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REPRESENTATION OF PARENTAL AUTHORITY AND THE RESILIENCE OF UNACCOMPANIED MINORS IN REFUGEE CAMPS IN EAST CAMEROON

A Dissertation presented and defended on the 30th of November 2024 for the fulfilment of the requirement for the Award of a Master's Degree of Education

*Option: **Specialized Education***
*Speciality: **Social Handicap***

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I Elizabeth EFETI MOTUTU matriculation no 19Y3095 declare that the research work entitled "Representation of parental authority and the resilience of unaccompanied minors in refugee camp in EAST Cameroon" submitted in the partial fulfilment for the award of MASTERS in SOCIAL HANDICAP is my work and has not been presented in any other university or institution.

DEDICATION

I sincerely dedicate my research work to God Almighty and family.

Thank you all for your unwavering support and encouragement throughout this research project.

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ABSTRACT

This thesis explores the representation of parental authority and its influence on the resilience of unaccompanied minors in refugee camps in East Cameroon. Children who have survived conflicts and become separated from their families often face significant trauma and depression. Without the care and support of parents or guardians these unaccompanied minors are highly vulnerable. Background studies highlight the unique vulnerabilities and protection needs of unaccompanied refugee minors as well as the gaps in previous research which largely focused on assessing or intervening on resilience at the individual or environmental level. This study aims to unveil how symbolic, internal and cognitive representation of parental authority that can facilitate and enhance the resilience of unaccompanied refugee minors. Drawing from concepts from philosophy and psychology, the research investigates how the mental representations can enhance the resilience of unaccompanied minors. The study is situated within Bronfenbrenner's ecological model to consider the multilevel factors impacting child development and resilience while also looking at Carl Jung's personality theory, Ann Masten resilience theory and George Millers information processing theory. It argues that mental representations and symbolic meanings attached to parental authority, even in the absence of parents, can impact an unaccompanied child's ability to overcome adversity. Through qualitative methods, the research explores the lived experiences of unaccompanied minors, examining the symbolic significance they ascribe to parental figures and authority. Data was collected through semi structured and structured interviews, observations and from other secondary sources. The data collected was analyzed using the narrative analysis approach of research analysis. The findings of this dissertation offer insights into how mental representations like religious beliefs, the ability to make one's own decision and be autonomous (self-determination) and support from the host community (social support) can be leveraged to enhance the resilience of unaccompanied refugee minors.

RÉSUMÉ

Ce mémoire explore la représentation de l'autorité parentale et son influence sur la résilience des mineurs non accompagnés dans les camps de réfugiés de l'Est du Cameroun. Les enfants qui ont survécu à des conflits et se sont séparés de leurs familles sont souvent confrontés à un traumatisme et à une dépression importante. Sans les soins et le soutien des parents ou des tuteurs, ces mineurs non accompagnés sont extrêmement vulnérables. Les études de fond soulignent les vulnérabilités uniques et les besoins de protection des mineurs réfugiés non accompagnés, ainsi que les lacunes dans les recherches antérieures qui se sont largement concentrées sur l'évaluation ou l'intervention sur la résilience au niveau individuel ou environnemental. Cette étude vise à dévoiler la représentation symbolique, interne et cognitive de l'autorité parentale qui peut faciliter et renforcer la résilience des mineurs réfugiés non accompagnés. S'appuyant sur des concepts de la philosophie et de la psychologie, la recherche examine comment les représentations mentales peuvent améliorer la résilience des mineurs non accompagnés. L'étude s'inscrit dans le modèle écologique de Bronfenbrenner pour tenir compte des facteurs multiniveaux ayant un impact sur le développement et la résilience de l'enfant, tout en examinant la théorie de la personnalité de Carl Jung et la théorie du traitement de l'information de George Miller. Elle soutient que les représentations mentales et les significations symboliques attachées à l'autorité parentale, même en l'absence des parents, peuvent influencer la capacité d'un enfant non accompagné à surmonter l'adversité. Grâce à des méthodes qualitatives, la recherche explore les expériences vécues des mineurs non accompagnés, examinant l'importance symbolique qu'ils attribuent aux figures et à l'autorité parentales. Les données ont été collectées au moyen d'entretiens semi-structurés et structurés, d'observations et d'autres sources secondaires. Les données collectées ont été analysées à l'aide de l'approche d'analyse narrative de la recherche. Les résultats de cette thèse offrent des informations sur la façon dont des représentations mentales comme les croyances religieuses, la capacité de prendre ses propres décisions et d'être autonome (autodétermination) et le soutien de la communauté d'accueil (soutien social) peuvent être exploitées pour améliorer la résilience des mineurs réfugiés non accompagnés.

CHAPTER ONE
BACKGROUND STUDY

INTRODUCTION

Children who have survived conflicts in their home town and migrated to other town or countries are usually traumatize and depressed mainly because of separation form family and loved ones. It is imminent that these traumatized and depressed children be taken care of and accompanied to enhance their resilience. The representation of parental authority and the resilience of unaccompanied minors in the refugee camps seeks to unveil those representational symbols of parental authority that can facilitate and enhance their resilience.

1.1.PROBLEM STATEMENT

Children have special physical, psychological and social needs that must be met for them to grow and develop normally. For this reason, refugee children are particularly vulnerable in an emergency and should be among the first to receive protection and assistance. Children are at increased risk of becoming separated from their families and caregivers in the turmoil of conflict and flight. "Unaccompanied children" (also referred to as "unaccompanied minors") are children under 18 years of age who are separated from both parents and are not being cared for by an adult who by law or by custom is responsible to do so. However, there are also children who are accompanied by extended family members but have been separated from both parents or from their previous legal or customary primary caregiver. Those children face risks similar to those of unaccompanied children, and their protection needs also require priority attention.

Without family or other caring adults to provide for their needs, unaccompanied children are at even greater risk. They should be the "first among the first" to receive protection and care. While assistance may be focused on the physical survival of the refugee child in the emergency phase, planning should also provide for the psycho-social needs of the child. A child's mental health is directly affected by the level of well-being of the family and community.

Despite the variety of studies, it is worth noting that most of them sought to assess children's level of resilience and/or improve it. According to the classification made by Masten et. al (2009) the first group of studies (studies focusing on the assessment of resilience) could be related with the prevention level where risk factors are identified and prevented when possible.

The second group of studies (intervention studies) could be linked with the three kinds of interventions (risk-, set- and process- focused strategies).

All the studies were limited basically to one context, since resilience is usually studied from an ecological view as it is based on Bronfenbrenner's model (1979). This model is a person-process-context model that organizes the study of development, differentiating the numerous environments surrounding an individual, and their particular influence on his/her development (Harney, 2007). Even so, most of the studies were carried out in school settings or private clinical settings, while some considered the family and community or proximal environments and its influence on resilience. According to Raybuck and Hicks (1994), children living in high risk environments will continue facing negative interaction patterns outside the treatment setting among their peers, unless interventions aimed at increasing resilience address the whole environment of the child. Accordingly, very few studies have included all the levels of Bronfenbrenner's model (micro-, meso-, exo- and macro-level), which is very vital because resilience is also the result of the relationship between the individual and his or her environment.

Very little studies have been carried out to show the process of resilience that is, how internal factors like cognitive symbols can influence the resilience of unaccompanied minors. An individual can choose to draw strength from internal factors regardless of the experiences or the activities of the environment or his surroundings at that particular moment. There could be a cognitive effort either conscious or unconscious that can influence the child's resilience.

The absence of parental authority creates a great vacuum in their lives coupled the trauma involved with the conflict experienced before and during migration. However, there is need for these unaccompanied minors to overcome the traumatic experiences and move forward with their lives. In 2006, Rutter defined resilience as, "An interactive concept that is concerned with the combination of serious risk experiences and a relatively positive psychological outcome despite those experiences" (Rutter, 2006). He makes the point that resilience is more than social competence or positive mental health; competence must exist with risk to be resilience. His definition has remained stable over time, with his 2013 definition stating that resilience is when, "Some individuals have a relatively good outcome despite having experienced serious stresses or adversities – their outcome being better than that of other individuals who suffered the same experiences" (Rutter, 2013). Much of Rutter's work is based on his early research into children of parents with schizophrenia. In this work, he was originally focused on psychopathology and

then noticed that some children were experiencing the risk but emerging relatively unscathed. This encouraged Rutter to search for competence in children who had experienced adversity, rather than his original focus on pathways of psychopathology.

The ability to be resilient is dependent on so many factors which could either be internal (mental) or external (environment). Our focus here is to look at those mental or cognitive symbols that can influence resilience of unaccompanied minors. These symbols are called representation. Representation can be defined as the use of signs that stand for and take the place of something else. It is through representation that people organize the world and the reality through the act of naming its elements.

Pioneer philosophers like Aristotle and Plato figured that literature was a simple form of representation. Aristotle considered each mode of representation, verbal, visual or musical as being natural to human beings. Therefore, what distinguishes humans from other animals is their ability to create and manipulate signs. Man is a representational animal or *animal symbolicum,* the creature whose distinct character is the creation and the manipulation of signs-things that stand for or take the place of something else.

Our focus is to examine those cognitive signs and symbols formulated in the conscious and unconscious minds of unaccompanied minors that represent parental authority and can enhance their resilience.

1.2. OBJECTIVES OF THE STUDY

1.2.1. Main objective

This study is to show that the representation of parental authority will enhance the unaccompanied minor's resilience.

1.2.2. Specific objectives

1. To show that religious beliefs will enhance the unaccompanied minor's ability to be resilient.
2. How self-determination of unaccompanied minors influences their resilience.
3. To show how social support promotes resilience of unaccompanied minors.

1.3. RESEARCH QUESTIONS

The research questions present those questions the researcher is expected to provide answers after her findings. There are specific and general research questions as shown below:

1.3.1. Main research questions

How does representation of parental authority influence the resilience of unaccompanied minors in the refugee camps?

1.3.2. Specific research questions

1. How does religious beliefs influence resilience in unaccompanied minors in the refugee camp?
2. To what extent does self-determination promote unaccompanied minors' resilience?
3. How does social support influence resilience in minors in refugee camps?

1.4. RESEARCH HYPOTHESES

The general hypothesis is the provisional answer to the question. For Grawitz (1976) the hypothesis is "the formulation of a relation between the significant facts, under the aspect of a law more or less general. Simply, it is a proposal for an answer to the question that we asked ourselves". It is the one that is used to validate or initiate a more in-depth reflection, guide other readings and proceed several times. The formulation of the hypothesis provides research with a common thread that guides the researcher during his investigations. The hypothesis can therefore be retained as an attempt to answer the question that is exposed. It seeks to establish relationships between variables.

1.4.1. Main hypotheses

The representation of parental authority will positively influence the resilience of unaccompanied minors in refugee camps

1.4.2. Specific hypotheses

1. Religious beliefs will facilitate the resilience of unaccompanied minors
2. Self-determination of unaccompanied minors will enhance their ability to be resilient.
3. Social support to unaccompanied minors will enhance resilience.

1.5.SIGNIFICANCE AND CONTRIBUTION OF THE THESIS

Academically, the findings will create a clear-cut of the necessity for an upgrade and further research on representation and how it can influence our behaviours and actions which in social science is sparsely available.

The finding of this study will clarify the fact that resilience is not just enhanced by external or environmental factors but it could be a conscious or an unconscious mental activity that result from our past experiences or future aspirations.

It is anticipated that the findings will expose those mental activities such as beliefs, hope, desire about something/ someone that will facilitate unaccompanied minor's resilience.

1.5.1. Social significance

As the adage goes, "Children are tomorrow's leaders" whether accompanied, unaccompanied or separated, every child has the right to grow and evolve in psychologically safe environment, and environment that is required for healthy human development. Our objective as social handicapologist is to minimise the social limitations individuals experience in their daily lives. Enhancing resilience of unaccompanied minors is like taking out a barrier that limited their growth, progress and confidence.

1.6.JUSTIFICATION OF STUDY

The rationale of this study is to that prove that war has a devastating present and future effect on a country, stating the consequences of war, its disadvantages and to encourage peace.

1.7.SCOPE OF STUDY

1.7.1. Geographic scope

The research work was carried out in Gado, Ngam-Bazare, Timangolo and Mbile refugee sites, consisting of refugees with different family structures of different age groups and ideologies.

The scope was further delimited to unaccompanied refugee minors with an age range of 15-18 years who have fled the geopolitical unrest and violence in Central African Republic and settle in these refuge sites in the eastern part of Cameroon. The choice of these sites is as a result of its population and the fact that some of them are just recently established refugee sites.

The study was specifically delimited to parental control and supervision, coping and survival of URMs, and parental influence on children and how these can help the children recover from the traumatic experience lived before and during migration

1.8.DEFINITION OF TERMS

Representation

The word "representation" derives from the Latin word "repraesentatio," which is formed from "re-" (again, back) + "praesentare" (to present, to place before). In its original Latin roots, "praesentare" comes from "praesens," meaning present or immediate. Therefore, "repraesentatio" originally meant to present or exhibit something again or to make something present again. Over time, the meaning of "representation" evolved to encompass various senses related to presenting or acting on behalf of someone or something. It has become a fundamental concept in fields as diverse as law, politics, media, mathematics, and more. In Government and Politics, for instance, representation refers to the act of standing or acting on behalf of someone or a group. In Mathematics, it refers to the way mathematical objects (numbers, functions, equations, etc.) are symbolized or depicted. This study considers the concept of representation within the framework of social handicap in specialized education and examines the symbolic, internal or cognitive factors acting on behalf of parental authority and that can enhance the resilience of unaccompanied refugee minors.

Representation refers to our internal concepts or mental models of external people, objects, situations and ideas. It can also be defined as the internal coding and decoding of sensory stimuli, memories, mental imagery and other mental content that allows us to store knowledge and interact with the world. It involves both the subjective experiences of something in the mind as well as the underlying neurological processes and brain structures responsible for creating those internal mental constructs. Representation provides a symbolic or abstract way of the mind to organize and process information since we can't directly experience everything in the external world simultaneously. They also allow us to form concepts, make references, problem-solve, plan for the future and engage in complex cognition. Essentially, it's how information from our senses and experiences get processed and stored in our minds. There are few key aspects of representation;

- Symbols and codes; the brain relies on symbols and codes to store and process information. For example, we might create a mental concept/symbol of dog instead of storing every detail of every dog, we've ever seen
- Schemas; these are generalized templates or frameworks that help us organize and interpret new information, a schema includes common features like fur, four legs, tail, barking etc. this helps us recognize any new dog as a type of thing we already know about
- Propositional vs image based; some representations are more language /proposition based while others are like mental images. Memory and concepts can involve both types or representations
- Automatic vs effortful processing; a lot of representation happens automatically through things like schemas, while some requires more focused attention and elaboration. Recognition is usually automatic while recall requires more effort.

The term representation is the conscious or preconscious evocation in the internal space of an object or person in the external world.

'Representation' is a remarkably common term. It is used in many different fields, professions and domains; it pops up on the news; it even makes an appearance in everyday conversations. It should, therefore, be a very familiar term, easily understood by anyone. A quick examination of any dictionary, or of the super-dictionary that is the internet, will provide a number of definitions of representation. Some are philosophical in scope: for instance, explanations of what Kant wrote about representation, some are more or less linguistic: discussions of how meanings are made through the production and organization of **signs**. Others are ethnographic, or anthropological: analyses of how people from other cultures make meanings and ascribe values. Because the term is used in psychology and philosophy, film and literary studies, media and communication, art and visual culture, politics and government, sociology and linguistics, it has many different nuances and uses.

In most of these disciplines, though, representation is examined as a way of bringing out the embedded, underlying meanings of texts and thoughts: How women are represented in a film, for instance, can be seen to convey both the attitude of the film maker to women, and the general way women are viewed, understood, or 'known' in a particular context – the context in which the

film was made and distributed. How someone represents their personal history or their feelings gives insights into their psychological well-being, or how they make sense of the world – how their brains function, and how they understand themselves and their environments. In political and legal contexts, the word describes the process by which an agent stands in for – represents – a constituency or a client. It is used by linguists to explain how a sound can stand in for an object or concept. It is used by social scientists to determine how closely the characteristics of a group of people match the characteristics of the population as a whole, and thus how widely the findings of a research project can be applied.

Representation is also fundamental to everyday life. People practice representation all the time because we live immersed in representation: it is how we understand our environments and each other. It is also how we both *are*, and how we understand ourselves; representation is implicated in the process of *me* becoming *me*. each of us is produced through a complex mix of background, tastes, concerns, training, tendencies, experiences – all made real to us through the principles and processes of representation that frame and govern our experiences of being in the world.

The source of all representation might be the mind: but how can the mind represent anything? Or better still how does individual states of mind represent anything: by state of mind I mean mental state such as belief, desire, hope, wish, fear, a hunch, an expectation, an intention, a perception: these are all states of mind that represent the world in some way: that is every hope, belief and expectation is directed at something. Understanding mental representation is having a glance on the attitude (desire, hope, expectation) towards a given situation (person or object).We will be using the term thought to mean mental representational states. By calling representational mental states thoughts does not imply that all thoughts are necessarily conscious. Most of our thoughts are unconscious. That is there are things we think but we are not aware that we think them. According to Freud these thoughts or things that we cannot be fully accounted for by our conscious minds are our unconscious desires and beliefs that are buried so deep in our minds that we need a certain therapy _ psychotherapy to dig them out. Our actions can often be governed by unconscious beliefs and desires, without accepting what these belief and desires are and what causes them for example the Oedipus complex and penis envy. Thought are conscious and unconscious.

We cannot talk about representation without mentioning the concept of intentionality. In simple words intentionality can be defined as the power of the mind to be about something; to represent or stand for things, properties and state of affairs. It is usually ascribed to mental states like perceptions, beliefs, or desires. Franz Brentano a German philosopher and psychologist argues that all mental phenomena and only mental phenomena are intentional. This can be divided into two subgroups

1) Do all mental phenomena exhibit intentionality?
2) Do only mental phenomena exhibit intentionality?

The first question seeks to examine if all mental states are representational that is directed towards an object. Researches have it that not all mental states are representational such as body pain.

The second question, seek to know if the, mind is the only thing in the world that has intentionality

We know that we have thoughts, experiences, memories, dreams, sensations and emotions

Resilience

The American Psychological Association defines resilience as the process and outcome of successfully adapting to difficult or challenging life experiences especially through mental, emotional and behavioural flexibility and adjustment to external and internal demands.

Sir Michael Rutter defined resilience as, "An interactive concept that is concerned with the combination of serious risk experiences and a relatively positive psychological outcome despite those experiences" (Rutter, 2006). He makes the point that resilience is more than social competence or positive mental health; competence must exist with risk to be resilience. His definition has remained stable over time, with his 2013 definition stating that resilience is when, "Some individuals have a relatively good outcome despite having experienced serious stresses or adversities – their outcome being better than that of other individuals who suffered the same experiences" (Rutter, 2013). Much of Rutter's work is based on his early research into children of parents with schizophrenia. In this work, he was originally focused on psychopathology and then noticed that some children were experiencing the risk but emerging relatively unscathed. This encouraged Rutter to search for competence in children who had experienced adversity, rather than his original focus on pathways of psychopathology.

Garmezy defined resilience as, "not necessarily impervious to stress. Rather, resilience is designed to reflect the capacity for recovery and maintained adaptive behaviour that may follow initial retreat or incapacity upon initiating a stressful event" (Garmezy, 1991a). Garmezy makes the point that all children experience stress at some time, and resilient children are not "heroic" compared those children who "meet similar situations with retreat, despair, or disorder" (Garmezy, 1991b). To be resilient, Garmezy states that one needs to show "functional adequacy (the maintenance of competent functioning despite an interfering emotionality) as a benchmark of resilient behaviour under stress" (Garmezy, 1991a).

Luthar et al. (2000) defined resilience as "a dynamic process encompassing positive adaptation with the context of significant adversity". She states that there are two critical conditions that must be met to be resilient: exposure to significant threat or severe adversity and the achievement of positive adaptation. Luthar, similar to other researchers, proposes that resilience is not a personal trait but a product of the environment and the interaction between the child and the environment.

Children

Article 1 of the CRC defines the term 'children' as the human beings below the age of 18. Paragraph 9 of the preamble, serving as an interpretation tool for the entire convention, articulates the general protection that a child shall enjoy "by reason of his physical and mental immaturity."

The Committee on the Rights of the Child has adopted four core principles applicable to all children found in the territory of the state parties, namely the non-discrimination, the best interest of the child, the right to life, survival and development and the respect for the child's view. These principles appear to have formed the customary rules on the child's protection and guarantee that states act in favor of the child.

However, contrary to the above, the CRC falls short to provide a similar high-standard protection to children migrants and refugees. This retreat has accepted a lot of criticism, since the CRC, a rather enriched and developed instrument, falls back in cases of international migration. Article 22 of the CRC provides for the obligation of states to take all appropriate measures for a child "who is seeking refugee status or who is considered a refugee *in accordance with applicable international or domestic law and procedures*.

The *1951 United Nations Convention Relating to the Status of Refugees*, defines the refugee as a person who is outside the country of his nationality due to a well-founded fear of being persecuted for reasons of race, religion, nationality, membership of a particular social group or political opinion.

Non-accompanied minors (children)

A non-accompanied or unaccompanied minor is a child without the presence of a legal guardian. The United Nations Committee on the Rights of the Child defines unaccompanied minors/ children as those who have been separated from both parents and other relatives and are not being cared for by an adult who, by law or custom, is responsible for doing so.

Separated children are not necessarily unaccompanied children. A separated minor according to UN CRC are children who have been separated from both parents, or from previous legal or customary primary care-givers, but not necessarily from other relatives. This may therefore include children accompanied by other adult family members.

Parental authority

In general terms, authority, like power, is an essentially relational category. Authority involves the relationship between at least two parties that "exists when one individual, prompted by his or her circumstances, does as indicated by another individual what he or she would not do in the absence of such indication" (Zambrano, 2001, p. 978).

It is "linked to the idea of legitimization, the right to make particular decisions, and to command obedience" (Perelberg, 1990; emphasis added).

Parental authority refers to parents' rights and responsibilities towards their children from the minute they are born until they turn 18. Parents make decisions that affects their children's well-being. Parents who have authority decide on all important child matters such as choice of school, custody, major medical procedure. In addition, parents are liable for any damages or debt incurred by the minor this simply means the parents are the child's legal representative. Parental authority include the overall quality of the relationship between parents and children, the cultural and ethnic background, the child's gender and temperament, or special needs. Children must always be under authority. The parents of the child may have joint authority or authority may

rest with one parent or even with neither of the parents (guardianship) Parental authority ends automatically when the child turns 18.

Guardianship means authority over a child held by a guardian. A guardian is not the child's parents but can be a relative or a child care institution. Joint partnership is when the parents partners with the guardian to exercise authority over the child.

Refugee

Article 1 of the 1951 Refugee convention defines a refugee as a person who outside his/her country of nationality or habitual residence has a well-founded fear of persecution, because of his/her race, religion, nationality, membership in a particular social group or political opinion and is unable or unwilling to avail himself/herself of the protection of that country, or to return there for fear of persecution.

Refugee Camps

Wikipedia defines a refugee camp as a temporary settlement built to receive refugees and people in refugee-like situations. Refugee camps usually accommodate displace people who have fled their home country as well as those that have been displaced internally. These camps host or accommodate people who have escaped war in their home country (usually seeking asylum) and can be environmental and economic migrants. They are usually built and run by a government, the United Nations, International organization or Non- governmental organizations.

1.9.LIMITATION OF STUDY

The first limitation of this study was due to the small number of participants included in the study. Based on the sample size and selection method of participants, the results of this study are not sufficient to generalize to the whole population of individuals currently in the refugee camps. The common themes discovered in this research study are only indicative of the shared, lived experiences of the participants in this study. The second limitation of this study was that the instrument used in the research has not been empirically tested, and therefore its reliability or validity may be in question. However, the interview guide does have face validity because the interview questions asked directly correlate to the research question guiding this thesis.

CHAPTER TWO
LITERATURE REVIEW

INTRODUCTION

In philosophy of mind, cognitive psychology, neuroscience and cognitive science, representation is a hypothetical internal cognitive symbol that represents external reality or its abstractions. Mental representation is one of the ways to explain and describe the nature of ideas and concepts. Unaccompanied children are naturally separated from their parents in ways that are traumatizing and usually affects their mental health and psychosocial well-being. Being accustomed with family life and the presence of a parental figure before conflict and migration, their separation brings about a lot of changes in the psychology and view of life, the perceptions, ideas and beliefs of these unaccompanied minors has a major influence on their resilience. Philosophers and psychologist have made great contribution of what representation s especially mental representation and how it influences our actions and behaviors.

2.1. PHILOSOPHY OF MIND

We cannot talk about mental representation without mentioning the mind, the origin of all mental activities. Philosophy of mind considers the foundation of consciousness and the relationship of mind and mental activity to brain and body and to the external world. Philosophers like Descartes, Aristotle, Searle have made great contributions on the philosophy of mind. According to the mind was a thinking thing Latin, res cogitan and an immaterial substance. The thing was the essence of himself, that which doubts, beliefs, hopes and thinks. The body "the thing that exist" regulates normal bodily functions. Descartes believed that the origin of the self-came from the mind. Our minds hold essential components of who we are. Here is where our consciousness, understanding and feelings lie. Our awareness of ourselves and our ability to have thoughts are a crucial component of our existence and the creation of self. Descartes is know for the quote 'I think therefore I am' this according to him is a evidence that anyone capable of thought exist. According to him, the mind and the body are separate entities. This however led him to embark on a quest to find out whether he had a body or it was just an illusion created by an evil demon.

He never for ones doubted the existence of his mind. he distinguished humans from animals by emphasizing that human have souls, also his distinction of the body and mind is argued in mediation as such 'I have a clear and distinct idea of myself as a thinking, non-extended thing and a clear and distinct idea of body as an extended and non-thinking thing. He brought up the idea of dualism which is prominent in European philosophy.

Dualism Can be defined as the concept that reality or existence is divided into two parts. philosophically, these two parts are often called the mind and the physical body. According to him these are two ontologically distinct substances- the immaterial mind and the material body that causally interact. The connection of the mind and the body is possible when the body through the pineal gland interacts. A pineal gland is a small gland found in the center of the brain between the two hemispheres.

Dissatisfied with his explanation some of his disciples like Arnold Geulincx and Nicolas Malbranche proposed that the mind –body interaction required direct intervention from God. According to them, the appropriate state of mind and body can only be powered by such interventions and natural causes.

Frank Jackson an Austrian philosopher revived the theory of epiphenomenalism which suggest that mental states do not play a role in physical states. he stated two types of dualism.

1- Substance dualism that assumes there is a second, non-corporal form of reality. In this form, body and soul are two different substances.
2- Property dualism that says that body and soul are different properties of the same body.

He claims that functions of the mind/soul are internal, very private experiences that are not accessible to observation by others and cannot be accessible by sciences.

Searle's view that mental states are inherently biological implies that the perennial mind-body problem that is the problem of explaining how possible for minds and bodies to interact is fundamentally misconceived. He contradicts Descartes idea that the mind and body are not radically different kind of substance and minds certainly do not belong to any realm that is separate from the physical world. They are intrinsic features of certain very complex kinds of biological system. Because mental states are biological, they can cause and be caused by

physical changes in human bodies. Moreover, reference to them is essential to any adequate explanation of human behaviour.

Aristotle was more concerned with the concept of the soul which only partially overlaps the concept of the mind. The soul is the animating principle that accounts for all manifestations of life. It is evoked to present processes and states that modern thinkers regard as purely physiological such as nutrition, growth, respiration, reproduction, sleep and waking. However, the fact that the soul also accounts for mental states and processes, a study of the soul overlaps with the study of mind and inevitably touches upon issues of unconsciousness and characteristics of mental states. Aristotle describes mind (nous, often rendered as intellect or reason) as the part of the soul by which it knows and understands thus characterizing it in broadly functional terms. It is plain that humans can know and understand things: he states that it is our very nature to desire knowledge and understanding. In this way just as having sensory faculties are essential to being an animal, so having a mind is essential to being a human. Human minds do more than understand. They plan, deliberate ponder, strategies and generally chart the course of actions. Aristotle ascribe these activities no less than understanding and contemplation of mind and consequently distinguishes the practical mind from the theoretical mind investigating mind is thus investigation what makes humans human.

As is well known, Aristotle explained all material objects, be they natural or artificial, by analysing them into form and matter. Form is the principle of the organisation of matter, the factor that accounts for the shape and behaviour of things. Matter is something in which a form can be realized, for instance, a chunk of marble to which the sculptor gives the form of Hermes. To explain a material object, then, one first needs to understand its form; for only once we understand the form of a certain type of object can we begin to understand why it has such-and-such a material composition and why it undergoes the processes that we normally find in objects of that type.

Living beings form one large class of natural objects, so they too are analysed into form and matter. Their form is their soul (psychḗ) and their matter is the body (sōma) equipped with organs. The soul explains the characteristic shape and organisation of the body, accounts for a living being's identity and persistence, and enables the living being to engage in activities typical for living beings of that kind. It should already be clear that, according to Aristotle, the soul is

something immaterial, much like in Plato, but not something that could exist or operate without a suitable body. In contrast to Plato, then, immortality is out of the question for Aristotle – except perhaps in some rather impersonal way, on account of the fact that the intellect does not have an organ and is separable from the body.

Given that sense perception is an all-important feature of one large group of living beings, namely animals, Aristotle's explanation of sense perception is twofold. The formal part of the explanation is found in his account of the soul, whereas the material part is found in his account of the body. Since the formal part is prior and more important in Aristotle's explanatory framework, it is necessary to look at his De anima first, where we find his account of the soul. Aristotle proceeds by suitably determined soul-parts. First comes the nutritive part, which is common to all living beings and which explains their abilities to process nourishment, to grow in a proportioned way, and to reproduce themselves. Second is the perceptual part, which is common to all animals and accounts for the whole range of their perceptual abilities, as well as for their abilities to experience appearances and to remember. Finally, third is the thinking part, which is peculiar to humans (at least in the sublunary sphere), enabling them to have thoughts, combine them into propositions, and above all to grasp forms and acquire scientific knowledge.

Now, how does one give an account of a part of the soul? Each part of the soul is a capacity, or a set of closely related capacities, for some vital activity, and Aristotle insists in De anima 2.3 that the only way to explain a capacity is by explaining the corresponding activity. However, to explain an activity, one needs first of all to explain the objects of that activity. The idea is that an object of a certain kind is the proper cause of a certain sort of activity, and this activity is nothing other than an activation of the relevant sort of pre-existing capacity; of course, the capacity exists in the body (or more specifically in the bodily parts designed to support such a capacity), in line with Aristotle's form-matter analysis. To understand the perceptual part of the soul, then, we need to understand four things: the object of perception, the activity of perceiving, the capacity of perception, and finally the bodily parts involved in perception.

According to Freud, the mind is responsible for both conscious and unconscious decisions that it makes on the basis of psychological drives. He believed that a person's personality is influenced by the Id, ego and superego. To him we are simple actors in the drama of our own minds pushed by desire, pulled by coincidence.

Id

The id according to Freud is the part of the unconscious that seeks pleasure. His idea of the id explains why people act out in certain ways when it is not in line with the ego or superego. The id is the part of the mind, which holds all of humankind's most basic and primal instincts. It is the impulsive, unconscious part in the mind that is based on the desire to seek immediate satisfaction. The id does not have a grasp on any form of reality or consequence. Freud understood that some people are controlled by the id because it makes people engage in need-satisfying behaviour without any accordance with what is right or wrong. Freud compared the id and the ego to a horse and a rider. The id is compared to the horse, which is directed and controlled, by the ego or the rider. This example goes to show that although the id is supposed to be controlled by the ego, they often interact with one another according to the drives of the ego. The Id is made up of two biological instincts, Eros which is the drive to create and Thanatos which is the drive to destroy.

Ego

In order for people to maintain a realistic sense here on earth, the ego is responsible for creating a balance between pleasure and pain. It is impossible for all desires of the id to be met and the ego realizes this but continues to seek pleasure and satisfaction. Although the ego does not know the difference between right and wrong, it is aware that not all drives can be met at a given time. The reality principle is what the ego operates in order to help satisfy the id's demands as well as compromising according to reality. The ego is a person's "self" composed of unconscious desires. The ego takes into account ethical and cultural ideals in order to balance out the desires originating in the id. Although both the id and the ego are unconscious, the ego has close contact with the perceptual system. The ego has the function of self-preservation, which is why it has the ability to control the instinctual demands from the id.

"The ego is first and foremost a bodily ego; it is not merely a surface entity but is itself the projection of a surface. If we wish to find an anatomical analogy for it we can best identify it with the 'cortical homunculus' of the anatomists, which stands on its head in the cortex, sticks up its heels, faces backward and, as we know, has its speech-area on the left-hand side. The ego is ultimately derived from bodily sensations, chiefly from those springing from the surface of the

body. It may thus be regarded as a mental projection of the surface of the body, representing the superficies of the mental apparatus."

Superego

The superego, which develops around age four or five, incorporates the morals of society. Freud believed that the superego is what allows the mind to control its impulses that are looked down upon morally. The superego can be considered to be the conscience of the mind because it has the ability to distinguish between reality as well as what is right or wrong. Without the superego, Freud believed people would act out with aggression and other immoral behaviors because the mind would have no way of understanding the difference between right and wrong. The superego is considered to be the "consciousness" of a person's personality and can override the drives from the id. Freud separates the superego into two separate categories; the ideal self and the conscience. The conscience contains ideals and morals that exist within a society that prevent people from acting out based on their internal desires. The ideal self contains images of how people ought to behave according to society's ideals.

The unconscious

Freud believed that the answers to what controlled daily actions resided in the unconscious mind despite alternative views that all our behaviors were conscious. He felt that religion is an illusion based on human values that are created by the mind to overcome inner psychological conflict. He believed that notions of the unconsciousness and gaps in the consciousness can be explained by acts of which the consciousness affords no evidence. The unconscious mind positions itself in every aspect of life whether one is dormant or awake. Though one may be unaware of the impact of the unconscious mind, it influences the actions we engage in. Human behaviour may be understood by searching for an analysis of mental processes. This explanation gives significance to verbal slips and dreams. They are caused by hidden reasons in the mind displayed in concealed forms. Verbal slips of the unconscious mind are referred to as a Freudian slip. This is a term to explain a spoken mistake derived from the unconscious mind. Traumatizing information on thoughts and beliefs is blocked from the conscious mind. Slips expose our true thoughts stored in the unconscious. Sexual instincts or drives have deeply hidden roots in the unconscious mind. Instincts act by giving vitality and enthusiasm to the mind through meaning and purpose. The ranges of instincts are in great

numbers. Freud expressed them in two categories. One is Eros the self-preserving life instinct containing all erotic pleasures. While Eros is used for basic survival, the living instinct alone cannot explain all behaviour according to Freud. In contrast, Thanatos is the death instinct. It is full of self-destruction of sexual energy and our unconscious desire to die. The main part of human behaviour and actions is tied back to sexual drives. Since birth, the existence of sexual drives can be recognized as one of the most important incentives of life.

2.2. MENTAL REPRESENTATION

There's this idea that the source of all representation might be the mind. But how can the mind represent anything? Let's make this question a little easier to handle by asking how individual states of mind represent anything. By a 'state of mind', or 'mental state', we mean something like a belief, a desire, a hope, a wish, a fear, a hunch, an expectation, an intention, a perception and so on. These are states of mind which represent the world in some way. By hopes, beliefs, desires and so on representing the world, means that every hope, belief or desire is directed at something. If you hope, you must hope for something; if you believe, you must believe something; if you desire, you must desire something. It does not make sense to suppose that a person could simply hope, without hoping for anything; believe, without believing anything; or desire, without desiring anything. What you believe or desire is what is represented by your belief or desire.

Bertrand Russell (1872–1970) called thoughts that can be picked out in this way 'propositional attitudes' – and the label has stuck. Though it might seem rather obscure at first glance, the term 'propositional attitude' describes the structure of these mental states quite well. The term attitude has been explained above. What Russell meant by 'proposition' is situation': it is what you have your attitude towards (so a proposition in this sense is not a piece of language). A propositional attitude is therefore any mental state which can be directed at or about something. Another piece of terminology that has been almost universally adopted is the term 'content', where Russell used 'proposition'. According to this terminology, when I believe that there is beer in the fridge, the content of my belief is that there is beer in the fridge. And likewise, with desires, hopes and so on – these are different attitudes, but they all have 'content'. What exactly is 'content', and what is it for a mental state to have 'content' (or 'representational content'), In current philosophy, the problem of mental representation is often expressed as:

'What is it for a mental state to have content?' For the time being, we can think of the content of a mental state as what distinguishes states involving the same attitude from one another. Different beliefs are distinguished from one another by their different contents. So are desires; and so on with all the attitudes. But although all propositional attitudes are thoughts it is important to stress that not all thoughts are propositional attitudes – that is, not all representational mental states can be characterised in terms of attitudes to situations. Take love, for instance. Love is a representational mental state: you cannot love without loving something or someone. But love is not always an attitude to a situation – love can be an attitude to a person, a place or a thing. In my terminology, then, love is a kind of thought, but not a propositional attitude. Another interesting example is desire. Is this an attitude to a situation? On the face of it, it isn't. Suppose I desire a cup of coffee: my desire is for a thing, a cup of coffee, not for any situation. On the surface, then, desire resembles love. But many philosophers think that this is misleading, and that it under-describes a desire to treat it as an attitude to a thing. The reason is that a more accurate description of the desire is that it is a desire that a certain situation obtains: the situation in which I have a cup of coffee. All desires, it is claimed, are really desires that so-and-so – where 'so-and-so' is a specification of a situation. Desire, unlike love, seems to be a propositional attitude. Now, by calling representational mental states 'thoughts' does not imply that these states are necessarily conscious. Suppose Oedipus really does desire to kill his father and marry his mother. Then, by the criterion mentioned above these desires count as propositional attitudes and therefore thoughts. But they are not conscious thoughts. It might seem strange to distinguish between thought and consciousness in this way. To justify the distinction, we need a brief preliminary digression into the murky topic of consciousness.

2.3. THOUGHT AND CONSCIOUSNESS

Consciousness is what makes our waking lives seem the way they do to us, and is arguably the ultimate source of all value in the world: 'without this inner illumination', Einstein said to the philosopher Herbert Feigl, 'the universe would be nothing but a heap of dirt' .But, despite the importance of consciousness, there is a distinction between certain questions about thought from questions about consciousness. To a certain extent, these questions are independent of one another. This may seem a little strange. After all, for many people, the terms 'thought' and 'consciousness' are practically synonymous. Surely thinking is being aware of the world, being conscious of things in and outside oneself – how then can we understand thought without

also understanding consciousness? (Some people even think of the terms 'conscious' and 'mental' as synonymous – for them the point is even more obvious.) But the reason for distinguishing thought and consciousness is very simple. Many of our thoughts are conscious, but not all of them are. Some of the things we think are unconscious. It ought therefore to be possible to explain what makes thought what it is without having to explain consciousness. What does it mean by the fact that thought is unconscious? Simply this: there are things we think, but we are not aware that we think them. Let me give a few examples, some more controversial than others. In Plato's dialogue, Meno, Socrates is trying to defend his theory that all knowledge is recollection of truths known in the previous life of the soul. To persuade his interlocutor (Meno) of this, Socrates questions one of Meno's slaves about a simple piece of geometry: if the area of a square with sides N units long is a certain number of units, what is the area of a square with sides $2 \times N$ units long? Meno's slave eventually gets the correct answer. The dialogue continues:

- Socrates: What do you think, Meno? Has he answered with any opinions that were not his own?
- Meno: No, they were all his.
- Socrates: Yet he did not know, as we agreed a few minutes ago.
- Meno: True.
- Socrates: But these opinions were somewhere in him, were they not?
- Meno: Yes.

Socrates, then, argues that knowledge is recollection, but this is not the view that interests me here. What interests me is the idea that one can have a kind of 'knowledge' of certain mathematical principles 'somewhere' in one without being explicitly conscious of them. This sort of knowledge can be 'recovered' (to use Socrates's word) and made explicit, but it can also lie within someone's mind without ever being recovered. Knowledge involves thinking of something; it is a kind of thought. So, if there can be unconscious knowledge, there can be unconscious thought. There are some terminological difficulties in talking about 'unconscious thoughts'. For some people, thoughts are episodes in the conscious mind, so they must be conscious by definition. Certainly, many philosophers have thought that consciousness was essential to all mental states, and therefore to thoughts. Descartes was one – to him the idea of an unconscious thought would have been a contradiction in terms. And some today agree with him.

However, many more philosophers (and non-philosophers too) are prepared to take very seriously the idea of unconscious thought. One influence here is Freud's contribution to the modern conception of the mind. Freud recognised that many of the things that we do cannot be fully accounted for by our conscious minds. What does account for these actions are our unconscious beliefs and desires, many of which are 'buried' so deep in our minds that we need a certain kind of therapy – psychoanalysis – to dig them out.

There are unconscious thoughts, and we do not need to understand consciousness in order to understand thought. This doesn't mean, of course, there are no conscious thought! The examples I discussed were examples of thoughts which were brought to consciousness –Meno's slave brought into his conscious mind geometrical knowledge that he didn't realise he had, and patients of psychoanalysis bring into their conscious minds thoughts and feelings that they don't know that they have.

2.3.1. Pictures and resemblance

On the face of it, the way that pictures represent seems to be more straightforward than other forms of representation. For, while there is nothing intrinsic to the word 'dog' that makes it represent dogs, surely there is something intrinsic to a picture of a dog that makes it represent a dog – that is, what the picture looks like. Pictures of dogs look something like dogs – they resemble dogs in some way, and they do so because of their intrinsic features: their shape, colour and so on. Perhaps, then, a picture represents what it does because it resembles that thing. How does a particular kind of representation manage to represent? The answer is: pictures represent things by resembling those things. Let's call this idea the 'resemblance theory of pictorial representation', or the 'resemblance theory' for short. To discuss the resemblance theory more precisely, we need a little basic philosophical terminology. Philosophers distinguish between two ways in which the truth of one claim can depend on the truth of another. They call these two ways 'necessary' and 'sufficient' conditions. To say that a particular claim, A, is a necessary condition for some other claim, B, is to say this: B is true only if A is true too. Intuitively, B will not be true without A being true, so the truth of A is necessary (i.e. needed, required) for the truth of B. To say that A is a sufficient condition for B is to say this: if A is true, then B is true too. Intuitively, the truth of A ensures the truth of B – or, in other words, the truth of A suffices for the truth of B. To say that A is a necessary and sufficient condition for the truth of B is to say

this: if A is true, B is true, and if B is true, A is true. Let's illustrate this distinction with an example. If I am in Yaoundé, then I am in Cameroon. So being in Cameroon is a necessary condition for being in Yaoundé: I just can't be in Yaoundé without being in Cameroon. Likewise, being in Yaoundé is a sufficient condition for being in Cameroon: being in Yaoundé will suffice for being in Cameroon. But being in Yaoundé is clearly not a necessary condition for being in Cameroon, as there are many ways one can be in Cameroon without being in Yaoundé. For the same reason, being in Cameroon is not a sufficient condition for being in Yaoundé. The resemblance theory takes pictorial representation to depend on the resemblance between the picture and what it represents. The first thing that should strike us is that 'resembles' is somewhat vague. For, in one sense, almost everything resembles everything else. This is the sense in which resembling something is just having some feature in common with that thing. So, in this sense, not only do I resemble my father and my mother, because I look like them, but I also resemble my house – my house and I are both physical objects. But I am not a representation of any of these things. Perhaps we need to narrow down the ways or respects in which something resembles something else if we want resemblance to be the basis of representation. But notice that it does not help if we say that, if X resembles Y in some respect, then X represents Y. For I resemble my father in certain respects – say, character traits – but this does not make me a representation of him. if X resembles Y in those respects in which X represents Y, then X represents Y. This may be true, but it can hardly be an analysis of the notion of representation. Suppose we specify certain respects in which something resembles something else: a picture of Napoleon, for example, might resemble Napoleon in the facial expression, the proportions of the body, the characteristic position of the arm, and so on. But it seems to be an obvious fact about resemblance that, if X resembles Y, then Y resembles X. (Philosophers put this by saying that resemblance is a symmetrical relation.) If I resemble my father in certain respects, then my father resembles me in certain respects. But this doesn't carry over to representation. If the picture resembles Napoleon, then Napoleon resembles the picture. But Napoleon does not represent the picture. So resemblance cannot be sufficient for pictorial representation if we are to avoid making every pictured object itself a pictorial representation of its picture. Finally, we should consider that resemblance is a reflexive relation. If resemblance is supposed to be a sufficient condition for representation, then it follows that everything represents itself. But this is absurd. This completely trivialises the idea of pictorial representation. So how

much resemblance is needed for the necessary condition of representation to be met? Perhaps it could be answered that all that is needed is that there is some resemblance, what we are used to in our everyday experience, and the sort of context in which we are used to seeing such pictures, that we see the picture one way rather than another. We have to interpret the picture in the light of this context – the picture does not interpret itself.

2.3.2. Linguistic representation

A picture may sometimes be worth a thousand words, but a thousand pictures cannot represent some of the things we can represent using words and sentences. So how can we represent things using words and sentences? A natural idea is this: 'words don't represent things in any natural way; rather, they represent by convention. There is a convention among speakers of a language that the words they use will mean the same thing to one another; when speakers agree or converge in their conventions, they will succeed in communicating; when they don't, they won't.' It is hard to deny that what words represent is at least partly a matter of convention. But what is the convention, exactly? Consider the English word 'dog'. Is the idea that there is a convention among English speakers to use the word 'dog' to represent dogs, and only dogs (so long as they are intending to speak literally, and to speak the truth)? If so, then it is hard to see how the convention can explain representation, as we stated the convention as a 'convention to use the word "dog" to represent dogs'

I have said that to understand representation we have to understand thought. But how much do we really know about thought?

As a linguist, Noam Chomsky adheres to rationalism, in opposition to empiricism. His philosophy of language shows a clear influence of rationalistic ideology, which claims that reason or rationality as a property of mind is the primary source of knowledge or way to knowledge. His work is inspired by such philosophers as Plato, Rene Descartes, Baruch Spinoza, Gottfried Leibniz and Immanuel Kant. His theory is related to rationalist ideas of a priori knowledge, manifested in innatism and nativism.

The history of philosophical concern with language is as old as philosophy itself. Plato in Cratylus explored the relationship between names and things and engaged in what today would be recognised as philosophy of language. Most philosophers since Plato have shown some

interest in language, Rene Descartes, the founder father of modern philosophy, for instance, believed in the existence of universal language underpinning the diverse languages which human communities use and is seen by twentieth century linguist Noam Chomsky as a precursor of the theory of innateness of linguistic abilities.   As a self-declared Cartesian, Chomsky via Cartesian Linguistics (1966) clearly embraces the interpretation of Descartes' famous dictum 'I think therefore I am' (cogito ergo sum) as the solid foundation for knowledge. With this Cartesian spirit, Chomsky has provided a subjective view of language, claiming that language refers to certain mental states.We should, so it appears, think of knowledge of language as a certain state of mind/brain, a relatively stable element in transitory mental states once it is attained; furthermore as a state of some distinguishable faculty of the mind – the language faculty – with its specific properties, structure and organisation, one module of the mind. (Chomsky, 1986)

According to Chomsky, language is a natural object, a component of the human mind, physically represented in the brain and part of the biological endowment of the species (Chomsky, 2002). As a pursuant of cognitivism, he criticised behaviorism, which seeks to understand behaviour and language as a function of environment or setting. He demonstrated its limitations. He claimed that many of the properties of language are innate so as to be found in deep structures of language, to which behaviourism has turned a blind eye.

According to linguistic nativism, human infants have access to some specifically linguistic information that is not learned from linguistic experience. Linguistic nativists have threefold claim. First, part of language is unlearned and hence cannot be acquired by inductive methods. Second, language acquisition draws on an unlearned system of language. Third, there is a special component of the human mind which has the development of language as its key function, and no nonhuman species has anything of the sort. Chomsky's theory of language is termed nativist, in the strongest sense of mentalism. Chomsky's nativism suggests that language is an innate faculty, that is, humans are born with a set of rules about language, referred to as Universal Grammar (UG). The UG is the basis upon which all human languages build. Chomsky makes it clear: The language faculty has an initial state, genetically determined; in the normal course of development it passes through a series of states in early childhood, reaching a relatively stable steady state that undergoes little subsequent change, apart from the lexicon. (Chomsky, 1995) Children learn language as a normal course of development as they are

facilitated by UG. When a child begins to listen to his/her parents, he/she will unconsciously recognise which kind of a language he/she is dealing with – and he/she will set his/her grammar to the correct one – this is known as 'parameter setting'.. This set of language learning tools, provided at birth, is referred to by Chomsky as the Language Acquisition Device (LAD).

2.4. UNDERSTANDING OTHER MINDS

One thing that seems obvious is that we know about the minds of others in a very different way from the way we know our own minds. We know about our own minds partly by introspecting. If I am trying to figure out what I think about a certain question, I can concentrate on the contents of my conscious mind until I work it out. But I can't concentrate in the same way on the contents of your mind in figuring out what you think. Sometimes, of course, I cannot tell what I really think, and I have to consult others – a friend or a therapist, perhaps – about the significance of my thoughts and actions, and what they reveal about my mind. But the point is that learning about one's own mind is not always like this, whereas learning about the minds of others always is. The way we know about the states of mind of others is not, so to speak, symmetrical to the way we know our own states of mind. This 'asymmetry' is related to another important asymmetry: the different ways we use to know about the position of our own bodies and the bodies of others. In order to know whether your legs are crossed, I have to look, or use some other form of observation or inspection (I could ask you). But I don't need any sort of observation to tell me whether my legs are crossed. Normally, I know this immediately, without observation. Likewise, I can typically tell what I think without having to observe my words and watch my actions. Yet I can't tell what you think without observing your words and actions. Where the minds of others are concerned, it seems obvious that all we have to go on is what people say and do: their observable behaviour. So how can we get from knowledge of people's observable behaviour to knowledge of what they think? A certain sort of philosophical scepticism says that we can't. This is 'scepticism about other minds', and the problem it raises is known as 'the problem of other minds'. This will need a brief digression. According to this sceptical view, all that we really know about other people are facts about their observable behaviour. But it seems possible that people could behave as they do without having minds at all. For example, all the people you see around you could be robots programmed by some mad scientist to behave as if they were conscious, thinking people: you might be the only real mind around. This is a crazy hypothesis, of course: but it does seem to be compatible with the

evidence we have about other minds. Compare scepticism about other minds with scepticism about the existence of the 'external world' (that is, the world outside our minds). This kind of scepticism says that, in forming your beliefs about objects in the world, all you really have to go on is the evidence of your senses: your beliefs formed on the basis of experiences.

Our question, then, is about how we come to know about other minds – not about whether we know. That is, given that we know a lot of things about the minds of others, how do we know these things? One aspect of the sceptical argument that seems hard to deny is this: all we have to go on when understanding other people is their observable behaviour. How could it be otherwise? Surely we do not perceive other people's thoughts or experiences – we perceive their observable words and their actions. The observable behaviour is, in some sense, all there is to having a mind: for example, all there really is to being in pain is 'pain-behaviour' (crying, moaning, complaining, etc.).

2.5. INTENTIONALITY

Some things are about, or are directed on, or represent, other things. For example, the sentence 'Cats are animals' is about cats (and about animals). Many mental states and events also have "aboutness": the belief that cats are animals is about cats, as is the fear of cats, the desire to have many cats, and seeing that the cats are on the mat. Arguably some mental states and events are not about anything: sensations, like pains and itches, are often held to be examples. Actions can also be about other things: hunting for the cat is about the cat, although tripping over the cat is not. This -- rather vaguely characterized -- phenomenon of "aboutness" is called intentionality. Something that is about (directed on, represents) something else is said to "have intentionality", or (in the case of mental states) is said to be an "intentional mental state".

This medieval terminology was reintroduced by the Austrian philosopher Franz Brentano in his 1874 book Psychology from an Empirical Standpoint (1995), although Brentano himself did not use the word 'intentionality'. In a famous passage, Brentano claimed that every mental state/event has intentionality:

Every mental phenomenon is characterized by what the Scholastics of the Middle Ages called the intentional (or mental) inexistence of an object, and what we might call, though not wholly unambiguously, reference to a content, direction towards an object (which is not to be understood here as meaning a thing), or immanent objectivity. In presentation, something is

presented, in judgement something is affirmed or denied, in love loved, in hate hated, in desire desired, and so on.

Brentano's use of 'intentional inexistence' is liable to confuse. Brentano did not mean that mental states are about peculiar nonexistent objects, but was rather referring to the admittedly obscure sense in which the object of a mental state is "in" the mind.

The terminology of 'intentionality' can also be confusing, for at least two reasons. First, intentionality has nothing in particular to do with intending, or intentions. Intentions, for instance the intention to buy a cat, are just one of many types of intentional mental states.

Second, intentionality (intentionality-with-a-t) must be sharply distinguished from intensionality (intensionality-with-an-s) (Searle 1983,). Mental states are not intensional, only sentences are. A sentence s is intensional, or is an "intensional context", just in case substitution of some expression a in s with some coreferring expression b yields a sentence with different truth value from the truth value of s. So, for example, 'Necessarily, the number of planets is nine' and 'Hegel believed that the number of planets is seven' are intensional. Substituting 'nine' for the coreferential 'the number of planets' turns the first false sentence into the true sentence 'Necessarily, nine is nine', and the second true sentence into the false sentence 'Hegel believed that nine is seven'. As the first example indicates, a sentence can be intensional and yet have nothing to do with intentionality. Conversely, sentences that report intentional mental states/events need not be intensional (Crane 1998a).

2.5.1. Paradoxes of intentionality

As informally explained above, an intentional mental state (for example) is "about" something. The belief that Brentano is Austrian is about Brentano. The object that the state is about is called the intentional object of the state. (Intentional objects are sometimes taken to include states of affairs as well as particulars like Brentanto: the belief that Brentano is Austrian could be said to be about Brentano's being Austrian.) So there should be a relation of "aboutness" that holds between a mental state and an object just in case the state is about the object -- "the intentional relation", in Brentano's terminology.

Thinking of intentionality in this way, as a relation to intentional objects, leads to three classic "paradoxes of intentionality" (Thau 2002). The first paradox is that the intentional object

need not exist (at any time). The belief that the fountain of youth is in Florida bears the intentional relation to the fountain of youth, and the fountain of youth does not exist. But if A is related to B , then there is such a thing as , and such A thing as B. One rather extreme solution, famously proposed by Brentano's student Alexius Meinong, is to hold that there are objects that do not exist. On this view, there is a fountain of youth, and the belief that the fountain of youth is in Florida bears the intentional relation to that (nonexistent) object.

The second paradox is that a mental state can bear the intentional relation to something, without there being any particular thing that the state bears the relation to. If one wants a cat, but has no particular cat in mind, then one's state of wanting a cat bears the intentional relation to an object -- a cat, presumably -- yet there is no particular cat that the state bears the intentional relation to. But if a is related to something, then there is a particular object that a is related to.

The third paradox is that a mental state can bear the intentional relation to A, but not bear the intentional relation to B, even though A is B. The belief that the first Postmaster General was a United States president is about the first Postmaster General, but not about the inventor of bifocals, even though the inventor of bifocals is the first Postmaster General, namely Benjamin Franklin.

In Psychology from an Empirical Standpoint Brentano himself did appear to think that a mental state was always related to an intentional object, but in a later appendix he insisted that the "only thing which is required by mental reference is the person thinking. The terminus of the so-called relation does not need to exist in reality at all" (Bretano, 1995)

2.5.2. Brentanos concept of intentionality

Franz Brentano is known for bringing the concept of intentionality into contemporary philosophy.

According to him, mental states have an intrinsic relationship to an object, to that which they are about. Physical entities just are what they are, they cannot by their very essence refer to anything, they have no outreach as one might put it. Mental states have as it were an incomplete essence they cannot exist on their own unless they are completed by something other than themselves, their object. He describes intentionality as a relational object. Another name for intentional relation is psychic relation. He distinguishes between two types of intentionality- only

seeing and noticing or being clear about what is seen. The later mode seems to refer to an active dimension of intentionality tied to the notion of attention. We then talk of intentionality in combination with attention as Victor Caston puts it, our ability to focus at will on various objects in the environment or in our thoughts.

The distinction between the intentional relation and the casual relation is closely connected with an account of mental acts from different perspectives.

The casual relation depends on the interaction between the environment and the subject. The account of this relation corresponds to the account of the genesis of the act.

The intentional relation does not depend on anything other than itself. The account of this relation informs us about the structure of the act. These two perspectives he called the genetic psychology and descriptive psychology

The genetic psychology includes psychophysiology concerned with discovering the casual chain and chemical-physical process that leads to the emergence of the various psychic phenomena.

Descriptive psychology also called psychgnosy or phenomenology describes the types and essential constituent of psychic phenomena as the latter are given to the inner person.

According to |Husserl, there is an intentional relation whether the object exist or not. Intentional relation and casual relation needs to be differentiated, however, any other relation that could explain the cognitive acts directed towards an existing object has a relation with that object that express the veridical aspect of the act. A relation referred to as reference. Relation of aboutness says the acts is the object towards which it is directed must exist.

2.5.2.1. Brentano's Two Theses

Brentano proposed two theses, summed up in the following passage, which form the basis of contemporary discussions of intentionality:

1- Intentional in-existence is characteristic exclusively of mental phenomena. No physical phenomenon exhibits anything like it. We can, therefore, define mental phenomena by saying that they are those phenomena which contain an object intentionally within themselves. (1995, 89)

Brentano's first thesis is that no "physical phenomenon" has intentionality. Brentano's second thesis is that intentionality is the mark of the mental: all and only mental states/events have intentionality.

2.5.3. Intentionality and consciousness in Freud

The mind brain problem is one of the philosophy's most widely debated problem. How can brain states generate mental states such as desire, feelings, visual and auditive experiences. Mental states are considered to be conscious or intentional or both.

Franz Brentano Freud's teacher defined mental states being about something …… said for mental states to be conscious there is something it is like to be in that state for example pain and mood are conscious but they can / cannot be intentional. Looking at the topogical model of mind by Freud, we realise that the content of the preconscious state is unconscious in the sense that it is within awareness but can easily become conscious if attention is applied to it. But the unconscious content cannot be made aware by a simple act of will, the content are denied access to consciousness through the unconscious force of repression. According to him, intentional mental states can be brought to consciousness through inner speech when verbalized. Since language is linked to rational processes, verbalized mental materials can be brought under rational control.

2.6. THE CONCEPT OF REPRESENTATION

Since ancient times representation has played a central role in understanding literature, aesthetics, semiotics. Plato and Aristotle are key figures in early literary theory who considered literature as one form of representation.

Aristotle considered each mode of representation that is verbal, visual or musical as being natural to human beings. Therefore, what distinguishes humans from other animals is the ability to crate signs. Aristotle considered mimesis as natural to man therefore viewed representation as necessary for people's learning and being in the world.

Contrary to Plato's view of representation where he recognized that literature is representation of life yet also believed that representation intervene between the viewer and the real. This create worlds of illusion leading one away from the real things. According to him

representation needs to be monitored and controlled to avoid possible dangers of fostering antisocial emotions or the imitation of evil.

But Aristotle contradicts Plato view of imitating evil by saying from childhood man has an instinct for representation and in this respect man differs from the other animals that he is far more imitative and learns his first lessons through imitating things. Aristotle discussed representation in three ways:

1- The object which is the symbol being represented
2- Manner is the way the symbol is represented
3- Means is the material that is used to represent it.

The means of literary representation is language. An important part of representation is the relationship between the material and what is represents.

We apprehend reality only through representations of reality through texts, discourse, images, there is no such thing as direct or unmediated access to reality because one can only see reality through representation but that does not mean one does not see reality at all. Reality is always more extensive and complicated that it cannot just be expressed only in terms of language. thus sciences have developed other modes of representation as it is important to construct new ways of seeing reality as people only know reality to representation. These modes of representation are the enactive, the iconic and the symbolic mode of representation. But well first take a look at abstraction, realism and modernism.

According to Aristotle who is known as the father of realism, it states that there is true reality and things exist whether humans perceive them or not. He emphasizes that humans must learn about the world. Ones opinion about objects or their appearances are not necessarily reflections of how things really are. Thus, it is important to develop a careful approach to learning about the world and not rely on first impression.

Abstraction is the process of forming concept by identifying common features among a group of individuals or by ignoring unique aspects of these individuals. This simply means theories do no give an exact or definite overview of the actual events in the real world. It is called an abstraction because it has been torn from reality and made an object of thought.

Modernism is simple the rejection of traditional values and the techniques and the focus on consciousness and symbolism or individual experience. The focus on subjectivity, individualism and the inner world of the characters.

2.6.1. Modes of representation

Jerome Bruner a psychologist made great contributions to the field of cognitive development, educational psychology and developmental psychology. He introduced the concept of modes of representation, a theoretical framework that outlines three distinct ways in which learners construct and organize knowledge. These modes are enactive, iconic and symbolic

1- Enactive representation; this refers to knowledge gained through direct interaction with the environment. It encompasses the ideas that learning occurs through concrete experiences and actions
2- Iconic representation pertains to visual imagery and the use of mental images to organize and understand information.
3- Symbolic representation refers to the use of abstract symbols such as language to represent and communicate complex ideas

Representation as internal Entities or Events"

We started with the basic definition as "standing for something else". The psychological use of the concept of representation, however, seems more general than this, and indeed it might not be limited to substituting.

More generally, in the psychological sense representations are entities we postulate as internal to the organism. Thus, representations can be conceived as internal entities or events. if we speak of substitution or of substitutes, we are actually speaking of one possible function of these entities or processes; but it is questionable whether this function of substitution is the only one or the most relevant.

Reasons for postulating representations

Everyday psychology: Phenomenological Evidence

In everyday psychology, an early boost for postulating representation, or rather internal representations, comes from subjective experiences. There are naive or folk reasons: the evidence of psychological states inside me (thinking, emotions, images ...) and therefore it is suppose that something in the head of other persons must explain their behaviour and also their psychological states, that they report to have. So there is a phenomenological evidence of meaning, or the evidence that mental activities persist over time. Here, then, representation is certainly a useful concept in that it constitutes the basis for the intentional system of explanation, typical of commonsense psychology (desires, beliefs, etc. represent internal states; images represent objects, etc.).

Scientific Psychology: Mediating Between Stimulus and Response

A second reason for postulating representation is more technical and belongs to psychologists. A good starting point for discussion seems to be the observation that representations are introduced in scientific psychology essentially as mediating entities. In order to explain behaviour and mental states, psychology needs entities or processes which mediate between stimuli and responses, or between inputs and outputs or, more widely, between situations and behaviour (at least, if humans are to be understood as systems which are not completely determined by their environment). This idea of an internal mediation between the environment and the organism's action is typical of modern psychological conceptions, but is not necessarily the only one possible. For example, the most classical philosophical positions have considered representation rather like a sort of internal reality which we find naturally inside us (no matter if there was the problem of comparing it to the so-called "true" reality... Hence the well-known classical dualism, and hence many philosophical discussions concerning the adequacy of internal reality with respect to the so called "true" reality, the problem of misrepresentation.

The idea of "mediating entities" historically came in psychology from the need to overcome the typical impasse of the behaviorist position concerning the "gap" between stimuli and responses. In substance, cognitivists said the gap between stimuli and responses can be filled

if we consider that stimuli do not act as such, but are manipulated, processed. Hence the need for representations.

We consider representation as an internal event (a process, or a product of a process) which can explain psychological phenomena by virtue of its working as a causal connection between stimuli and responses.

Causal Power of Representations

We have seen that, in general, representations are given an explanatory power inasmuch as they act as causes. The paradigm is the same as that in physics, with the difference that here one speaks of internal causes rather than external causes. It is interesting, therefore, to know where the causal power of representations comes from.

Symbolic representation

Personality and Social Psychology: Representation as "Subjective" Reality

In some areas of psychology (especially in personality theories or in social psychology) the concept of "representation" is often used to express the assumption that individuals do not act on the basis of "objective" patterns of the world, but on the basis of their so called "internal representations" of it, which do not necessarily correspond to what actually happens in the world, but can be abstractions, simplifications, perhaps misrepresentations or even illusions. Even if this does not necessarily involve the earlier-mentioned risk of a dualism between reality as it IS and as it appears, representation as a "subjective" reality here is strongly opposed to the "objective" reality.

Cognitive Psychology; Representations as Symbols to be Interpreted

Cognitive psychology perhaps is better placed because it restricts itself to the elements that make thinking possible. We know that in cognitive science it has become common place to see cognitive activities as information processing. Cognitivism considers knowledge acquisition and management in terms of symbol manipulation which follows formal rules. Representation in this perspective is the postulation of a set of internal entities standing for other things, separate from these other things which they represent.

But, if this is true, in this aspect representation from the standpoint of cognitive science is not different from other psychological theories, because the causal power of representations still comes from their interpretation. Their simple existence is not enough to give representations a causal power. The causal power of representations does not come from their mere existence, but rather from their interpretation. In other words: because they are symbolic. The medium that conveys meaning may have an arbitrary form, and there are formal rules that make going from the sign to its interpretation possible. The model is language, and indeed this perspective is often called the one that resorts to a "language of thought".

Non symbolic representation

Psychanalysais: Simple Existence

In psychological history, of course, this has not been the only proposal, even if we have to admit that it has become the most fashionable. We can take - as an example of' a different approach - psychoanalysis, which is interesting because it has been influential in general psychological culture. The peculiarity of Freud"s system is that representations which are non-accessible but still have a causal power are allowed. Here representations are meaningful ideas, but different from those of commonsense. They are symbols, in a different sense than in cognitive theory, symbols as contents which replace other contents, and this replacement occurs because the original contents are not acceptable, hence not representable. In this sense, differently from the cognitive perspective, the causal power of representations comes from their mere existence

The important thing now is that the question we asked earlier (where does the causal power of representations come from?) can be answered in two ways: according to some perspectives, it comes from the interpretation of internal entities; according to other perspectives, the causal power comes rather from their mere existence. We can call these two cases symbolic and non-symbolic.

2.6.2. Functions of representations

The Substitution Function of internal Entities: Making Actual (Storing and Anticipating)

Representations are not just any kind of internal entities but are considered internal substitutes. But what does it mean to have internal substitutes? What are they meant to substitute? Clearly, substitution is. necessary when something is not present but still required. Then, in principle, representation is substitution, we do not need representation to manage present, actual events. Rather, we need representation to cope with past and future events. On the one hand we have to resort to representation when we need to store and retrieve information about something that has already happened. On the other hand we need representation when we need information to be used for something that has not yet happened, but which we ourselves can control, that we can make happen, that we can construct. In other words, our behaviour (of course in the widest sense, including language for example). We can find this sense of representation in famous psychologists like Bruner and Piaget.

Following an old but influential distinction put by Bruner et al. (1966), we can describe a not particularly common kind of representation, the one that he calls "active representation", which has a different function from the usual one, it has the function of anticipating doing or action. It is an internal organization of behaviour occurring before behaviour. A similar proposal, perhaps in clearer terms, can be found in Piaget's theory, where representation at the beginning reflects action and afterwards becomes more abstract (according him, the organization of thought is based on the earlier organization of action) In these senses, representation does not imply symbol manipulation, but there is a connection with action.

Then, if we are to postulate internal representation as "internal substitution", this can be understood as a function of "making actual" what is not actual. And, more precisely, this function includes two sub functions:

1) storing past perceptions or past behaviour;

2) anticipating perception or behaviour (antecedents of our behaviour, which in some way is relevant to "plan" performance: e.g. motor schemata, pre linguistic representations, attitudes etc.).

Why should we need something internal that substitutes behaviour? 11 is the same reason why planning is necessary for any intelligent system. Actually, trying any possible action would

simply not be economic. Hence, we need motor schemata for planning action at the lowest level, and also mental operations or "moves" when we have to solve a problem.

Representation substitute actions in the sense that they have the function to making action possible only in the mind. It is interesting to note that the same functions also hold for artificial systems: in order to work properly, they have to store past events and also instructions on how to produce output states. But this is not true of all systems, because some of them (neural networks), as we know, do not need instructions.

2.7. PARENTAL AUTHORITY

Authority has been defined primarily as a power to be perceived as legitimate, which allows desired goals to be achieved from others, sometimes against their will (Weber, 1921). Authority refers to the likelihood that an "actor" acting within a certain social relationship will be able to carry out his or her will despite the others' opposition Namely, authority represents different forms and sorts of legitimate power generally varying by the sort of power practiced and the source of legitimacy this power, rests upon.

Accordingly, the classical term of authority reflects one's pragmatic ability to affect another's behavior, while the latter acknowledges his or her right to do so even though it may oppose his or her will or interests. Within the family context, the authority possessed by the parent is characterized by the sort of his or her power assertion (i.e., coercive power practices vs. confrontive power practices; Baumrind, 2012), which generally defines the parental style of authority – Authoritative, Permissive, and Authoritarian. Parenting styles of authority are generally composed of the degree to which the parent is demanding/controlling and responsive/supportive As they are generally defined, parenting styles are considered to be stable, durable, and non-contextual .

Complementary to this, a relatively new body of research defines parenting

in terms of situational contexts (such as the action in question and the child's age) in which the parental control is employed. Related models describe parental authority as multifaceted and situationally determined, in which the legitimacy of its expressions (i.e., parental behaviors and practices directed to regulate and control the child's behavior) varied depending on children's developmental status and cultural context . While these two conceptual frameworks of parental authority are distinguished in terms of generalizability and stability over

time and contexts (as will be discuss broadly in the chapter), following the bi-dimensional model of parental authority the approach adopted here will refer to each framework as representing a different dimension of the parental authority construct (i.e., power and legitimacy). These two inherent dimensions of the classic conception of authority will be analyzed here in the familial context, encompassing parental power assertion (parenting global styles and dimensions, as predominantly derived from Baumrind's typology of types of parental authority) and its perceived legitimacy (i.e., conceptions and beliefs of parental authority, as mainly derived from domain-specific models and reflected in Smetana's and others' work).

Parental Power

Parental power in the family context can be divided into three fundamental domains, which include outcomes, sources, and processes . Power outcomes represent the magnitude to which power processes and sources

effectively affect the child's behavior (Yaffe, 2013). Power sources refer to the bases of control that underlie the parent potential to affect the child's behavior which, for the most part, are rooted in the parents' natural abilities, their possession of family's resources, and their personal traits and qualities (Henry, Wilson, & Peterson, 1989; Peterson, Rollins, & Thomas, 1985). Force and rewarding constitute the core-base of power (such as parent preferential natural body size, control of family resources, etc.), allowing the parent a decisive advantage and legitimizing the parental authority, especially during early childhood. Parental knowledge and personality virtues become more dominant toward adolescence, as the parent-child asymmetry of power gradually decreases.

The assertion of power by the parent (power processes) is employed by either coercive form or confrontive form, which essentially differentiate between two overall styles of parental authority: Authoritative parenting style and Authoritarian parenting style (Baumrind, 2012).

The kind of power authoritative parents assert is predominantly confrontive, characterized by reasoning, negotiation-encouragement, outcome-orientation, and control and regulation of the child's behavior. The Authoritative parent consistently integrates behavioral control by providing warmth and emotional support (that is, high in both demandingness and responsiveness). Authoritative parents establish their offspring's socialization on reasoning, negotiation, and shared decision-making while, on the other hand, not dismissing their rights and duties as adults or confounding them with those of the child. Thus, the child's rights, individual

character, and autonomous aspirations are to be kept and nurtured by the authoritative parent, who gradually grants greater autonomy (e.g., psychological autonomy) toward adolescence (Steinberg, 1990). Authoritarian parents assert predominantly coercive power. Coercive power is arbitrary, rigid, and concerned with hierarchical status in family relationships. The Authoritarian parent is highly controlling and demanding along with a low degree of warmth and responsiveness and values respect to authority, obedience, and conformity. Carrying out their doctrine, authoritarian parents will use punishment and other coercive means at their disposal in order to tackle conflict of wills or positions with an offspring in the family. They tend not to negotiate over rules, for they see themselves the supreme authority which the child must obey. As compared to offspring from authoritarian families, research findings show that adolescents who were exposed to more confrontive power practices from their authoritative mothers and fathers report relatively more positive parent-child relationship indicators, such as more disclosure to parent, less conflict with a parent, and more parental knowledge. While both authoritarian and authoritative parents are power-assertive (demanding and confrontive), authoritative parents are responsive and autonomy-supportive rather than harsh or arbitrary in how they assert control when their child is noncompliant (Baumrind, 2012). In terms of control assertion, both types of parental authority are behavioral-control oriented (regulation efforts focused on the child's behavioral world in an attempt to shape the child's behavior, using consistent monitoring, autonomy granting, and directives). In contrast, the authoritarian type is also psychological-control oriented. Patterns of psychological control refer to intrusion and manipulation of the child's psychological world, which may include constraining verbal interactions, invalidation of feelings, personal attacks on the a child, guilt induction, love withdrawal, and erratic emotional behavior. Parental use of psychological control is likely to coincide, or precede, with harsh and dysfunctional parental discipline methods (e.g., corporal punishment) Herein, these parental types of authority differ qualitatively in the kind of power they employ, rather than in the level of that power

Parental influence is especially salient during the childhood years, when children spend more time with and are dependent on parents for resources and opportunities (Fredricks and Eccles, 2004; Horn and Horn, 2007). Parents play a crucial role in their children's motivational orientations and behaviors by expressing beliefs and expectations for performance as well as modeling attitudes and behaviors. Although the nature of the parent–child relationship may

change in the transition from childhood to adolescence, parents nevertheless remain important sources of motivation for teenagers and emerging adults.

Fredricks and Eccles (2004) classified mechanisms of parental influence as providers of experience, interpreters of experience, and role models. Parents serve as providers of experiences by affording children opportunities to participate, such as signing up for classes or teams, participating in religious and cultural activities, approach and attitude towards others, and social and professional activities. As interpreters of experience, parents verbalize beliefs about their child's ability, provide feedback that conveys what they think is important (e.g., trying your best vs winning), and express nonverbally their evaluation of performance attempts (e.g., facial expressions, body language). As role models, parents influence their children through behaviors such as participating in their school activity, sharing stories of past experiences, volunteering as a parent-coach, and by demonstrating a positive attitude toward and enjoyment of their activity participation. Collectively all three parent mechanisms – providers of experience, interpreters of experience, and role modeling – are essential in shaping youths' motivational orientations and behaviors in sport and physical activity (Fredricks and Eccles, 2004; Horn and Horn, 2007).

Parental social support can be conceptualized as companionship, informational, instrumental, emotional, affection, and admiration, among others (Horn and Horn, 2007; Weiss et al., 2012a). Types of support vary developmentally, with companionship more prevalent during childhood, and emotional and instrumental support remaining stable over the adolescent years. Robust findings indicate that young people with supportive mothers and fathers have greater perceived competence, enjoyment, self-determined motivation, and participation behaviors than those reporting lower parental support (Fredricks and Eccles, 2004; Weiss et al., 2012a). Similarly, parents who are perceived as controlling or pressuring in their actions relative to performance expectations are associated with minors with higher anxiety and lower enjoyment, self-determined motivation, and participation behavior. Because young people's perception*s* of parental behaviors are what drive their motivational orientations and participation behaviors, it is essential that parents are keenly aware of how their verbal and nonverbal expressions affect children's thoughts, emotions, and behaviors.

Parents' beliefs about their child's competencies are strongly related to their motivational orientations and participation behaviors (Fredricks and Eccles, 2004; Horn and Horn, 2007). Youth who perceive that their parents think they are physically, emotional and psychologically

skilled and expect they will perform well, report higher perceived competence, self-determined motivation, and physical activity involvement compared to peers who rate their parents lower in competence beliefs.

The parent–child connection in competence beliefs and value is an example where the three mechanisms of parental influence overlap. Children must interpret their parents' competence beliefs about them through observing verbal and nonverbal behaviors, such as frequency and type of feedback, encouraging or discouraging remarks, and demonstrating supportive or unsupportive behaviors . Children's perceptions, therefore, stem from parents serving as providers of experience, interpreters of experience, and role models. Most researchers have interpreted competence belief findings as a parent-to-child pathway – parents express confidence or lack thereof about the child's competence and the child internalizes this belief in self-appraisals of ability. However, some research suggests that a bidirectional or reciprocal relationship may exist. That is, children who show interest, aptitude, and confidence may elicit in parents an interest in their child's participation, confidence in their child's ability to perform well, and behaviors that motivate the child to be resilient . Thus, just as parents can influence their children's beliefs and behaviors so can children's interests, attributes, and participation choices influence parents' involvement in their child's pursuits.

The importance of parental influence on positive adolescent development has been well established using longitudinal studies with multiple-informant questionnaires. Many studies converge on the finding that parental management predicts adolescent psychosocial adjustment. Authoritative parenting, which is characterized by frequent involvement and supervision, is associated with higher levels of adolescent academic competence and orientation and lower delinquency compared to other parenting styles. Specifically, parents who are involved in their child's school life (e.g., attendance, open house) and who engage in intellectual activities (e.g., reading, discussing current events) tend to have adolescents who display high academic competence and school achievement. In addition to managing and being involved in the lives of adolescents, parent–child relationship quality also affects adolescent development. Adolescent perceptions of closeness and trust with their parents predict better academic competence, engagement, and achievement (Murray, 2009), as well as decreases in depressive symptoms for girls.

Another approach to investigating parental influence on adolescent development includes examining parental beliefs and behaviors specific to the domain of interest, such as verbally promoting academics or religion, or buffering against risky sexual behavior. When mothers take interest in, or value a specific behavior, such as doing well in school, their adolescents are also more likely to take interest , which is an example of attitude definitions in <u>social learning theory</u> . One study examined maternal influences on adolescent beliefs and behaviors in the domains of reading, math, art, and athletics across childhood and adolescence. Mothers who displayed relevant beliefs, such as valuing the domain and their child's competence in the domain, as well as demonstrated relevant behaviors themselves, such as modeling and encouragement, had adolescents who valued and engaged more in each domain . Collectively, these studies show the power of parental influence on children's development through involvement, closeness, and displaying positive beliefs and behaviors. Clearly, parents continue to impact their children's decisions across adolescence through parental values and parent–child conversations about the adolescent's friends, whereabouts, and daily lives.

2.8. RESILIENCE IN YOUNG CHILDREN

In 2006, Rutter defined resilience as, "An interactive concept that is concerned with the combination of serious risk experiences and a relatively positive psychological outcome despite those experiences" (Rutter, 2006). He makes the point that resilience is more than social competence or positive mental health; competence must exist with risk to be resilience. His definition has remained stable over time, with his 2013 definition stating that resilience is when, "Some individuals have a relatively good outcome despite having experienced serious stresses or adversities – their outcome being better than that of other individuals who suffered the same experiences" (Rutter, 2013). Much of Rutter's work is based on his early research into children of parents with schizophrenia. In this work, he was originally focused on psychopathology and then noticed that some children were experiencing the risk but emerging relatively unscathed. This encouraged Rutter to search for competence in children who had experienced adversity, rather than his original focus on pathways of psychopathology.

Rutter has established several principles for resilience theory based on his extensive research (Rutter, 2006, Rutter, 2007, Rutter, 2012, Rutter, 2013). One of the principles Rutter adheres to is that resilience is not related to individual psychological traits or superior

functioning, but rather it is an ordinary adaptation given the right resources. He openly criticises the ideas of 'superkids' or 'invulnerables' and suggests that individual differences in resilience may be due to genetic effects that make some children more or less susceptible to environmental change or physiological responses to environmental hazards. He emphasises that it is the environment, not the child, that is the catalyst for these differences.

Rutter takes a lifespan approach to resilience, as he states that resilience is "not the chemistry of the moment" but something that may be more evident at different times in one's life (Rutter, 2007). He asserts that children can be resilient in relation to some risks and not others, therefore different risks and environmental changes can result in a child showing resilience or lack of resilience at different points in time. For example, a child may show resilience during their parents' divorce but not when they fail academically. Luthar and other researchers align with this perspective, and suggest it would be unlikely that any individual would be resilient in all situations across their life span.

Rutter asserts that individual differences (e.g. genetics, personality, temperament) create differences in how each person responds to risk and protective factors. He states that there is a "requirement to assess individual needs in relation to particular circumstances, rather than assume that all risk and protective factors have similar effects in all conditions in all people" (Rutter, 2013). He states that in some cases, resilience can result from factors that have no effect or are risky in the absence of a risk experience. For example, being adopted is at times identified as a risk but it can be a protective factor and an improvement from abusive/neglectful parents. Therefore, the utility of protective factors and the impact of risk factors are dependent on the context and the child's individual situation. Rutter's comments indicate that the universal lists of risk and protective factors provide a general guide but they do not take into account context and individual differences.

Rutter raises the important point that causal, mediating and moderating risk factors need to be better understood, as not all identified putative risk factors constitute a risk in all circumstances. For example, while divorce is frequently identified as a risk, it is actually only a risk when there is parental conflict. Consequently, the discord is the causal risk factor that contributes to risk, not the divorce alone. Similarly, socioeconomic status is a mediating risk factor, as it does not have a directly negative effect on children and adolescents' outcomes. The

indirect effects of poverty that contribute to risk are lack of resources, opportunities, or reduced access to health care. Accordingly, Rutter proposes that more work needs to be done to identify these causal, mediating and moderating risks.

The importance of low-level risk or challenge is also supported by Rutter. He suggests that some risk is essential and a normal part of development. Exposure to low-level risk (rather than avoidance) can lead to better resistance and coping skills. He labels these "steeling events" and compares brief exposure to risk as "inoculation". He states "resistance to infections does not come from avoiding all contact with the pathogens; such avoidance is likely to increase vulnerability rather than promote resilience" (Rutter, 2013). However, it is important to note that these experiences should be controllable experiences of stress, as it is uncontrollable experiences that lead to adverse outcomes.

Rutter has a strong belief in biological and genetic influences in risk and resilience. He states that there is a need to identify environmental risks that alter genes and biological functioning, as resilience may be constrained by biological programming and stress/adversity can have a damaging effect on neural structures. This was evident in his studies of the Romanian orphans from the depriving institutions. Despite experiencing positive environments and good care after adoption they continued to experience negative outcomes well after their adoption. Given the influence of the gene–environment interaction, Rutter suggests that professionals working with at-risk young people attend to biological as well as psychological pathways.

One of the key discussion points in each of Rutter's papers is the protective factor of mental features/operations (planning, self-control, self-reflection, sense of agency, self-confidence, determination). Rutter suggests that individuals who possess these mental features have both control and success at changing events. Consequently, he proposes that it may be the individual's mental features that alter how they deal with adversity, rather than any possible protective environmental effects. He suggests that positive coping may mediate the effect of risk and lead to outcomes that are more positive; therefore, it would be beneficial to teach mental features through experiential teaching.

A second protective factor emphasised by Rutter is the importance of social relationships. He indicates factors such as maternal warmth, sibling warmth and a positive atmosphere in the family as protective against emotional and behavioural disturbances.

Finally, Rutter highlights the significance of "turning point experiences". Turning point experiences are moments in an adult's life where there is a "discontinuity with the past that removes disadvantageous past options and provides new options for constructive change" (Rutter, 2013). At turning points, individuals can show resilience despite having non-resilient outcomes throughout childhood and youth. He suggests professionals look at how to introduce turning points into adulthood through mentoring or the development of new relationships.

Rutter, similar to other researchers, does not indicate that any protective factor is of greater value than another. Instead, he offers a selection of factors that correlate positively with resilient outcomes. To ascertain if one factor is more powerful than another, one would need to undertake a randomised controlled study. Even with those conditions, it would be difficult to separate protective factors as they frequently operate in groups. For example, an individual with more family social support is likely to have greater family cohesion, and may also have better mental operations through the social interactions they have experienced.

In 2011, Masten defined resilience as, the capacity of a dynamic system to withstand or recover from significant changes that threaten its stability, viability, or development. In 2014, Masten removed "withstand" and changed the definition to include adapt successfully. The 2014 definition is the capacity of a dynamic system to adapt successfully to disturbances that threaten system function, viability, or development. This newer definition reflects the perspective that individuals do not withstand risk, but change to accommodate risk. Masten is well known for suggesting that resilience is "ordinary magic", and that normative processes and basic human adaptation systems account for the majority of resilience findings. She also indicates there must be two criteria present to be considered resilient, namely a measure of positive adaptation or development and the past or current presence of conditions that threaten to disrupt positive adaptation (Masten et al., 2009). She defines positive adaptation or development as meeting developmental tasks and fundamental human adaptation systems. Developmental tasks are the expectations of a given society or culture in a historical context for the behaviour of children in different age periods and situations (e.g. going to school, getting a job, romantic relationships). Fundamental human adaptation systems include attachment relationships and parenting, self-regulatory systems for emotion, arousal and behaviour, families, formal education systems, cultural belief systems, religion and spirituality

The two models of resilience frequently referred to by Masten are the Variable Focused and Person Focused approaches. A Variable Focused approach looks at associations among variables through multivariate analysis and patterns of association. While this approach has statistical power and can show patterns between variables (individual, environment and experiences) it is unable to encapsulate the experience of the whole person. In a Person Focused approach, it is the study of whole individuals, comparing resilient and non-resilient individuals, examining life course trajectories, and attempting to understand how they are different. Groups of variables are studied as they naturally occur within each individual. She suggests both approaches have utility.

Similar to other resilience researchers, Masten has developed a list of protective factors that operate at the individual, family and community level. She states that protective processes are only basic human protective systems (Masten et al., 2009), and that children who do not show resilience do not have the basic resources nor the opportunities and experience that nurture the development of adaptive systems. Given that, Masten suggests a focus on strategies that prevent damage to, restore, or compensate for threats to these basic systems. She also suggests that resources can theoretically counterbalance high levels of risk to produce a competent outcome. Despite these large lists of protective factors, she indicates there is still "very little understanding of processes underlying protective processes".

In her research, risk factors are based on known predictors of negative outcomes. She notes that most risks are cumulative as they tend to occur together. Furthermore, there can be a dose response to risk, whereby a greater exposure to risk is associated with more negative outcomes and a greater number of symptoms. In 2009 and 2011, she discussed the idea of risk gradients, whereby you can count up the risk factors to identify the level of risk. She suggests that high risk on the risk gradient tends to indicate less protective resources as these variables tend to be unstable

In 2011, she discussed a more person focused and contextualised approach to risk than in earlier research. She proposed that risk varies as it is due to the perception of risk and dependent on the diversity within groups. She stated that you cannot define "true" adversity as everyone responds differently to similar stressors and there are multiple processes that influence this

response. Masten also found striking variability among those with similar risk factors (e.g. homelessness).

In 2014, she introduced the concepts of context and culture. She stated that such judgments are influenced by cultures of science, as well as sociocultural and historical context and that individual differences are sensitive to experience and context and there is a requirement to understand what well-being means within each context. While Masten has made some references to context and culture in prior research, it has not been evident in her approach to research. In fact in her latest article her predominant focus in on the identification of biological responses to stress (e.g. hair sampling of cortisol) and not context. She does not outline how an understanding of biological processes may be beneficial to a practitioner.

Interventions

In 2011, she states that interventions should be reducing or eliminating exposure to conditions that have the potential to threaten function or development (e.g. maternal depression, prevent homelessness)" and that they should "target assets or resources…to increase potential promotive compensatory factors (e.g. food, medical care, homes, income, schools, tutors, books, recreation centers, neighborhood safety, effective teachers)She suggests that interventions be targeted at the most powerful moderators (e.g. self-efficacy, self-regulation, problem-solving skills) to have the greatest impact.

Masten draws attention to "windows of opportunity" with developmental timing and transitions. If developmental cascades are considered, interventions can be timed to have the greatest impact on children's outcomes. That is, some risks may have a greater impact at different stages of development so it would be effective to target risks at critical times. According to her it is important to have positive objectives and promote competence, as "competence begets competence.

Interventions need to be based on hypothesised factors from multiple interacting systems whereby data from interventions inform future interventions.

In 2005, Ungar defined resilience as, more than an individual set of characteristics. It is the structures around the individual, the services the individual receives, the way health knowledge is generated, all of which combine with characteristics of individuals that allow them

to overcome the adversity they face and chart pathways to resilience. He expanded on this definition in 2008, and stated that the context of exposure to significant adversity, whether psychological, environmental, or both, resilience is both the capacity of individuals to navigate their way to health sustaining resources, including opportunities to experience feelings of well-being, and a condition of the individual's family, community and culture to provide these health resources and experience in culturally meaningful ways. The point he is emphasising is that it is the features of both individuals and the environment that lead to resilience.

Luthar et al. (2000) defined resilience as a dynamic process encompassing positive adaptation with the context of significant adversity. She states that there are two critical conditions that must be met to be resilient: exposure to significant threat or severe adversity and the achievement of positive adaptation. Luthar, similar to other researchers, proposes that resilience is not a personal trait but a product of the environment and the interaction between the child and the environment.

Garmezy defined resilience as, not necessarily impervious to stress. Rather, resilience is designed to reflect the capacity for recovery and maintained adaptive behaviour that may follow initial retreat or incapacity upon initiating a stressful event. He makes the point that all children experience stress at some time, and resilient children are not "heroic" compared those children who meet similar situations with retreat, despair, or disorder. To be resilient, Garmezy states that one needs to show functional adequacy (the maintenance of competent functioning despite an interfering emotionality) as a benchmark of resilient behaviour under stress.

2.9. THE MIND–BODY PROBLEM

The mind body problem is not just a difficulty about how the mind and body are related and how they affect each other it is also a problem about how they can be related and how they can affect one another. The answer is not particularly simple, the physical story is that light enters my eyes from the cup of coffee and this light impinges on the two retina at the back of the eyes. Then as we have learned from physiological science, the two retinas send electrical signals past the optic chiasm on the optic nerve. These signals are conveyed to the visual cortex at the back of the brain. There is then a sort of miracle. The visual context becomes active and I see the cup of coffee. I become conscious of the cup. Suddenly there are just neurons firing away and no image of the cup of coffee, then the next minute there it is; I see the cup of coffee. how did my

neurons contact my mind or consciousness and imprint in it the image of the cup of coffee for me?

This is indeed a mystery – the mind –body problem.

In the 17th century the French philosopher Descartes discovered this problem, according to him, matter is essentially spatial and it has the characteristic property of linear dimensionality. Things in space have a position, at least and a height, a depth and a length or one or more of these. Mental entities on the other hand do not have these characteristics we cannot measure the mind by any degree of measurement say two by two-inch cube for example located in a particular position in the skull. This not because it has some other shape in space but because it is not characterized by space at all.

According to Descartes, the mind is conscious and does not have space nor consist of physical matter. Unlike the brain which has physical characteristics and occupies space.

 He did not give a clear answer to this problem but stated that;

The whole problem contained in such questions arise simple from a supposition that is false and cannot in any way be proved, namely that if the soul and the body are two substances whose nature is different, this prevents them from being able to act on each other. He might be right about this.

The difficulty is however not merely that mind and body are different. It is that they are different in such a way that their interaction is impossible because it involves a contradiction. that is the nature of the body to be in space and the nature of the mind not to be in space. He claims for the two to interact, what is not in space must act on what is in space. Action on the body takes place at a position in space where the body is. Princess Elizabeth of Bohemia and Pierre Gassendi pointed out that if the soul is to affect the body, it must make contract with the body and to do that it must be in space and have extension.

In a letter dated May 1643, Princess Elisabeth wrote to Descartes,

I beg you to tell me how the human soul can determine the movement of the animal spirits in the body so as to perform voluntary acts—being as it is merely a conscious substance. For the determination of the movement seems always to come about from the moving

body's being propelled—to depend on the kind of impulse it gets from what it sets in motion, or again, on the nature and shape of this latter thing's surface. Now the first two conditions involve contact, and the third involves that the impelling thing has extension; but you utterly exclude extension from your notion of soul, and contact seems to me incompatible with a thing's being immaterial.

Propulsion and "the kind of impulse" that set the body in motion require contact, and "the nature and shape" of the surface of the site at which contact is made with the body require extension. We need two further clarifications to grasp this passage.

The first is that when Princess Elisabeth and Descartes mention "animal spirits" (the phrase is from the ancient Greek physician and philosopher Galen) they are writing about something that plays roughly the role of signals in the nerve fibers of modern physiology. For Descartes, the animal spirits were not spirits in the sense of ghostly apparitions, but part of a theory that claimed that muscles were moved by inflation with air, the so-called balloonist theory. The animal spirits were fine streams of air that inflated the muscles. ("Animal" does not mean the beasts here, but is an adjective derived from "anima," the soul.)

The second clarification is that when Princess Elisabeth writes that "you utterly exclude extension from your notion of soul," she is referring to the fact that Descartes defines mind and matter in such a way that the two are mutually exclusive. Mind is consciousness, which has no extension or spatial dimension, and matter is not conscious, since it is completely defined by its spatial dimensions and location. Since mind lacks a location and spatial dimensions, Elisabeth is arguing, it cannot make contact with matter. Here we have the mind-body problem going at full throttle.

It was Descartes' critics who discovered the problem, right in his solution to it.

Descartes himself did not yet have the mind-body problem; he had something that amounted to a solution to the problem. It was his critics who discovered the problem, right in Descartes's solution to the problem, although it is also true that it was almost forced on them by Descartes's sharp distinction between mind and body. The distinction involved the defining characteristics or "principal attributes," as he called them, of mind and body, which are consciousness and extension.

Though Descartes was no doubt right that very different kinds of things can interact with one another, he was not right in his account of how such different things as mind and body do in fact interact. His proposal, in "The Passions of the Soul," his final philosophical treatise, was that they interact through the pineal gland, which is, he writes, "the principal seat of the soul" and is moved this way and that by the soul so as to move the animal spirits or streams of air from the sacs next to it. He had his reasons for choosing this organ, as the pineal gland is small, light, not bilaterally doubled, and centrally located. Still, the whole idea is a nonstarter, because the pineal gland is as physical as any other part of the body. If there is a problem about how the mind can act on the body, the same problem will exist about how the mind can act on the pineal gland, even if there is a good story to tell about the hydraulics of the nervous system.

We have gotten the sharp distinction between mind and body, though not exactly in Descartes's form, but we have not figured out Descartes's solution to the mind-body problem. So we are left with the problem, minus a solution. We see that the experiences we have, such as experiences of color, are indeed very different from the electromagnetic radiation that ultimately produces them, or from the activity of the neurons in the brain. We are bound to wonder how the uncolored radiation can produce the color, even if its effects can be followed as far as the neurons in the visual cortex. In other words, we make a sharp distinction between physics and physiology on the one hand, and psychology on the other, without a principled way to connect them. Physics consists of a set of concepts that includes mass, velocity, electron, wave, and so on, but does not include the concepts red, yellow, black, and the like. Physiology includes the concepts neuron, glial cell, visual cortex, and so on, but does not include the concept of color. In the framework of current scientific theory, "red" is a psychological term, not a physical one. Then our problem can be very generally described as the difficulty of describing the relationship between the physical and the psychological, since, as Princess Elisabeth and Gassendi realized, they possess no common relating terms.

Was there really no mind-body problem before Descartes and his debate with his critics? Of course, long before Descartes, philosophers and religious thinkers had spoken about the body and the mind or soul, and their relationship. Plato, for example, wrote a fascinating dialogue, the Phaedo, which contains arguments for the survival of the soul after death, and for its immortality. Yet the exact sense in which the soul or mind is able to be "in" the body, and also to leave it, is

apparently not something that presented itself to Plato as a problem in its own right. His interest was in the fact that the soul survives death, not how, or in what sense it can be in the body. The same is true of religious thinkers. Their concern is for the human being, and perhaps for the welfare of the body, but mainly for the welfare and future of the human soul. They do not formulate a problem with the technical precision that was forced on Princess Elisabeth and Gassendi by Descartes's neatly formulated dualism.

Something important clearly had changed in our intellectual orientation during the mid-17th century. Mechanical explanations had become the order of the day, such as Descartes's balloonist explanation of the nervous system, and these explanations left unanswered the question of what should be said about the human mind and human consciousness from the physical and mechanical point of view.

What happens, if anything, for example, when we decide to do even such a simple thing as to lift up a cup and take a sip of coffee? The arm moves, but it is difficult to see how the thought or desire could make that happen. It is as though a ghost were to try to lift up a coffee cup. Its ghostly arm would, one supposes, simply pass through the cup without affecting it and without being able to cause it or the physical arm to go up in the air.

Our minds are not physically connected to our bodies! How could they be, if they are nonphysical? That is the point whose importance Princess Elisabeth and Gassendi saw more clearly than anyone had before them, including Descartes himself.

2.9.1. Freuds view on consciousness

Sigmund Freud (1900, 1905) developed a topographical model of the mind, describing the features of the mind's structure and function. Freud used the analogy of an iceberg to describe the three levels of the mind: conscious, preconscious, and unconscious.

This model divides the mind into three primary regions based on depth and accessibility of information:

Freud's conception of consciousness can be compared to an iceberg because, much like an iceberg, the majority of an individual's mind exists below the surface, hidden from immediate view.

Iceberg Theory

Freud's iceberg theory metaphorically represents the mind's three levels: the conscious the preconscious and the unconscious. While we're aware of the conscious, the preconscious contains easily accessible memories, and the unconscious houses deep-seated desires and memories, influencing behaviour despite being largely inaccessible.

Freud (1915) described the conscious mind, which consists of all the mental processes of which we are aware, and this is seen as the tip of the iceberg. For example, you may be feeling thirsty at this moment and decide to get a drink.

Freud used the analogy of an iceberg to describe the three levels of the mind. On the surface is consciousness, which consists of those thoughts that are the focus of our attention now, and this is seen as the tip of the iceberg. The preconscious consists of all which can be retrieved from memory. The third and most significant region is the unconscious. Here lie the processes that are the real cause of most behaviour. Like an iceberg, the most important part of the mind is the part you cannot see.

The preconscious contains thoughts and feelings that a person is not currently aware of, but which can easily be brought to consciousness (1924). It exists just below the level of consciousness, before the unconscious mind. It is like a mental waiting room, in which thoughts remain until they "succeed in attracting the eye of the conscious" (Freud, 1924). This is what we mean in our everyday usage of the word available memory. For example, you are presently not thinking about your mobile telephone number, but now it is mentioned you can recall it with ease.

Mild emotional experiences may be in the preconscious, but sometimes traumatic and powerful negative emotions are repressed, hence not available in the preconscious.

In common language, "subconscious" is often used more generally to describe thoughts or feelings operating below the level of conscious awareness, without the nuanced distinctions of Freudian theory. However, within the context of Freud's model, "preconscious" (German translation: Unterbewusstsein) has a more specific and distinct meaning.

According to Freud (1915), the unconscious mind is the primary source of human behaviour. Like an iceberg, the most important part of the mind is the part you cannot see. While we are fully aware of what is happening in the conscious mind, we have no idea what information is stored in the unconscious mind. The unconscious mind acts as a repository, a 'cauldron' of primitive wishes and impulses kept at bay and mediated by the preconscious area. Our feelings, motives, and decisions are powerfully influenced by our past experiences, and stored in the unconscious.

In psychoanalysis, the unconscious mind refers to that part of the psyche that contains repressed ideas and images, as well as primitive desires and impulses that have never been allowed to enter the conscious mind. Freud viewed the unconscious mind as a vital part of the individual. It is irrational, emotional, and has no concept of reality, so its attempts to leak out must be inhibited.

Content contained in the unconscious mind is generally deemed too anxiety-provoking to be allowed in consciousness. It is maintained at an unconscious level where, according to Freud, it still influences our behaviour.

The unconscious mind comprises mental processes inaccessible to consciousness but that influence judgments, feelings, or behaviour. Sigmund Freud emphasized the importance of the unconscious mind, and a primary assumption of Freudian theory is that the unconscious mind governs behaviour to a greater degree than people suspect. Indeed, the goal of psychoanalysis is to make the unconscious conscious.

The unconscious contains all sorts of significant and disturbing material which we need to keep out of awareness because they are too threatening to acknowledge fully.

The unconscious mind acts as a repository, a 'cauldron' of primitive wishes and impulses kept at bay and mediated by the preconscious area.

Much of our behaviour, according to Freud, is a product of factors outside our conscious awareness. People use a range of defense mechanisms (such as repression or denial) to avoid knowing their unconscious motives and feelings.

The unconscious mind acts as a repository, a 'cauldron' of primitive wishes and impulses kept at bay and mediated by the preconscious area.

For example, Freud (1915) found that some events and desires were often too frightening or painful for his patients to acknowledge and believed such information was locked away in the unconscious mind. This can happen through the process of repression.

Freud recognized that some physical symptoms may have psychological causes. Hysteria (sometimes known as conversion hysteria) is a physical symptom with no physical cause. However, the ailment is just as real as if it had but is caused by some underlying unconscious problem.

Psychosomatic disorders are a milder version of this. The unconscious is seen as a vital part of the individual; it is irrational, emotional, and has no concept of reality, so its attempts to leak out must be inhibited. The unconscious mind contains our biologically based instincts (eros and Thanatos) for the primitive urges for sex and aggression (Freud, 1915). Freud argued that our primitive urges often do not reach consciousness because they are unacceptable to our rational, conscious selves.

Freud believed that the influences of the unconscious reveal themselves in various ways, including dreams, and slips of the tongue, now popularly known as Freudian slips.

Freud (1920) gave an example of such a slip when a British Member of Parliament referred to a colleague with whom he was irritated as "the honorable member from Hell" instead of from Hull. Whereas Freud (1915) viewed the unconscious as a single entity, psychology now understands the mind to comprise a collection of modules that have evolved over time and operate outside of consciousness. For example, universal grammar (Chomsky, 1972) is an unconscious language processor that lets us decide whether a sentence is correctly formed. Separate from this module is our ability to recognize faces quickly and efficiently, thus illustrating how unconscious modules operate independently.

Finally, while Freud believed that primitive urges remained unconscious to protect individuals from experiencing anxiety, the modern view of the adaptive unconscious is that most information processing resides outside of consciousness for reasons of efficiency, rather than repression (Wilson, 2004)

The objective of this thesis is to find out representation of parental authority in the form of self-determination, religion and social support affects the resilience of an unaccompanied refugee minor in the refugee camp.

2.10. VARIABLE UNDER STUDY

2.10.1. Self determination

Briefly, self-determination is concerned with human motivation and personality of people's innate growth tendencies and innate psychological needs. It is focused on the degree to which human behaviour is self-motivated and self-determined. It however should be void of external influences and distractions. Strictly intrinsic motivation which has been defined as initiating an activity because it is interesting and satisfying in itself to do so. A taxonomy of motivations has been described based on the degree to which it can be internalized. Internalization is the active attempt extrinsic motive or factor into personally endorsed values and then assimilate behavioral regulations that were originally external.

According to Edward Deci and Richard Ryan, these innate psychological needs are said to be universal and they are autonomy, competence and relatedness.

Autonomy according to them is the desire to be casual agents of one's own life and act in harmony with ones integrated self, is cannot be in isolation but constitutes a feeling of overall psychological liberty and freedom of internal will. When an individual is autonomously motivated their performance, wellness and engagement is heightened rather than if a person is told what to do. Conversely, further research has shown that they are other external factors that appear to cause a decline in such motivation.

Competences is concerned with controlled outcome and mastery of experience. Giving people an unexpected positive feedback on a task increases their intrinsic motivation to do it, this is because positive feedback fulfils peoples need for competence. Also, self-motivation influences fulfilment of meaning making, well-being and finding value within internal growth and motivation.

Relatedness is referred to the will to interact with, be connected to and experience caring for others. Humans are inherently proactive with their potential and mastery of their inner forces (drives). They have an inherent tendency towards growth development and integrated

functioning. Optimal development and actions are inherent but not automatic. The self-determination theory emphasizes human's natural growth towards positive motivation, development and personal fulfillment. External forces such as wars, migration, family dynamics, separation, sickness or death can thwart an individual's basic needs of autonomy, relatedness and competence. But then let's look at the concept of self; Carl Jung a Swiss psychiatrist psychology defined the Self as "the totality of a person's being, and the word is capitalized to denote its centrality and sacredness. Jung believed that the Self is the "central force guiding our development: he saw this energy expressed in our ability to change form and evolve, while maintaining our personal identity, and as "the blueprint of our potential unfolding and the path to greater unity of the conscious and unconscious in us. Jung saw it perpetually reorienting us towards balance and guiding us into greater wholeness." In this way, the Self may be seen as an inner companion that can provide guidance and support, even in difficult times.

Jung referred to the Self as the archetype of the individual and stated that the Self is all embracing, «including the "conscious and unconscious psyche." Jung further claimed that the Self might equally well be called 'the God within us. Jung also referred to the Self as the principle and archetype of orientation and meaning

Similarly, Jungian analyst Murray Stein wrote that "in the lifelong unfolding that Jung calls individuation, the driving force is the self, the driving force is the self." Describing its role as the conductor of the individuation process, professor of depth psychology Elizabeth Nelson wrote that the Self "will disturb, cajole, and importune in any number of remarkable ways, particularly when everything appears perfect. Singer further claimed that the Self is "both a guide and the goal of individuation. She continued by stating that "the striving toward [the Self] produces greater consciousness of our whole character, the shadows as well as the light." Of this process, author Gary Bobroff wrote, "in becoming more whole, we become more of who we are, and we usually become better able to express ourselves and share our particular gift."

Jungian analyst James Hollis described the Self as "the purposiveness of the organism, the teleological intention of becoming itself as fully as it can . . . The Self is unknowable, though its intentionality may be inferred from its expression through the venues of the body, affect, cognition," as well as through symptoms and dream images. He further explained, "As the Self embodies the totality of the organism and its mysterious, autonomous activity, so we may never

know it fully any more than a swimmer could know the ocean." Because of this, one must be content with "'a sense' of Self, the Self forever unknown, unknowable.

In addition, Stein explained that because the Self encompasses both the conscious and unconscious psyche, it may allow us to "know things that are beyond our conscious possibility of knowing." The Self may be seen as the keeper or mediator of this knowledge. Thus, "experiences of the Self are numinous, powerful, moving and transcendent. Alongside our powerful biological instincts stands an equally powerful urge to become who we could be and to connect to something beyond the personal." The unique life one creates is from this place of transcendence is "not cut off from others or made more important than any other life on the planet. It is simply affirmed as one experiment in human life that is unique because of its precise position in the common matrix. In being fully oneself, something entirely new and authentic is created that contributes to the collective, often in beautiful and surprising ways.

A leading thinker of the late nineteenth century, one of the most influential philosophers of the United States, William James. He was an American philosopher, Psychologist, his theory of the self, divided a person's mental picture or components of self into two categories: the "Me" and the "I". The "Me" can be thought of as a separate object or individual a person refers to when describing their personal experiences; while the "I" is the self that knows who they are and what they have done in their life. Both concepts can be used in the statements like; "I know it was me who ate the cookie." He called the "Me" part of self the "empirical me" and the "I" part "the pure Ego". For James, the "I" part of self was the thinking self, which could not be further divided. He linked this part of the self to the soul of a person, or what is now thought of as the mind. Educational theorists have been inspired in various ways by James's theory of self, and have developed various applications to curriculum, teaching theory and practice.

Pure Ego: It is what James refers to as the "I" self. For James, the pure ego is what provides the thread of continuity between our past, present, and future selves. The pure ego's understanding of consistent individual identity arises from a continual stream of consciousness. James believed that the pure ego was similar to what we think of as the soul, or the mind. The pure ego was not a substance and therefore could not be examined by science.

James further divided the "Me" part of self into: a material, a social, and a spiritual self, as below.

▪ **Material self:**

The material self consists of things that a person have or entities/institutions that a person belongs to. Thus, things like the body, family, clothes, money, and such make up the material self. For James, the core of the material self was the body. Second to the body, James felt a person's clothes were important to the material self. He believed a person's clothes were one way they expressed who they felt they were; or clothes were a way to show status, thus they contribute to form and maintain one's self-image. Money and family are critical parts of the material self. James felt that if one lost a family member, a part of who they are was lost also. Money figured in one's material self in a similar way. If a person had significant money and then lost it, who they were as a person changed as well.

▪ **Social self**

Our social selves are who we are in a given social situation. For James, people change how they act depending on the social situation that they are in. James believed that people had as many social selves as they had social situations they participated in. For example, a person may act in a different way at work when compared to how that same person may act when they are out with a group of friends. James also believed that in a given social group, an individual's social self may be divided even further. An example of this would be, in the social context of an individual's work environment, the difference in behaviour when that individual is interacting with their boss versus their behaviour when interacting with a coworker.

▪ **Spiritual self**

For James, the spiritual self was who we are at our core. It is more concrete or permanent than the other two selves. The spiritual self is our subjective and most intimate self. Aspects of a spiritual self, include things like personality, core values, and conscience that do not typically change throughout an individual's lifetime. The spiritual self involves introspection, or looking inward to deeper spiritual, moral, or intellectual questions without the influence of objective thoughts. For James, achieving a high level of understanding of who, we are at our core, or understanding our spiritual selves is more rewarding than satisfying the needs of the social and material selves.

2.10.2. Religion

Religion, can be defined as the belief in and the worship of a supernatural power or powers especially a God or gods.It is the human being's relation to that which they regard as holy, sacred, absolute, spiritual, divine or worthy of special reverence. It is also commonly regarded as consisting of the way people deal with ultimate concerns about their lives and their fate after death. religion involves cultural beliefs, world-view, text, prophecies, revelations and morals that have spiritual meaning to members of the particular faith and it can encompass a range of practices including sermons, rituals, prayer, mediation, holy places, symbols, trances and feast. However not all religions are centred on a belief in a god, gods or supernatural force. Sigmund Freud described religion as a form of wish fulfilment. Modern psychology has it that religion can play a role in an individual's life and experiences and can even improve health and well-being. In fact, studies have shown that religion can actually improve people's habits, regulate their behaviour and understand their emotions

There are almost 25 different types of religion practised in the world today including the major world religious tradition that are widely known as well as lesser known belief systems of smaller population. Some of these represents monotheism or the belief in a single god while others are of polytheism or the belief in multiple gods. Some types of religion include but are not limited to Christianity, Islam, Judaism, Buddhism, Shinto, Hinduism, Baha'i, Jainism, Traditional African religions etc. with Christianity and Islam being the most popular form of religion practised. Animism which is the belief in divine non-human beings is related to religion while totemism involves the belief in a divine connection between humans and the natural world. Contrary to religion is atheism which is the belief in no god or gods and agnosticism which hold that existence of gods or god is unknown or unknowable.

Note should be taken that religion is different from spirituality. Religion is centred on a set of organized and defined practices shared by a large group of people while spirituality is an individual practice and belief. While other psychologist proposes that the human brain is designed to belief, the human mind looks for pattern, purpose, meaning which may influence people to turn to religion to guide their belief systems, Freud points out that religious belief is a form of pathological wish fulfilment.

Parenting and cultural influences also play an important role since people tend to belong to the religion in which they are raised. The human need to belong and also the desire for social connection also contributes to the desire to be part of someone larger than self. This however cultivates the sense of community and connection as well as provide the basis for moral beliefs and behaviour, provide support and offer guidance. Religion also has positive benefits on physical and mental health.

According to Aristotle, the traditional worship of the unknown invisible and unverifiable deity may have started at the harvest time when grateful crop gatherers wished to express their gratitude for the bounty received. The ancient man was grateful but not curious. Curiosity and with it, eventually, science came much later. The initial desire to survive, live and celebrate life, the joy of Being and communion with others and with Nature, the instinct for carnival and feast- all were part and parcel of the ancient proto-religious rituals. It is interesting that Aristotle in his works never dwells on fear of gods and their power, this apparently, was a much later, modern explanation. Aristotle's forefathers were happy creatures, joyful rather than fearful, seeking entertainment, companionship and joy, and the protoreligious worship   provided precisely that. In his Nicomachean Ethics, Aristotle alluded to the essence of the ancient proto-religious worship as a form of ordinary natural conviviality," offering sacrifices and arranging honors to the gods while providing pleasant relaxations" (1984, vol. I-1835). Aristotle, a physician, finds a therapeutic effect in the rituals, a form of necessary rest and relaxation in the proto-religious ritual, a diversion from labor that so healthy and needed for man:

Man desires society of another as a social animal, not god who cannot be a friend

And the religious rituals satisfied this innate desire, the craving for socializing. A man of late antiquity, Aristotle revived the world view and spirit of the distant and unknown to him Sumerians who had a rather flippant view of gods whom they jokingly dismissed as inebriated individuals with impaired judgement. Aristotle launches the Age of ancient enlightenment when Man rather than God came to be at the centre of being and Cosmos." Man is born to live first and love things with life," but not have love towards invisible God(s), he alluded in Magna Moralia. This is a message to the future monastic orders, celibate catholic priests of modernity, protestant ethics and pleasure-denying ideology of all sects and religious denominations of the future.   Observing the excessive opulence of the religious worship in his own time, Aristotle

dismissed them as expressions of class distinction— " Poor man has no means to be magnificent, but " magnificence is an attribute of expenditures of the kind which we call honorable, e.g. those connected with gods," he wrote in his Nicomachean Ethics," Only wealthy can build temples, donate money and objects in the honour of gods. Only wealthy need the symbolic attributes in society to justify their wealth and power. It is from this Aristotelian argument there would eventually arise the daring modern Marxist definition of religion as "opium of the people". Aristotle did not produce a single anti-religious treatise but he wisely scattered all his anti-deistic arguments around the entire corpus of his works. It is between Magna Moralia, Nicomachean and Eudemian Ethics, Politics and the essays On Heaven and On the Universe, that one finds out about Aristotle's secularism and his main commandment "Know Thyself" as the goal of human inquiry that should not be all about God but about Man and Cosmos. He wondered why God, the symbolic ultimate, does not honour the wise man but " is frequently punished for his wisdom.

According to Freud religion is an illusion, a form of neurosis and perhaps even an attempt to gain control. Religion is expression of underlying psychological neuroses and distress- an attempt to gain control over the external world. He states that the human id is a reservoir where our dark thoughts, ideas and wishes are hidden and with regards to religion he points out that religion which to him is a wish fulfilment is an attempt to fulfil childhood wishes or some feeling of emptiness. According to him, religion is a universal obsessional neurosis of humanity; like obsessional neurosis of children, it arise out of the Oedipus complex, out of the relation to the father. In his paper on religion obsessive actions and religious practices (1907) Freud observed a close resemblance between the activities of religious people and the behaviours of his neurotic patients. He claimed that both emphasize doing things in a patterned, ceremonial fashion and have a feeling of guilt when they go against the rules of their rituals to perfection. Religion also fosters the repression of basic instincts for example sexual repression results in an obsessional neurosis in a patient. Thus to him religion seems to be a universal obsessional neurosis. according to Freud religious behaviour always resemble mental illness.

In his book on totem and taboo where he presents a psychological interpretation of the lives of primitive people through the use of psychoanalysis and evolutionary thinking-biological as well as social and intellectual evolution. According to his writings in totem and taboo, the origin of religion is found in Oedipus complex. This is inspired by a myth goes back to ancient

Greece and tells of a son who unknowingly murders his father and marries his father's wife, an idea his used in his explanation of religion. The custom of taboo which are acts that early societies strictly prohibited like Firstly no incest and marriage should be between people of different family or clan. He calls this phenomenon the horror of incest. Secondly, there should be no killing or eating of the totem animal except on rare ceremonial occasions. By taboo he meant incest and murder which people actually wanted to do but were restricted according to totemism. He then sought to find out about the repression of these unconscious desires. Freud believes he can explain this through the unconscious. Both neurotic patients and normal people alike are strongly marked by an ambivalence through powerful opposing desires: they want to do certain things, yet at the same time they do not. Totems and taboos are primitive practices that demonstrate this psychological ambivalence, which, in a sense, opens a window on the power of human emotions in the very earliest age of humanity. This took place within "primal-hordes," namely the first human beings who lived like their animal ancestors, and that would have included extended families of women and children dominated by one powerful male. These groups were characterized by a number of conflicting emotions such as loyalty and affection, and, particularly for the young males, frustration and envy. The young males, says Freud, feared and respected their father but they also sexually desired the females, all of whom were the father's wives. Conflicted over the desire for the security of the horde and for sex, they suppressed their sexual urges but later banded together to murder the father. Because they were also cannibals, they consumed the father's body, and then took possession of his wives. This was followed by great joy, but soon feelings of intense guilt and remorse emerged. Overcome with guilt, the sons wished to restore the father they had killed, and found a "father substitute" in a totem animal. The sons agreed to worship the totem, and then ushered in the oldest taboo: "Thou shalt not kill the totem animal." This taboo became a rule that was generalized to the entire horde. It also became the universal commandment against murder and the first moral rule of the human race. Moreover, the feelings of guilt and remorse led to a taboo against incest. The sons realized that taking possession of their father's wives led to new conflicts between them, and thus emerged the second commandment: "Though shalt not take thy father's wives." In order to live together, the sons agreed to find wives outside of the horde.

Freud returned to the topic of religion just fourteen or so years after he had completed his Totem and Taboo. In The Future of an Illusion, Freud begins by acknowledging that although

human life evolved out of the natural world, the natural world is not necessarily friendly to human beings. Although it created us it still threatens to destroy us through environmental threats such as natural disasters, disease, or predators. In order to safeguard themselves and find protection, human beings joined together into clans and communities, and this in turn created civilization.

Although civilization afforded human beings a level of safety and security, it also came at a cost. Society could only survive if human beings subjected their personal desires to society's rules and the restraints. For instance, one cannot just take the belongings of others if she desires them, kill whoever angers her, or have sex with whoever she wants. In short, human beings have to restrain their instincts and compensate themselves with other satisfactions that bring them joy, such as art, leisure, family, community, and so on. At the same time, human beings have to face the prospect of death and the fact that ominous realities such as disease and disaster render them helpless. These are unhappy truths that no-one wants to accept. People, says Freud, would rather return to childhood where they experienced the greatest assurance and protection. There was always a father to reassure them against their fears, and they had a voice of strength who would promise them that all would be well in the end. Adults, Freud believes, crave this childhood security although in reality they can never have it. But there is an exception, and this is religion. Religion provides human beings with the illusion of security they crave. Freud claims that religious belief projects onto the external world a God, and that this God, through his power, dispels the terrors of nature, gives humans comfort in the face of death, and rewards them for accepting the moral restrictions imposed by civilization. According to Freud,

> *"Over each one of us there watches a benevolent providence which is only seemingly stern and which will not suffer us to become a plaything of the over mighty and pitiless forces of nature"*

For such a religious believer, one need not fear death because he believes that his eternal spirit will one day be released from his body to live with God. But Freud describes these beliefs as "illusions, fulfillment of the oldest, strongest and most urgent wishes of mankind" . They are beliefs people very much hope and want to be true as "their strength lies in the strength of those wishes." Freud is not claiming that belief in God is a delusion. The terms 'illusion' and 'delusion' do not mean the same thing. A delusion is something one believes is true when

everyone knows that it is not. An illusion, however, could be true, which makes it unlike a delusion. But despite this distinction, Freud seems to think that religious beliefs are delusions. Such beliefs in his view possess no rational or epistemic warrant, and are nothing more than an individual's personal intuitions, feelings, and emotions that are known to often be mistaken.

Freud admits that despite their status as illusions, religious beliefs have indeed provided humanity with much needed assistance during the growth of civilization. For instance, he thinks that the early totems and taboos played a role in denouncing murder and incest, and that later religions not only prohibited these same crimes but also others, and often presented them as offenses deserving of punishment in hell. But Freud believes that civilization has since matured and progressed beyond religion. Religious teachings and beliefs were only suitable during the childhood phase of the human race, which undergirds Freud's perception of religion as a disorder and sign of illness. For example, when the psychoanalyst is treating a patient but discovers that the patient has failed to overcome trauma and repressions of earlier life, then he knows that the neurosis has continued to persist into the patient's adulthood. It is clear that the disorder remains in the patient. Freud explains it this way,

"Religion would thus be the universal obsessional neurosis of humanity; like the obsessional neurosis of children, it arose out of the Oedipus complex, out of the relation to the father. If this view is right, it is to be supposed that a turning away from religion is bound to occur with the fatal inevitability of a process of growth, and that we find ourselves at this very juncture in the middle of that phase of development".

Religious teachings are best viewed as "neurotic relics'.

Rene Descartes also was a rationalist and believed in the power of innate ideas. Descartes argued the theory of innate knowledge and that all humans were born with knowledge through the higher power of God. His idea was contradicted by John Locke who said knowledge is acquired through experience.

In The Passions of the Soul, published in 1649, Descartes discussed the common contemporary belief that the human body contained animal spirits. These animal spirits were believed to be light and roaming fluids circulating rapidly around the nervous system between the brain and the muscles. These animal spirits were believed to affect the human soul, or

passions of the soul. Descartes distinguished six basic passions: wonder, love, hatred, desire, joy and sadness. All of these passions, he argued, represented different combinations of the original spirit, and influenced the soul to will or want certain actions. He argued, for example, that fear is a passion that moves the soul to generate a response in the body. In line with his dualist teachings on the separation between the soul and the body, he hypothesized that some part of the brain served as a connector between the soul and the body and singled out the pineal gland as the connector. Descartes argued that signals passed from the ear and the eye to the pineal gland, through animal spirits. Thus different motions in the gland cause various animal spirits. He argued that these motions in the pineal gland are based on God's will and that humans are supposed to want and like things that are useful to them. But he also argued that the animal spirits that moved around the body could distort the commands from the pineal gland, thus humans had to learn how to control their passions.

Descartes advanced a theory on automatic bodily reactions to external events, which influenced 19th-century reflex theory. He argued that external motions, such as touch and sound, reach the endings of the nerves and affect the animal spirits. For example, heat from fire affects a spot on the skin and sets in motion a chain of reactions, with the animal spirits reaching the brain through the central nervous system, and in turn, animal spirits are sent back to the muscles to move the hand away from the fire. Through this chain of reactions, the automatic reactions of the body do not require a thought process.

Above all, he was among the first scientists who believed that the soul should be subject to scientific investigation. He challenged the views of his contemporaries that the soul was divine, thus religious authorities regarded his books as dangerous. Descartes' writings went on to form the basis for theories on emotions and how cognitive evaluations were translated into affective processes. Descartes believed the brain resembled a working machine and that mathematics, and mechanics could explain complicated processes in it.

In the third and fifth Meditation, Descartes offers proofs of a benevolent God (the trademark argument and the ontological argument respectively). Descartes has faith in the account of reality his senses provide him, since he believed that God provided him with a working mind and sensory system and does not desire to deceive him. From this supposition, however, Descartes finally establishes the possibility of acquiring knowledge about the world

based on deduction and perception. Regarding epistemology, therefore, Descartes can be said to have contributed such ideas as a conception of foundationalism and the possibility that reason is the only reliable method of attaining knowledge. Descartes, however, was very much aware that experimentation was necessary to verify and validate theories.

Descartes invokes his causal adequacy principle to support his trademark argument for the existence of God, quoting Lucretius in defence: "Ex nihilo nihil fit", meaning "Nothing comes from nothing" (Lucretius).Oxford Reference summarises the argument, as follows, "that our idea of perfection is related to its perfect origin (God), just as a stamp or trademark is left in an article of workmanship by its maker." In the fifth Meditation, Descartes presents a version of the ontological argument which is founded on the possibility of thinking the "idea of a being that is supremely perfect and infinite," and suggests that "of all the ideas that are in me, the idea that I have of God is the truest, the clearest and distinct."

Descartes considered himself to be a devout Catholic, and one of the purposes of the Meditations was to defend the Catholic faith. His attempt to ground theological beliefs on reason encountered intense opposition in his time. Pascal regarded Descartes' views as a rationalist and mechanist, and accused him of deism: "I cannot forgive Descartes; in all his philosophy, Descartes did his best to dispense with God. But Descartes could not avoid prodding God to set the world in motion with a snap of his lordly fingers; after that, he had no more use for God," while a powerful contemporary, Martin Schoock, accused him of atheist beliefs, though Descartes had provided an explicit critique of atheism in his Meditations. The Catholic Church prohibited his writings.

Descartes also wrote a response to external world skepticism. Through this method of skepticism, he does not doubt for the sake of doubting but to achieve concrete and reliable information. In other words, certainty. He argues that sensory perceptions come to him involuntarily, and are not willed by him. They are external to his senses, and according to Descartes, this is evidence of the existence of something outside of his mind, and thus, an external world. Descartes goes on to argue that the things in the external world are material by arguing that God would not deceive him as to the ideas that are being transmitted, and that God has given him the "propensity" to believe that such ideas are caused by material things. Descartes also believes a substance is something that does not need any assistance to function or exist.

Descartes further explains how only God can be a true "substance". But minds are substances, meaning they need only God for it to function. The mind is a thinking substance. The means for a thinking substance stem from ideas.

2.10.3. Social support

The social support theory emerged from publications by Don Drenmon-Gala and Francis Cullen both of whom drew on insights from several theoretical traditions. The theory is centred on the proposition that instrumental, informational and emotional support reduces the likely hood of delinquency and crime.

Instrumental social support are the actions or tangible items that one provides to demonstrate support. Instrumental support is a demonstration that can be seen and felt.

Emotional support stems from listening with empathetic ears to another's situation. Providing compassion helps builds trust in a relationship. Emotional support is highly regarded as an act of trust and support where vulnerability is required and therefore the partnership is allowed to evolve.

Informational support provides individuals with advice, guidance or useful information that helps them solve problems, generate new ideas or make good decisions.

According to Cohen and Wills social support prevents an individual from negative consequences of stressful events. The relationship between one's psycho-emotional and physiological health has long been of interest to social scientists. While many factors have been examined for their impact on causation and prevention, over the past two decades the concepts of social support, stress and well-being have undergone much scrutiny

Human beings are radically social by nature. We live in families and communities, work in organizations large or small, engage in groups of all kinds all over, and enter into multiple social transactions virtually every day of our lives. Our identities have their roots in social relations and groupings. Our very existence is caught up in a complex network of interdependencies such that very few human needs can be met save through the mediation of others.

The research literature on social support and stress has approached the measurement of social relations from a variety of perspectives from family relationships (e.g., Cook & Weigel, 1983; Pilisuk & Parks, 1983; Robles, 1983), organizational membership (e.g., Bromet, Dew, Parkinson, & Schulberg, 1988; Cooper & Smith, 1985; Martin & Wall, 1989), the enhancement of one's well-being (e.g., Thoits, 1986; Tracy, 1990), to well-developed instruments gauging the number and strengths of those significant relationships (Caplan, Cobb, French, Harrison, & Pinneau, 1975; Sarason, Levine, Basham, & Sarason, 1983). Cohen and Wills (1985) classify social support measures as structural (the extent to which one engages in relationships or groups) versus functional (the degree to which such relationships provide identified functions for the person, e.g., companionship or nurturance). They also differentiate specificity versus globality of scale-the extent to which the measure specifies particular functions or contexts or combines a number of them into a largely undifferentiated global index. In general, social relationships serve a variety of human needs, many of them subsumed under general terms such as love, belonging, or social companionship. The stress literature focuses on relationships as support for the person, and suggests a tripartite classification: socioemotional support, behaviors that reflect empathy and understanding and enhance a sense of acceptance, worth, self-esteem; informational support, the provision of perspective, guidance, and advice to assist the person in coping and problem solving; and instrumental support, the provision of resources and services to help resolve problems

A key difference among these groups of functions is that informational and instrumental support enhance mechanisms for coping while socio-emotional support and companionship go beyond coping and directly enhance the quality of one's life. Regardless of the source or functions, amiable and supportive relations have frequently been cited as factors which increase personal well-being and curtail distress. Stress has been the subject of investigation for some decades and intensively so in recent years. Much of the research has focused on the individual-the consequences of stress on health and well-being-and on the emotional experiences and coping responses. But a growing body of literature address the conjoint impact of stress and social support on well-being. Hans Selye (1956) was among the first to study stress, which he defined as a non-specific response of the body to any environmental demand. He was particularly concerned with the physiological and biochemical responses to unexpected or excessive environmental demands. He identified and described the General Adaptation

Syndrome (GAS) mobilizing one for flight or fight in the face of external threat. He also linked GAS to the formation of various symptoms and the onset of certain diseases. In an early social psychological study of stress in organizations, Kahn, Wolfe, Quinn, Snoek, and Rosenthal (1964) investigated the effects of role conflicts, ambiguity and overload as frequent stresses which generate tension, anxiety and dissatisfaction at work and which tax the adaptive capacities of managers and workers. In a unique research design, they derived measures of environmental stresses from interviews with the subject's role senders and hence independently of the subject's experience of or response to the stress. Their study was also among the first to report that quality of relationships at work mediate or buffer the effects of stress. However, most research on stress relies on the subject to report on the degree and kinds of stress he or she is facing.

The Journal of Sociology & Social Welfare Generally this coincides with conceptions which define stress as psycho-socio-emotional or physiological responses in the person to threatening situations. The stress is in one's experience although the threat may come from the environment. We believe it is important to distinguish environmental stressors (the source of stress) from the experience of stress, although most research on stress focuses on the latter. Two approaches to stress have gained currency, both using the subject as informant on the stressors. The first, represented by Holmes and Rahe (1967), Brown and Harris (1978), and Naismith (1975), presents a list of troubling events (e.g., death of spouse, loss of job) and asks whether the event occurred or not. The second approach focuses on chronic conditions (e.g., noise, conflict, overload) in the home, community or workplace with which people often find difficulty in coping (Adams, 1981; Pearlin, 1983). Using either stressful events or conditions, researchers conceive of stress as stemming from three different situations; needs, transactions, and transitions. Caplan (1964) and Thoits (1985) see stress as threats to or disruption of one's efforts to meet one's needs, and hence as a source of frustration and deprivation. Others (e.g., Lazarus & Folkman, 1984) have put forth a transactions model in which demands on the person exceed one's resources and thus over-tax one's adaptive and work capacities producing a decline in well-being. Others have focused on the stress of life transitions and on the re-adjustments required by changes positive or negative. All of these approaches imply a general model in which events or conditions in the environment (stressors) lead to the experience of stress. This stress may lead to successful coping but often results in symptom formation and a decline in one's sense of well-being. Cohen and Wills (1985) have presented a rather complete review of the literature on stress

and social relations and an important classification of the role social support plays in maintaining well-being and managing stress. They suggest two general hypotheses. The main effects hypothesis states that social support has a significant linear effect promoting positive indicators of well-being and inhibiting negative indicators. In simple terms, one's quality of life is enhanced by the presence of caring and supportive relationships. Research by Bell, LeRoy and Stephenson (1982), Friedland and McColl (1987) and Williams, Ware, and Donald (1981) represent studies that support the main effects hypothesis. The second hypotheses address the ways in which relationships protect one from the adverse effects of stress, and this they call the buffering hypothesis. If the primary role of social support is buffering, there should be little difference in well-being for those with or without social support in the absence of stress. But as stress increases, well-being should decrease for those who lack social support but not for those who are well supported. Alloway and Bebbington (1987), Eaton (1978), Kessler and Essex (1982), and Kahn, Wolfe, Quinn, Snoek, and Rosenthal (1964) are among those reporting a buffering effect. There exists some literature which critiques the buffering model. Barrera (1988) suggests other models that might link stress and social support to psychological well-being. The major alternative in most studies remains the main effects model. Cohen and Wills (1985) suggest that the use of structural measures of social support yield largely main effects, while buffering effects are observed when the support functions that are measured are appropriate and relevant to the stressors present. They also indicate in their review that it's often hard to tell whether an instrument is primarily structural or functional. In any case, if buffering is present, it is presumably because the stressors are responded to and coped with in different ways with the social support.

The objective of this research study is to find out how these aforementioned internal entities (religious belief, self-determination and social support) can enhance the resilience of unaccompanied minors in refugee camps. In the subsequent chapter we will be exploring ways in which data is collected and analyzed in line with ethical considerations.

2.11.THEORETICAL FRAMEWORK

2.11.1. Personality theory by Carl Jung (1933)

Carl Jung's personality theory focuses on the interplay between the conscious and the unconscious mind, universal archetypes, the process of individuation and psychological types.

Jung's personality theory focuses 4 main aspects whose interaction determines the personality trait of an individual. They are: the psyche model, the archetypes, the dynamics of personality and the psychological types. The theory emphasis the integration of various aspects of personality to achieve self-realization and encompasses universal and individual dynamics.

The psyche model

Like Freud and Ericson, Jung regarded the psyche as made up of a number of separate but interacting systems. The three main ones were the Ego, the personal unconscious and the collective conscious. According to Jung, the ego represents the conscious mind as it comprises the thoughts, memories and emotions a person is aware of. The ego is largely responsible for feeling of identity and continuity. Jung emphasized the importance of the conscious in relation to personality. However, he proposed the unconscious consist of two layers.

2.11.1.1. Personal unconscious

The personal unconscious, a concept developed by Carl Jung, refers to all the information and experiences of an individual's lifetime that have been forgotten or repressed but continue to influence their behaviour and attitudes on an unconscious level.

This aspect of the unconscious mind contains memories, perceptions, and thoughts that may not be consciously accessible but can potentially become conscious. It also includes complex combinations of such contents, which Jung referred to as "complexes". Complexes can be defined as the content of the personal unconscious.

These are emotionally charged associations or ideas that have a powerful influence over an individual's behaviour and attitudes. For instance, a person might have a fear of dogs due to a forgotten childhood incident. This fear, while not consciously remembered, is stored in the personal unconscious and could cause an irrational response whenever the person encounters dogs.

It's important to note that the contents of the personal unconscious are not always negative. They can also be positive or neutral aspects of experience that have simply fallen out of conscious awareness.

2.11.1.2. Collective unconscious

This concept is referred to shared inherited unconscious, knowledge and experience across generations expressed through universal symbols and archetypes common to all human cultures.

The collective unconscious consists of preexistent forms or archetypes which can surface in consciousness in the form of dreams, visions, or feelings and are expressed in our culture art, religion and symbolic experiences.

These archetypes are universal symbols and themes that are shared across all human cultures and epoch. Some examples of these archetypes include mother hero, God the wise old man, the trickster etc. each archetypes represents common aspects of human experience.

These ancestral memories which Jung called archetypes are represented by universal themes in various cultures as expressed through literature art and dreams.

According to him, the human mind has innate characteristics imprinted on it's as a result of evolution. These universal predispositions stem from our ancestral past. Fear of the dark, snakes spider are examples and it is interesting that this idea has recently been revived in the theory of prepared conditioning by Seligman.

The model of the Archetypes

Archetypes are defined as images and themes that derive from the collective unconscious, as proposed by Carl Jung. Archetypes have universal meanings across cultures and may show up in dreams, literature, art, or religion.

According to Jung (1921) the term archetype is not meant to denote an inherited idea, but rather an inherited mode of functioning, corresponding to the inborn way in which the chick emerges from the egg, the bird builds its nest, a certain kind of wasp stings the motor ganglion of the caterpillar, and eels find their way to the Bermudas. In other words, it is a "pattern of behaviour". This aspect of the archetype, the purely biological one, is the proper concern of scientific psychology'.

Jung (1947) believes symbols from different cultures are often very similar because they have emerged from archetypes shared by the whole human race which are part of our collective

unconscious. For Jung, our primitive past becomes the basis of the human psyche, directing and influencing present behaviour. Jung claimed to identify a large number of archetypes but paid special attention to four. Jung labeled these archetypes the Self, the Persona, the Shadow and the Anima/Animus.

The Persona

The persona (or mask) is the outward face we present to the world. It conceals our real self and Jung describes it as the "conformity" archetype.

This is the public face or role a person presents to others as someone different from who we really are (like an actor). The Persona, as explained by Carl Jung, is the aspect of our personality that we present to the world as a means of social adaptation and personal convenience. The term originates from the Greek word for the masks that ancient actors used, symbolizing the roles we play in public. You could think of the Persona as the 'public relations representative' of our ego, or the packaging that presents our ego to the outside world.

A well-adapted Persona can greatly contribute to our social success, as it mirrors our true personality traits and adapts to different social contexts. However, problems can arise when a person overly identifies with their Persona, unable to differentiate between their professional role and their authentic self. An example would be a teacher who continuously treats everyone as if they were their students, or someone who is overly authoritative outside their work environment. While this can be frustrating for others, it's more problematic for the individual as it can lead to an incomplete realization of their full personality.

The Persona is shaped during childhood, driven by the need to conform to the expectations of parents, teachers, and peers. This usually results in the Persona encompassing the more socially acceptable traits, while the less desirable ones become part of the Shadow, another essential part of Jung's personality theory.

The Shadow

The Shadow archetype, as defined by Carl Jung, encapsulates the parts of ourselves that we may reject, disown, or simply don't recognize. Rooted in both our personal and collective unconscious, the Shadow contains traits that we consciously oppose, often contrasting those

presented in our Persona – the outward 'mask' we show to the world. This is the animal side of our personality (like the id in Freud).

It is the source of both our creative and destructive energies. In line with evolutionary theory, it may be that Jung's archetypes reflect predispositions that once had survival value. The Shadow isn't merely negative; it provides depth and balance to our personality, reflecting the principle that every aspect of one's personality has a compensatory counterpart. This is symbolized in the idea: "where there is light, there must also be shadow". Overemphasis on the Persona, while neglecting the Shadow, can result in a superficial personality, preoccupied with others' perceptions. Shadow elements often manifest when we project disliked traits onto others, serving as mirrors to our disowned aspects. Engaging with our Shadow can be challenging, but it's crucial for a balanced personality. This process, which can involve recognizing and integrating these 'dark' elements into our conscious self, aids in fostering a well-rounded personality. This interplay of the Persona and the Shadow is often explored in literature, such as in "Dr. Jekyll and Mr. Hyde" and "The Picture of Dorian Gray", where characters grapple with their dual natures, further illustrating the compelling nature of this aspect of Jung's theory

The Anima/Animus

Another archetype is the anima/animus. The "anima/animus" is the mirror image of our biological sex, that is, the unconscious feminine side in males and the masculine tendencies in women. Each sex manifests the attitudes and behaviour of the other by virtue of centuries of living together.

For men, there exists an Anima (a feminine inner personality), and for women, an Animus (a masculine inner personality). These archetypes are derived both from collective ideas of femininity and masculinity and from individual experiences with the opposite sex, beginning with the person's parents.

The Anima and Animus exist in the unconscious as counterbalances to a person's conscious sexual identity, serving to complement their experience and understanding of their own gender.

Like the Shadow, the Anima and Animus are often first encountered through projection. For example, the phenomenon of "love at first sight" can be explained as a man projecting his Anima onto a woman (or vice versa), which leads to an immediate and intense attraction.

Jung acknowledged that so-called "masculine" traits (like autonomy, separateness, and aggression) and "feminine" traits (like nurturance, relatedness, and empathy) were not confined to one gender or superior to the other.

Instead, he saw them as parts of a holistic psychological spectrum present in every individual, opposing Freud's predominantly masculine-centric theory.

The Anima and Animus represent our 'otherness', connecting the ego to the broader psyche, thus forming bridges to the unconscious. Engaging with these complexes can enrich an individual's understanding of their gender and self.

The Self

Finally, there is the self which provides a sense of unity in experience. For Jung, the ultimate aim of every individual is to achieve a state of selfhood (similar to self-actualization), and in this respect, Jung (like Erikson) is moving in the direction of a more humanist orientation. Each person possesses an inherited tendency to move towards growth, perfection and completion and he called this innate disposition the self. The self pulls the other archetypes together and unites them in the process of self-actualization. The conscious and the unconscious mind make up the self, it unites the opposing elements of the psyche of female and male, good and evil, light and dark forces.

The dynamics of personality

Causality and teleology: human behavior is shaped by both causal and teleological forces. The causal explanation must be balanced with the teleological ones.

Causality holds that present events have their origin in previous experiences while teleology holds that events are motivated by goals and aspirations for the future.

Progression and regression: the adaptation to the outside world involves the forward flow of psychic energy and it's called progression while regression is an individual's adaptation to the inner world which relies on the backward flow of psychic energy.

Psychological types

There are two basic attitudes that defines the psychological type of an individual's personality. They are introversion and extraversion. These two attitudes can be grouped into two main functions, that is, thinking vs feeling and sensing vs intuition.

Introversion means their psychic energy is focused on their inner thoughts and ideas rather than what's happening externally. The introvert approaches the world carefully; he is afraid to make mistakes during social interactions.

Extroversion means the individuals psychic energy is focused on external world and social interactions. Extroverts have an outgoing personality and feel comfortable and even excited in group settings. Jung believed that no one person can be 100% extrovert or introvert but each individual carries both attitudes, however, one usually dominates the other.

The functions exhibited by these three predominant attitudes are:

Thinking vs feeling

Thinking(objective) and feeling (subjective) are the rational functions, they are ways of processing information and making decisions. Thinking means a person makes decisions mainly through logic while feeling means decisions are made based on emotions that is what they feel they should do.

Sensing vs intuition

Sensing and intuiting represents how an individual percepts information. Sensing means that the person mainly believes information that is received directly from the external world. Intuition means that a person believes mainly information he or she receives from their internal or imaginary world.

Judging vs perceiving

This reflects how a person implements the information he or she has processed. Judging means that a person organizes al of his life events and as a rule sticks to his plans. Perceiving means that he or she inclined to improvise and adapt to changes and explore other alternatives.

Individuation also called self-realization is a psychological rebirth. The process of becoming an individual or whole person. A self-actualized person is dominated neither by unconscious processes nor by the conscious ego but strikes a balance between all aspects of personality. This process involves the integration of the opposite poles into a single homogenous individual. This is however extremely rare and is achieved by people who are able to assimilate their unconscious into their total personality.

2.11.2. Urie Bronfenbrenner's ecological system of development (1979)

He developed the ecological system theory to explain how everything in a child and in the child's environment affects how the child grows and develop. He labelled different aspects or levels of the environment that influence children's development including the microsystem, the mesosystem, the exosystem, the macrosystem and the chronosystem

Bronfenbrenner's classic ecological model of child development (1979) provides one such framework for analysing the interrelated settings and relationships involved in the psychosocial impact of the refugee experience (i.e. war and conflict) on children. His theory defines key developmental contexts in terms of microsystems, mesosytems, exosystems macrosystems and chronosystem (see figure below).
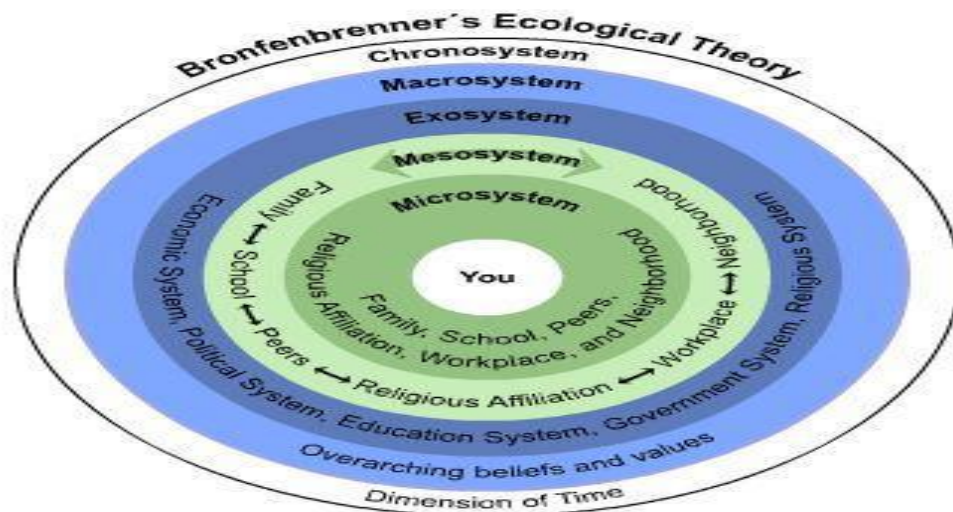

Figure 1: The bronfenn brenner's ecological system of development

2.11.2.1. The microsystem

The first layer of a child's social ecology, the microsystem, involves the interactions between the individual child and the immediate setting, such as the school or home environment

where primary relationships are established (Betancourt & Khan, 2008). How this group interact with the child will have an effect on how the child grows. The more encouraging and nurturing these relationships and places are, the better the child will grow. Also, how the child acts or reacts to these people in the microsystem will affect how they treat her/him in return. The child's temperament (genetics and biological factors) also to some extend influence or affect the way others threat them.

2.11.2.2. The mesosystem

It describes how the different elements of the child's microsystem work together for the sake of the child for example; if a child's caregiver takes an active role in a child's school such as going to their child's perform during school events, this will help ensure the child's overall growth.

The mesosystem concerns the interaction of two or more settings of relevance to the developing child – between the child's family and school settings, or among the family system and the child's extended social network. The way these caregivers attend to the psychological and physical needs of the child. A caring and supportive carer will positively help the child recover from the psychological trauma and other challenges associated with being an unaccompanied refugee minor.

2.11.2.3. The exosystem

The exosystem is an extension of the mesosystem and includes societal structures, both formal and informal. It includes the other people and places that the child herself may not interact with often but these places and people still have a large effect on the minor such as parent's workplace, neighborhood, government etc. For example, if a parents gets laid off from work, the negative effect of this act can affect the child if her parents are unable to pay her fees or rents. The community in which these minors live play a significant role in their process of resilience. The exosystem pertains indirectly to the individual.

2.11.2.4. The macrosystem

This is the largest most remote set of people and things to a child but still has a great influence over the child. The macrosystem includes things such as the cultural values, attitudes, social conditions, the economy, wars etc. These things also affect a child either positively or

negatively. Beliefs about gender roles, individualism, family structures and social issues establish norms and values that permeate a child's microsystem.

2.11.2.5. The chronosystem

This final level relates to shifts and transitions over the child's lifetime. These environmental changes can be predicted like starting school or unpredicted like parental divorce which may cause stress. Aging itself interacts with shifting social expectations over the lifespan within the chronosystem how children respond to expected and unexpected life transition depends on the support of their ecological system.

2.11.3. Ann Masten's Resilience theory (2011-2022)

In 2011, Masten defined resilience as, "The capacity of a dynamic system to withstand or recover from significant changes that threaten its stability, viability, or development". Few years later she removed "withstand" and changed the definition to include "adapt successfully". The 2014 definition is "the capacity of a dynamic system to adapt successfully to disturbances that threaten system function, viability, or development" This newer definition reflects the perspective that individuals do not withstand risk, but change to accommodate risk. She is well known for suggesting that resilience is "ordinary magic", and that normative processes and basic human adaptation systems account for the majority of resilience findings

She indicates there must be two criteria present to be considered resilient, namely a measure of positive adaptation or development and the past or current presence of conditions that threaten to disrupt positive adaptation. She defines positive adaptation or development as meeting developmental tasks and fundamental human adaptation systems. Developmental tasks are the expectations of a given society or culture in a historical context for the behaviour of children in different age periods and situations (e.g. going to school, getting a job, romantic relationships).

Fundamental human adaptation systems include attachment relationships and parenting, pleasure, self-regulatory systems for emotion, arousal and behaviour, families, formal education systems, cultural belief systems, religion and spirituality.

The two models of resilience frequently referred to by Masten are the Variable Focused and Person Focused approaches. A Variable Focused approach looks at associations among

variables through multivariate analysis and patterns of association. While this approach has statistical power and can show patterns between variables (individual, environment and experiences) it is unable to encapsulate the experience of the whole person. In a Person Focused approach, it is the study of whole individuals, comparing resilient and non-resilient individuals, examining life course trajectories, and attempting to understand how they are different. Groups of variables are studied as they naturally occur within each individual. She suggests both approaches have utility.

Similar to other resilience researchers, Masten has developed a list of protective factors that operate at the individual, family and community level. These protective factors include: parent-child relationship, family function, social support, coping skills, self-esteem, spirituality, access to resources and cultural identity. She states that protective processes are only basic human protective systems, and that children who do not show resilience do not have the "basic resources nor the opportunities and experience that nurture the development of adaptive systems" Given that, she suggests a focus on strategies that prevent damage to, restore, or compensate for threats to these basic systems. She suggests that "resources can theoretically counterbalance high levels of risk to produce a competent outcome" Despite these large lists of protective factors, indicates there is still "very little understanding of processes underlying protective processes".

She notes that most risks are cumulative as they tend to occur together Furthermore, there can be a dose response to risk, whereby a greater exposure to risk is associated with more negative outcomes and a greater number of symptoms. In 2009 and 2011, Masten discussed the idea of risk gradients, whereby you can count up the risk factors to identify the level of risk. Hdeigh risk on the risk gradient tends to indicate less protective.

In 2011, Masten discussed a more person focused and contextualised approach to risk than in earlier research. She proposed that risk varies as it is due to the perception of risk and dependent on the diversity within groups. She stated that you cannot define "true" adversity as everyone responds differently to similar stressors and there are multiple processes that influence this response. She also found striking variability among those with similar risk factors (e.g. homelessness).

In 2014, she introduced the concepts of context and culture. She stated that "such judgments are influenced by cultures of science, as well as sociocultural and historical context".

She suggests that individual differences are sensitive to experience and context and there is a requirement to understand what well-being means within each context. While Masten has made some references to context and culture in prior research, it has not been evident in her approach to research. In fact, in her latest article her predominant focus in on the identification of biological responses to stress (e.g. hair sampling of cortisol) and not context (Masten, 2014).

2.11.3.1. Interventions

Masten (2011) states that interventions should be "reducing or eliminating exposure to conditions that have the potential to threaten function or development (e.g. maternal depression, prevent homelessness)" and that they should "target assets or resources…to increase potential promotive compensatory factors (e.g. food, medical care, homes, income, schools, tutors, books, recreation centers, neighborhood safety, effective teachers)". She suggests that interventions be targeted at the most powerful moderators (e.g. self-efficacy, self-regulation, problem-solving skills) to have the greatest impact.

Masten draws attention to "windows of opportunity" with developmental timing and transitions and proposed that if developmental cascades are considered, interventions can be timed to have the greatest impact on children's outcomes. That is, some risks may have a greater impact at different stages of development so it would be effective to target risks at critical times. Masten also discusses the need to have positive objectives and promote competence, as "competence begets competence".

Interventions need to be based on hypothesised factors from multiple interacting systems and iterative, whereby data from interventions inform future interventions. However, she notes that there have been very few resilience interventions implemented to actually know if current theory can be substantiated. Consequently, much of current resilience theory remains untested.

2.11.4. Information processing theory by George Miller (1956)

Information- Processing Theory was developed by American psychologists including George Miller in the 1950s. It is a cognitive theory that focuses on how information is encoded into our memory. It describes how our brains filter information, from what we're paying attention to in the present moment, to what gets stored in our short-term or working memory and ultimately into our long-term memory.

George A. Miller has provided two theoretical ideas that are fundamental to the information processing framework and cognitive psychology more generally. The first concept is `chunking' and the capacity of short term (working) memory. Miller (1956) presented the idea that short-term memory could only hold 5-9 chunks of information (seven plus or minus two) where a chunk is any meaningful unit. A chunk could refer to digits, words, chess positions, or people's faces. The concept of chunking and the limited capacity of short-term memory became a basic element of all subsequent theories of memory.

The second concept, that of information processing, uses the computer as a model for human learning. Like the computer, the human mind takes in information, performs operations on it to change its form and content, stores and locates it and generates responses to it. Thus, processing involves gathering and representing information, or encoding; holding information or retention; and getting at the information when needed, or retrieval.

According to this view, there are three kinds of memory: Sensory registers (the part of the memory that receives all the information a person senses), Short-term memory (STM) (also known as working memory, the part of memory where new information is held temporarily until it is either lost or placed into long-term memory), and Long-term memory (LTM) (the part of memory which has an unlimited capacity and can hold information indefinitely).

The key factors for effective encoding of information include ensuring that the material is meaningful and that activation of prior knowledge occurs. Strategies for assisting encoding include chunking (breaking the information up into manageable chunks), rehearsal, imagery, mnemonics, schema activation, and level of processing.

Information Processing Theory has in recent years compared the human brain to a computer. The 'input' is the information we give to the computer - or to our brains - while the CPU is likened to our short-term memory, and the hard-drive is our long-term memory. The primary stages of IPT are encoding, storage, and retrieval.

Miller's theories built upon existing theories of cognition and were boosted by the exponential growth of computing through the 1950s when Miller first espoused his theory. In fact, Miller developed a lexical database called WordNet, which became essential to computer language models.

In the 70 years since the theory was first proposed it has been expanded and built upon by other psychologists. These included Richard Shiffrin and John William Atkinson, who developed

the multi-stage model of memory (sensory, short, and long-term). This then led to more complex models of executive function and memory, such as that of Alan Baddeley and Graham Hitch (1974).

CHAPTER THREE
METHODOLOGY

INTRODUCTION

This chapter gives an outline of the research method that were followed in the study. it provides information on the participants, that is the criteria for inclusion in the study, who the participants are and how they will be sampled. the researcher describes the research design that were chosen for the purpose of the study and the reason for the choice. dealing with children is delicate more some these unaccompanied that have undergone traumatic experiences thus our research work was carried out taking into consideration some psychological ethical factors.

3.1. RESEARCH DESIGN

It is the blue print of a scientific study. It includes research methodologies, tools and techniques to conduct the research. It is the overall strategy that you choose to integrate the different components of the study in a coherent and logical way. The study was carried out using the qualitative research design method. According to Creswell (2012) qualitative research is an inquiry process of understanding based on distinct methodological traditions of inquiry that explore a social or human problem. It involves gathering of data through methods such as interviews, observations, focus groups and analysis of documents and artifacts. A descriptive case study approach is an ideal approach in studying human behaviour in this context. A descriptive case study is an in-depth analysis of analysis of a single bounded system with the aim to understand how people construct the meaning of an event, activity or phenomenon. According to Calderon (2012) descriptive research is a purposive process of gathering, analyzing classifying and tabulating data about prevailing conditions, practices, beliefs, processes.

Golafashani (2003) described qualitative research uses a naturalistic approach that seeks to understand phenomena in context-specific settings, such as real world setting in which the researcher does not attempt to manipulate the phenomenon of interest and only try to unveil the ultimate truth.

3.2. AREA OF STUDY.

Batouri is a town and commune in the east region of Cameroon. It is located on the main road connecting Bertoua to the Central African Republic found in the Kadey division in east

region of Cameroon, Batouri lies on the south Cameroon plateau at the elevation of about 653m.the climate here is hot and humid for most of the year with the dry season from mid-November to early march. The wettest time of the year is April and May and then august through October. Temperatures extremes are greatest during the dry season with the highest average high temperature of about 32.1c. Batouri lies in an area of transition of vegetation and climate with the guinea savanna vegetation in the north of the town while the lowland rainforest vegetation lies south of the town. The topography consists mostly of gently rolling hills. There is a large granite outcrop called mt.Pandi about 25km *15.5ml) north of town just west of the p5 road to Ngoura. It has a population of 88,871 inhabitants, principally made up of the natives of kako, gbaya, bororo, and refugees from the Central African Republic. Batouri is known for its gold reserves.

3.3. PRESENTATION OF STUDY SITE

The study was conducted in the Lolo camps found in the Kadey department. The camp is located near the village of lolo, four hours by bus from the refugee transit center at the border town of Gbiti. In 2013 the population was about 2,000, one year later in 2014 it rose to approximately 10,000 refugees fleeing the Central African Republic

The population of refugees from Central Africa is made up of muslim from Bororo with strict cultural and gender rules. The majority of this population are being hoisted and catered for mainly by the UNHCR assisted by the government and many other non-governmental organizations with each targeting a particular need. Most of them are leaving in tents and other temporal shelters provided by UNHCR. According to UNHCR, as at December 2021, the number of refugees in the lolo camp rose to 12,489 with 54.56% of the population made up of minors (less than 18) and 50.61% made up of women and girls, 7,202 in Timangolo with 55.25% of the population made up of minors (less than 18years old), 50.47% of the population made up of women and girls and 11,032 Central African refugees with 55.52% of the population made up of minor and51.63% made up of women and girls.

The Lolo camp found in East Cameroon has 290 girls and 24 boys that are unaccompanied or separated minors including babies and the entry point of refugee is Gbiti. Accessing all of them was a major challenge but we met and talk with some of them.

In the Mbile refugee camp not far from the Lolo camp has a total of 118girls and 117 boys who are unaccompanied and separated. While the Timangolo camp made up of 50 girls and 45boys who are unaccompanied and separated, the entry point for refugee into this camp include Kette and Toktoyo. Not all refugees settled in the camps some moved to local villages and nearby town like Mandjou.

3.3.1. Duration of research study

The field investigation took place for three months from October 2021-january 2022, in Batouri, East Cameroon. Our questions were not too complex given the number of participants during the interview.

3.3.2. Prerequisite required for research study

3.3.2.1. Material requirements

The materials needed to conduct the research included the questionnaires, pens, personal bloc notes and laptop.

3.3.2.2. Arrangements made prior to interviewing unaccompanied children

- We contacted the different NGOs managing the camps like UNHCR
- Along with a field coordinator we reached out to the child's personal caregiver (support person) where I was introduced as a student researcher from University of Yaoundé 1
- We contacted the interpreter and made arrangement for a brief talk before meeting the children
- Arrange a pre-interview meeting with the NGO and other humanitarian agencies to share already existing information concerning the unaccompanied minor
- Ensure all the equipment needed is available and functioning
- Ensure all additional materials are there (maps, writing materials, books,)

3.4. POPULATION

3.4.1. Target population

The population of this research is made up of minors in the refugee camps between the ages of 12 and 18years that left their country - Central African Republic to Cameroon for safety following the socio- political crisis that plagued their country. As a result of this conflict, in a bid

to seek refuge got separated from their parents, family and relatives. Some died in their home country from the conflict, others on transit while some just got separated from their children; no trace of them. These children form the most vulnerable groups of the migrant population and usually deprived of care and protection. However, the government of the host country in partnership with local and international Non-governmental organizations and humanitarian agencies put in great efforts to ensure that the basic need of care and protection are made available to the population especially to the vulnerable group of people (unaccompanied minor). These humanitarian organizations also take measures to track and trace the parents and families.

3.4.2. Sample population

From the target population some unaccompanied refugee minors form the target population formed the sample population from which we will carry out our research findings. From the onset we expected that in the field work interaction with the young people, a certain type of relational context (Miller 2004, p. 224) might exist. One primarily based on distrust. Given that refugees are frequently depicted as distrusting those around them (Daniel &Knudsen1995; Robinson 2002), it was expected that these children might not trust the researcher undertaking the fieldwork.

Though Strauss and Corbin (2008) suggest a theoretical sampling strategy, they also recognize that "…researchers have to be practical" (p. 145). The sample population was made up of the unaccompanied minors and their caregivers, trained and experienced workers of government institutions, humanitarians working with these children, managers and coordinators in NGOs, social workers, case managers, community mobilizers, psychosocial officers,

Although the initial goal was to conduct theoretical sample this was impractical due to a limited number of potential and reachable participants and scheduling difficulty.

3.4.3. Sampling technique

During each of the interviews, the following demographic information was collected:
- Gender
- Country of origin
- Time of arrival in Cameroon
- Current age

- Age upon arrival into Cameroon

The aim of the purposive sampling strategy was to seek balanced representation of a variety of unaccompanied minors in different circumstances, those under the parental authority of foster parents, in schools and even those minors with elderly children as their guardian. The sample has been drawn from one geographical area, the Kadey Department in the Eastern region of Cameroon. This is because there are likely to be significant differences in policy, services and communities across localities (Wade et al. 2005). Concentrating on one geographical location allowed the research to include a deeper understanding of a particular local context and be specific about how the local policy context impacts her findings. With anonymity and confidentiality assure the identities of the unaccompanied minors will not be disclosed and the information provided will not be a means to reveal their identity.

The criteria for participation in the study were as follows. The young person should be:
- A current or former unaccompanied child as defined by the convention for the right of children
- Currently aged between 12 and 18

3.4.3.1. Sampling strategy: Purposive sampling

> **Interviews with the unaccompanied minors**

3.4.4. Accessible population

The young people interviewed covered a large range of the ages that were in the original sample frame (12-18), although there were fewer young people aged 18. The young people originated from a variety of countries but the majority of participants were from Central African Republic.

In terms of gender, six of the participants were female and ten were male.

Most of the unaccompanied minors had been in Cameroon, these camps for between two and five years, although there were minors in the sample who had been in the camps for very short (less than a year) and very long (seven years) periods of time, representing experiences at very different points in the pathway from arrival to coping and beyond. The age at which most of the minors in this study arrived East Cameroon was between 7 and 18.

The table below shows a detailed characteristics of the unaccompanied minors who took part in the interview.

Table 1: Table showing the participants of the research study

Gender	Age	Duration in camp	Family situation	
Female	12	2 years	Unaccompanied with no hope of tracing parents. Living in a clustered shelter	
Male	14 years	1 year	Leaving with siblings	
Male	11 years	1year 4 months	Living in a cluster shelter	
Female	15 years	4 years	Living in a cluster shelter with siblings	
Male	18 years	2 years	Living in a cluster shelter	
Male	17 years	2 years	Living with siblings	
Male	9 years	1 year	Living with a carer	
Male	12 years	2 years	Living with a cluster family	
Female	7 years	1 year 7 months	Living with a relative	
Female	16 years	3 years	Living with siblings	
Male	18 years	2 years	Living with siblings	
Female	15 years	1 year	Living with siblings and a carer	

3.5. INSTRUMENTS OF DATA COLLECTION

There exist different types of instruments for data collection in social science and particularly in qualitative research design which are: interviews, rating scales, tests, questionnaires, and discussions. In this study, data is gotten from primary and secondary sources. Primary sources include, semi directive questions through interviews while the secondary sources include online books, articles and related research projects, handbooks from National and International Organisations.

3.5.1. Primary source of data

3.5.1.1. Interview

An interview is essentially a structured conversation where one participant asks questions, and the other provides answers. In common parlance, the word "interview" refers to a one-on-one conversation between an interviewer and an interviewee.

In this study, we are going to explore the different types of interviews. Our study is a qualitative descriptive case study that necessitates the collection of data and their understanding In the interview, we are exploring the different types but we will focus more on semi directive interviews which are based on different themes. Semi-structured interviews are situated around the directive and the non-directive is characterized by the fact that it gives the correspondent ample time before giving his point of view. Tsala Tsala (2006) defines the semi-structured interview as an "interview constructed from an interview guide, during which the interviewer interviews freely and in the order that seems best to him, questions proposed to him". Therefore, in this type of interview, in this way, in this sense, this method helps to better understand the different sides of the person's experience.

3.5.1.2. Interviewing

Interviewing is one of the most commonly used methods in qualitative research (Bryman 2012) one of its advantages it's the flexibility it gives and the fact that it allows the researcher explore the topic in great depth using a variety of people and informant. Fortunately, we were able to meet some of the unaccompanied minors, talk one on one with them with informed consent sought from the responsible authorities, their caregivers and some NGO staff like the child protection officer, field coordinator, community mobilisers and social workers.

3.5.1.3. Unstructured interview

> **Focus group:**

This is also an important method of data collection.in the case study design and is a technique of interviewing that involves more than one person (Bryman, 2012 .p.501) Each focus group discussion had a duration of thirty five minutes depending on the availability of time.

The purpose of this discussion was to find out how parental authority is being represented and the challenges of parenting within the camp. How these parental representations help them cope and survive. It was aimed at finding out what is being done to ensure the adoption of proper parenting styles and the healthy development of these minors.

Observation is a method in which a data collector observes subjects in the course of their regular routines, takes detailed field notes, and/or records subjects via video or audio. While in the refugee camps, I noticed the number of unaccompanied girls outnumbered the unaccompanied boy and most of the young teenage girls were already playing some parental roles.

Their consciousness to their various task and responsibilities was overwhelming.

➢ **Questionnaire**

Cohen, 2013 defines questionnaire as an instrument for collecting primary data. A questionnaire is a set of carefully designed questions given in exactly the same form to a group of people in orderto collect data about some topic(s) in which the researcher is interested. A question of 4pages was administered to some minors. 25 copies of the questionnaire were administered to the accessible population 15 participants answered all the questions, 7 did not answer all the questions while 3 returned an empty sheet. The questionnaires were administered only to children between 12-18 years who could read and understand the questions.

3.5.2. Measures of Data Collection

The most frequently used methods of data collection in such topics, is interviews and observation (Bell, 1999). The primary method of data collection in this research was interviews with NGO staff, Government Officials and focus groups with field workers who deal directly with the unaccompanied minors. Different sessions of interviews and encounters with   NGO staff, government officials and field workers to gather data was mostly for triangulation purposes in order to compare and discover any discrepancies between these groups. (Bryman. 2012).

Primary data was collected in different ways that is through face to face interviews, questionnaires, focus groups and semi structured interviews. The ten open-ended questions as the content of the interview technique, started with background question to gain a first impression of Unaccompanied Minors phenomena. The questionnaires administered had as objective to get in-

depth knowledge of how representation of parental authority enhance the resilience of unaccompanied minors. How personal cognitive factors like self–determination, family traditions like religious beliefs and social support can enhance resilience. After all, the rest of the probing questions were asked to obtain more understanding of the research case depending on the purpose of this work. Productively, I designed these types of questions to encourage the respondents to talk openly about their coping and survival strategy. In addition, this interviewing technique proved a suitable way of allowing participants to elaborate their experiences with this category of people or to discern any related phenomena.

It is worth mentioning, I made time available to explain the purpose of the research, offered them the opportunity to ask questions, and asked them to decide whether they wanted to participate or not. It should be noted also that I emphasized their freedom to refrain from participating or to stop participating at any time without any consequences.

Secondary data was collected from certain governmental structures like MINPROF, MINJUSTICE, MINEDUB, MINFOF, MINSANTE, MINAS, and non-governmental organisations like UNHCR, Plan international, UNICEF, NRC, OMS, LWF, AHA etc with focus on parenting, how other unaccompanied minors were able to cope and survive, the strategies employed to ensure their human development and measures taken to facilitate family track, tracing and probably family reunification.

3.5.3. The different phases of the interview

This part of the work is a question of specifying how we are going to proceed with our interview.

Phase 1: Introduction

This phase constitutes the preamble of the protocol; it allows the researcher to present the subject of the investigation. It is the phase of observation and making contact, it is for example that which consists not only to leave an imprint of oneself in the actions carried out in the camp but also of making contact with the children to be able to become better acquainted, especially in précising the purpose of our presence in camps or amongst these children. This phase allows us to request the consent of the interviewee while negotiating the terms of the interview.

Phase 2: Elaboration of the interview guide

It has an aim to put the individuals in confidence and get them to express themselves on the subject matter. Here the guide is elaborated according to the objectives of the study, the hypotheses of the study and moving toward our objective.

Phase 3:

During this phase, the interviewer tries to obtain as much information as possible from the interviewee. For this, he elaborates each theme while letting the respondent express himself freely. This phase consists of giving the interview methods to the participants. It is above all a question of specifying the duration of an interview which is 30 to 40 minutes per person: guaranteed the anonymity of the subjects, confidentiality (Seedat M, 2009), the objective and the number of subjects to be interviewed each day which will be an average 7 people per day. We try to get more information using the follow-up questions. (Seedat M, 2009)

Phase 4:

This is a stage that consists of the actual interview, namely recording and jotting

3.6. OPERATIONALIZATION OF VARIABLES

3.6.1. Dependent variable

It is the one that undergoes the effects of the independent variable. It is the answer or the behaviour observed, it corresponds to the phenomenon explained or measured by the researcher. In the present study, the observed behaviours:

Resilience of unaccompanied minors in refugee camps

3.6.2. Independent variable

It is the variable that the researcher manipulates. It is said to be independent when it constitutes the presumed cause of a studied phenomenon. It is also any variable that we study to find out whether it influences behaviour Lemaire (1969). It designates the cause, the origin in a cause-and-effect relationship. The variable that we are going to manipulate in this study is: Representation of parental authority.

3.7. OPERATIONALIZATION TABLE

Table 2: Operationalisation of variables

Sujet	Question principale	Hypothèse principale	Hypothèses secondaires	Sous-variables	Indicateurs (Données mesurables, éléments concrets permettant d'évaluer la variable d'une étude)	Modalités (Valeurs que prend un indicateur)
The Representation of parental authority and the resilience of unaccompanied minors in refugee camps	How does representation of parental authority enhance the resilience of unaccompanied minors in the refugee?	Representation of parental authority can enhance the resilience of unaccompanied minors in the refugee camps.	HR1 Religious belief will enhance resilience of unaccompanied minors in refugee camps.	Religion VD 1 Resilience	• Inclusion • Reinsertion • Emotional regulation • Uses experience or knowledge to manage and mitigate against risk. • Self-content • Socialization • Capitalizes on opportunities for growth and improvement • Projects a credible, positive self-image • Focus on performance outcome • Engaging in strategic planning and forward thinking	• Adaptability • Toughness • Strength of character • Flexibility • Buoyancy
			HR2 Self-determination will positively influence resilience of unaccompanied minors in the refugee camp	VI 2 Self-determination VD 2 Resilience		
			HR3 Social support will enhance resilience of unaccompanied minors in refugee camps.	VI 3 Social support VD 3 Resilience		

3.8. REALIABILITY OF THE INSTRUMENTS

The term 'Reliability' is a concept used for testing or evaluating quantitative research, the idea is most often used in all kinds of research. The idea of testing in qualitative paradigm is viewed as a way of information induction. Therefore, the most important test of any qualitative

study is its quality. A good qualitative study can help us to "understand a situation that would otherwise be myterious or confusing" (Eisner, 1991). Stenbacka, (2001) viewed reliability as "purpose of explaining" in quantitative approach and "generating understanding" in qualitative approach to research. The difference in purposes of evaluating the quality of studies in quantitative and qualitative research is one of the reasons that the concept of reliability is irrelevant in qualitative research. According to Stenbacka "the concept of reliability is even misleading in qualitative research, if a qualitative study is discussed with reliability as a criterion; the consequence is rather that the study is no good".

On the other hand, Patton (2001) puts three questions for the credibility (validity and reliability) of the qualitative research:

- What techniques and methods were used to ensure the integrity, validity and accuracy of the findings?
- What does the researcher brings to the study in terms of experience and qualification?
- What assumptions undergrid the study?

These questions may be used as guide for writing up narrative. The most suitable terms in qualitative paradigms are Credibility, Neutrality or Confirmability, Consistency or Dependability and Applicability or Transferability (Lincoln & Guba, 1985). To be more specific with the term of reliability in qualitative research, Lincoln and Guba (1985) used "dependability", in qualitative research which closely corresponds to the notion of "reliability" in quantitative research. They further emphasize "inquiry audit" as one measure which might enhance the dependability of qualitative research. In the same layer, Clont (1992) and Seale (1999) endorse the concept of dependability with the concept of consistency or reliability in qualitative research. The consistency of data will be achieved when the steps of the research are verified through examination of such items as raw data, data reduction products, and process notes (Campbell,1996). To ensure reliability in qualitative research, examination of trustworthiness is crucial. Seale (1999), while establishing good quality studies through reliability and validity in qualitative research, states that the "trustworthiness of a research report lies at the heart of issues conventionally discussed as validity and reliability". When judging qualitative work, Strauss and Corbin (1990) suggest that the "usual canons of 'good science'…require redefinition in order to fit the realities of qualitative research".

In contrast, Stenbacka, (2001) argues that since reliability issue concerns measurements then it has no relevance in qualitative research. She adds the issue of reliability is an irrelevant matter in the judgement of quality of qualitative research. To widen the spectrum of conceptualization of reliability and revealing the congruence of reliability and validity in qualitative research, Lincoln and Guba (1985) states that: "Since there can be no validity without reliability, a demonstration of the validity is sufficient to establish the reliability". Patton (2001) with regards to the researcher's ability and skill in any qualitative research also states that reliability is a consequence of the validity in a study.

3.9. VALIDITY OF INSTRUMENTS.

Three approaches to validity in qualitative research are validation as investigation, as communication, and as action (Kvale, 1989). Researchers rely upon experience and literature to address the issue of validity, generalizability, and reliability. It is specified in quantitative paradigm but confusing in qualitative one. In qualitative research validity has to do with description and explanation, and whether or not the given explanation fits a given description. Qualitative researchers are of the view that the term validity is not applicable to qualitative research, but at the same time, they have realized the need for some kind of qualifying check or measure for their research. For example, Creswell & Miller (2000) suggest that the validity is affected by the researcher's perception of validity in the study and his/her choice of paradigm assumption. As a result, many researchers have developed their own concepts of validity and have often generated or adopted what they consider to be more appropriate terms, such as, quality, rigor and trustworthiness (Davies & Dodd, 2002; Lincoln & Guba, 1985; Seale, 1999; Stenbacka,   2001).
The issue of validity in qualitative research has not been disregarded byStenbacka (2001) as she has for the issue of reliability in qualitative research. Instead, she argues that the concept of validity should be redefined for qualitative researches. She also describes the notion of reliability as one of the quality concepts in qualitative research which "to be solved in order to claim a study as part of proper research".

In searching for the meaning of rigor in research, Davies and Dodd (2002) find that the term rigor in research appears in reference to the discussion about reliability and validity. They argue that the application of the notion rigor in qualitative research should differ from those in

quantitative research by "accepting that there is a quantitative bias in the concept of rigor, we now move on to develop our re-conception of rigor by exploring subjectivity, reflexivity, and the social interaction of interviewing". Lincoln and Guba (1985) argue that sustaining the trustworthiness of a research report depends on the issues, quantitatively, discussed as validity and reliability. The idea of discovering truth through measures of reliability and validity is replaced by the idea of trustworthiness, which is "defensible" and establishing confidence in the findings (Lincoln & Guba, 1985). If the issues of reliability, validity, trustworthiness, quality and rigor are meant differentiating a 'good' from 'bad' research then testing and increasing the reliability, validity, trustworthiness, quality and rigor will be important to the research in any paradigm.

3.10. ETHICAL CONSIDERATIONS

The URM population has been shown to be both vulnerable and resilient. While this research seeks to learn about those characteristics, the intention was not to cause further trauma, stigmatization or remind them of their lost loved ones. Thomas and Byford (2003) remind us that ethical standards and guidelines should not be viewed as barriers, but as safeguards, "…ensuring good quality results while maintaining the safety and well-being of young people" (p. 1402). Smith (2009) additionally suggests best practices of ethical research with refugees, including cultural competence (or crosscultural efficacy), which is not just good research tact, but also an ethical responsibility. I strictly adhered to ethical standards of the university, but more importantly, to the core values and ethics of the social work profession.

3.10.1. Ethics and vulnerability

This research was designed with a view to avoiding the temptation to label URM as necessarily 'vulnerable', whilst recognising the specific vulnerabilities they might experience from a confluence of social identities (asylum seeker, young person, care leaver), current situation (poverty, transition, asylum process) and past traumatic events. Whilst many researchers in this area have identified asylum-seeking children and young people as a 'vulnerable' population, there is a growing belief that constructing particular populations as 'vulnerable' in social research can have the unintentional consequence of stigmatising and excluding certain populations from research (Aldrige& Charles 2008; Fisher 2012). There is a need to balance the desire to protect research participants from harm and to consider ways in

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which research can promote the agency and voice of excluded populations. The interview methods in this research have been chosen with ethical considerations in mind. As discussed previously, task-based methods such as the ones used in this study allow the young person a greater sense of control over the interview process and avoid potentially distressing direct questioning, allowing the young person to lead the interview and establish the boundaries of discussion. Visual andcreative methods are also thought to be ethically appropriate for interviews that may touch on sensitive topics, as they require less verbal expression and allow for a 'softer' entry into difficult topics. They are also especially appropriate for young people who do not speak English or French as a first language as they allow for greater non-verbal expression.

3.10.2. Communication

In the light of difficulties related to conduct research with URM, ethically we decided to hold informal and formal conversations with stakeholders as means tos investigating hard-to-reach population phenomenon. There is no doubt that misleading questions can result in distortions in children's recollections. Furthermore, the child might need "verbal scaffolds" (verbal help from the adult to name feelings, places and so on), but one must be aware that these scaffolds can be misleading. Aim for direct contact with the child; try to establish some common ground with him/her, and give something of your own person. You can interlace your personal comments with the child's answers to the questions concerning his/her present situation, or you may choose to introduce yourself separately. Asylum-seeking children may have had bad experiences with authorities. They have to be convinced that although the interviewer is not one of them, he/she is not a bad person.

- *I'd like you to teach me how to say… in your language:*
- *'My name is... 'What is your name?'* Practise these phrases together
- *I have a child/grandchild/niece/nephew near your age, he/she likes to...*
- *I like bike riding/reading/etc., playing board games, watch sports, etc.; do you have any hobbies.*

It is important to create a friendly and pleasant atmosphere that generates trust while making sure that the child understands what you are saying, use the right choice of words and make sure you explain certain terminologies to the child and find out if he understands the meanings of those words. Working rules were defined and agreed, assuring the child that he/she

could quit when he is no longer comfortable with the session. I let them know that they are free to express their emotions. I had it in mind that some of these children may not know the specific details or circumstances that led to their departure from their home countries as well as have limited knowledge of conditions in the home country and their vulnerability in that country. Naturally, children easily open up to women so I had that advantage because even the young teenage boys could talk freely to me thus the gender of the interviewer and the interpreter matters a lot when intervening children.

3.10.3. Informed consent

All participants (professionals and young people) were provided with both written and verbal information about the study prior to interviews taking place. Wherever possible, participants were given at least one week between being given the information and taking part in the interview. Occasionally, participants explicitly requested that the interview take place earlier. Consent forms were not prepared because we didn't want to create any potential unease and anxiety that signing such forms might provoke in the young participants. Much has been written about the issue of informed consent when researching refugee communities, in particular where concerns have been raised that written consent may be inappropriate for those who may be reluctant to sign official documents (Block et al. 2012).There are further concerns that the idea of signed consent is bound up with Westernised notions of consent and approval that may be culturally unfamiliar or offensive to some participants (Ellis et al. 2007; Block et al. 2012). Thus, verbal consent was required for this study in order togain ethical approval. Clear information was given to participants explaining what the consent form was for and reiterating that the consent was for their protection. Miller and Bell (2002) further problematise the idea of informed consent by questioning whether we are able, at the beginning of a research project, to give an accurate idea of what participants are consenting to, particularly in studies with a longitudinal element. They raise this issue particularly in relation to research that studies transition over time. As Neale & Hanna (2012) point out consent may be differently informed during different phase of the study. The issue of informed consent in this context was approached as an iterative and ongoing process (Mackenzie et al. 2007).

3.10.4. Cultural issues

Cultural issues affect both verbal and non-verbal communication. The interviewer needs to be aware of cultural differences in these areas to help communication and to avoid misinterpretation. My reactions to certain responses may also serve as signs that there may be cross-cultural issues involved.

- **Eye contact:** In some cultures, children show respect to adults by looking them straight in the eye, while in other cultures children are expected to avert their eyes when talking to adults and prolonged direct eye contact is considered a sign of defiance. The interviewer may misinterpret downcast eyes as reluctance to communicate or as a sign of not telling the truth. Here, looking directly into the eyes of an adult is considered as a sign of defiance.

- **Listening and talking**: Children in some cultures are taught to listen to adults and not to speak in their presence, or only to speak when addressed. In these kinds of instances children need special encouragement to speak more freely in the interview. They were encouraged to speak up without hiding anything.

- **Answering questions**: Some children may have been in school systems or other environments where providing answers to questions is expected and saying: *"I do not know"* is discouraged. I was cautious in listening and reacting to their answers taking note of questions that were answered just for the sake of answering. It may be necessary to demonstrate that in some cases it is OK to say *"I do not know."*

  I demonstrated this by saying: *'If you really do not know an answer to something, it is quite OK to say so. Let's practice it. I will start by asking you how many windows there are in this building You can then answer to me: 'I do not know'.*

  Let's practice:

  The interviewer: *'How many windows are there in this building? It's ok to say you don't know, no one will be punished for giving wrong answer.* Regardless of culture and environment children generally have a strong desire to please adults. They may answer in the affirmative to a question posed by the adult, if they assume that it is expected of them. So I let them know all that mattered to me was their own experience, feeling, opinions, personal and general knowledge rather than pleasing me.

3.10.5. The silent child

Never force a child to talk. If the child seems reluctant to talk freely or answer questions, you may try to hand over the initiative to the child by inviting him/her to ask some questions for a while. If the child is not willing to talk about a certain topic or episode, but seems to be able to discuss other matters, leave the difficult topic for a while and get back to it later. Tell the child that you understand the difficulty and that perhaps you can talk about it a bit later. At some point you can then ask:

How do you feel about talking about life in the camp now? Do you think you are ready to talk about it ? Would it be easier to draw something about it first? I'll let you draw and colour first and then you can tell me about the picture. This usually works for children between 5-8 years old.

In some cases where the child refuses to talk altogether, the following might help:

- I used gentle physical contact and attention to show my concern, example, putting my hand on the child's shoulder, stroking the child's hair/hand/cheek, sitting close to the child, giving a hug, offering a handkerchief if the child is crying, etc. Drawings, puppets, stories, masks, and role play to describe different feelings; ask the child to express his/hers in this manner.

- I sought the assistance of child psychologists, protection officer, social workers, psychiatrists and therapists to analyze these activities and guide me on how to easily access and get information from the children.

- In a bid to make them feel relaxed and open up freely, I got involved in some of their routine activities especially games.

Nevertheless, it is imperative to consult the interpreter or a well-founded person in these camps with an excellent knowledge of the Culture of Central African Republic and the culture of the people in the Eastern region of Cameroon.

The younger the child is, the more difficult is it to get access to the child's memories. But from the age of two and a half to three, children can accurately report personal experiences, especially if they have adult assistance. The limit for autobiographic memory is around this age. Developmentally, a small (three- to four-year-old) child is totally dependent on adult support and if possible give him/her access to toys (acting out what happened) or drawings (drawing a picture of his/her family). A small child cannot be interviewed without support from an adult with whom

the child has a personal relationship, in this case some caregivers and parental representatives were there with the children. This means that the child's memory can be distorted as a result of suggestibility. A child of this age is capable of pretend play and problem-solving.

3.10.6. Anonymity and confidentiality

Anonymity was guaranteed to all participants and data was protected. The interviewer made the notes and later gave the child's support personnel the opportunity to check that they were an accurate representation of the interview when they had been written up. The identities of participants are protected. Aspects of a young person's identity or personal characteristics have been altered to reduce the risk of their anonymity being compromised. Characteristics such as gender, country of origin and asylum status may not be changed in some instances in order to maintain the integrity of the findings. However, every effort has been made to ensure that participants cannot be identified. Similarly, individual professional participants will not be identifiable by their characteristics in written output. Their gender and the location of their work will not be included in written material. However, some characteristics, such as whether they work for the voluntary sector or statutory sector, are disclosed if it is intrinsic to an accurate understanding of the findings. Some general demographic information about the sample obtained for the study will be included in written outputs (for example how many participants were male and female, what ages were represented). However, no individual will be identifiable from this information.

Young people were assured that the information from their interviews would be confidential.

CAVEAT

The interviewer needs to understand when the child has had enough and needs a break, or to stop the interview. Restlessness, hyperactivity, lack of concentration, crying, pouting, excessive laughter, downcast eyes, acute distress, prolonged silences, and a long string of "I don't know, I don't remember" answers are signs to watch for.

One needs to determine whether the child is just hungry or tired, confused by not understanding the questions, or exhibiting psychiatric symptoms, such as emotional stress due to a traumatic event being brought to the surface, or whether there is a cross-cultural

issue at work, making the interviewer misinterpret the signals given by the child. Emotional responses of the above kind may also arise when the child has been told to give a fabricated story and is caught in between being loyal to the family and being truthful. In these cases it is important to try and understand the child's point of view and find out the real story in a child-supportive manner.

The interviewer needs to try and understand the reasons for the above-mentioned reactions, which bring the communication to a halt, and act accordingly; choose to stop the interview altogether, take a break and give the child something to eat or drink, rephrase the question at hand and check that the child understands, reassure the child if the symptoms are due to distress or anxiety, check (maybe with the interpreter) whether the child's behaviour is indeed culturally appropriate to him/her and consequently whether one's reaction to it is due to a cross-cultural misunderstanding.

3.11. Limitations of data collection

3.11.1. Access

Meeting the children and the guidance was not an easy. I had to follow procedure and sign some documents moreover the unavailability of secondary data sources on the refugee situation in the eastern regions *Gatekeeping and relationship with Lead Contact*

Access to participants in this study was negotiated through and co-ordinated by the Lead Contact (LC) from the local authority (except in the case of those accessed through the voluntary sector). The LC role was akin to that of a 'gatekeeper'. The role and impact of gatekeepers is under-theorized. However, Crowhurst and Kennedy-Macfoy (2013) suggests understanding gatekeepers not just as the person who allows or disallows access, but as someone who may be deeply embedded in the research process in a dynamic way. This was indeed the case in this research as the LC was responsible for some crucial elements of the research, including drawing up a potential list of participants, initially contacting participants, providing them with information and ensuring that support was available to participants throughout the research process. It was crucial that a relationship of trust was built up between researcher and gatekeeper, not simply to ensure access, but to ensure that the research was ethically sound. In order to achieve this the LC and researcher met together on a number of occasions to clarify roles and responsibilities. This evolved into a developed working relationship of mutual trust and

support which ensured that the fieldwork was smoothly coordinated, and arising issues were dealt with quickly

3.11.2. Language barrier

The refugee population in the Eastern region is mostly made up of Muslim. This population speaks and understands mostly French and their local language (Songo). Communicating with them was difficult so I had to seek the services of an interpreter.

Small sample size; regardless of the fact that there are more than two refugee camps in the eastern region, my research was limited to the Lolo camp and the Mbile camp.

This group of young people is likely to be some of the most vulnerable and recently arrived URM. However, it was vital to the ethical integrity of the study that the young people who took part were able to give continual informed consent which can be considered as a process of negotiation that continued throughout the research (Block et al. 2012). This involved being able to understand fully the implications of participation in the study not just at the beginning, but as the study evolved. Similarly, it was important for ethical integrity that the young people involved were not subject to the 'symbolic violence' (Bourdieu 1996) of having their words and meanings misunderstood or misinterpreted. For these reasons, URM who did not at least understand French were not able to take part in the study.

3.12. GENERAL STATISTIC OF REFUGEES

Most refugees in the world today are basically from five counties;

Table 3: World Statistics of five countries and the number of migrants

	Country of origin	Number of people migrating
1	Syria	6.8 million migrants
2	Venezuela	5.6 million migrants
3	Ukraine	5.4 million migrants
4	Afghanistan	2.8 million migrants
5	South Sudan	2.4 million migrants

These migrants settle in neighboring countries where safety is guaranteed. The table below shows the host countries and the number of refugees in each country.

Table 4: World Statistics of five countries and the number of refugees.

	Host country	Number of refugees
1	Turkey	3.7 million
2	Colombia	2.5 million
3	Germany	2.2 million
4	Pakistan	1.5million
5	Uganda	1.5million

At the end of 2021, an estimated 36.5million were children below 18, about 400,000 were born into a refugee life162, 300 refugees returned to their country of origin while in 2022 42,300 were resettled.74%of the world refugees are hosted in low and middle income countries, 4.3million stateless people residing in about 95countries by mid-2022 and 69% of refugees are hosted by neighboring countries.

3.13. STATISTICS OF REFUGEES IN CAMEROON

Table 5: Table showing the statistic of refugee in Cameroon

NO	CAMP	CAPACITY	NUMBER OF REFUGEES	LOCATION	
1	Minawo	10,000 refugees	71,021	Far North- Mayo-Tsanaga Division	Migrants from Nigeria
2	Ngam camp		7008	Adamaoua, Mbere Division	Migrants from central African Republic
3	Borgop		10969	Adamaoua, Mbere division	Migrants from Central African Republic
4	Gadobadzere		27416	East, Lom and Djerem Division	Migrants from Central African Republic
5	Mbile		7138	East, Kadey Dividion	Migrants from Central African republic
6	Ngaisingo		1094	East, Boumba and Ngoko Division	Migrants from Central African Republic

Other refugee sites are found in Kette, Lolo, Kentzou and in Yokadouma and Batouri.

It is worth noting that not all refugee settle in camps or refugee sites, some move into nearby communities and towns. The Minawo camp in the far northern part of Cameron is the largest refugee camp in the country existing since 2017.

3.14. INSTITUTIONS IN CHARGE OF UNACCOMPANIED MINORS IN CAMEROON

Cameroon continues to be impacted by three complex humanitarian crises; Lake Chad basin conflict, the north and south –Western crisis and the Central African Republic refugee crisis. The increased number of people in need of humanitarian assistance calls for more resources; financial, psychological, material and natural resources. This has however given an opportunity for donors to assists the vulnerable population. Moreover, there are certain institutions that have as responsibility to work with refugees, these institutions include, government bodies, civil society, local and international non-governmental institutions etc.

Outlined below are organizations working with refugees in Cameroon

- The Cameroon government
- The United Nations High Commission for Refugees (UNHCR)
- The World Food Program (WFP)
- The United Nations Children's Fund (UNICEF)
- Plan Cameroon
- Care Cameroon
- Norwegian Refugee Council (NRC)
- Medecins Sans Frontier (MSF)

These are some of the key international and non-governmental organisations actively engaged in providing humanitarian assistance and long-term support to refugees and their host communities in the East region of Cameroon.

CHAPTER FOUR
RESULTS

INTRODUCTION

The collected data was analysed using a 'narrative analysis' approach. This is most usually associated with life-history research and biographical methods of data collection. However, narrative analysis is not limited to particular methods of data collection and can be applied to data which was not collected in a purely narrative form (Riessman 2004). Indeed, it has been argued that all social life is storied and experience is always constituted through narratives, regardless of the form in which such experience is captured (Somers & Gibson 1994). Whilst there is no strict definition of narrative analysis it has a number of defining features, which Bryman (2012) summarises as:

- A sensitivity to past, present and future events
- A sense of place
- An appreciation of the significance of the context in which events take place

These features of narrative analysis fit well with the research questions and objectives as well as the methods for data collection which focus on time, place and context within the camp. Riessman (2004) outlines a number of models for conducting narrative analysis. The model used within this research was a 'thematic analysis', in which emphasis is placed on the content of the data rather than its narrative construction. Put simply, using this model, the emphasis is on what is said rather than how it is said. The analysis in this research began by following the 'holistic approach' outlined by Lieblich et al. (1998). This required that a thematic analysis of the data is undertaken for each participant as if it were a case study.

As there was a variety of different types of data for the different participants, this provided a means of incorporating the data from each participant to establish a coherent set of themes that represented the cumulative 'narrative' for that participant group. Data directly from the participant represented their narrative, whilst supporting data from professionals and observations provided the background and context for that narrative.

Once the holistic analysis of each case had been completed, the next stage of analysis was to analyse across cases, identifying common and contrasting themes.

Children being highly receptive, emotional, affectionate and vulnerable are somehow delicate. When a child feels included and accepted then they feel safe to learn, contribute and finally challenge the statusquo.

Majority of the unaccompanied declared they first of all felt relived the moment they got to Cameroon and received assistance from government, national and international organisations and the community. Most of them highlighted that the mere fact that the community accepted to share their space and resources with them was a relieve. Some have made friends with other children in neighboring villages like Bouba. Others go to other nearby villages to work especially during the weekend. For children who arrived Cameroon without their parents were placed with either the person (woman) that assisted them in the migration process or in any other household that can accommodate the unaccompanied minor. Some children especially girls became heads of their families (child headed households).

A quick review of the research objective, which is to find out how representation of parental authority in the form of self-determination, religion and social support can enhance the resilience of unaccompanied minors in the refugee camps in East Cameroon

The researcher conducted semi – structured interview with 25 female and male unaccompanied minors about their coping strategies, how they become resilient within the camp. The audio recordings were transcribed and analyzed for prominent themes. Many participants described facing their real bouts of anxiety, depression or loneliness as they adjusted to independent living away from home. The transition was made difficult for those with preexisting mental health conditions. Pressures of new migrants such as adaptation, inclusion, settlement, provision of basic needs and an unknown future were reported as stressors by almost 60% of the participants. In terms of coping strategies about 75 % described that they draw their strength from God (religion) while about 60% were convinced that they could withstand the trauma and be resilience because of their desire to make a better life for themselves and families and 90% said community support, support from religious community and assistance is a relief for them. We are no alone. These facts illustrates the interdependence of our research variables and shows that resilience cannot be influenced by a single factor but a combination of several factors.

4.1. FINDINGS

Table 6: Distribution of respondents according to age

Age range	Frequency	Percentage
12-14 years old	12	48
15- 17 years old	10	40
17-18 years old	3	12
TOTAL	**25**	**100%**

Table 6 clearly shows that most of the respondents where minors whose age ranges between 12-14years old with 48%, while 40% of the respondent is between 15-17years old the remaining 12% is made up of respondents between the ages of 17-18 years old. We recorded fewer respondents between the ages of 17-18years old because most of them have left the camps to nearby towns and villages in search of jobs and other opportunities that can pave their way for a better future. The 48% of minors between 12-14years old are mostly those that are still very young and vulnerable and not yet fully prepared to face the challenges that comes with independence or out of camp life. The 40% of respondents made up of minors between the ages of 15-17years old are mainly those with younger siblings to look after, some of them are already head of households (child headed household).

Table 7: The distribution of respondents according to gender

Gender	Frequency	Percentage
Female	16	64
male	9	36

The table shows clearly that the majority of respondents were girls with 64% and boys 36%. This disparity is because people with the greatest propensity to migrate in search of greener pasture are males. It was made known to us that there is a high number of females because, most of them are head of households and have younger ones to carter for. It is worth nothing that some of these girls have jobs out of the camps in neighboring villages where they work as house helps and sales girls.

H1; **How does religion affects resilience of unaccompanied minors**

Religion is a multidimensional phenomenon and no single fact can explain its actions and consequences. The combination of beliefs, behaviours and environment probably act altogether to determine the religious effect on an individual. In times of stress and social disorganization certain religious rituals by means of techniques that elicit altered state of consciousness can produce catharsis, dissociative states and a special milieu to express problems and suffering. The most common religious practice is meditation. It has been reported that it can produce changes in personality, reduce tension and anxiety, diminish self-blame, stabilize emotional ups and downs and improve self-knowledge. Improvement in panic attacks, generalized anxiety disorder, depression, insomnia, drug use, stress, chronic pain and other health problems have been reported. other religious practices such as personal prayer, confession, forgiveness, exorcism, liturgy, blessings are also effective ways that affects the human psychology in a positive way. Private or public religious practices can help to maintain mental health and prevent mental diseases. They help to cope with anxiety, fears, frustration, anger, inferiority feeling, despondency and isolation.

The main religions practiced in the camp are Islam and Christianity, as we know Muslims have very strict spiritual rules and regulations that they adhere to.

Research has shown that participating in religious practices has positive effects on adolescents in terms of having higher self-esteem and lower incidence of negative adolescent behaviours like substance abuse. Religion give people a sense or feeling of belongingness

URM1: *When it's time for prayer I get really excited because there I meet my family and above all am able to communicate and express all my fears and worries to God. This give me a lot of hope and relief.*

Prayer (Salah for Muslims) is a means of emotional release bringing peace through physical and spiritual cleansing. Reciting Quran and scriptural verses during prayers also provides comfort from Gods words. Religion give these unaccompanied minors something to believe in, it provides a sense of structure and typically offers a group of people to connect with over similar beliefs. These facets can have a large positive impact on mental health as it has the capacity to reduce suicide rates, alcoholism and drug abuse. Muslims have very strict beliefs and

regulations they live by, such as no alcohol and also things like prostitution and indecent dressing are considered as a taboo to them. According to Muslims anyone that beliefs in Allah should not be partakers in acts like alcoholism, drug abuse and prostitution. Religion creates a sense of belongingness and affiliations as people experience a variety of indirect social benefits that can contribute to a better capacity to cope, reduced psychological distress and general well-being. People have the feeling of affiliation even when they are unable to physically attend religious services for example, people who belong to a religious community (ummha for Muslims and fellowship for Christians) have a perception that they are valued by a community of likeminded, caring people, this enhances perceived support and thus resilience. Being a part of a religious community enforces social cohesion as these groups cultivate a strong sense of community and interpersonal connections among members. Rituals, festivals and other group activities foster the feeling of togetherness and shared identity.

URM2: *Regardless of what I have seen and experienced. I keep my head high because I was raised to look up to God, him alone is my hope and refuge.*

Religion can be a tremendous source of hope and meaning for those struggling with traumatic experiences. Remembering God's names, attributes and mercy through dhikr practices like reciting supplication shifts ones perspective from trauma to divine protection and sovereignty. Even in the depth of mental illness, religious faith offers reassurances that can help lift one's spirit. Islam as well as Christianity teaches so much about love for one another and the love of the supreme being towards us, that this higher authority or being wants the best for humanity. The perception of not being alone in your struggles and that there is a divine force working for your ultimate well-being can inspire hope during hard times. Also believing in a purpose greater than oneself is an uplifting factor. These religions teach that we are all created for a particular purpose, there is a specific reason for your existence. They teach that God, the universe and fellow humans need your contribution and talents. Having a higher meaning and value regardless of setback provides ongoing reason for hope which is an engine for resilience.

Messages of divine healing, redemption and a new life through scriptures, stories, doctrines or counseling are religious perspectives that communicate that recovery from suffering and transformation are possible through grace, faith and moral or spiritual growth. Speaking

confidentially with an Imam or Pastor who is well versed in Islamic/ Christian teachings and mental health care offers trauma- informed spiritual guidance and support thus resilience.

Faith in a higher power that is benevolent yet beyond full human understanding can instill hope that present struggles do not have final say. There may be greater truths not yet revealed that put current troubles into a more hopeful light. Muslims/ Christians strongly believe and have this great connection to transcendence. They believe that all events are part of Gods grand plan, divine will (qadar) including their present suffering. To them this traumatic experience can be a test from God or an opportunity to draw them closer to him. This helps them maintain faith even in dark times.

URM3: *Allah makes provision in all circumstances*

The Muslim community is known for its support and charitable acts to those in need especially their fellow Muslims. The mosque community provides support and care in difficult times. Fellow Muslims visit and check in on their brethren to help prevent isolation and depression.

Sadaqad which are charitable acts is indeed a therapy to those in need. It nourishes empathy over self-focus that arises from trauma.

Fasting (saum) may aid trauma recovery through biological stress responses modulated by abstaining from food/ drink and submitting totally to the will and power of Allah. Traumatic experiences are an opportunity as the prophet Muhammad stressed to develop virtues like perseverance through difficulty and appreciation for life's gift despite challenges (Sabr Wa shukr). They draw strength from past historical accounts of perseverance displayed by the prophet and sahaba facing war, finding inspiration to rebuild in the same enduring spirit

H1: How does self-determination enhances resilience

Self-determination is the act of making up one's own mind about what to think or what to do by making choices and decisions about one's life.

For children, self-determination relates to identifying personal interest and needs making choices, solving problems and regulating behaviour often with adult support.

Self-determination is not a new idea, but it has been more widely recognized as an area to support within early childhood.

Young children will not have full personal control or independence, but they deserve the chance to make and learn from mistakes. We came across children who have on their own made reasonable decisions and learnt from their mistakes. Self-determination is a combination of concrete skills that can be used to promote self-directed behaviour. Children begin to create a sense of self between 21 months and three years of age. Some of the children we interviewed were so confident of themselves choosing to see life from a positive perspective knowing that surviving the conflict back home and successfully entering and settling in Cameroon is enough for them to know that there is light at the end of the tunnel.

Given their cultural and religious beliefs these unaccompanied minors especially the boys know they can start all over from any country or circumstances all that matter was that there are alive and health.

Their determination to bring forth positivity in the midst of an obvious negative circumstance stroke my interest, they focused on their strength and their ability to regulate their emotions. The influence their family had on them spurred up these peculiar skills in that most of their parents were very supportive and confident of them and the decisions they took. Naturally, most Muslims have very strict family beliefs and traditions which are expected to be followed to the latter. Some of these unaccompanied minors that were close to their parents and were fully involved in these family rites and traditions were so confident that even without parental influence they can face the world with their heads lifted up high.

URM1*; I'm the first son of my family, my mother and siblings depended on me for the basic needs of life. Sad enough I got separated from them but I know they are alive. Leaving and making decisions has always been an integral part of my life. While hustling to make ends meet in my country I encountered all sorts of problems but I was able to overcome them and I strongly belief that the emotional pain attached to family separation and dependence for basic needs is major problem to me but I'm using it as a stepping stone for a better life by working even harder for a better life for my mother and siblings.*

In the case above the unaccompanied minor expresses strength of character and his exposure to difficult life experiences that has built his resilience over time. According to him, difficult times are the greatest opportunities to identify potentials for growth and personal development.

URM2; *so many things have changed around me but for the fact that I don't allow these external changes affect the way I want my life to be in the future.*

Regardless of the change in location and the fact that materials needed for basic survival are insufficient and, in most cases, lacking, this unaccompanied minor still keeps a calm mind knowing that tomorrow will be better and is ready to work hard to bring to reality his belief and hope for the future. His belief and hope for a better future have prompted adaptability and flexibility thus enhancing his resilience.

In terms of psychology, having a sense of autonomy and self-determination has been shown to build resilience in children and adolescents. When young people feel they have some control over their lives and can make meaningful choices, it cultivates psychological flexibility and an internal locus of control. This helps them better cope with challenges as they arise.

For Muslim minors, aspects of the faith could potentially support and hinder the development of self-determination, depending on how they are practiced and taught. On one hand, core Islamic concepts like personal accountability and independent reasoning from a young age can nourish autonomy. However, some rigid parental or community practices involving control over things like dress, activities and social interactions could undermine a child's innate need to direct their own development at each stage.

Striking a balance is important. The Quran and hadiths emphasize showing compassion to minors as well as gently guiding them. Allowing Muslim youth space for independent problem-solving in age-appropriate ways, while still maintaining open dialogue and setting clear boundaries, may optimize resilience. It cultivates a healthy balance of reverence for tradition along with courage to think critically and navigating challenges. Overall, research suggests self-determination arising from a secure attachment to core beliefs and community, rather than reacting against external rules, tends to yield the strongest, most psychologically integrated young people.

From a developmental perspective, being able to make independent choices and explore one's own interests, needs and capabilities is critical in the transition from childhood to adolescence into young adulthood. It helps shape identity, decision-making skills, and self-efficacy, all of which support mental well-being and adjustment.

When children and teens are able to experience appropriate autonomy over things like activities after school, friend groups, fashion/style choices, hobbies and even preferred topics of learning, it satisfies a basic psychological need and fosters intrinsic motivation. This internal drive is much more sustainable than external controls.

However, granting autonomy does not mean abandoning responsibility or care. Research shows that balanced limits and open communication with caring adults allows youth to practice skills and feel secure exploring their identities. They know someone has their best interests at heart.

Cultures vary in how and when independence vs obedience are emphasized as children become adolescence. Striking a culturally sensitive balance is ideal, wherein young people's input is welcomed and they still feel responsible to things like family, faith and community.

Overall, a supportive yet reasoned degree of self-determination within relationships of trust appears integral for healthy growth into responsible adulthood. Too much or too little agency at different developmental stages can potentially backfire in terms of well-being and social adjustment.

H3: **How does social support influence resilience**

Social support is especially crucial for unaccompanied minors who have experienced trauma. A lack of familial and community networks puts them at higher risk for poor mental health outcomes.

For unaccompanied refugee and immigrant youths, access to caring individuals and organizations working to meet their socio-emotional needs can significantly impact well-being and future potential for thriving. Some ways social support may uniquely help this vulnerable group include:

- Connecting them to mentors and volunteer "families" who provide stability, guidance and a sense of belonging through cultural, religious and linguistic understanding. Shared experiences of displacement and adaptation challenges can foster close bonds

- Partnering them with youth programs in mosques/ churches where they find social and recreational activities within a familiar cultural context. This prevents isolation and introduces a surrogate community.

- Ensuring involvement in case management services by social workers sensitive to their backgrounds. Consistent check-ins provide sympathy and accountability as they navigate new systems alone.

- Advocating for their needs with institutions like schools, healthcare facilities and legal agencies. Support networks serve as critical liaisons when navigating unfamiliar bureaucracies.

- Providing crisis intervention if they experience setbacks due to Post Traumatic Stress, depression, acculturative stress or lack of access to resources on their own.

Social support can actually rewire stress response pathways in the brain and body for trauma survivors. With compassionate assistance, unaccompanied minors show enhanced resilience and improved long-term well-being despite adverse early life experiences.

Social support is known to play a key role in developing resilience against adversity. For unaccompanied youths in particular, having supportive relationships within their faith community can be especially important for coping with stress and challenges in a healthy way. Having caring relationships that provide emotional, tangible and informational support can act as a protective factor for vulnerable youth. When children feel connected to and supported by community members, families or caretakers, it helps buffer against mental health risks like post-traumatic stress, anxiety and depression that often arise due to war, displacement and other traumatic events.

URM 1... *we constantly receive food, clothes, and other materials necessary for survival from local and international humanitarian organizations.*

URM 2: The church and Muslim community sends representatives to visit us and encourage our faith

Social networks promote resilience by meeting basic needs, providing guidance during difficult periods, and giving children a sense that others care about their well-being. This kind of support network has been correlated with better coping mechanisms and the ability to maintain

hope even in challenging circumstances. However, unaccompanied minors by definition lack a core family system, leaving them more dependent on outside relationships.

In the Central African Republic context, religious and ethnic conflict has fractured communities and support networks for many. Rebuilding social cohesion and trust between aid groups, locals, and displaced children will be an important part of strengthening resilience over the long term. Interventions like community centers, mentorship programs, and youth leadership opportunities can help fill social support gaps.

One of the core teachings of Islam is the importance of good family and community bonds. Muslims are encouraged to treat each other with compassion and be there for one another in times of need. When these youth feel connected to and supported by other members of their mosque or Islamic school, it can strengthen their sense of belonging and social identity. Feeling as part of a caring network that shares their values worldview provides comfort and a sense of meaning.

URM 3; … *some community members are hostile towards us but one of the values we have been taught in the camp is calmness and respect for one another. So in most cases I ignore the slangs and bad words thrown at me*

Social support among Muslims/ Christians specifically involves seeking guidance from religious leaders, finding solace in prayer and scripture reading with others, and receiving help from community programs at mosques and churches. Having older mentors who can relate to the experience of being an unaccompanied minor in today's world is also meaningful. These types of spiritual and social resources enable them to face daily hassles or more significant hardships, like discrimination or family issues, with resilience.

URM 4:… *with the support and encouragement from these humanitarian organisations and the encouragement of our social workers and child protection officers, I have confidence that all will be well and I shall find peace and tranquillity again which I know will facilitate progress in my life.*

When they feel the broader community has their back, it fosters courage, hope and perseverance even in the midst of struggles. Overall, feeling embedded within natural support

systems congruent with their faith seems to protect unaccompanied minor's mental health and bolster their ability to adapt positively in the face of adversities.

4.2.THEMATIC ANALYSIS OF FINDINGS

Carefully reading through the data collected through interviews, focus groups and observations, the researcher developed thematic codes.

Possible codes include,

- Memories of parental figures
- Coping mechanism
- Support system
- Sense of belonging
- Future aspirations

Theme 1; **Religious practices as a source of continuity and comfort**

The Central African Republic has endured ongoing conflict and instability for decades, leaving many children separated from their families and displaced. Despite the immense challenges, unaccompanied minors in the CAR have demonstrated remarkable resilience.

One such story is that of 14-year-old Fatima. When violence erupted in her village, Fatima became separated from her parents as they fled. She spent weeks traveling alone, relying on the kindness of strangers for food and shelter. Upon reaching a refugee camp, Fatima was frightened and uncertain of her future.

However, Fatima soon demonstrated her inner strength. She volunteered to help care for younger children in the camp, drawing on her natural nurturing instincts. Fatima also sought out educational opportunities, enrolling in makeshift classes provided by aid organizations. The structure and sense of purpose helped her cope with the trauma of displacement.

As the months passed, Fatima took on increasing responsibilities, serving as a translator and mediator within the camp community. Her maturity and problem-solving skills were evident as she navigated complex social dynamics and advocated for the needs of other unaccompanied minors.

Though haunted by uncertainty about her parents' fate, Fatima remained hopeful. She drew strength from her faith and the supportive relationships she had formed with fellow

refugees. This resilience allowed Fatima to not just survive, but to grow and contribute meaningfully, even in the direst of circumstances.

Stories like Fatima's illustrate the incredible capacity of unaccompanied minors to overcome adversity through resourcefulness, compassion, and sheer force of will. Despite the immense challenges they face, these young people demonstrate an inspiring resilience that offers hope amidst the darkness of conflict.

The conflict in the CAR has left hundreds of thousands of children displaced and separated from their families. This vulnerable population faces a multitude of threats, from malnutrition and disease to exploitation and violence. Yet many have found ways not just to endure, but to support themselves and their communities.

Many unaccompanied minors also demonstrate impressive problem-solving abilities. Lacking the guidance of parents or other caregivers, they must navigate complex social, bureaucratic, and logistical challenges on their own. They learn to be savvy negotiators, adept at securing food, shelter, and access to services from aid organizations.

Spirituality and faith also play a key role in sustaining the resilience of these young people. Whether Christian, Muslim, or following traditional beliefs, unaccompanied minors often turn to prayer, ritual, and spiritual community for comfort and meaning. Their faith helps them cope with trauma and loss, and sustains a sense of hope for the future.

Notably, girls tend to exhibit particularly strong resilience, drawing on traditional gender roles and responsibilities. Many take on caregiving duties, cooking and cleaning for younger children. Others use their skills in sewing or crafting to earn income. This sense of purpose and agency helps mitigate the disempowerment of displacement.

Ultimately, the resilience of unaccompanied minors in the CAR stems from a combination of community, agency, and inner strength. Facing unimaginable hardship, these young people demonstrate an inspirational capacity to adapt, support one another, and find meaning amidst the chaos of conflict. Their stories offer valuable lessons in the power of the human spirit to overcome adversity.

Faith is a vital source of comfort and resilience for many displaced children in the CAR. In the refugee camps and displacement sites, you can often see groups of young people gathered for prayer and worship.

For Muslim/ Christian children, the daily ritual of prayer provides structure and familiarity amidst the chaos of displacement. They may gather in makeshift prayer halls, or simply find quiet spots to spread their prayer mats and connect with their faith. Reciting Quranic verses and participating in communal prayers offers solace and a sense of community.

Christian children, who make up a majority of the population in the CAR, find strength in attending church services organized within the camps. These religious gatherings not only nourish their spiritual lives, but also cultivate social bonds. Children may sing hymns together, listen to sermons, and support one another through shared prayer.

Beyond the Abrahamic faiths, traditional animist beliefs also play an important role. Unaccompanied minors may consult local spiritual elders, seeking guidance and protection through rituals and talismans. These ancestral practices offer a connection to their cultural roots and a sense of continuity in the face of upheaval.

For many children, religious faith also manifests through individual acts of devotion. They may wear crucifixes or other religious symbols as reminders of their beliefs. Some keep small prayer books or rosaries with them at all times. These personal spiritual objects provide comfort and a sense of safety.

Importantly, religion and spirituality do not just offer solace - they also empower these young people. Through prayer, worship, and ritual, unaccompanied minors find agency and a degree of control over their lives, even in the direst circumstances. Their faith sustains their hope for the future and their resilience in the present.

The spiritual and religious practices of unaccompanied minors in the Central African Republic play a crucial role in helping them cope with the immense challenges of displacement. Here are some of the key ways these practices sustain their resilience:

In the chaos of displacement, the predictable rhythms of religious rituals and observances offer a vital source of stability. The daily routines of prayer, worship services, and other spiritual activities give displaced children a sense of normalcy and control amidst the upheaval. Faith provides unaccompanied minors with profound emotional sustenance. Through prayer, meditation, and communal religious gatherings, they find solace, peace, and a respite from the trauma and uncertainty they face. Their beliefs offer a wellspring of hope, even in the darkest of circumstances. Spiritual practices foster a vital sense of community and belonging among displaced children. Shared rituals, songs, and prayer create bonds that transcend linguistic and

cultural divides within the camps. These supportive social networks are crucial for mitigating the isolation of being unaccompanied.

For many unaccompanied minors, their faith gives profound meaning to their struggles. By situating their experiences within a larger spiritual narrative, they are able to find purpose and resilience, even amidst the darkest trials. Their beliefs empower them to see themselves as agents of divine will. Religious practices offer these young people a degree of agency and control over their lives. Through rituals, prayers, and other devotional acts, they are able to assert their autonomy and find ways to cope with and confront the challenges they face. This sense of self-determination is vital for their resilience. For children who have been uprooted from their homes and communities, traditional spiritual practices provide an important connection to their cultural heritage. This sense of rootedness helps mitigate the disorientation of displacement and gives them a stronger foundation for moving forward.

Ultimately, the spiritual and religious lives of unaccompanied minors in the CAR are not just a source of solace - they are a wellspring of resilience that empowers these young people to survive and even thrive amidst the most daunting of circumstances.

Religion, self-determination and social support are systems and structures put in place that have direct impact on human cognition which can intend build resilience.

While sharing with us their experiences and how they are navigating through life, we identified how the life of an unaccompanied refugee minor is and here is our analysis.

Usually, these children travel alone, many fled from conflict zones without parents / family, traveling long distances precariously. They arrive isolated, distressed from harrowing experiences. Upon arrival at the camps theses minors undergo registration and screening process to identify their age, get them registered for asylum procedures/aids from UNHCR, examine safety/health concerns. Being safe from war and conflict, they are now faced with problem of accommodation, unaccompanied minors live in tents and cramped shelters with minimal privacy, comfort, difficulties accessing water and food rations. They are limited schools, psychosocial support services due to insufficient fund and resources. Gaps in language education, job skills training limit development potential. Faith leaders assist informally with counselling, education when possible.

Forming trusting bonds or routine is stressful without family. Bullying by other children or adult exploitation are risk that must be mitigated creatively through mentorship models.

Prolonged uncertainty caused by complex asylum process stall, insecurity in camps damages well-being overtime which can provoke PTSD, anxiety, depression.

Religion can enhance resilience by providing refugees with a sense of meaning, community and access to coping mechanism during times of adversity.

Theme 2: Resilience through community support networks

Self-determination, or the ability to make choices and have control over one's life can foster a greater sense of agency and empowerment, contributing to resilience.

Empirical research would be necessary to better understand the nuances and strengths of these connections in the East Camps.

It was observed that individuals who feel a sense of connection to their community and have strong social relationships are more resilient in the face of adversity. Community support networks provide minors with the sense of belonging, which can help to mitigate the negative effects of stress and adversity.

Community support networks can provide individuals with emotional support and validation which is essential for building resilience. Research shows that minors who receive emotional support from others are more likely to experience improved mental health outcomes including reduced symptoms of anxiety and depression. The emotional support and validation provided by the group helped minors to feel less isolated and more connected to others. Community support networks can also provide individuals with practical assistance and resources which can help mitigate the negative effects of stress and adversity. Research shows that minors who received practical assistance such as basic needs of life experienced improved mental health outcome. This seen from Salisatou a 15-year-old unaccompanied minor *the practical assistance and resources provided by the aid organisations and community helped me to feel more secure and in control.* Community support networks can also contribute to community cohesion and social capital which are essential for building resilience. Research shows that communities with strong social connections and a sense of shared identity tends to have better mental health outcomes and more resilience in the face of adversity. *Rebecca said*

they came together to support each other and that sense of community and social capital helped us to feel more connected and resilient.

Theme 3: Future aspiration as a resilience factor

Social support, both from within the refugee community and from aid organisations, can offer practical assistance as well as emotional wellbeing which are key elements of resilience. This relation between these factors and resilience are complex and may vary depending on the specific context and experiences of the refugee population. Aspiration for the future is a crucial resilience factor for unaccompanied minors as it influences their ability to navigate through challenges of migration, settlement and adaptation to a new environment. Research has consistently shown that a string sense of future aspiration is linked to better mental health outcomes, improved academic performance and increased social integration among unaccompanied minors. Our studies show that minors with clear vision for their future are more likely to exhibit resilience and coping skills, enabling them overcome the emotional and psychological challenges associated with migration. Minors with a positive outlook on their future were more to report lower levels of anxiety and depression and higher levels of social support. Moreover, it was noted that the importance of future aspiration which strings from self-determination is facilitating social integration among unaccompanied minors who had a clear sense of future goals and aspiration were more likely to form social connections with their peers and engage in extracurricular activities leading to improved social integration. The development of future aspiration is among unaccompanied minors can be influenced by various factors including their parental influence, pre-migration experiences, social networks and access to education and resources. Therefore, it is crucial to provide unaccompanied minors with access to supportive services and resources that can help them develop and maintain a positive sense of future aspiration. Self-determination in general is a very important factor four unaccompanied minors as it influences their mental health outcomes, academic performance and social integration. By providing access to supportive services and resources, we can help them develop and maintain a positive sense for the future, thus enabling them navigate the challenges of migration and adaptation to a new environment.

Statistical analysis of data

The statistical analysis of the data conducted shows that 80% of the total participants affirmed that religion has a major influence on their resilience while 55 % of the participants said social support builds and strengthens their resilience and finally 45% of the participants affirms that self-determination is the driving force for their resilience.

Of the 80% that mentioned religion, about 45% stated religion as their only source of hope for resilience while 20% cited social support and religion influence their resilience and 10% mentioned self-determination and religion as their source of resilience. While 5% affirms that religion, social support and self-determination are vital factors that enhances their resilience.

In addition to this, 35% of the participants mentioned social support as the main factor of their resilience while 35% of participants viewed self-determination as their only source or factor that enhances resilience, however, 5% of this participant viewed both social support and self-determination as primordial factors that builds and strengthens their resilience.

Table 8: Table showing the frequency of responses from participant.

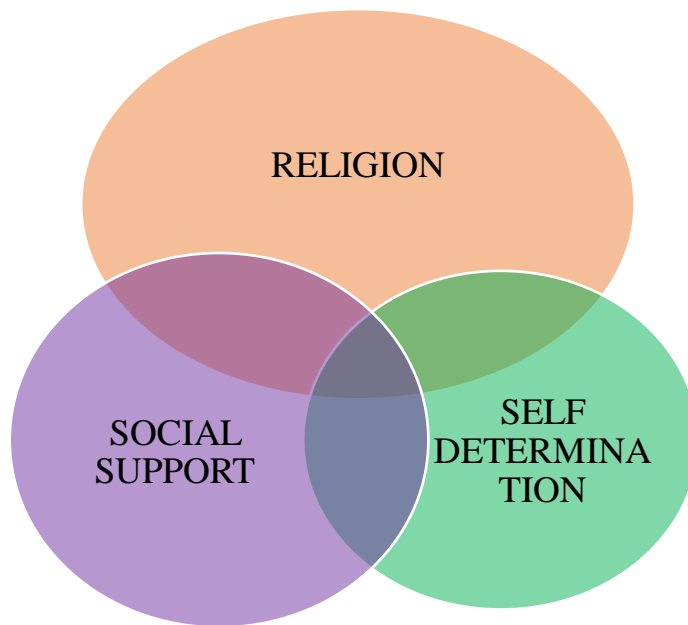| Variables	Frequency	Percentage
Religion	20	80%
Social support	14	55%
Self determination	11	45%

Figure 2: Diagram representing responses of participants.

Conclusively, refugees in the Lolo and Mbile camps in East Cameroon belief that their faith in god as a supreme being builds and enhances their resilience above all other factors. Religious rituals and beliefs can help people navigate their internal conflicts and societal expectations. This takes us back to the totem and taboo where the totem function as a representation of social identity and collective belief while taboo relates to societal rules that are acceptable within a community, often arising from deeply rooted cultural norms. These unaccompanied minors resort to religion as a way to appease the supreme being- God by deferred obedience to him which is similar to the totemic religion that arose as a result of filial sense of guilt. Of all the other variables explored, religion stands out as the main factors that influences resilience of unaccompanied minors in camps in East Cameroon.

The educational system spotted our interest and these are some of the points highlighted

- Limited access; Minimal schools in remote camps hosting CAR refugees in Cameroon. most minors do not receive formal education due to shortages

- Language barriers; instruction is mostly in French or their local languages, but the CAR children speak Sango very few speak and understand the French language. Without translation they can't fully understand or participate.

- Inadequate resources; even where available classrooms are crowded, teaching quality varies. Supplies like books, materials are scarce.

- Trauma informed approaches. Conflict related trauma impacts many students learning and behaviour. Teacher training in trauma –sensitive pedagogy is important to address disruptions.

- Non formal options; where formal schooling is available organisations partners with religious /community leaders to provide informal learning in worship spaces. Programs teach literacy, job skills, social-emotional development through play, art per positive youth development theories.

- Vocational training; as formal education is often completed, technical programs in carpentry, mechanics, agriculture help adolescents develop marketable skills to achieve self-reliance and autonomy.

4.3. THEORITICAL ANALYSIS OF FINDINGS

Jung's personality theory provides the framework for understanding individual differences in how unaccompanied minors fosters internal motivation and develop resilience. The concept of archetypes like shadow and self can help explain how minors internalise and project cognitive entities in the absence of parental authority. This theory encourages a more nuanced analysis of how different personality types (introverts and extrovert) might influence resilience and adaptation of new authority structures while individuation frames discussions on how unaccompanied minors develop a sense of self in challenging circumstances.

Mastens theory of resilience provides a comprehensive framework for understanding resilience as a dynamic process rather than a fixed trait. It emphasizes the importance of both internal and external protective factors aligning with our focus on religion, self-determination and social support. The theory however paves the way for further research on specific resilience factors to investigate such as self-regulation, problem solving skills and positive relation and also how factors influencing resilience can change overtime as minors adapt to camp life.

Bronfenbrenner's theory of ecological system provides a holistic framework for understanding how different environmental levels (micro, meso, macro, chrono) influences unaccompanied minors ecperences.it provides explicit evidence on how the camp environment, broader societal attitude and cultural factors interact to shape perceptions of authority and resilience. This theory also demonstrates a systematic analysis of how different environmental levels in the camp setting influences resilience. It also identifies intervention points at various systematic levels to support unaccompanied minors.

Examining the minor's experiences going by the integration of the three theories shows that:

1) personality trait(jung) and microsystem (bronfebrenner)

Extroverted minors actively seek out social support within the camp (masten protective factor), adapt more quickly to the environment and engage in community activities that can build their resilience through social connections.

Introverted minors rely on internal coping mechanism (mastens individual resilience factor) and usually take longer to adapt to new systems and environments. Their resilience is built through reflection and self-reliance.

Thinking oriented individuals are attuned to emotional support from others (Mastens relational resilience) can adapt to the system and environment through emotional connections, resilience id developed through strong supportive relationships.

Personality trait and mesosystem

Sensing minors adapt better to tangible aspects of camp life, finding security in routines, building resilience through practical skills and immediate problem solving.

Intuitive minors look for underlying meaning in their experiences potentially struggling with the immediate realities of camp life. Resilience is developed through creativity and envisioning future possibilities. Usually seeking out mentors who can provide intellectual stimulation and guidance.

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Personality and macrosystem

How minor's [personality traits align with or diverge from cultural expectations can influence their resilience. Minors whose traits align with cultural values find it easier to access support and resources, while those with differing traits might have difficulties but will eventually develop unique resilience strategies.

Personality trait and chronosystem

The minors personality trait can evolve overtime in response to prolonged camp experience. Initially, introverted minors might become more extroverted as a survival strategy. Thinking –oriented minors might develop stronger feeling traits in response to emotional challenges

CHAPTER FIVE

CONCLUSION AND RECOMMENDATIONS

5.1. PROGRAMS AND INTERVENTIONS THAT ENHANCE RESILIENCE

Resilience is an important factor for a stable economic and human development. Therefore, it is important to develop programs that strengthen and build resilience of unaccompanied minors in the refugee camps.

Here are some specific programs and interventions that could help build and strengthen resilience of unaccompanied minors in refugee camp in Mbile and Lolo

- Strengthening guardianship and foster care systems, it is very important to establish robust guardianship programs to provide unaccompanied minors with stable adult supervision and support. Moreover, developing foster care systems that match unaccompanied minors with trained and vetted host families, providing them with nurturing family environment will go a long way to build their family support system which will intend enhance their resilience

- Expanding psychosocial support services; there should increase the availability of trauma informed counselling support groups and mental health services to help unaccompanied minors cope with their experiences and build coping mechanisms.
  Also, training camp staff and community members to provide basic psychosocial first aid and refer minors to specialised mental health services when needed will serve as a catalyst to resilience.

- Improving educational opportunities; resilience can be strengthened by establishing or expanding access to formal and non-formal educational programs, including primary and secondary schools, vocational training and life skills development. In addition, providing educational supplies, school fess waivers and transportation assistance to enable unaccompanied minors to access and remain in schools.

- Enhancing child protection mechanisms; the resilience of unaccompanied minors can be strengthened by strengthening child protection systems within the refugee camps including case management, family tracing and reunification services. The implementation of rigorous safeguarding measures and community-based child protection networks to prevent and respond to exploitation and abuse.

- Facilitating community integration; organising recreational activities, sports programs and cultural events to help unaccompanied minors build social connections and a sense of belonging within the camp community. Engaging local community members and leaders to foster acceptance and support for unaccompanied minors.

- Providing livelihood and skills training; offering vocational training and income generating activities to help unaccompanied minors develop practical skills and become self-reliant. Also, providing entrepreneurship support and access to micro finance opportunities to enable them start their own small business. This is a high way for their autonomy and thus resilience

- Ensuring continuity of care and durable solutions. Developing case management systems to track the progress and needs of unaccompanied minors over time and facilitating the identification and implementation of durable solutions such as resettlement, local integration or safe and voluntary return to their countries of origin.

The implementation of these programs and interventions would require the collaboration of the Cameroonian government, international organisations, NGOs and local communities to address the multifaceted challenges faced by unaccompanied minors in refugee camps and strengthen their resilience.

5.2. HOW TO ENSURE EFFECTIVE IMPLEMENTATION OF PROGRAMS THAT CAN BUILD RESILIENCE

Emergency response is not the task of a single institution or body it is a joint effort directed to provide and meet the needs of the survivals. Here in east Cameroon the camps are under the control and supervision of the Cameroon government and aid organisations. These institutions cannot by pass the local authority or community thus there is need for collaboration or partnership. Building stronger partnerships with local communities is crucial for the Cameroonian government and aid organizations to effectively implement programs that support unaccompanied minors in refugee camps. Here are some key strategies they can employ:

Community Engagement and Consultation; Engage with local community leaders, elders, and influential figures to understand their concerns, needs, and perspectives regarding the challenges faced by unaccompanied minors. Involving community members in the design and planning of programs to ensure they are culturally appropriate and responsive to local contexts is

a good strategy to ensure the implementation of programs and interventions Capacity Building for Local Organizations: Identifying and strengthening the capacity of local civil society organizations, community-based groups, and faith-based institutions already working with refugee populations and providing training, funding, and technical assistance to enable them to take on a more active role in program implementation and service delivery is a top-notch strategy to implement programs and interventions designed to meet the needs of unaccompanied minors in refugee camps.

Volunteer and Mentorship Programs: Encourage community members to volunteer as mentors, foster parents, or guardians for unaccompanied minors, fostering interpersonal connections and a sense of belonging and provide training and support to community volunteers to ensure they are equipped to provide appropriate care and guidance.

Community-Based Child Protection Networks: Establishing or strengthening community-based child protection mechanisms, such as watchdog committees or referral systems, to prevent and respond to exploitation and abuse of unaccompanied minors. Empower local communities to take ownership of safeguarding efforts and collaborate with camp authorities is necessary for proper program implementation.

Cultural and Language Mediation: Identify and work with community members who can serve as cultural and language mediators, bridging the gap between unaccompanied minors, service providers, and the host community and utilizing their knowledge and skills to facilitate communication, build trust, and ensure culturally appropriate service delivery. Income-Generating Opportunities: Collaborating with local businesses, cooperatives, and community groups to create income-generating opportunities and livelihood support for unaccompanied minors, fostering their self-reliance and integration. In addition to that, encouraging community-led initiatives that provide skills training, access to markets, and entrepreneurship support are better ways to ensure proper implementation of programs.

Community Awareness and Sensitization: Conduct awareness campaigns and community dialogues to address stigma, discrimination, and negative perceptions towards unaccompanied minors. Empower local communities to become advocates for the rights and well-being of unaccompanied minors.

By building strong, trust-based partnerships with local communities, the Cameroonian government and aid organizations can leverage the knowledge, resources, and networks of community members to create more sustainable and effective programs that support the resilience of unaccompanied minors in refugee camps.

Here is an example of a successful resilience program implemented in refugee camps in East Cameroon:

The UNHCR and partners launched the "Strengthening Resilience in the East Cameroon Refugee Crisis" program in 2020 to support refugees and host communities in the Adamawa and East regions of Cameroon. The program focused on three key pillars:

- Livelihood support: provision was made for vocational training and start-up kits to help refugees and host community members establish small businesses, such as tailoring, carpentry, and small-scale agriculture. Access to microcredit and savings programs was facilitated to enable income-generating activities. They supported the development of community-based cooperatives and associations.

- Strengthening social cohesion: The organization of joint community events and cultural exchanges between refugee and host communities and the establishment of community dialogue platforms to address tensions and promote peaceful coexistence. Local leaders and youth groups were trained on conflict resolution and mediation techniques.

- Improving access to basic services: Rehabilitated and constructed water points, sanitation facilities, and health clinics in refugee camps and host communities. Community members were trained on water, sanitation, and hygiene (WASH) best practices. While integration of refugee children into local schools and provision of educational supplies was highly encouraged.

According to the latest UNHCR reports, the program has demonstrated several positive outcomes:

- Increased household incomes and food security for participating families.
- Improved social cohesion and reduced tensions between refugees and host communities.
- Enhanced access to clean water, sanitation, and health services in the targeted areas.
- Increased school enrollment and retention rates for refugee children.

The program's success has been attributed to its holistic approach, strong community engagement, and the effective coordination between the UNHCR, local authorities, and partner organizations. The resilience-building strategies employed in this program could serve as a model for similar initiatives in other refugee contexts in the region.

5.3. FACTORS THAT CONTRIBUTED TO THE SUCCESS OF RESILIENCE PROGRAM IN REFUGEE CAMPS

Several key factors contributed to the success of the resilience program in the refugee camps in East Cameroon:

- Comprehensive and integrated approach: The program addressed multiple dimensions of resilience, including livelihoods, social cohesion, and access to basic services. This integrated approach helped to address the complex and interrelated challenges faced by refugee and host communities.

- Community engagement and ownership: The program actively involved refugee and host community members in the design, implementation, and monitoring of the activities. This fostered a sense of ownership and buy-in from the local stakeholders, ensuring the sustainability of the interventions.

- Capacity building and skills development: The program provided vocational training and entrepreneurship support to enable refugees and host community members to establish sustainable income-generating activities. This helped to boost the economic self-reliance of the targeted populations.

- Conflict resolution and social cohesion: The program incorporated activities to promote dialogue, address tensions, and build trust between refugee and host communities. This helped to mitigate potential conflicts and foster peaceful coexistence, which is crucial for the long-term success of the program.

- Collaboration and coordination: The program involved the collaboration of various stakeholders, including the UNHCR, local authorities, and partner organizations. This coordinated approach allowed for the effective mobilization of resources, expertise, and networks to support the program's implementation.

- Contextual adaptation: The program's design and activities were tailored to the specific needs and cultural context of the East Cameroon refugee crisis. This contextual

sensitivity helped to ensure the relevance and appropriateness of the interventions for the target populations.

- Monitoring and evaluation: The program incorporated robust monitoring and evaluation mechanisms to track progress, measure outcomes, and adapt the interventions as needed. This data-driven approach enabled the program to learn from its experiences and continuously improve its effectiveness.

The combination of these factors contributed to the overall success of the resilience program in East Cameroon, demonstrating the importance of a comprehensive, community-driven, and evidence-based approach to supporting refugee and host communities in crisis situations.

5.4. LIMITATIONS OF RESILIENCE OF UNACCOMPANIED MINORS IN REFUGEE CAMP IN EAST CAMEROON

Unaccompanied minors in refugee camps in Cameroon face significant challenges that can undermine their resilience and overall well-being.

- Lack of family support; being separated from family or primary caregivers, unaccompanied minors lack the essential emotional, psychological and practical support that a family unit provides. This absence of familial care and guidance can hinder their ability to cope with stress and displacement.

- Trauma and mental health issues; many unaccompanied minors have experienced traumatic events such as violence, abuse or lose of loved ones, prior to or during their flight. The lack of access to mental health services and counselling in the refugee camps can exacerbate their psychological distress and impede their ability to build resilience.

- Limited educational opportunities; refugee camps often have insufficient resources and infrastructure to provide quality education for unaccompanied minors. The disruption of their schooling and lack of educational support can limit their ability to develop important cognitive and social skills necessary for long term resilience.

- Vulnerability to exploitation and abuse; without protection from a family unaccompanied minors in refugee camps are at a higher risk of exploitation, including child labour, trafficking and sexual abuse. This exposure to further trauma can severely undermine their resilience.

- Inadequate access to basic services, refugee camps in east Cameroon often struggle to provide sufficient food, water, health care and other essential services to all residents. This scarcity of resources can disproportionately affect unaccompanied minors who may have difficulty accessing the support they need.

- Uncertainty and lack of durable solution; the protracted nature of refugee's situations and lack of clear pathway to durable solutions such as resettlement or local integration can create a sense of instability and uncertainty that undermines the resilience of unaccompanied minors.

Addressing these limitations and strengthening the resilience of unaccompanied minors in refugee camps in Cameroon requires comprehensive, multifaceted approach that involves increased international support, improved access to social services and the development of targeted programs and interventions to support their unique needs.

5.5. RECOMMENDATIONS

1.Develop an integrated support system that addresses psychological, social, educational, and physical needs of unaccompanied minors. Our analysis shows that resilience is built through multiple interconnected systems.

2. Ensure all programs and interventions are culturally appropriate, respecting Cameroonian traditions while adapting to the unique camp environment. Cultural context significantly influences personality development and resilience-building processes.

3. Implement comprehensive trauma-informed care practices across all aspects of camp management and support services. The impact of trauma on personality and resilience is a crucial factor in the minors' development.

4. Focus on identifying and nurturing individual strengths and positive adaptations rather than solely addressing deficits. Our analysis of resilience factors highlights the importance of building on existing strengths.

5.Provide ongoing training for camp staff on child development, cultural competence, and the latest in trauma and resilience research. The complex nature of the minors' experiences requires well-informed and adaptable support staff.

6. Create opportunities for minors to participate in decision-making processes and community activities within the camp. Sense of agency and community involvement are key factors in building long-term resilience.

7. Implement adaptable education systems that can accommodate different learning styles, developmental stages, and previous educational backgrounds. Education plays a crucial role in resilience development, but needs vary based on individual factors.

8. Establish robust mental health services, including both professional counseling and peer support groups. Mental health is a key component of resilience, especially given the traumatic experiences of displacement.

9.Offer comprehensive life skills programs that prepare minors for potential future scenarios (repatriation, resettlement, long-term camp residence) Building practical skills enhances self-efficacy and prepares minors for various future outcomes.

10.Foster connections between the camp and surrounding communities to reduce isolation and provide broader support networks. Expanding the minors' ecological systems can enhance resilience and provide additional resources.

11. Maintain robust programs for family tracing and reunification, recognizing the ongoing importance of family connections. Family relationships remain a critical factor in resilience, even in cases of long-term separation.

12.Implement a system of regular assessment of both individual minors and overall program effectiveness, with mechanisms for rapid adaptation based on findings. The dynamic nature of resilience development necessitates an adaptive and responsive support system.

13. Facilitate the development of positive, stable relationships between minors and caregivers, mentors, or other supportive adults in the camp. Consistent, supportive relationships are crucial for healthy development and resilience.

14. Ensure comprehensive health care and nutrition programs, recognizing the interconnection between physical and mental well-being. Physical health is a foundational element of overall resilience and development.

15.Where possible, provide access to technology and internet connectivity for educational purposes and maintaining external connections. In today's world, digital literacy and connectivity can be important tools for resilience and future opportunities.

These recommendations aim to create a comprehensive, nurturing environment that supports the diverse needs of unaccompanied minors in refugee camps, promoting resilience, positive development, and preparation for future challenges and opportunities. Implementation should be flexible, culturally sensitive, and responsive to ongoing research and the evolving needs of the camp population.

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APPENDICES

Questionnaire: Experiences of Unaccompanied Minors in Refugee Camps

Section A: Demographics

1. Age: _____

2. Gender: □ Male □ Female □ Prefer not to say

3. Country of origin: _____

4. How long have you been in this camp? _____ years _____ months

Section B: Parental Authority Representation

5. Who do you consider to be an authority figure in the camp? (Check all that apply)

   □ Camp staff □ Teachers □ Older children □ Religious leaders □ Other: _____

6. How often do you seek guidance from these authority figures?

   □ Daily □ Weekly □ Monthly □ Rarely □ Never

7. In what ways are these authority figures similar to or different from your parents? (Open-ended)

   _____

8. On a scale of 1-5, how much do you trust the authority figures in the camp?

   (1 = Not at all, 5 = Completely) 1 □ 2 □ 3 □ 4 □ 5 □

9. How does family values affect your daily life?

Section C: Religion

10. How important is religion in your daily life?

   □ Very important □ Somewhat important □ Not important

11. How often do you participate in religious activities?

   □ Daily □ Weekly □ Monthly □ Rarely □ Never

12. How does your faith help you cope with life in the camp? (Open-ended)

   _____

Section D: Self-Determination

13. Do you feel you have control over your daily activities in the camp?

   □ Yes, always □ Sometimes □ Rarely □ Never

14. What are your goals for the future? (Open-ended)

   _____

15. What steps are you taking to achieve these goals? (Open-ended)

   _____

Section E: Social Support

16. Who do you turn to when you need help or support? (Check all that apply)

   □ Friends in the camp □ Camp staff □ Teachers □ Religious leaders □ Other: _____

17. How satisfied are you with the support you receive?

   □ Very satisfied □ Somewhat satisfied □ Neutral □ Somewhat dissatisfied □ Very dissatisfied

18. What additional support would be helpful for you? (Open-ended)

   _____

Section F: Resilience

19. What challenges have you faced in the camp? (Open-ended)

_____

20. How have you overcome these challenges? (Open-ended)

_____

21. On a scale of 1-5, how confident do you feel in your ability to handle future challenges?

   (1 = Not at all confident, 5 = Very confident) 1 □ 2 □ 3 □ 4 □ 5 □

22. What advice would you give to other unaccompanied minors arriving at the camp? (Open-ended)

_____

Is there anything else you would like to share about your experiences in the camp? (Open-ended)

_____

Thank you for your participation!