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the use of names and embedded meanings as a therapeutic technique to mediate social adjustment and interpersonal efficiency

by

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I dedicate this dissertation to our two sons, the firstborn, with whom I was pregnant at commencing with this study as well as to, our second son, with whom I became pregnant just before finishing with it, and to all the other children God might entrust to us.
Choosing names for you made us realize even more what it entails to bless someone with a name. God revealed to us that we can and should trust in Him to bless each one of you with the most suited prophesy for your lives.
May God bless you abundantly in all facets of your lives.
We love you.
Thank You dear Father.

"And do not be conformed to this world, but be transformed by the renewing of your mind, that you may prove what is that good and acceptable and prefect will of God"

Romans 12:2

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DECLARATION

I, Suret Kamstra (20227125), declare that **THE USE OF NAMES AND EMBEDDED MEANINGS AS A THERAPEUTIC TECHNIQUE TO MEDIATE SOCIAL ADJUSTMENT AND INTERPERSONAL EFFICIENCY** is my own work and that all sources that I have used or quoted from, have been indicated and acknowledged by means of complete references.

Suret Kamstra
March 2007

I, Rika Opper, declare that I undertook the editing of the grammatical and language aspects of this dissertation.

Rika Opper
March 2007

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SUMMARY

EXPLORING THE USE OF NAMES AND EMBEDDED MEANINGS AS A THERAPEUTIC TECHNIQUE TO MEDIATE SOCIAL ADJUSTMENT AND INTERPERSONAL EFFICIENCY

by

Suret Kamstra

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This research project explores and describes how names and embedded meanings might be utilized as a therapeutic technique in order to mediate social adjustment and interpersonal efficiency. The subjective feeling of success that a person experiences in different areas of life is closely related to the quality of interpersonal relationships that underlie satisfactory interaction with other people. It is the researcher's opinion that a person's name almost equals a personal life prophecy and that any name could be a means to mould the client's life script onto more favourable pathways, because the embedded meaning of a name might contribute to the client's level of self-knowledge which is necessary for healthy, meaningful relations with others. With the rationale of this research study in mind, the **research problem** was formulated as follows: *How can names and embedded meanings be utilized as a therapeutic technique to mediate social adjustment and interpersonal efficiency?* **Critical questions** that emerged were: What are the underlying psychological constructs that guide the use of names and embedded meanings as a therapeutic technique? How can embedded meanings of names contribute to the different components inherent to sound social adjustment and interpersonal efficiency? Can names and embedded meanings be successfully utilized as a therapeutic technique to enhance social adjustment and interpersonal efficiency? A

mixed method approach of **qualitative** as well as **quantitative research** was used for the purpose of this study, and **interpretivism** was the preferred epistemology. A non-experimental mode of inquiry was implemented at the hand of a single case study. Multiple **data gathering methods** were employed, which included: a well observed intake interview, a pre- and post-test at hand of the Interpersonal Relations Questionnaire, research participant-reflection during a structured interview with a number of stimulus-questions and informal observations and conversations. As enhanced social adjustment, interpersonal efficiency and growth in certain areas were obtained by means of using names and their embedded meanings as a therapeutic technique, the hypothesis of this study could be accepted and supported.

KEY WORDS

- Names
- Therapeutic technique
- Adaptability / Adjustment
- Interpersonal relationships
- Interpersonal efficiency
- Mediate
- Name therapy
- Meaning of names
- Embedded meaning
- Prophecy

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CHAPTER 1

AWARENESS OF THE PROBLEM, RATIONALE FOR THE STUDY AND ANALYSIS OF THE RESEARCH PROBLEM, PROBLEM STATEMENT, PURPOSE AND AIM OF THE STUDY, THEORETICAL FRAMEWORK AND PARADIGMATIC PERSPECTIVE, RESEARCH DESIGN AND METHODOLOGY

> *So, what's in a name? Names are a celebration not only of our humanity, but also a reminder of our individuality – that we are uniquely made in the image of God. They are wonderful gifts, given second only to the gift of life itself – lasting testimonies to the beauty of personhood.*
>
> *(Astoria 1997: 9)*

1.1 INTRODUCTION

The purpose of this study is to explore and describe how names and embedded meanings might be utilised as a therapeutic technique in order to mediate social adjustment and interpersonal efficiency. Interpersonal relationships are an inherent part of human existence. Regardless of whether relationships are of a personal, a vocational or a social nature, they form an integral part of every person's existence. Furthermore, the subjective feeling of success that a person experiences in different areas of life is closely related to the quality of interpersonal relationships that underlie satisfactory interaction with other people. In keeping with this view, Goleman (1996: 39) argues that '… *inter*personal intelligence is the ability to understand other people: what motivates them, how they work, how to work cooperatively with them.'

1.2 RATIONALE FOR THE STUDY/ANALYSIS OF THE PROBLEM STATEMENT

When reflecting on the clients I consulted during my internship period, it was disturbing to realise how many of them were challenged by their compromised interpersonal relationships, regardless of their reasons for setting up consultations with me. I do not know whether these compromised interpersonal relationships were the primary or secondary reasons for seeking support, but in each case the phenomenon of challenging interpersonal relationships was almost a given. I was struck by this tendency, because this domain represents one of the most basic and most desired life skills for the duration of one's life. I started giving serious thought to possible ways in which I could assist these clients in enhancing their interpersonal relationships, future social interaction and social competence. This prominent recurring phenomenon led me to the conclusion that enhancement of interpersonal relationships should be the foundational principle upon which almost all future therapeutic planning should be based, as this seemed to be an underlying issue troubling the majority of clients facing interpersonal challenges, and the resolution of this issue seemed to be critical to their future triumph within personal relations. After all, successful living is, to a very large extent, based on the ability to maintain successful relationships.

In getting to grips with this phenomenon I realised that I was deeply concerned about the emotional aptitudes of these clients, in keeping with Maree and Ebersöhn's view, which is that clients should be assisted to develop 'the basic emotional aptitudes that would adequately prepare them to manage their own lives' (2002: 53). According to the above-mentioned authors, emotional aptitude includes interpersonal and intrapersonal intelligence, which in lay terms means to be 'people smart' and 'self-smart'. The question that arose from this was: *How can I* equip clients to become 'self-smart' and 'people smart'? It stands to reason that clients need to reach higher levels of self-knowledge; they need to understand their own actions and reactions within social situations before they can become 'people smart'. I argued that in reaching for higher levels of self-understanding, clients would be able to implement meta-cognition that might assist them in establishing and maintaining emotionally more satisfying interpersonal relationships.

As an intern psychologist, I struggled to decide which form of therapy would suit my style and would work for me. This concern, combined with factors that are of personal interest and importance, directed me towards utilising names and embedded meanings as therapeutic techniques. In my opinion a person's name almost equals a personal life prophecy, and I strongly believe that a specific name could be a means to guide a client's life script on to more favourable pathways. The embedded meaning of a name might contribute to a client's level of self-knowledge once this *Pandora's box* is opened up. In Clifton's words, 'I want to know what would happen if we studied what is right with people' (in Lopez & Snyder 2003: xv). Alternatively, from a narrative point of view, a name could be the title of the client's 'life story'. In an attempt to answer the question: 'What is narrative therapy?', Sween (1998: 192) states: '… Narrative therapy proposes that people use certain stories about themselves like the lens on a camera. These stories have the effect of filtering a person's experience … '. Sween (1998: 192) furthermore argues that '… narrative therapy provides a means to refocus the lens on this camera and help reshape a person's stories and life events'. Refocusing a client on the title of his life story might move *him/her to colour his life story differently and assist him/her to reshape certain interpersonal experiences. This principle was effectively illustrated through my casework with a boy who was struggling to regain control of his emotions, and to develop a more hopeful and optimistic view of his future. The meaning and origin of his name enabled us to look at his unfortunate circumstances through a rainbow-coloured lens. He rewrote his life script to fit the embedded meaning of his name, thereby regaining hope and optimism for the future. This made me realise that 'name therapy' might become my personal therapeutic style.

One's name becomes part of one's identity, it distinguishes one from other people, and it highlights one's uniqueness and worthiness. 'Names are a celebration not only of our humanity, but also a reminder of our individuality.' (Astoria 1997: 9) Our Constitution states that every child has the right to a name. According to Section 28(2) of this document (Constitution of the Republic of South Africa, Act 108 of 1996), a child's best interests are of paramount importance in every matter concerning the child. Section 28(1) then lists a number of fundamental rights that every child is

* Him/her and/or substitutes as used in this dissertation are not discriminatory in nature, but are intended to ease the reading process.

deemed to have, among others, that every child has the right to a name and a nationality from birth. This research project proposes to utilise this very right therapeutically to further clients' best interests.

In order to become 'self-smart', it would be essential to know one's name and its embedded meaning. The concept *embedded meaning* embodies linguistic origins and lexical meaning, knowledge about the initiation of the name, the parents' reasons for choosing this specific name, and the prosody and value that they attach to it. These factors link directly with the basic principle of bonding and attachment; therefore a name might be utilised to enhance emotional bonding and attachment.

Clients who experience difficulties often become so emotionally entangled that they find it difficult to disengage and view their difficulties objectively. By therapeutically utilising the embedded meaning attached to a name, an objective distance is created that allows the client to disengage from personal conflicts and to create an *ideal self* through the objective appraisal of relative assets derived from the embedded meaning of the name. Thus an objective frame of reference is created, which enables the client to strike a vital balance between weakness and strength. The focus is, therefore, on 'the anatomy of optimal functioning and the enhancement of human strengths' embedded in a name (Lopez & Snyder 2003: 4).

Ebersöhn, in Ebersöhn and Eloff (2003), argues that human beings are not born with a full repertoire of life skills, but that everyone has the potential to acquire them. Without these life skills a person might face challenges such as unhealthy family relationships, lost opportunities, stigmatisation by peers and community, feelings of inadequacy and depression, and fear of abandonment. Being aware of this, I felt obliged to assist clients to acquire these skills by helping them to conceptualise the titles of their life stories, to mediate a higher level of understanding of the embedded meanings of their names, and to resume hope and optimism by creating new, happier life stories with more satisfying relationships to celebrate. This view links well with positive psychology, which focuses on helping people to identify and develop unused potential, and to try to salvage missed opportunities, rather than follow the deficit approach, which emphasises the problem at hand. This represents a revolution of

thought that moves one from a mode of explaining things in terms of deficits to explaining things in terms of positive perspectives (Lopez & Snyder 2003: xiii).

This study proposes to gain insight into how the embedded meanings of names might contribute to the psychological well-being of clients with a view to addressing the difficulties they experience within interpersonal relationships, and to mediate more fulfilling interpersonal efficiency.

1.3 LITERATURE REVIEW

Inadequate social skills can affect almost every domain of a person's life as the absence of essential social skills implies a lack of sensitivity towards others and a poor perception of social situations. This is probably one of the most debilitating problems a person could face. Compromised social efficiency might be far more debilitating than academic challenges in terms of total life functioning. By utilising the embedded meanings of names, therapists might be compelled, and better equipped, to focus on human strengths and healthy processes. This study proposes a scholarly inquiry into, and a refinement of name therapy, by increasing the focus on human potentialities in order to better equip clients to reach optimal interpersonal efficiency.

As noted earlier, clients often seem to strain themselves in their pursuit to apply themselves in a variety of social contexts and domains, and these endeavours often involve parents, peers and significant others. This situation led me to consider the effect of a high-speed life tempo, unrealistically high expectations imposed upon children and parents, and the phenomenon of 'absent parents', which stems from our modern high-tech era in which parents are either not adequately equipped to teach their offspring these valuable social skills, or do not have time to interact with their children in ways that might be conducive to the development of essential social skills. Owing to time constraints, parents often find it difficult to strike a balance between vocational performance and desired role-identity performance. Identification seems to take place in close proximity with a suitable role model, and in the absence of such close proximity, the embedded meaning inherent in a name might substitute such a desired role model. Hay and Ashman (2003: 77) conducted a research study that focused on the interplay between parents, peers and gender in the development of

adolescents' emotional stability and general self-concepts, with the sense of self-identity as the main focus of their inquiry. The results of the study indicated that children should form secure personal identities at an early age in order to prevent psychological difficulties later in life. The results also confirmed the importance of interactive relationships with parents, persons of the opposite gender, peers and the school in the formation of personal identities, which contribute in unique ways to interpersonal efficiency.

Louw, Van Ede and Louw (1998) maintain that, during the process of identity formation, clients should define themselves in terms of personal attributes, delineate what is of importance to the self, and identify what is desired from life. These authors postulate that the concept *identity* represents a person's self-awareness as an independent, unique individual who holds a certain position within society and who occupies a certain place within different domains. This hypothesis links with Maree and Ebersöhn's views (2002) on becoming 'self-smart'. Meyer, Moore and Viljoen (1997) state that a person's view and sense of self become part of the personality structure. This links with the concept of intrapersonal relations that Fouchè and Grobbelaar (1983) view as being '… of primary importance in adjustment'. These authors list *self-confidence*, *self-esteem*, *self-control*, *nervousness* and *health* as components of adjustment that can be assessed by using the *Interpersonal Relations Questionnaire* (1983). The constructs *Home relations* (with subheadings Family influences and Personal freedom), and *Social Relations* (reflecting on ways in which a person takes part in harmonious and informal relations within a social setting), are inherent in the assessment of interpersonal relations when applying the *Interpersonal Relations Questionnaire*. *Formal relations* are explored by looking at relations in formal domains, which include relations with figures of authority. Hay and Ashman (2003) validated the use of the *Interpersonal Relations Questionnaire* as a reliable instrument for the assessment of interpersonal efficiency.

Since children learn through observation (Mehrabian 1997), it is important that parents create a sound emotional climate at home within which children can experience and practise skills that are likely to enhance interpersonal efficiency, as discussed by Fouchè and Grobbelaar (1983). Miller (2004: 9) offers some advice on how parents and teachers could assist a child in forming friendships through role-

play; how to reinforce a child's social confidence by inviting friends over; how to help a child to initiate conversations by using the other person's name and by making eye contact, and how to foster interpersonal efficiency through reading stories and sharing. However, it should be noted that all of these might be unproductive if the child has a negative perception of the self.

Although social skills are very important for starting and maintaining friendships and for adapting to social situations in a desirable way, positive self-esteem and self-confidence are equally important in enabling a child to behave in a socially acceptable way and to be a sought-after companion, worthy of the respect and approval of others. According to Mehrabian (1998: 2), the concept *self-esteem* '… can be defined as a generalized positive-negative attitude toward oneself; that is, how positively or negatively, in general, an individual thinks and feels about himself … feeling confident about one's own mental and physical abilities or being accepted, liked and admired by others'.

From the literature study it became evident that children find it difficult to form meaningful interpersonal relationships and meaningful identities within a complex society. The bulk of research findings assign this to inadequate intrapersonal knowledge, superficial relationships and lack of guidance by parents. Rudolph, Caldwell and Conley (2005) subscribe to this view and conclude that children internalise their observations of significant others, and then base their identities upon those observations. Significant others can include parents, peers, relatives and authority figures. Thus, positive experiences with significant others culminate in the development of positive intrapersonal aspects of the personality that might contribute to social and interpersonal resilience among children. Positive intrapersonal aspects of the personality could thus be viewed as an imperative value for attaining interpersonal efficiency. These concepts are closely linked with name therapy, since the way one feels about oneself and about one's name might positively or negatively impact on the quality of self-application within interpersonal relationships. Deluzain (1996: 1) maintains that a name affects self-concept, which represents the most significant characteristic of personality. A name not only influences the messages one receives from others, but also significant others' disposition and attitude towards one, which again impacts (either negatively or positively) on self-concept formation.

In this regard Deluzain (1996: 1) adds, '… our names – or at least other people's reactions to our names – influence the way we behave', which has implications for interpersonal relations. Since a name is a fixed, invariable entity and an ever-present companion, it may be used constructively to shape a person's identity to suit his or her name.

> The sense of personal identity and uniqueness that a name gives us is at the heart of why names interest us and why they are important to us as individuals and to our society as a whole. In spite of their importance, though, most people know very little about names and about the effects they have on us and on our children in everyday life. In a very real sense, we are consumers of names, and we have a need and right to know about the psychological, magical, legal, religious, and ethnic aspects of our names (Deluzain 1996: 4).

Members of the Society of Kabalarians claim to have seventy years of experience in, and research on the analysis of names, which, they claim, provide people with knowledge about their mental and physical strengths and weaknesses. Their philosophy builds on the importance of a name in identity formation as they ask the question: 'If I had no name, who would I be?' Benes and Steinbrink (1996: 228) view a name as an eternal endowment that parents give to their children. These authors maintain that '… one's name, a unique heritage, provides a psychological guidepost for the individual to live up to'. I found this statement fascinating, as I believe that a name and its embedded meaning resemble the parents' expressed life prophecy for their child – a prophecy that the child will live up to, either consciously or unconsciously. The reason why parents decided on a particular name, the significance they attach to it, its inherent and spiritual meanings, the scripture that accompanies the name and the cultural value thereof, all form part of who that child will become, and how that child will interact socially. Benes and Steinbrink (1996: 229) emphasise the fact that '… it is important to realize that the name does not define one; the individual makes the name'. In the light of the fact that all these factors can play a role in determining the type of person one becomes, one should be empowered to 'make' one's name. Victor Frankl subscribes to the view that human beings have free will and the ability to make choices and decisions in their

search for meaning. These new perspectives on and knowledge about their names might assist clients to discover who they are, what their potential is, and how they could optimally apply themselves within interpersonal relationships.

According to Lopez and Snyder (2003: 4), these psychological phenomena had been discussed long before Sigmund Freud highlighted the psychodynamic processes. These authors argue that the Bible, historical accounts and the linguistic origins of words provide important information about human strengths; the topic of psychological strength is therefore as old as humankind. Schimmel (2000: 137-150) echoes this view and recommends that therapists should explore these roots as exemplified in ancient philosophy and religious writings. Even in biblical times strong focus was placed on the meanings behind names. Huntington (2001: 18) reports on '… how biblical names often expressed the character of who they named … many names said just what they meant'. This author commented on a few examples, for instance *Nabal* (1 Samuel 25:25), which means 'fool' or 'stupid'. His parents named him, and later in life his wife remarked, '… as his name is, so is he'. The most renowned name from the Bible, which is *Jesus*, also endorses this view. Joseph and Mary were instructed to call their baby boy *Jesus*, which means 'saviour' or 'redeemer', and that was exactly what He became to Christians. The name *Nelson* Mandela illustrates the same principle.

Flora (2004: 45) relates this type of introjection to the concept of self-image. She argues that a name is an expression of parents' hopes and expectations for their child, which might have a positive or negative effect on the child, depending on whether he has the ability, talent or temperament to live up to their expectations. Moreover, Flora (2004: 45) proposes that if one does not relate well to one's name and it '… doesn't reinforce (one's) sense of self, (one) will probably be unhappy with it and may even feel alienated from parents or peers because of it'. The possible negative effect of this on a person's self-image and interpersonal relationships could have far-reaching implications.

In addition to utilising names and embedded meanings as a therapeutic technique to enhance interpersonal efficiency, this could also enhance clients' interpersonal efficiency through social resilience. According to Lopez and Snyder (2003),

resilience is characterised by optimism, hopeful expectations, self-efficacy, problem-solving, and related positive emotions, such as forgiveness, a sense of humour and gratitude. A hopeful disposition represents a conviction that 'good' will ultimately prevail in a given situation. According to Scheier and Carver (1993: 27), individuals who score high on measures of dispositional optimism report fewer depressive symptoms, greater use of efficient coping strategies, and fewer physical symptoms than do pessimists. Consistent with this view, the terms 'optimism' and 'pessimism' have been recently applied to the ways in which people routinely think about the *causes* of events in their lives (Reivich & Gillham 2003: 57). People are optimistic when they attribute problems in their lives to temporary, specific, and external (as opposed to permanent, pervasive and internal) causes. An optimistic style is associated with higher levels of motivation, achievement and physical well-being, and lower levels of depressive symptoms (Buchanan & Seligman 1995; Peterson & Steen 2001).

> Optimists are people who expect good things to happen to them; pessimists are people who expect bad things to happen to them. Does this difference among people matter? It certainly does. Optimists and pessimists differ in several ways that have a big impact on their lives. They differ in how they approach problems and challenges they encounter, and they differ in the manner and the success with which they cope with life's difficulties. (Carver & Scheier 2003: 75)

Carver and Scheier (2003: 75) link optimism to expectancy-value models of motivation, assuming that behaviour is aimed at the pursuit of goals. Goals are actions, end states, or values that people see as either desirable or undesirable. People try to fit their behaviours and their very selves to what they see as desirable and they stay away from 'antigoals'. Carver and Scheier (2003: 75) maintain that '… the more important a goal is, the greater its value in the person's motivation. Without having a goal that matters, there is no reason to act'. Linking this statement to the title of this research project, one could say that names may be utilised to create positive identities and goals in order to deflect 'antigoals'. Furthermore, a name could create a sense of confidence about the attainability of the goal. 'If a person

lacks confidence, there will be no action. Doubts can impair effort before the action starts or while it is ongoing. Only if people have enough confidence will they act and keep acting. When people are confident about an eventual outcome, effort continues even in the face of great adversity' (Carver & Scheier 2003: 75-76). By utilising the embedded meanings of names, an ideal self could be created that portrays this hopeful disposition.

As this research project unfolds, the modus operandi will be selected and constructed in a manner suited to the research participant's situation. The aim is to extend the existing body of knowledge on this topic, and to explore along these lines how the study of the meanings of names might be utilised as a therapeutic technique to enhance clients' general interpersonal adaptability and interpersonal efficiency.

1.4 PROBLEM STATEMENT

According to the rationale of the study and the conceptualisation of the topic of interest, the problem statement of the research study can be formulated as follows:

How can names and embedded meanings be utilised as a therapeutic technique to mediate social adjustment and interpersonal efficiency?

1.4.1 CRITICAL QUESTIONS

- What are the underlying psychological constructs that guide the use of names and embedded meanings as a therapeutic technique?
- How can embedded meanings of names contribute to the different inherent components of sound social adjustment and interpersonal efficiency?
- Can names and embedded meanings be successfully utilised as a therapeutic technique to enhance social adjustment and interpersonal efficiency?

1.4.2 RESEARCH POSTULATE/ WORKING ASSUMPTION

Names and embedded meanings can be successfully utilised as a therapeutic technique to enhance social adjustment and interpersonal efficiency.

1.5 DEFINING KEY CONCEPTS

1.5.1 Names

Names can be conceptualised as Christian names, first names, birth names or given names. In this study, the concept *name* embodies all these different conceptualisations. A name represents any linguistic unit by which a person is known, therefore the concept *name* refers to a word or words by which an entity is designated and one person is distinguished from another in order to become a unique identity. The Oxford School Dictionary (1983: 192) explains this concept as a '… word by which an individual person, animal, place, or thing is spoken of or to'.

Personally, I view a name as a word of significant meaning by which a person is known, identified and respected. A name contains an embedded prophetic value; it is the title of one's life story and assists in shaping one's character and life. I regard it as the body of wishes and blessings that parents project onto their child's life. A name has the potential to become a self-fulfilling prophecy – knowingly or unknowingly, inspired by a Higher Intellect.

1.5.2 Therapeutic techniques

This refers to the manner in which specific knowledge and skills are operationalised within a therapeutic session to mediate a client's self-growth and the development of the necessary coping mechanisms. In this context, the concept *therapeutic* might indicate treatment, remediation, intervention or support with the intention to facilitate the personal growth of clients by guiding them to self-exploration and self-discovery. I value *techniques* as practices that pervade in the *Enabling Art of Empowerment.*

Word Reference.com defines *technique* as '… a practical method of art applied to some particular task', whereas *Dictionary.com* defines it as '… the systematic procedure by which a complex or scientific task is accomplished'. The latter source describes the concept as '… tending to cure or restore to health', and this source provides synonyms such as 'curative', 'healing' and 'remedial'. According to Meyer, Moore and Viljoen (1997), Carl Rogers defines *therapy* as a process that is focused on an opportunity given to an individual to gain self-knowledge and to explore intrinsic potential.

1.5.3 Adaptability/Adjustment

Word Reference.com defines this concept as the process by which one is able to adapt, modify, or alter, in order to become comfortable within a new situation, suggesting one's ability to adjust to a variety of new or challenging circumstances.

Within the focus of this study, the concept *adaptability* will be used as synonymous with *adjustment* and refers to the flexibility one needs to optimise one's interpersonal efficiency. Fouchè and Grobbelaar (1983: 5) define this concept as '… the dynamic process by which a person strives to satisfy his inner needs through mature, efficient and healthy responses and at the same time strives to cope successfully with the demands of the environment in order to attain a harmonious relationship between the self and the environment'. Therefore, *adaptability* or *adjustment* is regarded as being *sharing* in nature, for a person's adaptability or adjustment is related to the close proximity of significant others, such as relatives, parents, peers, friends and colleagues within a particular 'amphitheatre of life'.

1.5.4 Interpersonal relationships

Fouchè and Grobbelaar (1983: 7) describe social relations as '… the manner in which a person engages in harmonious and informal relations within the social environment'. This engagement might be with individuals of the same gender, or of the opposite gender, parents and peers, or in more formal situations, such as the school or workplace, with figures of authority.

The concept *interpersonal* refers to the interaction that takes place between two or more people. The concept *relationship* refers to a friendly or harmonious state of relatedness or connectedness within a vocational, social or familial setting and intrinsically denotes mutual involvement.

1.5.5 Interpersonal efficiency

In my view the concept *interpersonal efficiency* is synonymous with the concept *self-actualisation*, since it refers to successful self-application within interpersonal relationships. Wevell (1996: 45) defines self-application as behaviour that involves 'hard work' or 'effort'; thus, within the context of this research, the concept is considered as pointing towards *effort* that is invested in interpersonal relationships. To be *efficient* means to be 'capable' or 'competent' (Wevell, 1996: 322). Therefore *interpersonal efficiency* implies that a person puts effort into interpersonal relationships and that, subject to social competency, these efforts produce satisfactory results. Lopez and Snyder (2003: 294) view interpersonally efficient people as secure individuals who show low levels of interpersonal avoidance. These individuals are self-controlled and socially well adjusted. They have effective self-reflective abilities and understanding and portray acceptance of the self and others.

1.5.6 Mediate

Merriam-Webster Online (2005) defines the concept *mediate* as 'occupying the middle position', or 'acting through an intervening agency', or 'exhibiting indirect causation, connection, or relation'.

In this study the concept *mediate* is used to describe engagement with clients by assuming a middle position between them and their interpersonal challenges, i.e. assuming an intermediary role that permits assistance of clients during the process of acclimatising socially to different interpersonal demands. Assuming an intermediary role, the mediator becomes the lens that the client uses for reflecting on his interpersonal effectiveness and adjustment. Reflection allows one to get a mirror image of the colour of one's life, which is transformed to a 'nice-to-have-you-around' tone.

1.6 PARADIGMATIC PERSPECTIVE

Radnor (2002) states that people assign personal meanings through the ideas, beliefs, thoughts and experiences they obtain from their social and cultural environment. In keeping with this, O'Donoghue and Punch (2003: 99) maintain that '… meaning is never a fixed entity. Meaning is always undergoing a process of adjustment or change through the input of fresh information derived from a social context'.

These views support interpretivism, which is my preferred epistemology, as my aim with this research project is to interpret and understand the meanings that the research participants attach to the novel input (the embedded meanings of names) offered during therapeutic consultation, which might mediate higher levels of interpersonal efficiency. This research project will thus be conducted by applying a qualitative approach, which is anchored in *interpretivism*. By applying this approach, the researcher will attempt to understand the meanings, intentions and subjective world of the research participant (Cohen, Manion & Morrison 2000). This meaning-making process will reflect the use of interpretivism, therefore meaning will be constructed by using observations, interactions and the research participants' reflections.

This research project is firmly based upon a positive psychological perspective. The information-gathering routes yield data that reflect a combination of psychological weakness and strength. Positive psychology allows the researcher to see both the negative and the positive aspects of the research participant's subjective therapeutic experiences and enables the researcher to switch back and forth between – and to integrate – the complementary views of psychology and bodies of psychological science (Lopez & Snyder 2003: 7). These authors maintain that the following critical issues should be addressed when undertaking a scholarly study of optimal human functioning:

- Contextualise the examination of human strengths, healthy processes, and fulfilments.

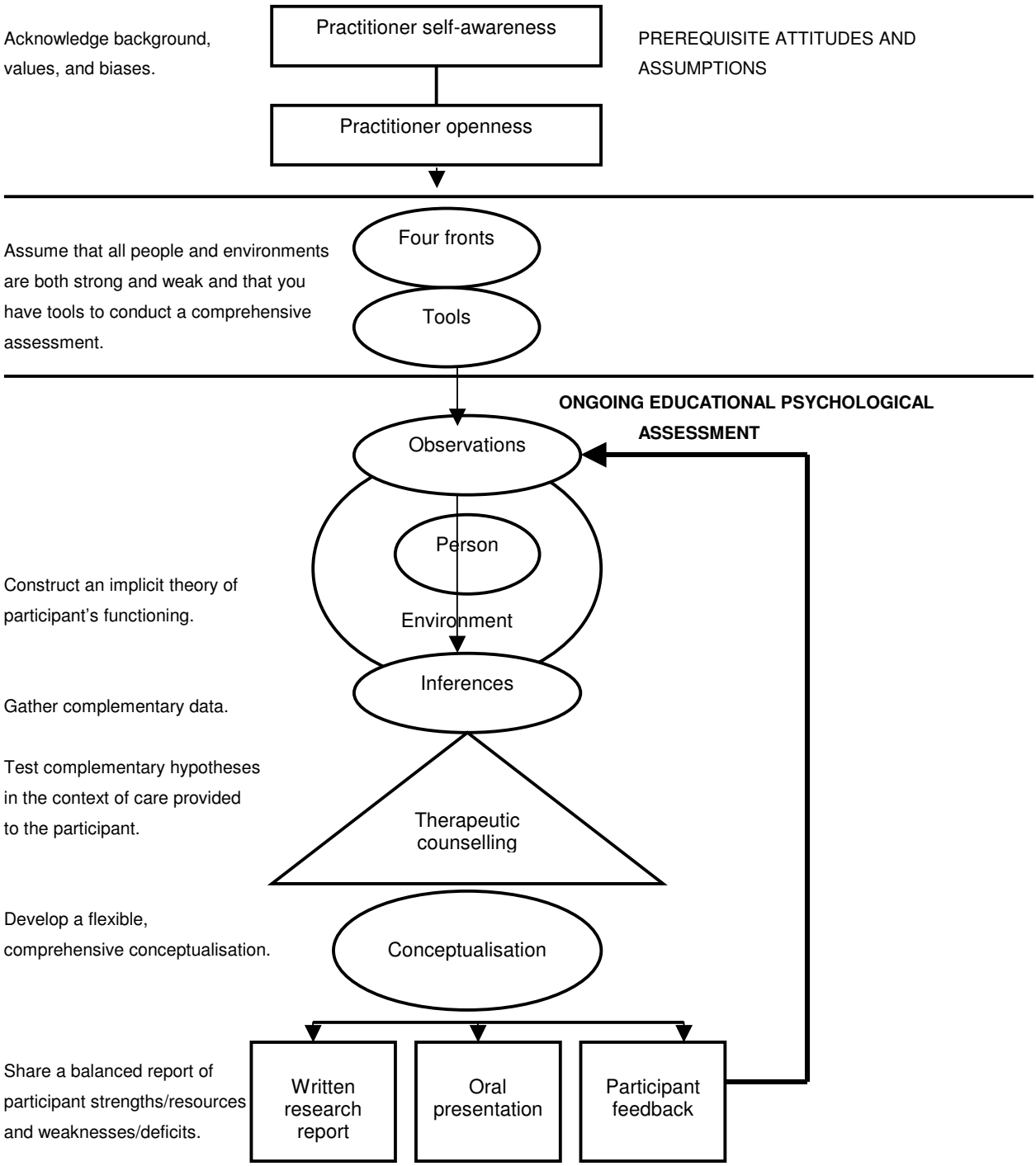
- Balance the examination of hypotheses regarding strengths by testing hypotheses about weakness.
- Use measurement procedures that account for the dynamics of healthy and unhealthy processes.
- Consider the universality of human fulfilments.

Lopez and Snyder (2003: 11) introduced a 'cognitive map' that might be implemented to direct inquiry within the positive psychology realm. This map is depicted in Figure 1.1 below. According to this 'cognitive map', the first two steps make up the first phase of the positive psychological approach, during which the researcher sets the stage for a comprehensive, scientific inquiry by re-examining the experiences, values, biases and assumptions (collectively referred to as the prerequisite attitudes and assumptions) that might influence the therapeutic process involved in the research project. The ongoing cyclical inquiry is the second phase of the approach, and it comprises numerous steps associated with developing a greater understanding of the research participant and the process of change that he or she undergoes during the course of therapeutic counselling.

The unique aspects of this positive psychological model are the focus on complementary hypotheses (on strength and weakness); the attention paid to the environmental influences on the research participant's functioning; the framework for collecting balanced, comprehensive research participant data, and the fact checking facilitated by sharing balanced feedback with the research participant and with the community of colleagues and researchers. This model also presents therapeutic counselling and research as intricately intertwined, because this approach adds an open, flexible, and self-correcting quality to the research process.

Because this positive psychological model focuses on complementary hypotheses (on strength and weakness), it creates a mixed-method research pathway of inquiry, where both qualitative and quantitative methods of assessment are allowed.

Figure 1.1 The practice model of positive psychological inquiry



1.7 RESEARCH DESIGN AND METHODOLOGY

Although interpretivism provides the lens through which sense might be made of the research findings, a mixed-method design was thought to be more appropriate as it allows for the use of both quantitative and qualitative data-gathering methods (De Vos 1998: 361). Even though this might complicate the design, the advantages offered by both the qualitative and quantitative paradigms might contribute to complementary hypotheses as propagated by positive psychologists (Lopez & Snyder 2003: 11).

A case study, as well as research-participant reflections, which are usually of a qualitative nature, could provide in-depth descriptions of the research participant's experiences of the therapeutic technique, whereas the use of a standardised psychometric assessment instrument (*Interpersonal Relations Questionnaire* (IRQ)) would supply the quantitative data upon which to base a pre- and post-test (Mouton 2001: 149). In addition, the intrinsic nature of this assessment instrument follows the complementary hypotheses line of thought, as this instrument is of a bipolar nature and thus reflects on both strengths and weaknesses. This instrument reflects on both critical issues, such as environmental issues, interpersonal and intrapersonal factors, and on experiences, values, biases and assumptions.

Furthermore, a mixed methodology also allows for triangulation, which strengthens this study as '… the use of different research approaches, methods and techniques in the same study is known as triangulation and such triangulation can overcome the potential bias and sterility of single method approaches' (Mangan, Lalwani & Gardner 2004: 566). A richer and fuller insight might be facilitated by studying the meaning that research participants assign to their therapeutic experiences from multiple viewpoints, i.e. from both quantitative and qualitative data (Cohen, Manion & Morrison 2000: 112). The different modes of inquiry and research design are presented in Table 1.1 below.

Table 1.1 Different modes of inquiry and research design

Modes of Inquiry	QUANTITATIVE		QUALITATIVE	
	Experimental	**Non-experimental**	**Interactive**	**Non-interactive**
Research design	True experimental	*Descriptive*	Ethnographic	*Concept analysis*
	Quasi-experimental	*Comparative*	Phenomenological	Historical analysis
	Single-subject	Correlational	*Case study*	
		Survey	Grounded theory	
		Ex post facto	Critical studies	

(Adapted from: McMillan & Schumacher 2001: 31)

1.7.1 RESEARCH DESIGN

Case studies can add deep, penetrative insight to a study in ways that are not always predisposed to numerical analysis (Cohen *et al*. 2000: 181). Considering this, the research problem was investigated on the basis of a case study. Since a single case study might pose additional constraints, as the results might not be applicable to all populations, generalisation constraints are envisioned. Despite generalisation constraints, the advantages of a mixed-method approach outweigh the disadvantages. Following this train of thought, it should be pointed out that a case study design also allows research participant-researcher rapport, which might be of crucial importance during the introductory phase of research, especially within a therapeutic setting. This approach allows preservation of the research participant's best interests, which reflects on 'best practice' and research ethics. Owing to ethical considerations, the high construct validity inherent in quantitative instruments, and in-depth insights from qualitative modes of data gathering, I found this approach particularly attractive and appropriate for this type of research (Mouton 2001: 150).

A more complete and structured summary of the strengths and weaknesses inherent in case studies is presented in Table 1.2 below:

Table 1.2 Strengths and weaknesses of case studies

STRENGTHS	Results are written in simple, everyday language, which make them more accessible to a wider audience.
	Results are self-explanatory.
	It highlights unique features and gives a deep understanding of matters that could be missed in a larger group of research participants.
	High on reality
	Renders insights into and promotes assistance when dealing with similar cases
	No research team required
WEAKNESSES	Extrapolation of results might be unreliable
	Not open to cross-checking (might be biased)
	Prone to observer bias

(Adapted from: Cohen *et al.* 2000: 184)

1.7.2 RESEARCH METHODOLOGY

1.7.2.1 Investigation context/Selection of a research participant

McMillan and Schumacher (2001) state that non-probability sampling is used in many educational studies, as research participants that match the research question might be readily available to be selected and included in the sample. *Purposeful sampling*, also referred to as *purposive* or *judgmental sampling*, represents but one of many techniques under the umbrella term *non-probability sampling*. For purposes of this research project, purposeful sampling was selected as the most suitable technique, as it is thought to be '… representative or informative about the topic of interest' (McMillan & Schumacher 2001: 175). A research participant was selected from an Afrikaans church community in the northern suburbs of Pretoria. The research participant was identified on the basis of an existing need for improving adaptability within interpersonal relationships. In order to control variables, only one Afrikaans-speaking research participant, who complied with the criteria of middle socio-economical background and a Christian denomination, was selected from this community.

1.7.2.2 Data gathering

In order to add depth and richness to this research project, multiple data-gathering methods were employed. This can be defined as a method of crystallisation, whereby different methods are used in an attempt to map out (or explain more fully), the richness and complexity of the ways in which the therapeutic technique might assist the research participant to reach higher levels of social adjustment and interpersonal efficiency (Denzin & Lincoln 2000). A brief discussion of the methods that were used in the data-collection process follows below.

1.7.2.2.1 Pre- and post-test using the Interpersonal Relations Questionnaire

A pen-and-paper questionnaire, the Interpersonal Relations Questionnaire, was administered to screen the research participants' levels of social adjustment and interpersonal efficiency. A single research participant who was found to be experiencing interpersonal difficulties was selected. This questionnaire was developed to reliably assess twelve components of psychological adjustment. These components are categorised as personal, home, social and formal relationships, and participants' answers render valid results as to the level of social adjustment and interpersonal efficiency within these contexts. These instruments will be described in detail in Chapter 4 of this research report.

The personalised profile of the selected research participant, based on the psychometric results, renders information pertaining to areas of interpersonal difficulty, which were addressed during therapeutic consultation, as well as materials, and methods that were utilised. Novel input, i.e. names and embedded meanings as therapeutic input, took place during a series of therapeutic consultations with this research participant. Upon termination of this series of therapeutic consultations over a period of six months, the same instrument was repeated as a post-test to determine the effect of 'name therapy' upon the research participant's level of social adjustment and interpersonal efficiency. Post-testing, using the same instrument, can be conducted after a period of six months without running the risk of test transference.

1.7.2.2.2 Research participant reflection

In addition to psychometric testing, and upon termination of a series of therapeutic consultations over a period of six months, the research participant was requested to compose a reflection on her subjective experiences during the series of therapeutic consultations based on a structured interview. A number of stimulus questions, which can be viewed in Chapter 4, were posed. Questions such as the following were included: *What does name therapy mean to you? In your opinion, what is the significance of Name Therapy? How did name therapy change your life? What advantages did it hold for you? What disadvantages did it hold for you? Would you say that it was of any help in improving your interpersonal relationships? How? Did name therapy play any role in changes in other areas of your life? In which areas, and in what sense?*

Denzin and Lincoln, in De Vos (1998), assert that the analysis and interpretation of written material offer distinct challenges, which enable the qualitative researcher to collect data that would not have become available otherwise. It is thus envisioned that these reflections might reveal the meanings that the research participant have assigned to her therapeutic experiences through 'name therapy', which might assist in resolving the research question.

1.7.2.3 Data analysis and interpretation

Data obtained by means of research-participant reflections was subjected to content analyses, which might be defined as '… a multipurpose research method developed specifically for investigating a broad spectrum of problems in which the content of communication serves as a basis of inference' (Cohen *et al.* 2000). This enabled the researcher to evaluate key words, themes, messages and meanings obtained from the collected data. Stimulus questions were compiled to provide structure to the reflection interview in order to prompt reflections, for example: What significance did you find in name therapy? Did name therapy help you to adjust more effectively within interpersonal relationships? If affirmative: In which ways?

The psychometric data was analysed and interpreted using standardised scores, and the results were used to obtain a differential image of specific factors inherent in social adjustment. This psychometric data also rendered an individualized profile of relative strengths and weaknesses. First, the level of general social adjustment was determined, after which relative strengths and weaknesses in certain important facets of social adjustment were evaluated to obtain diagnostic and prognostic information related to the planning of therapeutic consultation.

1.8 ETHICAL CONSIDERATIONS

McMillan and Schumacher (2001) maintain that, owing to the nature of the research, i.e. an evolving design based upon in depth face-to-face interactive data collection and reciprocity with the research participant, qualitative researchers need to be sensitive to ethical considerations and principles. In view of the social nature of the research, the researcher not only has a responsibility towards the profession in the search for knowledge and truth, but must also protect and preserve the research participant's best interest (Cohen *et al.* 2000). The way in which the research is conducted, should at all times aim to respect research participants and preserve their dignity as human beings. The research participants' identities should never be revealed and their privacy should be respected. Although complete confidentiality is not possible in this study, consent was obtained from the research participant to report the results using her name, but not her surname.

While research has produced many positive social and educational outcomes, it has also raised disturbing questions about the conduct of researchers with respect to ethics, values and community. The purpose of ethical review is, therefore, to ensure that human respondents participate in research freely and without unreasonable risk. Where there is some degree of risk, the process of ethical review has to ensure that the potential benefits outweigh the risk and that full and informed consent is obtained from all respondents.

The broader goals of the ethical review of research proposals in the Faculty of Education (University of Pretoria) are the following:

- to develop among students and researchers a high standard of ethics and ethical practice in the conceptualisation and conduct of educational research;
- to cultivate an ethical consciousness among scholars especially in research involving human respondents;
- to promote among researchers a respect for the human rights and dignity of human respondents in the research process.

The ethical review process is guided by the following principles common to research involving human respondents:

- the principle of *voluntary participation* in research, implying that the research participant may withdraw from the research at any time;
- the principle of *informed consent,* meaning that the research participant must at all times be fully informed about the research process and purposes, and must have given consent to their participation in the research;
- the principle of *safety in participation;* put differently, that the human respondents must not be placed at risk or harm of any kind, e.g. research involving young children;
- the principle of *privacy,* meaning that the *confidentiality* and *anonymity* of human respondents must be protected at all times;
- the principle of *trust,* which implies that human respondents will not be subjected to any acts of deception or betrayal in the research process or its published outcomes.

The process of ethical review is not intended to add bureaucratic burden to the research process. Rather, this process is intended to protect both the researcher and the participating human respondents. At a higher level, the process is also intended to improve the quality of research conducted in the Faculty of Education, where research is conceived not simply as a set of techniques, but as a well-considered, ethically grounded process that builds values such as trust, respect, empathy and dignity between the researcher and the person or persons being researched. In such a process, the research participants are treated as authentic 'respondents' in the research endeavour, and not merely as 'objects' to be studied.

1.9 DIFFICULTIES EXPERIENCED DURING THE PREPARATION PHASE

A thorough and extensive literature search was conducted prior to the commencement of this research project, but no existing literature relating to name therapy in the field of psychology, or *names and embedded meanings as a therapeutic technique* could be located either nationally or internationally. The number of available sources that might contribute to a rich, explanatory background is therefore limited.

1.10 LIMITATIONS

The following consideration might limit extrapolation to other populations: since the population represents a closed, religion-specific context and might not be representative of the larger South African society, or communities practising diverse religions, conclusions might not be safely extrapolated to larger populations or populations of diverse religions. However, this research project should be viewed as an introduction to future research on the same topic, both nationally and internationally.

1.11 CHAPTER PLANNING

CHAPTER 1

Chapter 1 contains the orientational introduction and actualisation of the topic of interest, and a discussion of the research methodology and research design.

CHAPTER 2

In Chapter 2 different and relevant perspectives and theories underpinning the birth of name therapy are discussed.

CHAPTER 3

In Chapter 3, techniques that might be used in name therapy are proposed and discussed on the basis of the theoretical assumptions derived from the literature study.

CHAPTER 4

Chapter 4 includes a discussion of the design and rationale, and of the operational details of the empirical research, which include data gathering, data analysis and data interpretation.

CHAPTER 5

In Chapter 5, the findings and conclusion are reported, and recommendations with a view to application are made.

1.12 CONCLUDING COMMENTS

This chapter presented a basic outline of the study by making the reader aware of the research problem, introducing the rationale and discussing the purpose of the study. An overview of the theoretical framework and paradigmatic perspective, as well as the research design and methodology directing this research study, were discussed. The research problem was analysed and, where necessary, concepts were defined and explained. Chapter 2 will present a comprehensive literature review of the theories that contributed to the birth of name therapy.

CHAPTER 2

RELEVANT THEORIES UNDERPINNING THE BIRTH OF NAME THERAPY

2.1 INTRODUCTION

In Chapter 1, reference was made to different and relevant perspectives from existing theories that paved the way for the development of name therapy. This chapter contains a discussion of the theories underpinning name therapy and explains how these principles fused to emerge as name therapy. If one considers people's lives and the challenges that confront them, it becomes clear that any therapeutic intervention should be aimed at enhancing relationships and it should be both viable and cost effective. Relationships, which form the core of this study, will be discussed in depth, with particular focus on narrative therapy and concepts such as *emotional intelligence*, *cognition* or *the thinking process*, *choices and dominion*, *existentialism*, *self-fulfilling prophecies*, *positive psychology*, names and their embedded meanings, which may all play a role in determining the quality of relationships.

2.2 RELATIONSHIPS AND EMOTIONAL INTELLIGENCE

> *'(God) has restored our relationship with Him through Christ, and has given us this ministry of restoring relationships'*
>
> *(2 Corinthians 5:18).*

Relationships refer to actions, reactions and interactions between and within people. 'People are concerned about preserving their uniqueness and centeredness, yet at the same time they have an interest in going outside of themselves to relate to other beings and to nature …. Being relational beings, we also strive for a connectedness with others' (Corey 1991: 180). Carr (2004: 251) states that close friendships are an imperative foundation for well-being. The smooth and harmonious establishment of

friendships may well be the most demanding challenge in life. In this regard, Aristotle said, '… anyone can become angry – that is easy. But to be angry with the right person, to the right degree, at the right time, for the right purpose, and in the right way – this is not easy' (Goleman 1996: ix). Since relationships form the core of our being, our happiness and our contentment, the achievement of social effectiveness should be a prominent focus of self-development. Corey further points out that '… we humans depend on relationships with others. We want to be significant in another's world, and we want to feel that another's presence is important in our world' (1991: 181). This corresponds with Vandenberg's (1991: 1278) view: 'An existential framework indicates that people have a special relationship with others that is not characteristic of their relationship with objects. This relationship provides a personal grounding in the social world that enables confident action in an uncertain world.' The well-known author Rick Warren (2002: 152) states, '… relationships are always worth restoring. Because life is all about learning how to love, God wants us to value relationships and make the effort to maintain them instead of discarding them whenever there is a rift, a hurt, or a conflict'.

The moment interpersonal relations are mentioned, emotional intelligence springs to mind, reminding us that relationships depend on more than just knowing yourself and your emotions. According to Goleman, the art of relationships is, to a large extent, a skill in managing the emotions of others (1996: 43). Davis (2005: 26) defines emotional intelligence as follows: 'Emotional intelligence means that your instinct picks up what is happening to those around you. And it is a skill that can be learned, provided you have the time and inclination.' If one is unhappy within relationships one feels inadequate, miserable and unable to function to one's full capacity. Thilmany (2005: 17) states that emotional intelligence is 'the ability to perceive, assess, and positively influence their own and others' emotions'. Thus, emotional regulation opens the door to a discussion of the concept *resilience*. 'Rather than thinking of 'resilience' as primarily an inborn, intrapersonal ability, 'resilience' can also be viewed as an interpersonal concept that is co-constructed by exploring the skills and knowledge expressed in relational resilience' (Kotzé, Myburg, Roux & Associates 2002: 101). Reivich and Shatté (2002: 36) argue that 'Resilient people use a well-developed set of skills that helps them to control their emotions, attention,

and behaviour. Self-regulation is important for forming intimate relationships, succeeding at work and maintaining physical health'.

Successful interpersonal relations contribute to one's overall well-being, therefore the demand for coping at an interpersonal level is very high. Ebersöhn and Eloff (2003: 61) state that the ability to maintain successful interpersonal relationships depends on the ability to compromise, cooperate and work towards effective conflict resolution. Popularity, leadership ability, assertiveness and interpersonal effectiveness are all dependent on social dexterity. If one is socially inept, one is inclined to misinterpret the signs you pick up from others'. Lerner (2000: 529) maintains that '… deficits in social skills are probably the most crippling type of problem'. Thus, the key to interpersonal success seems to be associated with being in touch with oneself, one's emotions, actions and reactions, as well as being responsive to and being in touch with the emotions and reactions of others.

Goleman (1996: 119) equates that 'people who make an excellent social impression, for example, are adept at monitoring their own expression of emotion, are keenly attuned to the ways others are reacting, and so are able to continually fine-tune their social performance, adjusting it to make sure they are having the desired effect.' This might be easier said than done. Orloff (2004: 98) is of the opinion that '… one should identify the best qualities and project them to the world', as this positive energy can help one to build positive relations and prevent being alone. She continues by arguing that 'Instead of reflexively accentuating the worst in a person's situation, choose to energize positive qualities. The object isn't to flatter, make nice, be politically correct or ignore intuitive red flags – nor to deny someone's dark side or placate abusers. Your goal is to mine the gold in positive relationships and elevate the communication in more difficult ones' (2004: 100). This excerpt perfectly links to the positive focus flowing from positive psychology, as well as to 'choice' as a variable embedded in existentialism.

Latour and Hosmer (2002: 1) categorise five domains of emotional intelligence, grouped under two overarching relational areas. The two overarching areas are interpersonal and intrapersonal variables. Interpersonal variables refer to empathy and coping within relationships, while self-awareness, coping with emotions and

motivating oneself are grouped under intrapersonal variables. Like other well-known authors on the subject of emotional intelligence, they too state that it can be learned, developed and enhanced. Therefore, the intention is to guide clients towards improving and developing their emotional intelligence, and to increase their interpersonal relational skills by utilising their names and the embedded meanings of those names to create new goals in interpersonal relations, supported by their ever-present names and meanings.

2.3 THINKING PROCESS, CHOICES AND DOMINION

In his letter to the Roman citizens of his time (Romans 12:2), Paul warned, '… do not be conformed to this world, but be transformed by the renewing of your mind' (Hayford 2002: 1568). The renewal and transformation of one's mind constitutes a choice, as well as a conscious decision to think and act differently. Peale (1997: 237) advises as follows: '… the secret of a better and more successful life is to cast out those old dead, unhealthy thoughts by substituting them with new, vital, dynamic faith thoughts. You can depend upon it – an inflow of new thoughts will remake you and your life.' Reflecting on the power of thoughts, Hills (2003: 3) states that our thoughts are transformed into emotions through the interaction of the neurons in our brains with our bodies, at a rate more or less 296 kilometres per hour; therefore we recognise emotions physically even before we rationalise them. In the book of Proverbs (23:7) we read, '… for as he thinks in his heart, so is he' (Hayford 2002: 830). Hills further argues that our thoughts become our choices, our choices become our words, our words become our deeds, and our deeds become our habits, which all contribute towards our characters. 'If you can control your thoughts you can determine your feelings and you can choose how you respond or act in a particular situation' (Turner 2002: 13).

Hills's (2003) theory is based upon what he believes to be man's purpose in accordance with the Creation. According to his theory, the first responsibility given to man by his Creator was to rule or to have dominion over everything on earth, as stated in the Bible in Genesis (1:28) and Psalms (8:6) (Hayford 2002: 5, 691). Hills (2003) argues that the concept 'everything' also includes our thoughts, therefore his theory proposes the application of the concepts rule-mindedness, slave-mindedness

and victim-mindedness in order to effectively filter our thoughts towards functional thinking.

Hills (2003) provides elaborate descriptions of these thinking-process filters. When being rule-minded, we have authority over our thoughts, emotions, habits, reminiscences and so forth. Slave-mindedness entails that we give way to pressure, threatening situations, human limitations, fears and similar emotions. A victim-minded person's thoughts and actions are determined by past experiences, previous relationships and past events. When applying this filter for thinking processes, we have to determine the elements underpinning our thinking, and whether we apply ourselves as losers (victims) or as winners. Like Viktor Frankl, Hills (2003: 109) also supports the concept of 'free will', which is guided by spiritual beliefs. This theory relates closely to this research project, since name therapy supports the notion that thoughts produce emotions, which influence interpersonal relations.

Based upon the above, the assumption is that as human beings we need to rule over our own emotions and must be aware of the emotions of others in order to have emotional insight in relationships. Name therapy aims at accurately aligning thoughts with feelings (emotions) and behaviour in order to mediate positive intra- and interrelations. Parachin (2006: 44) maintains that 'The ability to think positively can reshape your history, rescue you in times of hardship and restore joy to your life. Developing positive thinking patterns will reinforce happiness and prevent negativity from handicapping your success'. This author further warns that since we have control over our own destinies, we should nurture positive voices and images by being solution-orientated rather than problem-orientated, and by looking for the best present in the worst.

When reflecting on thinking processes, one has to link this to cognitive therapy. According to Ingram and Snyder (2006: 119) '… cognitive therapies are recognized as being among the most effective interventions for a variety of disorders'. Cognitive therapy empowers the client to think differently and more effectively, thereby relying on own inner strengths and potentials towards achieving healthier ways of being and interacting. Corey (1991: 179) states that while '… we have no choice about being thrust into the world, the manner in which we live and what we become are the result

of our choices'. In keeping with Corey, Orloff (2004: 98) argues, '… one should choose to energize positive qualities', which would sustain healthy relationships.

> 'Through our spirit we are directed toward dialogue and relationship, where we realize possibility, where we realize what is waiting for us, what might challenge us, reach out to us or invite us… The possibilities within this world point to our human potential; we shape our existence through these possibilities. "Existence" means having a chance to change things for the better, to experience what is of value and to avoid or to eliminate what could be damaging or harmful. Possibilities provide us with directions to which we can orient ourselves. This is an essential orientation of human beings, not a superficial one. Being directed towards what is possible, what is yet to be fulfilled, what is waiting for us in each and every situation corresponds perfectly to the essence of our spirit – a spirit that is looking out for participation, dialogue, creativity and possibility' (Längle 2005: 3-4).

Frankl believed that the search for meaning is at the core of our being. 'Imbued with meaning we can endure even the worst conditions – we will be resilient' (Reivich & Shatté 2002: 310). The ability to find meaning equips one to invest in intimate relations. According to Frankl's logo therapeutic approach, we are free to choose how to react to any facet our lives; thus choice assists us to 'connect meaningfully with others' (Pattakos 2004: 55). This suggests that we are able to assume some authority over our feelings, actions, and thinking, which all serve as moderating factors towards effective interpersonal functioning. This view on relationships contradicts Goleman's (1996: 9) view, which is that '… when passions surge the balance tips: it is the emotional mind that captures the upper hand, swamping the rational mind'. Reflecting on existentialism, Covey (1993: 69) states, '… Frankl used the human endowment of self-awareness to discover a fundamental principle about the nature of man: *Between stimulus and response, man has the freedom to choose'.* Various researchers agree on this - emotional intelligence is seen as part of our self-awareness and our ability to regulate our emotions and behaviour (Maree & Ebersöhn 2002: 40).

2.4 SELF-AWARENESS AND THE SELF-FULFILLING PROPHECY

Plato, the fifth-century Greek philosopher, once said, '… the unexamined life is not worth living'. The following questions spawn from this remark: How well does one know oneself if one is not knowledgeable about the origin, meaning and embedded prophecy of one's name? Is this knowledge not an indispensable part of getting to know oneself? Corey (1991) considers self-awareness to be one of the central elements inherent in humanity and remarks, '… we choose our actions, and therefore we can partially create our own destiny'. Corey (1991: 179) also reflects on our freedom to choose, i.e. our capacity for self-awareness, when he says, '… the greater our awareness, the greater our possibilities for freedom. Thus, to expand our awareness is to increase our capacity to live fully'. In order to realise self-awareness, we should also be familiar with the things that are preventing us from achieving self-actualisation and fulfilling our life prophesies, as illustrated by Reivich and Shatté's (2002: 306) observation: 'First you must become aware of the kind of person you *are*, and that means examining your deep beliefs and values about yourself, your world, and you place in it. You must understand what beliefs are leading you to behave in the old, tried ways that you don't like as well as the thinking that's holding you back from reaching your ideal.' It is proposed that name therapy would assist in accomplishing exactly this quest for meaning.

Sun Tzu, quoted by Latour and Hosmer (2002: 1), once declared: 'Not knowing the other and not knowing oneself, in every battle certain defeat.' Elaborating on this belief, Corey argues that all individuals are essentially solitary human beings, but all individuals have the prospect of relating to others if that choice is made. In explaining this view, he says that '… before we can have any relationship with another, we must have a relationship with ourselves' (Corey 1991: 181). Part of existentialism is to understand oneself in terms of one's thoughts, one's emotions and who one is (Längle 2005: 3). These views all form part of the rationale underlying name therapy and the employment of name therapy to enhance interpersonal relations.

According to Benard (1995), '… we are all born with an innate capacity for resilience, by which we are able to develop social competence, problem-solving skills, a critical

consciousness, autonomy, and a sense of purpose'. Autonomy refers to our sense of personal identity, i.e. self-awareness and our autonomy over our circumstances and our relations. Reivich and Shatté (2002), who argue that our interpersonal resilience (as an essential element of our contentment and success) directly influences the quality of our relationships, affirm this notion. The concept *resilience* is closely linked to existentialism, as resilience also draws upon our sense of purpose, our hope for a prosperous future, and our spiritual connectedness. This optimism is profoundly expressed in positive psychology.

2.5 THE AFFLUENT WELL OF THE EMBEDDED TREASURES OF A NAME

Knowledge about the accompanying script, the origin and the meaning of one's name, all form part of name therapy, in keeping with the Society of Kabalarians' view (2005: 1) that with '… a balanced name and understanding of the inner potential, everyone can make positive, constructive changes to achieve better health, success, harmonious personal relations, and a state of overall well-being'. We all have the capacity to assimilate the positive traits embedded in our names, and to be guided by this assimilation. Through the application of this assimilated knowledge, we could assume a positive and optimistic mind-set toward life and significant others; thus we might grow to be our thoughts. Knowledge of the embedded meaning of one's name changes one's thinking and affects the way one feels and behaves towards significant others. Peale (1997: 220) confirms this when he states, '… as you think, so shall you be'. Deluzain (1996: 1) also voices this notion by stating, '… Names can indirectly influence how we act'.

We are all travellers of life, and the aim of name therapy is to channel clients towards implementing the readily available 'tools', their names, as their travel guides. Since we are inseparably bound to our names, it is quite obvious that we should find out as much as possible about their meanings in order to enhance self-awareness and self-direction. 'Personal meaning is a complex achievement of the human spirit and is found in the individual's confrontation with the challenges of the world and one's own being' (Längle 2005: 2).

A name represents the parents' prophecy for their child, and whenever it is mentioned within its intended context, the prophecy is strengthened and confirmed. 'Most names appear to have had some sort of original meaning, usually descriptive, rather than being simply a pleasing collection of sounds' (Elliott 1997: 1). The meaning and significance parents attach to a child's name are also valuable in using names as a psychotherapeutic tool; it can help strengthen the relationship between child and parent; it can also mediate immense self-worth and self-insight, which can contribute to social adjustment and interpersonal effectiveness, as 'children define themselves in concrete terms: by their abilities, physical attributes, names, gender, and possessions' (Miller 2004: 74). In terms of the Child Care Act, every child has the right to a name. This right is also acknowledged by Deluzain (1996: 1), who states, '… The giving and receiving of a name is an event of major importance'. A name is also representative of God's promise for ones' life, as with Abraham. According to Colwell and Hart (2006: 591), maternal emotion framing, particularly mild positive framing, significantly contributes to children's emotional intelligence. These authors' research findings proved that children who enjoyed good relations with their mothers demonstrated enhanced emotional intelligence, which contributes to more effective interpersonal relations. Deluzain (1996: 1) concluded, '… parents are the most important message-senders'.

> *The sense of personal identity and uniqueness that a name gives us is at the heart of why names interest us and why they are important to us as individuals and to our society as a whole. In spite of their importance, though, most people know very little about names and about the effects they have on us and on our children in everyday life. In a very real sense, we are consumers of names, and we have a need and right to know about the psychological, magical, legal, religious, and ethnic aspects of our names (Deluzain 1996: 4).*

People are usually unaware of the rich well of hope rooted in their names. Being aware of this could enrich one's life and could promote growth towards self-awareness, which plays a significant role in social adjustment, interpersonal well-being, and finding meaning and purpose in life. The meaning of any name thus

represents a unique personal strength that may well be operationalised through name therapy. During name therapy, expanded self-knowledge and discovery of the unused potential that is locked up in a person's name could contribute towards the development of certain favourable personality traits. According to Deluzain (1996: 7), research findings have demonstrated that names have the ability to shape the personality in certain ways. Although names are by no means the only forces that direct people's development, when confronted with the evidence one cannot help but wonder how some individuals would have turned out had they been given different names.

2.6 THE CONSTRUCTIVE INFLUENCE OF POSITIVE PSYCHOLOGY

Lopez and Snyder (2003: xv) define positive psychology as 'the scientific and practical pursuit of optimal human functioning'. In agreement with this statement, Joseph and Linley (2005: 6) state that positive psychology '… has become widely used in recent years to refer to the new movement among psychologists who have turned their attention to positive human functioning'. This discipline accentuates people's potential by utilising their strengths to promote growth. How then is positive psychology applied to name therapy? The client's strengths embedded in the meaning of his/her name are utilised to overcome barriers to interpersonal effectiveness and to promote interpersonal growth, in keeping with Joseph and Linley's (2005: 6) view: 'Positive psychology encourages modes of perception that spontaneously observe the 'good', but do not ignore the 'bad' in human behavior.' In other words, good qualities are utilised to outgrow lesser qualities in order to promote self-sufficiency within interpersonal relationships. Cheavens, Feldman, Woodward and Snyder (2006: 135) define positive psychology as '… the attempt to understand the characteristics and processes that contribute to optimal functioning, flourishing and resiliency'. Gunnell, Pimlott and Motevalli (2004: 11) view positive psychology as '… the fastest-growing sector', aiming to '… increase well-being, to put people in charge of their lives'.

To rise above negative situations or difficult circumstances, Katz (2006: 47) suggests that we should learn to function in such ways that we could actually welcome 'life's hills and valleys'; we should shape ourselves in such ways that we can view the

valleys of life as opportunities for growth, without allowing our emotions to halt the process. Katz (2006) agrees with Hills (2003) when he states that one can choose to be either the master of ones' life, or the victim of one's circumstances. This could be achieved by focusing on one's spirituality, which Katz (2006) views as the most influential motivational force. 'Faith keeps me focused on what I have inside rather than what is surrounding me' (Katz 2006: 49). No matter what theology one subscribes to, spirituality almost always generates positive, uplifting moments, and promotes inner strength and hope. Taylor (2006: 231) supports this view by stating: '… With spiritual vision, we have discernment, a fuller and more generous view of life. We sense the activity of God in all things, see the highest and best in others and events.' If the client is assisted in establishing similar positive ways of thinking, uplifting moments could appear in the midst of great difficulty. Joseph and Linley (2005: 10) share this view as they postulate that the positive psychology movement is '… supportive of those therapeutic approaches that serve to facilitate the client's ability to hear his/her own inner voice'.

According to Cheavens and his colleagues (2006: 136), positive psychology focuses on strengths and potential rather than on deficits and problems; it is more opportunity focused, as opposed to some traditional approaches that are problem focused, devaluing questions about 'why life is worth living' (Ingram & Snyder 2006: 117). Psychologists that support positive psychology often question the value of therapy if such input fails to generate hope and meaning within the client. Positive psychology aims at creating hope, since hope reflects an optimistic prospect of achieving one's aspirations. Winning interventions should always employ 'deep strategies', such as 'instilling hope, providing narration, and building strengths' (Joseph & Linley 2005: 9). Name therapy is based upon these very same principles as it aims to instil hope, provide narration and build strengths, in keeping with Pointon's (2006: 4) view: 'Positive therapy offers a way of working where happiness is a goal to head for'. Cheavens *et al.* (2006: 136) maintain that hope is 'a positive motivational state that is based on an interactively derived sense of successful (a) agency, and (b) pathways (planning to meet goals)'. Thus clients are assisted in becoming goal orientated and directing their thinking along similar pathways to encourage prevention rather than cure.

> 'Prevention is a natural point of entry for positive psychology because positive constructs emphasize resilience and enhancing quality of life, with attempts to achieve these goals through nurturing individual virtues such as courage, hope, forgiveness, and perseverance. By enhancing these sources of strength and resilience, and by encouraging other positive features of living such as rationality and insight, positive psychology is well suited for not only preventing problems before they occur, but also for fostering long-term mental health and enhanced quality of life' (Ingram & Snyder 2006: 118).

By employing constructs from positive psychology, together with the embedded meanings of names and rule-mindedness, name therapy aims to assist the client to narrate a new, personalised story, combined with a positive attitude and a constructive way of thinking, which may result in healthier and happier relationships. Therefore a narrative approach also plays a part in name therapy.

2.7 THE NARRATIVE PIECE OF THE PUZZLE

By introducing the client to the embedded meaning of his/her name, and by pointing out the parents' implied prophecy and the spiritual meaning that is attached to his/her name, the possibility of an alternative life script unfolds. The client's name, together with its positive meaning and embedded prophecy, could provide a title for the client's life story, which might alter the client's perspective on his/her very being.

Narrative therapy aims at restating the client's life story, after having gained another fresh perspective on his/her life-script. This could be utilised to restore self-worth, or to enhance interpersonal effectiveness. Along similar lines of thought, Morgan (2000: 7) states, '… the dominant story … will not only affect me in the present, but will also have implications for my future actions'. In narrative therapy the client is guided to create a new story in which he/she will be able to put into practice newly acquired self-knowledge. The exposure of the client to the wealth of information derived from his/her name is expected to restore his/her courage and motivation to acquire new social skills associated with the embedded meaning of his/her name,

and to encourage him/her to start applying his/her dormant potential in order to build valuable friendships. By unlocking the embedded meaning of his/her name, the client is prompted to reshape his/her life script in accordance with the accompanying narrative, resulting in a reclaiming of his/her life along more meaningful pathways (Morgan 2000: 130).

Narrative therapy endorses positive reinforcement; therefore a reward might be an effective tool to encourage the client to remain involved in therapy, and to collaborate towards goal attainment. By handing a certificate of acknowledgement or a narrative letter to the client, he/she may be motivated to participate more effectively during therapy. 'Narrative therapists attempt to challenge dominant, problem-saturated stories by engaging clients in externalizing conversations that separate the problem from the person' (Nylund 2000: 47). By participating in such exercises, the client might restore his/her self-esteem, developing a sense of 'I am okay', rather than 'I am not okay'. A sense of being okay, coupled with a heightened sense of self through meaning making, might 'help to unearth stories of skill, resiliency, and ability' (Nylund, 2000: 47), and might open up new possibilities for personal growth.

2.8 UNITING THE PIECES OF THE PUZZLE IN A COMPLETE PICTURE

The challenge inherent in name therapy is to narrate a new, more positive life story by using the client's name as the title, and the embedded meaning and accompanying script as cognitive framework. This suggests a repositioning towards growth, in keeping with Benes and Steinbrink's (1996: 228) definition of growth, which involves progressing from simply saying, 'I am special' to recognising one's unique qualities, because the meaning and the history of one's name is being unlocked. Rule-mindedness is thought to be fundamental to name therapy, since rule-mindedness might equip the client to make well-considered choices that reflect the meaning and prophecy associated with his/her name. Furthermore, the client's restored cognitive framework might motivate and inspire healthy social adjustment and healthy interpersonal relationships. In keeping with the existential theory, name therapy is best considered to be an invitation to clients to recognise the ways in which they are not living fully authentic lives, and 'to make choices that will lead to their becoming what they are capable of being' (Corey 1991: 185). Name therapy

aims at supporting the client to achieve this goal and at motivating the client to demonstrate this new alternative life script in everyday life.

Along with DeKeukelaere (2006: 1), I believe that everyone has a sense of deity, and therefore it stands to reason that one's spiritual life is the source of hope. Although spirituality might have many different faces, a Christian perspective, accompanied by excerpts from the Scriptures, will be employed in the context of this research project to create a sense of hope. However, depending on the client's theology, different spiritual and cultural scripts could be employed to create alternative life stories and a sense of hope, in keeping with DeKeukelaere's (2006: 1) viewpoint that hope and optimism could deepen one's life. Following similar lines of reasoning, Cheavens and colleagues state, '… when we identify, appreciate, nurture, and solidify our clients' strengths and skills, we not only can do a better job of helping to alleviate their psychological pain, but we also can help them increase their productivity and satisfaction in life' (2006: 142). Furthermore, because name therapy is truth-based and deeply rooted in the client's theology, it substantiates attainability and sustainability.

2.9 SYNOPSIS

In this chapter the theories underpinning the development of name therapy were described. The main contributing theories are Emotional intelligence, Existential theory, Resilience theory, Cognitive theory, Positive psychology, the Narrative approach and the theory about the meanings of names. The Emotional intelligence theory contributed to the understanding of relationships and interaction between people. Existential theory, together with Resilience, contributed to the understanding of the fact that one always has a choice, a sense of purpose, hopefulness and spiritual connectedness. The Cognitive theory and the Narrative approach contributed in the sense that they help us realise who we are, that life consists of choices and that we can make a conscious decision to live up to our names and their meanings, or to rewrite our life stories to be more positive. Positive psychology helps us to remain optimistic and live up to the positive prophesies of our names and their meanings.

It was concluded that name therapy could be employed to encourage the writing of alternative life stories in order to regain hope and optimism, which might enhance the client's interpersonal relations.

In the next chapter, the theoretical assumptions derived from the literature study will serve as the basis for a discussion of possible techniques that could be used in name therapy to mediate social adjustment and interpersonal efficiency.

CHAPTER 3

POSSIBLE TECHNIQUES TO BE USED IN NAME THERAPY, AND THE SUPPORTING THEORETICAL ASSUMPTIONS

3.1 INTRODUCTION

No theory has any real value until it has been tested in practice and found to be useful for a particular purpose. Putting theory into practice is what really does the trick. It is easy to analyse and to pinpoint what needs to be changed and worked on, but so often the question 'How?' is neglected. The previous chapter shed some light on relevant theories, which were puzzled together in order to underpin the creation of name therapy. In this chapter, techniques will be discussed that may be effectively applied in name therapy aimed at facilitating social adjustment and interpersonal efficiency. In other words, the 'How?' will be looked at. The theoretical assumptions that support these intervention techniques will be briefly explained.

3.2 THEORETICAL ASSUMPTIONS

Existentialism views the nature of humans' existence to be constantly emerging and changing. 'Frankl's unique contribution to the field of psychology focuses on the effect that meaning, possibility, freedom and decision have on an individual's psychological well-being and development' (Langle & Sykes 2006: 36). Frankl urged people to be responsible beings, since humans have freedom of choice and the ability to find sense, purpose and meaning in life. According to Meyer, Moore and Viljoen (1997: 556, 576) Frankl believed that humans realise their value as they receive it from a godly dimension and that they are spiritual beings.

Corey (1991: 179) states, 'The basic dimensions of the human condition, according to the existential approach, include (1) the capacity for self-awareness; (2) freedom and responsibility; (3) creating one's identity and establishing meaningful

relationships with others; (4) the search for meaning, purpose, values, and goals; (5) anxiety as a condition of living; and (6) awareness of death and nonbeing'. These, plus two additional basic dimensions, served as a framework for transforming existing therapeutic techniques and developing new therapeutic techniques as intervention tools for use in name therapy. The additional dimensions are: (1) unlocking the embedded meaning of client's name and (2) mediating in the development of the client's social resilience, e.g. optimism, hopeful expectations, self-efficacy, problem-solving and related positive emotions such as forgiveness, a sense of humour and gratitude, based on the embedded meaning of the client's name. These dimensions will be used as subheadings in this chapter.

Together with the existential approach, the narrative approach forms the golden thread underpinning the objective of name therapy. Olsen's article (2005:269) also points out the link between these two approaches. He writes: 'Humans are unique in their possession of an inherent drive to create meaning and a sense of coherence out of daily experience. In efforts to make meaning of their lives, narrative psychology proposes that individuals construct their understanding of reality through the development of mental schemas.' This golden thread runs through the whole process, weaving it together until a brand new, uplifting story emerges, which is representative of the clients' new out look on life with his name and its meaning as the title of his new life story. 'Narrative therapists, like Adlerians, seek to help clients uncover their life story and to rewrite the story to transcend problems and difficulties' (Hester 2004: 338).

Other theories from which the researcher borrowed to establish usable techniques for name therapy will be discussed as they come into play.

3.3 POSSIBLE THERAPEUTIC TECHNIQUES FOR NAME THERAPY INTERVENTIONS

By using the above-mentioned dimensions of the existential theory as guidelines, a few possible therapeutic techniques were designed that could be used when name therapy is employed to mediate in the enhancement of social adjustment and interpersonal efficacy. These techniques could also serve to trigger new, original and

creative ideas that can be developed and utilised in therapy using names and their meanings.

3.3.1 Unlocking the embedded meaning of a client's name

Five different techniques that could be employed to accomplish the above will be discussed under the following subheadings:

- Facilitating a discussion between parent and child
- A tree genogram
- Spiritual connotations and scriptures
- Outstanding characteristics
- Called by the name

In these sessions, the objective is to make the client aware of the meaning and significance of his own name, which includes its significance for the parents and in the spiritual realm. 'To ancient Hebrews and Babylonians, nothing existed until it had a name. Its name expressed its character' (Huntington 2001: 18).

3.3.1.1 Facilitating a discussion between parent and child

This technique was borrowed from family therapy. Becvar and Becvar (1996) maintain that families are supposed to have fun together. During family encounters, there should be less emphasis on negative things while family members focus on positive, constructive and enjoyable things that they can to do together. Effective communication is undoubtedly one of the most important ingredients in ensuring happy families that function effectively. 'If we think systemically, we see all behavior as communication or information, and we see information flow as the basic process of social systems such as a family' (Becvar & Becvar 1996: 126).

During this session (3.3.1.1), discussion will be aimed at making both the parent and the child aware of the history accompanying the child's name, and of how this could possibly impact on the child's future. An in-depth discussion will be held to determine why the parents chose a particular name for their child, the meaning of the name and what significance it had for them at the time, so that the child can come to

realise that his name is special, has a deep meaning and was especially chosen just for him after a great deal of thought. The parents will also be asked where, when and why they decided on the specific name, whether they know someone else with the same name, and what that person means to them. Furthermore, they will be asked to try to recall their emotions during the time they were choosing a name for their child, and to express any emotions experienced at the time of the session. This will enrich the session as it will reinforce the parents' awareness of the importance of their child's name and will prepare them for the course the name therapy will follow. This is an important step as their insight will be important in ensuring the future success of their child.

During the session, the parents will also be asked to give the child a detailed account of the events on the day of his birth, and of the emotions they experienced. During the entire session the child will be free to ask questions. 'Family communication describes the exchange of information in the instrumental and affective dimensions of family life' (Becvar & Becvar 1996: 320).

3.3.1.2 A tree genogram

According to Becvar and Becvar (1996: 155), a genogram is 'a tool that allows the therapist and the family to examine the family in its intergenerational context'. In this session the child will draw a genogram, in the form of an apple tree, of all the people he knows that share his name. These people could include family members, friends, celebrities, historical figures or any other people he has heard about. Each person's name and a list of his or her good characteristics will be written on one of the apples.

Finally, the child's own name and a list of his good characteristics will be written on the trunk of the tree. The session will continue around this tree, with emphasis being placed on characteristics that will help the child to ascribe meaning and significance to his own name. According to Längle (2005: 3), the development of a sense of 'personal meaning is a *complex achievement* of the human spirit'.

3.3.1.3 Spiritual connotations and scriptures

The child will be assisted to make a paper scroll, like the papyrus scrolls of biblical times, onto which he will be asked to write the spiritual meanings of his name and scriptural references to his name. He will be guided to search the Bible to find biblical characters that had the same name, and to enter their names and good characteristics on his scroll. He will also be encouraged to find other references to these characters in Scripture. With this in mind, he will then be guided to understand that his name is like a prophesy that is spoken whenever his name is mentioned, and to look at how he has lived up to this prophesy and continues to fulfil it in his everyday life. Verse 5 of Genesis 17 (Hayford 2002: 26) could also be read with the child to make him aware of how God gave people names that contained underlying promises.

3.3.1.4 Outstanding characteristics

Art therapy is another form of existing therapy that is used for this technique. Once a safe and non-threatening environment has been created by the therapist, the client is invited to express his feelings through the medium of art. He is encouraged to empower himself through the exploration and interpretation of his own art. The artwork may be spontaneous, but may also be directed by the therapist. The art product serves as a record of these events, which the individual can reflect on until he clearly understands it. 'Art and design creative techniques are increasingly used in educational and social sciences research as means to complete narrative qualitative research methodologies' (Poldma & Stewart 2004: 141).

The therapist and the client could work together to make a wind chime for his room, using beads, feathers and the letters of his name. Strips of paper on which his outstanding characteristics have been written could be attached to the letters to reinforce a positive self-image. By attaching these good qualities to the letters of his name, the client is helped to see these qualities as an integral part of who he is. In other words, he will realise that these qualities are as much part of him as is his name. It has been proven time and again that something concrete that a child has

made during therapy and is allowed to take home as a reminder of what happened during a therapy session works wonders.

3.3.1.5 Called by the name

Another art technique could be used in this session. Supply the child with wooden letters that spell his name, as well as paint and brushes. Allow him to paint and decorate the letters in any colour and pattern he likes. According to Abby Calish, professor of Psychology and art therapy expert, colour selection 'can elicit emotions and feelings in those around us' (Bean 2006: 174).

Talk to the child about what it would have been like to have no name – ask how people would have addressed or identified him. Ask if he knows anybody without a name. Talk about the fact that, according to the Bible, he is a child of God and read John 10:3 together: 'To him the doorkeeper opens, and the sheep hear His voice; and He calls His own sheep by name and leads them out' (Hayford 2002: 1461). Talk about the importance of having a name; it would not be possible for God to call a nameless person by his name, as in the above quotation.

3.3.2 Client's capacity for self-awareness

'Meaning, from an Existential Analytic and Logotherapeutic context, is understood as a *correlation of two given facts:* the demand of the situation; and one's understanding of oneself, i.e. what a person thinks and feels in terms of who they are or should be' (Längle 2005: 3).

The title for the next three sessions on self-awareness is: 'Picture yourself as the person that bears your name.' As the client realises that his identity is currently anchored in someone else's definition of him, and that he is seeking approval and confirmation of his being in others instead of looking to himself and the embedded meaning of his name for affirmation of self-worth, he has to be assisted on the road that lies ahead. 'Persons develop a sense of identity based on stories they and others tell about them. In fact, "identity" is constituted in narrative' (Hester 2004: 339).

In Session 1, when the client learns that in many ways he is allowing himself to be imprisoned by some of his past decisions and realises that he can make new decisions, he is encouraged to write a new, positive life story. His name will be the title of his story and the theme will be the embedded meaning of his name. In this story, new, positive decisions are made which set him free from his own prison. In this regard, Hester (2004: 341) writes: 'The narrative assumption is that the client herself has the wisdom and the power to discover in her life an alternative narrative to the one that has her stuck.'

The client will be held accountable by his story for a new life and a new awareness of himself, and his story will guide his new way of life. He could frame it, or keep it in a safe place where he can easily access it so that he can read it whenever he realises that he is at risk of being once again imprisoned by his old life story. 'The creation of self-narratives, or schemas, allow individuals to function efficiently in the world. However, the deterministic nature of our self-narrative can often become limiting and unfulfilling. It is at these times, when our lives become discomforting, that we may experience a need to act wilfully. This capacity to intervene in our lives, to act wilfully, is a rendering of free will.' (Olsen 2005: 270)

In Session 2, the client will be guided to accept his limitations without sacrificing his feeling of self-worth. He will be asked to close his eyes and, when his name is spoken, to picture himself, bearing in mind all the great things he had learnt about himself and his name in previous sessions. Subsequently an Internet search of graphics should be undertaken together with the client to find a picture that illustrates how he feels about himself. This picture must be printed in light grey scales and cut into puzzle pieces. Encourage the client to talk about things in his life that are negative and constitute limitations that are preventing him from feeling good about himself and realising his full potential. Ask him to write these things on the puzzle pieces.

Assist the client to think of ways in which these obstacles could be overcome so that he can feel good about himself. Now print the same picture in bright colours. Cut this picture up into puzzle pieces too and ask the client to write the solutions offered in the discussion on them. This new puzzle, containing a brightly coloured picture

representing his name, things he can feel proud of and things that make him feel worthwhile must now be reconstructed over the first puzzle. This will then be the puzzle that remains on top for him to see as a constant reminder of the fact that he does not need to be perfect to feel worthwhile. This method is supported by the 'T' in the SMART approach of Nylund (Telling and celebrating the new story). Nylund (2000: 50) believes that the 'new story needs to be highlighted', and that an 'audience to the changes is deliberately sought out to authenticate and celebrate the new developments in the child's life'.

The theme for Session 3 is: 'A stone for the future.' The child will be asked to write a sentence of two lines about how he felt about himself and his name when he doubted his own worth. Discuss the negativity of this opinion and how it affected his life and his opinion about himself. Give him a pebble on which to write it. Now share with him what Dorothy Astoria (1997) wrote about his name in her book. Discuss this, focussing on the feelings it evokes and how it can influences his feelings about himself. Give him paint and a brush so that he can paint the stone to cover up the negative words that he had written on it. Now let him write the message from the book on the painted stone, which he will keep as an ornament in his room to remind him of the positive discoveries he had made about himself.

3.3.3 Client's sense of freedom and responsibility (ability to make choices)

According to Corey (1991: 180), 'we are our choices'. The following three techniques may be used to assist the client to develop the ability to make better choices, to take responsibility for his choices, and to enjoy his freedom. This part of the process is aimed at helping the client to become a better self and to maintain the newly acquired sense of self-worth. Thorne (1963: 35) writes: 'Existential success appears in large degree to be a function of how well a person runs all the important departments of his life, rationally and deliberately making the most of every resource and opportunity, with the eventual goal of the fullest possible self-actualisation.'

3.3.3.1 Ocean of life

Give the client a large sheet of paper to be used to draw a timeline of his life. At the top, he has to write an interesting title that relates to his life and his name. Help him to complete the timeline by writing the excellent choices he has made during his life on the top half of the sheet and the less sensible choices on the bottom half. 'Completing the life line sensitizes a person to past memories and provides a chronological outline of his or her life' (Cochran 1997: 74). This is a well-known technique often used in career counselling employing the narrative approach.

Use paper to fold a little boat to be used by the client – the captain – to visit each of the choices. Address the child as 'Captain (his own name, e.g. John)' and ask him to explain what made particular choices good or bad. Now help him to use the strategies he had used when he made the good choices to make the bad ones better. This should motivate him to try to use those strategies when making choices in the future. Ask him to write down the effective strategies on the side of his boat so that he can refer to them whenever necessary. As mentioned before, a concrete reminder of the therapy session helps to keep the client on track when it comes to doing things in new ways.

3.3.3.2 The exploring chair

The technique on which this intervention session is based is the empty chair technique used in Gestalt therapy. 'In a variation of the empty chair, a problem can be explored in an individual or group situation by introducing the empty chair as a hypothetical person with behaviors and characteristics similar to those of the child and his or her particular problem' (Thompson & Rudolph 2000: 170).

In this session, the child will be helped to conduct an interview with an acquaintance who shares his name. Prior to the interview, that person will be discussed. The focus of the discussion will be on the bad choices the particular person had made and the excuses he had offered for making them. The therapist will write notes on the choices and excuses.

The child will then be asked to sit down in the empty chair and the choices and excuses in his own life will be explored. He will then be guided to explore alternatives that would have been better choices. The child will be made aware of the fact that he had unknowingly made the same errors as his namesake and that he should consciously try to avoid such mistakes in order to enhance his own name and to speed up his development towards maturity.

3.3.3.3 Seasons

The child will be asked if he has ever seen a 'John-tree' (use the child's own name). He will then draw a tree with bare branches. Use orange paper to cut out autumn leaves, on which he will be asked to write down the bad choices he had made in the past, and also choices that had led to feelings of guilt. Pin these leaves to the branches and discuss the choices.

After this, use green paper to cut out spring leaves, which represent life. On these green leaves, the child will be encouraged to write notes on good choices he had made in the past and successes he had achieved. Talk about how the trees shed their leaves in autumn before the winter cold sets in, and how spring brings new life and warmth. Allow the child to rid the tree of all its autumn leaves by replacing them with green leaves and dropping the autumn leaves on the ground. Cowley and Springen (1995: 71) point out that 'Instead of looking for flaws in people's psyches, the therapist helps people spot omissions in their stories', and they highlight the fact that the job of the therapist is to assist people to "re-author" stories that aren't doing them justice'.

Once all the autumn leaves have been replaced, the child will take a broom, sweep them away and throw them into a bin, or burn them. He should be made fully aware of the fact that only positive, good choices remain on his tree. He should further be guided to realise that he has freedom of choice, which allows him to decide whether he wants a tree covered with dead autumn leaves or with vibrant green leaves. This is supported by the main focus of logotherapy, which stems from the existential theory. According to Längle and Sykes (2006: 45), the logotherapists focus their interventions on 'helping a person gain greater consciousness of their responsibility'.

Assist the child to carve his initials or name on the trunk of the tree, which he may then take home to remind him of his successes and how he got rid of his feelings of guilt over past failures. Turner (2002: 44) explains, 'Mistakes mark progress… We can either accept a mistake as a failure or as a lesson in progress, as a challenge or as a chastisement'. As humans it is natural for us to make mistakes and experience failure – just as we, as toddlers, have to fall many times while we learn to master the art of walking.

3.3.4 Client strives to find an own identity and establish meaningful relationships with others, focusing on three main themes, i.e. (1) developing the *courage* to be; (2) experiencing *aloneness*, and (3) experiencing *relatedness*

In this regard, Corey (1991: 182) says the following: 'They seek new guidelines and values that are appropriate for newly discovered facets of themselves, and yet for a time they are without them.' People do not always know what their names signify, and the interventions of name therapy could guide them to discover new facets of themselves that can be related to the meanings of their names.

3.3.4.1 Developing the courage to be

Ask the child to imagine that in this session you are the client and he is the expert giving help and assistance. Ask him to make suggestions regarding a case you are working on. Hester (2004: 347) says the following about this form of therapy: 'narrative therapists treat patients-clients as collaborators in the therapeutic process, going against the norm of the powerful expert helping the less powerful client'. In this case the aim is to assist a child who is struggling to make friends in the new school he is attending. Ask him to brainstorm with you to think of ways in which one could possibly make friends and keep them. Ask him what strategies he would use and how he would approach a potential friend. The asset-based approach is the underlying theory supporting this technique as the client is considered to be the expert of his own life. (Ebersöhn & Eloff 2003: 12.)

Discuss the possibility of using one's name and its embedded meaning to introduce oneself to others, and how the characteristics that are representative of one's name can be used in the process of making and keeping new friends. The issue of the courage that a person needs in order to be able approach strangers with an offer of friendship will also be explored. According to Cilliers, Coetzee and De Klerk (1990: 11), an optimist is a person who sees an opportunity in every problem. This innate optimism is an important element in the process of making new friends. Malouff and Schutte (1998: 129) also believe that having a social awareness of how others perceive us, 'can help us alter our behaviour, where appropriate, to accomplish social goals, such as making friends and working productively with others'.

3.3.4.2 Experiencing of aloneness

Being at peace with oneself is a prerequisite for establishing meaningful relationships with others. This peace can be attained only through self-knowledge and self-awareness. According to Andre (1991) in Rokach (2001: 3), 'Aloneness, if it is planned, wanted or welcomed, could result in solitude, which may enhance one's knowledge of one's self, and be a path to greater meaning'.

In this session, the child will be taken on an imaginary cruise. During a storm the boat sinks and he swims ashore, only to discover that he is on a deserted island – as happens in the film *Castaway*. Although this technique makes use of a story that involves visual presentation, it is strongly influenced by bibliotherapy, which employs oral stories/storytelling. 'Bibliocounseling, which involves the reading and discussion of books about children like them who find themselves in comparable situations, can help clients in several ways' (Thompson & Rudolph 2000: 85).

Through this technique, the child experiences aloneness and his/her name and its meaning become irrelevant. The next step will be a discussion of what other people expect one's life to be like, and how one tends to live in a way that merely reflects these expectations. In this regard, Presbury, Echterling and McKee (2002: 115) write the following: '… all problems exist in an interpersonal context. Sometimes people are primarily motivated to change so that others will see them differently. How we appear to others (or how we think we appear to others) exerts a powerful pressure on

us to be viewed as OK.' Together, the therapist and the client must now explore the expectations the child's parents have for him. This should be done in the form of an imaginary treasure hunt. The child provides the clues to guide the therapist to where the next treasure is hidden, and once the therapist locates this treasure, another expectation can be explored.

The therapist tells the child that since he is alone on the island, he has been given a perfect opportunity for a new beginning. Because there is no one around who has any particular expectations that he feels obliged to live up to, he can be whatever he wants to be. This takes us back to the narrative approach and a new life story. DeSocio (2005: 53) states that 'narrative approaches can be used effectively with children and adolescents to assist them in constructing positive life stories that can influence their identity formation'. The child can therefore become a whole new person – the person he wants to be – without having to live up to the expectations of others. He will be asked how he feels about this, if he would like to change, what he would like to change about his life and who he is, and what he will be like once he has created his new self. It will also be brought to his attention that he can change his name if he feels like it. The name that he uses, and also its meaning, will then be discussed. Then ask him what the person bearing that name will be able to offer to anyone who might turn up on the island at any time in the future.

The next thing that must be discussed is what he will feel like being alone with no one to talk to or to share his being with, and not having to wear masks to oblige others. This will give an indication of how well he will cope with being all alone with himself. A person who cannot bear being alone with only himself as company, cannot expect others to be happy in his company, or to be enriched by his presence. This will lead to the realisation that even if one is alone, one remains related to others. The child should realise that 'we alone must give a sense of meaning to our life, and we alone must decide how we will live' (Corey 1991: 181).

3.3.4.3 *Experiencing relatedness*

An attempt should be made to heighten the child's awareness of the following: We all depend on relationships with others, we all want to be significant in another's

world, and we all want to feel that another's presence is important in our world. It was like this from the beginning of creation: 'From this bone, taken from the inward parts of man, I shall build his mate.' (Edwards 1996:18.) Even in Genesis we read that God made men and women to be together and not alone. He wants us to be in relationships with one another, and in a relationship with Him as our Father. 'Life is meant to be shared.' (Warren 2002:138.) This relatedness is also reflected in the biblical instruction to 'love your neighbour as you love yourself'.

In this session, a real puppy will be used. The child will be asked to name the puppy and to take care of it, cuddle it, play with it, and wash and feed it. Afterwards, discuss with the child how he felt about being responsible for such a small, dependent little creature, what he thinks the puppy got out of the relationship, and what he himself got out of it. Also ask how he would have reacted if the puppy had really annoyed him by barking and biting his heels, and had been just generally irritating. Talk to the child about the possibility that people might sometimes find his behaviour irritating too. Guide him in exploring better forms of behaviour that will promote more meaningful contact with others. Discuss the following question with the child: 'If someone with whom I was in contact walks away from me without being changed or in some way enriched by our contact, what could I possibly have had to offer that person?' Thinking about this will help the child to develop an understanding of what healthy and meaningful relationships are, and to realise that we need each other for love, pleasure, nurturing and relatedness. DeSocio (2005: 54) maintains that 'changing one's life story can open new possibilities for behavior and relationships with others'.

3.3.5 Client's search for meaning, purpose, values and goals, focusing on three main themes: (a) the problem of discarding old values, (b) meaninglessness and (c) creating new meaning

According to Corey (1991: 182), the following existential questions are central to guiding one to one's purpose: Why am I here? What do I want from life? What gives my life purpose? Where is the source of meaning for my life? Existential therapy can provide the conceptual framework for helping the client to challenge the

meaning of his or her life. That is why this framework is used to direct this technique-development process.

3.3.5.1 Filling the void

One of the problems in therapy is that clients may discard old or imposed values without finding and internalising other suitable values with which they can be replaced. The purpose of the therapeutic process is to help clients to create a value system based on a way of living that is consistent with the embedded meaning of their names.

During this challenging session, visual art will be combined with music to create a relaxed atmosphere. Barker (2006: 1) maintains that 'art therapy can help you relax and allow emotions to emerge'. Wigram, Bonde and Pedersen (2002: 152) list 'difficulties with social interaction at verbal and non-verbal level' and 'poor relations' as some of the problems that may be effectively addressed through music therapy.

The child will be given a sheet of A3 paper and a thick black marker and will be asked to write his name on the paper in a specified way, using the flowing rhythm of the music to guide his movement. Every letter must be the size of the full page and must be written over the previous letter. The end result will look like a sheet covered with scribbling. Ask the child to think of all the old values that he would like to replace with new, better ones that are better suited to the embedded meaning of his name – as uncovered during previous sessions – and to write them in the blank spaces. Remember that 'although change can be frightening or confusing, especially for a child, it can also be wondrous and exciting' (Thompson & Rudolph 2000: 9), therefore the child must be observed carefully and must be given the necessary support to avoid anxiety, but also to encourage change within his limits.

Follow this up with a discussion of the new, better values and ask the child to explain how he would integrate these new values into his everyday life. A key indicating the colours in which the scribbled sheet has to be painted must be provided at the bottom of the sheet. For example, one block will be painted yellow to represent the new value of honesty. The child must be encouraged to paint the entire sheet

according to the colour key. Afterwards, determine whether there is a dominant colour in his modern artwork. Discuss this colour, which will indicate the value on which he will have to focus specifically during the week leading up to the next therapy session, when he will have to report on how he had managed to integrate this new value into his everyday life. This once again boils down to the goal set by narrative therapy, which aims to create a new, more positive, uplifting and empowering life story.

3.3.5.2 Tributes to the artist

When clients experience a lack of meaning in life, the possibility may exist that they have become overly focused on mortality, therefore they may make remarks such as the following: 'I feel like a page in a book which nobody has bothered to read and has quickly turned over to get to the next page.' If this happens, the child should be encouraged to use the striking, colourful artwork created in the session 'Filling the void' to design his personal page in the book in such a way that people will feel compelled to read it. Tell him that a lot of well-known artists did not become famous during their lifetimes, but that in his case things could be different! He is in a privileged position as he could become famous as a person with an amazing artistic gift and a wonderful name that bears extraordinary meanings and values. However, in order to become famous, he will have to make people aware of his existence and of his gifts. Ask him to create a page in this book on which he tells people everything they might want to know, remember and cherish about the person who bears his name and who created that astonishing piece of art. The scribble artwork must form part of the design of the page and at the bottom of the page he must sign his name in bold. Art therapy is used to assist the child to gain a more positive outlook on life. 'It helps patients focus on positive progress and gives them a sense of control', according to Paice, quoted in Barker (2006: 1).

3.3.5.3 Eternal narrative

The parents should be consulted to obtain information about events on the day of the child's birth, the value and meaning they assigned to his name, and what the child's name means to them. Once again soft classical music should be played to create a

relaxed mood, and the child should be asked to lie down with his eyes closed. These sessions will employ techniques based on hypnotherapy and relaxation techniques where the belief, according to Presbury *et al.* (2002: 136), is that 'one cannot be tense and relaxed at the same time'.

During this session the child's birth process and the meaning of his name and its significance to his parents will be narrated to him in the third person – i.e. instead of referring to him as 'you', his name will be used. On completing this journey, he will be asked about the new things he learnt about the day he was born, and about the special emotions that his name evokes in his parents. He will also be asked whether he thinks that his name is a blessing that came from God. The therapist will tell him that he/she is convinced that a name is indeed a blessing from God, made known to his parents by the Holy Spirit, and that it should therefore be regarded as a gift from God. Talk to him about the two forces in life, good and evil, and how evil always uses things that happen in our lives to try to steal what is good or a gift from God, but stress the fact that God wants life and abundance for His children, as is promised in John 10:10 (Hayford 2002: 1461). The child should also be told that God had planned to make human beings even before He made the world, and that right from the beginning it had been his intention to know them by name and have relationships with them. Talk about Adam and Eve in the Garden of Eden, and how God was their friend who addressed them by their names and strolled through the garden with them at sunset.

Review the meaning of the child's with him, referring to written sources to study it in detail, and focus on the promises that his name holds for him. This study will reveal which promises have not yet been fulfilled, what potential achievements he has been robbed of by evil forces, and how this occurred. The therapist and the child will pray together to ask God to restore to him what had been stolen from him and to grant him life in abundance. This prayer and scriptures that relate to the child's name will be written down and used to create a restoring collage. Appropriate quotations from the scriptures include Jer. 32:38 (Hayford 2002: 1006), which states that we are blessed, and that God will never leave us. Another example states that God will call us by name and that we are His. Tell the child to remember who he is in Christ, that he is

God's child, and that he must guard against attempts by the evil one who will try to convince him otherwise.

3.3.6 Mediating client's social resilience, e.g. optimism, hopeful expectations, self-efficacy, problem-solving and related positive emotions such as forgiveness, a sense of humour and gratitude, based on the embedded meaning of the client's name

The above-mentioned are so interwoven and fundamental in mediating social adjustment and interpersonal efficiency that they constitute the foundation for every session. One possible way of facilitating the development of social adjustment could be the following: Give the child a selection of materials such as wool, feathers, a cork and toothpicks and ask him to use the soft materials to make a pom-pom, and the hard materials to make something else. This session is based on transactional analysis which, according to Murakami, Matsuno, Koike, Ebana, Hanaoka and Katsura (2006: 164), 'is one of the most effective psychological theories that enables us to elucidate the mechanism of stress and assists a process for solution of problems in human relations'.

Read Claude M. Steiner's *Warm fuzzy tale* (1969) to the child while he is doing this activity. Now ask him to close his eyes and to pick up the fuzzy object first, and thereafter the prickly one. Ask him to describe each of the objects, to tell what they made him think of, how he felt when he touched them, and which one he preferred. Explain the metaphor behind the story to him and ask what kinds of feelings he thinks people experience when they hear his name – i.e. warm and fuzzy or cold and prickly? Talk about how he could act in different real-life situations to make sure that his behaviour creates warm, fuzzy feelings that will make the people around him happy and will bring him closer to his ultimate goal, which is to develop a close relationship with or Creator.

The next step is to rewrite the child's life story to ensure that he understands how he can take the place and responsibility of the 'Hip women', who restored happiness to the unhappy land by giving a lot of warm fuzzies. Different scenarios should be considered, for instance how humour, positive emotions such as forgiveness,

gratitude, optimism, problem solving and hopeful expectations could promote self-efficacy and warmer, fuzzier and happier relationships with others. John13:34 could be read to him. In this verse Jesus tells the disciples that they must love each other as He loved them. If people could learn to love each other in this way, no-one would be handing out any cold pricklies. It should be easy to find more Bible verses that support the idea of handing out warm fuzzies as often as possible. Emphasise the fact that the more warm fuzzies we hand out, the better our relationships will other people will become, and the closer we will get to God.

At the end of this session, the child will receive the new version of the story of his life, in which he is portrayed as someone who hands out more warm fuzzies and maintains better relationships with the people in his life. He will also be given the prickly and the fuzzy objects that he made. These will help him to remember what he had learnt during this session and remind him of how he should apply the new knowledge in his life. The story is also something he could read again when he feels down or feels that he has failed to live up to his new goal. This technique is based on the narrative approach, more specifically on Morgan's idea (2000: 129) that 'people can become the primary authors of the stories of their own lives'.

3.3.7 Client's anxiety as a condition of living

Murakami *et al.* (2006:164) state: 'Our investigation indicated that unsolved complicated trouble of human relations and the presence of negative feelings against another person are the most important background of psychological stress.' This intervention session was designed to address the client's social fear, his fear of taking risks, making choices and making mistakes that will lead to his disappointing himself and others. Turner states that advancement is achieved through trial and error by people who dare to fail, and that there is 'more to be feared in not making mistakes than in making them' (Turner 2002:45).

The child will be taken on an imaginary adventure in a hot-air balloon. Geldard and Geldard (1997: 93) support the technique of using the child's imagination during therapy: "in order to gain mastery over past events, the child needs to use media which allow for the creation of imaginary environments in which there can be

powerful roles. These roles might sometimes be fantasy roles which give the child superhuman abilities for dealing with social and physical situations."

Sketch the following scenario: A group of people undertook a journey in a hot-air balloon. After three hours in the air, one of the balloons' burners broke and the balloon landed in the desert. A passenger with a strong name, e.g. Peter, was chosen as the leader of the group. With only the hot-air balloon and the things they had on board, he had to construct a shelter for them and ensure their survival until help arrived. Apart from the basket and the balloon, there was a shovel, a bottle of water, matches and ropes.

Ask the child how he would have dealt with the situation as the leader. This must include a discussion of his relationship with the members of the group and an explanation of how he would use this in the situation.

This session could also be used for therapy mentioned in paragraph 3.3.6 to encourage optimism, hopeful expectations, self-efficacy, problem solving, and related positive emotions such as forgiveness, a sense of humour, and gratitude, based on the embedded meaning of his name. However, in this session it will be used to talk to him about the level of anxiety he would experience in a situation of this nature, i.e. whether it would cause him to stress, or whether he would be able to function effectively under such pressure. His behaviour in a stressful situation will be looked at and he will be asked to talk about how he handles challenges, i.e. whether he avoids or enjoys them.

At the end of this session he will receive a certificate that acknowledges his courage and leadership as demonstrated by the way he handled the stressful situation. Special mention must be made of the way he handled relationships with the other people in the group. This certificate should be read whenever he faces difficult situations. The certificate must be printed in bright colours and should depict a hot-air balloon in the background with his name, its meaning and related scripture printed on it in bold letters. This could be framed and displayed on the wall or in his secret corner for relationship rewards. The narrative approach comes into play again when this technique is used when the new story is celebrated and honoured. Telling and

celebrating the new story is the final stage of SMART therapy. Nylund (2000: 153) says that in this final-stage therapy must end 'on a celebratory an joyful note – in contrast to the end of traditional therapy … In the SMART approach, therapy ends on a more upbeat note with an acknowledgment of the changes in the client's life'.

Another way of determining how a child copes with anxiety and challenges is to play a game of pick up sticks. Challenges could be given to him and the way he handles them could be observed and discussed. He could, for example, be asked to pick up sticks of one specific colour only, perhaps a colour that can be related to the first letter of his name, or to see how quickly he can pick up enough sticks to construct all the letters of his name. The way he handles the anxiety that builds up as he takes on the challenge should be closely observed. Take time to discuss his feelings while he was responding to the challenge, and ask him what else causes him to feel and react in the same way.

3.3.8 Client's awareness of an afterlife – linking the spiritual domain with here and now

In the researcher's opinion, awareness of an afterlife is the basis of all therapy, as this is what gives us hope, strength and a reason to live. The scriptures accompanying one's name might be used to accomplish this awareness. The acceptance of the idea of an afterlife and the integration of this belief into one's everyday life might help one to lead a more comfortable and relaxed life. Peale (1997: 21) states that 'the life of inner peace, being harmonious and without stress, is the easiest type of existence'.

3.3.8.1 A photo album of tomorrow

The child will be asked to bring along a photo album containing photographs taken from the day he was born up to present time. Bibliotherapy provides guidelines for this session in which the narrative approach is employed to establish his life story. The therapist and the child study the album together to discover the wonderful blessings in the latter's life. He will be asked if he thinks that there is a Higher Power at work in his life and if he can see how it has been at work throughout his life.

Gratitude and hope could make out part out of this discussion, which should eventually lead to the future and the afterlife. 'Hope as part of human experience is as old as humanity….Hope also has a long history as a religious concept' (Egan 2002: 261).

The child could be asked if he believes in an afterlife and Revelations 21 (Hayford 2002:1846), which describes heaven, could be read with him. After reading this he will be asked where he imagines Heaven is, and how he pictures himself in it. If he says, for instance, that he pictures himself as the crown of Jesus, ask him to draw a picture that depicts him in that situation. This intervention borrows heavily from the principles of art therapy and he can choose to use any medium in a relaxed, non-judgemental atmosphere in which he can freely express his ideas and feelings. Becoming the crown of Jesus definitely involves certain expectations that relate to his relationship with God and with other people. These expectations will be discussed and he will be guided to realise that he will be able to avoid inappropriate behaviour if, in every situation where he is expected to act, he asks himself: What would Jesus do in this situation?

After this discussion, time will be allowed for him to draw a picture of himself as the crown of Jesus. The finished picture will be pasted on the last page of the album under the heading: Peter as the crown of Jesus in the afterlife.

3.3.8.2 Becoming a crown jewel

To open this session, the client could be asked whether he believes that one can learn from one's mistakes through reflection. Talk about both positive and negative things that happened during the day and about what could be learnt from them. Discuss Ecclesiastes 7:1 and Proverbs 22:1 (Hayford 2002), which explain that a good name is better than wealth and costly oils. Talk about his name. Ask him whether he thinks that it is a good name, and how other people respond to his name.

Ask the client to write some of his good qualities on the backs of cut-out paper letters that spell his name. On each letter he should write three characteristics that start with the same letter as the one on which he is writing them. Once the task has been

completed, the qualities will be discussed and a brainstorming session will be facilitated to discuss ways in which he could achieve his goal of becoming the brightest jewel in Jesus' crown. Now ask him to paste the letters on the puzzle board, which is shaped in the form of a crown. The puzzle board has a circular hole in the centre through which he could look at himself in the mirror. This is the reflection hole. While looking through the hole he should ask himself some questions about what he had done that day. These questions, which should relate to what he had done, where he had been, who he had seen, how he had treated them, why he had treated them in that way, etc., will help him to consider his actions to see whether they reflected the characteristics of a crown jewel. When he peeps through the hole, he can imagine himself as the most beautiful jewel in Jesus' crown, and hopefully this will encourage him to live up to the standard of behaviour expected from the ultimate jewel. The well-known song, *When He cometh, when He cometh to gather his jewels,* could be taught to the child to inspire him to become the crown jewel of Jesus.

3.4 SYNOPSIS

Many of the techniques employed in name therapy to facilitate social adjustment and interpersonal efficiency are borrowed from narrative therapy and Frankl's existential therapy. Other forms of therapy from which techniques are borrowed for name therapy are family therapy, art therapy, music therapy, gestalt therapy, bibliotherapy, transactional analysis and imaginary. Creativity and authenticity are encouraged to build on these techniques in order to contribute to the effective use of name therapy.

In Chapter 4, the data of the empirical exploration will be discussed and evaluated.

> *'Everyone has their own specific vocation or mission in life to carry out a concrete assignment which demands fulfilment. Therein they cannot be replaced, nor can their life be repeated. Thus everyone's task is as unique as is their opportunity to implement it'*
>
> *(Frankl in Turner 2002: 63).*

CHAPTER 4

THE EMPIRICAL STUDY

4.1 INTRODUCTION

The empirical research and related findings will be discussed in this chapter. This study focuses on the pre- and post-test results of the Interpersonal Relations Questionnaire (IRQ), as well as on the information gathered from the structured reflective interview after a period of name therapy intervention, in order to explore the use of names and their embedded meanings as a therapeutic technique to mediate social adjustment and interpersonal efficiency.

4.2 PROBLEM STATEMENT

According to the rationale of the study and the conceptualisation of the topic of interest, the problem statement of this research project can be formulated as follow:

> *How can names and embedded meanings be utilised as a therapeutic technique to mediate social adjustment and interpersonal efficiency?*

4.2.1 CRITICAL QUESTIONS

The following critical questions will direct the course of the investigation:

- What are the underlying psychological constructs that guide the use of names and embedded meanings as a therapeutic technique?
- How can embedded meanings of names contribute to the different components inherent in sound social adjustment and interpersonal efficiency?
- Can names and embedded meanings be successfully utilised as a therapeutic technique to enhance social adjustment and interpersonal efficiency?

4.2.2 RESEARCH HYPOTHESIS

Names and embedded meanings can be successfully utilised as a therapeutic technique to enhance social adjustment and interpersonal efficiency.

4.3 PURPOSE OF THE STUDY

The purpose of this study is to explore and describe how names and embedded meanings might be utilised as a therapeutic technique in order to mediate social adjustment and interpersonal efficiency.

4.4 RESEARCH DESIGN

Although interpretivism provides the lens through which sense could be made of the research findings, a mixed-method design was thought to be more appropriate in this particular case, allowing for the use of both quantitative and qualitative data gathering methods (De Vos, 1998: 361). A case study, as well as research-participant reflections, which are usually qualitative in nature, provided an in-depth description of the research participant's experiences of the therapeutic technique. According to Patton (2002: 5), 'the fruit of qualitative inquiry', which includes 'themes, patterns, understandings, and insights that emerge from fieldwork and subsequent analysis', was used as the qualitative leg of the mixed method, whereas the use of a standardised psychometric assessment instrument (*Interpersonal Relations Questionnaire* (IRQ)) supplied the quantitative data upon which pre- and post-tests were based (Mouton, 2001: 149).

4.5 METHODS AND MATERIALS

The following methods and materials were utilised:

4.5.1 Sample taking

The research design is based upon a single case study of a fourteen-year-old Afrikaans-speaking girl, selected from a church community within the eastern

suburbs of Pretoria. At the time of data gathering she was in Grade 8. Patton (2002) reflects on the advantages of a single case study, saying that this design represents '… the study of the particularity and complexity of a single case … to understand its activity within important circumstances'. In selecting this specific research participant, purposive sample taking was done.

The research participant initially requested assistance concerning choice of subjects and career guidance. However, she also experienced difficulties with interpersonal relationships, and after having discussed the prospects of name therapy with the parents and their minor child, all parties involved consented to participation in this research project. Proof of informed consent, as well as the ethical clearance certificate, is attached as Appendix A to this dissertation.

4.5.2 Method of data generation and collection

This research is based on a mixed-method research design. Multiple data-gathering methods were employed, such as a pre- and post-tests based on the Interpersonal Relations Questionnaire (IRQ) and reflections on the therapeutic process by the research participant.

The IRQ is a pen-and-paper questionnaire utilised to screen the research participant's level of social adjustment and interpersonal efficiency. The IRQ results gave an indication of potential growth areas for applications of name therapy. Since by nature these variables are quantifiable, they represent the quantitative part of the research (Mertens, 1998: 3).

The qualitative part of the research is based on a structured reflective interview. During the interview the participant was required to respond to and reflect on a number of stimulus questions, which guided her reflection on the entire name-therapy process. Data were also gathered during informal conversations and observations during the various sessions. In keeping with Mertens' description of qualitative research methods (Mertens 1998: 3), the structured reflective interview captured '…holistic pictures using words'. These different perspectives and data-generating strategies made triangulation possible. Flick, Von Kardorff and Steinke

(2004: 178) state that the term *triangulation* is '… used to refer to the observation of the research issue from (at least) two different points'.

4.5.2.1 Interpersonal Relations Questionnaire

The IRQ was compiled to measure the effect and significance of personality traits in the life of the adolescent in search of an identity. Stage 5 of Erickson's theory is called the Identity Formation versus Identity Confusion stage. Erickson claims, '[at] the successful resolution of this stage the individual emerges with a stable, personal "identity", a sense of who he is and of his own special uniqueness' (Gillis, 1994: 69). The aim of the IRQ is to give an evaluation of the personal, home, social and formal relations of Standard 5, 6 and 7 (Grade 7, 8 and 9) learners by means of 12 components of psychological adjustment. These components are as follows:

Component 1: Self-confidence;
Component 2: Self-esteem;
Component 3: Self-control;
Component 4: Nervousness;
Component 5: Health;
Component 6: Family Influences;
Component 7: Sense of Personal Freedom;
Component 8: Sociability in general;
Component 9: Sociability – same sex;
Component 10: Sociability - opposite sex;
Component 11: Moral sense;
Component 12: Formal Relations;
Component 13: Desirability Scale indicating motivational distortion.

The IRQ aims at screening and identifying areas of adjustment difficulty and could be used as a guide for structured interviews with Grade 7, 8 and 9 learners. It could assist in identifying specific challenges within interpersonal relations, or as a method to quantify variations in psychological adjustment and to determine personal change among adolescents as they develop from the onset to the closing stages of adolescence (Joubert, 1981: 3).

The rationale underlying Component 1: Self-confidence is based on the premise that the adolescent's level of self-confidence is subject to his/her belief that he/she could succeed in the tasks attempted and would be pleased with the results.

The rationale for Component 2: Self-esteem is based on the premise that self-esteem results from the adolescent's subjective sense of satisfaction with the self, the adolescent's belief that he/she could live up to personal standards and conform to societal norms, congruency between self-appraisal and appraisal by significant others, and the level of favourable comparison and acceptance of self to significant others, such as the peer group.

Component 3: Self-control reflects the adolescent's ability to be in command of own emotions and to channel these emotions in socially appropriate ways (Joubert, 1981: 4).

The underlying rationale for Component 4: Nervousness is based on the premise that the amount of tension that the adolescent experiences would be reflected in his/her behaviour, such as nervous, aimless and compulsive actions, as well as obsessive thoughts. In this study attention will be paid specifically to nervousness or anxiety within interpersonal relationships, in keeping with the view of Cartwright-Hatton, Hodges and Porter (2003: 737), 'social anxiety of childhood is a common and pervasive problem'.

The rationale underlying Component 5: Health is based on the adolescent's body image and his/her ability to employ personal physical attributes.

Component 6: Family Influences reflects the adolescent's approval of his/her parents, of their parenting practices and of the family's socio-economic situation.

Component 7: Sense of Personal Freedom gives a measure of the adolescent's subjective sense of personal freedom, i.e. the extent to which the adolescent feels that he/she is free to realise his/her own unique abilities without being constrained by adults or authority figures (Joubert, 1981: 5).

Component 8: Sociability in general reflects the adolescent's willingness to initiate and start friendships, interest in peer group activities, empathy with others and effective communication with the peer group.

Component 9: Sociability – same-sex relations and Component 10: Sociability – opposite-sex relations, reflect the adolescent's willingness to initiate and start both same-sex and heterosexual relations.

Component 11: Moral Sense reflects the adolescent's compliance with social norms and standards of behaviour, the attempts made to avoid conflict, and guilt proneness stemming from non-adherence to social norms and standards of behaviour. Baumeister and Exline (1999: 1165) state that 'Morality is a set of rules that enable people to live together in harmony'.

Component 12: Formal Relations reflects the presence/absence of healthy formal relations with adults within the school setting, happiness drawn from relationships with friends and teachers within the school setting and the level of trust invested in others (Joubert, 1981: 5-6).

Component 13 represents the Desirability Scale, which reflects the presence/absence of motivational distortion.

The IRQ is standardised for administration with Afrikaans- and English-speaking learners in Standards 5, 6, and 7 (Grades 7, 8 and 9) that are attending ordinary government schools within the RSA. The scores obtained from the IRQ are transformed to norm scores, which could serve as a frame of reference to which the testee's performance can be compared. These standardised norms might assist in comparing the behaviour of the testee to that of the norm population. Stanine scales and percentile rankings are constructed for the interpretation of the IRQ. For the purpose of this study, only stanine scales are utilised, and the research participant's social adjustment is expected to fall within specific parameters. Poor adjustment is suggested by performance outside these parameters, and different range limits based upon raw scores are published for the various components of the IRQ.

The stanine scale follows a normal distribution curve with a mean stanine score of 5 and a standard deviation of 1,96. The stanine scale consists of nine equally distributed intervals, with highest performance at stanine 9, lowest performance at stanine 1 and average performance at stanine 5. Separate norms are applied for boys and for girls. The test interpreter is cautioned against assuming that high stanine scores always reflect good adjustment, and low stanine scores always reflect poor adjustment, since extreme scores at either pole, i.e. scoring outside these parameters, might be indicative of adjustment difficulties. Utilising a proportional cut-off point of 80: 20 percent regarding good/poor adjustment for each of the IRQ scores is regarded to be a safe practice. Both the lower and the upper limits of most of the IRQ scales are included in the 20 percent cut-off point for poor adjustment. In the following section the proposed parameters for each of the IRQ components are discussed.

For the components Self-confidence, Self-esteem, Self-control, Nervousness and Personal Freedom, the scaled scores that are higher than four (4) standard deviations (stanine 9), or lower than one (1) standard deviation from the norm group (stanines 1-3), are regarded as poorly adjusted, with the remainder being well adjusted. Testees with a scaled score lower than one (1) standard deviation (stanines 1-3) from the mean are regarded as poorly adjusted, and the remainder are regarded as being well-adjusted for the components Health, Family Influences, Sociability A and Formal Relations.

Scaled scores higher than one (1) standard deviation (stanines 7-9) or lower than one (1) standard deviation (stanines 1-3) from the mean of the norm group are regarded as poorly adjusted, and the remainder as being well adjusted for components Sociability T, Sociality D and Moral Sense. Thus, if the testee performs beneath the lower cut-off point, or above the upper cut-off point, poor adjustment within that specific area of functioning is suggested, i.e. component-specific functioning.

The Desirability Scale reflects the level of honesty at which the questionnaire was answered. A low stanine score (stanine 1 to 3) on the Desirability Scale suggests that the questionnaire was answered truthfully. A high stanine score (stanine 7 to 9),

i.e. one or more standard deviation from the mean, suggests motivational distortion and therefore the entire profile should be interpreted with caution (Joubert, 1981).

4.5.2.2 *Structured reflective interview*

Participant reflections, which resulted from a structured reflective interview guided by stimulus questions, were analysed according to the themes embedded in the rationale of each component of the IRQ. Patton (2002: 343) commented on the value of a structured interview, explaining that a structured interview '… lists the questions or issues that are to be explored in the course of an interview'.

4.6 REPORTING THE RESULTS AND INTERPRETATIONS

In the following paragraphs the results (findings) of the empirical study, as well as interpretations and deductions, are reported.

4.6.1 Results of the Quantitative Component of the Study

4.6.1.1 Pre-test results

The pre-tests results derived from the IRQ are presented in Table 4.1 below, i.e. the performance of the research participant before commencement of name therapy. As depicted in Table 4.1, the grey-coloured areas represent sound adjustment within component-specific areas of interpersonal functioning, while the white areas represent the lower and upper cut-off points for Standard 6 (Grade 8) girls, suggesting compromised adjustment within component-specific areas of interpersonal functioning.

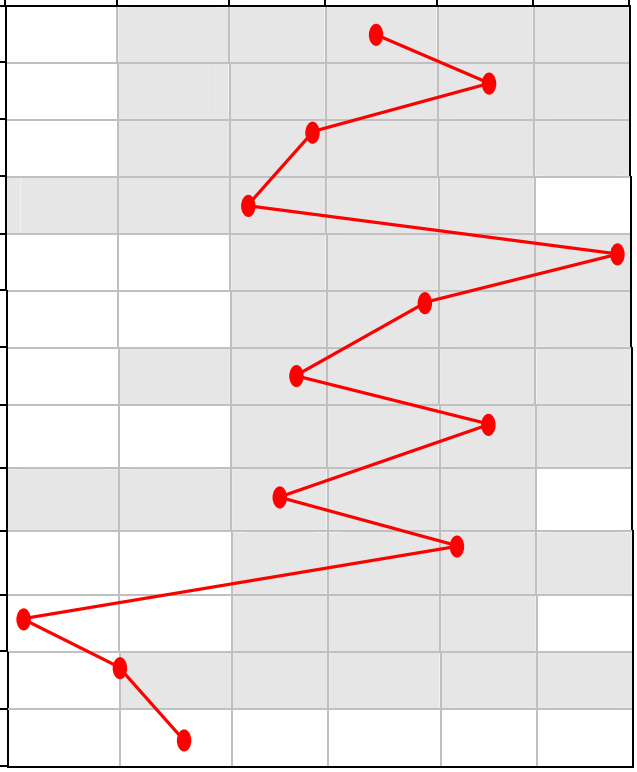
a. Findings

The research participant scored within the parameters for sound adjustment, but obtained a stanine 1 and 3 on components 11 and 12 respectively. The research participant obtained a slightly elevated score (stanine 6) on the Desirability Scale, which suggests that the research participant might have attempted to portray herself

in a more favourable light, i.e. faking good, or that the research participant merely lacks self-knowledge and insight, resulting in inaccurate self-reporting.

Table 4.1 Pre-tests results derived from the IRQ

Component	TEST PROFILE		
	Raw score	Stanine	Raw score graph (25 30 35 40 45 50)
1: Self-confidence	40	6	
2: Self-esteem	45	7	
3: Self-control	36	5	
4: Nervousness	34	6	
5: Health	52	8	
6: Family Influences	41	4	
7: Personal Freedom	37	5	
8: Sociability – general	44	5	
9: Sociability - same sex	36	5	
10: Sociability - opposite sex	43	5	
11: Moral Sense	22	1	
12: Formal Relations	28	3	
13: Desirability Scale	30	6	



Based upon the parameters for sound adjustment, the research participant revealed poor adjustment pertaining to both Component 11 (Moral Sense) and Component 12 (Formal Relations). With regard to Formal Relations, the research participant showed borderline functioning, i.e., although the stanine 1 deviates significantly from the normalised mean, her performance equals the lower cut-off point for sound adjustment. These results are in keeping with self-reports obtained during the intake interview (refer to Appendix B), suggesting adjustment difficulties within these areas of functioning, and accounting partially for the reason of referral.

On several occasions during the intake interview, the research participant remarked that she liked 'to have fun in life', which behaviour significant others, i.e. authority figures, might judge to be non-compliant with social norms. The research participant admitted to unsuccessful attempts at avoidance of conflict, at home within peer relations, and also in formal relations, such as with teachers, which substantiated her adjustment difficulty within the areas of Moral Sense and Formal Relations respectively.

b. Interpretation and deductions

Component 11 (Moral Sense) more or less represents similar constructs inherent in Factor G of the High School Personality Questionnaire (HSPQ). Krug (1980), and Karson and O'Dell (1976) call this factor 'conformity', focusing on its alignment with conventional moral standards. However, Cattell (1989) is in disagreement with this notion, and states that it represents the superego, as it measures an internalised set of rules that has both *content* and *action*. Its content is made up of cultural mainstream values, and sense of morality becomes active (referring to action) when this content assists in restraining self-satisfying impulses, or puts duty before personal gain. Superego disapproval follows when rules are broken, and approval when rules are obeyed. In keeping with Joubert (1981), Cattell (1989:107) states, 'guilt is the normal response to the superego's disapproval. Though the dictionary defines guilt as an act or state rather than a feeling … guilt also refers to a feeling. This feeling occurs specifically in recognition of one's wrongdoings, and can easily be differentiated from neighboring feelings such as shame and self-doubt'. This guilt proneness more or less reflects the negative feelings the research participant has about herself in regard to her culpability, as well as the full spectrum of her negative self-evaluations of her competence, worthiness and social value.

It therefore seems that Component 11 (Moral Sense) comes into being as a result of the incorporation of outside agents, i.e. internalisation of mainstream values through the process of identification. In identifying with the parents and/or other significant authority figures, certain values are introjected. 'When moral development proceeds normally, the superego does not stay fixed in childhood, but instead undergoes progressive reorganizations in which outmoded notions are discarded, as more

abstract values become incorporated' (Cattell, 1989:109). These progressive reorganisations have been extensively studied by Piaget (1965) and Kohlberg (1964). According to Piaget's theory, moral development starts with the interaction between the child and his/her primary caregivers, the latter representing societal and mainstream values. If moral development proceeds typically, the (pre-)adolescent then progresses to higher levels of solving moral dilemmas that he/she had been unable to solve at lower levels (early and middle childhood).

Therefore, the ***first deduction*** is that the research participant might be lacking a sense of identification with certain mainstream values, the result of which is that she is functioning at lower levels of moral development. She might consequently not be able to adequately solve higher-level moral dilemmas, which leads to interpersonal and adjustment difficulties. The premise therefore is that name therapy would be an appropriate way of providing her with suitable identification figures that represent a set of mainstream values that could be internalised.

In keeping with Piaget's theory on progressive reorganisation, Kohlberg (1964) delineated the following seven stages of moral development, each one of which builds on the one preceding it:

Stage 1: Hedonistic Orientation, where 'good' is defined as what is liked and wanted;
Stage 2: Punishment/Obedience, where 'goodness' is equated with avoidance of punishment by unquestioned obedience to authority;
Stage 3: Naively Egoistic Orientation, where 'goodness' represents obtaining rewards by equitable exchange of favours;
Stage 4: Law and Order Orientation, where 'goodness' is equated with conformity to established social order for its own sake and also to avoid censure;
Stage 5: Contractual Legal Orientation, where 'goodness' represents concern for social welfare by accepting democratically arrived at individual rights;
Stage 6: Principle Orientation, where 'goodness' is defined by broader universal principles; and
Stage 7: Cosmic or Infinite Orientation, where 'goodness' is based upon fulfilment of one's purpose in the universe by furthering what is in the best interest of the cosmos.

The stages set out above represent a developmental progression, where concerns shift from immediate authority figures, e.g. the parents and teachers, to non-personal abstractions. Cattell (1989:110) states that 'the stages reflect an ever-expanding set of references, flowing from the original parent-child relationship to a wider immediate social circle, and then, finally, to the cosmos as a whole. They can also be seen, motivationally, to be shifting away from conformity out of fear of punishment or out of social reward-seeking and shifting toward virtue as its own reward'.

Based upon the results derived from the IRQ Component 11 (Moral Sense), the ***second deduction*** is that the research participant reveals moral immaturity, i.e. she still adheres to moral values internalised in early childhood. This suggests that the content of her morality has not undergone the progressive reorganisations that lead to the acquisition of more mature moral standards. She might, therefore, experience difficulty when solving everyday problems, especially more complex moral dilemmas. The premise is that name therapy could address progressive reorganisation and problem solving by utilising suitable identification figures that could 'role model' proper problem solving.

The ***third deduction*** is that, owing to the research participant's moral immaturity, she might be less circumspect (cautious) than morally more mature peers about her choice of friends and preferred activities, less persistent and willing to follow rules and less conscientious, in keeping with her intake interview remark that she wanted to 'have fun in life'. These elements are suspected to be contrary to the demands made by her parents and relevant authority figures, resulting in lower performance on Component 12 (Formal Relations) and evidently also in compromised formal relations.

The ***fourth deduction*** is that, due to a hedonistic orientation stemming from moral immaturity, the research participant's compromised formal relations might be evoked by strong ambivalences rooted in the dual role played by parents and significant authority figures, such as teachers, being both nurturing and controlling figures. Wanting to 'have fun in life', which represents some hedonistic orientation, she might

welcome nurturing, but resent control. The premise is that these strong ambivalences might be effectively addressed by way of name therapy.

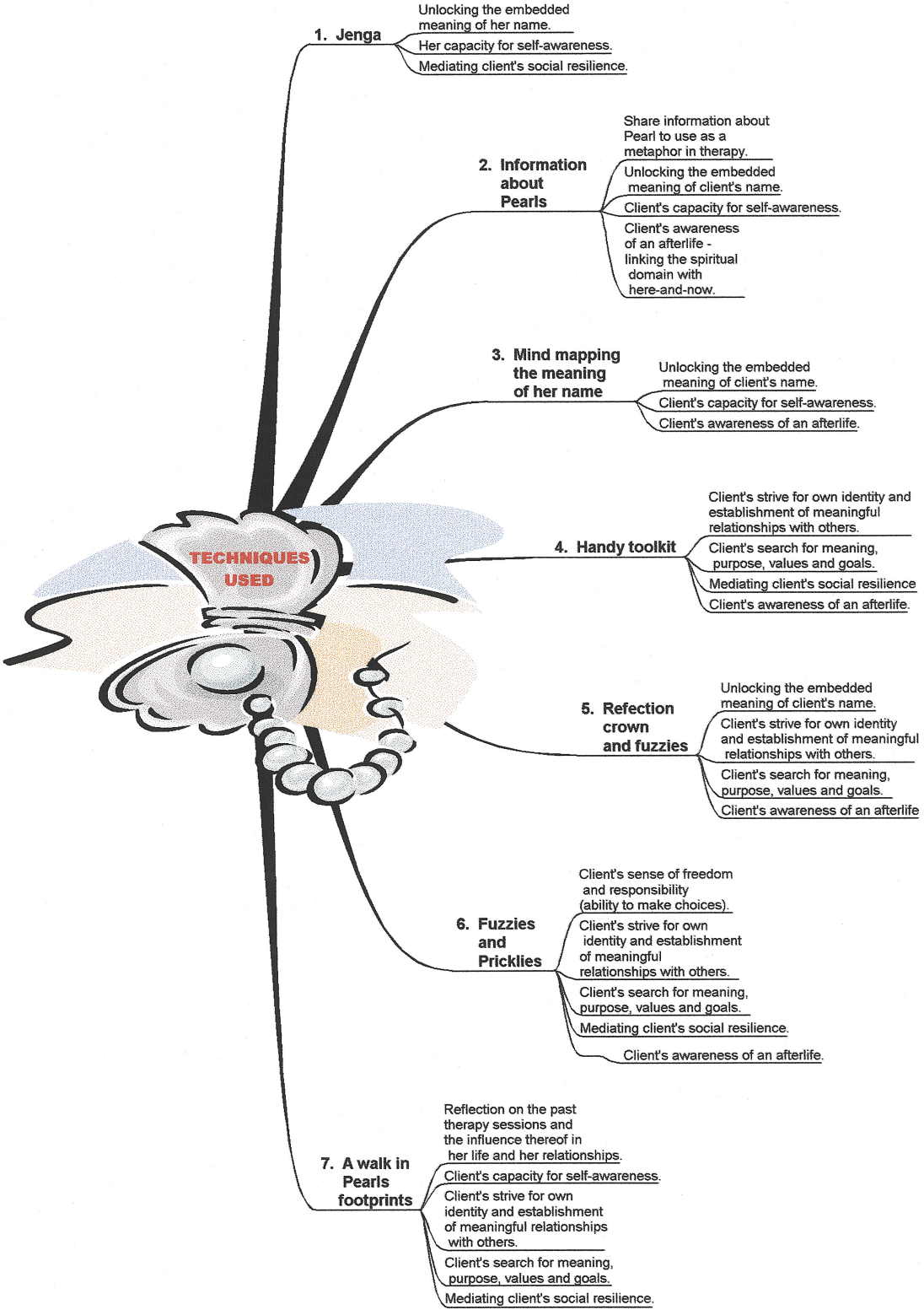
Based upon her elevated desirability scale score, the ***fifth deduction*** is that the research participant might be lacking adequate self-knowledge and insight, resulting in some self-doubt and tension (Cattell, 1989:339). The elevated desirability scale might not represent a conscious distortion of responses, but rather a lack of awareness of the existence of any discrepancy between her self-perceptions and her actual behaviour. The premise is, therefore, that self-knowledge and insight might be enhanced by means of name therapy, based upon the embedded meaning of her name, and upon her growing knowledge of neighbouring traits associated with her name.

c. The therapeutic process

The preceding deductions provided the basis for formulating therapeutic goals, utilising name therapy as the preferred mode of intervention. Upon conclusion of the therapeutic process, a post-test was done in order to determine the contribution of name therapy to the research participant's personal growth.

Considering the preceding test results, the therapeutic process was planned on the basis of the mind map depicted in Figure 4.1 below. A detailed outline of the planning, along with descriptions of the actual therapeutic sessions, can be accessed as Appendix B and C to this dissertation.

Figure 4.1 An illustrative mind map for planning name therapy



As depicted in Figure 4.1, the research participant's individualised therapeutic programme was aimed at developing certain areas of social functioning and adjustment; therefore the following specific techniques were developed and implemented:

Session one: Jenga

The following therapeutic goals were addressed:

- unlocking the embedded meaning of the research participant's name;
- expanding the research participant's capacity for self-awareness; and
- mediating the research participant's social resilience.

Session two: Information about pearls

The following therapeutic goals were addressed:

- utilising pearls as a metaphor to unlock the embedded meaning of the research participant's name;
- expanding the research participant's capacity for self-awareness; and
- capitalising on the research participant's awareness of an afterlife, the spiritual is linked with the here-and-now.

Session three: Mind mapping

The following therapeutic goals were addressed:

- unlocking the embedded meaning of the research participant's name;
- expanding the research participant's capacity for self-awareness; and
- capitalising on the research participant's awareness of an afterlife, to link the spiritual with the here and now.

Session four: Handy tool kit

The following therapeutic goals were addressed:

- the research participant's striving for an own identity and the establishment of meaningful relationships with others;
- the research participant's search for meaning, purpose, values and goals;
- mediating the research participant's social resilience; and
- expanding the research participant's awareness of an afterlife.

Session five: Reflection (crown and fuzzies)

The following therapeutic goals were addressed:

- deepening the embedded meaning of the research participant's name;

- the research participant's striving for an own identity and the establishment of meaningful relationships with others;
- the research participant's search for meaning, purpose, values and goals, and
- expanding the research participant's awareness of an afterlife.

Session six: Fuzzies and Pricklies

The following therapeutic goals were addressed:

- the research participant's sense of freedom and responsibility (problem solving and sound decision making);
- the research participant's striving for an own identity and the establishment of meaningful relationships with others;
- the research participant's search for meaning, purpose, values and goals;
- mediating the research participant's social resilience; and
- expanding the research participant's awareness of an afterlife.

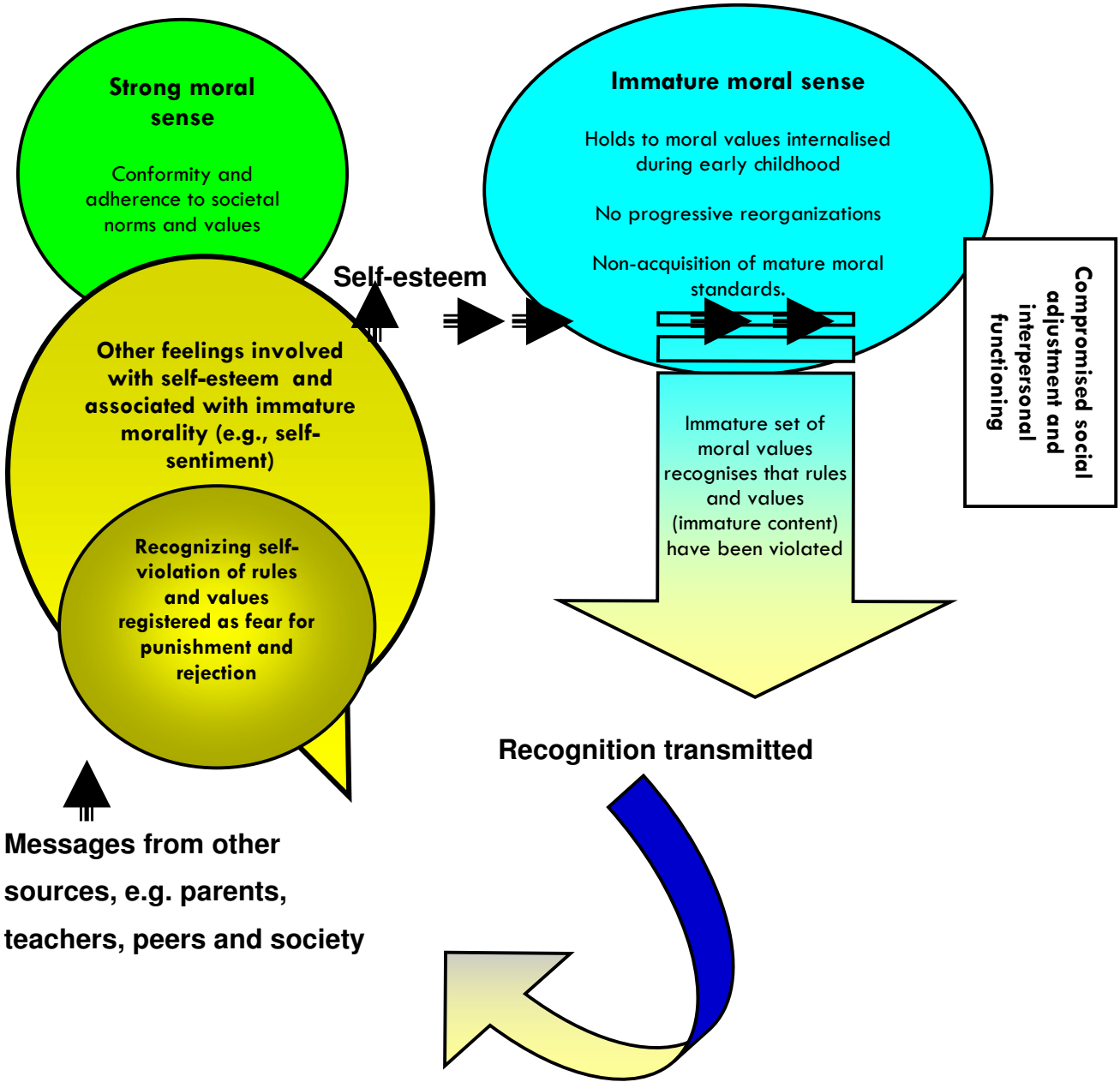
Session seven: A walk in Pearl's footsteps

The following therapeutic goals were addressed:

- reflection on the past therapeutic sessions and the impact thereof on the research participant's life and relationships;
- expanding the research participant's capacity for self-awareness;
- the research participant's strive for an own identity and the establishment of meaningful relationships with others;
- the research participant's search for meaning, purpose, values and goals; and
- mediating the research participant's social resilience.

Due to the close association between the action and content of morality and sound social adjustment and social efficiency, a heavy focus was placed during name therapy on recognition of social demands, responsibilities and expectancies, as well as on self-sentiment values stemming from moral content, from messages conveyed by the embedded meaning of the research participant's name, from significant others, and from identification with a suitable role model who has the same name. This close association is depicted in Figure 4.2 below.

Figure 4.2 Graphic illustration of association between moral sense and self-sentiment



Adapted from Cattell, 1989:108

4.6.1.2 Post-test results

The post-tests results derived from the IRQ, i.e. the performance of the research participant after conclusion of Name Therapy, are presented in Table 4.2 below. As depicted in Table 4.2, the grey-coloured areas represent sound adjustment within component-specific areas of interpersonal functioning, while the white areas represent the lower and upper cut-off points for Standard 6 (Grade 8) girls,

suggesting compromised adjustment within component-specific areas of interpersonal functioning.

Table 4.2 Post-tests results derived from the IRQ

Component	TEST PROFILE								
	Raw score	Stanine	Raw score graph						
			25	30	35	40	45	50	
1: Self-confidence	40	6							
2: Self-esteem	47	8							
3: Self-control	43	7							
4: Nervousness	44	8							
5: Health	56	9							
6: Family Influences	43	4							
7: Personal Freedom	41	6							
8: Sociability – general	52	7							
9: Sociability – same sex	40	6							
10: Sociability – opposite sex	47	6							
11: Moral Sense	37	4							
12: Formal Relations	32	3							
13: Desirability Scale	22	3							

a. Findings

The research participant scored within all the parameters for sound adjustment. Her performance within the following areas of functioning remained the same: Component 1: Self-confidence (stanine 6); Component 6: Family Influences (stanine 4); Component 12: Formal Relations (stanine 3). Although Formal Relations did not show an improved stanine score, a significant increase in raw scores was noted (28 to 32).

During the post-test, the research participant obtained higher stanine scores within the following areas of functioning: Component 2: Self-esteem (an increase from stanine 7 to stanine 8); Component 3: Self-control (an increase from stanine 5 to stanine 7); Component 4: Nervousness (an increase from stanine 6 to stanine 8); Component 5: Health (an increase from stanine 8 to stanine 9); Component 7: Personal Freedom (an increase from stanine 5 to stanine 6); Component 8: Sociability - generally (an increase from stanine 5 to stanine 7); Component 9: Sociability – same sex (an increase from stanine 5 to stanine 6); Component 10: Sociability – opposite sex (an increase from stanine 5 to stanine 6); Component 11: Moral Sense (an increase from stanine 1 to stanine 4).

The research participant obtained a lower score with regard to Component 13: Desirability Scale (a decrease from stanine 6 to stanine 3), suggesting less motivational distortion during post-test administration.

b. Interpretation and deductions

Within the context of this case study, name therapy was strongly founded on the Christian faith, in keeping with Cattell (1989:110), who reflected on the 'Protestant Puritan ethic' underlying moral development. It therefore seems that the research participant has benefited mostly in the areas of self-esteem, self-control, nervousness, health, personal freedom, all areas of sociability and moral sense.

According to Kohlberg's theory on the Conventional stage of moral development, young (pre-)adolescents between the ages of 10 and 16 years conform to certain behaviours in order to please others (Sternberg, 1998: 444). Wenar and Kerig (2000: 38) support the findings of this study when they state that 'during the conventional morality stage, the child adopts the conventional standards of behavior to maintain the approval of others of conform to some moral authority such as religion'.

Based on the close link between conformity to societal norms and values, and the self-esteem, it did not come as a surprise that the research participant also developed a more positive sense of self. Spawning from this positive sense of self,

the research participant's desirability score decreased, suggesting improved self-knowledge and insight, and consequently more accurate self-reporting.

The ***first deduction*** is therefore that a sense of identification with certain mainstream values was accomplished, and therefore the post-test results reflected an improved moral sense, resulting in improved interpersonal relations and adjustment. It was concluded that name therapy had been a suitable way of providing her with suitable identification figures that represented a set of mainstream values that could be internalised.

Based upon the post-test results derived from the IRQ Component 11 (Moral Sense), the ***second deduction*** is that the content of the research participant's morality had undergone some progressive reorganisations that led to the acquisition of more mature moral standards. She might therefore experience less difficulty at solving everyday problems, especially more complex moral dilemmas. The conclusion is that name therapy addressed progressive reorganisation and problem solving by utilising suitable identification figures as 'role models' for proper problem solving.

The ***third deduction*** is that, owing to the research participant's growth with regard to moral sense, she might be more cautious than before about her choice of friends and preferred activities, that she might be more persistent and willing to follow rules, and that she might be more conscientious, which might have led to improved self-esteem and social relations, in keeping with her reflections on the therapeutic process.

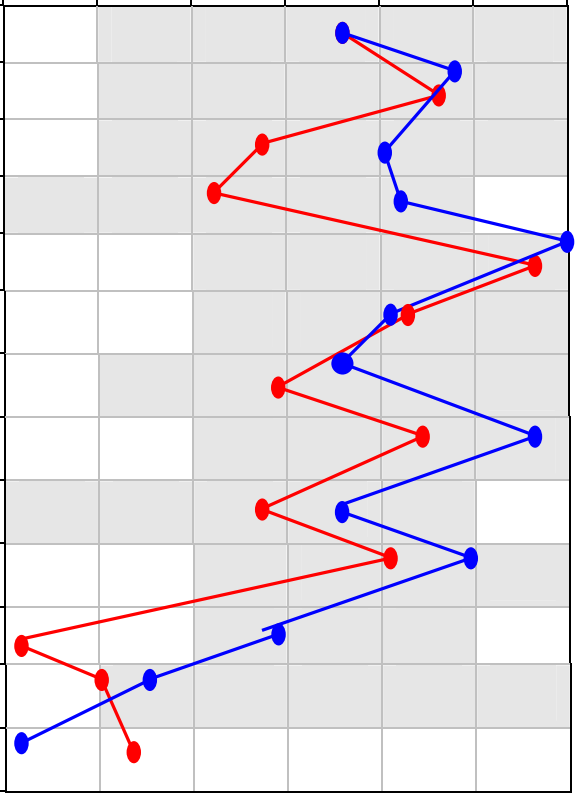
The ***fourth deduction*** is that the research participant's strong ambivalences stemming from her rejection of interpersonal control, despite of which she showed a need for nurturing, were replaced by a more altruistic view of life (as opposed to her more hedonistic orientation previously). The conclusion is that these strong ambivalences were efficiently addressed by means of name therapy.

Based upon her decreased desirability scale score, the ***fifth deduction*** is that the research participant gained some self-knowledge and insight, resulting in an improved sense of self, emotional security and tranquillity (as opposed to previous nervousness). Because she subjectively experienced less interpersonal stress and

tension, she also reported improved health, in keeping with the view that stress could result in ill health. The post-test decreased desirability scale is suspected to represent an improved awareness of the links between self-perceptions and actual behaviour. The conclusion is therefore that self-knowledge and insight were enhanced by means of name therapy, based upon the embedded meaning of her name, and upon her growing knowledge of neighbouring traits associated with her name. These therapeutic gains are reflected in Tables 4.3 and 4.4 respectively.

Table 4.3 Comparison of pre-test raw scores and post-test raw scores of the IRQ

Component	TEST PROFILE		
	Raw score	Stanine	Raw score graph (25 30 35 40 45 50)
1: Self-confidence	40 / 40	6 / 6	
2: Self-esteem	45 / 47	7 / 8	
3: Self-control	36 / 43	5 / 7	
4: Nervousness	34 / 44	6 / 8	
5: Health	52 / 56	8 / 9	
6: Family Influences	41 / 43	4 / 4	
7: Personal Freedom	37 / 41	5 / 6	
8: Sociability – general	44 / 52	5 / 7	
9: Sociability – same sex	36 / 40	5 / 6	
10: Sociability – opposite sex	43 / 47	5 / 6	
11: Moral Sense	22 / 37	1 / 4	
12: Formal Relations	28 / 32	3 / 3	
13: Desirability Scale	30 / 22	6 / 3	



Pre-test raw scores

Post-test raw scores

As depicted in Table 4.3, the grey-coloured areas represent sound adjustment within component-specific areas of interpersonal functioning, while the white areas represent the lower and upper cut-off points for Standard 6 (Grade 8) girls,

suggesting compromised adjustment within component-specific areas of interpersonal functioning.

Table 4.4 Comparison of pre-test stanine scores and post-test stanine scores of the IRQ

Component	TEST PROFILE									
	Stanine	Stanine graph								
		1	2	3	4	5	6	7	8	9
1: Self-confidence	6 / 6									
2: Self-esteem	7 / 8									
3: Self-control	5 / 7									
4: Nervousness	6 / 8									
5: Health	8 / 9									
6: Family Influences	4 / 4									
7: Personal Freedom	5 / 6									
8: Sociability – general	5 / 7									
9: Sociability – same sex	5 / 6									
10: Sociability – opposite sex	5 / 6									
11: Moral Sense	1 / 4									
12: Formal Relations	3 / 3									
13: Desirability Scale	6 / 3									

Pre-test stanine scores

Post-test stanine scores

As depicted in Table 4.4, the grey-coloured areas represent sound adjustment within component-specific areas of interpersonal functioning, while the white areas represent the lower and upper cut-off points for Standard 6 (Grade 8) girls, suggesting compromised adjustment within component-specific areas of interpersonal functioning.

4.6.2 Results and interpretation of the Qualitative Component of the study

The stimulus questions that were used during the structured reflective interview are listed below:

- What does name therapy mean to you?
- Of what significance was name therapy for you?
- What changes (if any) did name therapy mediate in your life?
- Did name therapy hold any advantages for you? Discuss these advantages.
- Would you say that name therapy was of any help in your interpersonal relationships? How?
- In which other areas in your life (if any) did you experience change as a consequence of having undergone name therapy? Name these areas.
- In which areas where you expected change did no change take place?
- In which other areas would you have liked to grow more?
- Which one of the techniques utilised during therapeutic sessions facilitated the most change?
- Explain the effect/impact of this technique.
- To what do you ascribe the effect/impact of this specific technique?
- How did name therapy impact on your self-confidence and your belief that you will succeed and be satisfied with the outcomes of your endeavours?
- Did name therapy impact on your self-acceptance? How?
- Did name therapy influence your belief that you can live up to your personal standards? How?
- Did name therapy impact on your compliance with the norms of society?
- How did name therapy assist you to control your emotions and steer them in a socially acceptable direction?
- Would you say that name therapy directed your behaviour? How?
- What was the influence of name therapy on your family relations?
- Which influence did name therapy have on your ability to make and keep friends?
- Did name therapy influence your ability to show empathy towards other people?
- Did name therapy have an influence on how you communicate with others? In what sense?
- What influence did name therapy have on your relationships with boys?

- What influence did name therapy have on your relationships with girls?
- Did name therapy help you to avoid conflict with your friends, siblings, parents and other adults? How was this achieved?
- What was the effect of name therapy on your interpersonal relations with your superiors in the learning situation?
- What was the effect of name therapy on the trusting relation with other significant people in your life?
- What aspects of name therapy did you experience as being negative?
- What were the most difficult challenges that you were asked to face during name therapy?
- Would you recommend name therapy to anyone in particular? Name that person.

The main themes identified from the structured reflective interview and the frequency at which certain themes were observed are reflected in the table below.

Table 4.5 Frequency of main themes observed during reflective interview

✝ Increase in socially accepted behaviour	X X X X X X X X X X
✝ Increased attentiveness towards others	X X X X
✝ Striving towards a greater goal in life	X X X X X X X X X
✝ Enhancement of self-esteem	X X X
✝ Improved relations with parents and siblings	X X X X X X
✝ Avoidance of conflict	X X X X X X X X X X X

+ = Indicative of self-reported improvement in this specific area

4.6.3 Discussion of the research data

Based upon the preceding pre- and post-test profiles, the only component in which the research participant did not show significant growth was *self-confidence,* with the

most positive growth in the area of *moral sense*. However, her self-confidence score should not be interpreted to be dormant – rather, it reflects on adolescence as a period of insecurity and timidity.

The self-esteem is coextensive with Erickson's sense of identity, which stems from the recognition that one's attachments, values, and beliefs tend to endure over time. 'Accompanying this recognition is the innate human urge to reduce cognitive dissonance, in regard to one's own behaviour, which leads to the shaping and organizing of various self-perceptions into a coherent unity. This unity then comes to be experienced as "I" ' (Cattell, 1989:274). One can further divide the self-esteem into two parts, namely the wished-for self-concept and the perceived self-concept. The wished-for self-concept is the socially approved image one would like to have of oneself and it contains the internalised standards for estimating self-worth. The perceived self-concept represents the views one actually has of oneself and of how one is seen by others. Based on the results of the empirical study it is suggested that name therapy provided the yardstick on the basis of which the research participant could estimate the degree of congruence between the wished-for and the perceived self-concepts, i.e. during therapy the research participant observed how well she was living up to personal ideals, therefore she also reported greater goal-seeking behaviour during the post-test reflective interview. An observation that one is failing to live up to personal ideals usually results in self-degradation, shame, or anxiety. The reduction of this discomfort and the restoration of self-esteem require changes in the unwanted behaviour, thereby bringing the perceived self-concept into closer accord with the standards of the wished-for self-concept (Cattell, 1989:275).

According to the results of the empirical study, the research participant reported a decrease in nervousness (anxiety), which might be reflective of the closer accord between the wished-for and the perceived self-concepts. In addition, self-sentiment forms part of the self-esteem, as this concept refers to what psychoanalysts call 'object cathexis', which refers to an *investment*. This implies investment in, or attachment to oneself as a social being with ideals of conduct. According to Cattell (1989:277), a strong sense of self-sentiment de-emphasises preoccupation with oneself and encourages other-centeredness, resulting in sound interpersonal adjustment and efficiency. It is therefore suggested that name therapy has evoked

some aesthetic values of a higher self associated with the research participant's self-sentiment (self-esteem). The reflective self-report of the research participant confirmed this notion. The most important influences name therapy provided in developing a stronger self-esteem seems to be the availability of role models that embodied qualities that the research participant could admire and wanted to imitate, as well as the rewards the research participant received for conforming to the ideals of her reference group.

In keeping with a more positive self-esteem, improved self-control was also noted. Self-control is closely associated with ego strength as 'a set of cognitive and perceptual functions that serve adaptive purposes' (Cattell, 1989:37). Baumeister and Exline (1999: 1165) argue that 'fostering virtuous self-control might elevate interpersonal obligations over personal selfish interests'. By accomplishing self-control, the research participant engaged in self-management, which Wenar and Kerig (2000: 35) describe as 'the capacity to identify, to understand, and, when appropriate, to temper one's feelings'. Sound adaptation (adjustment) is brought about by two processes, namely Alloplasticity, i.e. changing the environment to meet personal needs, and Autoplasticity, i.e. changing the self in order to live more harmoniously within one's external environment. Essentially good adaptation requires the use of both these qualities, in expressed n the famous prayer of St Francis of Assisi:

> *Give me the courage to change the things I can change,*
> *The serenity to accept the things I cannot change,*
> *And the wisdom to know the difference.*

Based on the results of the empirical study it is inferred that name therapy has developed the research participant's Alloplasticity as well as Autoplasticity, therefore she became better equipped to adjust to her social environment, in keeping with her improved scores on Component 6 (Family Influences), Component 7 (Sense of Personal Freedom), Component 8 (Sociability in general), Component 9 (Sociability - same sex), Component 10 (Sociability - opposite sex) and Component 12 (Formal Relations). Since self-control closely relates to problem solving, it is also inferred

that the research participant's problem-solving skills and capacity for tolerating permanent and temporary frustrations have improved.

There seems to be a close association between moral development and self-esteem in the sense that positive rewards for adhering to social norms and standards significantly contribute to the development of a positive self-esteem. The results of the empirical study indicate that name therapy has significantly contributed to the research participant's moral sense. In keeping with Piaget's view on moral development, Sadock and Sadock (2003: 38) state that 'during adolescence, young persons recognize rules in terms of what is good for the society at large'. It also indicates her efforts at avoiding conflicts and the degree of guilt she experiences when she violates the rules of society. Kohlberg's theory also confirms that moral development could contribute towards more harmonious relations (Sadock & Sadock, 2003: 38). It is therefore concluded that name therapy has contributed to improve the research participant's internalised set of moral ideas by incorporating elements of the Christian (Protestant) ethic. Furthermore, name therapy has contributed to the research participant's style of moral reasoning, as depicted in the reflective interview (refer to Appendix D). Brazelton and Greenspan (2006: 14) support the importance of nurture during early childhood by reporting that 'nurturing emotional relationships is the most crucial primary foundation for both intellectual and social growth. Supportive, warm, nurturing emotional interactions with infants and young children help the central nervous system grow appropriately, and allow children to develop empathy, a sense of morality, self-regulation, problem-solving and cognitive skills'.

While the research participant's nervousness and anxiety decreased while she was undergoing name therapy, she also reported improved health on component five. The complex human nature requires that the entire body of variables contributing to personality development be considered, i.e. 'seeing the whole person in his/her context' (Stern 1981: 37) in order to promote an understanding of how stress and illness might affect personality development. Stress reactions play an important and often harmful role in stimulating chemical changes in the complex endocrine circuitry that determine main physiological and psychological functions. Baron and Byrne (1997: 528) identified two factors that are involved in stress-related illness, namely

when enduring stressors lead to depression, anxiety and worry that interfere with day-to-day functioning, and when the immune system is compromised due to chronic stress, especially when physical reserves are exhausted. Physical reserves are used to resist or to cope with stress, and even anticipated stressful events can weaken or suppress immunity. According to Kiecolt-Glaser in Kaplan (1991: 913), chronic health problems may adversely affect immune functioning. During a stressful situation the hypothalamic-pituitary-adrenal (HPA) axis and the sympathetic nervous system activates the physiological stress response, which is regulated by complex feedback mechanisms. This activation results in changes in the concentration of several stress-related mediators, e.g. the secretion of cortisol from the adrenal cortex, resulting in immune suppression. Different stressors induce different patterns of mediators (Kimura, Isowa, Ohira & Murashima 2005: 1; Pruett 2002: 133). Research findings demonstrated a positive correlation between stress, compromised immune functioning and affective disorders (Franceschi, Olivieri, Marchegiani *et al.* 2005; Ader & Cohen 1993; Irwin *et al.* 1987), suggesting an embedded psychobiology involved in social adjustment and efficiency.

4.6.4 Findings and Conclusions

Based upon the preceding results it was demonstrated that names and embedded meanings could be successfully utilised as a therapeutic technique to enhance social adjustment and interpersonal efficiency.

It was further concluded that:

- name therapy had been a suitable way of providing the research participant with suitable identification figures that represented a set of mainstream values that could be internalised;
- the content of the research participant's morality had undergone some progressive reorganisations that led to the acquisition of more mature moral standards;
- name therapy addressed progressive reorganisation and problem solving by utilising suitable identification figures as 'role models' for proper problem solving;
- name therapy contributed to improved self-esteem and social relations;

- strong ambivalences were efficiently addressed by means of name therapy;
- the research participant gained some self-knowledge and insight, which resulted in an improved sense of self, emotional security and tranquillity (as opposed to previous nervousness); and
- self-knowledge and insight were enhanced by means of name therapy, based upon the embedded meaning of her name, and upon her growing knowledge of neighbouring traits associated with her name.

4.7 HYPOTHESIS TESTING AND SYNOPSIS

The research hypothesis for this study was formulated as follows:

> *Names and embedded meanings could be successfully utilised as a therapeutic technique to enhance social adjustment and interpersonal efficiency.*

The main research question and the critical sub-questions supported this hypothesis. Since enhanced social adjustment and interpersonal efficiency were attained by using names and their embedded meanings, the research hypothesis formulated for this study is accepted.

> 'Empirical analysis shows that at the heart of the inclination to engage life fully and responsibly is a moral yearning inherent to human nature and progressively amplified from early childhood by authentically moral environment. Since the late 18th century, people have become increasingly aware of an inner calling to become more fully who they uniquely are, to seek their idea of God or the Good from within' (Mustakova-Possardt, 2004: 248).

4.8 SYNOPSIS

The concluding chapter offers an overview of this research. The findings and conclusions, as well as the limitations to this study will be discussed, together with recommendations for further research.

CHAPTER 5

FINDINGS, CONCLUSION AND RECOMMENDATIONS

5.1 INTRODUCTION

This research project explored the successful utilisation of names and embedded meanings as a therapeutic technique to enhance social adjustment and interpersonal efficiency. Interpersonal efficiency is such an integral part of life that one cannot settle for poor social adjustment. Jalongo (2006: 8) supports this when she states: 'Learning to work and play well with others truly is a lifelong goal.' In this chapter the findings based on the critical literature review, as well as the findings gained from the empirical study will be discussed. Finally, the conclusions will be discussed and recommendations regarding further research in the field of name therapy will be made.

5.2 OVERVIEW

An in-depth case study was conducted for this research so as to explore the use of names and embedded meanings as a therapeutic technique to enhance social adjustment and interpersonal efficiency. Both qualitative and quantitative empirical data were gathered to validate the study. The following research question guided the study:

> *How can names and embedded meanings be utilised as a therapeutic technique to mediate social adjustment and interpersonal efficiency?*

The research postulate reads as follows:

> *Names and embedded meanings can be successfully utilised as a therapeutic technique to enhance social adjustment and interpersonal efficiency.*

5.3 FINDINGS BASED ON THE CRITICAL LITERATURE REVIEW

Based on the critical literature review, as discussed in **Chapter 2**, the following relevant basics from existing theories were interwoven to create the foundation on which name therapy rests:

- Relations and Emotional Intelligence: Corey (1991: 180) is of the opinion that human beings are relational beings whose lives are made meaningful through their connection with other human beings. Goleman (1996: 43) maintains that the establishment of good relationships is a skill one has to develop to manage the emotions of others. Maree and Ebersöhn refer to emotional intelligence as being 'self-smart' and 'people-smart' (2002).
- The thinking process, choices, and the dominion assigned to human beings: The Holy Bible urges one constantly to renew one's mind and to think differently. Peale (1997: 237) postulates that new, dynamic faith-related thoughts contribute to a more successful life. Dr Hills (2003) supports the idea that ones' thinking determines one's choices, which determine one's deeds, which in turn contribute to one's character. He also highlights the importance of the fact that the first responsibility received by man from his Creator was to exercise dominion over every earthly thing, as we read in Genesis 1:28 (Hayford, 2002: 5, 691). In keeping with Viktor Frankl, Hills (2003: 109) also supports the concept of 'free will', which free will is guided by one's spiritual beliefs.
- Self-awareness and the self-fulfilling prophecies: Reivich and Shatté (2002: 306) argue that one needs to know oneself in order to grow and reach more of your God-given potential. Since humans are relational beings, they strive for connection with others, and in Corey's (1991: 181) opinion such a connection would be impossible unless one first had a relationship with oneself.
- The affluent well of the embedded treasures of a persons' name: Deluzain (1996: 4) mentions that people know very little about their own names, the meanings of their names, and how they might be influenced by those meanings. According to this author, research findings show that

names and their meanings could play a part in the shaping of people's personalities.

- The constructive influence of Positive Psychology: It made sense to embrace this way of thinking, since using names and their meanings to enhance growth and functioning also focuses on one's strengths to promote growth. Gunnell, Pimlott and Motevalli (2004: 11) view positive psychology as '… the fastest-growing sector', aiming to '… increase well-being, to put people in charge of their lives'.
- The narrative piece of the puzzle: Through this approach the client is guided to embrace a new, more positive title for his life story on the basis of the positive meaning and embedded prophecy assigned to his name. As Morgan (2000: 7) states, '… the dominant story … will not only affect me in the present, but will also have implications for my future actions'. Nylund (2000: 47) agrees that Narrative therapy might bring forth new opportunities for personal development.
- Uniting the pieces of the puzzle to form the complete picture, which is what name therapy sets out to achieve.

A few basic principles were borrowed from the existential therapy approach, which guides the name therapy process to work towards higher morality and a sense of being in man's search for meaning. Life without harmonious relationships tends to be empty and could lead to a feeling that life is senseless and not worth living. Together with the existential approach, the narrative approach forms the golden thread underpinning the objective of name therapy. 'Narrative therapists, like Adlerians, seek to help clients uncover their life story and to rewrite the story to transcend problems and difficulties' (Hester 2004: 338). The following principles of the existential approach (Corey 1991: 179) were used to direct the therapy techniques described in **Chapter 3**:

- Unlocking the embedded meaning of the client's name
- Client's capacity for self-awareness
- Client's sense of freedom and responsibility (ability to make choices)

- Client's striving for an own identity and the establishment of meaningful relationships with others, focusing on three main themes, i.e. (1) development of client's courage to be; (2) the client's experience of aloneness; and (3) the client's experience of relatedness
- Client's search for meaning, purpose, values and goals, focusing on three main themes, i.e. (a) the problem of discarding old values, (b) meaninglessness and (c) creating new meaning
- Mediating client's social resilience, e.g. optimism, hopeful expectations, self-efficacy, problem-solving, and related positive emotions such as forgiveness, a sense of humour, and gratitude inspired by the embedded meaning of client's name
- Client's anxiety as a condition of living
- Client's awareness of an afterlife – linking the spiritual domain to the here and now.

The above principles were used as follows in the therapy sessions to guide and give direction to the therapy on the basis of the identified growth areas. The techniques will now be mentioned and the principles will be linked with them in order to show which principles were used in each session. The planning and descriptions of the therapy sessions are attached as Appendix C and D, and a mind map of the therapy and the techniques used to address the areas in which the participant experienced growth can be found in **Chapter 4**.

• Jenga	• Unlocking the embedded meaning of the research participant's name; • expanding the research participant's capacity for self-awareness; and • mediating the research participant's social resilience.
• Information about Pearls	• utilising pearls as a metaphor to unlock the embedded meaning of the research participant's name;

	• expanding the research participant's capacity for self-awareness; and • by capitalising on the research participant's awareness of an afterlife, the spiritual is linked with the here and now.
• Mind mapping the meaning of her name	• unlocking the embedded meaning of the research participant's name; • expanding the research participant's capacity for self-awareness; and • by capitalising on the research participant's awareness of an afterlife, the spiritual is linked with the here and now.
• Handy toolkit	• the research participant's striving for an own identity and the establishment of meaningful relationships with others; • the research participant's search for meaning, purpose, values and goals; • mediating the research participant's social resilience; • expanding the research participant's awareness of an afterlife.
• Refection crown and fuzzies	• deepening the embedded meaning of the research participant's name; • the research participant's desire for an own identity and the establishment of meaningful relationships with others; • the research participant's search for meaning, purpose, values and goals; • expanding the research participant's awareness of an afterlife.

• Fuzzies and Pricklies	• the research participant's sense of freedom and responsibility (problem solving and sound decision-making); • the research participant's desire for an own identity and the establishment of meaningful relationships with others; • the research participant's search for meaning, purpose, values and goals; • mediating the research participant's social resilience; • expanding the research participant's awareness of an afterlife.
• A walk in Pearl's footprints	• reflection on the past therapeutic sessions and their impact on the research participant's life and relationships; • expanding the research participant's capacity for self-awareness; • the research participant's desire for an own identity and the establishment of meaningful relationships with others; • the research participant's search for meaning, purpose, values and goals; • mediating the research participant's social resilience.

5.4 FINDINGS BASED ON THE EMPIRICAL STUDY

According to the pre-test results derived from the IRQ, the research participant scored within the parameters for sound adjustment. She obtained a slightly elevated score on the Desirability Scale, suggesting either that she might have attempted to portray herself in a more favourable light, or that her inaccurate self-

reporting had been caused by a lack self-knowledge and insight. The following growth areas were identified, as seen in **Chapter 4**:

- Moral sense
- Formal relations.

These results are in keeping with self-reports obtained during the intake interview. The research participant remarked that she liked 'to have fun in life', which authority figures might judge to be non-compliant with social norms. The research participant admitted to having attempted without success to avoid conflict in relationships, which sustains her adjustment difficulty in the areas of Moral Sense and Formal Relations.

The data obtained from the post-test results derived form the IRQ is representative of the performance of the research participant after conclusion of name therapy. The participant's scores were all within the parameters for sound adjustment. Her performance in the following areas of functioning remained the same:

- Self-confidence
- Family influences
- Formal relations (although there was no improvement in the stanine score, a significant increase in the raw scores was noted).

Higher stanine scores within the following areas of functioning were obtained during the post-test:

- Self-esteem
- Self-control
- Nervousness
- Health
- Personal Freedom
- Sociability in general

- Sociability with the opposite sex
- Sociability with the same sex
- Moral Sense.

The research participant obtained a lower score in respect of the Desirability Scale, which suggests less motivational distortion than in the pre-test.

The findings based on the themes obtained from the structured reflection interview were as follows:

- Increase in socially acceptable behaviour,
- Increased attentiveness towards others,
- Striving towards a greater goal in life,
- Enhancement of self-esteem,
- Improved relations with parent and siblings, and
- Avoidance of conflict

The results demonstrated that names and embedded meanings could be successfully utilised as a therapeutic technique to enhance social adjustment and interpersonal efficiency. It was further concluded that:

- Name therapy had provided an appropriate suitable technique for providing the research participant with suitable identification figures that represented a set of mainstream values that could be internalised;
- The content of the research participant's morality had undergone some progressive reorganisations, which led to the acquisition of more mature moral standards;
- Name therapy addressed progressive reorganisation and problem solving by utilising suitable identification figures as 'role models' for proper problem solving;
- Name therapy contributed to improved self-esteem and social relations;
- Strong ambivalences were effectively addressed by way of name therapy;

- The research participant gained some self-knowledge and insight, which resulted in an improved sense of self, emotional security and tranquillity (as opposed to her previous nervous disposition); and
- Self-knowledge and insight were enhanced by way of name therapy, based on the embedded meaning of her name, and on her growing knowledge of neighbouring traits associated with her name.

5.5 CONCLUSION

The following segment contains the conclusion, formulated on the basis of the findings underlying name therapy and the information obtained through the physical research study.

5.5.1 Findings based on the rationale underlying name therapy

The collected data clearly illustrated that name therapy can be positively used to address the following:

- Assisting the client in exploring the embedded meaning of her name and the impact it has on her life;
- Guiding the client to become acquainted with enhanced self-knowledge;
- Helping the client to realise her sense of freedom through the ability to make choices and to accept the responsibility that comes with choice;
- Supporting the client in developing courage and the ability to experience both aloneness and relatedness more positively;
- Assisting the client to abandon old principles that do not in any way contribute to a meaningful life by creating new sense, purpose, principles and ambitions for her life;
- Mediating the client to be socially more flexible by being more positive and asset focused, which will assist her in believing in the things she hopes for to guide her to enhanced functioning;

- Supporting the client to develop the characteristics implied by her name, which will lead to healthier, more harmonious relations;
- Eliminating or decreasing the stress that she ascribes to situations in her life;
- Helping the client in setting herself a larger goal in life to strive for, i.e. a goal that has eternity value and assures more self-satisfaction because it adds meaning to her life.

5.5.2 Data obtained from the empirical study

The information obtained from the empirical study permitted the researcher to accept the hypothesis that name therapy, utilising names and their embedded meanings, can be successfully presented and offered as a therapeutic technique to enhance social adjustment and interpersonal efficiency.

5.6 RECOMMENDATIONS

The following recommendations are made:

5.6.1 Recommendations for best practice

- More time should be allowed for deeper, richer growth to ensure more significant changes in the areas of growth;
- If the client has two or more names, all the names and their embedded meanings should be used during therapy, even if it is just for cognition of their meanings and scriptures;
- The areas of growth should be very clear and should receive intense attention in order to ensure more focused intervention strategies and outcomes;
- Parents could be involved more in order to arrive at the correct embedded meanings of their child's name, especially in cases where a name was constructed out of several other names;

- The therapist should be aware of the fact that some names might have a negative meaning, or that the child might have a negative connotation or association with her name and should therefore be prepared to deal with it. She should be helped to find a positive, empowering meaning for her name, and to establish a positive connotation. In such a case parental involvement might be of crucial importance;
- Occasional feedback from parents during the course of therapy could help to guide the therapy as the information they bring to the table might help to ensure that a particular area of growth is not overemphasised at the expense of another.

5.6.2 Recommendations for Educational Psychology

- Name books containing names from other cultures and their embedded meanings should also be purchased, even though it might be difficult to link the names from that culture with its religion. In such cases multicultural knowledge could come in very handy.
- By making parents aware of the embedded meanings of their own names could guide them to more self-knowledge which might lead to more grounded believe in Name Therapy and in that sense ensure that they support the child in her growth.
- Involving parents in parental guidance can serve as support for the child to ensure encouragement and to assist her to maintain her self-worth and attained growth.
- More original techniques, not based on existing techniques, could be developed and used.
- More frequent reflections with the child might help to ensure that all the growing areas receive equal attention.
- The fact that this study looked at name therapy and its potential for improving interpersonal relations should not be blinding as it is believed that name therapy has unlimited potential and opportunities for use in therapy.

- Other media could easily and effectively be used in the place of the IRQ to guide the name therapy intervention sessions.

5.6.3 Recommendations for future research

- As this was a pilot study, a follow-up study involving more participants might be very useful and insightful.
- In view of the multicultural composition of our nation, research in different cultural areas might required as different cultures attach different weight and meaning to names and their embedded meanings.
- Techniques for the intervention sessions could be expanded and more original techniques could be developed.
- Multicultural techniques should also be developed to ensure that the technique could be adapted according to the cultural backgrounds of clients.
- All the techniques developed should be tested on different areas of growth, using name therapy as the intervention strategy.
- Research on the embedded meanings of surnames could be undertaken and the results could be used together with name therapy to obtain richer and more empowering results.
- The use of name therapy as intervention should be explored for use with other challenges. The use of name therapy when working with adopted children, for example, might be very interesting and useful as these children often experience rejection and have low self-esteem.

5.7 LIMITATIONS OF THE STUDY

- No existing literature on the use of names and their embedded meanings could be found to support this study.
- The time available for the therapy was limited. If it had been possible to conduct more sessions, deeper growth might have been achieved.

- As the participant was selected from a very specific cultural population with specific religious convictions, the findings could not be generalised for the broader South African society.
- Since only one participant was involved in this study, only those areas of growth in which poor adjustment had been measured, could be explored.
- As the Interpersonal Relations Questionnaire was used, the study could not explore the use of other Psychometric media to guide the intervention sessions.
- The IRQ was compiled in 1981, which means that it may be considered outdated and not friendly to the larger multicultural society of South Africa.
- Reflecting on the study, I find it regrettable that it was not possible to use more focused strategies to address the Formal Relations component.
- A printing error in the manual of the IRQ caused confusion during the course of the study. This should be borne in mind by anyone who plans to use it as a measuring method for further research.

5.8 ADDED VALUE

5.8.1 For the researcher

- During this study, more experience was gained in terms of both the research process and the conducting of therapy sessions.
- The experience definitely added to the researcher's feelings of self-worth since the researched subject is of great importance to her, and as the hypothesis could be accepted and offered to others as a valuable intervention tool.
- The satisfaction derived from the study was great, as it might add value to therapeutic techniques to mediate social adjustment and interpersonal efficiency.
- Self-knowledge was obtained in terms of the researchers' own name and embedded meanings.
- The self-growth was valuable as the above-mentioned could be integrated into the personal life of the researcher and in her professional activities.

- The research study also contributed to ensuring that the researcher realised the importance of using standardised psychometric tests with the necessary caution as she realised that it is sometimes necessary to check, double check and search for possible mistakes or printing errors.
- The research provided the researcher with and opportunity to serve others and to be of value to them with a breath of fresh air in the form of new therapeutic techniques and a new way of assisting clients to grow in themselves by taking a closer look at something that is always present in their lives – their names.
- It edified the value of working with a mixed-method approach.
- A sense of pride, accomplishment and gratitude was experienced.
- The contentment that comes from knowing that this study completes a period of hard work and many sacrifices.

5.8.2 For Educational Psychology

- A valuable intervention tool to mediate social adjustment and interpersonal efficiency through the use of names and their embedded meanings.
- A new field in therapeutic techniques to explore and to develop further.
- A new field with a great deal of further research to be done.
- An addition to literature in general and to literature on name therapy specifically.
- A therapeutic technique that could be expanded and used in a variety of different cases where therapy is needed.

5.9 CONCLUSION

A door to an existing new opportunity with numerous potential has been unlocked with this study, through which it has become evident that the name of a person and its embedded meaning can be utilised as a therapeutic technique to mediate social adjustment and interpersonal efficiency. It can be offered to other professionals in the field of psychology to be exploited and developed further to a

new unique and remarkable intervention tool. It is extremely exciting to realise that a many clients seeking psychological assistance could benefit from this noteworthy form of intervention.

This research project offered a great opportunity to explore name therapy as a form of therapeutic intervention to mediate social adjustment and interpersonal efficiency, as well as an opportunity to create something new, which will hopefully encourage others to think creatively to develop new techniques. It was also of extraordinary value to me personally as it helped me, as intern psychologist, to research something in which I firmly believe. This endeavour has certainly helped me to find my feet in a profession in which I still felt very uncertain. Serving people and sharing knowledge with others adds purpose, sense and value to life.

"A good name is to be chosen rather than great riches,"

Prov. 22:1

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LIST OF ACTS

Constitution of the Republic of South Africa (Act 108 of 1996)

APPENDIX A

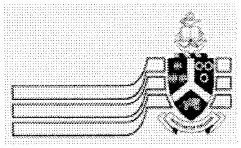
ETHICS CLEARANCE CERTIFICATE

AND

INFORMED CONSENT

UNIVERSITEIT VAN PRETORIA
UNIVERSITY OF PRETORIA
YUNIBESITHI YA PRETORIA

ANNEXURE D



UNIVERSITY OF PRETORIA

FACULTY OF EDUCATION

RESEARCH ETHICS COMMITTEE

CLEARANCE CERTIFICATE	**CLEARANCE NUMBER : EP06/09/02**
DEGREE AND PROJECT	M.Ed Educational Psychology Exploring the use of names and embedded meanings as a therapeutic technique to mediate social adjustment and interpersonal efficiency
INVESTIGATOR(S)	Suret Kamstra - 20227125
DEPARTMENT	Educational Psychology
DATE CONSIDERED	25 January 2007
DECISION OF THE COMMITTEE	APPROVED

This ethical clearance is valid for 2 years from the date of consideration and may be renewed upon application

ACTING CHAIRPERSON OF ETHICS COMMITTEE	Dr S Human-Vogel
DATE	25 January 2007
CC	Prof H Naudé Mrs Jeannie Beukes

This ethical clearance certificate is issued subject to the following conditions:

1. A signed personal declaration of responsibility
2. If the research question changes significantly so as to alter the nature of the study, a new application for ethical clearance must be submitted
3. It remains the students' responsibility to ensure that all the necessary forms for informed consent are kept for future queries.

Please quote the clearance number in all enquiries.

INGELIGTE TOESTEMMING

Die doel van hierdie navorsingsprojek is om die gebruik van name en die betekenis van name as 'n terapeutiese tegniek te ondersoek ten einde sosiale aanpassing en interpersoonlike effektiwiteit te medieer. Interpersoonlike verhoudings gee betekenis aan ons bestaan - op persoonlike, professionele en sosiale vlak 'n persoon se subjektiewe suksesbelewing binne verskillende areas van sy/haar lewe is nou verweef met die kwaliteit van sy/haar interpersoonlike verhouding en interpersoonlike interaksie.

My opinie is dat die naam wat 'n ouer vir sy/haar/hulle kind kies, asook die onderliggende betekenis van daardie naam, deel uitmaak van die ouer(s) se ideale vir daardie kind - ideale wat die kind bewustelik of onbewustelik uitleef. Die rede waarom die ouer(s) op die spesifieke naam besluit het, die waarde wat sy/hy/hulle daaraan heg, die implisiete en eksplisiete betekenis daarvan, ook op spirituele en kulturele vlak, vorm deel van wie die kind se totale identiteit. Identiteitsbelewing is weer ten nouste gekoppel met die wyse waarop 'n individu hom/haarself tot die sosiale en ander kontekste toetree. Aangesien 'n naam 'n stabiele, altyd-teenwoordige metgesel is, kan die implisiete en eksplisiete betekenis van name waarskynlik konstruktief aangewend word om 'n persoon se identiteit en sosiale interaksie te help vorm ooreenkomstig sy/haar naam. Die aanname is dat die implisiete en eksplisiete beketenis van name waarskynlik as 'n persoonlike wegwyser of padkaart geoperasionaliseer kan word tydens terapeutiese intervensie.

Ten einde hierdie navorsingsprojek te kan uitvoer, sal die volgende data-insamelingstrategieë gebruik word: Die Interpersoonlike Verhoudingsvraelys (IVV), sowel as 'n refleksie deur die respondent self, wat 'n in-diepte beskrywing van haar ervaring van die terapeutiese tegnieke sal uitbeeld.

Die etiese beginsels wat navorsingsaktiwiteite rig is reeds tydens die inname-gesprek aan die respondent, sowel as die ouers verduidelik, en alle betrokke partye begryp dat die respondent en/of die ouers vry sal wees om te eniger tyd deelname aan die navorsingsprojek te onttrek, sonder dat redes vir ontrekking vereis sal word. Die navorsingsbevindinge sal aan 'n geakkrediteerde vaktydskrif voorgelê word vir moontlike publikasie. Ingevolge die moontlikheid dat die respondent se identiteit moontlik bekend kan raak deurdat die respondent se naam 'n inherente deel uitmaak van die rasionaal onderliggend aan

'naamterapie', is die navorser ook verplig om te waarsku dat algehele anonimiteit nie verseker kan word nie. Die navorser onderneem om nie die respondent se van of enige ander kontekstuele inligting te publiseer wat daartoe kan bydra dat die gesin of die respondent geïdentifiseer kan word nie. Die respondent en ouers is wel deeglik bewus gemaak van hierdie verskuilde risiko, voordat ingeligte toestemming tot deelname aan die navorsingsprojek versoek is. Die doel, verloop en aard van die navorsingprojek is tydens die inname-gesprek aan die respondent in verstaanbare, eenvoudige terme verduidelik, en die respondent het geleentheid gehad om vrae te vra en onduidelikhede op te klaar ten einde volledige begrip te fasiliteer.

Enige verdere navrae wat tydens die verloop van die navorsingsprojek mag opduik kan aan Suret Kamstra by 082 464 8191 gerig word.

VERKLARING

Ek het die voorafgaande verklaring gelees en ek, sowel as my minderjarige kind, verstaan die inhoud daarvan. Ek en my kind is volledig ingelig rakende ons regte in hierdie verband. Ek en my minderjarige kind verleen hiermee toestemming tot deelname aan genoemde navorsingsprojek.

Geteken op die 9 de dag van Mei 2006 te Pretoria.

_____ _____

Ouer Deelnemer

APPENDIX B

INTAKE INTERVIEW

(VERBATIM)

Sielkundige: Goed vandag gaan ons ‘n speletjie speel met die blokkies. Sien jy vat êrens ‘n blokkie wat los is en dan sit jy dit so bo op en met elke blokkie wat ons uithaal mag ek jou ‘n vraag vra. Verstaan jy?

Emri: ja

S: Okay kom ons begin. My eerste vraag is ‘wat is jou naam?”

E: Emri okay

S: en waar kom jou naam vandaan?

E: mm van my twee oumas af, Emmie en Rita

S: okay hou jy van jou name?

E: Ja

S: hoekom?

E: want dis vir my ‘n mooi naam en dis anderste, want almal se name is nie altyd Emri en Emri en Emri nie

S: ja dis die eerste keer wat ek van so naam hoor dit maak dit nogal meer spesiaal en uniek nê?

E: ja

S: waar gaan ek ‘n blokkie uithaal, mm weet jy wat beteken jou name vir jou ma en jou pa?

E: nee ek het hal my ma gevra wat beteken my naam toe sê sy vir my dit beteken pêrel ma ek weet nie dit was soos in lank terug.

S: wat dink jy daarvan dat jou naam pêrel beteken?

E: ek weet nie

S: so jy sê dis jou twee oumas se name ...

E: ja hulle wou nie een van my oumas ongelukkig maak nie toe meng hulle somme altwee

S: so obviously beteken die name vir hulle baie okay dis jou beurt, vertel my is jy soos een van jou oumas jy’t nou altwee se name maar soos wie dink jy is jy?

E: okay nê een van my oumas is nie soos in my regte ouma nie nê, ek weet nie, dalk bietjie my een ouma want sy was nie een van die soetstes op skool nie, sy’t altyd sports gehad

S: nie een van die soetstes nie nê, okay as ek vir jou vra wie is Emri wat sal jy vir my vertel?

E: dis ek. Ek weet nie

S: waarvoor staan Emri?

E: ek weet nie ek het dit by die Pretoria skou laat doen ma ek het dit nie laat print nie

S: okay ma sonder die naam se betekenis. Wie is Emri?

E: baie praat, party keer stout ma nie lelik stout nie net lekke stout. As dit aand is smeer ons mekaar met tandepasta as ons slaap.

S: lekker wie is Emri nog waarvan hou sy en ?

E: ek hou van perdry en baie van diere ma nie van slange nie

S: ek vra baie vrae nê?

E: ag dis oright

S: waaroor raak jy baie opgewonde?

E: oo as ek gaan kuier of as ek hoor iemand kom wat ek lank laas gesien het. Mmm

S: okay so jy raak opgewonde oor mense, maar jy hou baie van diere ook. Goed so in die toekoms, wat wil Emri eendag doen?

E: ek wil met diere werk ek wil ‘n ferrier word

S: oo ‘n wat?

E: hulle doen die perde se hoewe of ek wil ‘n bietjie lugwaardin werk gaan doen

S: o so bietjie die wêreld sien, dis dalk ‘n goeie ding om te doen vir ondervinding, wat sê jou ma-le daarvan?

E: sy dink dis ‘n goeie idee

S: wat is die beste tyd wat jy met jou pa kan gesels?

E: die beste tyd is in die aand as hy in ‘n gelukkige mood is

S: waaroor gesels jy met jou pa?

E: ag hoe gaan dit met hom, wat doen hy nog alles mmmm

S: sou jy sê jy’s meer soos jou ma of soos jou pa?

E: mm soos my ma, want my pa was ‘n soet seuntjie hy’t nie veel gemeng met ander mense nie en my ma was altyd die loud en proud soos ek en kuier altyd met almal en is vriende met almal en ja ook party keer ok stout

S: klink my jy is gereeld bietjie stout?

E: ja

S: hoe voel jy oor jouself?

E: ek voel goed oor myself.

S: vertel my meer ...

E: ek het lang bene en ek’s goed in sport, atletiek, hokkie

S: wat se atletiek?

E: ek hardloop 100m, 200, 400 en 800m.

S: sjoe dit raak nou moeilik. Is daar enige iets van jouself wat jy graag sal wil verander?

E: mmmm ek weet nie. ek dink ek's tevrede met myself

S: jy dink nie daar's iets wat jou pla wat jy dalk sal wil beter doen of sal wil anders doen nie?

E: mmm ja my wiskunde punte

S: baie kinders sê so, hoe dink jy gaan jy dit verander kry?

E: oo ek weet nie as ek seker oplet in die klas

S: sê vir my hoe dink jy sien ander mense jou?

E: ek weet nie, seker goed, hang af wie's die mense

S: hoe dink jy sien die onnies jou?

E: 'n oulike persoon en is nie bang om te praat nie en ek kan soet wees as ek wil en ek kan hard leer as ek wil en hulle dink ek's snaaks

S: en jou ma-le hoe sien hulle jou?

E: hulle sien my as 'n goeie kind ek hoop so

S: en jou maats?

E: hulle hou van my hulle het nie 'n probleem met my nie hulle hou van hoe ek aantrek en hoe ek lyk okay as my hare nou bietjie woes staan dan sal hulle sê okay hoori daars iets fout met jou hare

S: okay en jou boeties en jou sussie?

E: mmm

S: jy't een sussie nê en hoeveel boeties?

E: vyf mmmek dink hulle sien my as baie oulik en kwaai

S: kwaai?

E: misluk want hulle moenie iets doen as ek omgekrap is die dag nie, dan sal ek sommer vir hulle begin skree en what ever maar hulle weet wanneer om my uit te los,

S: ma dis ma boeties en sussies nê?

E: ja dis ma ek

S: is dit my beurt. As jy 'n dier kon wees wat se dier sal jy graag wil wees?

E: ek sal graag 'n vis wou wees

S: 'n Vis?

E: ja of 'n dolfyn want hulle is lief vir water en vry en

S: wat maak hul nog special?

E: hulle kleur hulle is kleurvol nie so vaal en lelik nie

S: jy sukkel nou lekker nê die ding gaan omval. As jy nie ‘n vis kan wees nie watter ander dier sal jy wou wees?

E: ‘n perd

S: hoekom?

E: want hy kan vinnig hardloop en as die mense my pla en hulle ry op my dan kan ek hulle af bok

S: okay ja klink na pret as jy nie een van die twee kan wees nie wat sal jy dan wil wees?

E: mmm ‘n hoender nee ek speel net ek sal mmm wat is daai bokke wat so goed kan spring, ek dink dis ‘n koedoe

S: ‘n groot bok met sulke gedraaide horings?

E: ja dis hulle nee ek wil ‘n leeu wees

S: okay hoekom? Vertel vir my ...

E: want hulle kan mooi brul en hulle is mooi en hulle is vry in die veld en niemand pla hulle nie

S: waar ga ek nou ‘n blokkie kry laat ek sien. Wat is jou ideale vir die toekoms?

E: mm laat ek sien mmm ek weet nie ek het nog nie gedink nie, kom ons kyk my ideale ek weet nie, kan jy nie ‘n ander vraag vra nie

S: okay wanneer is die beste tyd om met jou ma te gesels?

E: joe as sy vriendelik is

S: gebeur dit baie of min?

E: as sy vriendelik is, ag so half en half, ja party keer

S: waaroor gesels julle twee graag?

E: mmm oor werk, oor wat ek gaan doen as ek groot is, vakansie werk

S: sou jy sê jou verhouding is die beste met jou ma of met jou pa?

E: met my pa

S: hoekom sou jy so sê?

E: want laas jaar nê was ek en my pa se verhouding baie goed, hy’t saam met my kom bybel lees en wara wara en ek kan met hom praat as ek ‘n probleem het of wat ook al

S: dis special ek dink nie daar is baie tieners wat dit kan sê nie ...

E: ja

S: dis jou beurt. Sê nou maar jy kom by die huis en jy kla oor die onnies of reëls by die skool, wat is jou pa se reaksie?

E: mm hy sal vir my sê sê nou maar dis oor ‘n onnie, hoekom gaan praat jy nie met hulle nie? of mm as dit nou ‘n meisie is wat my by voorbeeld deur die gesig geslaan het, dan sal hy sê ma gaan kla haar aan ma ek wil nie ek wil eers kyk wat sy volgende gaan doen dan sal ek haar gaan aankla of as dit my ma is dan sal hy sê hy sal met haar praat

S: o dan gaan praat hy met haar?

E: ja want ons kan nie met haar praat nie, o je sy is baie kwaai dan sal sy dink sê nou ma ons sal vir my pa sê sê nou ma sy moet haar hare weer so laat groei dan sal hy dit vir haar gaan sê anders sal sy nou wee dink ons sê vir haar sy lyk lelik en doen voel sy nou weer afgekraak en al daai goed

S: okay so julle praat so via jou pa. Wat is jou ma se reaksie as jy kla oor iets by die skool of ‘n onnie of reëls?

E: sy sal ok sê ma nou hoekom gaan praat jy nie met hulle nie, hulle sê partykeer dieselfde oor dieselfde goeters of mmm

S: hoe dink jy beinvloed dit jou verhouding met die onnies?

E: ek dink dit sal dit vir my beter maak.

S: vertel my nou jy is nou so ‘n goeie atleet nê, stel jy vir jouself baie doelwitte?

E: ja

S: net in atletiek of in skoolwerk en dit ook?

E: ja partykeer in my skoolwerk ook vir top tien ma ek bereik dit nooit nie

S: en ...

E: ek wil nou provinsiale klere kry vir hokkie so ek gaan nou my dinges afspeel

S: gaan jy die toring regop hou sê vir my dink jy jy tree op soos ander mense verwag jy moet optree?

E: nie altyd nie hierie ding gaan nou val aaaah da val hy wat het jy gevra o ja hulle sal dink ek moet soet wees ma dan sal ek nou gaan en ek sal dit doen nê net om vir hulle te wys ek sal nie vir hulle luister nie

S: so bietjie rebels?

E: ja want ek like it nie as mense vir my my lewe probeer run nie

S: soos watter mense?

E: soos my ouma hulle hulle hou nie daarvan as ek ‘n toppie aantrek en my maag nou so bietjie uitsteek nie, dan’s da nou groot moles in die family en dan wys ek

vir hulle ek sal nie so aantrek nie, dan wys ek vir hulle ek sal so aantrek en dan partykeer dan sal ek nie so aantrek nie, dit maak my net ongelukkig want hulle wil nou vir my sê nee ek trek nou nie reg aan nie en wawa wawa en hoekom gaan sê hulle dit nie vir my suster nie sy trek aan soos sy wil

S: en die onnies dink jy jy tree op soos hulle verwag jy moet?

E: mmm ek dink hulle verwag ek moet 'n soet kind wees partykeer ma ek's rerig soet eintlik nie

S: ma jy't vir my gesê jou verhouding is nie goed met die onnies nie ...

E: net met die een mnr mnr Smit hy's baie cool, want ons kan praat en hy't nie altyd 'n probleem nie en hy's cool

S: wat se probleem het die onnies met jou wat wel 'n probleem het?

E: ek praat kamstig te veel en ontwrig die klas ma dis nie so nie. want vandag het ek 3 merites gekry omdat ek gesing het toe strip die juffrou ha dit was erg

S: laat ek sien, beskryf vir my jou verhouding met jou maats?

E: baie goed, ons kom goed oor die weg en ons het nie veel probleme nie behalwe nou as een haar gatjie wip en dan loop sy sommer uit die groepie uit dan sal ons na ha toe gaan en met ha praat en sê ons is jammer

S: so julle maak darem weer vrede, hoeveel pelle is julle?

E: ons is mmm so vyf ma in die begin van die jaar was ons dertien ma toe hardloop twee van hulle agter die ouens aan toe split ons op en toe word die ander kwaad oor een of ander iets want ek het hulle kamstig geignoreer ma ek het 'n grap gemaak met hulle want die matriek seuns het ons geroep en toe staan ons da en toe's ek soos in wie het julle geinvite ma dis ek ek praat so met hulle nê en toe strip hulle hulle en toet ons mekaar geignoreer en toe's ek soos in wat het ek nou gedoen om julle te ignoreer en toe's hulle uit ons groepie uit so drie van hulle is gone, ma ons is eintlik bly oor hulle

S: weet jy wat is die aanvaarbare norme van die samelewing?

E: nee

S: dit beteken dis goed wat ander mense goedkeur, dis wat hulle half verwag jy moet doen, soos hulle verwag dat mense nie moet moord pleeg nie en die verkeersreëls moet nakom, so as jy vir jouself moet 'n punt uit tien gee tot watter mate jy optree volgens die aanvaarbare norme van die samelewing?

E: ek sal my so sewe gee ja want ek's nie rassisties nie en ek doen nie crime nie

S: so is jy 'n voorbeeldige kind?

E: ja

S: sou jy sê jy probeer konflik vermy?

E: partykeer okay sê nou die een chick sê vir my moenie vir my kyk nie dan sal ek vir haar gaan kyk

S: so bietjie aspris?

E: ja

S: en probeer jy konflik vermy by die huis?

E: ja ek probeer ma dis nie so maklik nie, my boeties sukkel met my en ek sukkel met my suster

S: hoe gereeld vermy jy konflik, hoeveel keer uit tien, by die skool?

E: by die skool, ek probeer baie omtrent so ses

S: en probeer jy konflik vermy met die onderwysers?

E: ja ek probeer so nou en dan so vyf nee ek speel net mmm ek probeer so agt ma ek kry reg so ses

S: sê nou ma jy kry dit nie reg nie voel jy skuldig?

E: nee ek voel kwaad vir myself ma ek vergewe myself vinnig wee

S: jinne Emri die is nou ‘n wankelrige ding. Kry jy dit reg om gesonde verhoudings met ouer persone aan te knoop?

E: Gesonde, goeie verhoudings, ja ek probeer ma van hulle is bietjie moeilik

S: vertel my waaroor gesels jy met jou maats?

E: ouens ja

S: wat moet ek nou doen ek gaan hom laat omval jinne tog ooo my aarde. Watter vak gee die onnie wat jy die graagste sal wil help?

E: watse vak? KK en MSW want die MSW mnr sal moeite doen om jou te help met jou werk en hys ‘n cool mnr en die ek hou baie van kuns. Die anner een gee drama en kuns en en doen drama

S: okay sal jy sê jy is gevoelig vir ander mense se behoeftes en gevoelens?

E: ja

S: hoekom sê jy so?

E: want ek mm van die goeters waardeur hulle is weet ek hoe dit voel en dan sal ek sê nou iemand is nou dood ek het al baie ek het al so paar keer iemand verloor wat dood gegaan het en as iets gebeur het en wat ook al dan sal ek mm of wat dit ook al mag wees dan sal ek vir hulle sê julle sal oor dit kom en wawawa

S: ek hoor jy en jou pa lees saam bybel, gee jy dan vir hulle geestelike raad ook?

E: ja soos my een vriendin se suster is verskriklik bang jy kan nie vir haar so maak in die aande nie dan begin sy sommer huil en toe het ek vir haar gesê hoorie die Here het nie vir jou ‘n gees van vrees gegee nie Hy’t gekom om vir jou sondes te sterf dat jy nou kan lewe en wawawa en toe sê ek vir haar nou hoekom gaan jy nie na iemand toe wat jou kan help nie en toe sê hulle vir my okay ja hulle gaan nou gaan en wawawa

S: so klink my jy kry maar jou hoop in die bybel?

E: ja

S: dink jy jy is kosbaar?

E: ja

S: vir wie?

E: my ma-le en my vriendinne want hulle sê as daar iets met my moet gebeur dan sal hul nie weet wat om te doen nie al voel dit nie vir my so nie

S: okay sê nou maar jy kan eendag ‘n skat in die hemel wees, wat sal jy wil wees?

E: ‘n skat?

S: ja jy weet mos in openbaring staan daar mos die hemel gaan van goud en diamante en pêrels en what ever alles nog ...

E: ek sal ‘n pêrel wil wees

S: en waar in die hemel sal jy wil wees?

E: mmmm

S: deel van die ingang, deel van die gang of deel van die troon?

E: deel van die troon of nee nee in Jesus se kroon

S: ja ek het nogal gedink jy sal so iets wil wees ...

E: ja dat sal great wees

S: okay Emri ek dink ons moet nou maar klaar maak vir vandag ek sien jou ma is al hier buite. Dankie dan sal ons maar volgende keer aangaan.

APPENDIX C

THERAPY PLANNING
AND
SIGNIFICANT INFORMATION OBTAINED

SESSION 1

Doelwit: Inname onderhoud.
Stig rapport en leer mekaar ken.
Om moontlike hipoteses verkry vanuit die IVV te bevestig of te verwerp.

Rasionaal: Unlocking the embedded meaning of her name.

Her capacity for self-awareness.

Mediating client's social resilience, e.g., optimism, hopeful expectations, self-efficacy, problem-solving, and related positive emotions such as forgiveness, a sense of humour, and gratitude at hand of the embedded meaning of client's name

Materiaal: Vooraf geformuleerde vrae.
Jenga.
Bandopnemer.

Oriëntering: Verduidelik aan die kind hoe die speletjie werk en wat die reëls daarvan is en dat dit geleentheid sal skep om mekaar beter te leer ken sodat ons gemaklik kan saamwerk in die weke wat volg. Sê ook vir haar dat al die inligting wat tydens die sessie gedeel word konfidensieel hanteer sal word. Stel vas of sy gereed is vir die sessie.

Betekenisvolle inligting:

Die hipotese dat sy 'n hoë eiewaarde het is beaam. Sy voel baie goed oor haarself en voel nie dat sy regtig iets aan haarself sal wil verander nie. Sy is van mening dat haar verhouding met die meeste betekenisvolle ander in haar lewe redelik goed is en erken ook dat sy soms moedswillig is met haar maats, onderwysers en suster. Sy sê ook dat sy so sewe uit die tien kere probeer om konflik te vermy maar dat sy dit seker net so vyf maal regkry.

SESSION 2

Doelwit: Inligting sessie aangaan die ontstaan van pêrels.
Stel van doelwitte om saam te eksploreer hoe sy dit kan bereik

Rasionaal: Om die inligting rondom pêrels in latere sessies as metafoor te gebruik aangesien dit een van haar name se betekenisse is.
Unlocking the embedded meaning of client's name.
Client's capacity for self-awareness.
Client's awareness of an afterlife – linking the spiritual domain with here-and-now

Materiaal: Inligtingstuk oor die ontstaan van pêrels sowel as 'n webwerf waar ons daaroor verder kan gaan oplees.

Oriëntering: Daar word nie veel aan haar verduidelik nie, sy hoef net te weet dat dit 'n interessante sessie oor die ontstaan van pêrels is en dat sy geduldig sal moet wag om te sien waarheen dit later sal lei. Sy word gevra om goed aandag te gee, insette te gee en vrae te vra indien sy sou wou.

Betekenisvolle inligting:

Sy is van mening dat 'n mens altyd aan jou verhoudings moet werk en dat dit 'n mens kan help in jou verhoudings as jy weet wat jou naam beteken. Sy sê dat een van die onderwysers van mening is dat die klas haar voorbeeld volg, wanneer sy werk werk almal en wanneer sy nie werk nie werk niemand. Dit wil blyk of sy gereeld in konflik is met onderwysers sowel as met ander kinders weens 'n moedswillige streep. Sy voel dat haar pêrel op die stadium op sy dofste is aangesien haar verhouding met God nie is wat dit voorheen was nie en sy weet nie hoe om dit reg te stel nie. Sy ervaar maar die frustrasie met sibbe en ouers wat tieners ervaar, sy voel haar ouers is te oorbeskermend en dat sy soms meer privaatheid wil hê en meer begrip vir haar probleme van haar ouers se kant af. Sy slaag nie daarin om konflik te vermy met ander nie alhoewel sy nie handgemeen sal raak met 'n meisie wat haar slaan nie, want dis nie reg nie en sy sal in die moeilikheid kom. Soms tree sy onaanvaarbaar

op vir die onnies wat uitdagend is en konflik veroorsaak. Sy sien haarself as ‘n kosbare pêrel wat soms dof is en soms meer blink.

SESSION 3

Doelwit: Inligting sessie om aan haar bekend te stel wat haar naam alles beteken, wat dit alles verteenwoordig, wat die skrif gedeeltes is wat die name verteenwoordig en om te eksploreer tot watter mate die bogenoemde reeds deel van haar lewe is.

Rasionaal: Unlocking the embedded meaning of client's name.
Client's capacity for self-awareness.
Client's awareness of an afterlife – linking the spiritual domain with here-and-now.

Materiaal: Oesterskulp
Permanente swart merkpen
Bybel
Naamboek

Oriëntering: Daar word vasgestel of sy reg is vir die sessie en die inligting wat haar meegedeel gaan word deur te vra of sy reg is om te hoor wat haar name beteken en wat die skrif gedeeltes is wat dit verteenwoordig aangesien dit 'n ekstra verantwoordelikheid vir haar inhou in terme van haar verhoudings en identiteitsvorming. Die betekenis van elke deel van haar naam word haar meegedeel en 'n gesprek oor elkeen sowel as oor die skrif en die implikasies daarvan word gevoer.

Betekenisvolle inligting:

Die feit dat sy dink en dalk weet dat sy baie mag het in 'n klas opset staan soos 'n paal bo water. Volgens haar luister die kinders na haar soms selfs meer as na die onderwysers. Sy is 'n terggees en punt genot daaruit om ander te terg en soms te tart. Sy het wel goeie waardes en weet wat die beter keuse in situasies sou wees maar verkies vele kere om eerder die 'fun' roete as die morele roete te neem. Dit tema van self-gesentreerdheid kom weereens na vore alhoewel sy nogal vinnig en spontaan gereageer het op die feit dat 'n mens nie te groot kop moet kry nie, want

anders kan die oester besluit om jou uit te spoeg en nie meer aan jou waarde en blik voorkoms te werk nie, maw mense kan moeg raak vir jou. Sy kom egosentries voor en dit wil blyk of dit kan wees weens die feit dat sy gewild is onder haar maats en van die onderwysers. Sy is van mening dat naamterapie kan help om beter verhoudings te hê, alhoewel ek wonder of sy by die daaglikse implementering daarvan gaan uitkom. Haar waardes en bedoelings om 'n beter verhouding met God te hê blyk opreg te wees, maar sy bring nie die groter prentjie by mekaar nie, met ander woorde sy dink nie om meer aangenaam te wees met ander persone, maak deel van die prentjie uit nie.

SESSION 4

Doelwit: Bewusmaking van die wie, wat, waar, wanneer, waarom en hoe van ‘n beter verhoudingslewe met behulp van die betekenisse van haar naam sowel as die waardes wat dit inhou ten einde haar te help om ou waardes met nuwes te vervang en sodoende haar eie identiteit vas te lê en ‘n blink pêrel te wees, blink genoeg vir Jesus se kroon.

Rasionaal: Client’s strive for own identity and establishment of meaningful relationships with others, focusing on three main themes, i.e., (1) development of client’s courage to be; (2) the client’s experience of aloneness; and (3) the client’s experience of relatedness.

Client’s search for meaning, purpose, values and goals, focusing on three main themes, i.e., (a) the problem of discarding old values, (b) meaninglessness and (c) creating new meaning.

Mediating client’s social resilience, e.g., optimism, hopeful expectations, self-efficacy, problem-solving, and related positive emotions such as forgiveness, a sense of humour, and gratitude at hand of the embedded meaning of client’s name.

Client’s awareness of an afterlife – linking the spiritual domain with here-and-now

Materiaal: Groot vel papier
Gekleurde penne
Kraletjies en ander benodighede om armband te maak
Tangetjie
Bybel

Oriëntering: Lig haar in wat van haar verwag word en vertel vir haar dat elke vinger ‘n kategorie mense verteenwoordig wat nodig is om haar pêrel se unieke kleur te skep, en die wyse waarop sy hierdie mense hanteer sal bepaal of haar pêrel gaan blink soos ‘n natuurlike een of sal dof weef soos ‘n nagemaakte een. Elke vinger verteenwoordig ook ‘n vraag (wie, wat, waar, wanneer, waarom en haar handpalm is hoe) wat haar

sal begelei in haar strewe tot beter verhoudings. Die armband wat sy gaan maak het alfabet letters in wat verteenwoordigend is van die betekenisse van haar naam wat sy moet gebruik om haar verhoudings te verbeter. Na afloop van die sessie kan vir haar gesê word dat sy op elke vinger 'n 'w' kan maak wat die vraag verteenwoordig vir daardie vinger en 'n 'h' op haar hand om haar te herinner aan al die vrae en die armband om haar arm aan die betekenisse van haar naam. Dit verseker dat sy iets konkreet met haar kan saamneem om haar te herinner aan die sessie en so te probeer verseker dat sy die inhoud van die sessie in haar lewe sal implementeer.

Betekenisvolle inligting:

Sy glo vas dat ander kinders haar voorbeeld volg maar sy gebruik dit nog nie heeltemal tot voordeel of om haar pêrel blinker te laat skyn nie. Dis bemoedigend dat sy darem onthou waarvoor elke letter staan wat ek aan haar voorhou volgens die betekenisse van haar naam. Dit wil blyk asof sy tog aandag gee en of van die terapie tegnieke êrens inslag vind. Sy onthou van die detail van die sessies maar ek wonder steeds of sy daarin slaag om dit toe te pas. Ek dink darem vandag het byval by haar gevind en dat sy moontlik die Handy Toolkit sal gebruik. Sy het ook haar ultimate goal neer geskryf en dit 'n paar maal herhaal so hopelik sal sy daarna strewe soos wat haar naam profesie is.

SESSION 5

Doelwit: Om haar einddoelwit vir haar duidelik en konkreet voor te stel en haar iets te gee wat haar daaraan kan herinner om te reflekteer oor haar verhoudings met ander en of dit wel inpas by haar einddoelwit. Haar einddoelwit is om die Kroon-pêrel vir Jesus te wees. In hierdie sessie sal gepoog word om haar te begelei om meer komplimente en positiewe reaksies teenoor ander te openbaar as negatiewe reaksies.

Rasionaal: Unlocking the embedded meaning of client's name.

Client's strive for own identity and establishment of meaningful relationships with others, focusing on three main themes, i.e., (1) development of client's courage to be; (2) the client's experience of aloneness; and (3) the client's experience of relatedness.

Client's search for meaning, purpose, values and goals, focusing on three main themes, i.e., (a) the problem of discarding old values, (b) meaninglessness and (c) creating new meaning.

Client's awareness of an afterlife – linking the spiritual domain with here-and-now.

Materiaal: Bybel en Woordeboek
Papier letters van haar naam
Legkaartblad
Gom en skêr
Wol en vere
Karton
Staalwol en tandestokkies

Oriëntering: Hou aan haar Spreuke 22:1 en Prediker 7:1 voor wat sê dat 'n goeie naam beter is as rykdom of die duurste olie. Gesels met haar oor haar goeie eienskappe wat sy van mening is haar 'n Kroonjuweel maak. Vra dat sy van hierdie eienskappe agter op die papier letters van haar naam moet skryf, maar elke eienskap moet begin met dieselfde letter van

haar naam waarop sy dit neerskryf. Vra dat sy die letters op die gegewe lyntjies moet sny en op die legkaartblad moet pak soos wat hul inpas. Gesels met haar oor hierdie refleksie kroon wat haar naam en goeie eienskappe verteenwoordig. Sê dat sy dit teen haar spieël moet plak en elke dag in die spieël deur die gaatjie van die 'R' moet kyk en reflekteer of sy daardie dag die goeie eienskappe uitgeleef het wat agterop haar naam geskryf is en of sy 'n blink of 'n dowwe pêrel in die kroon sien. Dit sluit aan by Hebr.2:1 wat een van die skirfgedeeltes is wat haar naam verteenwoordig wat sê dat 'n mens ag moet gee op dit wat jy gehoor het om nie van die weg af te dwaal nie.

Die tweede deel van die sessie of as die tyd dit nie toelaat nie sal dit 'n volgende sessie word, sal die hantering van 'warm fuzzies' en 'cold pricklies' wees, om haar praktiese gereedskap te gee wat sy kan toepas in haar verhoudings tuis, by die skool, kerk en ander plekke waar sy haarself bevind. Vra dat sy haar oë toe maak en gee aan haar die 'wf' en die 'cp' onderskeidelik en vra dat sy elkeen moet beskryf en sê waaraan dit haar laat dink en ook hoe dit vir haar voel om daaraan te vat. Trek die vergelyking met die komplimente en afjakke sodat sy dit kan verstaan. Vra aan haar of die naam 'Emri' meer verteenwoordigend is van 'cp' of van 'wf', vra watter een van die twee sal eerste of die meeste by ander mense opkom as hul haar naam hoor en hoe dit inpas by haar as Kroonjuweel.

Betekenisvolle inligting:

Dit wil blyk asof die vorige sessie wel 'n impak op haar gemaak het en of sy dit implementeer, want sy het die letters op haar pols geskryf en sê sy het dit probeer gedurende die dag. Die tema van hoë eiewaarde is deurlopend en dit wil blyk of dit realisties is, dit klink of dit gegrond kan wees en dat dit nie 'n masker is nie. Haar deelname was nie vandag wat wonders nie en ek is van mening dat die sessie haar moontlik kon verveel het. Dit klink of sy en haar ma gereeld verskille het en sy nie altyd weet hoe om daarmee te deel nie, dit veroorsaak soms konflikterende emosies by haar. Sy wil graag reg lewe maar haar omstandighede maak dit soms vir haar moeilik.

SESSION 6

Doelwit: Om deur middel van die 'Warm Fuzzy tale' aan haar te illustreer hoe 'n mens beter verhoudings kan bewerkstellig deur meer positief en aangenaam te wees teenoor ander as om negatief en onaangenaam te wees. In die proses sal haar oester (die mense om haar) dan eerder voel om haar blinker te poets en haar waarde te verhoog ten einde die Kroonjuweel van Jesus te wees.

Rasionaal: Client's sense of freedom and responsibility (ability to make choices).
Client's strive for own identity and establishment of meaningful relationships with others, focusing on three main themes, i.e., (1) development of client's courage to be; (2) the client's experience of aloneness; and (3) the client's experience of relatedness.
Client's search for meaning, purpose, values and goals, focusing on three main themes, i.e., (a) the problem of discarding old values, (b) meaninglessness and (c) creating new meaning.
Mediating client's social resilience, e.g., optimism, hopeful expectations, self-efficacy, problem-solving, and related positive emotions such as forgiveness, a sense of humour, and gratitude at hand of the embedded meaning of client's name.
Client's awareness of an afterlife – linking the spiritual domain with here-` and-now

Materiaal: Bybel
Skêr en karton
Wol en vere
Staalwol of 'n kurkprop en tandestokkies

Oriëntering: Tydens die sessie sal 'warm fuzzies' (wf) en 'cold pricklies' (cp) hanteer word om haar praktiese gereedskap te gee wat sy kan toepas in haar verhoudings tuis, by die skool, kerk en ander plekke waar sy haarself bevind. Die sessie sal gebaseer word op Joh13:34 wat daarop dui dat ons goeie verhoudings met mekaar moet hê. Aan die begin van

die sessie sal sy gevra word om ‘n pom-pom uit wol en vere te maak en iets uit die kurkprop en tandestokkies, terwyl sy daarmee besig is sal die ‘Warm Fuzzy tale’ van Claude M Steiner aan haar gelees word. Na afloop daarvan sy sy gevra word om haar oë toe maak en die ‘wf’ en die ‘cp’ sal onderskeidelik in haar hand geplaas word waarna daar aan haar gevra sal word dat sy elkeen moet beskryf en sê waaraan dit haar laat dink en ook hoe dit vir haar voel om daaraan te vat. Vra watter een sy die meeste van sal hou om te ontvang. Trek die vergelyking met die komplimente en afjakke sodat sy dit kan verstaan. Vra aan haar of die naam ‘Emri’ meer verteenwoordigend is van ‘cp’ of van ‘wf’, vra watter een van die twee sal eerste of die meeste by ander mense opkom as hul haar naam hoor en hoe dit inpas by haar as Kroonjuweel. Hou aan haar die geleentheid voor om saam met my die storie van haar lewe aangaande ‘wf’ of pêrels in haar geval en ‘cp’ oor te skryf nadat sy die fee verhaal gehoor het. Vra of sy ‘n gelukkige einde as Kroonjuweel wil hê met ‘n gelukkige oester en hoe sy dit kan bewerkstellig deur komplimente en ‘n positiewe geaardheid en houding teenoor ander. Sy sal ook gevra word sy van mening is dat sy deur meer ‘wf’ of pêrels aan ander te gee haar sal help om nader aan God te leef wat sy in die eerste sessie gesê het haar hoofdoel is. Na afloop van die sessie kan sy haar handewerk saam neem en ‘n kopie van haar nuwe lewens verhaal sodat dit haar kan herinner aan hoe sy beter verhoudinge kan bewerkstellig op ‘n speelse manier.

Betekenisvolle inligting:

Dit wil blyk of die sessie ‘n sukses was en dit klink of sy wel van die tegnieke wat ons gedurende die sessies doen toepas. Sy het gedink vandag se sessie is ‘cool’ en dat sy dit sommer vanaand al tuis gaan toepas. Sy het dit vinnig gesnap en goeie insette gelewer en opgewonde geklink oor die strategie. Dit klink of dit beter gaan met haar verhoudings, maar ek hou dit in gedagte dat dit bloktyd is en sy nie die onderwysers gereeld sien nie.

Ek dink sy het ingekoop en dit klink of sy wel van die prinsiepe toepas; sy het nie vandag weer van ‘n konflik situasie die week vertel nie.

SESSION 7

Doelwit: Beëindiging en afsluiting van terapie sessies

Rasionaal: Refleksie oor die afgelope paar weke se sessies en die invloed daarvan op haar lewe en haar verhoudings en om te sien of sy dit wel toegepas kry.

Client's capacity for self-awareness.

Client's strive for own identity and establishment of meaningful relationships with others, focusing on three main themes, i.e., (1) development of client's courage to be; (2) the client's experience of aloneness; and (3) the client's experience of relatedness.

Client's search for meaning, purpose, values and goals, focusing on three main themes, i.e., (a) the problem of discarding old values, (b) meaninglessness and (c) creating new meaning.

Mediating client's social resilience, e.g., optimism, hopeful expectations, self-efficacy, problem-solving, and related positive emotions such as forgiveness, a sense of humour, and gratitude at hand of the embedded meaning of client's name;

Materiaal: Bybel, pen en potlood

Papier met prentjie van 'n pêrel binne in 'n oester

Papier met strokies film op

Papier vir 'n breinkaart en skoon vel papier

Oriëntering: Lig haar in dat dit die laaste van die terapie sessies sal wees voordat die na-toets en refleksie gedoen sal word. Heb 2:1 sal weer gebruik word as vertrekpunt vir die sessie wat daarop sinspeel dat 'n mens ag moet gee op dit wat jy gehoor het sodat jy nie afwyk daarvan nie. Dit wil blyk of sy waarde heg aan hierdie vers en asof dit vir haar 'n werkbare konsep is, aangesien sy elke nou en dan daarna verwys het. Sê vir haar dat ek opgetel het sy strewe hierna en dat ons dit vandag gaan gebruik. Verfris haar geheue oor al die sessies wat ons gehad

het sowel as haar ultimate goal en teken ‘n breinkaart daarvan. (Praat die heeltyd aan die hand van die pêrel en oester metafoor en hoe al die tegnieke haar gehelp het om van ‘n sandkorrel te verander in ‘n kosbare pêrel). Vra dat sy die metafoor verder moet skets deur te verwoord hoe die sandkorrel toe aan die einde in ‘n blink pêrel verander het en watter mense sy in die proses beïnvloed het en hoe sy te werk gegaan het om hul ook te help verander in edelgesteentes vir die lewe hierna (die opdrag van God aan ons – maak dissipels van mense en versprei die woord tot aan die uithoeke van die aarde – deur soos Jesus te wees). Sy kan dit doen in die vorm van die skrywe van ‘n verhaal op papier met ‘n oester en ‘n pêrel in die agtergrond, of sy kan uittreksels uit ‘n film in die verskafte filmraampies teken of selfs ‘n breinkaart maak, wat sy ook al verkies. In die proses kan sy ook noem hoe sy as sandkorrel verander het en wie almal daarmee gehelp het en ook of sy dink sy is al die Kroonjuweel wat sy graag wil wees of nie, en as sy nie is nie wat sy nog moet doen om dit te verwesenlik en hoe sy beplan om dit te doen.

Betekenisvolle inligting:

Sy het toe wel ingekoop en dit daadwerklik probeer toepas veral in een spesifieke verhouding met ‘n vriendin wat morele ondersteuning nodig gehad het. Die opdrag was ‘n uitdaging vir haar en sy het dit met ope arms aangegryp en dit heel verbasend afgehandel, met meer gretigheid as wat ek verwag het. Dit wil blyk uit haar gesprekke of die sessies ‘n groter effek op haar lewe gehad het as wat ek gedink het en sy het dit selfs met ander gedeel en gedink wat ons doen is ‘cool’ en kan haar help in haar proses om ‘n beter mens te word.

Groot was die verbasing om te sien dat sy elke sessie in haar film gebruik het en sy sê dat sy dit daadwerklik in een spesifieke verhouding met ‘n vriendin probeer inkorporeer. Sy strewe werklik daarna om ‘n beter mens te wees en sy is van mening dat deur die betekenis van haar naam te ken en te verstaan saam met die strategieë wat ons in terapie gedoen het haar help in haar verhoudings veral die bo genoemde een. Dit wil blyk of sy dit probeer integreer in haar lewe alhoewel dit soms moeilik is as ‘n tiener wat daarvan hou om ‘fun’ te hê.

APPENDIX D

DESCRIPTIONS OF THE ACTUAL THERAPY PROCESS

SESSION 1

INTAKE INTERVIEW
GETTING TO KNOW ONE ANOTHER THROUGH A GAME OF JENGA

The intake interview was conducted in the form of a game. The game we used is called Jenga. The game was used as a tool, which I found make the answering of personal questions less threatening for teenagers. Wooden blocks are used in this game to build a tower. During the game players take turns to take a block from the bottom of the tower, which they have to put on top of the tower again in order to build a higher tower. With the moving of each block I get a chance to ask the child a question.

After the Interpersonal Relations Questionnaire was studied, a few themes and hypothesis came to mind. With this in mind a list of very specific questions were compiled to confirm or to discard the possible hypothesis. Questions to get to know one another and to establish rapport were also used.

SESSION 2

HOW PEARLS ARE CREATED

First the respondent was asked if she knew where pearls come from. Then she was told that the session was an interactive educational introduction before we start our sessions. She was also asked if she knew why we were looking at the origin of pearls.

We searched the Internet for an article containing the information we were looking for. Together we read the article we found and made interesting discoveries about pearls and the way they are formed. We also had and in-depth discussion on the important roles the oyster and the shell play in the whole process as well as the value of pearls.

After the research and the discussions she was told that the meaning of one of her names were pearl. Then we had a discussion on the way the pearl, the oyster, the shell and the whole pearl forming process will serve as a metaphor for our therapy sessions. Where the shell, will represent God as her save haven; the oyster, all the important persons in her life, that helps shaping her, and herself, as the grain of sand, being transformed by the whole process of interaction with people and God, and how she can be a pleasant visitor, inside the host, which make it a pleasure for the host, to help making her a valuable pearl, or how she can be an unpleasant visitor, which the oyster wants to get rid of. The choice is hers to make.

SESSION 3

AN OYSTER FULL OF MEANING

The main aim of this session was to get her to realize what her name means and what this implies for her life and how it will guide her in bettering her relationships. A mind map was drawn which contained all the meanings and Scripture representing her name. Afrikaans words and their meanings were looked up in the dictionary to help her to get to understanding of the meanings. All Scriptures were also written down. After the mind map was completed every word and every Scripture were discussed in depth to see whether she already lives up to this and were she could better on it concerning her relations.

Afterwards the names, their meaning and the Scriptures accompanying them were wrote inside an oyster shell, which she took home to remind her of what we did and to encourage her to implement the skills in her relationships with others. It will also give her the opportunity to rethink the meanings and to go and read the Scriptures on her own.

EMRI

Gee ag op wat jy gehoor het en moenie wegdryf nie

In die koninkryk van die hemel is 'n koopman wat mooi pêrels soek

Emmie
Engels
Heb 2:1

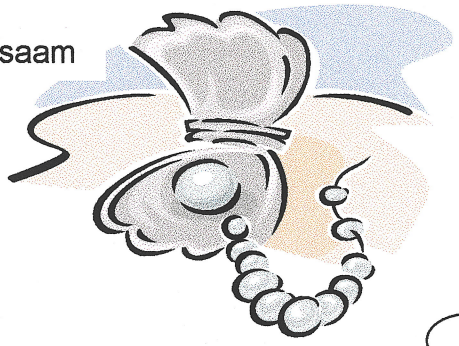
Rita
Spaans
Mat 13:45

Striving — Strewe, Wedywer

Attentive — Oplettend, Aandagtig, Attent, Opmerksaam

Pêrel — Juweel

Priceless — Ontelbaar, Kosbaar, Onskatbaar



God gee my krag en maak my weë reguit

Margaret
Grieks
Ps.18:33

Pêrel

Gift of God

GOD

Ouers
Sibbe

Huis

Verhoudings

Skool

Onderwysers
Maats
Ander kindrs

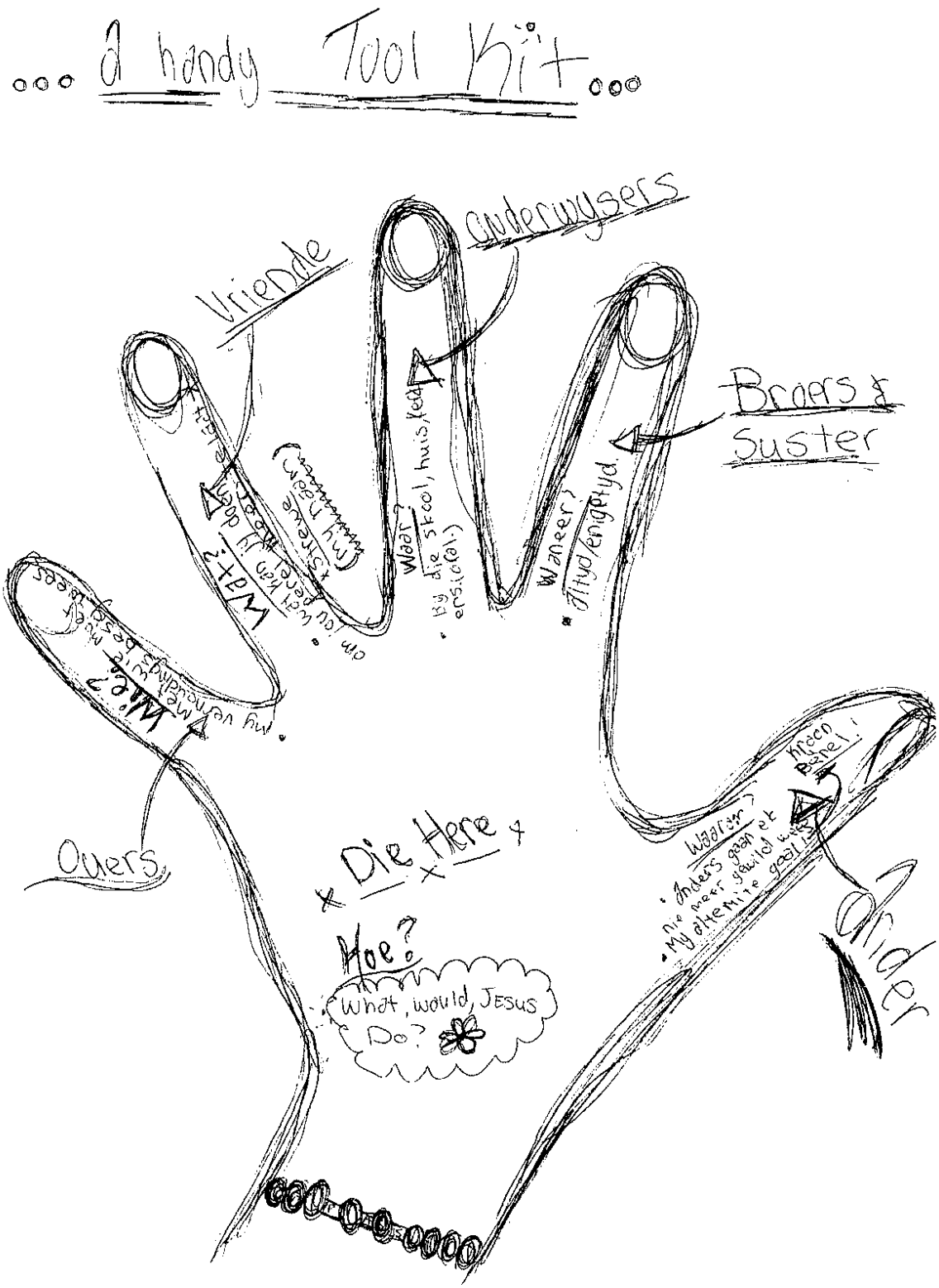
SESSION 4

A HANDY TOOLKIT AND BRACELET

Asking the child if she really wants to change and why, were the questions started the session. Her reaction gave me the green light to proceed with the planned session. I asked her to trace her hand and to title it 'Emri's Handy toolkit'. Each finger together with her hand palm represents a question, which will help in her relations. The questions are: Who, What, Where, When, Why and How. Each finger also represents the important persons with which she needs to have good relations; her parents, brothers and sisters, teachers, friends, other and God. Each question was discussed as well as how she can implement these questions in everyday life. She stated and wrote down her ultimate goal, which is to become the brightest, most precious pearl in Jesus' crown one day in heaven.

After this was completed, she was given some pearly beads and three silver beads with the letters 'A', 'S' and 'P' on, which represents the meanings of her name. With these beads she made a bracelet which she can wear to remind her of the ways in which she can better her relationships by living up to the prophesies represented by her names. She can use the bracelet and write a 'W' on every finger and a 'H' in her palm to remind her of the handy toolkit to better her relations.

A HANDY TOOL KIT



SESSION 5

REFLECTION CROWN

Today's' session were opened with the question whether she believe that on can learn from ones own actions through reflexions. We looked at what she did during the day and how she could learn from the positive and negative things, which happened during the day. We discussed Eccl 7:1 and Prov 22:1, which explain that a good name is better than wealth and expensive oils. We talked about her name and whether she regards her name as a good name and what other people think when they hear her name.

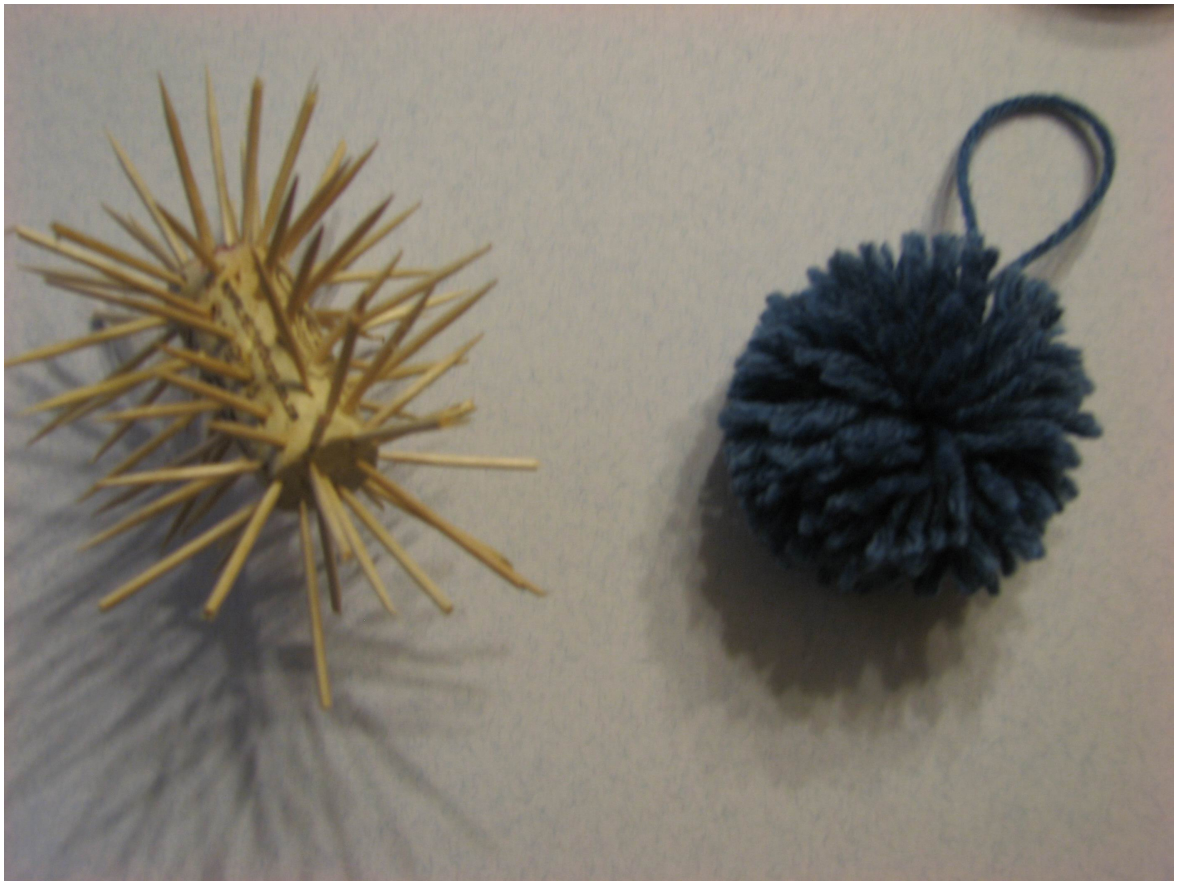
On the back of the paper letters spelling her name, she wrote some of her good qualities. On each letter she had to write three qualities which starts with the same letter than the one she's writing on. Afterwards these qualities were discussed and we looked at how it could help her to achieve her ultimate goal of being the brightest pearl for Jesus' crown. After cutting out the letters she had to paste them on the puzzle in the form of a crown. Through the hole in the letter R she could look at herself in the mirror. She was encouraged to paste the crown on her mirror and to look through the hole everyday after school refecting on the day and whether she was a bright or a dull pearl and where and how she could better herself in terms of relations and to reach her ultimate goal one day. Her Handy toolkit could be used together with the crown to guide her through all the questions that she needs to asked for a proper reflection.

SESSION 6

WARM FUZZIES AND COLD PRICKLIES

Giving her the material to make a warm fuzzy and a cold prickly started this session. While she made it the tale about the warm fuzzies and cold pricklies were read to her and it was explained to her how she could use this story to better her relations with others. John 13:34 were also read to her, which reprimand us to have good relationships. The story was explained to her and the connection with compliments and bad mouthing were made. She was asked with which she would preferred to be associated to and how it would fit in with the crown of Jesus.

After this she was given the opportunity to write her own new uplifting life story with this tale in mind. Her new life story and the fuzzies and pricklies se made, were given to her so they can serve as a concrete reminder of this session and the wisdom she gained from it, so that she can implement it in her life.



A Warm Fuzzy Tale

by Claude M. Steiner

Once upon a time, a long time ago, there lived two happy people called Tim and Maggie with their two children, John and Lucy. To understand how happy they were you have to understand how things were in those days.

You see in those happy days everyone was given a small, soft Fuzzy Bag when born. Any time a person reached into this bag they were able to pull out a Warm Fuzzy. Warm Fuzzies were very much in demand because whenever someone was given a Warm Fuzzy it made them feel warm and fuzzy all over.

In those days it was very easy to get Warm Fuzzies. Anytime that somebody felt like it, he might walk up to you and say, "I'd like to have a Warm Fuzzy." You would then reach into your bag and pull out a Fuzzy the size of a child's hand. As soon as the Fuzzy saw the light of day it would smile and blossom into a large, shaggy, Warm Fuzzy. When you laid the Warm Fuzzy on the person's head, shoulder or lap it would snuggle up and melt right against their skin and make them feel good all over.

People were always asking each other for Warm Fuzzies, and since they were always given freely, getting enough of them was never a problem. There were always plenty to go around, and so everyone was happy and felt warm and fuzzy most of the time.

One day a bad witch who made salves and potions for sick people became angry because everyone was so happy and feeling good and no one was buying potions and salves. The witch was very clever and devised a very wicked plan. One beautiful morning while Maggie was playing with her daughter the witch crept up to Tim and whispered in his ear,

"See here, Tim, look at all the Fuzzies that Maggie is giving to Lucy. You know, if she keeps it up she is going to run out and then there won't be any left for you!"

Tim was astonished. He turned to the witch and asked, "Do you mean to tell me that there isn't a Warm Fuzzy in our bag every time we reach into it?".
And the witch answered, "No, absolutely not, and once you run out, that's it. You don't have any more." With this the witch flew away on a broom, laughing and cackling all the way.

Tim took this to heart and began to notice every time Maggie gave away a Warm Fuzzy. He got very worried because he liked Maggie's Warm Fuzzies very much and did not want to give them up. He certainly did not think it was right for Maggie to be spending all her Warm Fuzzies on the children and other people.

Tim began to complain or sulk when he saw Maggie giving Warm Fuzzies to somebody else, and because Maggie loved him very much, she stopped giving Warm Fuzzies to other people as often, and reserved most of them for him.

The children watched this and soon began to get the idea that it was wrong to give Warm Fuzzies any time you were asked or felt like it. They too became very careful. They would watch their parents closely and whenever they felt that one of their parents was giving too many Fuzzies to others, they felt jealous and complained and sometimes even had a tantrum. And even though they found a Warm Fuzzy every time they reached into their bag they began to feel guilty whenever they gave them away so they reached in less and less and became more and more stingy with them.

Before the witch, people used to gather in groups of three, four or five, never caring too much who was giving Warm Fuzzies to whom. After the coming of the witch, people began to pair off and to reserve all their Warm Fuzzies for each other, exclusively. When people forgot to be careful and gave a Warm Fuzzy to just anybody they worried because they knew that somebody would probably resent sharing their Warm Fuzzies.

People began to give less and less Warm Fuzzies, and felt less warm and less fuzzy. They began to shrivel up and, occasionally, people would even die from lack of Warm Fuzzies. People felt worse and worse and, more and more, people went to the witch to buy potions and salves even though they didn't really seem to work.

Well, the situation was getting very serious indeed. The bad witch who had been watching all of this didn't really want the people to die (since dead people couldn't buy his salves and potions), so a new plan was devised.

Everyone was given, free of charge, a bag that was very similar to the Fuzzy Bag except that this one was cold while the Fuzzy Bag was warm. Inside of the witch's bag were Cold Pricklies. These Cold Pricklies did not make people feel warm and fuzzy; in fact they made them feel cold and prickly instead. But the Cold Pricklies were better than nothing and they did prevent peoples' backs from shriveling up. So, from then on, when somebody asked for a Warm Fuzzy, people who were worried about depleting their supply would say, "I can't give you a Warm Fuzzy, but would you like a Cold Prickly instead?"

Sometimes, two people would walk up to each other, thinking they maybe they could get a Warm Fuzzy this time, but one of them would change his mind and they would wind up giving each other Cold Pricklies instead. So, the end result was that people were not dying anymore but a lot of people were very unhappy and feeling very cold and prickly indeed.

The situation got very complicated since the coming of the witch because there were fewer and fewer Warm Fuzzies around and Warm Fuzzies which used to be free as air, became extremely valuable.

This caused people to do all sorts of things in order to get Warm Fuzzies. People who could not find a generous partner had to buy their Warm Fuzzies and had to work long hours to earn the money.

Some people became "popular" and got a lot of Warm Fuzzies without having to give any back. These people would then sell their Warm Fuzzies to people who were "unpopular" and needed them to feel that life was worth living.

Another thing which happened was that some people would take Cold Pricklies--which were everywhere and freely available-and coated them white and fluffy so that they almost looked like Warm Fuzzies. These fake Warm Fuzzies were really Plastic Fuzzies, and they caused additional problems.

For instance, two or more people would get together and freely give each other Plastic Fuzzies. They expected to feel good, but they came away feeling bad instead. People got very confused never realizing that their cold, prickly feelings were because they had been given a lot of Plastic Fuzzies.

So the situation was very, very dismal and it all started because of the coming of the witch who made people believe that some day, when least expected, they might reach into their Warm Fuzzy Bag and find no more.

Not long ago, a young woman with big hips came to this unhappy land. She seemed not to have heard about the bad witch and was not worried about running out of Warm Fuzzies. She gave them out freely, even when not asked. They called her the Hip Woman and disapproved of her because she was giving

the children the idea that they should not worry about running out of Warm Fuzzies. The children liked her very much because they felt good around her and they began to follow her example giving out Warm Fuzzies whenever they felt like it.

This made the grownups very worried. To protect the children from depleting their supplies of Warm Fuzzies they passed a law. The law made it a criminal offense to give out Warm Fuzzies in a reckless manner or without a license. Many children, however, seemed not to care; and in spite of the law they continued to give each other Warm Fuzzies whenever they felt like it and always when asked. Because they were many, many children, almost as many as grown ups, it began to look as if maybe they would have their way.

As of now its hard to say what will happen. Will the grownups laws stop the recklessness of the children?

Are the grownups going to join with the Hip Woman and the children in taking a chance that there will always be as many Warm Fuzzies as needed?

Will they remember the days their children are trying to bring back when Warm Fuzzies were abundant because people gave them away freely ?
The struggle spread all over the land and is probably going on right were you live. If you want to, and I hope you do, you can join by freely giving and asking for Warm Fuzzies and being as loving and healthy as you can.

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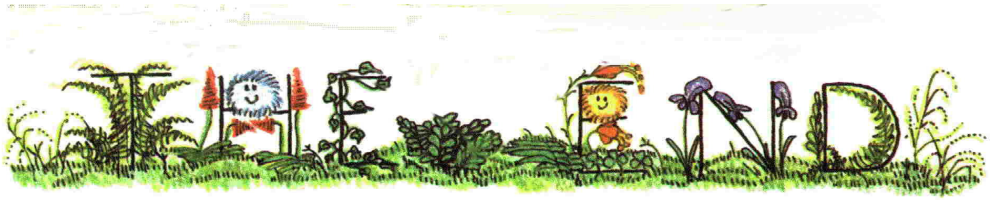


SESSION 7

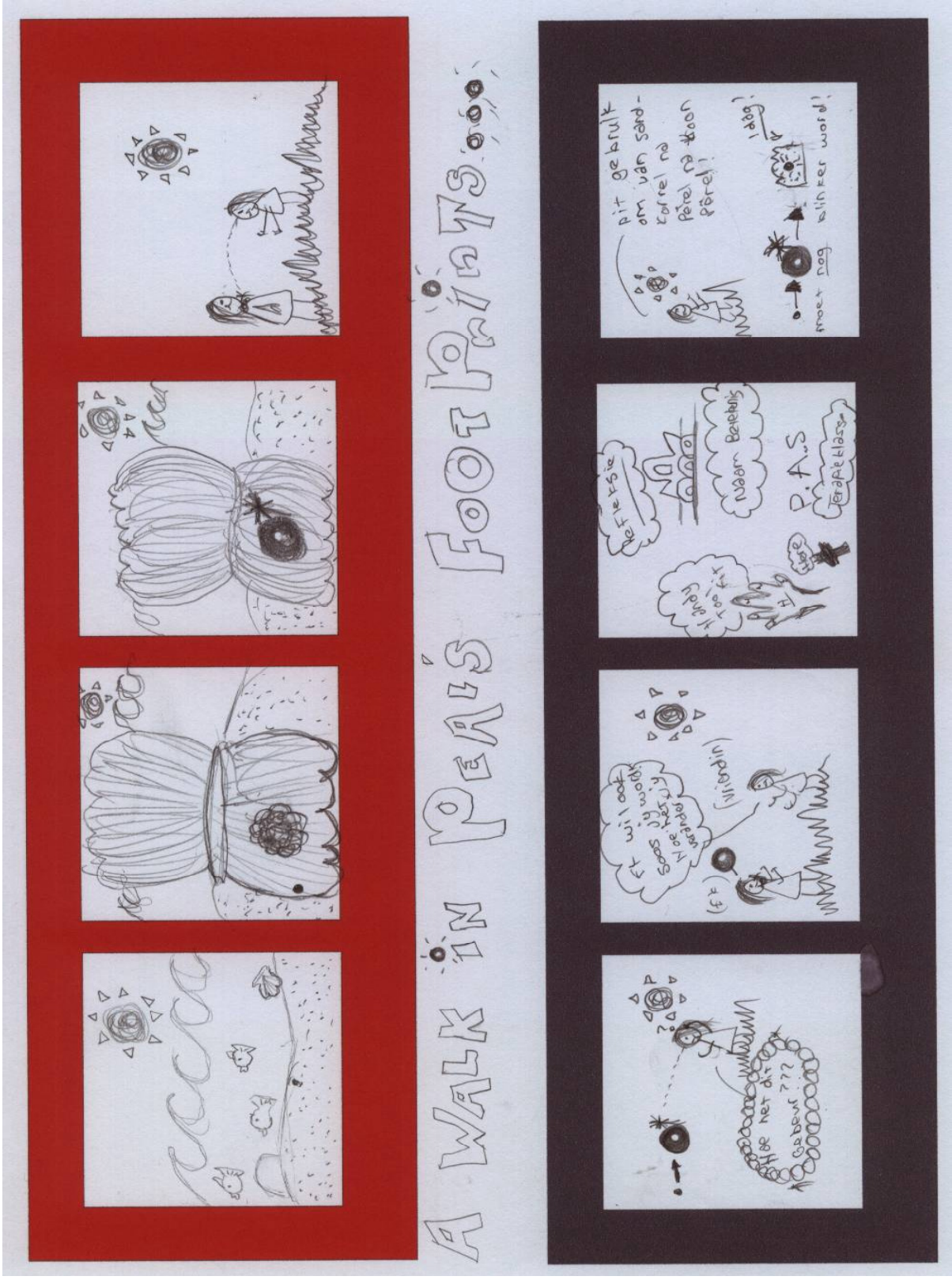
FROM GRAIN OF SAND TO PEARL AND HER INFLUENCE ON OTHERS

The session started off with the termination of the therapy in mind. A mind map was drawn together to plot down everything we did the past view weeks. Her ultimate goal was also drawn and the task on hand for the specific session was also drawn and explained. We discussed how every session we did could assist her in getting to her ultimate goal, which is to become the Crown jewel. Her task on hand was to reflect on how she developed from a grain of sand into a lovely, priceless pearl if she did and if she influenced anyone in the process of developing and how she influenced them. This she could reflect on, by either writing me a story on a paper with a pearl inside an oyster in the background, or she could draw me some pictures in film frames which represent her development or she could make me a mind map. She started of by planning all three scenarios on a piece of paper and decided then to go with the film making process. She seemed to enjoy it and really put a great deal of effort into it.

I was surprised to see that she remembered and incorporated everything we did in the sessions in her movie and really used it to the full in one specific relation. She seems to strive to better herself as a person and feels that by using the meaning of her name and the things we did could help her. Inherent she strives to implement all the strategies even if it is difficult sometimes in life being a teenager.

When she finished her movie she told me the story and I asked her a lot of questions. The questions were about what made her decide to become a pearl from being a grain of sand, how did she became a pearl, is she as priceless as she wants to be already, who she influenced by being a pearl, how did she influence her, how did she use each strategy we discussed and was the journey worth her while?

A WALK IN PEARL'S FOOTPRINTS



SESSION 8

SAYING GOODBYE
AND THE
POST-TEST AND REFLECTIVE INTERVIEW

In this last get together the post test was written by the participant and in an informal discussion we spoke about the ways in which she used the techniques we have done in the name therapy sessions. She was of meaning that it helped her in her interpersonal relationships and in specific with her parents. She told me that the concrete things we created during the sessions helped her to remember of what we did and of how to handle things better than before, especially the bracelet we made. According to her the whole therapy process helped her to establish and to strive more goal directed towards her greater goal as a child of God, which she feels is the basis of better relations.

The reflective interview was at the hand of a structured interview with stimulus questions based on each subtest of the IRQ. From this it sounded that her relationship with her parents, brother and sister got better and that she realised more what her function and obligations as child are in the house. It seems that she is of meaning that the name therapy helped her gain better insight of her identity in Christ and helped her define her bigger goal in life and to integrate it throughout her relations with others.

APPENDIX E

REFLECTIVE INTERVIEW
(VERBATIM)

Kleur-sleutels vir verskillende temas:

Meer sosiaal aanvaarbare gedrag

Meer sensitief (attentive) teenoor ander

Strewe na 'n groter doel in die lewe

Verbetering van eiewaarde

Verhouding met ouers en sibbe

Vermyding van konflik

Sielkundige: Ons gaan nou net bietjie gesels oor naamterapie en wat dit vir jou beteken het. Het jy dit wel gebruik in die tyd wat ons mekaar nie gesien het nie?

Emri: Ja ek het by die vakansieplek mmm

S: Okay sê vir my wat het naamterapie vir jou beteken?

E: Dit het vir my soos in baie beteken want ek het actually uitgevind wat my naam beteken en wat ek moet doen volgens dit as ek iets wil doen en dis nou nie die beste goed om te doen uit die boek uit nie dan dink ek okay ma is dit die beste ding om te doen. Is dit attentive of is dit striving of wat ook al en of dit my pêrel sal laat blink of nie

S: Okay so dit het jou elke keer terug gebring na jou main goal toe nê?

E: Ja

S: Mmm wat was waardevol of goed vir jou daaraan?

E: Ek het daai papier uitgeknip met my naam op en dit help my ook onthou

S: Okay wat het dit verander in jou lewe?

E: Soos soort van my attitude, mm dit het soos in gehelp dat ek beter met my pa-hulle oor die weg te kom in die huis

S: O het dit gehelp?

E: Ja daar's baie meer vrede in die huis

S: Dink jy dis net as gevolg hiervan?

E: Ja soort van en dalk het ek bietjie groot geword ma ek dink dis definitief hiervan ook

S: Wat dink jy hiervan het jou gehelp om 'n beter verhouding met hulle te hê?

E: Die dat ek nou so maar okay ek's ma net Emri...ek het nie vroeër geweet wat my naam beteken nie, nou dink ek maar net daaraan en dat 'n blink pêrel nie so met jou ma moet praat nie of wat ok al

S: As jy wil hê jou pêreltjie moet meer blink?

E: Ja

S: Wat het nie verander nie, wat jy gedink het gaan verander?

E: My hare, nee ek speel sommer

S: Wel ek hoop nie so nie, is daar iets wat jy gedink het, jis al hierdie great goed gaan verander en nou voel jy dit het nie?

E: Wel ek het nie meer ouens gekry nie

S: Ek dink jou ma is dankbaar daaroor ...

E: Dis darem nie asof ek heavy into hulle is nie

S: Goed, in watter ander areas van jou lewe dink jy het daar veranderinge plaas gevind? Soos miskien in jou sport of. As daar was?

E: My mmm my nee ek weet nie

S: In watter ander areas sou jy dalk nog wou gegroei het?

E: Dalk in my skoolwerk

S: Okay ons het ongelukkig nou nie daarop gekonsentreer nie, nê?

E: Ja

S: Dink jy dit sou jou gehelp het?

E: Ja

S: Okay maar jy kan dit nog steeds gaan toepas nê? Soos wat sal 'n pêrel doen om beter punte te kry in die vak of...

E: Ja

S: Okay watter een van die tegnieke wat ons gedoen het het die meeste invloed gehad op jou. Ek praat nou van daai, die armbandjie wat ons gemaak het of die handy toolkit wat ons gebruik het of al die goed wat ons gedoen het - watter een dink jy het die grootste inpak gehad?

E: Ek dink die armbandjie en daai ding wat ons gedoen het van my naam wat ons geskryf het en dan die pyltjies so getrek het

S: Okay die mindmap ding wat ons gemaak het?

E: Ja

S: Hoekom dink jy het dit so invloed op jou gehad?

E: Want as ek die armbandjie gedra het dan elke keer dan sal ek na hom kyk en dan sien ek okay moenie dit doen nie as ek nou iets wil doen wat nie reg is nie

S: So dis iets konkreet wat jy by jou het wat jou die heeltyd daaraan herinner ...

E: Ja

S: En die mindmap van jou naam - hoe dink jy het dit ...

E: Ek sou soos na dit gekyk het dan het dit my weer soos in laat dink

S: Net weer help herinner ...?

E: Ja

S: Dink jy naamterapie het jou gehelp om vir jou meer sekerheid te gee wanneer jy ‘n taak sou aanpak?

E: Ja en ek gee nie meer so baie om wat mense van my dink as hulle nou lelik dink van my en agter my rug praat en as hulle nie van my hou nie. Want ek het altyd as ek sien iemand en dit lyk of hulle van my praat dan sal ek stres.

S: Hoekom dink jy dis nou anders?

E: Want ek gee nie om nie, want nou is dit my naam en hulle weet nie wat my naam beteken nie en seker ook nie wat hulle eie name beteken nie en hulle gee daarom nie eer aan die Here nie en dis hoekom hulle nou so is

S: Okay so dit klink of dit jou elke keer terugbring na jou groter goal toe ... ?

E: Ja

S: mmm Dink jy dit het jou tevredenheid oor jouself beïnvloed?

E: Ja ek voel nie meer so sleg oor myself nie

S: In watter areas?

E: In my skoolwerk mmm en my met party van my vriende

S: Wat het vir jou verandering gebring?

E: Mmmm dat ek meer tevrede voel met myself en met my goal

S: Dink jy dit het jou enigsins gehelp om jou persoonlike standaarde te bereik?

E: Ja ek het soort van makliker my goals bereik wat ek vir myself gestel het?

S: Okay so die feit dat jy nou weet wat jou naam beteken het jou gehelp om jou goals te bereik?

E: Ja ek dink so want ek strewe na my goals en ek doen ek wil meer blink word vir Jesus sonder om grootkop te kry

S: So daar’s ‘n motivering vir jou om beter te doen. Dink jy dit het jou gehelp om beter aan die norme van die samelewing te voldoen? Dit wat die mense om jou verwag jy moet doen?

E: Ja ek het soos in meer in die huis begin werk en okay actually is my kamer altyd opgeruim ma net soos in die oggende om my bed op te maak want ons bediende is op pesioen en nou moet ons alles self doen

S: Dink jy naamterapie het jou gehelp om jou emosies te beheer en dit meer sosiaal aanvaarbaar te maak?

E: Ek dink dit het nogal baie gehelp want as ek vir my suster wil skreeu dan is dit net soos hehe moenie dit doen nie

S: So dit het jou so half gekeer?

E: Ja

S: So dit het gehelp om jou gedrag te rig en te bepaal hoe jy optree? Was dit die armbandjie of was dit die kroon of was dit die hele proses?

E: Ek sal sê die hele proses en actually die armbandjie die meeste?

S: Wat jou net herinner elke keer?

E: Ja

S: Okay en jy het gesê in jou gesinsverhoudings was dit al baie beter met jou ma en pa-hulle en met jou sussie en met jou boetie?

E: My boetie ag dis mos ma net 'J' jy ken hom mos en hy's nie so bad nie ma hy so down dan gaan sit hy in sy karavaan en dan vertel en dan is hy sommer so moody as jy van die skool af kom

S: Watter invloed dink jy het naamterapie op jou gehad om vriende te maak?

E: Ek sou nie, dis actually ma dieselfde want ek maak mos maar maklik vriende en vriendinne so dit het nie eintlik daa 'n invloed gehad nie

S: Okay so dit het nie eintlik daar 'n invloed gehad nie?

E: Ja

S: Sou jy sê dit het 'n invloed gehad op die manier waarop jy empatie betoon teenoor ander mense? Empatie beteken jy gee om vir ander mense, sê nou maar iemand het moeilikheid dan sal jy nie saam met hom gaan sit en huil nie maar jy sal by hom gaan sit en luister en hoor en ...

E: Ja want soos in want soos by 'J' ek was net soos in okay en dan loop ek nê want party keer dan maak hy my sommer kwaad net oordat hy huil en dan party keer dan sal ek sê nou okay wat het dan nou gebeur dan sal hy nou sê dit was nou weer my ma wat hom kwaad gemaak het of wat ook al en dan of my vriendinne ek kan sommer sien in hulle oë as hulle af is dan is dit soos in wat is fout dan wil hulle my nie eers sê nie dan is dit soos in ek trek dit so half uit hulle uit en dan sal hulle in die einde vir my sê en dan sê ek onthou dis nie altyd wat jy beplan om te gebeur nie ma en dan sal ek vir hulle bid want daar's niks anders wat ek vir hulle kan doen nie as om vir hulle te bid nie of wat ek vir hulle kan sê wat hulle kan help nie

S: Okay so dit het jou geleer om bietjie meer sensitief te wees vir ander?

E: Ja

S: Daai attentiveness nê ...?

E: Mmmm

S: En die striving to be more like Jesus?

E: Ja

S: Dis baie mooi mmm dink jy dit het 'n invloed gehad om jou kommunikasie met ander soos in gesels en praat of luister - kommunikasie gaan nie net oor praat nie, dit gaan oor luister ook?

E: Ja of ek het nie altyd of ek kan nie. Ek wou altyd dinge my way hê en dan party keer dan sal ek dit net los dan sal ek dink give it nou maar 'n chance en kyk wat gebeur

S: So jy's nou bietjie meer lenient as ek dit so kan sê om dinge nie net die heeltyd jou way te hê nie, ek noem dit die BLM sindroom Be Like Me sindroom. Dink jy dit het 'n invloed gehad in hoe jy teenoor seuns optree?

E: Nee ek is ek gee nie eintlik vir hulle aandag nie ek kuier ma met hulle en as hulle vir my sê jy is ok 'n regte wat ok al dan sê ek vir hulle dankie ek sê nie vir hulle iets terug nie

S: So dit het jou geleer om so bietjie jou mond toe te hou wanneer dit nodig is?

E: Ja want ek sal regrig vir hulle kan uithaal

S: En met meisies ...?

E: Met meisies mmm

S: Dink jy dit het daar ook verander?

E: Nee ek dink nie want ons baklei nie veel of wat ok al nie

S: Soos met die een wat altyd vir jou sê wat kyk jy so? Is dit al beter?

E: Ja ek probeer nê ma ek rook nie en van my vriende rook en dan sal ek daantoe gaan en dan kyk sy so vir my en dan kyk ek vir haar en dans dit ag sy date matriek ouens en sy't al of wat ok al sy's onseker oor haarself

S: Sou jy sê naamterapie het jou gehelp om konflik te vermy met mense?

E: Ja ek dink so want mmm sê nou my suster sê nou vir my iets dan sal ek haar nie terug hap of as 'J' my stamp dan sal ek hom nie terug slaan of iets nie want dan word my pêrel bietjie dowwer

S: Mmm ja en met jou ma-hulle?

E: Ja daar's minder konflik in die huis

S: Okay en met vriende en vriendinne?

E: Ons het nie veel baklei nie so dit het nie

S: En met onnies?

E: Daai juffrou is nou weg uit die skool uit ma nou is da ‘n cool meneer in haar plek en hy’s rerig nice

S: So by die skool het dit nie eintlik ‘n verskil gemaak nie want die probleem is weg?

E: Ja

S: Dink jy dit het jou gehelp om ander mense makliker te vertrou veral volwassenes? Of dat hulle jou kan vertrou?

E: Soos my tannie. Ja ek het meer soos my ma-hulle of actually my pa vertrou

S: In wat?

E: Soos in as ek as ek iets het wat ek wil sê en hy moet dit nie vir iemand byvoorbeeld my ma sê as sy nou wil weet

S: Is dit omdat hy dit dan nie vir jou ma vertel nie of omdat jy meer weet van jouself?

E: Actually altwee ma partykeer dan wil my ma weet waaroor ons praat om te weet nou wat gaan nou aan

S: Dan’s dit vir hom ook moeilik om nie te sê nie ...

E: Ja want sy wil

S: Okay wat was vir jou sleg van naamterapie? Of negatief van die hele proses?

E: Ek sou nie sê daar was iets negatief nie

S: Behalwe natuurlik hierdie toets ...

E: O ja

S: En al die tyd wat jy moes opoffer.

E: Ag nee dit was nie erg nie want ek doen nie veel nie en ek dink dit het my bietjie gehelp

S: Watter moeilike vereistes het dit aan jou gestel? Of watter uitdagings was daar omdat jy nou weet wat beteken jou naam?

E: Mmm om op te hou soos in om minder te baklei en mm want ek baklei nie meer so baie nie

S: Dink jy jou ma sal sê daar is ‘n verandering in jou?

E: Ja ek dink so

S: Ons sal haar nou vra. Vir wie sal jy naamterapie aanbeveel? Vir wie dink jy kan dit help, vir kinders wat sekere probleme het of vir onderwysers of volwassenes?

E: Ek sou sê meer sê vir kinders en vir van die ouers

S: Hoekom? Wie dink jy sal daarby baat? Of voordeel daaruit kry?

E: Ek dink kinders sal voordeel daaruit kry want as hulle weet wat hulle naam beteken dan kan hulle meer dit uitleef en ek dink dan sal daar nie meer so baie bakleiery wees nie want ek dink nou as hulle glo in dit dan sal hulle terug dink en as hulle dit wil doen sal hulle dink moenie dit doen nie doen dit en

S: Okay so ‘n beter mens word. Okay dit klink vir my dit het jou gehelp met jou verhouding met jou ouers en broer en suster en dat jy minder konflik het met ander en dat dit jou regtig gefokus het op jou groter doel in die lewe. Baie dankie vir jou deelname dit was lekker om saam met jou te journey.

E: Okay dankie

Haar ma is ook van mening dat sy meer besef het wat haar waarde is. Sy weet nou ook meer dat sy werklik spesiaal is vir haar ouers aangesien hulle nie sommer net ‘n naam gekies het nie, maar spesifieke aandag gegee het aan die betekenis daarvan aangesien sy belangrik en spesiaal is vir hulle en werklik soos haar ma sê met ‘n “statement” die wêreld binne gekom het.