of respect in relationships within a South African CYCC context. This study sought to generate broad themes about foster girls' perceptions of respect in relationships within a South African CYCC context.

3. Central theoretical statement

Positive human interacting and relating to others are essential to well-being (Seligman, 2011). Encouraging factors as well as challenges or risks for relational well-being are associated with personal, inter-personal and contextual factors. Foster girls exposed to a CYCC context are offered the “what” for objective well-being, such as food, shelter and education. However, respect as an essential aspect of the psycho-social processes of subjective well-being could determine the outcomes of these adolescents' successful development. Viewed in terms of the framework of the positive paradigm of psychology, the foster girls' perceptions of respect are determined by their subjective experiences of the interacting as well as the role of their social and physical context. Exploring the meanings and perceptions that the foster girls attribute to the interactions within the CYCC context, may serve to generate overall themes about how they perceive the interacting and interconnectedness. This study is important as it may facilitate an understanding of foster girls' (issue of gender) perceptions of interactions (issue of relational well-being) within a CYCC context (issue of context).

The next section covers some important definitions of this research.

4. Core definitions

4.1 Relational well-being and respect

A relationship can be defined as taking place when, inter alia, people are connected by blood, ancestry, marriage, friendship, emotional feelings, similar interests and business. Also, positive relationships are indicative of mental health (Keyes, 2007).

The World Health Organisation defines *health* as “A state of complete physical, mental and social well-being and not merely the absence of disease or infirmity” and *mental health* is described as “a state of well-being in which the individual realises his or her own abilities, can cope with the normal stresses of life, can work productively and fruitfully, and is able to make a contribution to his or her community” (World Health Organisation, 1946, 2003, as quoted by Kinderman & Tai, 2009, p. 3). The European Commission Green Paper on mental health (European Commission, 2005) echoes this by describing mental health as a resource that enables citizens to realise their intellectual and emotional potential and to find and fulfil their roles in social, school and working life. It continues: “The mental condition of people is determined by a multiplicity of factors including biological (e.g., genetics, gender), individual (e.g., personal experiences), family and social (e.g., social support) and economic and environmental (e.g., social status and living conditions)” (Kinderman & Tai, 2009, p. 3).

Kitching, Roos and Ferreira (2012, as cited in Roos & Du Toit, 2014), state that the best way to understand relationships as living entities is to recognise that relationships are situated in the day-to-day social interactions between people. Each time people communicate, relational patterns define who people are, and these relational patterns are constructed and modified (Kitching & Roos, 2012). These relational patterns are linked with the notion of “respect”, and respectful engagement is perceived as an expression of relational well-being (Evans & Prilleltensky, 2007). Relations are of key importance for adolescents,

since during this life stage they extend their relational connectedness beyond the significant others.

4.2 Adolescence (life phase)

Adolescence is an important and valuable period in one's life of physical, social, psychological, and cognitive developmental growth (Stagman, Schwarz & Powers, 2011), bridging childhood and adulthood. Behaviour is influenced by physical and emotional changes in this period. The physical and emotional changes in this period influence behaviours (Yannakoulia et al., 2004) in that adolescence is a time of risk taking and experimentation (Dowdell & Santucci, 2003). Adolescence is a critical period of life in which abilities to express and understand emotions, to assign meaning to emotional experience and to regulate feelings may be particularly helpful for psychological and social adjustment (Mavroveli, Petrides, Rieffe & Bakker, 2007).

In light of the fact that adolescence is an important life-stage and that the way adolescents develop has a positive or negative impact on their adulthood; the mental health of this sub-population must be emphasised, because poor mental health can impede academic and social success (Keyes, 2009).

Due to reasons like being left by parents, loss of parents and family disintegration, children live in orphanages (Anonym, 2009; Jacobi, 2009). Due to the physical conditions of orphanages, lack of personnel in orphanages, people's views about orphanages, lack of family support for children, orphanages may have negative effects on adolescences (Yıldırım 2005). When the adolescent is deprived of a family environment he or she can feel lonely and experience various concerns and fears, and thus, the self-concept of the adolescent is affected adversely.

Adolescence is a period in which one accommodates oneself to one's physical development. Parallel with this development, one has to adapt the social developments in one's life. In this period conditions of the adolescent should be arranged in accordance with these social developments. During this period in which family is mostly needed, conditions of the institution should be arranged as similar as the family environment.

Interpersonal relations become crucial in adolescence (Van Schalkwyk & Wissing, 2010). In this period, in order to develop coping mechanisms for the problems that are frequently faced with by the adolescents, personnel who are working in the institution should be informed about adolescents' development and should receive training about how to communicate with adolescents (Gürsoy et al., 2012).

During adolescence the attitude of the personnel in the institution gains more importance. Personnel should not behave independently from the institutional rules. At the same time they should not be so strict about rules. In this regard adolescents' benefit should be prioritised (Gürsoy et al., 2012).

4.2.1 Gender

Jordan (2006), who studied relational resilience in girls, mentions that most models of child development state that children are reared to be autonomic, independent and separate. This applies to all children, but especially to boys, who, according to Bill Pollack (1998) (as cited in Snyder, 2005) are pushed to be "all boy", tough and self-contained. Men are seen to be strong, dominant, independent, self-reliant, and autonomous, at times expressing anger and, in a nutshell, macho. When these qualities are not met (Jordan, 2006) the child suffers stress, pain and shame.

It is noteworthy that Jordan (2006) mentions that girls attribute failure to internal factors and success to chance or external factors. Boys, on the other hand, perceive failure to

be due external factors and success to internal factors. Girls blame themselves more than boys for failures and give themselves less credit than boys for success. This leads to girls' low self-esteem, which, in turn, is a negative contributor to resilience. According to Jordan (2006) resilience is a process of doing better than expected amidst adverse life circumstances. It entails bouncing back in the face of adversity.

Jordan points out that girls, as female adolescents, are more depressed and self-critical than adolescent boys. Moreover, Jordan quotes Lazarus and Folkman, 1984, stating that women's coping styles are more relational, and men's styles more problem-focused or instrumental, taking action to solve the problem and seeking new strategies. Women are more emotion-focused than men who are problem-focused when it comes to coping styles. This is exemplified within a CYCC context when the girls are occupied with designated chores, the boys are sitting around doing nothing or expecting service from the girls. Such behaviour and attitudes could be linked to high levels of frustration among girls and inequality between genders.

4.3 Child and Youth Care Centre (CYCC)

A child and Youth Care Centre facility (CYCC) caters for children who have been orphaned, abandoned, at risk, abused or neglected. The South African Children's Act 38 of 2005, Section 191 defines a CYCC as "a facility that provides residential care to more than six children outside of the child's family environment according to a residential programme suitable for the children in the facility" (Mahery et al., 2011, p. 29).

4.4 Children in a CYCC

The Children's Act 38 of 2005 (and amendments made by the Children's Act 41 of 2007), defines children in need of care and protection (Section 150) and states that these children need to meet certain criteria to qualify for placement in alternative care such as in

CYCC's in South Africa (Mahery et al., 2011). The Act specifies that the child needs to be without visible means of support this stipulation does not necessarily include orphans (Mahery et al., 2011).

4.4.1 Foster children

Foster children include children who have been orphaned, abandoned, at risk, abused or neglected. They have to deal with many psycho-social challenges, some of which are the following:

4.4.1.1 Social

Children may lose one or both parents due to AIDS. Many are left orphaned and made vulnerable by AIDS. Children may face discrimination and alienation from the community. Often girls drop out of school to look after their siblings or work and can also be exploited in other ways for survival.

4.4.1.2 Psychological

Deprivation of a family environment — due to loss of one or both parents — could imply problems for the development of adolescents' positive self-esteem. After the death of a caregiver, children have to grow up quickly and lose their childhood to look after their siblings. They can no longer play, rest and be children. They are unable to grieve the loss of the parents and this is not likely to be addressed if there is a lack of psycho-social support.

4.4.1.3 Economic

If caregivers fall ill or die of AIDS or any other disease, there is a loss of income and many children, especially girls, drop out of school to manage the household. Others are

placed in foster care. The caregiver at foster care facilities receives a government grant (FCG) of R840.00 per child aged 18 and under.

The above psycho-social challenges, which are experienced by many foster children on a daily basis, could have an adverse impact on these children's development. Children's context, namely their immediate settings or environment, their character strengths and the quality of the care they receive, are all contributing factors to their well-being, or lack thereof. However, research on this topic is scarce and highlights the need for more phenomenological enquiries.

5. Research methodology – An empirical investigation

5.1 Literature review

The following themes were reviewed as part of the literature on the background for this research: Child and Youth Care Centres as facilities that are put in place to look after children who do not have stable homes. It follows that children's development and well-being is affected by their context, past and present. Themes investigated in the literature review encompass Erikson's Child Development Theory and its eight stages of development, and Bronfenbrenner's Bio-ecological Model, which emphasises that the child's development is affected by proximal processes, i.e., the context/settings in which he/she finds himself/herself; the importance of the family; individual characteristics (moulded by past experiences) and the time in which the development is taking place. Seligman's positive psychology whose goal is to build well-being or flourishing and Keyes' Model of Well-being, which involves a continuum between flourishing and languishing, also provide enlightening insight into children's development. Prilleltensky (2001), Masten (2001) and Rutter (2007) point out that personal attributes, such as intelligence, are associated with resilience in the face of adversity, but the environment/context also plays a key role; Santrock (2003)

demonstrates that resilience is possible if a child is supported by caring caregivers, and Ungar (2006) points out that culture determines resilience. All these themes are investigated in this study.

5.2 Research method and design

The study used a qualitative approach with a phenomenological design as the researcher was interested in the perceptions of the participants concerning a phenomenon (Creswell, 2007). This provided opportunities to ‘unravel’ issues, to observe the underlying issues and how they are understood by those connected with them (Ritchie, 2009a).

5.3 Participants and research content

Purposive sampling was used in this study. The sample reflected specific features or groups within the chosen population. The characteristic used as the basis of selection is that the sample consisted of teenage girls in foster care. According to Ritchie and Lewis (2009b), it is the feature that makes the sample well suited to small-scale, in-depth studies. Therefore, for the purpose of this study, only female participants were used as this study wanted to investigate and focus on the perceptions of females in regard to respect in relationships.

This sample unit was chosen as the participants all had particular characteristics that enabled in depth exploration of the central themes which were anticipated to be studied (Mason, 2002; Patton, 2002; Ritchie & Lewis, 2009). For the purpose, aim and coverage of this study a homogeneous sample was selected. This sample provided a detailed picture of the particular phenomenon at hand, and twenty African female occupants from a South African CYCC were selected; age ranged from 12 years to 16 years; the study was carried out on the CYCC premises. The homogeneous sample allowed detailed investigation of social

processes in this context (Holloway & Wheeler, 1996, as cited in Scollon, 2004; Patton, 2002; Robson, 2002; Richie & Lewis, 2009).

The CCYC used for the study is a recognised NGO in South Africa that has been in operation since 1999, offering holistic care and support for destitute HIV/AIDS infected mothers, their children, and the resulting AIDS orphans, whether infected or not.

There are currently approximately 200 mothers and children living at this CYCC, where they receive various types of therapy, such as play, remedial, occupational, speech and counselling.

The CYCC is situated on a 2.5 acre plot of land in Alan Manor, a suburb south of Johannesburg. The village consists of 17 resident cottages, a sickbay, a therapy block, a library, a baby daycare, workshops and classrooms for additional onsite education and skill-building, an onsite preschool, music and arts centre, a leisure room, an upgraded kitchen, a bakery, a sports field and administrative offices.

The onsite preschool has multiple benefits in the context of early childhood development, skills transfer and cost effectiveness. In the context of early childhood development, having the preschool on site allows interventions to start earlier. This project is also beneficial to skills development and the village saves money by not sending the children to preschools outside of the facility.

The founder of the CYCC believes that she, her staff and dedicated volunteers have built a happy and energetic community where the children can develop and become self-confident, mature and responsible members of their community.

Procedure

Once ethical approval had been granted by the North-West University (Ethics Clearance Number NWU-00060-12-A1 – see Addendum B), the researcher obtained the

required permission from the co-founder of the CYCC to conduct the study (See Addendum C). Once gained, participant recruitment began by means of requesting the facility to organise and/or facilitate the gathering of the appropriate volunteers; and the purpose, duration, goals and possible benefits of the study were discussed with the participants. Ethical considerations were also explained, such as confidentiality and the fact that participation was voluntary and that participants were able to withdraw from the study at any time should they felt the need to. At this point informed written assent was obtained from participants (Addendum D).

Once written consent had been obtained from participants, the study proceeded to the various phases.

Data collection

Data was collected by means of a world café technique and semi-structured interviews, consisting of open-ended questions. The world café research technique was used (Schieffer, Isaacs & Gyllenpalm, 2004) to uncover the wealth of group opinions and needs. According to Schieffer and colleagues (2004) this technique is a process to tap into collective wisdom, and also a tool that creates the context for creative action. It allows small groups to think together collectively and collaboratively as part of a singular connected conversation. This creates a platform where participants are motivated to contribute and to explore important issues and provide new possibilities for solving them. This strategy enabled the researcher to observe the participants' non-verbal communication and group interactions. Seeing that participants were actively encouraged not only to express their opinions, but also respond to other members and questions posed by the leader, this research technique/strategy offers an in-depth exploration of and variety to the discussion. Additionally, because the smaller groups of the world café were structured and directed, as well as expressive, they

could yield a large amount of information in a relatively short period of time (Berkowitz & Rabinowitz, 2013). The world café technique involved twenty participants, which were split into four sub-groups, each having a spokesperson. All the conversations that took place were recorded and transcribed with the participants' permission.

The individual interviews — as a phenomenological research design — were used to obtain rich information in order to understand the participants' perceptions of the phenomenon. As explained by Van Manen (1990) the basic purpose of phenomenology is to minimise individual experiences with a phenomenon to a description of the universal essence, i.e., to understand the very nature of things (Creswell, 2007). Individual interviews took place to provide a more personal understanding of respect in relationships within the CYCC context. Data saturation was achieved and personal interviews were conducted with six willing and consenting participants and semi-structured questions were used. The central research question, on the foster girls' perceptions of respect within the CYCC context, was divided into sub-questions. The sub-questions guided the design of the interview guide (Greef, 2011) and sometimes these sub-questions were paraphrased or expanded (See Addendum E). The individual interviews took place in English and no language barriers were experienced, as English is the dominant language at the CYCC.

Data analysis

A thematic analysis of the individual interviews and the world café's discussions was conducted. The emphasis was on the understanding of respect in relationships from the perspectives of the participants. The framework of Braun and Clark (2006) was used to analyse the gathered data. The study made use of thematic analysis to obtain a clearer understanding of the research phenomenon. The necessary steps were taken to ensure that the findings were not romanticised or biased. With the support of the promoter these

obstacles were overcome by ascertaining that awareness of judgment was avoided at all times and that the ability to identify and acknowledge the preconceptions and attitudes that the researcher inevitably carried into the therapeutic relationship/s were constantly on the foreground. This process is called “bracketing” indicating the awareness and putting aside of the possible prejudices linked to the researcher’s perspectives. During this bracketing the researcher tried at all times to be open and present to the participants during their unique moment (Joyce & Sills, 2009). In addition, through the means of constant reflection, all possible attempts were implemented to eliminate the subjective perceptions and preconceived ideas regarding the participants and their experiences.

The process of thematic analysis entailed firstly the identification of themes, which comprised the studying of the transcribed interviews and paying attention to similarities, differences and contradictions, and noting emerging themes by summarising the initial comments into specific phrases that captured the essential quality of the participants’ words; secondly, these emerging themes were connected and listed chronologically and the themes were presented in tabular format; thirdly, the analysis of the collected data (participant one) was connected with the other participants, and each of the remaining transcripts was analysed in a similar manner as the first, and when all the transcripts had been studied, the researcher prioritised the identified themes, a table was drawn up containing the ordered themes in a column and the transcript references for each of the participants in another column. Lastly, the identified themes were recorded. The analysed data as the findings of the study was linked to existing literature.

Ellingson (2009) states that the principle of crystallisation is based on the same ontological assumptions that knowledge is believed to be situated within a context and subjectively constructed through the lived experiences of a group, and can be applied to guarantee the trustworthiness of the research process and the resulting interpretation of the

findings. By applying crystallisation, a deepened, complex and limited understanding of the participants' perceptions and experiences could be obtained.

Ethical considerations

Ethical authorisation was obtained for the research project from the North-West University (Ethics Clearance Number NWU-00060-12-A1).

The researcher accepted the responsibility to comply with the necessary ethical requirements for this study, which involved the following: gaining permission of the supervisor of the CYCC; ensuring that the data collection took place on the CYCC premises; special permission being granted from the appropriate person; informed written consent being obtained from the participants and the necessary arrangements for the participants to take part in the study.

The researcher explained to the participants exactly what the research would entail, indicating possible harm and allowing participants to withdraw from the research should they wish to do so (Somekh & Lewin, 2011). "Weak consent usually leads to poorer data: Respondents will try to protect themselves in a mistrusted relationship, or one formed with the researcher by superiors only" (Miles & Huberman, 1994, p. 291).

Once ethical approval had been granted and permission granted by the co-founder of the CYCC to conduct the research, written consent was obtained from all participants (all participants were under eighteen years of age). According to Tracy (2013) continually informed consent is necessary when using audio-recorded interviews and consent should be attained throughout the data gathering process.

Ethical considerations were explained, such as confidentiality and the fact that participation was voluntary and that participants could withdraw themselves and their information from the study at any time should they feel the need to do so. Anonymity was

addressed. It was the responsibility of the researcher to reassure the participants that all gathered information would be handled confidentially and that the participants had the right to refuse to allow publication of information that they thought might harm them. Individuals would remain anonymous during report writing (Somekh & Lewin, 2011).

Trustworthiness was obtained through the assistance of the promoter in a manner to ensure that the recorded data was correctly transcribed and evaluated accordingly. The necessary and appropriate steps were taken by utilising the following methods as specified by Ellingson (2009):

- i. A well-established adoption of a research method.
 - The research method being utilised is an accredited method and has been applied in several other research studies.
- ii. Crystallisation is applied as a methodological framework for bringing together different forms of data and analysis (Ellingson, 2009).
 - The researcher used different methods of data collection namely, world café technique (smaller groups) and individual interviews after which thematic analyses were done.
- iii. It ensures that individuals within the same field of study of research revise the research and findings for fresh perspectives (Tracy, 2010).

Many of the general practices discussed above – such as self-reflexivity, form part and parcel of ethical research. Ethics are not merely formed by means, but in fact comprise of and constitute a universal end goal of qualitative research itself, despite the paradigm

(Tracy, 2010). As Miles and Huberman (1994) note, “We must consider the rightness or wrongness of our actions as qualitative researchers in relation to the people whose lives we are studying, to our colleagues, and to those who sponsor our work ... Naiveté [about ethics] itself is unethical.” (Tracy, 2010, p. 288).

Participants were advised that they would have access to the analysed data before publication to offer them the opportunity to comment on or add to interpretation, thereby demonstrating respect for potential differences of interpretation and giving participants the right to a fair voice (Somekh & Lewin, 2011). It was the researcher’s responsibility to ensure that investigation proceedings were followed correctly and that no one was deceived by the findings. No untruthful information was therefore added to or subtracted from the information gathered. The researcher thus undertook to be accurate and honest in the reporting of her research (Gravetter & Forzano, 2005).

To avoid the deception of participants, the researcher undertook not to give any incorrect information or to withhold information to ensure participants’ involvement (Strydom, 2011). The researcher was committed to address any negative consequences that could occur by taking part in the planned study, such as to consult the promoter and the CYCC supervisor. Therefore, any ethical issues and decision making were done by the researcher with the help of her supervisor. The university’s appointed committees approved the research proposal (Strydom, 2011).

Situational ethic refers to ethical practices that emerge from a reasoned consideration of a context’s specific circumstances. A situational ethic assumes that each circumstance is different and that researchers must repeatedly reflect on, critique and question their ethical decisions. Situational ethics often revolves around the question whether “the harms of the research practices [are] outweighed by its moral goals” (Tracy, 2010, p. 847).

Regarding data storage, as a method of procedural ethics, the researcher secured all personal data in a locked office (Sales & Folkman, 2000). During and after data gathering, a written agreement was provided to each participant, confirming safe-keeping of information, confidentiality and sensitivity. Participants were debriefed after all sessions and interviews.

The findings of the study were released in the format of a written article (Strydom, 2011). Recognition was given to all sources used to avoid plagiarism, and the researcher reported honestly the limitations of the research process (Strydom, 2011).

Summary

In this section (Section A, Part I), an overview of the research problem, research aim, and the method of the study have been described. Key concepts have been defined and described. The focal point of the research is presented as *Foster girls' perceptions of respect within a South African Child and Youth Care Centre context*. Viewed in terms of positive psychology the nature of foster girls' interactions were viewed as being determined by their subjective experiences of interacting, as well as the role of their social and physical context.

Section A, Part II covers the literature study followed by Section B, which is presented in a research article format, and provides a detailed description and discussion of the findings of the study.

Section C provides a summary and evaluation of the strengths and possible limitations of the research, as well as further recommendations based upon the evaluation.

Section A: Part II

Integrated literature review

This section aims to give an overview of the theoretical framework and existing literature with regard to foster girls and a CYCC context and the different theories and models applicable to this topic through discussing Erikson's Theory of Adolescent Development, Keyes' model of well-being, the Ecological model of Bronfenbrenner and Phenomenology. These theories are defined, explained and contextualised within the parameters of this study in the sub-sections below.

1. Positive paradigm and well-being

The focus of positive psychology is to strengthen the strengths, at the same time tackling difficulties so to build personal power and resilience. In this sense Seligman (2011) describes the goal of positive psychology as to measure and to build human flourishing. Martin Seligman made the new scientific movement of "positive psychology" his primary concern. He invited individuals to contribute towards making a personal shift in focusing beyond alleviating human suffering to include enlightening human flourishing (Seligman, 2011).

As mentioned by Fredrickson (2009), one's habitual patterns of thought are pivotal in that the way one perceives one's internal and external influences. She underlines that these perceptions reveal how one interprets one's current circumstances. Fredrickson (2009) indicates that each individual is capable of increasing and moving his/her positivity ratio to higher ground by finding positive meaning more regularly within his/her day-to-day life circumstances; reframing unpleasant and even dire circumstances in a positive way enhances the odds that positive emotions will come forth, or so it is hoped. In saying this, positivity

does not necessarily always eliminate negativity; however, it will affect and unleash positive dynamics. Positivity provides the opportunity for one to develop plans and goals for the future, which, in turn, broadens the mind (Fredrickson, 2002).

Seligman initially identified positive psychology as being split into three guises: *Positive emotion, engagement and meaning*, all of which he felt fell under the theory of authentic Happiness. Seligman (2013) changed his perspective about what the elements of positive psychology are and what the goal of it should be as per Table 1 below:

Table 1

Theory of Authentic Happiness

| Authentic Happiness Theory | Well-Being Theory |
|----------------------------------|--|
| Topic: Happiness | Topic: Well-being |
| Measure: life satisfaction | Measure: positive emotion, engagement, meaning, positive relationships, and accomplishment |
| Goal: increase life satisfaction | Goal: increase flourishing by increasing positive emotion, engagement, meaning, positive relationships, and accomplishment |

(Seligman, 2013, p.12)

Seligman changed his perception of positive psychology somewhat and stated that “the topic of the positive psychology is well-being, that the gold standard for measuring well-being is flourishing and that the goal of positive psychology is to increase flourishing” (Seligman, 2013, p.13).

Well-being is fundamentally a theory of unpressured choice, and it comprises five elements in which individuals select for their own sake. Each of these elements of well-being must have three properties to count as an element:

1. It contributes to well-being.
2. Many individuals seek it for their own personal agendas, not solely to achieve the other elements.
3. It is fully defined and measured independently of the other.

As previously mentioned, Well-being theory has five elements, each of these having three properties. The five elements are positive emotion; engagement; meaning; positive relationships; and accomplishment (Seligman, 2011).

Positive emotion. It is the cornerstone of well-being theory. In contrast to the Happiness theory, positive emotion under the concept of positive psychology has two crucial differences. Happiness and satisfaction, as subjective measures, are downgraded from being the goal of the entire theory to only being one of the factors included under the element of positive emotion.

Engagement. Engagement remains an element, and similar to positive emotion it is assessed subjectively. Again, engagement and positive emotion both meet the three criteria for being an element of well-being, in that: 1) positive emotion and engagement contribute to well-being; 2) they are followed by several individuals for their own sake, and not essentially

to obtain any of the other elements; 3) they are both measured independently of the rest of the elements (Seligman, 2013).

Meaning. Meaning is the third element of well-being, belonging to and serving something you believe being bigger than the self. It may be included in positive emotion. The individual who has meaning in his life cannot be wrong about his own pleasure, ecstasy or comfort. Meaning meets the three criteria of elementhood: 1) Meaning contributes to well-being; 2) it is followed by several individuals for its own sake; 3) Meaning is measured independently of positive emotion or engagement and independent of the rest of the elements (Seligman, 2013).

Accomplishment. Accomplishment or achievement is pursued for its own sake, even though it brings no positive emotion, no meaning and nothing in the way of positive relationships. Individuals who choose to live an achieving life are often quite engrossed in what they do; they frequently pursue instant gratification and feel positive emotions when they win and achieve in the service of something larger (“God made me clever, so when I achieve over 90%, I feel His pleasure”). Seligman felt and believed that accomplishment is a unique element of well-being and that this contribution takes well-being theory that extra step closer to a more comprehensive explanation of what people choose for their own sake (Seligman, 2013).

Positive relationships. Even without the knowledge of an individual’s particular strengths, Seligman claims that he is able to identify their form: “All of them took place around people.” Seligman continues by stating that the most favoured antidote to one’s downs and most reliable ups in life are resolved by the presence of others (Seligman, 2013). Positive relationships evidently fulfil two of the criteria of being an element: they contribute to well-being and they can be measured independently of the other elements (Seligman,

2013). In saying this, relationships are not merely conducted for the purpose of receiving positive emotions, meaning or accomplishment (Seligman, 2013).

In summation of the above-mentioned in its entirety, one can denote that well-being cannot be defined by merely one element, but rather by a culmination of all five elements. Seligman states that “the way we choose our course in life is to maximise all five of these elements” (Seligman, 2013).

To comprehend fully the goal of positive psychology from a well-theory perspective, it is of utmost importance to understand fully what is meant by flourishing. As defined and measured by Huppert and So (2011), to flourish a person must obtain all “core features” and six “additional features” that will be shown in Table 2 below:

Table 2

Features of Flourishing

| Core Features | Additional Features |
|-------------------|------------------------|
| Positive emotions | Self esteem |
| Engagement | Optimism |
| Interest | Resilience |
| Meaning | Vitality |
| Purpose | Self-determination |
| | Positive relationships |

(Seligman, 2013, p.27)

Positive emotions are one of the core features of flourishing and an example of the deliberate use of these emotions is presented in Table 3.

Table 3

Positive emotions

| Use of positive emotions in regards to core features of flourishing | |
|--|---|
| Positive emotion | Taking all things together, how happy would you say you are? |
| Engagement, interest | I love learning new things. |
| Meaning, purpose | I generally feel that what I do in my life is valuable and worthwhile. |
| Self-esteem | In general I feel very positive about my life. |
| Optimism | I am always optimistic about my future. |
| Resilience | When things go wrong in my life it generally takes me a long time to get back to normal (Opposite answers indicate resilience.) |
| Positive relationships | There are people in my life who really care about me. |

(Seligman, 2013, p.27)

The aim of positive psychology in well-being theory contrasts to that of positive psychology in authentic happiness theory, in that the goal is to escalate the amount of *flourishing* in one's own life and on the planet (Seligman, 2013).

2. Erikson's theory of adolescent development

Eriksonian theory is a developmental theory that suggests that each individual passes through eight developmental stages throughout life that develop their personality. According to Erikson (1968), if the child does not overcome or resolve a phase of his Theory of Development, this stage could remain unresolved throughout the other stages of development. Erikson saw the stages as overlapping; however, he believed that problems at any stage could be resolved at any point in the child's development. Not overcoming a phase would not necessarily end in a downward spiral or to negative and/or destructive behaviour. He did, however, believe that how issues were dealt in one stage could influence how issues in a later stage would be resolved.

It could, however, be argued that not resolving certain stages of Erikson's Theory of Development could lead to adolescents experiencing learned helplessness, which takes place when individuals are constantly exposed and subjected to adverse situations, which, they believe, they cannot escape. They experience a sense of helplessness and eventually stop trying to improve their circumstances, even when opportunities arise to improve their lot. They feel they have no control over their life and start behaving in a helpless manner. Individuals are conditioned to believe that there is nothing they can do to change their life and even when they are offered the chance of doing so, they have no belief that they are capable of succeeding even though opportunity has come their way to do so.

Regarding the study at hand, it is necessary to include information relating to adolescents. Therefore, it was thought poignant to consider the other stages of Erikson's Developmental Theory:

- a. Autonomy vs Shame: 2 – 4 years
- b. Initiative vs Guilt: 4 – years
- c. Industry vs Inferiority: 6 – 12 years, and
- d. Identity vs Role Confusion: 12 – 19 years, which will be discussed briefly below as it covers the age group being researched.

According to Erikson's Theory, during this stage adolescents explore and develop their sense of 'self'. Erikson believes that adolescents who 'receive proper encouragement and reinforcement through personal exploration' will have a strong sense of 'self' and also develop feelings of control and independence. Development at this stage depends on what the adolescent does. Some adolescents battle to find their identity, struggling to conform and fit in with norms as established by society. They have to develop a sense of what is right and wrong. If adolescents do not receive the correct encouragement and reinforcement, they could be unsure about their identity and feel insecure and confused about who they are and also about their future. Some even try to delay "growing up" and shun responsibilities. Role confusion may be experienced. Erikson further states that it is important for adolescents to complete this stage of the model successfully, as this would then lead to "fidelity", being "the ability to live by society's standards and expectations." (About Education: Psychology. (n.d.).

As previously mentioned, adolescents are always specific to this context. This is why it is necessary to present Bronfenbrenner's bio-ecological model.

3. Bio-ecological model: Bronfenbrenner

According to Bronfenbrenner's bio-ecological model, the child – as a developing human being – is affected by immediate settings, namely the context or environment he or she is exposed to. The family is the most important setting for a child as it is where the child spends most of his/her time and is influenced emotionally by it. Other settings may include extended family, health care centres, early education and care, churches, peer groups and other community learning places such as, for example, playgrounds and libraries. The child's development will be determined by what it experiences in these settings. There are other settings that children spend limited time in that can also influence their development. These can be immediate factors (e.g., where the parent works) or more remote ones (e.g., laws). Furthermore, the number and quality of the connections between the settings the child finds itself in are very important (e.g., do parents and teachers communicate with one another?).

In further explication of the above, the bio-ecological environment, according to this theory, consists of a set of structures, each inside the next. At the innermost level is the developing person (the child). This microsystem takes into account relations between the child and his/her immediate environment. The next circle, the mesosystem, represents the relation between the settings in which the developing child participates (e.g., the CYCC). The third level, the exosystem, refers to one or more settings that affect the person, but which do not contain the person (e.g., library or church). The final level, the macrosystem, refers to values, laws and customs of the culture that influence all the lower. Within this theoretical structure there is interconnectedness, both within and between the settings (Bronfenbrenner, 1979).

Bronfenbrenner's theory developed over three phases from an ecological to a bio-ecological theory. The theory as described above is basically the first phase, which emphasises the social nature of the processes of human development, where "the developing

individual was consistently seen as influencing and being influenced by the environment” (Rosa & Tudge, 2013). During this stage not much is mentioned about the role of the individual. As mentioned above, the child’s family is the most important setting for a child.

Phase two deals with the role that the individual plays in development.

In phase three much attention is given to proximal processes, which are the typical activities and interactions in which the individual is actively and consistently engaged (Rose & Tudge, 2013). These proximal processes are influenced by (i) the characteristics of the person, (ii) the person’s environment/context and (iii) development over time and the historical time in which the individual finds him-/herself. In the third phase, the individual plays an active role.

The findings of this research will show the importance of Bronfenbrenner’s theory relating to human development. Perceptions of adolescent girls at the CYCC are influenced by proximal processes. The context in which the girls live (the CYCC) is of crucial importance as it could encourage or hamper their development. This context is of vital significance to their well-being, as is their family and/or caregivers and their involvement (or lack thereof) in the girls’ development. The girls’ individual characteristics as moulded by past experiences play a key role in their development and perceptions of the world around them (for example, learned helplessness, resilience and aggression could have an impact on their development). The historical time in which they live is another key factor in their development; for example, girls/women have more rights in the post-apartheid era.

Within the paradigm of positive psychology Keyes’ model of Well-being is briefly outlined.

4. Keyes' model of well-being

Ryff and Singer (1996, 2014) identified what they termed six points of convergence, as set out in Table 4 below, which agree significantly with those estimated by Johoda decades earlier. These points of convergence coincide with strengths included in Peterson and Seligman's classification of well-being (2004).

Table 4

Dimensions of Well-Being: Ryff and Keyes

| Ryff and Keyes' Dimensions of Well-Being | |
|---|--|
| Dimension | Approximately corresponding character strength(s) |
| Acceptance of oneself | Social Intelligence |
| Positive relations with others | Love; kindness |
| Autonomy | ↯ Integrity |
| Environmental mastery | ↯ Creativity |
| Purpose in life | Spirituality |
| Personal growth | ↯ Curiosity; ↯ love of learning |

(Ryff & Keyes, 1989, 1995; Ryff & Singer, 1996, 1998)

Keyes' measure of the mental health continuum stretches between flourishing and languishing. Keyes views 'mental health as a syndrome of symptoms of subjective well-being' (2007). Complete mental health entails the lack of diagnosable mental disorder and the existence of flourishing. Flourishing individuals experience high levels of emotional

well-being and function well, both psychologically and socially. Contrary to this, individuals experiencing only languish results in individuals being mentally unhealthy (though without diagnosable mental disorder), with “low levels of emotional, psychological and social well-being”. They experience emptiness, stagnation and quiet despair; they 'describe themselves and life as "hollow", "empty", "a shell", and "void"' (Keyes, 2002, p. 210).

Mental illness is interpreted by Keyes (2005) in terms of psychiatric morbidity and Keyes operationalised it by means of a structured interview measure based on the Diagnostic and Statistical Manual (DSM). The continuum of mental health is operationalised by means of self-descriptive scales on emotional well-being, psychological well-being and social well-being.

Keyes furthermore uses the presence of four mental illness conditions: major depressive episode, generalised anxiety disorder, panic disorder and alcohol dependence, along with their co-morbidity (two to four disorders during the past 12 months) as criteria; flourishing individuals are at the lowest risk of any of these five conditions.

Flourishing, languishing and mental illness are not constant or stable conditions. It can then be assumed that individuals, due to both subjective and external conditions, may well travel up and down along the continua. With regard to the primary continuum, initially ‘healthy’ individuals can become mentally ill, and those suffering from a pure form of a mental illness recover to an absence of such illness. Furthermore, in accordance with the other continuum, an individual could hypothetically move from pure languishing to pure flourishing and vice versa (Strümpfer, Hardy, Villiers & Rigby, 2009).

Briefly put, it can be said that a diversity of personal and social experiences can be considered the cause following and/or resulting in the upward or downward drive along the languishing-flourishing continuum.

According to Keyes (1998, p. 122), “social well-being is appraisal of one’s circumstances and functioning in society”. His emphasis is on the encouragement of positive human health. Keyes presents five dimensions of social well-being:

4.1 Social integration

When individuals are integrated with their community, they acquire a sense of being part of society, of belonging to and having something in common with a community.

4.2 Social acceptance

Individuals, who are socially accepted, think that others are capable of kindness and feel that they can trust and accept others. They view human nature favourably.

4.3 Social contribution

According to Keyes, this dimension of the model refers to the evaluation of an individual’s social value and includes the belief that the individual “is a vital member of society, with something of value to give to the world” (Keyes, 1998, p. 122).

4.4 Social actualisation

Keyes (1998) states that this is the belief in the evolution of society and the sense that society has potential realised through its institutions (e.g., CYCC’s) and citizens. This is parallel to self-determination and the sense that society controls its destiny – contrary to learned helplessness.

4.5 Social coherence

This dimension includes a concern about what the world is all about. Keyes (1998, p. 123) quotes Mirowsky and Ross (1989), as well as Seeman (1959, 1991) that “social coherence is analogous to meaningfulness in life...and involves appraisals that society is discernible, sensible and predictable”.

Apart from social well-being, Keyes’s model of complete mental health comprises the dimensions of emotional and psychological well-being (Keyes, 2005).

For well-being, or mental health to prevail, the various dimensions of Keyes’ model outlined above cannot exist in isolation from one another. Positive interaction between individuals and their environment or ecology, must take place for optimal benefit to individuals’ well-being. Well-being, or lack thereof (“languishing”), can affect how individuals perceive the world around them.

This research is about exploring and understanding adolescents’ perceptions and subjective experiences of respect and relationships or relational living.

5. Character strengths and respect

Good character is central to living our highest potential (Peterson & Seligman, 2004). All human beings have the inherent capacity towards sustainable well-being and good character embraces components and competence relevant to positive relating and interacting (Van Schalkwyk & Wissing, 2013). Peterson and Seligman (2004) describe a character strength as an individual’s outlook based on his/her desires and choices to act according to a recognisable human excellence or instance of human flourishing. These researchers state that character strengths must be understood as dissimilar to related individual differences, such as talents and abilities. It is crucial to mention that character strengths indicate those qualities that human beings can develop, such as the courageous facing of difficulties, and kindness to

be helpful towards other people. People of strong character are important to all societies to be living examples of a life worth living, to stand against evil and destructive practices, for example, disrespectful behaviour such as the increasing incidence of crime, murder, suicide, rape and domestic violence.

Peterson and Seligman (2004) classify the following character strength categories: (1) Strengths of wisdom and knowledge are cognitive strengths that entail the acquisition and use of knowledge; (2) strengths of courage are emotional strengths that involve the exercise of will to accomplish goals in the face of opposition, external or internal; (3) strengths of love are interpersonal strengths that involve "tending" and "befriending" others; (4) strengths of justice are civic strengths that underlie healthy community life; (5) strengths of temperance are strengths that protect against excess; and (6) strengths of transcendence are strengths that forge connections to the larger universe and provide meaning (Peterson & Seligman, 2004). When people deliberately choose to exercise character strength, they have the ability to increase resilience, buffer against psychological disorder and other adversities and promote mental health (Park & Peterson, 2009; Seligman, 2002 (as cited in Scollon, 2004); Van Schalkwyk & Wissing, 2013). The use of character strengths is fulfilling and linked to an individual's sense of self, identity, authenticity (Peterson & Seligman, 2004) and to well-being, a good life and flourishing. Respect can be understood in relation to character strengths such as love and kindness, namely, interpersonal strengths in order to protect and to promote relational living. Also, respect can be perceived as values of relationships that can be described as perceived support or caring; perceived fairness and trust.

6. Perceptions

Perception is based on our sensory experience of the world around us and involves both the recognition of environmental stimuli and actions in response to these stimuli. It is

noteworthy that through the perceptual process we gain information about properties and elements of the environment that are critical to our survival. These perceptions are uniquely private experiences and are subjective due to each individual's understanding or interpretation of the experience. Also, perception not only creates our experience of the world around us; it allows us to act within our environment or to interact with others in the environment. Perception includes the five senses: touch, sight, taste, smell and taste. The possible dangers of perceptions are that they are subjective and do not necessarily equate to reality.

7. Phenomenology

Phenomenology is the study of subjective experience (Leahy, 2001). According to Patton (1990, p. 71) "...a phenomenological study is one that focuses on descriptions of what people experience and how it is that they experience what they experience. One can employ a general phenomenological perspective to elucidate the importance of using methods that capture people's experience of the world without conducting a phenomenological study that focuses on the essence of shared experience." Simplistically, phenomenology entails the researcher describing participants' personal experiences, and the exploration of these phenomena is best done through qualitative methods, such as discussions, interviews and observation of the participants. During the study of experiences from the participants' perspective, the researcher used 'bracketing', thus withholding his/her preconceptions, prejudices, and/or beliefs that could affect the study.

Phenomenological inquiry is particularly appropriate to address meanings and perspectives of research participants. The major concern of phenomenological analysis is to understand how the everyday, inter-subjective world is constituted (Schwandt, 2000).

As explained by Van Manen (1990), the basic purpose of phenomenology is to link individual experiences with a phenomenon to a description of the universal essence, i.e., to understand the very nature of things (Creswell, 2007). It is clear that the use of individual interviews as part of a qualitative research design directed by a phenomenological approach could provide a more personal understanding of a phenomenon, such as foster girls' perception of respect in relationships within a CYCC context.

8. Resilience

There are various definitions of resilience, such as Smith et al.'s (2008) (as cited in Bernard et al, 2008) description that the original meaning of resilience is about the experience of adversity, such as illness, and the adaptation, and thriving, and the ability to bounce back or recover. Masten (2001) defines resilience as the good outcomes in spite of serious threats to adaptation or development. She states, however, that unless there has been a threat to an individual's development, that individual cannot be considered to be resilient. Masten is of the opinion that resilience comes when youngsters cope effectively with their everyday or ordinary problems. In other words, resilience arises from ordinary processes - "ordinary magic" or daily effective coping. Ungar (2006) agrees that resilience refers to the positive development in children when faced with adversity. Ungar (2008) also agrees that resilience refers to patterns of positive adaptation in the context of significant risk or adversity, and he specifically states that resilience varies across cultures. It is important to quote Ungar's definition of resilience: "In the context of exposure to significant adversity, whether psychological, environmental, or both, resilience is both the capacity of individuals to navigate their way to health-sustaining resources, including opportunities to experience feelings of well-being, and a condition of the individual's family, community and culture to provide these health resources and experiences in culturally meaningful ways" (Ungar, 2006,

p. 225). It is clear that when individuals deal with these significant difficulties, whether located in the inner and/or outer environment, they must exercise those personal strengths as well as find and use external resources to overcome. In this sense Rutter (2007) underlines that personal characteristics, coping skills and experiences are important for the individual to deal with adversities. In addition McLaughlin (2010) points out that the finding and “glue” of attachments to adults who care is of central importance for resilient coping. It is clear that relational resources matter because they affect young people’s connections towards achievement and life goals, such as academic outcomes. These connections and the operational ingredients of respectful engagement add to a healthy sense of belonging, influences well-being, academic outcomes and social development — short and long term. Booth-LaForce et al. (2005) as quoted in McLaughlin (2010) suggest that friendship can replace the inadequacy, or lack of family support and have a direct effect on the psychosocial functioning of children in early adolescence. Research shows that many adolescents prefer to turn to other adolescents, rather than other adults when seeking support for emotional or traumatic events (McLaughlin, 2010).

Resilience is not a unitary trait or characteristic. Children may display resilience with respect to some stresses and vis-à-vis some outcomes, but not with respect to other stresses and other outcomes (Pianta, Hambre & Stuhlman, 2003, Peterson & Seligman, 2004). A resilience-based approach to youth development is founded upon the belief that all individuals have the ability to overcome hardship and to succeed in spite of their life circumstances. Through the process of research it has been revealed that the presence of developmental support and opportunities (protective factors/external assets) afford a healthier indicator of whether youth will flourish to become successful, well-adjusted adults than does the presence or absence of risk factors (i.e., for example poverty and drug-use (California Healthy Kids Survey, 2014).

It has been mentioned that the life history of children with possible traumatic backgrounds, or whose ego strengths are extremely fragile, invariably include considerable violation and invasion by others, particularly parental figures that can result in hostile or fragmenting responses by the child. These resistances are no more than the person's strategies for coping with intrusion and harm from others, albeit at great personal cost (Kepner, 1993).

Children with distressing backgrounds, such as foster girls residing in a CYCC, can be viewed as youngsters with the ability to overcome hardship. In the next section some information will be given on a CYCC.

9. A Child and Youth Care Centre

The South African Children's Act 38 of 2005, Section 191 defines a Child and Youth Care Centre (CYCC) as "a facility that provides residential care to more than six children outside of the child's family environment according to a residential programme suitable for the children in the facility" (Mahery et al., 2011, p. 29). Research findings indicate that attempts to prevent child abuse and neglect for "looked after children" have not been effective. Some international and national governments have brought about changes in their legal policies in the last few years focusing on improving child protection services (Davis, McCaffery & Conticini, 2012, p. 11; Gaskell, 2010, p. 136; Garrett, 2008, p. 311, as cited in Keenan, 2010). Davis, McCaffery and Conticini (2012, p. 12) in a working paper on strengthening child protection services in Sub-Saharan Africa, state that, "a broad array of child protection stakeholders at community, national and global levels have called for a more holistic strengthening approach in order to improve national responses to violence, abuse and exploitation of children". The post-apartheid South African government, who has to deal with the legacy of discrimination, marginalisation and inequality, in response to the dire

circumstances and recognition of vulnerable children, has striven towards creating a children's rights-based welfare practice (Walsh, 2011). Since child protection terminology used within the South African Children's Act (38 of 2005) is different to some internationally recognised terms, it is necessary to clarify these terms (Maree, 2012). Internationally, children who are removed from their caregivers and placed into alternative care are referred to as "looked after children" or "children in out of home care" (Courtney, Flynn & Beaupré, 2013; Gaskell, 2010:136, as cited in Kitching & Roos, 2012; Bessell & Gal, 2009, p. 284; Garrett, 2008, p. 311). This alternative care placement (i.e., not living with the child's biological parents) refers to children's homes, foster care, or residential facilities and is also called "corporate care" and "corporate parenting" in some research (Gaskell, 2010, p. 136; McLeod, 2010, p. 773; Cameron & Maginn, 2008, p. 1151).

Within a South African context children who are in need of care and protection, are described in Section 150 of the Children's Act (38 of 2005), as those children (0 to 18 years old) who have been abandoned, display behaviour that cannot be controlled by their parents, live or work on the streets, are addicted to dependence-producing substances, have been exploited, are exposed to circumstances that may harm their well-being, may be at risk if returned to the parent's care, are in a state of neglect, or are being abused (Children's Act, 2005, pp. 63-64). A child that is removed and placed into temporary safe care is often placed at a *Child and Youth Care Centre* (CYCC), which is the new terminology used within the Children's Act (38 of 2005) for what was previously referred to as "children's homes" or "orphanages" and is sometimes referred to as "institutional" or "residential care" (Kendrick, 2013, p. 77).

It is important that the reader is briefed on certain aspects of the lives of the adolescent girls at the CYCC involved in this study, in order to understand their perceptions of certain issues (in this case, 'respect'), which are very real to them. The girls have to deal

with numerous difficulties at the facility, especially as they have been taken from “dysfunctional” households or foster care (G Johnson, personal communication, July, 20, 2014). These include the following:-

Cultural: While the CYCC works at respecting the different ‘cultures’, it should be borne in mind that the facility accommodates a variety of cultures and each one has to be respected; *The lack of “freedom”:* Very often girls placed at the CYCC have been the “head of the house” for whatever reasons and find it difficult to adjust to rules and regulations. This particularly pertains to teenagers, as younger children adjust very quickly and appear to “enjoy” the security offered; this lack of freedom also indicates strict restrictions on sexual activity and inter-resident teen relationships; sexualised children introduced to age-related behaviour and experiencing the interventions that are put in place; respecting the existence and space of the other residents which is not always easy; respect, politeness, table manners, eating habits/dietary changes; time keeping and schedules (meals, homework, bedtimes); transition from mostly indifferent township-based schools to a much more “disciplined” educational environment and being taught in English; and lastly, *dress sense:* With the high incidence of rape in South Africa, the facility tries to introduce a more “moderate” way of dressing (also related to their figures). For this CYCC it is irrelevant that the staff does not believe that women/girls have the right to dress as they would like to, but research has indicated that the way women/girls dress does seem to play a role in the rape of women/girls in South Africa. These personal issues are important contributing factors to this research.

10. Children in CYCC’s and the Children’s Act

Findings show that many foster girls come from backgrounds where they have been maltreated, suffer from chronic health issues, have been physically or sexually abused by more than one individual, neglected (Dowdell et al., 2009), and abandoned by their family

due to death or incarceration. According to Dowdell et al.'s (2009) study on girls in foster care, a high percentage of these girls have had two or more changes in caregivers by the time they reach 16 years of age. Some foster girls will have behavioural problems that can negatively affect their health and well-being.

According to the Children's Act 38 of 2005 and amendments made by the Children's Amendment Act 41 of 2007 (Mahery et al., 2011, p. 24) children in CYCC's are children in need of care and protection (Section 150). The following is included in the criteria of needing care and protection: "The child has been abandoned or orphaned and is without any visible means of support; displays behaviour which cannot be controlled by the parent or care-giver; lives or works on the streets or begs for a living; is addicted to a dependence-producing substance and is without any support to obtain treatment for such dependency; has been exploited or lives in circumstances that expose the child to exploitation; lives in or is exposed to circumstances which may seriously harm that child's physical, mental or social well-being; may be at risk if returned to the custody of the parent, guardian or caregiver of the child as there is reason to believe that he or she will live in or be exposed to circumstances which may seriously harm the physical, mental or social well-being of the child; is in a state of physical or mental neglect; or, is being maltreated, abused, deliberately neglected or degraded by a parent, a care-giver, a person who has parental responsibilities and rights or a family member of the child by a person under whose control the child is."

It is important to clarify that the Act stipulates that children who qualify for alternative child care specifically need to be without visible means of support and this does not necessarily include orphans (Mahery et al., 2011). In other words, children in alternative care such as in a CYCC are there because they need support and care. Foster girls are placed in CYCC's as these provide safe havens for these children, giving them accessibility to

shelter, food, health care, education and support from clinicians, caregivers and also their peers (Dowdell et al., 2009).

Conclusion

The aim of Section A Part II was to give an overview on literature covered in this study. This section concentrated on adolescents as this is the age group of this research, and on the importance of phenomenology to investigate foster girls' subjective meaning of the world, namely how they perceive respect within a CYCC context. The importance of context in terms of Bronfenbrenner's bio-ecological theory was offered as well as authentic research about resilience and youngsters.

The findings of this study are shared in Section B in article format in compliance with the author's guidelines as specified by the selected journal, the *Social Work Practitioner-Researcher*. Section C serves to unite Sections A and B with a critical discussion of the research findings and includes the research limitations and recommendations for future research.

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SECTION B

ARTICLE

Foster girls' perception of respect within a South African Child and Youth Care Centre context

Laura Cristina Traver-de Sousa

E-mail: lauratds24@gmail.com

Tel: +27 (0) 11 802 5416

Please address correspondence to:

Dr I. Van Schalkwyk

Faculty of Health Sciences

North-West University, South Africa

E-mail: 20977026@nwu.ac.za

Tel: +27 (0) 21 864 3593

Cell: 072 367 7739

Fax: +27 (0) 21 864 2654

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Foster girls' perception of respect within a South African Child and Youth Care Centre context

Abstract

The aim of this qualitative study was to explore a group of South African foster girls' perceptions of respect within a Child and Youth Care Centre context. A qualitative, phenomenological approach was taken and the study is presented within the positive paradigm of psychology. Twenty female adolescents between the ages of 12 and 16 years, all from the same Child and Youth Care Centre, were selected purposively for this study. A world café research strategy was used, and subsequently six individual interviews took place to investigate their perception of respect within the CYCC. All requirements as to ethical concerns were followed. Ethical authorisation and approval were obtained from North-West University, the CYCC and participants. Thematic analysis of the collected data shows that the adolescents' perceptions of respect within the CYCC context are linked mostly to issues of relationships and respectful interacting; positive and negative emotions; resilience and effective coping as well as gender. Sub-themes such as pride, trust, happiness, belonging, anger, hopelessness, discrimination and preferential treatment between sexes have been identified. These main themes are viewed as contributors to positive relational well-being. Future research could investigate the establishment of well-being programmes for adolescents living in Child and Youth Care Centres to promote resilient coping and sustainable personal growth via the implementation of respect deliberately. This could diminish languishing and learned helplessness, at the same time promoting individual strengths and complete well-being or flourishing.

Keywords: adolescents, respect, relationships, emotions, resilience, gender

*This research article is dedicated to our dearly departed father 'tata', Nelson Mandela, who
always had a great love of children*

“Our children are our greatest treasure. They are our future. Those who abuse them tear at the fabric of our society and weaken our nation.” - National Men's March, 1997. Nelson Mandela believed that children hold the key to South Africa's future as a country and that “Disabled children are equally entitled to an exciting and brilliant future”. He also stated at an Annual Children's Celebration in Bloemfontein, South Africa, which took place on 27 September 2003, that “We understand and promote the notion that while children need to be guided they also have an entrenched right to be whatever they want to be and that they can achieve this only if they are given the space to dream and live out their dreams.” Children have the “... right to be whatever they want ...” This right has to be respected. Children have to be respected. Children's dreams can be achieved by being protected by the Law and through education. “Education is the most powerful weapon which you can use to change the world” - Nelson Mandela. As Nelson Mandela so deftly put it, *“There can be no greater revelation of a society's soul than the way in which it treats its children.”* Yet so many children are being abused and little respect is afforded to them.

According to the South African Children's Act, No. 38 of 2005 (assented to 8 June, 2006 and date of commencement 1 April, 2010), caring for a child includes protecting the child from maltreatment, abuse, neglect, degradation, discrimination, exploitation and any other physical, emotional or moral harm or hazards. Caring also entails, inter alia, the provision of suitable living conditions, financial support, education, guiding the behaviour of the child in a humane manner, maintaining a healthy relationship with the child and, of course, respecting the child. In summary, caring encompasses the best interests of the child in all matters that affect the child.

Positive psychology: The theoretical framework

As the participants of this study were “ordinary” functioning teenagers, not hospitalised or disabled, albeit experiencing certain difficulties due to their individual circumstances, this research was presented within the theoretical framework of positive psychology. Positive psychology was formalised by the former president of the American Psychological Association, Martin Seligman (1900), and since then has become a worldwide paradigmatic approach in psychology (Kagee, 2014). In terms of the adolescent girls in the CYCC context, there is no doubt that positive psychology as viewed by Seligman is the appropriate perspective to study the girls’ perceptions of, in this case, respect. Positive psychology, which incorporates the Well-being Theory, revolves around three issues: Positive emotions, which involve being happy with one’s past and present as well as having hope for the future; positive individual traits, which focus on one’s strengths and virtues; and positive institutions, which are based on strengths to improve a community of people (Seligman, 2010).

Seligman (2011) posits that positive psychology is about flourishing or positive human health (Ryff, 2014). Flourishing or higher levels of well-being are indicative of facets such as positive emotion, engagement, meaning, positive relationships and accomplishment, which, in turn, lead to positive communication and mutual respect (Seligman, 2011). In other words, when the presence of well-being is deliberately promoted - versus the mere eradication of ill-being or risks – in a specific context, such as a centre for youth and child care (CYCC), youngsters, for example foster adolescent girls, are exposed to nurturing relationships and those quality/ties which will then promote their well-being.

Keyes (2005) states that complete mental health, i.e., *flourishing*, is a state of mental health in which people are free of mental illness and filled with high levels of emotional, psychological, and social well-being. In terms of psycho-social functioning, this means that

completely mentally healthy adolescents show low levels of perceived helplessness (e.g., low perceived control in life), high levels of functional goals (e.g., knowing what they want from life), high levels of self-reported resilience (e.g., learning from adversities), and high levels of intimacy (e.g., feeling very close with family and friends) (Keyes, 2007). Van Schalkwyk and Wissing (2010) describe *flourishing* as viewed by South African adolescents, and the significance of strong social ties as an important “life-line” is evident in order to overcome daily challenges.

Ryff et al. (2014) indicate the importance of personal capacities realised in the confrontation with challenge. In this sense human resilience is about enduring unimaginable hardship, but prevailing and growing in the face of it. Ruini et al. (2009) highlight the essential role of social functioning and relational living and this can be linked to adolescents’ capacity for personal growth in struggling with adversity. Seeing that strengths and competencies in social functioning are of the utmost importance for positive human health as well as resilient living, respect is viewed as an integral aspect of positive relating.

Allen (1990) describes respect as the “deferential esteem felt or shown towards a person or quality; to avoid harming, degrading, insulting, injuring or interrupting someone; to treat with consideration; refrain from offending, corrupting, or tempting a person and/or his feelings”. Respect, however, means different things to different people and to different cultures. Respect – as one of the mechanisms of interconnectedness – is associated with healthy relations and nurturing patterns of interacting (Kitching, Roos & Ferreira, 2012). Positive relationships are viewed as being authentically connected to others, namely, they involve our connections with other people. Humans are social beings and good relationships are essential to their well-being (Seligman, 2011). “Positive relationships” is used as an umbrella term for this research associated with relational well-being.

The uncovering of and deep understanding of the notion of respect — as a key mechanism of healthy interacting — is the focus of this research. Wissing (2014) states that we do not have sufficient information about the mechanisms or “specifications” of relational living. Respect, as understood within the context of relational well-being, involves “how” we treat one another (Prilleltensky, 2012), such as a CYCC worker-and-foster girl within the CYCC system. Therefore, respect could be described as “how” persons perform the “what”, such as caregivers who provide the CYCC adolescents with all their necessities, but who could also deprive the girls of respect and dignity. Therefore, human beings’ perceptions of subjective processes, namely the treatment of one another, indicate that it is never just about the “what” is given, such as education, but also the “how” it is given (Prilleltensky, 2012).

Foster children include those who have been orphaned, abandoned, at risk, abused (physically, verbally, and emotionally) or neglected (South African Government Services: (n.d.)). They experience certain types of challenge, such as (i) social, for example loss of both parents to AIDS, discrimination and alienation from the community; (ii) psychological, for example deprivation of a family environment due to the loss of one or both parents), and (iii) economic, for example, loss of income such as after death of caregivers. Apart from many difficulties linked to being part of a South African CYCC, adolescent girls in such a context face various problems. These difficulties include the following: dealing with various cultures, and cultural diversity among the children that include language, resulting in intolerance and misunderstanding of one another’s behaviours and modalities. Furthermore, they have to deal with challenges linked to transition from mostly indifferent township-based schools to a much more “disciplined” educational environment and being taught in English; and, challenges of adjusting to rules, regulations, strict restrictions on sexual activity and inter-resident teen relationships (G Johnson, personal communication, July, 20, 2014). These challenges are daunting for foster girls in relating within a CYCC context. The focal point of

this study was to explore the notion of respect as one of the decisive aspects of positive relating, interacting and respectful engaging. The exact aspects of respectful relating, specifically within a CYCC context, needed to be probed.

Van Schalkwyk and Wissing (2010) indicate that for South African adolescents, lack of respect is indicative of poor well-being, called languishing by Keyes (2005). Kitching and Roos (2012) report in their study that nurturing relationships and respectful engagement are essential for healthy learning environments. This means that while respectful interacting is typical of nurturing patterns, disrespectful relating does restrain connectedness. This also means that if there should be a lack of respect within a CYCC facility between the adolescents and caregivers as well as friends, it could imply low levels of well-being and poor social functioning for the foster girls.

Adolescence and social functioning

While some theorists view adolescence as a confusing life phase, seeing that for adolescents this life phase is about the transition from childhood to adulthood (Joyce & Sills, 2010), it also holds a voyage of discovery as to the wealth of relational living.

During adolescence, friends become central to the teens' happiness. Positive friendships lead to well-being, as well as to acquiring social skills and acceptance by peers. Friends can help during difficult times and good friends can also provide intimacy, fun and validation. Adolescents are better adjusted when they have friends. This prevents isolation, depression and behavioural problems. Having close friends gives adolescents the opportunity to contribute to conversations, learn how to control their emotions, makes them feel good and also gives them a sense of belonging. "The teen's drive to be social means s/he gains interpersonal skills" (Kastner & Russell, 2013). This will equip the adolescent with interpersonal relationships skills for the future.

Foster girls – as female adolescents – in the CYCC context face numerous problems about relational living or healthy interactions (G Johnson, personal communication, July, 20, 2014). One very important factor that makes relations about social functioning difficult for the girls is that of trust. Foster girls experience great problems to trust their peers and their caregivers due to past and, in some cases, present experiences at the CYCC (G Johnson, personal communication, July, 20, 2014). It seems that in order to overcome their problems, foster girls learn to accept their difficulties as they fear being rejected and left without a home. Then again, when foster girls experience a lack of respect or disrespectful engagement, it could manifest as aggressive behaviour and negativity. These experiences could be threats to positive relating and health functioning.

In order to gain some insight into this behaviour, it was necessary to look at their relational well-being and respectful interaction (or lack thereof), as well as their relational well-being and context. How are they interrelated and how is the adolescent affected? In other words, the focus is not only on the adolescent girl herself, but also on her relations with others and the context she finds herself in.

In the light of these parameters the research question emerged, namely, what are the perceptions of foster girls' about respect within a South African Child and Youth Care Centre Context?

In summary: The motivation for this research included investigating respect as the “how” or the process of relational well-being; relational well-being and respectful interaction; relational well-being and context. This research was conducted within the positive paradigm of psychology, which entails the negative as well as the positive dimensions of well-being. Therefore, the aim of the study was to “dig deeper” as it were, to explore the foster girls' perception of respect in relationships within their context – the CYCC – which involved using a qualitative method with a phenomenological design.

Methodology

In this study a qualitative approach was used as it entails a description of how people think and feel about social situations (Botma, Greeff, Mulaudzi & Wright, 2010). A phenomenological research design was used to explore the phenomenon, namely foster girls' perceptions of respect within a CYCC context.

Participants and setting

Participants

The female adolescents who formed part of the study were foster girls who resided at a South African Child and Youth Care Centre. Twenty participants were selected, and the girls' ages ranged from 12 to 16 years. The participants represented different African cultures, with their own languages and beliefs.

Research context

The context was a CYCC in Gauteng Province, South Africa, a recognised NGO that has been in operation since 1999, offering holistic care and support for destitute HIV/AIDS infected mothers, their children, and the resulting AIDS orphans, whether infected or not.

There are currently approximately 200 mothers and children living at the CYCC, where they receive various types of therapy, such as play, remedial, occupational, speech and counselling.

The CYCC is situated on a 2.5 acre plot of land. The village consists of 17 resident cottages, a sickbay, a therapy block, a library, a baby daycare centre, workshops and classrooms for additional onsite education and skill building, an onsite preschool, a music and arts centre, a leisure room, a kitchen, a bakery, a sports field and administrative offices.

The goal of the CYCC is to build a happy and energetic community where the children can develop and become self-confident, mature and responsible members of their community. In order to accomplish this, all resident children are accommodated in cottages with one or two resident caregivers – depending on the age of the girls and/or size of the cottage. They do, however, have meals, study and enjoy recreational activities as a group. It is necessary to mention that the adolescent girls at the CYCC have to deal with numerous difficulties, seeing that they have been taken from “dysfunctional” households or foster care.

Sampling

Qualitative research is not concerned with a sample being “statistically significant”, but is more concerned with the richness of the data, until data saturation is reached (Ritchie & Lewis, 2003, p. 83). The number of participants was large enough to justify credible findings (Yin, 2014) to reach a point of data saturation (Botma et al., 2010).

Purposive sampling (Struwig & Stead, 2001, as cited in Wood & Webb, 2008) was used; the sample comprised twenty African teenage foster girls. All the female adolescent participants resided at a South African Child and Youth Care Centre. The girls’ ages ranged from 12 to 16 years of age. This small group selection allowed for in-depth detailed investigation of social processes. Apart from gaining information via the world café technique, six girls were interviewed individually to obtain more personalised and rich thematic information (Van Manen, 1990).

Data gathering

A world café technique and semi-structured interviews, consisting of open-ended questions, were used to gather data.

The world café research technique is used (Schieffer, Isaacs & Gyllenpalm, 2004) to assist individuals to learn more about group opinions and needs. According to Schieffer, his technique is a process for sharing world views, and also a tool that creates the context for creative action. It allows groups to think together collectively and collaboratively as part of a singular connected conversation. This creates a platform where participants are motivated to contribute and to explore important issues and provide new possibilities for solving them. Non-verbal communications and group interactions can also be observed. Seeing that participants are actively encouraged not only to express their own opinions, but also respond to other members and questions posed by the leader, this research technique/strategy offers an in-depth probing and variety to the discussion. Additionally, because the smaller groups of the world café are structured and directed as well as expressive, they can yield a large amount of information in a relatively short period of time (Berkowitz & Rabinowitz, 2013). The world café technique in this study involved twenty participants (a focus group), which were split into various sub-groups, each having a spokesperson. The conversations that took place were recorded – with the participants’ permission - and transcribed.

Subsequently, one-on-one interviews were conducted to decrease any possible emotional or psychological harm by ensuring that participants from a vulnerable life stage could feel comfortable in sharing detailed information about their personal experiences of respect within a CYCC context without being concerned about peer pressure or judgment from others (Greef, 2011). These were conducted with six participants. The individual interviews took place to provide a more personal understanding of the phenomenon, namely respect in relationships within the CYCC context (see Addendum H – example of transcript of individual interview). The individual interview guide (Greef, 2011) consisted of 16 main questions with sub-questions and was written in the English language, since this was the preferred language at the CYCC (See Addendum E). More data was gathered in the group

session by means of voluntary written answers by the participants to questions posed regarding the girls' perception of respect within the CYCC context.

Data was also collected at the CYCC by observing group interaction, body language, as well as verbal and non-verbal communication. With the permission of the participants, the group session and private interviews were recorded and transcribed.

Procedure and ethical concerns

Approval was obtained from the Ethics Committee of the North-West University for this project (approval number: NWU-00060-12A1). Furthermore, permission to conduct the research was obtained from the head of the CYCC in Gauteng Province, South Africa. A thorough explanation on the purpose, procedure and extent of the study was given in a written format (Neuman, 2003; Rubin & Babbie, 1997) and verbally discussed. All participants gave informed written consent prior to their participation with assurance that participation was voluntary, anonymous and confidential (See Addendum D). They were reassured that their participation was not coerced, that confidentiality would be maintained at all times and that they could withdraw from the study at any time they wished. The CYCC provided the space in which to carry out the study, namely the data collection.

Data analysis

A thematic analysis of the collected data was conducted. This type of analysis was carried out to get a clearer understanding of the adolescent girls' perception of the phenomenon of respect. At all times the researcher took steps to withhold her preconceptions ("bracketing") and to be open to the girls during the sessions.

The interpretative phenomenological approach (IPA) was used to describe, understand and interpret the participants' experiences (Tuohy, Cooney, Dowling, Murphy, & Sixsmith,

2013) and investigate how participants perceive respect with in CYCC context. The IPA guidelines as described by Smith & Osborn (2007) (as cited in Tuohy et al, 2013) were used. The emphasis was on the understanding of respect in relationships from the perspective of the participants. The framework of Braun and Clark (2006) was used to analyse the gathered data.

With the support of the promoter, steps were taken concerning possible bias by ascertaining that awareness of judgment was avoided at all times. During this bracketing, the researcher tried to be open and present to the client during their unique moment (Joyce & Sills, 2010). Necessary steps were taken such as to ensure that the findings were not romanticised or biased (Braun & Clark, 2006) and through the means of constant reflection, all possible attempts were implemented to eliminate subjective prejudices. The findings were monitored by the research supervisor to review integration and realism (Creswell, 2009).

The researcher familiarised herself with the data by reading and re-reading the transcribed version of the data (Braun & Clarke, 2013; Nieuwenhuis, 2007). As the researcher emerged herself in the transcribed data, possible themes were identified, then chronologically listed, after which similar themes were clustered. A continuous process of referring back to the raw data and reformulation of subthemes was followed until a final table was drawn up with four main themes and subsequent sub-themes (Addendum G).

Trustworthiness

The guidelines suggested by Lincoln and Guba (1985) were followed to ensure the trustworthiness of the research process. Credibility, or confidence in the “truth” of the findings was maintained through making use of, for example, random sampling, triangulation (data collection involving observation, focus groups and individual interviews). Transferability was demonstrated through a rich description of the data and the context of the

participants. Dependability was obtained by showing that the findings were consistent and could be repeated. Conformability was ensured by (i) the process of neutrality being shown by the researcher, (ii) the research being shaped only by the participants' input. Consistency was acquired by detailed step by step noting of the exact method followed to gather data so that the study could be nearly exactly replicated (Botma et al., 2010). The study was written up accordingly so that it could be repeated exactly as it was originally carried out.

Findings

Four main themes were identified, namely, relating and respectful interacting (relationships), the role of emotions, resilience and the role of gender. The first theme, namely, respectful interacting, includes the following sub-themes: The experience of social support; being exposed to positive role-models; and the experience of negative, or bad relations.

1. Relating and respectful interacting

The first identified theme entails relating and respectful interacting. Healthy relating involves those processes where mutual behavioural interactions between persons are maintained (Afzali et al., 2011, as cited in Ryff, 2014). Kitching and Roos (2012) indicate that relationships entail a flow of interactions (actions and responses) between the people, such as girls and others in a CYCC; positive relationships, as the interaction between individuals is associated with respectful relating and interacting as nurturing relationing, while disrespectful interacting is viewed as restraining relations (Kitching & Roos, 2012). As Seligman states, the most favoured antidote to one's downs and most reliable ups in life are resolved by the presence of others (Seligman, 2013). It is clear that respectful interacting is characteristic of healthy and nurturing relationships,

The participants perceived the nature of positive relationships and daily interacting as finding support during bad times, sharing concerns and ideas. This support is also voiced as the exposure to positive role models and to be guided by these role models from whom they receive constant encouragement.

The participants expressed respectful interaction in the following ways:

P2: “Friends relationship ... because even though the girls that I’m living with at cottage ... they treat me so like, we treat each other like sisters, ja, we talk, yeah, we laugh, we do things together, but we don’t do stupid things ... If maybe someone did a stupid thing, hey, we tell her that it’s wrong.”

P3: “You can just say anything to your friend, you can laugh, say jokes, ja, you can even talk about personal things.”

According to Kitching, Roos and Ferreira (2012), the best way to understand relationships as living entities, is to recognise that relationships are situated in the day-to-day social interactions between people. Each time people communicate, relational patterns will define who people are with, and these relational patterns are constructed and modified (Kitching & Roos, 2012). These relational patterns are linked with “respect”, and respectful engagement is perceived as an indicator of relational well-being (Evans & Prilleltensky, 2007).

The first sub-theme that became obvious as part of the first main theme is the experience of social support as positive connecting.

1.1 Social support

Lyubomirsky (2008) points out social support as valuable relational resource in times of stress, distress and trauma. She found that the best coping mechanism during these times is sharing problems with friends or close family or someone you trust. Lyubomirsky (2008) points out that social support as received from friends, family and confidants also provides a place to belong. This research finding supports Lyubomirsky that the quality of the support is important. The participants found it easier to cope with bad experiences when they could talk about them to others at the CYCC. These conversations enabled the participants to see the difficulties and bad situations in a different light.

Support was perceived by the CYCC adolescents to be a form of respect, and was voiced as follows:

P1: "... like it's the first step of when somebody shows that they are respecting you. If someone is being supporting or shows a form of support, (this) would be the first sign of respect" [*sic*].

P2: "Ja, aya, and like, like we way if I tell them about my past, like sometimes my aunt call, call, calls me. Then I tell them today my aunt called me, then if, he told, she told me a bad things they will like no, it's part of life, you don't have to worry about it. You gonna be okay one day, ja Ja very encouraging ... They don't want to see me angry. They make me laugh."

1.2 Being exposed to positive role models

The daily exposure to positive role-models was identified as the second sub-theme. Ward, Van der Merwe and Dawe (2012, p. 331) put it so tellingly that "positive role models

... are persons held in high esteem by children who possess characteristics, skills, or attributes worth of emulation.” The findings of this research confirm this viewpoint, as the participants look up to and respect positive role models by whom they are inspired and for whom they try harder. This special encouragement was put into words by the participants in the following manner:

P6: “I’ve met (*a girl at the facility*), she doesn’t know that she somehow motivates me to be just me. Well, um, well, she also motivated me, um, to work hard at school ... So, she has also helped me, you know, just accept things and if they (*her family*) don’t want to be part of my life, I must just let go and not hold grudges or anything.”

1.3 Negative experiences in communication

Relating also involves negative experiences, and these are part of the first main theme. Participants also experience negative relating in their daily interacting at the facility.

Relating and interacting also involve negative experiences. Most participants experienced bad relationships in their own homes previously. These disrespectful ways of communicating and the restraining patterns manifested as, for example, when people, such as guardians and/or children at the CYCC, shouted at them, did not pay attention to their opinions, judged them or told them to do chores in a way that caused feelings of anger. This became evident from some of their comments expressed as follows:

P2: “I think I can say fighting. In my family. My granny doesn’t like me. Ja, that’s why I came to (*the CYCC*), because she was treating me so bad. Ja, so, sometimes my aunt calls me. Like let’s, during school holidays, ja I go to my aunt’s house, but I won’t go anymore because my grandmother influenced her with bad things ... And ja, my grandmother told my

aunt that she mustn't treat me like a child, she has to be rough with me Ja, so I hate her so much and cry ... ”

P4: “Like when I’m being shouted at for something that I didn’t do, which is not fair, but then at the same time, that person, um, she or he, um, she’s trying to push you to a – you can exchange words with her or him ... So for me it’s not a good thing.”

The first theme describes the importance of daily interacting and relating, and the ordinary aspects of respectful and friendly engagement as the experience of compassionate support and being exposed to positive role-models. The experience of disrespectful interacting was voiced as inconsiderate communication mixed with past and present negative emotions.

2. Emotions

The second identified main theme is the role of emotions in the experience of respect or disrespect. In this sense, emotions, as the subjective and unique individual experience of relating and interacting, influenced their perceptions of experiences, seeing that the experiences of the intense emotions were seen as *their* reality and not reality per se.

Albert Ellis’ ABC Model is a cognitive behavioural therapy technique used to analyse thoughts and behaviour (Ellis, 1973). Cognitive behavioural therapy works on the assumption that one’s beliefs/interpretation of events influences one’s emotions and behaviour and that by identifying and addressing problematic thoughts one can help to change one’s behaviour and experiences for the better (Ellis, 1973).

Positive affect is the pleasant experiences linked to interacting (Fredrickson & Losada, 2005) for example, the experience of gratitude for friends and their encouragement

experienced by the girls at the CYCC. According to Seligman (2011, p. 25), “a positive emotion is a subjective variable, defined by what you think and feel”. Seligman explicates that positive emotion is the cornerstone of well-being theory. Seligman’s PERMA Theory of Well-Being, an acronym for positive emotion, as well as engagement, relationships, meaning and achievement, can be seen as being subjective and objective at the same time, as what an adolescent may perceive as being real, can, in fact, be a misunderstanding. When referring to positive emotions, however, Seligman (2011) states that emotions can mainly be measured subjectively.

The adolescents experience a range of positive emotions, such as pride, belonging and happiness; and negative emotions, for example, aggression, anger, hurt, rejection and sadness. These are discussed shortly and the girls’ verbatim comments are set out below:

The main positive emotions identified are the following:

2.1 Pride

The participants experienced positive emotions, such as pride, when they were pleased with their behaviour at the CYCC and they are esteemed and admired for being trustworthy, as well as being responsible and caring even during difficult times, as is seen from their comments below:

P4: “Because I’m proud of myself, that you’ll see like now né here, at (*the CYCC*), if there’s no one in the kitchen, they call me, because they know I respect, I won’t say no, I don’t want, ja, it’s good to respect.”

P5: “... I was still young, even age of eleven or twelve, but I was responsible and ja, I was a good sister and a good daughter, I did what’s best for me and my sister all the time. Then my

sister was five years old, so I had to look and look after my mother and also do my homework and I was in high school doing grade nine, so ja it was really hard for me.”

According to Fredrickson (as quoted by Seligman, 2011, p. 141), “if you feel pride, it means that you believe you have personally demonstrated some culturally valued skill or talent” that makes a positive difference in someone’s life. Furthermore, it is a catalyst for future achievement. An adolescent at the CYCC believed that having skills in a particular area, gave her pride in that achievement, which, in turn, gave her respect.

2.2 Belonging

The participants held a sense of belonging in high regard. It is important for them to experience feelings of belonging deeply, for example, a sense of belonging with friends, educators, the caregivers and at the facility in general. This was stressed, particularly in light of the fact that some of the girls had been rejected by their family members. “Being heard” gives them a sense of belonging and adds to their mental health. This finding agrees with that of Lambert et al. (2013) that a healthy sense of belonging also strengthens psychological well-being and the perception of “I matter.” Lambert et al. (2013) posit that a sense of belonging predicts how persons perceive their lives as meaningful or not. This study further concurs with Lambert et al.’s. (2013) finding that having a sense of belonging is about relating to others, that brings about a secure feeling of fitting in.

Lyubomirsky (2008) so rightly explicates that individuals’ physical and mental health suffer without a sense of belonging. If one feels that one belongs, one feels secure, comfortable and “at home”. Friends and caregivers show respect for the girls by showing interest in their well-being, which, in turn promotes self-respect and respect for those around them. This is evident from the following comments:

P1: “I feel that I belong with them (*positive role-models*) even though we not really the, in the, like the same age and stuff like that ... but they still trying to find place where they can accommodate me ... with my best friend. I feel that I belonged”.

P5: “I feel loved and I feel as if I’m accepted and I belong there. Here at (*the facility*) sometimes, ja, when it’s good times, talking, Sister T we talking, it’s nice, ja, even the cottage, the caregiver, so I feel okay, you know what, I belong here.”

The longing to belong is very strong among foster girls; however, manifesting a sense of belonging should not happen to their detriment. According to MOCF (Malaika Orphanage Foundation), increased self-worthiness provides the children with the self-discipline necessary to avoid peer pressure to belong to a group due to rejection or social isolation.

2.3 Trust (or lack thereof)

According to Covey (2006), relationship trust is all about consistent behaviour. People judge us by behaviour, not intent. People cannot see one’s heart but they can see one’s behaviour. In healthy relationships between parties, trust and respect are interlinked. Without trust, true respect cannot exist in a relationship. Trust is an important positive emotion (Fredrickson, 2009).

This formed an important topic of discussion and it was obvious that it was an issue for the adolescents:

P1: “My Mom is the reason (*for not trusting*) She would do things and I would trust her and then she wouldn’t do those things and she would just do wrong things ... I would give

her a chance again to do it like a fool ... so I just ended up not trusting her, anything she says, if she does it then, okay, if she doesn't do it, that's also fine. They (*the CYCC*) said that like there was no money ... but they had money to buy things that were not important like grass. Maybe if they can try to save like or try to help them 'cause like ... help the people that will be going to college and stuff like that, 'cause isn't it like they said they will help us with our education and still like that."

P5: ".... I can't trust people, person who doesn't understand me, who doesn't appreciate me the way I am, who doesn't be – what I'm offering to give, then there's no need of me trusting that person. Like when I hear that someone said such or I hear people talking saying things like I'll be done 'cause I don't believe, how could they say such, 'cause I trust them, as my roommates, the people I live with so if they are the ones who's saying this to me, it's worse for the ones who outside."

2.4 Happiness

Van Schalkwyk (2009) posits that previous research indicates that about 50% of the level of happiness is genetically determined, 10% is accounted for by circumstances, and that 40% is under voluntary control (Lyubomirsky, 2007). Van Schalkwyk further states that if individuals change their patterns of thought and ways of construing events, they may experience greater happiness. Thus, it follows, that happiness can be obtained by voluntarily striving towards it, which can be attained by positive activity changes and hard work. This will lead to sustainable happiness. The author agrees with Van Schalkwyk that "by using their strengths and through their own efforts, adolescents, as active agents of their own well-being, may move towards greater happiness and fulfilment in life."

The participants talked about happiness as their personal experiences linked to special friends at the CYCC, or sometimes the insight that they can support others at the CYCC and make them happy. Other participants find happiness by spending some time on their own.

P1: "I'm happy most because of, most of the time I spend time in my cottage, so that makes me so happy."

P5: "If I'm with people who understand me and I understand people, it feels good, and if we just sharing most of our stories similar to one another, it feels good so it makes me feel that I'm not the only person who's been through a lot, actually a thousand and thousand, even people that have been worse thing more than me, so ja I mustn't feel pity for myself, instead I must be glad that I am where I am in my journey, ja."

P6: "And when you always laughing and make others happy, you are able to respect too, that I believe, being able to laugh at others and make them happy, ja."

Lyubomirsky points out that "people can increase their happiness through simple intentional positive activities" (Lyubomirsky, S., & Layous, K. (2003, p. 57). Lyubomirsky believes that people can control much of their own happiness. This can be done by carrying out intentional positive activities such as positive thoughts; for example, performing kind acts and thinking gratefully. This, however, can only happen if these positive activities take place under optimal conditions. The individual's personality also has a role to play. Lyubomirsky quotes Bandura (1986) saying that engaging in positive activities is more successful when social support is present. For positive activities to have an impact on an individual's happiness, the individual has to engage in them willingly. Furthermore, Lyubomirsky (2003)

posits that if an individual engages in positive activities regularly, s/he will see life events in a more positive light. This is a very encouraging finding and very relevant to the current study of adolescents in a CYCC context, as even when they have to cope with certain adverse conditions within the facility, it is possible, with the assistance of skilled staff, to encourage psychological and emotional well-being. Positive psychology needs studies of this nature that indicate that even individuals who are dealing with serious and enduring challenges, such as not being part of a well-functioning (biological) family, it is possible for them to find happiness by an increase of simple and regular positive activities.

There is a positive correlation between well-being and positive emotions (Fredrickson, 2002). Positive affect could benefit a person in many ways to promote well-being (Fredrickson & Losada, 2005). Firstly, positive feelings motivate a more open mind-set for persons to engage in relationships; secondly, positive feelings motivate bodily repair and improve the immune systems of individuals; thirdly, positive emotive experiences promote mental and physical health; and fourthly, the combination of the ways add to the enhancing of well-being towards positive human health. In a relationship we need to have mutual respect, which is a moral value for all people, as stipulated in the South African Constitution. It contributes to equality among all and human rights for all people.

Human interacting also involves the experience of negative emotions (Fredrickson, 2009).

A negative emotion is any emotion that does not feel good – feelings like depression, hopelessness, fear, despair, anger and jealousy. They are at the opposite end of the emotional scale to love and joy (The Happiness Group, n.d.).

The girls at the CYCC have to deal with many negative emotions daily. The following negative emotions were mentioned:

Hopelessness, aggression and anger, and a sense of shame and disappointment with failures. These will be presented next.

2.5 Hopelessness

Many of the participants come from dysfunctional families where they were physically, emotionally and verbally abused. Nevertheless, they try to become better individuals, a goal some perceive they are unable to achieve. Not having their voice heard, not being listened to and having to pretend that conditions at the CYCC are perfect, are hurtful and disrespectful issues the participants have to contend with regularly. These are some of their perceptions expressed as negative emotions:

P1: “Cause I'd feel like that I'm trying to like be a better person. And be a better person and help others, like I'm doing something good for myself and trying to do something for other people. But it feels like it's not enough. Then I don't know what else to do - so I just feel like that, then that's when I feel like giving up ... Because I don't see the reason, because when you try and tell people and they don't see that's like, they don't appreciate what you are doing even though they don't see that you are helping them, but they don't really need to say negative like things.”

P6: “ my feelings were crushed there (*by not being heard after being reported to the Director*), whatever you feel doesn't matter, whatever you say, doesn't matter at all , and ja, and the worst part is when visitors comes, we have to act like, okay, everything is just perfect you know, and, and that doesn't make me feel as if I'm not at home, right now, okay, I appreciate that she (*the Director*) gives me food and everything.”

These adolescents experience languishing, i.e., the absence of well-being, which involves the hopelessness due to exposure to negative conditions, e.g., poverty, abusive families, crime; also a lack of self-confidence and feelings of worthlessness and not being heard; the absence of purposeful living that entails being pessimistic regarding important issues. All of these factors contribute to the sense of hopelessness experienced by these adolescents. Van Schalkwyk (2009) confirms that languishing, or the absence of well-being and flourishing contribute to a feeling of hopelessness and the absence of purposeful living.

2.6 Aggression and anger

Aggression and anger are powerful negative feelings experienced by the participants. Although some perceive aggressiveness not to be rife at the CYCC, it became clear that this negative emotion does arise on occasion, mainly due to teenagers bad-mouthing one another and spreading rumours. Different backgrounds are also a contributing factor to aggression at the facility. These negative and even destructing emotions were voiced as follows:

P4: "I keep it (*anger*) to myself. I'll cry ... sometimes I just don't talk to anyone."

P6: "'Cause I do things which are like bad, like I can be too mean to someone, like now, I don't like kids 'cause my mom never liked kids and she never liked us. Well, I used to be very, okay, very aggressive and I went to some therapy and all that I think I overcome that, because usually when I'm angry, I don't tell you that whatever you doing to me made me angry, I just react with my hands."

Bronfenbrenners' bio-ecological model emphasises the role of the individual's context, as well as the importance of the individual him/herself (and his/her characteristics) in his/her development, which involves relationships with others within previous and existing

contexts. Good and bad emotions, for example, anger, play significant roles in the individual's behaviour.

The author concurs with Bronfenbrenner's model, as anger shown by the adolescents at the CYCC was mainly the result of past experiences, leading to aggression, which was initially used at the CYCC to handle situations which were perceived to be threatening to their persona. The adolescents' personal traits play a role in the aggressive behaviour, which is exacerbated by what at first they perceived to be a lack of not belonging and rejection. Aggression was subsequently reduced by the feeling of being loved and supported at the CYCC.

2.7 Sense of shame and disappointment with failures

The adolescents at the CYCC expressed their sense of shame and disappointment at having failed at school. This, however, did not deter them from trying harder and aspire to achieve. In some instances positive role models were important supportive factors which contributed to stopping learned helplessness and encouraging resilience in the girls. Below are some of their comments:

P1: "When I failed, I wanted to leave school and do something else and they (*the older girls*) were like no, just try harder again, it doesn't matter, 'cause most them they've finished school, they're in college and some are just finished, so they are like no, just try again even though it's hard, just try, just do it for yourself and for your future. Try very hard".

P5: "Ja, although I failed grade nine, 'cause I was like doing too much, it was just too much for me, I couldn't do my school work and I couldn't go everyday to school ..." (*looking after sick mother, young sister and dealing with alcoholic father*).

From the girls' comments it appeared that negative feelings outweighed positive ones and as a result they experienced a high level of ill-being/lack of flourishing. They felt, for example, anger, hurt, a sense of shame and disappointment with failures, rejection from family and caregivers and a sense of feeling trapped.

This correlates with Van Schalkwyk's (2010) view that ill-health is associated with languishing or a lack of flourishing. Van Schalkwyk however, points out that with certain strengths, such as gratitude, self-regulation, kindness, perspective/wisdom, persistence, as well as vitality/enthusiasm, enduring wellness will be encouraged. Even when faced with negative emotions, such as those discussed above, adolescents can become resilient and rise above their unfortunate circumstances if they have certain character strengths. This, and other views from respected researchers such as Masten, Ungar, Santrock and Prilleltensky pertaining to resilience, are discussed below.

3. Resilience (resilient coping)

Fredrickson (2009) points out that resilience is the bouncing back after bad situations and that positivity is the instrument that makes this possible. It is very easy for individuals to allow themselves to rebound from bad situations, but they can choose not to let this happen. Fredrickson states, "Positivity is at the heart of human resilience (2009, p. 99) and it is "a way of seeing and being in the world".

3.1 Resilient/effective coping

The third main theme that was identified is the importance of resilience and its impact on people's lives. Resilience entails that intrinsic motivating force that makes individuals want to achieve and rise above their circumstances, regardless of how dire they are (Theron & Malindi, 2010).

Ungar (2006) states that there are global as well as culturally and contextually specific aspects in young people's lives that contribute to their resilience. He mentions that aspects of resilience exert differing amounts of influence on a child's life, depending on the specific culture and context in which resilience is realised; and those tensions between individuals and their cultures and contexts are resolved in ways that reflect highly specific relationships between aspects of resilience. Resilience refers to patterns of positive adaptation in the context of significant risk or adversity (Ungar, 2006).

Santrock (2003) mentions that there are certain factors that help children to become resilient and these include caring relationships with a caregiver and supporting adults. Children at the CYCC learn to stand up for themselves and resist learned helplessness.

Seligman's intervention – The Penn Resiliency Program – is an intervention designed to teach coping and problem-solving skills to children. It involves teaching children to “cognitively challenge inaccurate, negative self-perceptions and interpretations of experiences” (Seligman et al., 2006).

The girls had very real experiences of coping with “the bad” in a resilient manner. This was expressed in the following way:

P3: “I was bullied, and I just used to give everything to people to just take my stuff ... but okay, I made a stand like no you are not going to do that to me, now I am not gonna allow that, so bring back my things. I'm going to report you guys, because it is wrong ... so I showed them my stand and they stopped disrespecting me and my things, because of I took charge and I went.”

P5: “I've been through a rough time, so I wouldn't want that to happen to me or my kids or my little sister, so I must make the change to be the change, so it's something that keeps me

going. I wanna see myself high, having things, helping people, just like people who helping me now, ja.”

Masten (2001) defines resilience as the good outcomes in spite of serious threats to adaptation or development. She states, however, that unless there has been a threat to an individual's development, that individual cannot be considered to be resilient. Masten is of the opinion that resilience comes when youngsters cope effectively with their everyday or ordinary problems. In other words, resilience arises from ordinary processes — “ordinary magic” or daily effective coping. Ungar (2006) agrees that resilience refers to the positive development in children when faced with adversity. Resilience varies across cultures. Resilience refers to patterns of positive adaptation in the context of significant risk or adversity. Prilleltensky (2001) posits that pathways to resilience occur when not all conditions leading to wellness are favourable. He further points out that the resilient child and/or his/her environment has mechanisms that will make up for positive factors that are missing. Personal attributes such as intelligence are associated with resilient outcomes. Basically, resilience is dependent on the characteristics of the child, but influenced by relationships and the environment. Supportive relationships are also associated with resilience. Prilleltensky believes that power and control are key instruments in the promotion of resilience.

In addition, Rutter (2007) states that for the individual to deal with adversities, his/her personal characteristics, coping skills and experiences are important. Booth-LaForce et al. (2005) suggest that friendship can replace the inadequacy or lack of family support and has a direct effect on the psycho-social functioning of adolescents. McLaughlin (2010) mentions that many adolescents turn to other adolescents — rather than other adults — to seek support for emotional or traumatic events to cope with their overwhelming circumstances.

In the literature it is apparent that these authors agree that positive and supportive relationships are of fundamental importance; personal characteristics are contributing factors to rising above the face of adversity. The absence of these characteristics leads to resistance of learned helplessness, or the feeling that no matter what they do, adolescents will not be able to adapt positively to a new environment and/or situation.

3.2 Resistance to learned helplessness

Even though many of the adolescents have been exposed to numerous traumatic situations, their resistance to learned helplessness was evident. The girls were adamant not to succumb to their past and to rise above their circumstances. Obtaining respect is regarded by adolescents as treating others as they wish to be treated and also standing up for their rights.

P2: "I always say I won't let past destroy my future, ja 'cause I was treated badly ... Ja so I won't treat other people badly because I was treated badly. They won't stop me. I'm just gonna keep quiet and go on with my life."

P6: "So now I'm just focused on school, I believe that it will take me out of here."

From the adolescents' comments quoted above it is apparent these girls at the CYCC are resilient and have self-efficacy; these traits motivate them to achieve in spite of their situation. This is consistent with Masten's view that adolescents achieve good outcomes despite serious circumstances; with Ungar's contention that individuals can develop positively when they are faced with adversity; with Prilleltensky's belief that resilience occurs even when not all the pathways are favourable, and with Rutter who states that for the individual to deal with adversities, personal characteristics, coping skills and experiences are

important. The adolescents at the CYCC possess the determination and refusal to allow their past, and present circumstances, to stand in their way.

4. Gender

Gender differentiation

The adolescent girls at the CYCC experienced preferential treatment given to the boys. They perceived this as being disrespectful and felt that they should be treated the same as boys by the caregivers. Gender discrimination was resented and stood in the way of reciprocating respect to the caregivers.

P1: “(*boys*) should be treated the same as the girls... the boys, they have their own play station and they always play like Play Station all the time ... there's no like nice things for girls, like let's say, like they buy us movies, like we have to ask them, but the boys, they just bought the play station for them ... but the girls have to go and beg for money if they want to go and watch a movie. In terms of respect ... I think it's different ... Because if like we have to do some duties or people are coming ... Girls will be just told, 'do that do that' but the boys, they've, if the boys say no, they have, they start begging them or they will bribe them.”

P6: “When we were live in (*a branch of the facility, now closed*), you know, there we're like a home, that's like, um, I was not on the depression medication that I was on the anger ... The thing is that, you felt at home, everyone was involved in everywhere, here they giving the boys, they not doing the dishes anymore, they treated very special ... boys are really treated special here.”

The girls' unhappiness about gender inequality was openly discussed. The preference to boys shown is consistent with Jordan's (2006) comment that girls and boys are reared to be independent in different ways and that this applies mainly to boys, who, according to Bill Pollack (1998), as cited in Snyder & Lopez, 2005, are pushed to be "all boy", tough and self-contained. Basically, genders are stereotyped at the CYCC, giving rise to preferential treatment discussed below.

4.1 Preferential treatment

A sub-theme linked to gender is preferential treatment as perceived by the adolescents at the facility, who felt preferential treatment was rife at the CYCC. It was perceived that staff members, caregivers and even the director of the CYCC treated some girls better than others. This was demonstrated by giving some girls better food to eat and allowing them to dress in a certain fashion. Preferential treatment was also obvious regarding boys, but this was discussed under *Gender*. Here are some of the adolescents' comments:

P1: "Yes, staff and girls ... for the staff, like, if, I'm a teenager, I think staff members, if you work hard and they see that you are trying your best, then they will treat you different and they will like give you the good things that you deserve because you also do good".

P6: "Well, in terms of respect, respect goes to the older people – us, we just kids. And sometimes if you not their (*the facility's*) favourite or something, um, there'll be girls, they'll tell them, okay, you just, whatever you wearing, it's not okay, some, sometimes girls wear short things, and some are not allowed to wear short things and then that's, that's when you see that they don't – respect exactly, you can't be allowing someone very young to be jolling with a short, like for me, it's just not okay, when you a girl, and it's just not okay, especially,

it's not okay, it's not okay, they need to be treating everyone the same and respecting everyone the same.”

From previous literature, it is clear, however, that gender socialisation is culturally bound. Traditionally boys are favoured in most cultures. Boys are more assertive and demanding, while girls are more submissive and modest (Jordan, 2006).

For the sake of brevity, these themes and sub-themes, with additional verbatim comments from the participants, have been recorded in Addendum F.

Discussion

The aim of this research was to explore foster girls' perception of respect in relationships within a CYCC context. It involved using a qualitative research design to explore the phenomenon. Positive psychology formed the theoretical framework to explore the phenomenon by looking at foster girls as a non-clinical population while taking into account their social and physical context.

The findings were presented as four main themes, namely, relating and respectful interacting (relationships), the role of emotions, resilience and the role of gender. Respectful interacting was seen as having positive support and encouragement during bad times, as well as sharing concerns and ideas with peers and positive role-models. The role of fluctuating emotions – both positive and negative – emerged as being of major importance in the girls' lives. These included pride, belonging, trust (or lack thereof), happiness, hopelessness, aggression/anger, a sense of shame and disappointment with failures. The theme of resilience covered resilient/effective coping and how the girls resisted languishing and strived to better themselves despite their adverse circumstances. The final theme was that of gender role, which addresses the various forms of differentiation, especially in the treatment of girls and boys.

In summary, the findings revealed that respect was perceived by the girls to be something that one cannot do without; that it is the most important aspect of one's life, being something one cannot leave behind – something one has to live with throughout life's obstacles; it is a role played by all people and starts with oneself and others will reciprocate; it is earned and not given; it involves respecting other people's personality, which includes respecting their rules, as well as one's and other people's language, respecting other people and oneself; having time for oneself. It was also perceived that more respect can be gained by listening to what people have to say. Respect gives status and encompasses having dignity for oneself.

However, being disrespectful was perceived as not being respected by the staff, who demand respect as opposed to it being earned from role models; being lied to by the management and staff and not being treated equally by them; preferential treatment being shown by the caregivers to some children, who were seen to be given more necessities for school than others, and some children having to do more chores than others; boys are basically excluded from helping.

The findings of this research show the importance of personal and proximal processes relating to human development. Perceptions of adolescent girls at the CYCC are influenced by proximal processes. The context in which the girls live in (the CYCC) is of crucial importance as it could encourage or hamper their development. This context is of vital significance to their well-being, as is their family and/or caregivers and their involvement (or lack thereof) in the girls' development. The girls' individual characteristics, as moulded by past experiences, played a key role in their development and perceptions of the world around them (for example, learned helplessness resilience and aggression could have an impact on development). The historical time in which they live is another key factor in their development (for example, girls/women have more rights in the post-apartheid era).

The daily interacting within a CYCC context entails the experience of diverse emotions, such as happiness, sadness, contentment and gratitude; or rejection, anger, as well as hurt. These positive and negative emotions are part of the participants' resilient coping, or resisting learned helplessness, wishing to rise above their circumstances and traumatic background, such as being abused (physically, verbally and emotionally), abandoned, orphaned or neglected. The emerging self is linked to the female adolescents' characteristics, which involve relationships with others, such as with friends, family and caregivers.

The findings also support Keyes' model of well-being in the sense that personal and social experiences are closely associated with the experience of poor well-being, namely, languishing. Then again, healthy social functioning as respectful engagement offers the key to personal as well as collective well-being.

Some of the adolescents opted to accept their circumstances at the CYCC and keep their dissatisfaction to themselves in fear of being removed from the facility. According to Erikson (1968), this learned helplessness could be due to these adolescents not having resolved certain crises of previous stages of his psycho-social theory of development. Other adolescents were determined to rise above their circumstances despite being subjected to adverse situations. This could, admittedly, be due to these individuals possessing personal attributes, such as intelligence that are associated with resilient outcomes, as demonstrated by Prilleltensky (2001), Masten (2001) and Rutter (2007).

The current research supports many important studies: by Masten (2001) positing resilience arises from ordinary processes or daily effective coping; by Ungar (2006) stating that youngsters' resources relating to resilience vary across cultures; by Prilleltensky (2001) declaring that resilience is dependent on the characteristics of the child, but influenced by relationships and the environment; by Santrock (2003) stating that caring relationships with a caregiver and supporting adults enable children to become resilient; and, by Rutter (2007)

positing that for the individual to deal with adversities, his/her personal characteristics, coping skills and experiences are important.

To foster girls the role of respect entails healthy relationships and interacting with family, caregivers and peers. Respectful engagement holds the greater possibility of resilient overcoming of many challenges, and being respected means having a voice, being heard and listened to. Respect gives these teenagers a sense of dignity, status and hope for the future, regardless of their background and cultural affiliation. As Nelson Mandela so rightly said, children have “the right to be whatever they want ...”. This right should and must be respected.

Recommendations

The following recommendations are based on the findings of this study regarding foster girls’ perceptions of respect in relationships within a South African CYCC context.

In order to ameliorate the girls’ lives in particular, and their future in general, future research should explore the imparting or instruction of life skills in order to develop self-esteem, interpersonal relationships (showing respect for one another) and a sense of worth and tolerance purposefully. Since the role of context and culture is of the utmost importance, the role and impact of caregivers in the CYCC should be investigated continuously to determine the necessary skills to work in the institution, to create a nurturing environment propagating mutual respect between caregivers and the adolescents. Such investigation should highlight the strengths of caring interactions and the demonstration of mutual respect in South African CYCC’s in order to fortify the strengths as to relational living.

In the light of the findings of the study that indicates that the perceptions of the adolescent girls differ in regards to respect, the efficient provision of social workers, therapists and counsellors is recommend. Therefore, the understanding of individual

perceptions of respect should be considered to be an integral part of the facilitation of social change and the enhancement of well-being within a CYCC. The staff members at the CYCC have to deal with many problems, including handling possible aggressive attitudes from the girls who perceive that they are not being respected by them. The CYCC's therapist does extensive counselling on adjusting, responsible behaviour, frustrations of living communally, self-esteem, respect, pride, life skills and the like. Three part-time therapists (two being play therapists) are not enough to handle so many children, especially adolescents experiencing complex problems. Further therapists are needed to address the challenges experienced by the adolescents.

This study has identified the adolescents' subjective perception of respect within their context; it is evident that their perceptions of respect within the CYCC context vary according to their individual circumstances and experiences. Future research could be carried out on larger focus groups from various facilities in order to obtain a wider interpretation of adolescents' perception of the phenomenon. This research could investigate the establishment of particular well-being programmes for adolescents living in Child and Youth Care Centres, which could be structured to strengthen the adolescents' individual characteristics, such as temperament, emotional needs, exposure to positive role models, living conditions and general support systems by family, caregivers and the community.

Possible limitations of the research

This study was designed to address adolescent girls' perception of *respect* within a CYCC context. In light of the fact that this study was based on a small group of adolescent females, the generalisability of the findings to other contexts is limited. Nonetheless, the intention of the study was to gain a deeper understanding of relational living with specific reference to respect as perceived by the adolescent girls at the CYCC.

A second limitation of this study is that the participants came from various cultural backgrounds with different perspectives on Ubuntu (a sense of belonging, of being a person through another person, a bond of sharing that connects humanity; it is the sense of being human; a sense of oneness). The various models of well-being that were studied by the author provide a western point of view. It is possible that some aspects of these models do not take into account what well-being, and the concept of respect, meant to other cultures.

Conclusion

Respect is a dynamic aspect of relational functioning. Without high levels of relational well-being, which includes respectful interactions, not only with caregivers but also with peers, foster girls' healthy development, as well as capacity-building environments, will be seriously affected. The findings confirm previous research stating that children's voices in alternative care are largely ignored. This implies that adequate caring and respectful interactions between caregivers and children in CYCC's may be questionable.

The specific context of foster girls is, therefore, of crucial importance regarding their wellness, seeing that the context could harbour enabling or limiting conditions for these adolescents.

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SECTION C

Integrated summary of the study, Conclusions and Recommendations

This section presents the conclusions, possible limitations of the study, and recommendations for future research. The orientation, methodology, findings and general discussions of the research have been described in the previous sections. This section is about the evaluation of the findings meeting the research aim.

Overview of the research topic and problem statement

Foster girls' perceptions of respect and relationships within a CYCC context was identified as the problem that directed this research. As in the afore-mentioned section, Koller and Lisboa (2007) emphasise the need to study – within positive psychology – all people, and especially at risk children, such as foster girls within the context of a CYCC. Information is scarce about adolescents' and particularly foster girls' personal experiences of respect and relational living within a South African CYCC. The question arose as to how do female adolescents, and specifically foster girls, perceive respect in relationships within a South African CYCC.

Summary of findings

The focus of this qualitative study is to explore the phenomenon, namely foster girls' perceptions of respect in relationships within a South African CYCC context.

The various identified main themes and sub-themes include (1) relating and respectful interacting (relationships) involving respect for self and others, respect for language and cultural differences; (2) the roller coaster of positive and negative emotions – which include pride, belonging, the choice to trust others, happiness, hopelessness, aggression/anger, a sense of shame and disappointment with failures; (3) resilience – not allowing one's background to affect one negatively, rejecting learned helplessness, and resistance to

languishing; and (4) the role of gender, which addresses preferential treatment given to boys and gender discrimination issues, which are discriminatory and disrespectful.

In summary of the above, the first theme highlights the importance of respectful interaction and positive relationships with supportive and encouraging caregivers, peers and positive role models at the CYCC, which, in turn, emphasises the key role that context plays in the development of the adolescents. Healthy social functioning comprise collective well-being. The quality of interacting in the CYCC gives rise to certain emotions, which leads to the second theme. Fluctuating positive and negative emotions, which included pride, belonging, trust (or lack thereof), happiness, hopelessness, aggression/anger, a sense of shame and disappointment with failures, influence how the girls perceive their lives and certain phenomena, like respect, within the CYCC context. The girls' subjective experiences associated with positive as well as negative emotions help them to cope and become resilient. Resilience, as the third identified theme, with one of its sub-themes of effective coping, has emerged from the sheer determination of the girls to fight languishing, striving and struggling to become respected members of society and rise above their current situation despite their backgrounds and adverse circumstances. The here-and-now is what matters – the past is gone and the future looks promising, despite the fact that, as girls, they are not treated in the same manner as boys. The fourth main theme is of great importance and concern to the girls as it involves the role of gender. Boys are preferred to girls at the facility, pointing to gender discrimination and differentiation, which is considered to be disrespectful.

It is interesting to note the interconnectedness between the four main themes which have been identified to indicate foster girls' perceptions of respect within in CYCC context. The participants of the current research describe respect in terms of behaviour that accentuates the importance of how adolescents relate with other individuals, how they feel,

how they strive to improve their lives, and how being girls will not stand in their way to a better tomorrow.

Personal reflection of the researcher

When reflecting on my experience from the beginning to the end of this research study, I found myself somewhat exhausted with the whole process. I had come to realise that it did not follow through nor flow as smoothly as I had hoped it would. For something that was so seemingly simplistic and straightforward to execute, it turned out to be quite the opposite. One does not realise how complex, intricate and time consuming the process of organising individual and group interviews at a NGO CYCC is until one actually tries doing it. In this case, it is true when they say that assumption is the mother of all blunders, in that one takes advantage of the idea that because one's selected facility has been running for so long, it is or must be efficient, organised, knowledgeable of its staff and residents (children, mothers etc.), motivated, openly willing to take any form of assistance where and from whomever possible, as well as being humble and patient with South African individuals from the "outside" trying to learn about that particular CYCC. In my experience, in its entirety, it resulted being rather frustrating, anxiety-provoking and disheartening as communication between me and the staff from the CYCC was disappointingly lacking (from their side) to the extreme. In saying this, I was not blind to the fact that it is difficult to organise any available time at the home as the children have chores, overseas visitors frequent the CYCC on a regular basis and often there are weekly scheduled activities or trips for the children and staff members. Nonetheless, this was inevitably never relayed and I would often arrive, with their knowledge and confirmation, and they were unaware of my purpose for being there. This, of course, led to constant delays. I was made to feel as if I had become a hindrance to them, and as a result I was left to feel quite demotivated.

Putting these issues aside, however, when I was finally able to sit down with the groups and individual interviewees, it was a very enlightening and humbling experience. The adolescents and I had already established a strong rapport which made it easier for all of us; we mutually trusted and respected one another; neither side had expectations of grandeur; we fed off one another's energy and the interviews went smoothly for the most part. Even though I felt that the girls were holding themselves back somewhat, I was pleasantly surprised and impressed by their willingness to share and help me, as well as to their insight or experiential wisdom of the topic at hand. I was successful in extracting relevant data and this, in turn, gave me the motivation I had initially lost in the process of organising the world café group and individual interviews. I have most definitely come out of this experience with more insight, understanding and empathy for these and all adolescents (all children) living in this unfortunate situation.

Conclusion

The question is: *ARE* children being protected, and are their rights being respected? All one has to do is open a newspaper and one will find the answer. Palestinians and Israelis were recently at war over Israel's occupation of Gaza and Palestinian children were dying every day. Some were used as human shields; others were recruited as suicide bombers. Sadly, countless children across the world are ignored. The Syrian civil war has taken the lives of Syrian children. Many children from Mexico, Guatemala, Honduras and El Salvador are trying to escape violence in their country and on entering the United States a significant number end up in prostitution and child slavery. In Thailand, children are sold as prostitutes, or become prostitutes due to extreme poverty; and in Africa, children are dying of starvation, AIDS and other diseases, as well as falling victims to verbal, emotional and physical abuse, such as rape at ages as early as a few months old.

So what happens when children's rights are disregarded? What happens to the children? Who will take care of their needs? Without the support of their families, or being orphaned to war, HIV, accidents or removed from their homes due to emotional, physical or verbal abuse or being abandoned, an option is foster care. According to the Children's Act, the purpose of foster care is to protect the children by providing a safe environment for them while planning for the reunification with their family or providing an alternative nurturing, and hopefully permanent, family. Foster care should also ensure that the children and their family are respected by accepting that they are culturally and ethnically diverse.

Legislation in South Africa provides guidelines for the fulfilment of children's needs by providing them with children's rights. This means that foster girls in a South African CYCC have the right to respect, such as during their daily interactions with caregivers, and the protection as well as promotion of their human rights. This entails that they should be protected from abuse, they should be provided with an environment where they are given the opportunity to flourish; and they should maintain healthy relationships with their caregivers (Mahery et al., 2011:13). Do the aforementioned really happen in foster care? Ideally, it should. This is a question the researcher has attempted to answer through empirical and qualitative research at a Child Care Youth Centre (CYCC). As the author had interacted with the CYCC's director, management, staff and the foster children for a few months prior to commencing the study, she was able to gain insight into the background and behaviour of the female participants, which determined the need for this research.

The aforementioned summary of findings has led the researcher to conclude:

Exploring the meanings and perceptions that the foster girls attribute to the interactions within the CYCC context, served to generate the overall themes and sub-themes about how they perceive these interacting and interconnectedness as discussed above. This study is important as it may facilitate an understanding of foster girls' (issue of gender)

perceptions of interactions (issue of relational well-being) within a CYCC context (issue of context).

Limitations

This study was designed to investigate adolescent girls' perception of "respect" within a CYCC context. Although this study did not seek or implement interventions, it may, however, have provided a sense of therapeutic relief and/or catharsis to the adolescent girls; yet, it is not intended as therapy.

In the light of the fact that this study was based on only a small group of adolescent females, the generalisability of the findings to other contexts is limited. Nonetheless, the intention of the study was to gain a deeper understanding of the relational respect phenomenon as perceived by the adolescent girls at the CYCC.

Due to school examinations, extracurricular activities, duties and pre-booked events at the CYCC, the study was restricted to a limited time frame. Furthermore, the use of the world café and its small groups may have restricted the openness of the participants to disclose more about their perceptions of respect and relationships. To address this concern, the open-ended group discussion (world café) was conducted in a way that facilitated a relaxed atmosphere in which the participants could openly express their opinions about respect. Although only twenty participants took part of the world café and six in the individual interviews, they contributed significantly to the understanding of restrained relationships and perceptions of respect due to the dynamic nature of the interview that allowed them to talk freely.

Even though the results obtained from the Focus Group of 20 adolescents, as well as from the six individual interviews suggest that the girls' perception of respect vary, other limitations of the study should also be noted:(1) it was conducted at only one CYCC; (2) it

was of an empirical and qualitative, and not quantitative, nature and, therefore, it is possible that the girls' subjective perceptions of respect could be questioned; (3) group participation may have provided a one-sided perspective of what the adolescents perceive to be respect (which does not necessarily equate to reality) resulting from a reluctance to speak up in front of their peers due to, for example, subsequent intimidation, possible negative repercussions from caregivers should the content of the discussions be relayed to said caregivers, wanting to fit in, to name just a few; (4) availability restrictions to the participants due to the CYCC's schedule; (5) the study was limited to one ethnic group; (6) the participants came from various cultural backgrounds with different perspectives on Ubuntu (a sense of belonging, of being a person through another person, a bond of sharing that connects humanity); it is the sense of being human; a sense of oneness. It is the importance of community and collective thinking; and (7) the various models of well-being that were studied (Keyes, et al.) by the author provided a Western point of view. It is possible that some aspects of these models did not take into account what well-being, and the concept of respect, means to other cultures.

Recommendations

The following recommendations are based on the findings of this study regarding the foster girls' perceptions of respect in relationships within a South African CYCC context.

In order to ameliorate the girls' lives in particular, and their future in general, the author's recommendation would be to impart life skills, develop self-esteem, leadership and interpersonal relationships (showing respect for one another), confidence, a sense of worth and tolerance, to name a few. According to MOCF (Malaika Orphanage Foundation), increased self-worthiness provides the children with the self-discipline necessary to avoid peer pressure to belong to a group due to rejection or social isolation.

As Bronfenbrenner so rightly states, the Child is the Centre of his or her model and is affected by the settings he or she is exposed to – family or similar setting (e.g., in a CYCC), early education, healthy interactions and community learning. The overlapping of these settings creates a sense of well-being for the child at which time he or she feels respected and, through association, shows respect in return.

By providing caregivers in the CYCC with the necessary skills to work in the institution, a nurturing environment and mutual respect will be achieved between them and the adolescents. Love, fairness, acceptance for what they are feeling, respect and providing a sense of belonging go a long way in building healthy self-esteem and well-being. A happy child is seldom disrespectful. A bitter and unhappy child will feel frightened, unsafe and insecure, will fight the system and, in turn, become rebellious and disrespectful towards those who are disrespectful to him or her.

The findings of the study indicated that the perceptions of the adolescent girls in regards to respect differed. Therefore, an understanding of individual perceptions of respect should be considered to be an integral part of the facilitation of social change and the enhancement of well-being within a CYCC.

In terms of the levels of well-being specified by Prilleltensky (2001), it seems the development of positive behaviour support (Sugai & Horner, 2002; Carr, 2007; Franzen & Kamps, 2008) the ways of dealing with discipline problems (Badenhorst, Steyn & Beukes, 2007; Van Louw & Waghid, 2008). In addition, Prilleltensky mentions that relationships between people facilitate personal and collective well-being.

Albeit limited, this study identified the adolescents' subjective perception of respect within their context and it became apparent that, according to their individual circumstances and experiences, their perceptions of respect within the CYCC context varied somehow. Future research could perhaps be carried out on larger focus groups from various facilities in

order to obtain a wider representation of adolescents' perception of the phenomenon. This research could investigate the establishment of positive youth development/well-being programmes for adolescents living in Child and Youth Care Centres, which could be structured around the adolescents' individual characteristics, such as temperament, emotional needs, exposure to role models, living conditions and general support system from family, caregivers and the community. This could diminish languishing and learned helplessness, at the same time promoting individual strengths and complete well-being or flourishing.

Strengths of the research

The results of this qualitative study provide rich descriptive information which enables the researcher to discover meaning through the study of a specific, and in this case, ethnic group. Qualitative study provided the researcher the benefit of being able to collect data on a particular phenomenon – respect – within a natural and realistic context. This was achieved by observing the adolescents and receiving their explanations through group discussions, questions, interviews and body language, all of which were subsequently analysed for themes in order to gain greater insight. This process allowed the researcher to understand how the participants perceived this phenomenon, without interfering, assuming or influencing the results. This qualitative study made an impact on the lives of the participants, who felt free, perhaps for the first time in their lives, to voice their perceptions on the phenomenon of respect within their particular setting. This bottom-up approach added to the value of this research, and the dynamic process had a cathartic effect on the participants. The phenomenological method used guided them in finding some answers for themselves, albeit subjective, through exploration. Their words make further studies possible. This researcher agrees with Stanfield (2006, p. 725) who states that, if nothing else, “it brings about healing, reconciliation, and restoration between the researcher and the researched.” In this sense, this

research has given foster girls a voice to reveal the dynamic energy of respect regarding relational living.

Implications of findings

No previous research could be found that explores adolescents' perception of respect within a South African Child and Youth Care Centre and their reasons for said perceptions.

This study highlights the benefits of researching foster girls' perceptions of respect within a CYCC context. It has identified specific causes for the girls' subjective views and created a need for further study to be conducted in this field.

By exploring the meanings and perceptions that the foster girls attribute to the interactions within the CYCC context, it was possible to generate overall themes as to how they perceive these interactions. Issues of relational well-being within the CYCC, emotions, resilience and gender - to name only four salient themes – all of which could affect the self, were investigated. The interconnectedness of these themes, or lack thereof, has an impact on the girls' well-being (positive or negative) and their subjective perceptions of respect.

The findings obtained from the thematic data analysis could be useful in the implementation of positive youth development programmes.

As mentioned in the limitations above, due to the fact that the focus group consisted of only of 20 adolescents, and a minimum number of six girls who were individually interviewed, it is not possible to arrive at a clear understanding of what adolescents in general perceive respect to be in a CYCC facility. The results may seem limited and could perhaps be refined with an expanded sample from which more information could be collected. This study, which is explorative and qualitative, provides merely a snapshot of how the phenomenon is perceived and its initial results could serve as a framework for future research and could move towards a more convergent form, where the limited results obtained from this study could be generalised across similar/larger samples, i.e., assessing if patterns

observed and results obtained in this study are similar to patterns observed in further studies in which the conditions are similar.

This study may contribute to the knowledge and understanding of the phenomenon. Some valuable insights have been provided, which could lead to further research in this field.

Final comments

Although much research in this field still needs to be done, the author is of the opinion that very important insights on the well-being of the girls in the CYCC context as well as their perception of respect, albeit, subjective, have been gleaned. The foster girls were given a voice on their unique perceptions of respect and relational living within a CYCC space.

Regardless of what background individuals come from, their dreams and aspirations are worthy of respect. Hardship and resilience can be driving forces behind the will to improve one's life. The intrinsic desire to rise above adverse circumstances is within most of us. Nothing encapsulates this better than what was expressed by one of the girls:

“I’d say my past ... really build me and kept me going ‘cause it never let me down and when I think of my past, I think it’s okay, I’ve been through a rough time, so I wouldn’t want that to happen to me or my kids so I must make the change to be the change, so it’s something that keeps me going. I wanna see myself high, having things, helping people, just like people who [are] helping me now ... I believe in respect so being able to respect ... opens a lot of opportunities.”

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SECTION D

ADDENDA

Instructions to Authors:

Author Guidelines

Guidelines for contributors: Editorial policy

The *Social Work Practitioner-Researcher* is a refereed interdisciplinary journal for social workers and social service professionals concerned with the advancement of the theory and practice of social work and social development in Africa and in a changing global world. The purpose of the journal is to promote research and innovation in the practice of helping individuals, families, groups, organisations and communities to promote development and human well-being in society. The journal is committed to the creation of empowered, humane, just and democratic societies.

Manuscripts that would be appropriate are: 1) conceptual analyses and theoretical presentations; 2) literature reviews that provide new insights or new research questions; 3) manuscripts that report empirical work. Topics that will be considered include, but are not limited to, the following: lifespan, populations at risk, poverty, livelihoods, anti-discriminatory practice, welfare systems, development management, social security, social policy, human rights, community-based development, social development, comparative health, mental health, education, urban and rural development, voluntarism, civic service, civil society, social movements and social change.

As it is the intention of this journal to maintain a balance between theory and practice, contributors are encouraged to spell out the practical implications of their work for those involved in social work practice and the social services in the African context.

Submissions

A decision to submit an article to this journal means that you will not be able to simultaneously submit the same article, or verbatim sections of the same/original article within another/second article, and then submit that to another journal in South Africa or elsewhere. We require a letter from you/all the authors stating this.

If there is more than one author, we require a letter stating that all the authors agree to submit the article. If a person has contributed to the research of the article and is not going to be included as a co-author, then that person needs to be acknowledged after the reference list.

The reviewing process

Manuscripts should be submitted as *electronic attachments* to the journal administrator, swjournal@uj.ac.za, in Word format. Authors should not be identified anywhere in the article.

The manuscript is sent to the Editor or Assistant Editor for approval. If it is judged suitable for this journal, it is sent to two reviewers for blind peer-review. Based on their recommendations, the editorial committee decides whether the manuscript should be accepted as is, revised or rejected. If the manuscript is published, the author or their institution will be invoiced for page fees at the rate of R130.00 per page.

Presentation

- 1) A *minimum length* of 3 500 words and a *maximum length* of 6 000 words (excluding references). No footnotes, endnotes and annexures are allowed.
- 2) On a separate page, a *title* of not more than ten words should be provided. The author's full name and title, position, institutional affiliation and e-mail address should be supplied.
- 3) An *abstract* of 150 words plus up to six *keywords*, which encapsulate the principal topics of the paper, must be included. The abstract should summarise the key argument/s of the article and locate the article in its theoretical practice and context. Please note that abstracts are not summaries of research studies. No sub-headings should be used in the abstract. For Afrikaans articles, the abstract and keywords must be in English.
- 4) *Headings* must be short, clear and not numbered: main headings to be in bold capitals; first stage subheadings to be in bold lower case, with only the first letter of the first word to be a capital (not underlined, nor in italics); and second stage subheadings in normal type to follow the first stage style.

5) *Figures and tables:*

All *figures* (diagrams and line drawings) should be copied and pasted or saved and imported from the origination software into a blank Microsoft Word document and submitted electronically. Figures should be of clear quality, black and white, and numbered consecutively with Arabic numerals. Supply succinct and clear captions for all figures. The maximum portrait width should not exceed 110mm and 160mm depth. For landscape, the maximum width is 160mm with a maximum depth of 110mm.

In the text of the paper, the preferred position of all figures should be indicated by typing on a separate line the words, “Place figure (No.) here”.

Tables must be numbered consecutively with Arabic numerals and a brief title should be provided. In the text, type on a separate line the words, “Place Table (No.) here” should show the position of the table.

6) *References:*

In text, publications are to be cited using one of the following examples: (Adams, 1997), or (Mbatha et al., 2005), or Mercy et al. (2002). Use ‘and’, not the ‘&’ symbol, for two or more authors, eg. (Weyers and Herbst, 2014)

If a direct quote is used in text, references should include author’s name/s, date and page number, eg; “usually to improve the working relationship between members of the group” (Barker, 2003:153). Where there are no direct quotes, page numbers should not be included.

At the end of the paper, the reference list should be in alphabetical order. Do not use indentations when formatting your references.

References to publications must be in modified Harvard style and checked for completeness, accuracy and consistency. Include all authors’ names and initials and give the book’s, or book chapter’s, or journal’s title in full.

Please cross check that only references cited in the text are included in the final reference list at the end of the article (and vice versa). Use ‘and’, not the ‘&’ symbol,

for two or more authors as mentioned above. References should follow the style as set out below:

For books:

Surname, Initials. (year). *Title of Book* Place of Publication: Publisher.

Example:

Swanepoel, H. and De Beer, F. (1996). *Community Capacity Building* Johannesburg: Thomson Publishing.

For book chapters:

Surname, Initials. (year). "Chapter Title" in Editor's Surname, Initials. (Ed.). *Title of Book* Place of Publication: Publisher, Edition, pages.

Example:

Boult, B.E. (1998). "Adoption" in Bezuidenhout, F.J. (Ed.). *A Reader in Selected Social Issues* Pretoria: Van Schaik Publishers, Second Edition, 41-52.

For journals:

Surname, Initials. (year). "Title of Article" *Journal Name* Volume(number):pages

Example:

Mda, C.J. (2004). "Population Ageing and Survival Challenges in Rural Ghana" *Journal of Social Development in Africa* 19(2):90-112.

For electronic sources:

If available online the full URL should be supplied at the end of the reference.

Example:

Louisiana State Board of Social Work Examiners. (1998). "Guidelines for Child Custody Evaluations", <http://www.labswe.org/child.htm> (Accessed on 23/08/2006).

Content

Manuscripts should contribute to knowledge development in social work, social welfare or related professions and the practice implications of the research should be spelled out. Sufficient and appropriate recent literature should be cited. Where the study is based on empirical research, the research design and methodology, results, discussion and conclusion should be addressed. All manuscripts should locate the issue within its social context and the conceptual and theoretical framework informing the study should be clearly outlined.

The journal will consider articles based on research studies but we will not publish articles which are merely a summary of a research report. The article should have a clear focus that contributes to knowledge building or informs policy and/or practice. **(University of Johannesburg, 2014)**



Centre for Child, Youth and Family Studies
Corner of East and College Street
Wellington
7655

Tel: 021 8643593

DEAR SIR/ MADAM

The Centre for Child, Youth and Family studies (Faculty of Health Sciences, North-West University) is currently conducting research on *“Relational wellbeing in South African school communities”*. The purpose of the project is to develop interventions that will enhance the relationships between people in school communities on all the levels of interrelatedness and in the process contribute to the co-construction of enabling school communities (See project brief - Addendum A).

The research is coordinated by Dr. Ansie Kitching, a senior lecturer and educational psychologist at the Centre, in collaboration with five colleagues who act as supervisors for the 25 students involved in the project. Permission to conduct research has been obtained from the ethical committee of the North West University (Potchefstroom Campus).

The ethical clearance number for the project is: **NWU-00060-12-S**.

I hereby wish to introduce you to LAURA TRAVER-DE SOUSA

Student number: 23289082

The supervisor for this study is DR. IZANETTE VAN SCHALKWYK

The supervisor can be contacted at 072 367 7739

The student requires your permission to conduct research in the following setting/s in your district/ region/ province. The student's research proposal is attached for your information (See Addendum B).

I will sincerely appreciate it if you can consider this request favourably and indicate your expectations regarding the management of the research process, as well as how you wish us to communicate the findings to ensure that your school/ district/ region or province is best served by this intended research.

You are most welcome to contact me at 082 823 2011/ (021) 864 3593/ Ansie.Kitching@nwu.ac.za, or the supervisor for the specific study, for any further enquiries regarding the research.

Thank you for your time to attend to this request.

Ansie Elizabeth Kitching (M.Ed (Psych); PhD)

ADDENDUM A: PROJECT BRIEF

Introduction

Relationships between members of a community promote individual as well as collective wellbeing in that community (Evans and Prilleltensky, 2007). We can therefore argue that in order to co-construct enabling school communities in which the holistic wellbeing of all the members are promoted, as suggested in the Health Promoting Framework, more attention need to be given to the relationships between the members. The argument is strengthened by research conducted by McLaughlin and Clarke (2010), on the importance of relationships for “school connectedness”. The degree to which students feel connected, according to these authors contribute to academic outcomes, well-being and social development – in both the long and short term (McLaughlin & Clarke, 2010; Roffey, 2012). However, very little attention has been given to the relational dimension of being together in school communities, despite the fact that schools are often swamped with relational problems between learners, educators, parents and other staff members, as indicated in the media and recent research literature.

Attempts to promote wellbeing are mainly focussed on tertiary level interventions that provide individualist, intrapsychic interventions, due to high learner-professional ratios and long distances between support offices and schools in rural areas (Pillay & Lockhat, 2001; Pillay & Wasileski, 2007; Lazarus, 2006). Primary and secondary interventions that should emphasise relational and collective well-being, generally take the form of random, once-off presentations in a prescriptive format of how people should relate and interact without acknowledging the complex, dynamic nature of human interaction. This could explain the non-sustainability of current interventions to enhance holistic wellbeing in schools (Hawe, Shiell & Riley, 2009).

The aim of the project “*Relational wellbeing in South African school communities*” is to investigate current perceptions, experiences and practices regarding relational wellbeing, in order to contribute to the development of sustainable intervention processes that will promote relational wellbeing in South African school communities.

Research design and methodology

The research for the project is designed within an interpretivist paradigm that perceive social reality as the product of processes by which people, as social actors, construct the social world by sharing and negotiate meanings (Blair, 2008). The intention is to explore the richness, depth and complexity of relating and interacting in school communities as a basis for the promotion of wellbeing in school communities. The research design and methodology are qualitative in nature to allow students to use procedures that are open-ended yet rigorous and captures the complexity of social settings as indicated by Janesick (2000) who compares qualitative research to the choreographing of a dance.

Trustworthiness of the study

The aim of a rigorous study is to convince the audience that the study is worth taking note of and that the findings represent reality, as stated by Babbie and Mouton (2001). To ensure the rigor of the studies conducted in this project, students are guided to design studies that meet the core criteria for rigorous qualitative research, as described in the research literature (Creswell, 2009; Ellingson, 2009).

Ethical considerations

In this research project, the actions of the researchers are based on the principals of human rights and the safety of the public as formulated by the Constitution of South-Africa (1996) and the ethical rules of the Health Professions Council of South-Africa (HPCSA, 1974). The researchers accept the ethical responsibilities to consider the following principles:

- Informed consent
- Voluntary participation
- Confidentiality
- Beneficence, social accountability and responsibility
- Ethical issues in the reporting/publishing of findings
- Researcher commitment

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1 July 2013

TO WHOM IT MAY CONCERN

Dear Sir/Madam,

I, the undersigned, herewith grant Laura Traver-de Sousa permission to administer her research at our institution. Her research topic is: *Foster girls' perceptions of respect in relationships within a South African Child Care Youth Facility Context*. Twenty (20) of our female learners were identified for the first phase of the research (Group Session); and Six (6) female learners from the Group Session will be identified for the second phase of the research at a later stage, for individual interviews. The participants will be between 12 and 16 years of age. All data will be collected on the school premises (after school hours / weekend).

This research project will be of great assistance and value to the management and staff of our institution.

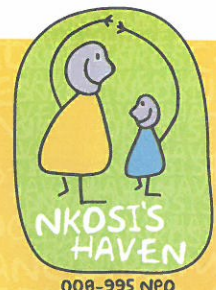
Yours faithfully,



Mrs. Gail Johnson

Director / Founder: Nkosi's Haven

NKOSI'S HAVEN - 34 VEREENIGING SERVICE ROAD,
ALAN MANOR 2091 JOHANNESBURG - P.O. BOX 403 MELVILLE 2109
TEL: +27 11 942 5580/1/3/4 - FAX: +27 11 941 1408
E-MAIL: DIRECTOR@NKOSISHAVEN.ORG OR OPS@NKOSISHAVEN.ORG
DIRECTORS - GAIL JOHNSON, PASTOR DOLORES FREDERICKS
PATRON - SUZANNE RAVENALL
WWW.NKOSISHAVEN.ORG





NORTH-WEST UNIVERSITY
YUNIBESITHI YA BOKONE-BOPHIRIMA
NOORDWES-UNIVERSITEIT
POTCHEFSTROOMKAMPUS
Centre for Child, Youth and Family Studies
Corner of East and College Street
Wellington
7655

Tel: 021 8643593

**RESEARCH PROJECT: FOSTERS GIRLS' PERCEPTIONS OF RESPECT IN
RELATIONSHIPS WITHIN A SOUTH AFRICAN CHILD CARE YOUTH
FACILITY CONTEXT.**

Dear _____

We are conducting research on teenage girls' perceptions of respect in relationships within a South African Child Care Youth Facility (CCYF) context.

The purpose of this investigation is to gain insight into these processes, with a view to the role of respect and well-being, and specifically adolescents' understanding of respectful engagement and relational well-being.

The NWU Psychology Department Panel, as well as the principal, Ms G. Johnson, have already given permission to this project. There is no risk associated with participation, and we even hope that the participants may find being part of the interviews and group discussion a stimulating experience. Responses are voluntary and participants will remain anonymous.

Hereby I ask your permission to take part in this project. Any inquiry concerning the project can be directed to Laura Traver-de Sousa at 073 866 3449.

Hereby I agree to take part in this project (July, 2013)

☒ YES ☐ NO

Thank you very much for your participation.

L. Traver-de Sousa (MA researcher)
Dr. I. van Schalkwyk (Promotor)

INDIVIDUAL INTERVIEWS – CYCC: 6 JULY 2014

**FOSTER GIRLS' PERCEPTIONS OF RESPECT WITHIN A SOUTH AFRICAN CHILD
AND YOUTH CARE CENTRE CONTEXT**

Questions:

1. Relationships: What do you think is good/great about friends or any relationship that is “working” for you?
2. What are some of your thoughts about respect? How do you understand respect ?
 - 2.1 Can you please give me an example of the way your understand respect?
3. How do you experience respect in relationships here in the CCYF?
4. What are the best relationships that you've experienced this year?
 - 4.1 Friends, family, teachers....etc.
 - 4.2 Please tell me why this is a good relationship for you?
5. What are the “bad” relationships that you've experiences this year?
 - 5.1 Friends/learners at school; teachers....etc
 - 5.2 Please tell me why this is a bad or difficult relationship for you.
6. Do you believe giving respect can make you a better or a stronger person?
 - 6.1 Is there a hierarchy here and if so how is it decided?
 - 6.2 Do you feel that these aspects may make you feel trapped or free? Do you think it may hinder your circumstances or that you can grow above them?

7. How would you define relationships (PARENTAL, SIBLINGS, PEERS, PERSONAL).
8. What aspects of your life have influenced you to think and act in certain ways towards others?
9. Does this affect the level of respect you believe you deserve to give and receive?
10. Is any form of aggression common or prominent in your life and what do you get out of it? In what places do you find it the most?
11. What are the types of emotions that you feel the most? Why?
 - 11.1 What emotions would you link with good respect?
12. What about a feeling of rejection and / or belonging? Why?
13. What challenges (SOCIAL / PERSONAL) have you encountered and how do you think you have overcome them? (SOCIO-ECONOMIC, SICKNESS).
14. Do you find it easy to trust people and why?
15. Do you think that girls are treated differently from boys? How? Why? Do you agree with it?
16. Do you have any issues with the Haven? If any ... How would you improve on them? Or would you ignore it?

ADDENDUM F

| Themes | Sub themes | Verbatim |
|--------------------------------------|------------|---|
| 1. Relating & Respectful Interacting | | <p>P1: “first of all you learn a lot of things from it, to communicate...you should have a relationship with yourself before you can start having a relationship with other people.”</p> <p>P1: “...anyone can, like have a relationship, if you willing to work hard or get what you want from that relationship.”</p> <p>P1: “Learning about yourself and also about others and just having fun.”</p> <p>P5: “..... I think relationship it’s about doing things together, sharing stories, helping one another, understanding one another, like helping one another on a, like it can be father and a daughter, a boyfriend and a girlfriend, a friend and a friend, ja.”</p> <p>P5: “.... I’d say relationship it’s the most, not less, important thing, ‘cause in this world without relationship, really there’s nothing and can be going on”</p> <p><u>Good Relationships:</u></p> <p>P1: “being there for each other, but that doesn't mean that you have to be perfect or not perfect.”</p> <p>P1: “supporting each other, knowing about each other, knowing what the other person likes or doesn't like and just being there for each other and supporting each other.”</p> <p>P1: “it helps you, like to be yourself.”</p> |

| Themes | Sub themes | Verbatim |
|--------|------------|--|
| | | <p>P1: “learning about other people and considering their feelings and your feelings, not just be selfish about yourself.”</p> <p>P3: “you can just say anything to your friend, you can laugh, say jokes, ja, you can even talk about personal things.”</p> <p>P3: “maybe you've been through the same thing ... That they've been through so you can't just judge that person.”</p> <p>P2: “I think communicating with, maybe our friends, ja, trusting each other Helping each other, ja, those stuff.”</p> <p>P2: “Okay, relationship is when you communicating with other people, ja, helping like.”</p> <p>P2: “Okay, ja, taking care of each other, respecting each other, trusting each other, ja.”</p> <p>P3: “You can just say anything to your friend, you can laugh, say jokes, ja, you can even talk about personal things.”</p> <p>P3: “maybe you’ve been through the same thing ... that they’ve been through, so you can’t just judge that person.”</p> <p>P4: “Well what, what I think is that, um, it depends, um, you can treat another person the same as you treat yourself, the, that’s the way of showing relationship to other people as relations start.”</p> <p>P2: “a good relationship is being caring and being honest and helping each other ... advising – ja.”</p> <p>P2: “Friends relationship ... because even though the girls that I’m living with at cottage ... they treat me so like, we treat each other like sisters, ja, we talk, yeah, we laugh, we do things together, but we don’t do stupid things ... If</p> |

| Themes | Sub themes | Verbatim |
|--------|------------|---|
| | | <p>maybe someone did a stupid thing, hey, we tell her that it's wrong."</p> <p>P5: ".... in order for us to understand and grow the relationship, you must know me and me know you and where you from, where you've been through and how I've been through, ja."</p> <p>P5: "... what I'm expecting to give is honesty, caring, and loving, same as what I want to get from the relationship."</p> <p>P5: "When I fall, pick me up, when I cry, wipe my tears."</p> <p>P5: "Ja so, we (<i>participant and brother not staying at the facility</i>) always connected and we have that relationship good no matter what."</p> <p>P6: "... you have to be comfortable with someone so that you can have a good relationship."</p> <p>P6: "Oh that's (<i>a good relationship</i>) because trust was there and we were always there for each other and she needs to, like everything whenever I have something to say, she always had an ear to go and everything." (<i>Also refers to the 'Trust' sub-theme</i>).</p> <p>P6: "Let's say when two people know each other, understand and I know each and every relationship has a strength and a weakness, somehow those two individuals must know how to strengthen those weaknesses and whatever, that's when I can say someone who's in a relationship when they strong and they understand each other and they appreciate each other's presence and also respect each other, that's, that I can say – ja."</p> <p><u>Bad relationships:</u></p> <p>P3: "Um ... Well, when, when, like when you tell me what to do, like when you tell me okay fix your bed, you have</p> |

| Themes | Sub themes | Verbatim |
|--------|------------|---|
| | | <p>to clean your room, when you tell me what to do, I don't like that.”</p> <p>P3: “So you just making me, ‘cause I just get angry, and just leave me alone, I don't talk to you.”</p> <p>P3: “They tell me things that I know I have to do, I have to fix my bed, I know I have to clean, I know it's Saturday, I clean Saturday, so they just tell me you have to clean, you have to do this, you have to study and I know I have to do those things.”</p> <p>P3: “a person who talks and talks and talks and he's quick to talk and does not listen at all, that makes a bad relationship... And a person who tells you what to do, okay do this, do that...And who makes you do bad things like that.”</p> <p>P4: “Like when I’m being shouted at for something that I didn’t do, which is not fair, but then at the same time, that person, um, she or he, um, she’s trying to push you to a – you can exchange words with her or him ... So for me it’s not a good thing, but sometimes you just need to do it, because people just push you into a stage where you can’t help it no more ... So, ja, I’ve experienced that this year a lot of times.”</p> <p>P2: “I think I can say fighting. In my family My granny doesn’t like me. Ja, that’s why I came to (<i>the CYCC</i>), because she was treating me so bad. Ja, so, sometimes my aunt calls me. Like let’s, during school holidays, ja I go to my aunt’s house, but I won’t go anymore because my grandmother influence her with bad things ... And ja, my grandmother told my aunt that she mustn’t treat me like a child, she has to be rough with me Ja, so I hate her so much and cry ... You know it’s very hard to be separated with a family and sometimes I say I don’t want them, but it’s hard, they family, it’s my blood, but they’ve given me a very difficult things in life so that ...”</p> <p>P4: “I don’t know, because, what I think is that, um, okay, when my mother was still alive we used to get along, but then after my mother’s death, then they started changing So, it’s a bit hard for me to be part of my family right now.”</p> |

| Themes | Sub themes | Verbatim |
|--------|----------------------------|--|
| | | <p>P5: “He judged me and then, ‘cause I live here at (<i>the facility</i>), I don’t see him every day, and you know, stuff like that, I can’t go party with him, so ja.”</p> <p>P5: “It makes me feel bad and I’d like [to] stop loving people ‘cause it’s like pointless, I keep on loving, I keep on getting hurt, so it’s not going anywhere, ja.”</p> <p>P6: “And then I tried making new friends, I met a lot of people ‘cause they newcomers. I tried, trying to make friends ... but then there was just, ‘cause there’s this one girl, she doesn’t have a backbone, she’s easily influenced and that I didn’t like. I like someone who’ll be, to do the opposite of what I want I want someone who won’t be influenced easily, she’s easily influenced and what I have noticed about her is that if someone says okay I don’t like that person, she will also say, I don’t like that person, yet she doesn’t even know that person, why they don’t like each other and all that.”</p> <p>P6: “And I’ll tell the truth, I hate friends who are friends with me because they feel sorry for me because I live in a home I want someone who’s gonna be friends with me because they wanna be my friend, not because I ‘m living in a home and I don’t want that.”</p> <p><i>Support is like a form of respect.</i></p> <p>P1: “...like it's the first step of when somebody shows that they are respecting you If someone is being supporting or shows a form of support, (this) would be the first sign of respect [<i>sic</i>].</p> <p>P2: Ja, aya, and like, like we way if I tell them about my past, like sometimes my aunt call, call, calls me. Then I tell them today my aunt called me, then if, he told, she told me a bad things they will like no, it’s part of life, you don’t have to worry about it. You gonna be okay one day, ja Ja very encouraging ... They don’t want to see me</p> |
| | 1.1 Support / lack thereof | |

| Themes | Sub themes | Verbatim |
|--------|---|--|
| | <p>1.2 Role-models</p> <ul style="list-style-type: none"> - Positive role-models | <p>angry. They make me laugh.” (<i>Also refers to the ‘Positive Role-Models’ sub-theme</i>).</p> <p>P6: “Sometimes you need someone to motivate you and everything, that’s when I realised some people just don’t have that thing.”</p> <p>When asked how the participant felt about positive criticism, she replied: “telling me to change something and they will be also supporting me”.</p> <p>P5: “We (<i>a mother at the facility</i>) close a lot and there’s a caregiver also, ja, they, they take me like their daughter so ja, I found respect towards them and I also respect them.” (<i>This also provides a sense of belonging</i>).</p> <p>P5: “Ja, I talk everything, I tell them about different stuff, they give me advice.”</p> <p>P5: “Ja, and they don’t judge me, ja.” (<i>sense of acceptance</i>)</p> <p>P1: “When I failed, I wanted to leave school and do something else and they (<i>the older girls</i>) were like no, just try harder again, it doesn’t matter, ‘cause most (<i>of</i>) them they’ve finished school, they’re in college and some are just finished, so they are like no, just try again even though it’s hard, just try, just do it for yourself and for your future. Try very hard.” (<i>Also refers to the sub-themes ‘Support’ and ‘Sense of shame and disappointment with failures’</i>).</p> <p>P2: Ja, aya, and like, like we way if I tell them about my past, like sometimes my aunt call, call, calls me. Then I tell them today my aunt called me, then if, he told, she told me a bad things they will like no, it’s part of life, you don’t have to worry about it. You gonna be okay one day, ja Ja very encouraging ... They don’t want to see me angry. They make me laugh.” (<i>Also refers to the ‘Support’ sub-theme</i>).</p> |

| Themes | Sub themes | Verbatim |
|-------------|---|--|
| | <ul style="list-style-type: none"> - Negative role-models | <p>P6: "I've met (<i>girl at the facility</i>), she doesn't know that she somehow motivate me to be just me."</p> <p>P6: "Well, um, well, she (<i>a girl at the facility</i>) also motivated me, um, to work hard at school So, she has also helped me, you know, just accept things and if they (<i>her family</i>) don't want to be part of my life, I must just let go and not hold grudges or anything, so." (<i>Also refers to the 'Rejection' sub-theme</i>).</p> <p>P5: "They'll (<i>older girls</i>) be like, ooh those kids, are not matured, they still childish and all that, like they feel themselves with they high more than us and they better more than us."</p> |
| 2. Emotions | <p>2.1 Feelings / Emotions</p> <ul style="list-style-type: none"> - Pride - Belonging | <p>P1: "can be bad sometimes. Because people can, if they have pride, they can think they are on top and look at other people, and look down on other people...So when you are in a relationship you have to look at everybody, you guys are equal - you are the same.</p> <p>P4: "Because I'm proud of myself, that you'll see like now né here, at (<i>the CYCC</i>), if there's no one in the kitchen, they call me, because they know I respect, I won't say no, I don't want, ja, it's good to respect." (<i>Also refers to the theme 'Respect'</i>).</p> <p>P5: ".... I was still young, even age of eleven or twelve, but I was responsible and ja, I was a good sister and a good daughter, I did what's best for me and my sister all the time."</p> <p>P5: "My father was an alcoholic so, it was like I'm mother in the house."</p> <p>P5: "Then my sister was five years old, so I had to cook and look after my mother and also do my homework and I was in high school doing grade nine, so ja it was really hard for me."</p> <p>P1: "I feel that I belong with them (<i>positive role-models</i>) even though we not really the, in the, like the same age</p> |

| Themes | Sub themes | Verbatim |
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| | | <p>and stuff like that ... but they still trying to find place where they can accommodate me ... with my best friend. I feel that I belonged.”</p> <p>P2: “Okay maybe if (<i>Director of CYCC</i>) called me ... and ask me how are you? Are you doing good? Ja, I feel so special and welcomed here at (<i>the CYCC</i>).”</p> <p>P5: “I feel loved and I feel as if I’m accepted and I belong there.” (<i>when someone shows her respect</i>).</p> <p>P5: “Here at (<i>the facility</i>) sometimes, ja, when it’s good times, talking, Sister T we talking, it’s nice, ja, even the cottage, the caregiver, so I feel okay, you know what, I belong here, but if I feel bad, maybe that just puts me off, then I’d say, I don’t belong here.”</p> <p>P5: “School with my teachers, they all kind to me even my friends, so I feel as if I belong there.”</p> <p>P6: “Well, being heard.” (<i>gave her feelings of belonging</i>)</p> <p>P6: “Well, there this time when (<i>the facility team member</i>) ah opened a forum, well this when depression was just, you know everyone you can see everybody who has depression has anger she heard our feelings, she heard from one of the teenagers, and we were able to tell her what we feel about (<i>the facility</i>) and how we can fix it, it was just back then, and then she was pregnant, she just changed, she, she just became them in our like, maybe it was meant to be, but then there was once when I felt at home, I could go to her and tell her what feel.” (<i>Also refers to the sub-theme ‘Support’</i>).</p> <p>P6: “It’s when my feelings were being heard, it’s just that one time, but now there’s no one yet that just hears us as teenagers when we come forward about things.” (<i>Also refers to the sub-theme ‘Support / lack thereof’</i>).</p> <p>P1: “my Mom is the reason (<i>for not trusting</i>).... She would do things and I would trust her and then she wouldn’t</p> |

| Themes | Sub themes | Verbatim |
|--------|---------------------------|---|
| | - Trust (or lack thereof) | <p>do those things and she would just do wrong things ... I would give her a chance again to do it like a fool ... so I just ended up not trusting her, anything she says, if she does it then, okay, if she doesn't do it, that's also fine."</p> <p>P1: "they (<i>the CYCC</i>) said, that like there was no money ... but they had money to buy things that were not important like grass."</p> <p>P3: "So like they said that there was no money for some people, for the people that were in Matric to go to college ... but they had money for that (<i>grass</i>), so I think that was a lie."</p> <p>P1: "maybe if they can try to save like or try to help them 'cause like ... help the people that will be going to college and stuff like that, 'cause isn't it like they said they will help us with our education and still like that?"</p> <p>P3: "They just told them like before their Matric date, like date that they have to find money for their thing, for their studies after that and they were like, they um, they very negative, they don't really support, like they, they will just say, they won't say good things, cause they were saying that uh, they're going to get AIDS like they will fail and stuff like that, instead of supporting them."</p> <p>P3: "You're feeling like you're just here for – like for them, you, like you useless unless they tell you to do something."</p> <p>P3: "Not like force people because when somebody forces you to do something, it's not, you won't do it with all your heart, like you'll have negativity."</p> <p>P3: "I think if they'll try and learn to approach things in a positive way and in a kind way, then that would make this place better."</p> <p>P4: "Most of the time I don't trust ... if you know the – you can't trust someone – it is not easy for me to be trusting</p> |

| Themes | Sub themes | Verbatim |
|--------|------------|--|
| | | <p>– even if he – that’s why he’s not trustworthy.”</p> <p>P2: “You can say you trust people, then you talk, you tell them your, your stuff, ja, and then, then one day they go around, they talk about you, how bad you are, ja.”</p> <p>P5: “.... I can’t trust people, person who doesn’t understand me, who doesn’t appreciate me the way I am, who doesn’t be – what I’m offering to give, then there’s no need of me trusting that person.”</p> <p>P5: “Like when I hear that someone said such or I hear people talking saying things like I’ll be done ‘cause I don’t believe, how could they say such, ‘cause I trust them, as my roommates, the people I live with so if they are the ones who’s saying this to me, it’s worse for the ones who outside.” (<i>Also refers to the sub-theme ‘Hopelessness /Hurt’</i>).</p> <p>P6: “Well I’ve been experiencing this thing and all that, but then I just get distressed in the start of everything (<i>a relationship</i>), not everyone is bad, some people can be trusted with some things, some just can’t be trusted at all so.”</p> <p>P6: “..... I have trust issues, it takes time for me to trust a person.”</p> <p>P6: “And they kinda like demand that thing to trust them, but then, I just can’t trust them, anyone um, referring to my background, it’s hard for me to trust someone.”</p> <p>P6: “‘Cause I’ve tried doing that, grade eight, grade nine, and this year I’m just not into trusting and everything.”</p> <p>P6: “I just, if you have issues, you come and tell me again, I’ll help you out, but I won’t tell you about me or anything – Because I can’t trust at all.”</p> |

| Themes | Sub themes | Verbatim |
|--------|------------|---|
| | | <p>P6: “And she (<i>a girl at the facility</i>) is a moody person and I’m also a moody person, so I’ve found a way to tolerate her as she has found a way to tolerate me and as I said not everyone is bad and, ja, but then like I tell you, you just can’t make a best friend of her – it will take years for me to study her ‘cause maybe there is still something that she is still hiding.”</p> <p>P6: And trust, she (<i>a girl at the facility</i>) does, she, like I can’t trust her, she just, you know, you tell her this, she goes tells someone else, she has a loose tongue and what, what she do, well, she does things that I don’t like, I can’t accept someone smoking</p> <p>P6: “... we were being heard, like if we tell her (<i>one of the facility’s team members</i>) this, we never heard it from someone else, but now if you tell her this, you will hear it from someone else like ... Now, she’s not there emotionally , now she’s just there physically you know ... but then, back then, that’s when I felt at home.” (<i>Also refers to the sub-theme ‘Belonging’</i>).</p> <p>P6: “Um, like I can say, there are some things I can trust people with, there’s some things I just can’t, as I said, some people are, some people can be trusted with some things just little things, some people just, just can’t be trusted at all, you know, there are some things I can be open about and some things I just can’t be open it, just, you know, general things, I can be open about ... It’s very hard for me to open up.”</p> <p><u>When asked what aspects of her life influenced her to think and act in certain ways towards other people, she replied:</u></p> <p>P6: “Well, I can say I was, um, a negative person ‘cause, I’ve, like in terms of, ‘cause I’ve tried so hard, so hard to meet different people and they just give the same thing like you don’t know how to be trusted, you just know how to respect me, you know, so I’m like, hey, you know what, people are the same.”</p> <p>P6: “ some people say I do push people away, I don’t know why, but then it happens, I just found myself</p> |

| Themes | Sub themes | Verbatim |
|--------|--|---|
| | <p>- Happiness</p> <p>2.2 Negative emotions</p> <p>- Hopelessness/Hurt</p> | <p>pushing someone away from me like, but then I will say it's because sometimes I tell you this is what I want, this is what I don't want, tell them what you want and we agree on that, and I give you what you want, but then you are not able to give me what I want back, you can't, you cannot be trusted and all that I become very negative towards you and basically I become very mean, if someone is mean to me."</p> <p>P6: "It's hard for me to go and open to someone about me and then they'll be like, you know, doubting, okay, this person will tell someone else, even if they don't, but then I'll have that thing, they will tell someone else ... You know, and I just limit myself with my information and ja."</p> <p>P1: "I'm happy most because of, most of the time I spend time with my cottage, so that makes me so happy."</p> <p>P5: "Mm, positive emotion, I'd say feeling happy most of the times, ja."</p> <p>P5: "If I'm with people who understand me and I understand people, it feels good, and if we just sharing most of our stories similar to one another, it feels good so it makes me feel that I'm not the only person who's been through a lot, actually a thousand and thousand, even people that have been worse thing more than me, so ja I mustn't feel pity for myself, instead I must be glad that I am where I am in my journey, ja." (This also shows that support is important and that she is resilient to adversity in her life).</p> <p>P6: "'Cause that's (<i>on weekends</i>) when I'm alone, ja, happiness, sometimes I get happy."</p> <p>P6: "And when you always laughing and make others happy, you are able to respect too, that I believe, being able to laugh at others and make them happy, ja."</p> <p>P1: "Cause I'd feel like that I'm trying to like be a better person...And be a better person and help others, like I'm doing something good for myself and trying to do something for other people. But it feels like it's not enough. Then</p> |

| Themes | Sub themes | Verbatim |
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| | - Aggression / anger | <p>I don't know what else to do - so I just feel like that, then that's when I feel like giving up ... Because I don't see the reason, because when you try and tell people and they don't see that's like, they don't appreciate what you are doing even though they don't see that you are helping them, but they don't really need to say negative like things.”</p> <p>P6: “ my feelings were crushed there (<i>by not being heard after being reported to the Director</i>), whatever you feeling doesn't matter, whatever you say, doesn't matter at all , and ja, and the worst part is when visitors comes, we have to act like, okay, everything is just perfect you know, and, and that doesn't make me feel as if I'm not at home, right now, okay, I appreciate that she (<i>the Director</i>) gives me food and everything.”</p> <p>P1: “Amongst the teenagers Sometimes it leads to fights or people not talking to each other or people bad-mouthing or spreading rumours that are not true about each other.”</p> <p>P1: “I just try to not show the person that I am angry. To me, it would mean that I am making them happy.”</p> <p>P4: “I keep it (<i>anger</i>) to myself ... I'll cry ... sometimes I just don't talk to anyone.”</p> <p>P5: “I'd say last year, ja, it was, I was seeing a lot actually, ja, 'cause last year I didn't care about life, I used to do things and say you know what, it's fine, if I did it, I did it, no one can stop me, ja, I used to handle myself in a bad way, but now it's changed 'cause I see people around here, they love me and they wanna see me something one day, so ja.”</p> <p>P6: “'Cause I do things which are like bad, like I can be too mean to someone, like now, I don't like kids 'cause my mom never liked kids and she never liked us.” (<i>Also refers to the sub-theme 'Rejection'</i>).</p> <p>P6: “Well, I used to be very, okay, very aggressive and I went to some therapy and all that I think I overcome that, because usually when I'm angry, I don't tell you that whatever you doing to me made me angry, I just react</p> |

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| | | <p>with my hands. But now, I'm able just to count up to five and tell you, you know what, I don't like what you did, and after, when I've done saying that, I'm just chilled, I'm okay Sometimes if, let's say counting doesn't help, then I'll be boiling inside want to do something to you or whatever I just calm myself, just leave you, or now I'm able to react in a matured way when it comes to, you know reacting to any and all those things, now I feel that I'm, I can personally, I do feel that I'm mature when it comes to that, I know how to react now like, ja, I think I'm okay."</p> <p>P6: "Well fighting a lot (<i>at the facility</i>) ... Physically, ja basically because most kids have, um, backgrounds which are very sad and something that are not giving that, that attention to fight their battles and everything, they just, you know, sometimes, you know, giving some medication might help someone, some people just need that thing of okay, I'm here to support you, I've also been on the depression medication for about five years, I think..."</p> <p>P6: "For some point I'm doing it right because I used to fight a lot, there's this time at (<i>the facility</i>) I got suspended."</p> <p>P6: "I was this, I was so angry, the child was very angry, I don't know what, and then when I realised I'm angry at people who are not even there, they don't even care that I'm angry or even alive, it's just, you know, I have to let, learn to let go." (<i>Also refers to the sub-theme 'Rejection'</i>).</p> <p>P6: "When I realised that everything is just my past and it's gone, hey, feeling I'm free even in a fight, I'm able to back off without even getting, you know, angry I'm just gonna leave you ... and I'm able to do that and I was so glad that I was able to do that and at some point also trying to help others to realise that they only need themselves, they don't need others, they need themselves to overcome whatever it is." (<i>Also refers to the theme 'Resilience'</i>)</p> <p>P6: "I would say experience it (<i>aggression</i>) he most at my house."</p> |

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| | | <p>P6: “Here (<i>at the facility</i>) it’s (<i>aggression</i>) rare ... “</p> <p>P6: “And when sometimes like ‘cause I used to get really angry when my caregiver is shouting at me for nothing, I used to get really angry ... Now when she’s shouting at me, I know she’s just, ‘cause sometimes she will be shouting at me for something I didn’t do.”</p> <p><u>Being punished without finding out the reason for ‘misdemeanour’:</u></p> <p>P5: “Not just punish me, take me to the farm, and make me work, ‘cause at the end of the day, it doesn’t help me, it doesn’t grow me, instead it gives me more anger and to hate people.”</p> <p>P5: “Ja, although I failed grade nine ‘cause I was like doing too much, it was just too much for me, I couldn’t do my school work and I couldn’t go every day to school ...” (<i>looking after sick mother, young sister and dealing with alcoholic father</i>).</p> <p>P4: “Rejection? Always ... Ja, um, some of the mothers ... ‘cause I’m different.”</p> <p>P2: “Ja, because my grandmother rejected me.”</p> <p>P5: “‘Cause if maybe I’d say I have a close friend, we talk, then all of a sudden – just silence.”</p> <p>P5: “I feel rejected ‘cause, ja so.”</p> <p>P6: “All I heard was like, she’s (<i>the caregiver</i>) old, you know that and you must respect her as much as you respect the people you live with at your house, meaning at home, and then I’m like, they know that my family doesn’t want me and all those things, so now, I feel I’m forced to respect someone ...”</p> |
| | <ul style="list-style-type: none"> - Sense of shame and Disappointment with failures - Rejection | |

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| | | <p>P6: “We giving, we giving them (<i>caregivers / the Director</i>) the respect, we greeting them and everything, it feels like you killed something when she’s (<i>the Director</i>) responding sometimes or sometimes I don’t even respond when she look at you like you dirty or something and that makes you feel really low and for me to be here, you need to have a very strong heart, like you need to be strong.” (<i>Also refers to the theme ‘Resilience’ and the sub-theme ‘Preferential Treatment’</i>).</p> <p>P6: “Um, my family, family members, were like, um, they were never there for me and you know, my mother has like five kids and I was always the older one I was always the one who was always just there in the corner alone ... and, um, I never felt loved and all that, they never gave me that thing, so now, I just don’t know how to love other people without being too negative and all that, because I have thing, I was never loved – but then at some point, I can say I’ve overcome some issues, but then that’s just one of them which I think has just destroyed me a lot ‘cause now it’s hard for me to be able to open to someone and you know ‘cause sometimes they will judge me ...”</p> <p>P6: “Well, I have (<i>feelings of rejection</i>), okay personally I have a mother, but then she was never there you know, I’ll try calling her and everything sometimes telling her what I feel, but then she’ll just reject everything that I feel and just make it clear that I don’t wanna do anything with you and it makes me feel really bad, and I feel very, like really rejected, that’s when I’ll just – from people, I’ll just be alone and everything. ... that’s the only time I feel rejected.”</p> <p>P6: “When it comes to my feelings, ja, even when let’s try to, let’s say when I want something from (<i>the Director</i>), I’m trying to express my feelings, and then she just rejects whatever and then she wants to hear what she wants to say and then, the other day I felt like my feelings are not being heard ...”</p> <p>P4: “feel trapped I don’t know.”</p> <p>P2: “Yes (<i>feel trapped</i>) because sometimes, né, some, let’s say, if sister Tembi doesn’t like you, but we did</p> |
| | - Feeling trapped | |

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| | - Sadness | <p>things together, let's say she likes me, she doesn't like – but we did wrong things together ... She's gonna punish you, then he, you, me, she won't punish me, she's gonna give an excuse, maybe saying ay, ja, they were lying, you didn't do – ja, I didn't – we did, ja Ja they treat others bad, others good, ja, they don't treat us equally.” (<i>Also refers to the sub-theme 'Preferential Treatment'</i>).</p> <p>P5: “No, I don't (<i>feel trapped</i>), instead they (<i>the older girls who pass derogatory remarks</i>) keep me going, they make me feel that you know, I'm gonna show them who am I, ja.”</p> <p>P6: “Well, um, here I'm trapped because I have no choice in me, basically, um, there's this time, that's when I felt that, and it happened twice, 'cause I live with my caregiver, she has to report every day, I don't know, 'cause maybe I was angry, I was not even given a chance to be heard, you know?” (<i>Also refers to the sub-theme 'Anger'</i>)</p> <p>When asked what types of emotions were felt the most:</p> <p>P4: “Like when I feel sad, most of the time, when I can't speak to anyone, ja.”</p> <p>P4: “Sadness and anger ... Um well, what I think, it's because I'm being treated differently and um ... because what I always tell myself is that I'm different.”</p> <p>P5: “... I think being sad and hurt.”</p> <p>P5: “... my mother was sick and my sister was so young, was five years, then she got better, the following year 2012, she was sick, ja really sick now, so I just gave up, then she died.”</p> <p>P6: “Usually, um, it was sad ... Always sad, I don't know what sometimes I cry, I don't know what, but then now, like now, now, talking about now present, well now I just, mostly irritated, I don't know why ... and sometimes stressed.”</p> |

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| | 2.3 Self esteem, self confidence | P6: “I don’t know if she’s (<i>the Director</i>) influenced by the staff or she’s just like that or what, I know that she has favourites and everything, but then sometimes, when we in the environment like this, you need to hear everyone’s feelings ‘cause I used to have a self, um, low, um I used to have a low self-esteem and I used to get very offended, very quickly, so sometimes I felt like they, they did what they did to me because they knew – that she had a self, a low self esteem, whatever you say, it’s gonna touch her, she will come and defend herself and now they’ve realised that, I just don’t care, ‘cause there will be times, we greeting (<i>the Director</i>), if you not her favourite, she won’t reply, or sometimes she replies, and at the end they say, you guys don’t respect us.” (<i>Also refers to the sub-theme ‘Preferential Treatment’</i>). |
| 3. Resilience / Resilient Coping | 3.1 Resilient / effective coping / Resistance to learned helplessness / learned helplessness | <p>P3: “I was bullied, and I just used to give everything to people to just take my stuff ... but okay, I made a stand like no, you are not going to do that to me, now I am not gonna allow that, so bring back my things. I’m going to report you guys, because it is wrong ... so I showed them my stand and they stopped disrespecting me and my things, because of I took charge and I went.”</p> <p>P2: “I always say I won’t let (the) past destroy my future, ja ‘cause I was treated badly ... Ja so I won’t treat other people badly because I was treated badly.”</p> <p>P2: “They won’t stop me. I’m just gonna keep quiet and go on with my life.”</p> <p>P2: “You have to speak English, you have to know English, ‘cause ja, ja, you have to know your mother’s tongue and English ‘cause you’re not gonna get work if you don’t know English, ja.”</p> <p>P5: “I’d say my past had really build me and kept me going ‘cause it never let me down and when I think of my past, I think it’s okay, I’ve been through a rough time, so I wouldn’t want that to happen to me or my kids or my little sister, so I must make the change to be the change, so it’s something that keeps me going. I wanna see myself high, having things, helping people, just like people who helping me now, ja.”</p> |

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| | | <p>P5: “I’d say (<i>past experience</i>) makes me to respect even more, ‘cause I imagine of my past and think that all of these people (<i>superiors at the facility</i>), everyone, they try always to help me and my sister, then what I can do in return ‘cause I don’t have money, then I’ll have to read, go to school and respect them and honour them, ja.”</p> <p>P6: “Well, since I’m doing very good at school and I’m hoping and I’ll be learning to get like good marks, so that I can get, um, someone to help me with university, ‘cause like, now money for university is just not there.”</p> <p>P6: “So now I’m just focused on school, I believe that it will take me out of here.”</p> <p><i>When asked if there were issues at the facility and how she would improve them, the reply was:</i></p> <p>P6: “To be honest, um, I don’t know why but I’ve learned to just accept things ‘cause if you’re a child like me, you just have to say please, thank you and, you know, I’ve learned to ‘cause everywhere you go you’ll find people who are just corrupt and people, ‘cause sometimes I feel like they losing (<i>the Director</i>), like I don’t know if they influencing her or it’s just the way she is or what, but then, sometimes it’s just steal and then she do nothing about it and then we like, okay, she can see who is stealing, it’s her staffs, but then she won’t even do something about it.”</p> <p><u><i>If she had the power to change things, what would she do?</i></u></p> <p>P6: “Well, I would change every staff here ... Most caregivers don’t have the qualifications at all ... They don’t know, you know, some caregivers are not trained ... they don’t know how to keep something private.”</p> <p>P6: “And if I had the power (<i>name of caregiver omitted</i>) and them would be out. I don’t want to like, I don’t wanna lie, I just don’t wanna lie, they will be out ... sometimes I do think one day I will come back and say thank you to (<i>the Director</i>), I will come back, when I’m working, have my money they (<i>staff members</i>) have stolen so</p> |

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| | | <p>much from (<i>the Director</i>) and sometimes it does hurt that you find someone who is very sweet and has a heart to love someone and then they just do bad things to her which is not fair to her, sometimes they even influence her to do things ... I will change that. I'll put someone who has a heart, who knows how to handle kids and really knows how it is to suffer, you know, I would really put some changes here at (<i>the facility</i>) I don't like, 'cause every, okay everywhere you go there is corruption, but then I'll try and find people who'll be more, you know, that, that (<i>the Director</i>) can rely on again and say okay, I can leave this place and go somewhere else and be okay."</p> |
| 4. Respect and gender | 4.1 Respect - including how women should be respected | <p>P1: "if you want people to respect you, I think someone who is being supportive or shows a form of support, would be the first sign of respect. (<i>You</i>) have to be dedicated and have values before you can just say respect and show other people how to respect."</p> <p>P1: "It's very important, we can't live without it."</p> <p>P4: "Treating other people the same."</p> <p>P4: "In order to get the same respect and if, if you got respect, then your relationship with that person can be much longer than when you ..."</p> <p>P5: " ... If you don't respect me, we not gonna get along, so we must respect one another."</p> <p>P5: "I think to be something in life and in order to achieve that, I must have respect to other people so that they can give and understand and hear me out and help me, but if I disrespect, obviously they won't help me ..."</p> <p>P6: " ... if you have peace with yourself, surely you will be able to give people respect."</p> |

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| | | <p><u><i>Does giving respect make you a better person?</i></u></p> <p>P1: “Yes, I think so, because maybe, if you give other people respect and the support they need, they can give you that, like be beautiful and makes you also strong and be able to do things you couldn’t do.”</p> <p>P4: “... believe that giving respect can make you a better or stronger person ... ‘Cause Okay, what I think is, okay for me to give respect to other people with an outcome, help communication ... Sometimes.”</p> <p>P4: “there are different types of respects ... changing it by ... I think by talking I can ... talk.”</p> <p>P2: “When you, when you respect, you can, other people maybe can even look a job outside for you, they know you, this child she’s so respect, ja. Ja, they can help you because of your respect.”</p> <p>P2: “Ja, I think we have to show them, teach them respect, what does respect mean, what is the consequences of respect.”</p> <p>P5: “Okay, I’d be good to people and be good to myself, what I want people to do to me, I should do to myself so that shows respect to myself.”</p> <p>P5: “Yes ‘cause if you respect people, you open to open to them, they can open doors for you, ‘cause let me say, I live at (<i>the facility</i>), I’m respectful towards (<i>the Director</i>), I do everything, she can take me far with what I have and with experience and good things I’m good at, ja.”</p> <p>P6: “Well, I was taught to communicate well and to be punctual when it comes to, you know, people and how to treat people well, like treat them the way I want to be treated and everything and respect their space and everything, like she doesn’t respect my space, she doesn’t respect who I am, nothing.”</p> |

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| | | <p>P6: “Well, respect, well, it has to start from, at home, you know, you need to respect your parents and respect defines who you are, like the way you dress, the way you approach other people, the way you are like, respect can be defined in that way and also the way you communicate with other people and basically, ja.”</p> <p>P6: “Able to respect other things around you and if you are able to love yourself, like in dressing properly and everything, that can also be defined as respecting yourself ‘cause you know how to look after yourself, you know how to dress, you know how to behave yourself.”</p> <p>P6: “... I believe in respect so being able to respect, um, it opens a lot of opportunities ... Um, once you know how to respect yourself and others, you are able to be comfortable with everything that’s around you and, um, I’m sure you’ve noticed that – question and everything, some people overdo things the way they were and everything like, for me it’s just too much and, um, not being able to respect yourself while you still young, you not gonna be able to teach someone to respect, you’ll end up demanding respect from people ‘cause you don’t know how to respect others ... Ja, if you train yourself while, when you still young to respect people, it’s easy.”</p> <p><u>What do you perceive to be respectful and disrespectful behaviour?</u></p> <p>P1: “I just come to you, then I just take your stationery without asking, then I use it and then I break it, that is not respecting me, my stationery, you didn’t ask and you broke it and you never told me, so that would be respectful if like, please borrow me your pencil and I’ll give it back just when I’m don’t.”</p> <p>P1: “To everyone, from little being, even the oldest person must get respect, ‘cause it has to run both ways.”</p> <p>P2: “Don’t be rude when you talk to me Ja, don’t shout.”</p> <p>P2: “Disrespect ... Some is depend on our background ... Ja, maybe you were treated badly at home.”</p> |

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| | | <p><u><i>A sense of unfairness was seen amongst some of the girls in that respect must be displayed and not merely demanded so as to teach others:</i></u></p> <p>P1: “Cause I can’t just come like, stop that, I have to say: don’t do that, it’s wrong, so if I come and be rude, they also be rude to other kids, so I have to show that okay ... You teach them ... They can also teach the other kids.”</p> <p>P6: “ People expect too much respect and, ja, like for instance, I have a caregiver, like we’ve been together since last year, and we don’t get along, she doesn’t get along with any of the teenagers, because she demands respect She just demands respect from us and ‘cause she’s an elder, she has this advantage of I’m an elder, so I can do whatever I want to If you respect me, I respect you, if you don’t, then tough luck.”</p> <p><u><i>Do you think respect is shown at the CYCC?</i></u></p> <p>P1: “... not always ...”</p> <p>P1: “I really don’t mind for some people, but some I don’t think they deserve my respect and I wouldn’t want their respect.”</p> <p>P1: “... they don’t exist in my world, but because I have to talk to them, but I don’t really go to extent where I will be so friendly.”</p> <p>P4: “Um, um, some of them they want me to show them respect, but they can’t show it back to me, which is not fair, ‘cause they say the respect start from the older person ... So saying it, it’s not like , um, stable, um ... Because you don’t see much respect.”</p> <p>P4: “Sometimes I try and do all that I can and to communicate with them, but then it’s just hard for me to, to convince them to, you know, to talk to me as a family member.”</p> |

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| | | <p>P5: “I’d say it’s what all those, there are so few people that respect, most of them they disrespect, because they have this mentality of you a kid, if I send you, you go, you don’t refuse, okay, I’ll disagree to agree, it’s a fact, I’m a kid, if an elder person and say do this, you must do it, but that elder person must say it in a good manner way, so that if you also doing it, you doing it in a good manner, but do, from my side, the small kids, they respect more than the older, ja, they are that, ‘cause if you say come here they just won’t come, and you say please do this, they do it, ja but for the others, it’s hard because they disrespect you so.”</p> <p>P6: “Well, not to lie, there’s no respect for anyone here.” (<i>at the facility</i>).</p> <p>P6: “They (<i>caregivers at the facility</i>) just demand respect.”</p> <p>P6: “You just need to be strong and accept whatever they want otherwise – they’ll find something to provoke you with so that you can out, can be out here (<i>of the facility</i>). There’s some kids who have tried to speak, like speak for themselves and all that and it didn’t work, because they demand respect, just have to give them respect and they will give you back respect. There’ll be times they’ll be like, if you come in my cottage, you know. They come in our cottage, they’ll leave open the door, leave the door, they go, and that, it’s not respect to, ‘cause you not respect, ah respecting my privacy.”</p> <p>P6: “That’s what I do now. I’ve learned, ‘cause they don’t know how to respect, I’ll respect them. I won’t be influenced by them just because they don’t know how to respect other people. I’ll respect them as much as they want.”</p> <p><u>Did the girls perceive treatment of others to be fair at the CYCC?</u></p> <p>P4: “No, I don’t.”</p> |

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| | 4.2 Gender | <p><u>A respectful person is a stronger person:</u></p> <p>P3: "... always sometimes like they always blame the teenagers if something happens ... So I think that if they came – just change that I think about that."</p> <p>P3: "... if the duties can be like shared amongst us, because the mothers don't usually do a lot of duties, they have like one duty – the girls have a lot of ... teenagers actually have a lot of duties."</p> <p>P1: "(boys) should be treated the same as the girls ..."</p> <p>P1: "the boys, they have their own play station and they always play like play station all the time....there's no like nice things for girls, like let's say, like they buy us movies, like we have to ask them, but the boys, they just bought the play station for them ... but the girls have to go and beg for money if they want to go and watch a movie."</p> <p>P1: "in terms of respect ... I think it's different ... Because if like we have to do some duties or people are coming ... girls will be just told, 'do that, do that' but the boys, they've, if the boys say no, they have, they start begging them or they will bribe them."</p> <p>P2: "Especially if it's – duty, she – cooking, we gonna eat like maybe, let's say we are eating pap ... Ja, but when the boys come, they gonna eat rice so ja and they have one duty, but us girls, we girls have – dining room or leisure room, but them, it's just only dustbin."</p> <p>P5: "'Cause we (<i>the girls</i>) get to do most things than boys and every time we always in trouble more than boys."</p> <p>P5: "'Cause the boys only go, cause now, they changing it back but so far I haven't seen any change, 'cause we all, we go to the kitchen, we clean, we do the spring cleaning, we do chores, when there's, um, maybe during – we</p> |

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| | | <p>perform ... we do things, but boys they only take out dustbins.”</p> <p>P5: “‘Cause as us, okay fine, I’d say a woman needs to work hard, but that doesn’t mean that boys need to just sit, ‘cause there’s different jobs for boys and women.”</p> <p>P5: “And I believe that if I can do it, he can also do it, and if (<i>he</i>) can do it, I can do it.”</p> <p>P6: “Yes.” (<i>Boys are treated differently to girls</i>).</p> <p>P6: “When we were live in (<i>a branch of the facility, now closed</i>), you know, there we’re like a home, that’s like, um, I was not on the depression medication that I was on the anger ... The thing is that, you felt at home, everyone was involved in everywhere, here they giving the boys, they not doing the dishes anymore, they treated (<i>us</i>) very special, and if someone, if I’m a girl, I go outside from (<i>the Director of the facility</i>), ‘cause she’s boy-mother, she’ll say no, a boy goes and ask something, they get it free.” (<i>Also refers to the sub-theme ‘Preferential Treatment’</i>).</p> <p>P6: “And sometimes ‘cause there’s Woolworths, it comes like – Woolworths and ja, boys are always the ones getting the Woolworths, us we don’t even see it, sometimes we are asked to carry it to the fridge ... We end up doing that, we won’t even see it, the boys are given, and boys are really treated special here ... They do whatever they want, they even, ‘cause we didn’t have DSTv ... They even like, they paying for the DSTv for the boys to watch the soccer, us, we not even counted, they want something to watch or something, we not even counted at all and we like, okay, but it’s not like something that big what, it’s not something big that we can stress about, because we just don’t care, okay it’s just what they want, ‘cause they all boy-mothers, you can get them. (<i>Facility member</i>) has a boy, (<i>Facility Director</i>) has a boy, (<i>Facility member</i>) has a boy, and it’s just difficult for us too, you know, but then, it’s okay.”</p> <p>P6: “But, no (don’t agree with this), ‘cause in (<i>the facility that closed down</i>), we used to be treated equal as kids.” (<i>Also refers to the sub-theme ‘Preferential Treatment’</i>).</p> |

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| | | <p>P6: “Boys, ‘cause usually boys, we used to have the TV some weekend and then the next weekend it’s boys, the TV’s always for the boys, we never see a girl there, it’s in there watching soccer with them, just for now, since this World Cup thing, then that, we just in our rooms, doing what, listening to music, and ja, but has changed, I didn’t know, it changed when, I think last, this week or something, because now boys are in the kitchen and then I was so happy, I was so happy that now they are washing the dishes, I was so happy, ‘cause I used to get everything, we have to wash the dishes and they come late, they come so late and they get the special treatment to eat late. Let me come late to eat, I won’t even eat, they’ll tell me go back to your room, ‘cause it’s boys who always eat late, they do whatever they want, just have freedom more than us.” (<i>Also refers to the sub-theme ‘Preferential Treatment’</i>).</p> <p>P6: “They are, like, there were times when we were using the bus to travel to school, boys are the ones who were allowed to talk on the schools, us, it’s because we like boys, that’s why you not allowed to talk, which is just too stupid for me, but I’m okay, you know, but then I understand they just all boy-mothers, so.” (<i>Also refers to the sub-theme ‘Preferential Treatment’</i>)</p> <p><i>Is there a hierarchy at the facility?</i></p> <p>P1: “Yes, staff and girls ... for the staff, like, if, I’m a teenager, I think staff members, if you work hard and they see that you are trying your best, then they will treat you different and they will like give you the good things that you deserve because you also do good.”</p> <p>P2: “Hierarchy – Ja ... Ja, you see there’s maybe eleven, ten, eleven, twelve Ja, they don’t respect.”</p> <p>P5: “They (<i>staff members</i>) close to other teenagers, so they treat them differently, if maybe I’d say, for example, it’s Wednesday, we eat veggies for supper, you see them eating meat or eggs, something nice, and I found that they treat us in a different way then I dislike that, ‘cause all of us we equal, they must treat us equally, if I can eat eggs, she can also eat eggs, if I don’t eat eggs, she mustn’t eat eggs, then ja, they spoil them more than us ‘cause we not</p> |
| | 4.3 Preferential treatment | <p>P1: “Yes, staff and girls ... for the staff, like, if, I’m a teenager, I think staff members, if you work hard and they see that you are trying your best, then they will treat you different and they will like give you the good things that you deserve because you also do good.”</p> <p>P2: “Hierarchy – Ja ... Ja, you see there’s maybe eleven, ten, eleven, twelve Ja, they don’t respect.”</p> <p>P5: “They (<i>staff members</i>) close to other teenagers, so they treat them differently, if maybe I’d say, for example, it’s Wednesday, we eat veggies for supper, you see them eating meat or eggs, something nice, and I found that they treat us in a different way then I dislike that, ‘cause all of us we equal, they must treat us equally, if I can eat eggs, she can also eat eggs, if I don’t eat eggs, she mustn’t eat eggs, then ja, they spoil them more than us ‘cause we not</p> |

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| | | <p>close and like best friends to them.”</p> <p>P6: “Well, in terms of respect, respect goes to the older people – us, we just kids.”</p> <p>P6: “Well, there are some people who are seen better, okay, um, but then their reputation is just not, you know, but then because they friends with the staff and everything ... They are there to them, but when it comes to me, it’s just the same level so.”</p> <p>P6: “And sometimes if you not their (<i>the facility’s</i>) favourite or something, um, there’ll be girls, they’ll tell them, okay, you just, whatever you wearing, it’s not okay, some, sometimes girls wear short things, and some are not allowed to wear short things and then that’s, that’s when you see that they don’t – respect exactly, you can’t be allowing someone very young to be jolling with a short, like for me, it’s just not okay, when you a girl, and it’s just not okay, especially, it’s not okay, it’s not okay, they need to be treating everyone the same and respecting everyone the same.”</p> <p>P6: “Our caregiver, our caregiver went to tell the staff, it was a staff meeting and then one caregiver came, asked us to do something or she asked us to sweep somewhere and then we like, no, it’s always us, ‘cause we need the office, always us, do this, it’s every time us, when it’s good things, they won’t count us, so we like, you know what, this time we striking, we not doing it and then she was like, ja, it’s true that you don’t respect at all ... and I’m like okay, some of them discuss about us and then she come and tell us, what’s that? And I’m like, well, wow, sjoe, that’s when I realised she doesn’t have the qualifications at all, whenever they talk about a child, they come back and discuss everyone, every teenager ...” (<i>Also refers to the sub-theme ‘Trust or lack thereof’</i>).</p> |