

# PERSONAL EXPLORATION (DIAGNOSTICATION) IN VOCATIONAL ORIENTATION\*

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## 1. INTRODUCTION

To know means to be familiar with something, to have knowledge of it. To explore refers to activities such as going out to, entering, becoming involved, venturing, perceiving, questioning, exerting effort, etc. with respect to something. Exploring encompasses all of these ways one has of entering unknown situations so that reliable knowledge can be acquired about such situations. That is, through exploring one comes to know something.

What does personal exploration mean in a vocational orientation context? Here the focus is on the youth as a person in his vocational choice development from birth to his entry into a vocation. The contents of this personal exploration are (1) the youth's personal potentialities that he is able to actualize adequately, (2) the opportunities for actualizing them, and (3) the resulting level of self-actualization that is accomplished in light of values. In addition, there is the question of forms by which these contents can be explored. With respect to form, a distinction is made between group and individual exploration, discovery, evaluation, understanding, acceptance and actualization, all of which show an elevation or progression in level during the course of such exploration. In essence, personal exploration involves the vocational orienter "knowing" the youth and the youth "knowing" himself. This knowing is a necessary preliminary to a more reliable self-actualization and more planned vocational study.

### 1.1 The vocational orienter's knowledge of the youth

This primarily involves knowing the possibilities of vocational choice for each child by an expert, but it especially concerns

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\* Persoonsverkenning (diagnostisering) in beroepsoriëntering. From: C. J. Joubert (Ed.) Beroepsvoorligting op skool. University of Pretoria, **Nuwe Reeks No. 159**, 1980, pp. 114-136.

knowledge of the actualizable positive aptitudes of each child with reference to vocational life irrespective of how good, average or poor these abilities might be. These are distinguishable as bodily-, intellectual-, social- and spiritual-equipment<sup>(4:7)</sup>.

## **1.2 Knowing one's self (self-knowledge)**

After the vocational orienter has adequately explored a youth, he is qualified to support him to attain self-knowledge. Self-knowledge is no superficial matter; it requires deep reflection by each youth regarding his own gifts, limitations, uniqueness, being different, individuality, etc.

A youth must not only know his own abilities but also know how adequately or inadequately he can actualize them (i.e., he must know what his potentialities of actualization are) before he can choose a vocation.

## **2. PERSONAL EXPLORATION AND DIAGNOSTICATION**

In vocational orientation preference is given to the concept personal exploration over diagnostication. To understand this preference it is necessary to discuss the following concepts briefly:

### **2.1 Diagnosis and diagnostication**

The term diagnosticate is derived from the word diagnose, a medical term meaning to determine the nature of an illness by identifying and studying symptoms<sup>(4: 2)</sup>.

### **2.2 Psychological diagnostication**

In psychology there are different streams of thought such as the natural science oriented stream where the measurement of psychic functions and the quantitative interpretation of the results prevail. The human science oriented streams believe that a total image of the personality can occur only through understanding. Hence, methods of observation, interviews and questionnaires play a more important role than do statistical methods<sup>(21) (7: 53-56)</sup>.

## 2.3 Pedagogical diagnostics

In essence this entails the phenomenological analysis of an education-directed being who emancipates himself within a cultural milieu to independent adulthood (Van Gelder). The pedodiagnostician, who holds a particular personological-oriented anthropology, finds himself in contact with a youth in an existential-human relationship where the phenomenological method is used in considering him in *his I-piece-of-work-evaluative-authority-situation* along with pedagogical and/or psychological media<sup>(4:2)</sup>.

## 2.4 Exploration of vocational choice

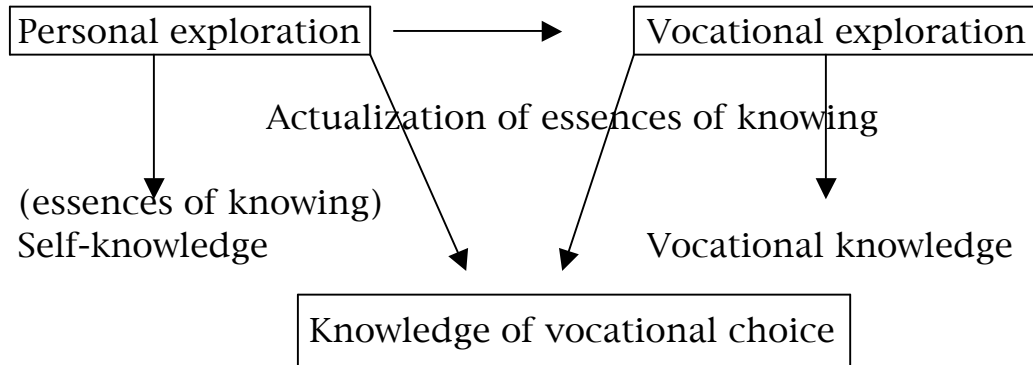
A phenomenological view of the exploration of vocational choice brings to light the following two essences:

- 2.4.1 The exploration and understanding of the youth's personal abilities with the aim of supporting him to self-understanding (Exploration involves, e.g., exploratory discussions, group discussions, group and individual exploration).
- 2.4.2 The exploration of the relevant vocational opportunities with the aim of supporting a youth to understand the reality of vocational choice<sup>(1:42)</sup>.

Thus, in personal exploration the primary concern is not with diagnosis as the description of the condition of a disease. Rather, it involves more of a psychological and pedagogical diagnostics with the aim of obtaining a psychic-pedagogic image of a person. Or for a youth hindered in his becoming adult, this involves obtaining a psychic-pedagogic-orthopedagogic person-image.

In personal exploration it is not sufficient to merely apply diagnostics media (tests) and to interpret the results. Rather, the aim is to form a person-image and a vocation-image so they can be meaningfully integrated in order to arrive at an accountable vocational-choice-image<sup>(4:8)</sup>. This is schematically illustrated as follows<sup>(14:1)</sup>:

## Exploration of vocational choice



From an exploratory perspective, a youth is seen as a person-world relationship and is described and construed as a person with a particular history of relationships with a vocational future on the horizon. The description of a youth as a person must never result in an enumeration of a series of quantitative numbers obtained by so-called objective measurement by and functional analysis of scales of assessment. The meaning of personal exploration is that a penetration is made of the essential meaning of vocational choice by a youth without statistically quantifying him because such quantification can allow the total aim of personal exploration to miscarry<sup>(1:41)</sup>.

### 3. Clarification of concepts

To acquire a perspective and achieve an understanding of the phenomenon under investigation, it is necessary to clarify the meaning of a few concepts:

#### 3.1 Youth

From an exploratory perspective, a youth, as not-yet-adult, is not able to make accountable vocational choices and is committed to vocational guidance and support. Such guidance and support are not possible without the exploration and understanding of vocational choices by a youth who must choose.<sup>29:44)</sup>

## 3.2 Person

### 3.2.1 Person

A person is an independent, distinct human being; an individual who acts and behaves independently; an individual (man, woman, child) who plays a particular role in life or in a drama; a real self; individual unity; a human being as a distinctive living being with his own nature.<sup>(31)</sup>

### 3.2.2 An ontological founding of the category “person”

A human being is an individual-as-person and is ontic openness. Person, as personal openness, indicates a being who can understand; a being who is able to listen to and understand a message, order, appeal, command and who can answer by acting accordingly.<sup>(22,23)</sup>

## 3.3 Potentiality (possibility)

### 3.3.1 Potential (possible)

That which can be; what can be done and what can occur.<sup>(31)</sup>

### 3.3.2 Potentiality

A state or condition of being possible; something that can possibly exist and occur; is present; what can be actualized or what can happen<sup>(31)</sup>

### 3.3.3 An ontological founding of the category “potentiality”

A human being is indeterminate because he is ontically open and therefore is potentiality/possibility. He has the potentiality to become what he not yet is but what he ought to become. A human being's ability to become different (change) has its point of departure in this potentiality that is ontologically given with Dasein. A human being is always directed to the future and remains potentiality/possibility until he dies<sup>(22,23)</sup>.

### **3.4 Personal potentiality/possibility**

The first requirement for personal exploration is knowledge by the vocational orienter of the potentialities of the person who must undergo vocational orientation and attain self-knowledge.

Although personal potentialities function as an interdependent totality, for each youth a distinction can be made between corporeality as an indivisible potentiality, as intellectual, social, spiritual, willing, interest potentialities, as potentialities of one's own responsibility, disposition and as one's philosophy of life<sup>(7:25-28)</sup>.

With respect to self-actualization, a distinction must be made between potentialities that are actualizable and those that are actualized. Not all potentialities are actualized for a variety of reasons and they must be determined by the exploration of vocational choices and promoted by giving assistance or guidance.

### **3.5 Vocational orientation**

This involves the accountable orientation of each youth, as a person, to a self-orientation of the actualization of his opportunities (within the limits of his personal potentialities, relevant vocational opportunities, in light of his philosophy of life, and on his own responsibility) until he can make an accountable vocational choice as a precondition for entering a vocation<sup>(14:1)</sup>.

### **3.6 Personal exploration in vocational orientation**

#### **3.6.1 Orientation**

Orientation is a precondition for self-orientation, i.e., for insight into one's total situation with the aim of self-actualization. Among other things, such insight is insight into one's own personal potentialities, opportunities for their actualization and level of self-actualization with respect to one's entire past, present and future.

#### **3.6.2 Self-orientation**

From an exploratory perspective, the preconditions for this insight or self-orientation is an accountable self-exploration, self-discovery, self-evaluation, self-understanding, self-acceptance and the self-actualization of one's own personal potentialities and level of actualization<sup>(14:6; 13:6)</sup>.

### 3.6.3 Essences of the course of exploration

At least two persons are involved in personal exploration, namely, the youth who must become self-oriented and the vocational orienter who, as an expert, must accountably explore the youth. The essences of the course of exploration are the following<sup>(6:4)</sup>:

- **Exploration** of the youth's personal potentialities and the opportunities for realizing them, the essences of which are at first unknown.
- The **discovery** of authentic personal abilities and opportunities related to actualizing them.
- The **evaluation** of each youth's level of actualization that correspond to his personal abilities and opportunities for realizing them.
- **Understanding** and **accepting** the youth within the limits of his own personal abilities and opportunities.
- **Accompanying** the youth to self-orientation, i.e., to self-exploration, self-discovery, self-evaluation, self-understanding, self-acceptance and self-actualization all in light of one's philosophy of life and work and the values and norms stemming from them.

## 3.7 Medium or test?

### 3.7.1 Medium

Preference is given to the concept medium because –

- a medium is placed between a vocational orienter and a youth in terms of which they can enter a dialogue with each other.
- *a medium can be introduced between a vocational orienter and a youth in terms of which the youth enters into dialogue with*

*reality and the vocational orienter is able to observe his involvement with reality intuitively and psychologically<sup>(26:39)</sup>.*

### 3.7.2 Test

The concept “test of characteristics” is not adequate; this results in a partial consideration of a youth. Rather –

- the concern is with exploring a youth as a subject, i.e., as a person who is in-the-world giving meaning. He is a rational, situated being and not a being with isolatable functions and capacities.
- The concern is not with an object that is tested but with the exploration of a subject by which more than tests and testing are involved<sup>(26:39)</sup>.

In light of the foregoing, the concern is with the exploration of a youth as a total person; the aim of this exploration is to support him to an accountable self-orientation as a precondition for vocational study and choice.

## 4. PERSONAL EXPLORATION IN VOCATIONAL ORIENTATION

### 4.1 Introduction

How a vocational orienter views a youth as a human being is extremely important in personal exploration because the exploratory contents chosen will differ in accordance with the contents of an orienter’s view of being human<sup>(10:1)</sup>.

### 4.2 The anthropological or human view in personal exploration

From an exploratory perspective there are especially two views that are distinguished, namely, a philosophical anthropology and a natural science anthropology. The latter is mechanistic, biologicistic, behavioristic and deterministic and subscribes to a spiritualistic, materialistic and dualistic-substantialistic view of being human. The writer subscribes to an ontological



anthropology that results in a personological view of being human, and views a youth as a totality-in-function<sup>(10:2; 7:1-5)</sup>.

### **4.3 A totality view of personal exploration**

Exploration of a youth's personal potentialities primarily occurs from a vocational orientation perspective with which relevant contents from the other pedagogical perspectives (fundamental-, psycho-, didactic-pedagogical, etc.) other scientific subject areas (e.g., psychology) are co-involved. These relevant contents from the pedagogical perspectives and relevant scientific subject areas must always be approached from a vocational orientation perspective and be evaluated in terms of one's own philosophy of life.

### **4.4 Personal exploration from the various pedagogical part-perspectives<sup>(11:17-18)</sup>**

An essential characteristic of vocational orientation is that it is actualized within a vocational orientation situation as a pedagogical one, i.e., within a vocational orientation-pedagogical situation. This implies that the various pedagogical essences must be adequately actualized from a vocational guidance perspective as a precondition for adequate personal exploration. A distinction is made among:

#### **4.4.1 Exploration from a fundamental pedagogical perspective**

In essence, this involves an exploration of the level of a youth's upbringing (education)-as-such and its connection with vocational orientation and choice.

#### **4.4.2 Exploration from a psychopedagogical perspective**

The essential concern here is an exploration of the level of a youth's actualization of his psychic life in vocational orientation and choice.

#### **4.4.3 Exploration from a didactic pedagogical perspective**

Here, essentially, the concern is with an exploration of the level of a youth's learning in the context of the teaching received because they are undeniably important for vocational guidance and choice.

#### **4.4.4 Exploration from a sociopedagogical perspective**

This involves essentially the exploration of the level of a youth's social life since the pursuit of a vocation is also a social occurrence.

#### **4.4.5 Exploration from a physical (corporeal/bodily) pedagogical perspective**

This is concerned with the exploration of the level of corporeality of a youth without which no vocational functioning is possible.

#### **4.4.6 Exploration from an orthopedagogical and orthodidactical perspective**

In orthopedagogics, the concern is especially with an exploration of a youth-in-education's inadequate self-actualization and the possible origins of inadequate vocational actualization; and Orthodidactic knowledge refers to the exploration of the possible origins of problematic teaching and learning situations in accordance with which a vocation must be chosen.

### **4.5 Essences of personal potentialities as exploratory potentialities**

#### **4.5.1 Introduction**

In personal exploration one must guard against viewing personal potentialities as separate from each other. Personal potentialities do not exist separately and side-by-side but as a unitary personal capacity that is described as a totality-in-function. However, within this unity, the following inseparable personal potentialities are distinguishable:

- *General human potentialities.* These are the totality of human potentialities that can be distinguished. They are unique to and only found in human beings<sup>(14:1)</sup>

- *Unique human potentialities as actualizable.* These can be distinguished in an individual person as being unique to him, and thus are not found in anyone else as they are in him. These potentialities are actualizable but are not necessarily actualized<sup>(14:1)</sup>.
- *Unique personal capabilities or actualized potentialities.* Personal capabilities are those potentialities of a person that are authentically actualized. In personal exploration, it is these personal capabilities that the vocational orienter must know before he can support a youth in actualizing them<sup>(14:1)</sup>.

#### **4.5.2 Personal potentialities that must become known to a youth**

A youth must be expertly oriented to understand that he is unique, different and individual.

##### **4.5.2.1 One's own corporeality (bodiliness)**

The following can be distinguished: corporeality as an indivisible potentiality; bodily being different; bodily appearance; healthiness; strength; body as a motor system; body as obstacle; bodily shape and size; sensory system; limbs and mobility; bodily experiences<sup>(24:29; 14:4-8)</sup>.

##### **4.5.2.2 One's own intellectuality**

The following are distinguished: intellectual potentiality is integrated within the total person; the relationship between actualizable and actualized intellectual potential; intellectual level or IQ; subject matter achievement; level of effort; memory; attention; perceptiveness; potential to analyze; potential to synthesize; solution methods; tact; vocabulary; sentence construction; level of computation; level of thinking (concrete-visible, schematic, abstract); intentionality; level of perceiving; level of attending; work tempo<sup>(14:8-12)</sup>.

##### **4.5.2.3 One's own sociability**

The following are distinguished: world of work as a world of being with others; work relationships; behavioral traits; ability to communicate; sound understanding of people; own affectivity; social relationships; social factors (family background, family traditions, societal needs); personal preferences and dislikes<sup>(14:12-17)</sup>.

#### 4.5.2.4 One's own spirituality

Regarding one's own spirituality, the different pedagogical perspectives distinguish different personal functions<sup>(14:2-3)</sup>:

- *Fundamental pedagogic activities.* Giving meaning; actualizing values and norms; making an effort; venturing; being thankful; taking responsibility; expecting; actualizing; planning; respecting; self-understanding and self-responsibility.
- *Psychopedagogic categories.* Experiencing, willing, lived-experiencing, knowing, behaving.  
*Modes of learning:* sensing, attending, perceiving, thinking, imagining, fantasizing, remembering.  
*Modes of becoming:* exploration, emancipation, distantiation, differentiation, objectifying.
- *Didactic categories:* learning, forming, anticipating, socializing, being rational, achieving.
- *Vocational orientation activities:* exploring, discovering, evaluating, understanding, accepting and actualizing.

#### 4.5.2.5 One's own personal talents as personal endowments

The following talents are differentiated: practical, mechanical-technical, theoretical, economic, esthetic, numerical, language, etc.<sup>(7:122)</sup>

#### 4.5.2.6 One's own personal qualities as endowments

Concrete-realistic disposition, intellectual disposition, conventional disposition, social disposition, enterprising disposition, artistic disposition<sup>(3:29)</sup>.

**4.5.2.7 One's own philosophy of life** grounds the potentiality of each person's choices and their realization [in the Word of God and not in any man-made views].

**4.5.2.8 One's own interests** as potentialities for striving for and fulfilling meaning and not the pursuit of greed, power and materialistic things<sup>(12:57-59)</sup>. (Fields of interest: social activities, public activities, business, numbers, writing, reading, art, handwork, machines, science, animals, plants, welfare work, language, history, service, sociability, law, creative thinking, practical (male, female), clerical, sport).

**4.5.2.9 One's own emotionality as personal endowment**

Self-actualization becomes restrained by phenomena such as anxiety, tension, moodiness, depression, aggression, dejection, etc.

In connection with the foregoing personal potentialities, a youth's opportunities for self-actualization must also be evaluated.

### **4.5.3 The world of actualization from an exploratory perspective**

Opportunities for actualization are all of those situations within which a child finds himself and in which he can actualize his given potentialities by means of effort and work.

*\*The family as opportunity for actualization.* The following are differentiated: identification of family members with a philosophy of work, work disposition, and work relationship; family tradition; occupational level of parents; ideals the parents hold out to their children<sup>(14:3)</sup>.

*\*The school as opportunity for actualization.* The following are distinguished: differentiated teaching task of the school, anticipatory task of the school, exploratory task of the school, the school's task of providing guidance, socializing task of the school, instances for providing assistance at school<sup>(14:3)</sup>.

*\*The church as opportunity for actualization.* [In South Africa] youth must be expertly oriented to the actualization of a Christian philosophy of life and work; knowledge of and fear of God in work; calling; response; service in the world<sup>(14:3)</sup>.

*\*The state as opportunity for actualization.* The following are distinguished: work legislation, minimum wages, work integration, labor unions, compulsory military service, services offered by the Department of Manpower Utilization, economic assistance, taxation<sup>(14:3)</sup>.

*\*The community as opportunity for self-actualization.* The following are differentiated:

-*The family:* absent father, career woman, marriage problems, social status<sup>(14:4)</sup>.

-*Recreation:* The relationship of recreation, health and vocational practice; misuse of recreation and one's own undertaking, holiday<sup>(14:4)</sup>.

-*Culture:* Preservation of one's own culture in vocational life, one's own identity, traditions, religion, fatherland, history, mother tongue<sup>(14:4)</sup>.

-*Welfare work:* Expert orientation of a youth to contribute from his own earnings to: charities, donations, endowments<sup>(14:4)</sup>.

-*Vocational life as an opportunity for actualization:* The following are noted: productivity, promotion, work circumstances, wages and profits, self-satisfaction, relationships<sup>(14:5)</sup>.

#### **4.5.4 Self-realization in the light of values<sup>(19:82-84)</sup>**

*\*Life compulsory values:* The sense and meaningfulness of work rests on a philosophy of life and work and embraces the following work values:

-*Religious values:* acknowledgment is given to the divine mandate to work to be able to live

-*Co-human values:* self-actualization must contribute to the benefit of humanity.

-*Self-actualization values:* personal potentialities and opportunities must be optimally utilized.

-*Thankfulness values:* thankfulness for one's own personal potentialities and opportunities.

-*Adjustment values:* Personal potentialities and opportunities are not always favorable. The adjustment values make it possible for a youth to be able to discover and understand the meaning in all situations.

*\*Values required for living:*

-*Economic values*: Under this category fall considerations of a particular vocation such as salary, occupational status, security, opportunity for advancement that must be explored.

-*Physical values*<sup>(3:41)</sup>: Conditions of work, variety, physical activity, opportunity for creativity, degree to which one's own initiative plays a role, etc. are matters that also must be explored.

## 5. FORMS OF PERSONAL EXPLORATION

### 5.1 Group exploration and identification

#### 5.1.1 Introduction

In personal exploration, identification must be viewed as a stage preliminary to group exploration, which, in its turn, is preliminary to individual personal exploration. From identification to individual personal exploration there must be a progressive clarification and broadening of the person image of a youth<sup>(14:16)</sup>.

#### 5.1.2 Identification (as recognition)<sup>(14:3; 4:16)</sup>

It is necessary to identify the derailed (under-actualized) potentialities of children as early as possible, i.e., already with entry into pre-school and later. After identification, such a child must receive early expert support to remove the stumbling blocks in his self-actualization<sup>(14:3)</sup>. Timely identification is especially important because under-actualized potentialities can obscure a child's entire future perspective that includes his vocational future. A child's decisiveness and willingness to act can become so seriously impaired by these under-actualized potentialities that he cannot arrive at self-understanding, self-acceptance and self-actualization<sup>(14:4)</sup>.

#### *Essentials of identification*

- Intuitive identification
- Identification in terms of vocational-orientation-pedagogic criteria
- Instruction in knowledge of vocational-orientation-pedagogic criteria.

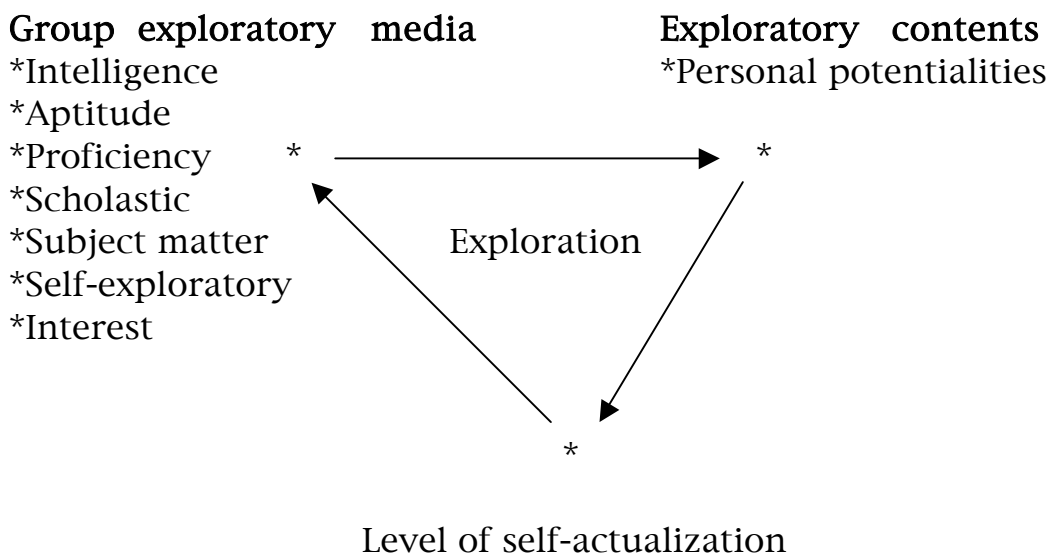
### 5.1.3 Group exploration

In addition to identification, which is the individual task of each teacher, the vocational orienter has the task of group exploration. Group exploration is possible through intuition and observation in the group situation as well as through the use of group exploratory media (“tests”). Through group exploration, a reasonably reliable person-image can be obtained for a majority of students through studying the results of group media and self-exploratory questionnaires. A vocational orienter can make use of questionnaires and standardized group media (compiled by the Human Science Research Council [in South Africa]) such as intelligence-, aptitude-, proficiency-, individual interest-, scholastic achievement-media, diagnostic media and subject matter tests for grade 12.

#### *Essential characteristics of group exploration*<sup>(14:13)</sup>

- Implementing group exploratory media
- Examining and evaluating results
- Forming a person-image
- Forming a vocational choice-image
- Instructing in group personal exploration

Group exploration is schematically represented as follows:





#### 5.1.4 Exploration and identification by guardian teachers

Teachers especially can make an important contribution, if they have been trained to do so, by the timely identification of certain aspects of becoming not adequately actualized by a pupil and by the timely implementation of an adequate program of assistance. Aspects of becoming with respect to which a pupil can be derailed lie in his corporeal, intellectual, social and spiritual dispositions and can lead to inadequate self-actualization<sup>(14:1)</sup>.

Data obtained through preliminary exploration are entered into the pupils' personal exploratory documents. The purpose of these documents is to compile as complete data as possible on each pupil regarding his past, present and future that can contribute to forming an accountable person-image of him. Knowledge included in the personal exploratory documents (Education Lab Card, Medical Report Card, Personal Pupil Card, Vocational Orientation File and Guardian Card) is known as historicity knowledge.

Each guardian teacher, as explorer and identifier, ought to continually ask the following questions regarding the personal potentialities and opportunities of each child in those life situations in which he is involved with him.

##### **\*Personal potentialities**

- *Intellectuality*  
What is his intellectual level?  
What is his subject matter achievement?  
What is his level of effort, input, concentration, his work-attitude and -level, language acquisition, level of computational skills, level of thinking, intentionality, level of perceiving, level of attending, work tempo, etc.?
- *Bodiliness (corporeality)*<sup>(14:2)</sup>  
Does he suffer from an illness, a bodily defect, an injury or any form of physical deviation such as, e.g., left-sidedness, both-sidedness, personal appearance, bodily form (e.g., conspicuously tall, short, fat, thin, etc.), bodily movement (e.g., awkward), bodily proportions (e.g., conspicuous hands, feet, legs, face, hair)?
- *Sociability*<sup>(14:2)</sup>

Are his human relationships or general disposition possibly disturbed, e.g., does he communicate, cooperate or withdraw himself?

Are there possible disturbances in boy-girl relationships?

- *Spirituality*

From a *fundamental pedagogical perspective* the following essences can be used as criteria to determine the level of self-actualization of each pupil:

What is the quality of his giving meaning, realizing values and norms, making an effort, venturing, being thankful, taking responsibility, expecting, planning, fulfilling, respecting, self-understanding and accountability?

From a *psychopedagogical perspective* the following essences can be used as criteria to determine each pupil's level of self-actualization:

How does he experience, will, lived-experience, know and behave?

How does he actualize the modes of learning (sensing, attending, perceiving, thinking, fantasizing, remembering)?

How does he actualize his modes of becoming, i.e., how does he explore, emancipate, distantiate, differentiate and objectify?

From a *vocational orientation perspective* the following essences can be used as criteria to determine the level of self-actualization of each pupil:

Is there the possibility of an obscure future perspective, lack of decisiveness, unwillingness to act?

What is his notion of providing service?

### \*Opportunities for actualization

#### - *Family*<sup>(14:3)</sup>

Are there possible derailments stemming from family life such as:

- Overprotection of possibly the only child or only son or daughter, or the youngest or a sickly child?
- Experience of insecurity because of educative neglect?
- Uncertainties that parents create between their children?
- Weak marital relationship, over-identification, stepparents, etc?

- Neglect of authority as a result of a lengthy absence of both parents, e.g., a working mother or a traveling father?
- Over-social parents with such a great deal of social life that they turn away from their children?
- No opportunities for exploring or exerting oneself at home resulting in inactivity?

*-School*

- Is a child possibly not ready for school or restrained as a result of changing schools, changes in school personnel, truancy, illness, teacher neglect, etc?
- Is a child possibly struggling with a learning problem such as, e.g., reading, speech, writing or arithmetic problems and how does this influence his subject matter achievement?
- Is a child possibly too young and not yet mature enough regarding the demands placed on him?

*-Church*

- What is a youth's philosophy of life and work?
- How does he answer his calling?
- Is there religious neglect?

*-State*

- What is his inclination toward National military service?

*-Community*

- Recreation<sup>(14:2)</sup>: Does a child have an opportunity to participate in sports, recreation and club life?
- \* Culture: On what level does a child maintain his own culture and identify?
- \* Welfare work: What is the child's inclination toward welfare work?
- Vocational life: What is a child's disposition regarding routines, crisis situations, repetitive work, unavoidable circumstances?

### **5.1.5 Exploration (by the child) and identification (by the vocational orienter) in the group discussion**

A group discussion is a class discussion in which the pupils participate under the guidance of a vocational orienter. All essences of personal exploration must be actualized in the group discussion. The fundamental criterion for evaluating a group discussion is "to what degree has a child attained self-orientation?"

- *Self-orientation*

It is especially important that a child become self-oriented in the group discussion. This is only possible if each child explores, discovers, evaluates, understands, accepts and actualizes the essences (elementals) of the contents in relationship to himself (fundamentals), i.e., his corporeality, intellectuality, sociability, spirituality opportunities for actualizing and awareness of values. Individual self-judgment and self-understanding are possible in a group orientation situation. This does not involve the quantitative analysis of the results from rating scales but rather an attempt to attain insight into one's own personal potentialities, opportunities and value preferences as preliminaries for vocational study<sup>(12:61; 3)</sup>.

- *Orienting in a group discussion*

In a group discussion, the vocational orienter can guide pupils to self-understanding. A vocational orienter can implement orientational media to make his guidance more effective as well as use self-orientation media such as self-evaluation questionnaires or vocational study memoranda to guide the pupils to self-orientation. In a group discussion, and after the evaluation phase, a vocational orienter sizes the opportunity to gain an insight into a pupil's personal potentialities, opportunities and his personal notion of values<sup>(6:10, 12:60)</sup>.

## 6. INDIVIDUAL PERSONAL EXPLORATION

### 6.1 Introduction

This assumes the implementation of individual personal exploratory media and the interpretation and evaluation of these results as well as the personal exploration and study of aspects of a youth. In individual personal exploration, questionnaires, performance scales, intelligence media, projective and expressive media (e.g., drawings), etc. are used.

### 6.2 Pedagogical observation

Pedagogical observation assumes understanding a youth's attitudes, actions, appearance, suggestions, gestures, mimicry and also what remains unsaid. A vocational orienter must continually

and in each situation perceive how a youth consciously and unconsciously shows him self. These ways of self-manifestation contain certain possibilities for pedagogical observation, e.g., corporeality, intellectuality, sociability, responsibility, willingness, normativity, interests, etc. that might be important in forming a person-image of a youth<sup>(27:68)</sup>.

### **6.3 Pedagogical intuition**

This refers to a knowing through inner attunement that rests greatly on experience but that must be viewed as mere conjecture to be confirmed or rejected through further exploration<sup>(27:74)</sup>.

### **6.4 Quantitative exploration**

Here the concern is with forming a person-image of a youth in terms of the quantitative results, either numbers or symbols, of standardized psychometric media or tests, e.g., intelligence, aptitude, technical, performance, projective, interest media, etc.<sup>(27:75)</sup>.

### **6.5 Qualitative exploration**

A qualitative exploration means a descriptive analysis of the ways a child arrives at his achievements on the above mentioned individual exploratory media<sup>(27:75)</sup>.

### **6.6 Cumulative exploration**

This assumes the continuous exploration of a youth in order to arrive at a reliable person-image of him.

### **6.7 Fundamental forms of a youth's personal exploration of vocational choice**

#### **6.7.1 The historicity interview (discussion)**

In a historicity interview a vocational orienter must try to ascertain from the parents, teachers and possibly other persons the quality of a youth's past actualizations and how these have influenced his

self-actualization. In this connection, a youth's corporeal, intellectual, social and spiritual self-actualization must be taken into account. The historicity of a child obtained from his parents cannot be viewed as complete and final since a child finds himself in a number of situations in which his parents are not present.

### **6.7.2 The exploratory discussion**

For exploratory purposes, discussions regarding vocational choice are particularly important for examining the results of personal exploration and other approaches and for evaluating the trustworthiness of such results. In essence, this involves the verification of the provisional person-image.

#### *Essential characteristics of an exploratory discussion*

- Discussion with the parents before personal exploration
- Discussion with a youth before personal exploration
- Discussion with the parents after personal exploration
- Discussion with a youth after personal exploration

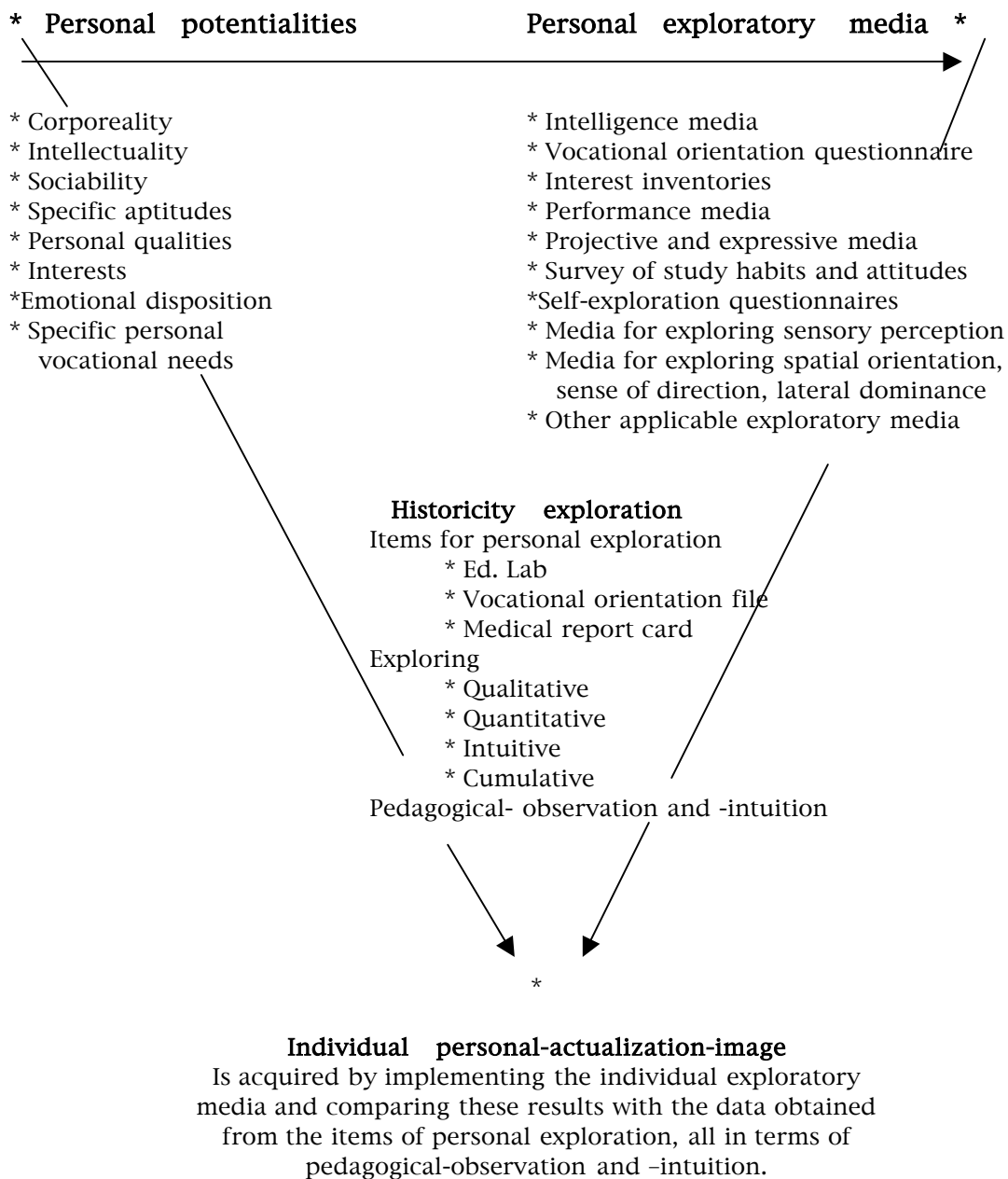
### **6.7.3 The individual exploratory discussion**

After exploring and forming a trustworthy person-image, it is possible to have a discussion (conversation) with a youth. The individual exploratory discussion is informative, deliberative, advisory and therapeutic in nature. The expertise of the vocational orienter will contribute to the level that the discussion can attain.

### **6.7.4 The individual personal-actualization-image**

How an authentic individual personal-actualization-image of a youth can be obtained is illustrated schematically as follows<sup>(25; 26)</sup>:

# INDIVIDUAL PERSONAL-ACTUALIZATION-IMAGE



## 6.8 Forming a person-image

### 6.8.1 Introduction

In an individual exploratory situation, a youth continually shows himself as historicity through his expressions, projections, speech, language and scholastic self-actualizations. He also manifests himself with respect to his own personal potentialities, opportunities, level of actualization and philosophy of life and of work.

### 6.8.2 Forming a person-image

The meaning of a youth's person-image is found in penetrating his world of choice, as experiential world, as this comes to light in the results of group media, historicity knowledge, questionnaires, subject matter achievements and other relevant information. From an exploratory perspective, this entails acquiring a total-image (an integration of a person-image and a vocational-image).

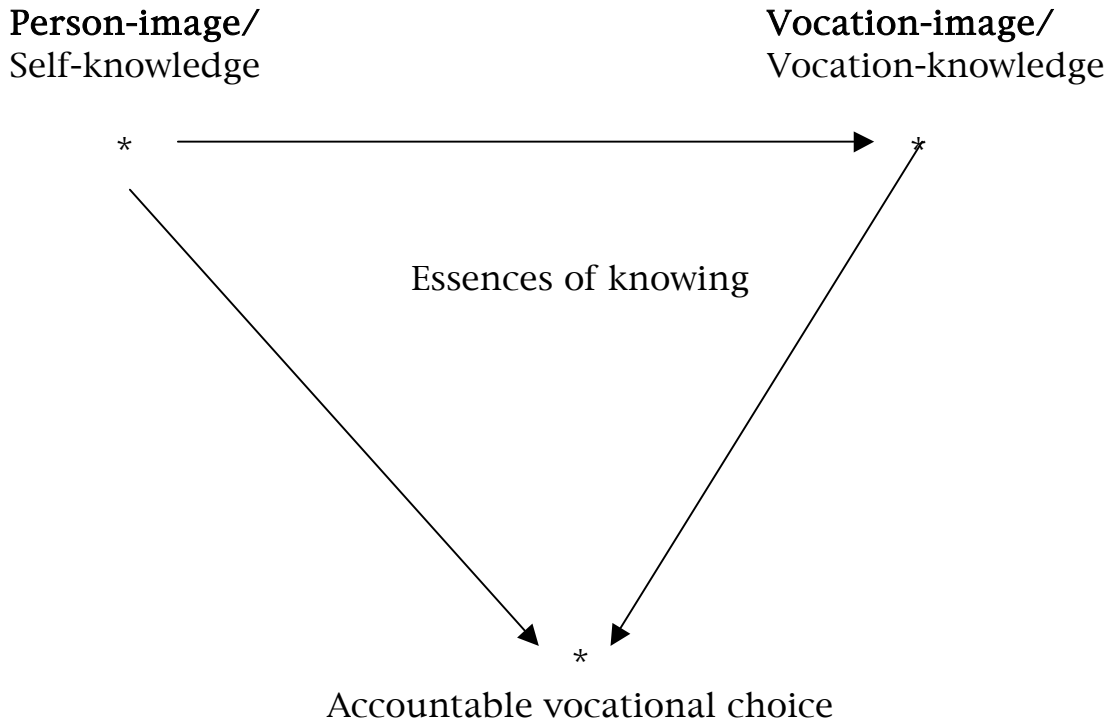
#### *Essential characteristics of forming a person-image*

Phenomenological, intuitive, quantitative, qualitative cumulative, normative, experiential, pedagogic, didactic, sociopedagogic and clinical *image forming* integrate a person-image and a vocation-image.



### 6.8.3 Integrating a person-image and a vocation-image

This matter is represented schematically as follows:



### 6.9 Phases in an individual personal exploratory program<sup>(26:30)</sup>

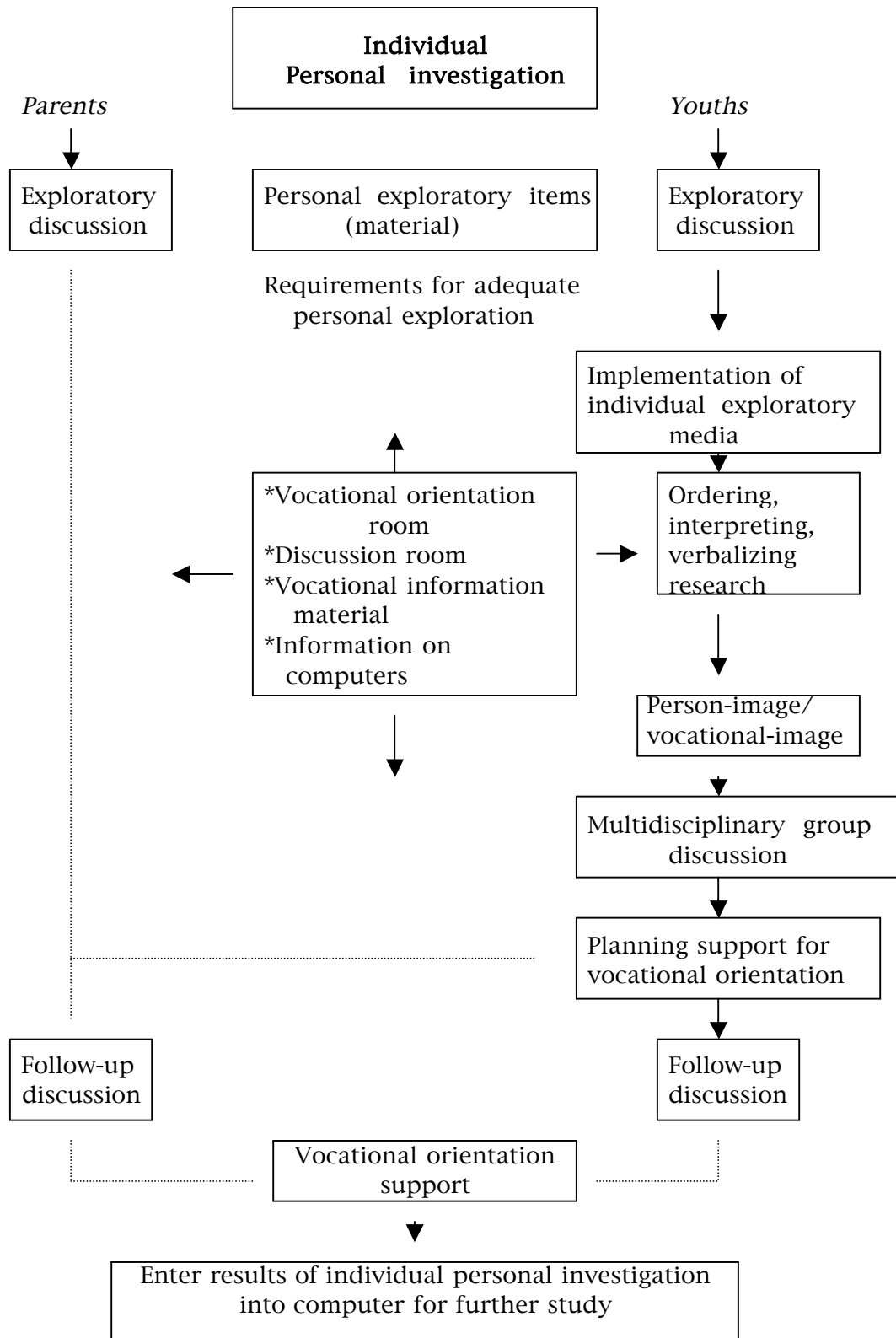
6.9.1 Pre-scientific phase

6.9.2 Preliminary person-image

6.9.3 Implementing specific exploratory media for attaining a person-image (ability media, vocational orientation questionnaires, performance media, projective media, graphic expression [drawing] media, interest inventories, aptitude media, personality media, scholastic achievement battery, etc.

6.9.4 Summarized person-image

## 6.10 Flow-chart of an individual personal vocational orientation study



### 6.11 Main aspects of an individual personal vocational orientation study (Integration of person-image and vocation-image)

- Identifying particulars
- Problem as stated by the parents in the exploratory discussion
- Implementation of exploratory media
  - Historicity-image
  - Vocational orientation questionnaire
  - Interest questionnaires
  - Projective- and expressive-media
  - Intelligence-media
- Summarized person-image. (Quantitative, qualitative, cumulative and phenomenological evaluation with reference to one or more of the following: interests, practical and/or technical potentialities, intellectual potentiality, social potentiality as fellow-humanness, performance potentiality, artistic potentiality, responsibility, work disposition, etc.)
- Observation-image. Actualization of the psychic life (psychic life structure, intentionality, gnostic-cognitive structure, pathic-affective structure, normative-meaning giving structure. Pedagogic relationship structures: trust, understanding, authority. Personal under-actualization in terms of distorted meanings, social-image, self-image, person-image, vocation –image.
- Recommendations

### 6.12 Vocational fields

The first important component of a responsible and accountable vocational choice is self-knowledge. Thus, a youth must be expertly oriented to this self-knowledge. He must arrive at the notion that he must attain self-knowledge and, with a vocational orienter, be in a position to stake out a vocational field within which he can engage in a course of study in order to arrive at the second important component, namely, vocational knowledge. (See Exploration of Vocational Reality by Youths: L. J. de Beer.) Vocational fields in which a youth can accountably and responsibly engage in vocational study are the following<sup>(28:12)</sup>:

- Vocational fields in which one works primarily with people and where language proficiency is required.
- Vocational fields primarily related to the natural sciences.
- Vocational fields primarily oriented to the biological sciences.
- Vocational fields primarily concerned with plants and animals.
- Vocational fields primarily involved with numerical and commercial subjects.
- Vocational fields primarily connected with the arts (performing or expressive).
- Vocational fields primarily focused on technical areas.
- Vocational fields primarily related to home economics and dietetics.
- Some combination of the above vocational fields.

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