

# **FINDING MEANING IN THE WORKPLACE**

by

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## **FOREWORD**

Victor Frankl postulated that man's search for meaning is the primary motivational force in his life. If this postulation is true for life in general, it can be expected that this will also be true for a person's work life, which forms an integral part of that person's life. The objective of the present research is to explore whether an individual's experience of meaning in the workplace can improve or change after being given the opportunity to explore the meaning and importance of work in his or her own personal life. The theoretical views of Victor Frankl, the father of logotherapy, a meaning-oriented form of therapy and counselling and philosophy of life, and other mainstream psychologists, regarding meaning in general and meaning in the workplace in particular, were studied. Since the focus of this research is on finding meaning in the workplace, the experiences of meaning for workers in a corporate environment were studied. Ten research participants, using a "judgmental" sampling design, were selected.

Using the Socratic dialogue as a logotherapeutic technique, the experience of meaning in the workplace in the lives of each of these research participants was explored. Pre- and post tests, using the Purpose-in-Life test and the Life Purpose Questionnaire, were used to determine whether this logotherapeutic intervention can result in finding or experiencing in an enhanced way, meaning in the workplace. A positive shift in meaning orientation towards work took place during the logotherapeutic intervention and was proved to be statistically significant. Next to this quantitative analyses of the test responses of the research participants, a qualitative technique was also used in analysing the tape-recorded and transcribed sessions with the research participants over the course of the logotherapeutic intervention. A phenomenological analysis of the content of the transcribed logotherapy sessions illustrated the shift towards a greater experience of meaning in the workplace and also allowed the researcher to gain a deeper insight into the diversity of experiencing meaning in life in general and in the workplace in particular.

The results of this research indicated that the experience of meaning in the workplace can either be found or enriched through the use of the Socratic dialogue, the principal method of logotherapy. A deepened understanding of the experience of meaning in the workplace could also be gained. The findings from this study also pointed to the need to include the concept of “meaning” in Organizational Behaviour and “the experience of meaning in the workplace” in Psychology.

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To my Creator who has entrusted me with the task to fill my own and unique space in the world.

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# CHAPTER ONE: INTRODUCTION

*“No person who is enthusiastic about his work has anything to fear from life. All the opportunities in the world are waiting to be grasped by people who are in love with what they’re doing”*

*Samuel Goldwyn*

## 1.1 Background to the study

The pursuit of work which has meaning for the individual is progressively becoming one of the greatest concerns of our time. Modern cultures, and the business culture in particular, are moving into a period of self-examination. Businesses are forced to examine their most basic beliefs, values and strategies as well as their greatest assets in the workplace, namely the workforce. There is a realization that the worker, in particular, is in need of experiencing meaning in the workplace. The priorities have, therefore, shifted towards providing a more meaningful working environment.

Lack of meaning or meaninglessness is described by Maddi (1967) as a substantial human problem and is particularly significant in the 20<sup>th</sup> century. He considers the lack of meaning in life to be the cognitive component of existential neurosis. Without meaning, the individual loses ability to believe in the importance, usefulness, or interest of any actions (Maddi, 1967). Work, instead of being a creative expression of a person’s talents and abilities, loses its significance in a person’s life and becomes a burden or a meaningless chore. On the other end of the scale, work can be a rich source of meaning. Viktor Frankl (1970a) contends that work can be an expression of creative values. Through a commitment to deliver a service and make a meaningful contribution to society work can be not only a means to an end, namely, to earn a livelihood, but also an end in itself, namely, a life’s vocation (Shantall, 2003). The importance of finding meaning in the workplace can, therefore, not be overestimated.

Studies have shown that meaning has a central place in a person’s successful functioning (Harlow, Newcomb & Bentler, 1986; O’Connor & Chamberlain, 1996; Pearson & Sheffield,

1974; Philips, 1980; Reker, 1977; Yarnell, 1972; Zika & Chamberlain, 1992). Because work is generally a central part of human existence, much of the spiritual odyssey occurs within the context of the workplace (King & Nicol, 1999). Konz and Ryan (1999) argues that in general, people are searching for a way to connect their working lives with their spiritual lives. Individuals are searching for meaning in their work, a meaning that transcends mere economic gain. Keeva (1999) argues that, if placed in a life context, namely, as an important part of a person's life, can give even a technical job deeper meaning.

According to Thompson (2000), no kind of work is inherently more meaningful than any other; all work is capable of addressing our core needs for meaning and purpose. The meanings we give to our work are richly varied, and most of us have several of them operating within us at any given time. But there is a way to categorise them that can give us insight into whether our work, as it is done by us, is capable of being an outlet for our deepest values or is merely an unpleasant means to a necessary end (Thompson, 2000).

Although many psychologists and counselors have dealt directly with the phenomena of meaning and many researchers have dealt directly with the phenomena of work, meaning has been virtually ignored in empirical studies in Organizational Behaviour despite the important role that meaning plays in people's work lives (Keeva, 1999).

This study will, therefore, seek to contribute to a greater understanding of the importance of finding meaning in the workplace. The method that will be employed to enhance such meaning awareness in a group of workers, the research participants of this study, is logotherapy. Logotherapy is an existential school of thought in the field of psychotherapy and counselling. It emphasises the importance of finding and realising meaning in life by strengthening trust in the unconditional meaningfulness of life and the dignity of people. Work is an integral part of the lives of most people and exploring the need to find meaning in the workplace, by way of a logotherapeutic intervention in the lives of workers, particularly those who suffer a lack of such meaning in the workplace, therefore seems to be a most fruitful and significant field of study.

## 1.2 Rationale and aims of the study

The main objective of this study is to determine whether an individual's experience of meaning in the workplace will improve or change after being given the opportunity to explore the meaning and importance of work in his or her own personal life. A greater awareness and experience of meaning in work can be expected to change the individual's attitude towards work and also bring about a greater motivation and commitment to doing his or her work, not just as a means of earning a living wage, but as centrally part of a worthwhile and meaningful life.

The **first aim** of the study is to shift the experience of a lack of meaning in work towards experiencing meaning in work through the use of the Socratic dialogue, the principal method of logotherapy. The Socratic dialogue revolves around meaning, and the discovery and illuminating of it. According to Shantall (2003), the logotherapist listens with a sensitive ear, trying to detect cues of meaning or logohints from what the client is saying. The logotherapist does more than listen sympathetically, more than express understanding of the client's problems. There is a more active input on the part of the logotherapist. Through the use of provocative questions, stimulating ideas, confrontational statements, the logotherapist seeks to arouse an awareness of meaning on the part of the client (Shantall, 2003). The researcher will, therefore, aim to shift the research participants' experience of a lack of meaning in work towards experiencing meaning in work through the use of the logotherapeutic technique, the Socratic dialogue.

The **second aim** of the study is, through the use of the Socratic dialogue, to enrich the experience of meaning in work for those research participants of the study who already experience some sense of meaning in the workplace.

Each session with each of the participants in this study, as a logotherapeutic encounter, is one of life's moments, one of its appointed events. A particular client and logotherapist have been brought together for a purpose. Furthermore, each session for the researcher is a unique personal experience. **Finally**, by listening, interpreting, reviewing and self-reflecting, the researcher **aims** to gain a deeper insight into the diversity of experiencing meaning in life in general and in the workplace in particular.

### **1.3 Research design and methodology**

To achieve the research objective, namely, to determine whether meaning in the workplace will be either found or enriched through utilising the logotherapeutic technique of the Socratic dialogue, the researcher decided to conduct the study in a corporate environment. The researcher is currently an employee of Absa Bank Limited which is the largest financial institution in South Africa. An e-mail describing the purpose and nature of the study was sent out to the target population of employees who work in the Learning and Development Department of Absa Bank Limited. Although the researcher aimed to conduct the research in the Learning and Development Department of Absa, the target population distributed the e-mail to people whom they thought may want to participate in the study. As a result a few other people working outside of Absa, yet in a corporate environment, also responded to the e-mail. Judgement sampling was used to select the first ten individuals who responded to the e-mail and who indicated their willingness to participate in the study. Eight of the respondents work in Absa Bank Limited, one of the participants for Cell C and one of the participants at an occupational therapist practice.

Before the first logotherapy session both the Purpose-in-Life test (PIL) as well as the Life Purpose Questionnaire (LPQ) were administered. After administration of the tests, the first logotherapy session was conducted. A further three to five “one hour” sessions were scheduled on a fortnightly basis for each participant. The conclusion of the sessions was determined at the stage that both the researcher and also the research participant thought that the sessions had reached a natural closure. At the end of the last session the Purpose-in-Life test as well as the Life Purpose Questionnaire were administered for the second time.

The pre-test results of the Purpose-in-Life test and of the Life Purpose Questionnaire of each individual were compared to the post-test results to determine the extent to which the experience of meaning in the workplace was found or enriched. The logotherapy sessions conducted with each research participant were tape-recorded and transcribed and the content analysed in terms of the shifts in the experience of meaning in the workplace that may have taken place, using a phenomenological method of research.

The research thus had a quantitative component in the statistical analysis of the pre- and post-test responses of participants to the Purpose-in-Life test and the Life Purpose Questionnaire and also a qualitative component in phenomenological analyses of the content of the tape-recorded and transcribed logotherapy sessions with each of the research participants. The quantitative part of the research was to determine whether a significant shift had taken place in terms of the experience of meaning in the workplace before and after the logotherapeutic intervention and the qualitative part to illustrate the kinds of shifts in meaning that may have taken place during the course of the logotherapeutic intervention.

After a discussion of both the quantitative and qualitative research results the contribution, value and limitations of the present study were finally considered.

## CHAPTER TWO: LITERATURE REVIEW

### 2.1 The meaning of meaning

*“You can live as if life has meaning and you are part of the web of life, or  
you can live as if life is chaotic and you are a victim of its whims”*

*Joseph Fabry*

Meaning in life is a concept which has had central importance for existential psychiatry and psychology, and more recently has influenced the mainstream of psychology (Zika & Chamberlain, 1992). According to Debats (1999), the concept of meaning has received only marginal attention in mainstream psychology as it has been long considered too vague and boundless for purposes of theoretical and empirical psychology. The concept of meaning has further tended to be ignored in empirical work, perhaps because of difficulty in conceptualisation, and also because questions relating to meaning of life are regarded as more philosophical than psychological (Chamberlain & Zika, 1988). This is especially true for the field of Organizational Behaviour; virtually all empirical work on meaning has been conducted in the fields of psychiatry and clinical psychology.

Several perspectives on meaning can be seen in literature, especially in the literature covering philosophy and existential psychology. Frankl (1970a) devoted a chapter to the answering of the question of what is meant by meaning. In an attempt to formulate a single definition of meaning, one may ask what the essence of meaning is? A single answer is difficult as everybody **experiences** meaning in a different way. The phenomenon of meaning, Frankl (1970a) pointed out, belongs to the immediate data of our experience which can only be experienced through the intuitive grasp of an open and receptive mind. The more meaning is experienced as a reality in our lives, the more exercised and refined is our faith in the reality of its existence and the broader is our experience and awareness of the deeper meanings of life (Shantall, 1996).

Meaning is what is meant, either by a person who asks a question or by a situation which also implies a question and calls for an answer (Frankl, 1970a). One must, therefore, try hard to find

out the true meaning of what one is called upon to do or to be, be it one's encounter with other people or in the varied situations of life. Every human being has the freedom to answer these questions asked by life and is responsible for giving the right answer and thereby finding the true meaning of a situation. According to Frankl (1970a), meaning is experienced uniquely by each one of us as we go about realising the opportunities and performing the tasks life puts before us every day. In fulfilling these responsibilities we give shape to our lives that are becoming ever more irreplaceable and non-repeatable and that, therefore, have unique worth and meaning (Frankl, 1970a).

According to Frankl (1970a), meaning is relative in that it is related to a specific person who is entangled in a specific situation. One could say that meaning differs first from person to person and second from day to day, indeed, from hour to hour. Frankl speaks of the uniqueness of meanings; a quality not only of a situation, but even of life as a whole since life is a string of unique situations (Frankl, 1970a).

Frankl (1967) postulated that the will to meaning is the primary motivational force in man and that a human being fulfills himself only to the extent that he discovers his life to be meaningful. The search for meaning is an individual's search for the significance of his life. According to Frankl (1967), meaning is experienced within the context of personal ideals and values, life's goals and purposes. He indicated that meaning is seen as a cause that is to be served or as a vocation or mission in life which we feel called upon to pursue. Such a meaning-orientation has an inspiring and uplifting effect upon us. Frankl (1970a) further sees meaning as something beyond and ahead of us which draws us out of the narrow and closed circle of self-concern. "It is something which enlarges our vision, enriches us, gives us a sense of direction and causes us to make progress in the sense of personal advancement" (Shantall, 1996).

Any situation which includes an event or a person becomes meaningful, in the context of logotherapy, when a person realises the meaning of the situation. This happens when the person reflects on the meaning of the situation he finds him- or herself in and acts upon the meaning discovered in the situation by taking responsibility for the consequences thereof. When realising the meaning of a situation, it not only affects the current status of that person's life, but also alters the person's way of looking at the world. Growth has taken place and it

strengthens the person to move towards other numerous meaning possibilities to be discovered and fulfilled in the future.

Battista and Almond (1973) note that theories of meaning essentially agree on four major issues. When individuals state that their lives are meaningful, it implies that (a) they are positively committed to some concept of purpose, (b) this concept provides them with some framework or goal from which to view their lives, (c) they perceive their lives as related to or fulfilling this concept, and (d) they experience this fulfillment as a feeling of significance. This view of meaning in life respects the fact that people have derived a sense of meaningfulness from various sources of meaning that do not appear to be reducible to one fundamental meaning system (Battista & Almond, 1973).

Yalom (1980) postulated that a person's experiences through the course of his life influence his behaviour. These experiences also have meaning, albeit perhaps unconsciously. For this reason, a distinction is made between meaning and a meaning framework. Meaning, or a meaningful perspective, refers to an experience that may have affective-cognitive significance to the individual, and a meaning framework refers to meaning that has been constructed actively or consciously by the person (Saari, 1991). Gage (1994) contends that life has meaning when one believes it has. If a person pursues the things in life which have meaning for him, in the end these things will bring meaning to the individual (Gage, 1994). According to O'Connor and Chamberlain (1996), a framework of meaning not only enables people to reflect upon their experiences of meaning, but also helps them to look forward to future meanings in new domains and to process their experiences in deeper ways.

Frankl (1970a) contends that meaning has an objective character, that it exists beyond the whims and fancies of an individual or particular group or society. Meaning is something to be found rather than to be given, discovered rather than invented. Meaning is experienced trans-subjectively – the objective existence if meaning is given to us subjectively. In other words, only through this subjective experience can meaning prove itself real. According to Frankl (1970a), human beings transcend themselves toward meanings which are something other than themselves, are more than mere expressions of their selves, more than mere projections of these selves. He postulated that meanings are subjective only in the sense that man is the

subject who interacts with his environment in the discovery of meaning; he is not a passive organism being given meanings through his environment. Meanings are discovered in a real world whose objectivity and reality is in no way detracted from by the subjectivity of that 'being' who is in the world. He further believed that meaning has a demand-character: it confronts our existence with an "I ought" imperative and meaning is discerned through conscience which is the intuitive capacity to discern the unique duty or obligation of every situation, independent of any particular set value system (Frankl (1970a).

According to Thompson and Janigian (1988), meaning consists of seeing the world as orderly despite its obvious chaos at times and of searching for a purpose or a task with which to define one's life. On the other hand, according to Reker and Wong (1988), meaning can be defined as the cognisance of order, coherence and purpose in one's existence, the pursuit and attainment of worthwhile goals, and an accompanying sense of fulfillment. Meaning serves a number of important functions in human life (Frankl, 1992). Firstly, meaning provides a purpose for our lives. Secondly, it furnishes values or standards by which to judge our actions. Thirdly, it gives us a sense of control over the events in our life. Lastly, it provides us with self-worth. When people are unable to find meaning for any of these functions or when they lose or outgrow the meanings that they once had, they become distressed. Many emotional problems result from a failure to find meaning in life and can be resolved only through finding something to make life worth living (Frankl, 1992).

According to Reker and Wong (1988), a person's sense of meaning is believed to be generally stable while undergoing transformations across the life span in conjunction with changing belief and value systems. Meaning is often changing the intention of why one does what he does. It is not about happiness, money or success, it becomes something bigger (Frankl, 1978). Yalom (1980) states that there are two quite different theoretical approaches to considering meaning. The first approach is that meaning is **ultimate or cosmic**, that it exists apart from one's perception of it and that it can be discovered. Frankl (1963) indicated that meaning could be discovered by self-transcendence, by moving beyond concern for the self by focusing on other people as well as on social and spiritual values. The second approach is that meaning is **terrestrial**, based on a relative view of reality and rejects the belief in an external source of meaning (Yalom, 1980). Tillich (O'Connor & Chamberlain, 1996) perceives the loss of an ultimate concern (God) in the modern world as the decisive event underlying the search for

meaning and the despair of it. According to Battista and Almond (1973), it is, therefore, the process of constructing meaning which is important.

Thompson and Janigian (1988) found that there are at least two usages of the term “meaning” in literature. The first, implicit meaning, refers to the individual's assessment of how threatening or benign potentially stressful situations are. The second, found meaning, is the result of a search for meaningfulness in the experience. For some individuals, finding meaning may be associated with determining the justness of a situation, while for others this would be less important (Thompson & Janigian, 1988).

According to Fabry (1979), logotherapy distinguishes two kinds of meanings: “ultimate meaning”, and “the meaning of the moment.” **Ultimate meaning** may be defined as the assumption that order exists in the universe despite apparent chaos; that each person is part of that order; and that he can decide whether and how he wishes to participate in that order. Many names have been given to that order: God, nature, life force, evolution and, recently, the ecosystem. The name does not matter. What matters is that the person believes in ultimate meaning – the religious person by faith, the secular person by way of a working hypothesis: he can experiment in the unrepeatability of his life, and live as if ultimate meanings existed and as if he was able to search for it, and see if this mode of living brings fulfillment. Ultimate meaning is like the horizon: it can be approached but never be reached. Important is not the attainment but the search. According to Fabry (1979), the second kind of meaning – **the meaning of the moment** – is more accessible. Ultimate meaning, like ultimate truth and ultimate beauty, remains beyond reach; but a person in his search can encounter many beautiful, true and meaningful experiences. Logotherapy presumes that every person, from birth to death, goes through a sequence of moments each of which, though often similar to other moments, is unique for the particular person in the particular situation; and each moment offers him a unique meaning. To recognise the meaning potentials of the moment and to respond to them present a pathway to a meaningful life (Fabry, 1979). Shantall (1996, p. 16) defines meaning in this way: “Meaning is the unique opportunity, task or duty intuitively discerned by our conscience as a choice which, put before us in the unique situations of our own personal lives, if responsibly realised or met, relates us to life in a vital and growth-provoking way by purposefully directing us towards a future which beckons, inspires and sustains us”.

In many ways our age can be seen as an age of searching for meaning. Meaninglessness has been recognised as a modern malaise that, if left unresolved, can lead to symptoms of anxiety, depression, hopelessness, or physical decline (Reker et al., 1987). Increasingly, individuals are experiencing a lack of meaning in their lives and an untended sense of spiritual desolation (Yalom, 1980). Consequently, many people are increasingly embarking upon a spiritual journey, seeking to discover their true selves, searching for a higher purpose and meaning to their lives. This spiritual journey is not confined to a religious framework (King & Nicol, 1999). Frankl (1992) argues that more than ever before psychiatrists are called upon to treat patients who complain of a sense of futility and emptiness, a feeling of meaninglessness which is described in terms of an "existential vacuum". He is convinced that the prevalence of an existential vacuum in people is increasing and spreading, even in Africa, and particularly among academic youth (Frankl, 1972).

Many psychologists and psychiatrists consider purpose in life to be a crucial factor in mental and physical health. Dorries (1970) considers purpose in life to be a crucial factor in mental health. He notes that the absence of purpose is frequently found in neurosis. Meaning in life has been a central feature of this existential debate and one which clearly has importance for psychological functioning.

However, Debats et al. (1993) explain that meaning in life is described in association with a variety of concepts like: fulfillment and self-actualization (Maslow), engagement (Sarte), responsibility (Yalom), sense of coherence (Antonovsky), commitment and self-transcendence (Frankl), integration and relatedness (Buhler), and a sense of wholeness and belonging (Weisskopf-Joelson). Despite the great differences that exist between these theorists, they concur on the central issue that a sense of meaningfulness is essential to psychological well-being. Yet, because of the lack of definition specificity and the diversity of the above-mentioned concepts, it remains very difficult to present findings from empirical studies on meaning in life in an integrative framework (Debats et al, 1993).

### **How does meaning in life relate to work?**

Due to the centrality of work in one's life, the seeking for meaning automatically overflows generally into the workplace and specifically into one's specific job. Work occupies the largest part of a working person's day and it is, therefore, impossible to separate work from the rest of man's being. If personal transformation is to take place, it will most likely take place at work. Meaning gives the technical job deeper meaning by placing it in the context of a life (Keeva, 1999). According to King and Nicol (1999), an organization whose work environment responsively supports the quest for individual growth and direction and fosters spiritual development, will realise heightened individual and organizational performance. Research strongly suggests that people are searching for meaning in their lives and are trying to integrate this with their work.

Keeva (1999) states that meaning has been virtually ignored in empirical studies in Organizational Behaviour. This is possibly because questions relating to the meaning-of-life are regarded as more abstract, philosophical and psychological, and not relevant to the reality of work. However, the search for meaning does not require one to throw out analytical reasoning, but it does suggest embodying logic with emotion (Keeva, 1999).

## **2.2 The meaning of work: a general overview**

*“Work is love made visible. And if you cannot work with love but only with distaste, it is better that you should leave your work and sit at the gate of the temple and take alms of those who work with joy”*

*Kahlil Gibran*

Historically, according to Sargent (1973), a host of seminal thinkers have been vitally concerned with the meaning of work. Freud defined work as energy expended by any man in an effort to change his environment. He saw work as the strongest link between man and reality (Freud in Sargent, 1973). Karl Marx was concerned with the progressive alienation of man and work in industrial society, but was excited about how creative and fulfilling work could be in a work without want (Marx in Sargent, 1973). Max Weber was the first to identify the Protestant Ethic of work by spotlighting its effect on the development of industrialisation and capitalism. For him the meaning of work has determined the development of society (Weber in Sargent, 1973).

Peter Berger wrote convincingly of the reasons for a growing contemporary interest in examining the meaning of work. With the decline of religion and traditions, said Berger, men find it difficult to rationalise their performance on empty tasks. Faced with boring, repetitive, and unfulfilling jobs many have difficulty convincing themselves that they are working for some purpose. Many feel that money is no longer payment enough (Berger in Sargent, 1973). Instead they want meaning and fulfillment in their jobs. It only makes the question more intriguing to realise that some people seem to prefer boring and repetitive jobs. Evidently, the meaning of work varies from individual to individual and from situation to situation (Ford in Sargent, 1973).

For Freud (1930), work was any activity which was serious and directed toward the shaping of reality, paid or not. This definition includes practically any activity performed with some end result, product or service in mind. It includes, for example, housework, gardening, even brushing one's own teeth. Stressing the importance of work has a greater effect than any other technique of living in binding the individual more closely to reality; in his work he is at least securely attached to a part of reality, the human community. Work is no less valuable for the opportunity which it and the human relations connected with it provide for a very considerable discharge of fundamental libidinal impulses, narcissistic, aggressive and even erotic, than because it is indispensable for subsistence and justifies existence in society.

Menninger (1942), who adhered closely to Freud's theories, saw both work and play as chiefly motivated by the aggressive impulses. For him, however, play differed from work in four specific ways: (1) in play the means rather than the end is most important; (2) the pleasure of play is more regularly conscious than the pleasure of work; (3) play is dissociated from the restrictions of reality but work is not; and (4) aggressive motives are more directly obvious in play activities than in work activities.

According to Weis and Riesman (1961), the phrase, "a job of work" was born with the industrial age and the word, "job" literally means a piece. With the coming of technology the dichotomy between work and non-work became more pronounced. For most Americans work now means what a person does at his job.

Neff (1965) indicates that the nature of work is specifically human. Work is related to the fact that the instinctual series is broken in man, with the interposition of mental activity between the instinctual need and the gratifying act.

Thomas Green (1968) argues for the separation of the concepts of “work” and “job”. According to Green (1968), the word “work” is often used to designate a finished product such as an artwork, but the word “job” is never utilised in this manner. He feels that the jobs in America fail to provide fulfillment and meaning for the majority of today’s job holders. He sees the problem of leisure as that of finding work independently of a job. “In cases where people are lucky enough to have found their work in their job so much the better, but the whole point of the distinction between work and job is precisely to escape having to find self-validation in one’s job” (Green, 1968, p. 119). Neff (1968) states that work is purposeful since it is always the means to an end rather than an end in itself.

According to Bryant (1972a), work is a basic social process which is found in all societies even though the social concept of work does not necessarily exist in all of these societies. He contends that in simple societies, work may consist of mere specialisation of function and be so integrated into the general fabric of social life that work is simply part of the experience of total existence. In such a society work is not articulated as a separate and distinct category of social behaviour and exists therefore as a value-free activity.

According to Shimmin (1980), work is often identified with employment in modern society, i.e. with activities undertaken for others on a contractual basis. This entails an exchange relationship whereby, for set periods of time, and within prescribed limits and policies, people put their talents at the disposal of an employer in return for both tangible rewards, such as pay, and less tangible rewards such as recognition and status. However, according to Shimmin (1980), to equate work only with employment is a restricted perspective. This view conveys nothing of the actual jobs; neither of the meaning and significance of activities done by members of the workforce nor whether these are distinguishable from activities outside working hours.

Hoff (1986) noted that in nearly all the social science literature on work and leisure, the term work is understood to mean paid work and is defined as an activity for a purpose beyond the pleasure of its own execution. According to Hoff (1986), people look to work, social relationships, career interests, family and religion to provide meanings. When things are going smoothly in all these areas of their lives, people experience their lives as meaningful, they feel connected with life, they have a reason to live, and a healthy desire to continue to strive for goals that make sense and incentives that keep their energies focused. People in these circumstances generally do not question the meaning of life or their particular place in the scheme of things. When things go wrong in any important area of life, for example the loss of a job, the unexpected death of a loved one or a relationship break-up, people may begin to question the meaning of life because the assumptions on which they had built their lives are shaken up.

According to Fryer and Payne (1986), work includes any action on nature, people or ideas intended to increase their value for future use. However, they explain that many activities are work, but do not involve employment and most paid jobs are both work and employment, and many involve some play. Fryer and Payne (1986) further postulated that people engage in exchange relationships other than those entailed by employment such as marriage, parenthood and citizenship, all of which entail work. They concluded that since the unemployed do not lose these relationships when they lose their employment it is misleading to describe them as workless.

Savickas (1991) adds that animals are born with instincts that control their lives. In contrast, human beings are born with some innate drives, but these are not enough to design their lives. Human beings creatively complete their life design using resources and tasks furnished by society. Animal aggression propels labour, that is, physical exertion to meet survival needs. Human beings add to labour a psychological component, which is called work.

According to Renesch (1995), more than 40 million people in the United States of America are seeking more "intrinsically valued" lifestyles and this number is increasing. Fairholm (1996) reports findings that indicated that in 1994 only one in four workers were extremely satisfied with their work, compared to 40% in 1973. While work is critical to economic well-being, these

numbers suggest that work is not meeting peoples' spiritual needs as human beings. He also adds that research strongly suggests that workers are seeking more in organizations than merely economic rewards for their job. He concludes that people are hungry for meaning in their lives and they are trying to integrate their spiritual selves with their professional or work lives. People are redefining work to include satisfaction of their inner needs for spiritual identity and satisfaction.

According to Welch (1998), today many people are looking for more meaning in their work, but are finding it less. He further indicates that the work ethic seems to be losing its grip on the peoples of the industrialized nations. He concludes that growing numbers of people who are tired of being cogs in well-oiled machines are starting to look for personal meaning in their work and giving their lives a better balance.

Cavanagh (1999) reports that business people often feel a separation from other people, alienation from their work and a lack meaning in their lives. These people experience their work, family life and their faith to be separate: they spend 50 to 70 hours per week at work, an hour on weekends for worship and the time left over with family. This separation leaves them feeling dry, unfulfilled and unhappy, and is often experienced as a profound void or absence in one's life, or an existential vacuum as Frankl (1967) postulated.

According to Gill (1999), modern economists view work as merely providing purchasing power. Although many economists agree that there is a great deal more to work, they nonetheless feel comfortable with this narrow description.

Haughey (2000) distinguishes between immanent and transcendent meanings of work. By **immanent** he refers to those motivations that are part of the immediate experience, personal concerns, and ordinary 'reality' of our world. As such, immanent meanings are also grounded in the thoroughly secular aspects of our lives which range from monetary rewards to a sense of achievement, gaining of status, family security and a sense of competence. Some unique mixture of these immanent meanings in our jobs everyday motivates everyone. Even more fundamentally, work helps establish the regularity of life, its basic rhythms and cycles ... (and)

organizes, routinizes, and structures our lives. It allows a safe outlet for our competitive strivings and often helps to keep us sane.

According to Thompson (2000), **transcendent** refers to the holy – the things of God as well as any time that we find our horizons broadening to include interests beyond our own, principles beyond self-interest, and powers beyond those of the visible world, then we are beginning to experience the possibility of transcending meanings for our work.

### **2.3 A logotherapeutic view of the meaning of work**

Viktor Frankl, the originator of logotherapy, is not principally known for his contributions in the area of work research although he has dealt with work in specific detail in several of his books (Sargent, 1973). In order to properly appreciate logotherapy's view of work, one must understand Frankl's theory completely. A more complete analysis of logotherapy is given in the next chapter, but a brief overview is presented here. Frankl (1963) sees man as principally motivated by a "will to meaning", i.e. by a motivation to find meaning and purpose in life. It is this will to meaning which is man's primary motivation, not Freud's will to pleasure or Adler's will to power. Man is not only pushed by drives and instincts, he is also pulled by values and meanings (Frankl, 1967). Satisfaction, in logotherapeutic theory, is the outcome of meaning attainment which normally ensues. If a man pursues satisfaction directly, he cannot and will not achieve it, says Frankl. As soon as one makes happiness the objective of one's motivation, it automatically becomes the object of one's attention. But precisely by so doing one loses sight of the reason for happiness and happiness itself will fade away (Frankl, 1969a).

Power is a means to an end. According to Frankl (1967), a certain amount of power such as economic or financial power is generally a prerequisite for meaning fulfillment. But a man who pursues money for its own sake leads a meaningless existence. Frankl uses the example of a factory manager or financial magnate who is entirely devoted to earning money, who is so busy earning the means for living that he forgets life itself. In this instance the pursuit of wealth has become an end in itself. "That kind of person has a great deal of money, and his money still has a use, but his life no longer has a direction" (Frankl, 1997, p. 97).

An example from Frankl's personal life provides an illustration of the role money should play in life. "The president of an American university once offered me nine thousand dollars to join his faculty for a few weeks. He could not understand my refusal. 'You want more?' he asked. 'Not at all', I answered, 'but if I pondered how to invest the nine thousand dollars I should say that there is one worthwhile way only in which to invest it, and that is to buy time for work. But I now have time for work, so why should I sell it for nine thousand dollars?'" (Frankl, 1968, pp. 96-97). The pursuit of money as anything but a means for human fulfillment is a denial of man's essence as well as his ultimate purpose in life.

Frankl (1967) contends that to say that man works to achieve job satisfaction, i.e. satisfaction of his predominant "needs" may be only partially correct. Maslow (1954) himself seems to have recognised this as a problem. He never intended to advocate the pursuit of self-actualisation directly. He spoke instead of the need for people to discover the objective requiredness inherent within specific situations. "The only happy people I know", he said, "are ones who are working well at something they consider important" (Maslow, 1965, p. 6). Frankl has said time and again that man cannot find meaning by looking only at himself. Man's ability to go outside himself and find meaning in the world is a specifically human phenomenon. In logotherapy this ability is called self-transcendence (Frankl, 1969a). Meaning may be found in a task to accomplish or a cause to which to devote oneself, or it may be found in a loving encounter with another human being. The major importance of the concept of self-transcendence is that man does not generate meaning – a phenomenon which would make meaningfulness a totally subjective experience – rather he must discover meaning. There is something in the world which calls for completion or fulfillment like a gestalt or a series of gestalts (Frankl, 1969a). It is in the tension between subject and object, between inner and outer, wherein meaning is to be discovered (Frankl, 1969a). In work terms, there must be something demanded by the unique situation in which the individual is laboring, be it his children's dependence upon him for food or clothing, or the necessity to ease the suffering of others (Sargent, 1973).

Thus, logotherapy stresses that meanings are neither totally subjective nor absolute (Frankl, 1969a). According to Sargent (1973), the meaning in a situation is real, but it may appear slightly different depending upon an individual's perspective. While this should help make the employee responsible for finding his own unique meanings, it does not have to burden him. It does not mean that he cannot, or will not, fail. It is human to make mistakes. One may analyse,

feel, intuit, and synthesize and still make the wrong decision. According to Frankl (1969a), this should not create insecurity, only tolerance. "If one cannot be sure he is right, he must have tolerance for the other who may be in a similar situation. Each has a responsibility to be committed to the truth as he sees it" (Frankl, 1969a, p. 66).

According to Sargent (1973), Frankl's theory could suggest that there is not an irreducible will to work. What is irreducible in man is his will to meaning. But, when work motivation is viewed in these terms, there may be great potential for improved understandings of what work means to man and why he chooses to work. Accomplishing the tasks of life includes far more life space than just the job. Although for most people much of the meaning during their working years comes from their jobs, working – having a job – is not a sufficient or even a necessary condition for meaning attainment. People without work can and often do live more meaningful lives than those who cling neurotically to jobs in order to gain a false sense of self-worth but work can be the epitome of truly human activity.

Work, or man's calling, should not be interpreted as being the life task of the individual (Bulka, 1969). There is a false identification of one's calling with the life task to which one is called. Man may achieve his life task through work, but not necessarily through work. According to Bulka (1969), Frankl conceives of work in a sociological context in saying that work usually represents the area in which the individual's uniqueness stands in relation to society and thus acquires meaning and value. This meaning and value however, is attached to the person's work as a contribution to society, not to the actual occupation as such. Therefore meaning must be elicited from all life experience, which includes work. Man is called upon to choose a career which will contain meaning and to reject a perhaps more financially rewarding career which does not offer the same opportunity for meaning fulfillment. The criteria for choosing work contains a sociological factor, but must also contain other factors which do not reduce man to being merely a source of production. He quotes Frankl as saying that where man dedicates himself to his speciality, he will, through his vocation, find meaning in his life. What is important is what one gives to his position rather than what one receives or takes from it. Generally, work can be meaningful if it is raised above the level of rote behaviour into the human sphere, if man injects his own essence into the calling. The job at which one works is not what counts, but rather the manner in which one does the work. It does not lie with the occupation, but always with us, whether those elements of the personal and the specific which constitute the

uniqueness of our existence are expressed in the work and thus make life meaningful. Bulka (1969) goes on to say that Frankl recognises that work may sometimes retard man's search for meaning. He quotes Frankl as citing the case of a diplomat who had been undergoing psychoanalysis for a number of years because he was unhappy in his position. He came to Frankl to continue treatment. After a few interviews, it was clear that his will to meaning was frustrated by his profession and he actually longed to be engaged in some other kind of work. As there was no reason for not giving up his profession and embarking on a different one he did so with most gratifying results. He continues by saying that Frankl insists there is no situation in life which is meaningless. The meaning of life is unconditional, i.e. available under any circumstances and in this sense independent of circumstances. Man does not need homeostasis all the time or else no growth will take place. Man needs a sound amount of tension aroused by the challenge of finding meaning in the workplace. When workers find their work unfulfilling, meaningless or merely routine they can discover the meaning of it by realising the necessity thereof not only in their bigger life picture, but also in the context of the service provided to their organization and to society. Frankl conceives of life as a task to which the human being must respond. With regard to the work situation he insists that the job at which one works is not what counts, but rather the manner in which one does the work. It is the human ingredient which is invested in the work which is the key factor. The status of the individual is less vital than the unique contribution of the individual. In logotherapeutic terms, workers who are in jobs that are less meaningful find less meaning in the world in general and less meaning in their jobs in particular. Jobs are becoming less meaningful as man becomes less directly related to the necessity for and the products of his labour. Frankl believes man can live meaningfully even without any occupation. The capacity to work is not everything; it is neither a sufficient nor essential basis for a meaningful life. A man can be capable of working and nevertheless not lead a meaningful life; and another can be incapable of working and nevertheless give his life meaning. Man's response to life is possible without work, for the meaning of life is unconditional. He refers to what Frankl admits that it is understandable that an unemployed individual should feel a vacuum within himself. The jobless man experiences the emptiness of his time as inner emptiness, as and emptiness of consciousness. He feels useless because he is unoccupied. Having no work, he thinks life has no meaning. Such an approach to employment and its absence is bound to lead to what Frankl calls unemployment neurosis. Just as idle organs in the body may become the hosts for rampant growths, so idleness in the psychological realm lead to morbid inner developments. Unemployment becomes a culture medium for proliferation of neuroses (Bulka, 1969).

Bulka (1969) continues by postulating that a retired person is also prone to a vacuum created by lack of employment. Even the employed person is not necessarily exempt from the symptoms of unemployment neurosis. He often suffers from what Frankl calls Sunday neurosis. The spiritual crisis of retirement constitutes, so to speak, a permanent unemployment neurosis. But there is also a temporary, periodical one, the Sunday neurosis: a depression which afflicts people who become conscious of the lack of content in their lives – the existential vacuum – when the rush of the busy week stops on Sunday and the void within them suddenly becomes manifest. Frankl believes that the problems which arise from the jobless situation are based on a false notion. What actually reduces the neurotic unemployed to apathy, what ultimately underlies the unemployment neurosis, is the erroneous view that working is the only meaning of life. There is a false identification of one's calling with the life task to which one is called. This incorrect equating of the two necessarily makes the unemployed person suffer from the sense of being useless and superfluous.

As evidence for the fact that the quest for meaningful work is rapidly becoming one of the most important concerns in the workplace today, workers and managers are longing for meaning. Workers demand work they consider meaningful. Frankl (1992) cites reports from psychiatrists of patients who despite good pay and external success see no meaning in their work. Frankl (1992) also cites a report that indicates that people would work very long hours if they knew their work had meaning, but they don't want to work at all if they don't see any meaning in it.

Frankl (1984b) reasons that the belief that managers become sick from stress, caused by too much responsibility (distress) is false. He argues that contrary to general opinion there is little danger in an overload of responsibility and stress for managers. This holds true as long as the person has found meaning and experiences his work as playing a role in fulfilling that meaning. He emphasises that eustress is psychologically healthy in the correct quantity. It represents the tension between what people are and what they could be; the stress between their actuality and their potential.

Frankl (1992) posits that managers who want efficiency from workers must offer meaning to their work. Everybody experiences meaning in his own unique way and therefore, it is

impossible for management to dictate what the employees' work meaning should be. These managers could, however, provide a climate in the workplace which is conducive for meaning to be found and supply them with the freedom to make responsible choices. Frankl (1992) notes that this has had far-reaching effect in management theory. He cites examples in Yugoslavia and China, where absenteeism was reduced to 1% compared with the "normal" 5% as a result of management using meaning orientation as an incentive to work. Frankl (1992) cites another example in Israel where workers are motivated by a will to meaning expressed in the betterment of their society and in the service of their community. In this case, production was 20% to 30% higher than in comparable plants. These findings strongly support the propositions in the current study that workers' experience of meaning in the workplace can improve or change after being given the opportunity to explore the meaning and importance of work in his or her own personal life.

According to Bulka (1969), Frankl sees the role of logotherapy vital to the elimination of the vacuum created by unemployment. Man must be made aware that his attitude of hopelessness is unwarranted, that in spite of all, life still affords him the chance to live meaningfully. Frankl repeatedly emphasises that the role of the logotherapist in his encounter with people suffering from the meaninglessness of their lives is not to impose some value or give direction to a specific form of meaning, but rather to open up the value world, to set into motion the wheels of discovery. The rest is up to the patient. He alone must set the course of his self-transcendence. He quotes Frankl as saying that it goes without saying that meaning and purpose in life are no matter of prescription. It is not the responsibility of a doctor to give meaning to the patient's life. But it may well be his task through existential analysis to enable the patient to find meaning in life. Meaning is something to be found rather than to be given. He states that logotherapists must approach their patients as human beings. By insisting on a specific value direction the patient's humanity is submerged in the mechanistic approach to the world of values. Employer and employee, doctor and patient, are called upon to appreciate the delicate balance in their respective callings. Acknowledging work as only a potential source of meaning, but not a necessary one, the human vector can travel uninterrupted in noëtic space. That such an attitude destroys the culture medium for neuroses is a vindication of Frankl's theory of work in relation to life and forms part of his experiential philosophy (Bulka, 1969).

## 2.4 Views in support of the logotherapeutic conception of work

The conclusion that working is more than a means for economic support originally came primarily from a study by Morse and Weiss (1955) who designed a question to hypothetically remove the economic function of working. The Morse and Weiss study has almost become a classic in the investigation of the meaning of work; one of the reasons is the question they addressed. They did not just ask “why do people work?”, but “why do people work at all?” While it is true that numerous aspects of the work motivation question have been studied (i.e. the job environment, the work itself and employee attitudes), this overarching question is seldom broached. Asked in this way the question which became a classical study in the sociology of work tends to blur the clear distinction between the meaning of work and work motivation. Morse and Weiss (1955) instructed their 401 subjects to assume they had inherited enough money to take care of their lifetime needs. The subjects were then asked if having enough money they would continue to work. Morse and Weiss’ (1955) study indicated that:

- (1) 80% of the respondents would keep on working. Morse and Weiss (1955) note that the vividness and emotionality of the responses indicated that they were tapping an area which was real and meaningful to people.
- (2) 63% of the respondents gave positive reasons for continuing working. The most common reasons were: working keeps one occupied, gives one interest, keeps an individual healthy, is good for a person and work is enjoyable. This indicates that working serves a means of warding off the dangers of loneliness and isolation.

Morse and Weiss (1955) concluded that for most people having a job serves other functions than the one of merely earning a living. Working gives them a feeling of being tied to the larger society of having something to do and of having a purpose in life. Morse and Weiss (1955) add that if men work only for money there is no way of explaining the degree of dislocation and deprivation which retirement, even on adequate salary, appears to bring to the formerly employed.

Johada (1982) explains that the modern work institution stated to serve important psychological functions that in pre-industrial societies were provided outside the domain of paid work. For the vast majority of people, the workplace became the sole institution capable of satisfying these psychological needs; needs that are deemed essential to individual well-being.

Work, therefore, appears to be important in the lives of individuals for several reasons. Steers and Porter (1979) indicate the following reasons:

- Firstly, there is the notion of exchange as a worker normally receives some form of reward in exchange for his services. These rewards may be primarily extrinsic such as money or they may be purely intrinsic such as the personal satisfaction that comes from providing the service.
- Secondly, work generally serves several social functions. The workplace provides opportunities for meeting new people and developing friendships.
- Thirdly, a person's job is a source of status or rank in society at large.
- Fourthly, an aspect of work of special concern to this study, is a personal meaning that works for the individual.

From a psychological standpoint, work can be an important source of identity, self-esteem and self-actualisation. It can provide a sense of fulfillment by giving an employee a sense of purpose and by clarifying his or her value to society. Conversely, it can also be a source of frustration, boredom, and feelings of meaninglessness depending on the characteristics of the individual and on the nature of the task.

The work one commits oneself to perform within the employment relationship has a variety of potential psychological aspects of relevance. Firth (1972) expresses that the ideologies of work – the attitudes towards work – rest on the social and political framework of ideas of the whole society. In other words, in judging the incentives to work it is not the factual situation only that matters; it is the total social situation.

Bryant (1972b) argues that a man's work has special meaning for him. So too does it have special meanings for other members of society who must necessarily and inevitably make observations and assessments concerning it. Based on work dating from the 1930s Johada (1982) developed a theory based on the idea that what produces psychological distress in the unemployed is the deprivation of the latent functions of work. The structure of the tasks one performs may provide a degree of traction, achievement, skill exercise, interest, demands and

support that are psychologically health promoting. Fryer and Payne (1986) point out that the work-role itself may provide an identity and status separate from that of simply being employed or employed within a given company.

It also appears that the important role that work plays in people's lives is an international and multi-cultural phenomena. A research team, the Meaning of Work Study (M.O.W.) International Research Team (1987) developed a model with three antecedents of conditional variables – personal/family history, present job/career and macro-economic environment; and five central meanings of work variables – essentiality of work, societal norms, valued working outcomes, importance of work goals and work-role identification. The group carried out an eight-nation study that in many ways could be viewed as a modern, partial test of the Protestant Work Ethic (PWE). They found general evidence of people's considerable attachment to work - 86% of the combined sample (of about 15 000) said that they would continue to work even if they had enough money to live comfortably for the rest of their life without working. Over quarter of the sample placed work above all four of the following roles: family, community, religion and leisure. The M.O.W. International Research Team (1987) found no association between religion and work attitudes. Work centrality was found to be the highest in Japan and Yugoslavia. Hence, they believe work centrality is primarily a function of industrialisation.

One of the ways of studying the world or work has been to examine how people feel about leaving it. In 1954 Friedman and Havighurst conducted a series of studies on the meanings of work and retirement. They studied five different occupational groups: steelworkers, coal-miners, retail salespersons, skilled craftsmen and physicians. Each of the group consisted of individuals over 55, with the exception of the sample of retail salespersons. Friedman and Havighurst were interested in testing the following hypotheses:

- (1) Workers at the lower skill and socioeconomic levels regard their work more frequently as merely a way to earn a living and in general recognise fewer extra-financial meanings in their work than do workers of higher skill and socioeconomic levels.
- (2) Workers who regard work primarily in terms of its financial meaning will be more favourable toward retirement at age 65 than workers who experience more extra-financial meanings in their work.

(3) Those persons who stress meanings of work other than those of earning a living will prefer to continue working past 65.

Work was found to have additional meanings – beyond that of earning a living – for all the sampled groups. In general the three hypotheses were all supported although Friedman and Havighurst were somewhat cautious in their generalisation of the results since they had not consistently collected identical data from all five groups. Interestingly, they found only moderate support for hypothesis number three. Although it was true that many of those persons stressing the extra-financial meanings of work preferred to continue working, there were also a sizable number of these individuals who were happy to retire. It seemed that when there was meaning to be found off the job as well as on it, there was no premium attached to continuing work.

Morse and Weiss (1955), unaware of the Friedman and Havighurst study, came up with quite similar findings. They found that working class employees tended to see work more as a means of earning a living while middle class occupations tended to see work as having a wide variety of meanings, including that of purpose or meaning in life. Many in their sample indicated that they needed work to add structure to their lives.

Morse and Weiss (1955) found that many individuals in the middle class occupations emphasise the interest to be found in their jobs as well as a sense of accomplishment which comes from work well done. On the other hand, the typical individual in a working class occupation emphasized the necessity for some directed activity which will occupy his time, his mind and his hands. Morse and Weiss (1955) reason that for industrial workers, pride in work and in occupation may be less the centre of personal identification than is pride in the organizations within the community to which they belong. In contrast to industrial workers, professionals still consider work and workplace as important and valued centres of their activity.

Orzack (1972) noted that his findings support those of Morse and Weiss (1955). Orzack (1972), in his study, found that 52.67% of his sample (n = 150) of professional nurses regarded work as a central life interest compared to only 5.59% of industrial workers in a previous similar study. Furthermore, 67% of his respondents selected work as the preferred source of personal

satisfactions while 33% reported that non-work sources are preferred for these satisfactions. Orzack (1972) contends that social relations within work settings are salient for professionals. He reasons that professionals' specialised and prolonged training encourages the development of a commitment to work and to their professional community. Many professionals prefer to derive their personal satisfaction from work and workplace. Organizations are critical features of the work lives of many professionals.

Loscocco (1989) reasons that when people do not view work as an important part of the self, it is because the type of work that they perform does not provide a meaningful identity which the individual can be proud of. Gill (1999) supports these views by explaining that the concepts of self held by unemployed persons are often crucially affected by the manner in which society perceives the unemployed as a group. Consequently, the psychological impact of unemployment will vary according to whether or not social stigma is attached to the unemployed.

While work has become a negative cultural value for some it, nevertheless, remains a principal guiding force in people's lives, an activity which frequently moulds and affects their attitudes and perspectives, and patterns their social relationships with others.

Coles (1971) quotes one blue collar worker whose words were representative of a great number of workers he had interviewed over a five year period. The quote can be viewed with those workers in the Morse and Weiss (1955) sample who felt they would get bored without their job to perform. Coles first quotes the worker directly and then comments on him. "Life, it's tough. You have to work and work and work'. Then he adds that he likes to work. No, he loves to work. What would he do without it? He'd be sitting around. He'd go crazy. He'd last maybe a few weeks, then go back and be glad to be back" (Coles, 1971, p. 4).

Well-designed paid work fulfills a number of functions that are vital to an individual's well-being firstly and this was independent of providing access to things that money can buy (Terkel, 1985; Gill, 1999). For instance, Lonkila (1998) found in a study of the teaching profession in Helsinki that 28% of all social ties in his sample (n = 2025) were worked mediated. He found that in

St. Petersburg that 48% of all social ties in his sample (n = 1907) were work mediated. Gill (1999) explains this by noting that psychological deprivation occurs when the psychological needs for work are not adequately met. These psychological needs are embedded in one's social and cultural structures. Gill (1999) concludes that in the vast majority of people in advanced industrial societies some psychological needs can be met only through paid work. This is so because many of the psychological needs that earlier societies met through social structures such as religious rituals, the expanded family and the village community have now been taken over by the institution of paid work (Gill, 1999). This comment illustrates the importance of also finding meaning in one's work.

## **2.5 Management's role in providing meaning in the workplace**

*“Good leaders make people feel that they're at the very heart of things, not at the periphery. Everyone feels that he or she makes a difference to the success of the organization. When that happens people feel centered and that gives their work meaning”*

*Warren Bennis*

According to Fairholm (1996), work has become the centrepiece of the modern times in which we live. The workplace could provide a climate in which people can find a sense of meaning. The organization within which people work is, therefore, becoming their most significant community. For some, according to Fairholm (1996), work is replacing family, friendship circles and social groups. Work gives people a feeling of being tied into the larger society, of having something to do and of having a purpose in life. According to Howard and Howard (1997), work is essential for an individual's well-being as it is a person's occupation that makes life meaningful. Strong (1998) reports that engagement in meaningful work is a central tenet of occupational therapy although little is known about how the meaningfulness of work relates to recovery. While work has become a negative cultural value for some it, nevertheless, remains as a principal guiding force in people's lives and as an activity which frequently moulds and affects their attitudes and perspective, and patterns their social relationships with others (De Klerk, 2001).

Changes in the technological environment have had major impacts on organizations and peoples' workplaces. Advances in technology have resulted in new kinds of work relationships which present new challenges to management and confound the principles on which organizations have been traditionally designed (Davis, 1980).

According to Wong (2002), any corporation needs to be strong in four core areas in order to be healthy and productive:

- (a) financial capital in terms of investments and profits;
- (b) technological capital in terms of cutting-edge software and hardware;
- (c) human capital in terms of knowledge, expertise, and creativity; and
- (d) social-spiritual capital in terms of ethics, relationships, meaning and purpose.

Wong (2002) states that the social-spiritual capital is very difficult to manage because workers do not only come from different cultures, but these cultures have very different values, beliefs, habits and expectations. On the other hand, these cultures share the basic human needs for belonging, connectedness, trust, meaning and purpose, and they also share the same human weaknesses such as selfishness and greed. The biggest challenge for managers and leaders is to determine how to enhance the social-spiritual capital of their organizations in the global market. The development of social-spiritual capital is closely related to organizational culture and work climate. A healthy corporate culture of caring for the workers, community and environment will strengthen the social-spiritual capital of the organization which will lead to a positive work climate of empowered and supported workers. Corporate culture can influence work climate and productivity. One way to enhance social-spiritual capital is to create a people-centered culture. This can be achieved by a genuine caring for each worker in the organization where everyone is valued and validated regardless of their positions in the company. The author posits that the organization cares for the whole person – body, mind and soul in terms of recognizing workers' basic needs for learning and growth, for belonging and being connected as well as the need for meaning and spirituality. In a culture where each worker is encouraged to develop his or her full potentials, personally and professionally, a climate of mutual respect and genuine civility will be created (Wong, 2002).

It is management's responsibility to imbue work with a higher purpose than a pay check (Humberger, 1995). According to Humberger (1995), Frankl's logotherapy gives the leader complete freedom, in responsibility, to risk the ousting of workers, changing the rules of the game, and experimenting with accounting. Of course, the economic truths will be the ultimate 'responsibility' in the short term, while destiny and conscience and life's meaning will be the 'responsibility' in the long term. According to Humberger (1995), Frankl's free/responsible person of vision and risk takes off into the 21<sup>st</sup> century with modifying attitudes through a Socratic discourse to discover the authentic self of the moment, freeing oneself from old patterns and orienting the entire self and corporation toward meaning (the 'higher purpose').

## **2.6 The role of meaning in the workplace**

*“Creating the work one loves challenges someone to be his true, authentic self, and to resolutely believe in his unique gifts”*

*Giesbrecht*

### **2.6.1 Changes in the work environment**

Guevare and Ord (1996) emphasise that the nature of work is currently undergoing a complete transformation. In response to economic pressures, organizations are reshaping themselves into totally new forms. Information technology is underpinning strong formation by providing the backbone for new organizational structures and new ways of working. The implications of this transformation are far-reaching, particularly as the entire concept of work changes. The boundaries which have traditionally existed between organizations, family, home life and community will disappear as work increasingly becomes situation-independent and centred in the home. Guevare and Ord (1996) note that people's understanding of the meaning of work will become increasingly obsolete and therefore, will force individuals to search for new meanings of work in their lives. As a result, work will take on an entirely different meaning.

Washburn (1998) argues that for people to understand themselves, they must understand the world in which they live. He explains that the attitudes and perspectives of the 'post-modern'

era describe the world for what it is not, rather than what it is. Current times are more about the rejection of ideals and beliefs than the acceptance of them. Washburn (1998) posits that postmodernism tends to hold that there is no all-embracing, totalising viewpoint, no pure objectivity and that post-modern culture is getting perilously close to Nietzsche's nightmare of nihilism (a society that exists in a moral and aesthetic vacuum and whose citizens believe in nothing) through the agents of mass communication and mindless materialism.

Biberman and Whitty (1997) note that there appears to be evidence that the kinds of jobs that most employees have grown use to in the past 50 years are either changing dramatically or are disappearing entirely. They note that employees can no longer look forward to lifetime employment with the same organization, to eight-hour workdays or to generous benefit packages. However, increased educational opportunities and higher standards of living, leading to enhanced expectations of what life should offer, create a fundamental disparity for many people between their aspirations and realizations (Shimmin, 1980; Terkel, 1985). Frankl (1984b) cautions that some time in the future technology could make it possible for 15% of the work force to supply the needs of the entire nation. This raises the questions of which 15% will work and what the rest will do with their free time - and their consequent loss of meaning?

On the other hand, organizations continually downsize and demand ever-increasing amounts and hours of work from those who stay behind. Biberman and Whitty (1997) claim that the future will provide opportunities for workers who are flexible and who can demonstrate they add value to organizations. More than before, job design means the designing of information-processing cognitive processes and of social processes, and less the expenditure of physical energy and motion rationalization; therefore, job design is increasingly becoming a psychological problem (Hacker, 1986; Thomas, 1999). Contingency work is increasingly being seen as a way of life for many professional, technical, and managerial people (Allen & Sienko, 1998). Some accept it and even enjoy making a career of working on assignment. Others accept it because there is no alternative and some employees who have been downsized are willing to take temporary work (Allen & Sienko, 1998). Guevare and Ord (1996) predict that the loss of the organizational context as a locus of meaning will indicate the end of permanent full-time employment. They expect that within the next two decades the majority of the workforce worldwide will consist primarily of independent workers. For example, they predict that the

composite workforce in the year 2010 will consist of 58% portfolio workers, 13% tele-workers, 26% mobile workers and 3% shared working.

Biberman and Whitty (1997) also point to a shift in organization structures from hierarchical mechanistic monolithic organizations to smaller, more organic structures consisting of empowered leaderless work teams. Most organizations have been designed and managed for the past 100 years using a paradigm based largely on a logical and mechanistic paradigm – a paradigm that values reason and scientific principles, called the machine era paradigm. This paradigm assumes that people can be scientifically measured and categorised based on intellectual and other characteristics they possess, that certain people are meant to be leaders while others are meant to be followers and that organizations run on rational laws that, once discovered, dictate the only correct way for the organization to run. This paradigm has given rise to practices such as scientific management as proposed by Henry Fayol and Max Weber. Fayol (1949) recommended a more centralised, functionally specialized organization structure in which everyone and everything had a precisely defined place. For Weber (1984) bureaucracy was the most efficient form of organization and could be used most effectively in the complex organizations that arose out of the needs of modern society. Unfortunately, bureaucracies tend to view workers as inert instruments performing the tasks assigned to them (Dessler, 1986). This ignores factors associated with individual behaviour and its motivational basis (Wieland & Ullrich, 1976). Members perceive the impersonality of the organization as creating distance between them and their work and it is frequently difficult to feel committed to the organization. High specialisation further reinforces one's feeling of being irrelevant. Routine activities can be easily learned by others, making employees feel interchangeable and powerless (Jackson & Morgan, 1982).

By assuming that man is primarily a rational, money-oriented decision-maker, the "machine theorists" relegated workers to dependent, passive roles in organizations. In other words, while recognizing the importance of what Fayol (1949) calls keen performance and enthusiasm on the part of the workers, these theorists assumed that financial incentives combined with an efficient organization structure would result in optimal performance (Dessler, 1986).

It is part of the social revolution that all over the world there is an increasing demand that the work which men do should have some meaning beyond the material needs it serves. This

search for the meaning of work has become an important aspect in the search for the meaning of life (World Council of Churches, 1949). Persons operating from a spiritual (meaning) paradigm perspective may be open to change, have a sense of purpose and meaning in their life, appreciate how they are connected with a greater whole, and have individual understanding and expression of their own spirituality. In contrast to a scarcity belief, they possess an abundance mentality (Biberman & Whitty, 1997). Organizations are, therefore, beginning to show an interest in spirituality and spiritual values. A number of organizational writers are urging organizations and their members to pay more attention to spiritual values and spirituality (Biberman & Whitty, 1997).

According to Shimmin (1980), happiness is usually regarded as being significantly related to two aspects of life: work and leisure, and most of modern man's traditional values have centred on the satisfaction to be derived from work. He defines the quality of work life as having meaning, a sense of purpose, well-being, enjoyment and fulfillment in your work. The rapid progress of automation will undoubtedly decrease the salience of work and increase the salience of leisure (Fellows, 1966). Much "unnecessary" work is performed today. Many people are working not merely for survival, but also for a second car or a colour television and so the criterion of survival for working is not applicable in all circumstances (Sargent, 1973).

The two most significant potential impacts on the quality of working life are stress and the growing "psychology of entitlement" regarding the quality of jobs or its adverse, compensation for lack of quality (Davis, 1980). Indications are that work related stress is widespread in industrially structured organizations (Ivancevich & Matteson, 1980). The effects of stress are the strongest when a high work demand is accompanied by low control over the variables and forces that affect the outcomes for which one is responsible as well as low discretion in choosing how and when to respond (Davis, 1980). It is obvious that stress will be enhanced and emphasised if one cannot find any meaning in the work that he is busy with, whether it is personal meaning or just being able to see a greater cause in the activities.

Although there is a widespread belief that attitudes to work are changing, particularly in industrialised societies, the proposition is extremely difficult to validate (Shimmin, 1980). According to Davis (1980), the workplace continues to be the locus of the individual's strongest

connections with society. However, an important value change in the workplace in many countries is the growing refusal on the part of individuals to subordinate their own personalities to the work roles that they have to carry out.

Buchholz (1977) investigated the changing belief structure of a number of top managers (n=366) of Fortune 500 companies relative to work concepts. Factor analysis and Varimax rotations of five belief systems (humanistic, Marxist-related beliefs, work ethic, organizational beliefs and leisure ethic) indicated that the management population most strongly adheres to the humanistic belief system (mean = 4.48). The humanistic belief system included items such as: work can be made meaningful, the job should enable one to try out new ideas, the workplace can be humanised, work can be organised for human fulfillment, and work can be made interesting rather than boring. The participants adhered the least to Marxist-related beliefs (mean = 2.01) and the work ethic (mean = 2.31) belief systems. The Marxist-related beliefs included items such as: free enterprise benefits the rich and powerful, workers do not get their fair share of rewards, that which does not make much of a contribution to society, and working classes should have more say in running society. The work ethic belief system included items such as: superiority by standing alone, depending on oneself to get ahead, leading an independent life, and avoiding dependence. The organizational and leisure means fell into a mid-range position (3.04, and 3.08) between these extremes. The organizational belief system relates closely to organizational commitment, and included items such as: survival of the group is important, it is better working with a group than alone, contribution to the group, and working as a means of fostering group interests. The leisure ethic belief system included items such as: the trend towards leisure is not a good thing, leisure activities are more interesting than work, and the trend towards a shorter working week should be encouraged.

Buchholz (1977) concludes that the concept of work contains a strong humanistic element, an indifference towards the organizational and leisure belief systems, and a clear rejection of Marxist-related and work ethic beliefs. He argues that the conclusions drawn from the study are significant for management policy as attempts to redesign jobs to make them more meaningful, interesting and challenging is supported by this research. Buchholz (1977) notes that this is a radical departure from the so-called work ethic tradition that was believed to have been dominant in society and that the work ethic has been replaced by a humanistic view of work.

The outcome of the changes in the working environment is a thinning out of meaning which results according to Weber's famous doctrine: "... technocrats without spirit, hedonists without heart, who in their nothingness think that they have reached a never before attained level of humanity" (Ingeborg, 2000). Changes in the nature and quality of working life over the next 20 years will be determined largely by the adequacy of the responses to the continuing changes in the physical, political, technological, demographical and social environments of employing organizations. Unfortunately, too many problems carried over from the Industrial era are still unresolved (Davis, 1980).

The greatest empowerment comes from the heightened consciousness of one's higher self. This higher self is ultimately aware that the purpose of life and work is spiritual as well as material. The balance or integration of these two aspects will enhance the effectiveness of organizations and the people within them. In the post-modern future, humankind's eternal search for meaning will require not only reinventing work and the workplace, but also a renewed sense of the deepest intentions behind human activity (Biberman & Whitty, 1997).

## **2.6.2 Meaning as spirituality in the workplace**

The shift in the nature of work as discussed above is leading to a shift in the nature of organizations and spirituality is playing an increasing role in organizations. Again, spirituality here is not seen in a religious sense, but rather as Frankl (1975) describes it as the realm of human existence in which one encounters meanings and values. Spirituality can be seen as a building block, and a part of the search and will to meaning. Spirituality has traditionally been an individual concern and the same could be said about spirituality in business. However, people as individuals find meaning in their work. Organizations are, therefore, slowly evolving from arenas of purely economic and social activity into places of spiritual development (Konz & Ryan, 1999).

Work spirituality is expressing one's desires to find meaning and purpose in one's life and is a process of living out one's set of deeply held personal values (Neck & Milliman, 1994). These values, in line with Frankl's (1969; 1975; 1984a) theories, often reflect a desire to make a

difference and create a meaningful world. Although not everyone experiences spirituality in the same way, all individuals are seen as having the potential to be spiritual which includes an inner wisdom, authority and compassion (Neck & Milliman, 1994). Questions which employees may ask in this regard in relation to work include the following (Neck & Milliman, 1994):

- What is my purpose here at work?
- Who am I? Where is this (job) leading me?
- What will it take for me to claim my own freedom and be in an organization of my choosing?
- What is it that I have to offer? What do I want to leave behind here?

Neck and Milliman (1994) posit that the answers to these questions are often unique and different; spirituality does not mean the same thing to all people as each person has his/her own inner motivations and truth. This view is also in line with Frankl's (1984a) notion that meaning and the process of discovering that meaning is unique to every person.

Cavanagh (1999) uses the 1998 annual Academy of Management meetings in San Diego as proof of the growing prominence of spirituality in the workplace. The meeting attracted 5 000 management delegates from around the world. The overall theme of the 1998 meeting was "What Matters Most?". Cavanagh (1999) reports that at least seven sessions explicitly discussed spirituality and/or religion, and its relation to leadership and work. Six of the seven sessions were jointly presented by two or more of the 22 separate divisions of the Academy of Management. These six sessions merited special notice in the program as "Showcase Sessions", were listed prominently in the program and were repeated in the individual section of the program. Cavanagh (1999) notes that there was a total of about 900 sessions; thus the six sessions were a very small percentage of the total. However, five years previously no sessions on spirituality and/or religion were held. Furthermore, a bibliography distributed at a session on spirituality in the organization at the 1998 Academy of Management meeting lists no fewer than 72 books on the subject of spirituality and business. Fifty-four of these books have been published since 1992; this illustrates the rapid increase in interest in this subject.

Spirituality is defined as the particular way that the human person, the relationship of the human person to the transcendent, the relationship between human persons, and the way to achieve

personal growth are envisioned (Konz & Ryan, 1999). Spirituality connotes the essence of who we are, our inner selves, separate from the purely physical, but including the physical. It describes those essential human values, universal and across time, that teach us that humanity belongs within the greater scheme of things and how harmony can be realised in life and work (Fairholm, 1996). A central aspect of spirituality is desiring to go beyond one's self-interests to make a difference in creating a more meaningful world (Neck & Milliman, 1994).

Howard and Howard (1997) emphasise that spirituality is not equated with religion. Spirituality stresses the person's subjective perception and experience of something or someone greater than him- or herself. Religion, on other hand, refers to the more formalised aspects of spirituality such as belief, dogma and ritual. Spiritual activity is not relegated to what one does when one attends a worship service or spirituality seminar; it permeates one's ordinary existence on a conscious level, it is intensely personal and it becomes the reason of all that one does. Howard and Howard (1997) reason that if occupation is the basis for corporate meaning and religion is functionally defined as the filter through which we assign the meaning, then spirituality permeates all areas of occupation, making a direct link between occupational therapy and spirituality. However, Howard and Howard (1997) accept that although one may be spiritual without being religious, the two tend to occur together.

Spirituality is becoming a major issue in workplaces, Vogl (1997) contends. Today, workers are looking to business to answer questions about the meaning of life. This search for meaning at work is not only aimed at rediscovering God, but is also geared towards finding self-fulfillment while on the job. This trend is driven by people's desire to bring meaning to their lives and gain control over their lives. Moreover, this soul-searching generates a sense of belonging to a work community which is important when dealing with difficult times.

An individual's attitude towards his work is a primary factor towards his work becoming a spiritual process (Terkel, 1985; Neck & Milliman, 1994). The World Council of Churches already noted in 1949 that work as a divine condition of life determines the attitude one should have towards it and the way in which one performs it. It also means that man is called to do useful work which not only enables him to live, but also furthers the work of creation and it arises out of man's acceptance of God's intention for the world.

Spirituality provides people with meaning and gives them motivation (Howard & Howard, 1997). It is not just a compartment in the human subsystem, but is inextricably interwoven with all human activities. In fact, spirituality is the centre from which all other human activity flows (Howard & Howard, 1997). Typically, the goal of spirituality is to reach a highly evolved personal state or attainment of one's highest potential which in turn can lead to greater employee creativity, motivation and organizational commitment (Neck & Milliman, 1994). Thus, if motivation can be seen as manifesting from spirituality, work motivation should also be some sort of manifestation of spirituality; thus a manifestation of meaning and purpose in life.

Neck and Milliman (1994) posit that spirituality can positively affect employee and organizational performance in several ways:

- Firstly, spirituality can lead individuals to experience consciousness at a deeper level thereby enhancing their intuitive abilities.
- Secondly, spirituality-based intuition can facilitate employees to develop a more purposeful and compelling organizational vision which can also increase innovation. This occurs because employees become more creative when they feel the organization offers them a genuine sense of purpose.
- Thirdly, organizations which offer spirituality-oriented work goals provide opportunities for employees to experience a higher sense of service, and greater personal growth and development. In turn, the sense of growth can significantly increase employee energy and enthusiasm.
- Fourthly, spiritual-based values and a compelling spiritual vision can create a strong bond between the employees and the company thereby enhancing employee motivation, teamwork and commitment to the organization's goals.

Cavanagh (1999) describes how upper and middle managers of Ford Motor Company spend the last day of a three day leadership training programme doing service work in the city to try to bring spirit to its managers. This work involves helping at a soup kitchen, providing homeless shelter or building homes. But Ford is not alone. Executives and workers of companies such as Boeing, Chase Manhattan Bank, DuPont, Apple Computer and AT&T have all tackled the

subject of contribution by including a new question in their search for vision: "What is our higher purpose?"

Spiritual growth, as described by Jung (1933), entails an inner journey to become an individuated Self. The journey of self-discovery leads to an understanding of Self in relation to others, and allows individuals to find meaning and purpose in their work. However, for the individual's efforts toward self-awareness to be fully actualized, it is necessary for the organization to be structured to support the individual's spiritual growth (King & Nicol, 1999; Neal, Lichtenstein & Banner, 1999). For an organization to have spirituality, the spirituality must be enunciated; it must be presented in terms that can be really understood by all organizational members (Konz & Ryan, 1999). The organization's spirituality should be the foundation of the organization's culture.

Schein (1992), and Neal, Lichtenstein and Banner (1999) explain that leadership and organizational culture are closely connected as leaders create, embed, develop and sometimes deliberately attempt to change cultural assumptions. The leaders' basic assumptions about human nature and their assumptions about the appropriate way for humans to act in relation to their environment, reflect the basic assumptions of the organization culture (Schein, 1992). Therefore, leadership and spirituality should also be closely related. Konz and Ryan (1999) note that as the concern for finding meaning in work became greater, managers and leaders moved into the role of serving as aids in the search for meaning in the workplace. Spiritual leadership asks leaders to reject past models of human leadership that focused on values of self-interest (Fairholm, 1996). These earlier models are energised by implicit values focusing on power, wealth and prestige. Rather, the transcendent values of spiritual leaders include a rejection of these self-interest values. Spiritual leaders focus on ultimate ethical values like integrity, independence and justice (Fairholm, 1996; Thomas, 1999).

### **2.6.3 Boredom in the workplace from a lack of meaning**

The technological revolution of human work has been accompanied by fragmentation of labour and the increasing complexity and bureaucratization of organizations. Marx (Appignanesi,

1994) states that work becomes meaningless to persons through the improper use of technology. Howard and Howard (1997) comment that technology which can augment human practice can also stunt it when it supplants the human worker, taking away satisfaction and creativity. Shimmin (1980) explains that as production becomes a function of machines rather than human effort, as processes are controlled by computers rather than people, and as advanced technology supplants human beings from many jobs, there are signs of uncertainty and doubt about purely economic theories of work. Thus, modern technology in a sense reduces the human to the status of a slave to technology with the machine controlling the human instead of the reverse (Terkel, 1985; Howard & Howard, 1997). Consequently, work has for some members of the workforce become a monotonous, repetitive and seemingly meaningless routine. For others, it has become a game of survival. Hoole (1997) notes that this is partially reflected in the change of work patterns, as seen in the increasing number of people working part-time, working from home and working in the informal sector. Whereas work previously had important functions in an individual's life such as an economic function - earning a living, allowing people to meet, interact and socialise, and provided status and self-fulfillment, this may no longer be true (Thomas, 1999).

Bryant (1972b) comments that just as physical illness or death may be a function of occupation, so too may mental illness. He notes that pathological idiosyncratic patterns, neurotic tendencies and mental breakdowns are legendary in business, and the pressures of bureaucratic existence may produce nervous disorders. Similarly, the relationship between the monotony and the meaninglessness of work in a factory, and mental malaise has long been recognized (Bryant, 1972b). Fabry (1988) posits that meaning is implicit in the goals people pursue. The lack of meaningful goals often results in a feeling of boredom and being blocked in the movement towards goals generates a sense of futility (Fabry, 1988). Frankl (1970) adds that boredom is one symptom of suffering from an existential vacuum, a feeling of an inner emptiness.

Gemmil and Oakley (1992) note that the amount of research by psychologists and psychiatrists devoted to the topic of boredom is astonishingly small when compared to general literary treatments and importance of the topic by individuals concerned with the quality of life, especially in the workplace. Specifically, they indicate that the experience of boredom, its determinants and its consequences have been the subject of little systematic theorising as well as relatively little empirical study. In reviewing studies of boredom from the period of 1926 to

1981, they found it difficult to find more than 40 articles directly concerned with boredom which is less than one article per year for 53 years (Gemmil & Oakley, 1992).

Boredom occurs when people are unable to identify, find, recognize, discover, accept or create meaning in their work life and existence (Terkel, 1985; Gemmil & Oakley, 1992). Long-term denial of the experience of boredom, despair, loneliness and meaninglessness actually thwarts the discovery of meaning and frustrates the individual (Gemmil & Oakley, 1992). The symptoms of such frustration are well known: boredom, a lack of interest, apathy and a lack of initiative (Frankl, 1992). Many people today have no real interest in the world and lack the initiative to try and change it. This spreading existential vacuum is especially evident in affluent industrial countries (Frankl, 1992). In addition to existential neurosis, a feeling of emptiness, meaninglessness and boredom are prominent features of a number of other psychiatric syndromes, from depression to dissociative disorders (Das, 1998). Frankl (1984b) comments that people have the means for living, but not the meanings. Suicide rates are especially high in countries like Austria and Sweden where a firm net of social security precludes serious material misery (Frankl, 1984b; 1992).

Lack of vitality and creativity within an organization is often attributed to widespread boredom and the underlying lack of personal meaning which members associate with their work process (Gemmil & Oakley, 1992). The existence of boredom in organizations indicates an incapacity to experience the emotional meaning of one's work life even though it may also be characterised by the incapacity to intellectually assign a meaning to that work life (Gemmil & Oakley, 1992; Thomas, 1999). However, an exploration of these causes of chronic patterns of boredom in organizational life is often blocked because of the lack of discussion and repression of powerful negative feelings that surface with the experience of boredom. Interest in or admission of boredom in one's own personal life is often seen as a sign of personal failure or sickness. People, therefore, fear to discuss their thoughts and feelings about boredom and meaninglessness in their organizational life. They attempt to repress or abolish thoughts and emotions about their personal experience of boredom due to the guilt and sense of personal failing that they engender (Gemmil & Oakley, 1992).

Yet, Gemmil and Oakley (1992) comment that by developing a better understanding of the meaning of boredom in organizations, organization members can learn to constructively

confront their boredom thereby expanding their awareness and unblocking repressed feelings. The net effect of exploring such deeper meanings and unblocking them is an infusion of vitality and new personal meaning into the experience of work (Thomas, 1999).

Gemmil and Oakley (1992) conclude that boredom at work is intrinsically connected to experiencing either too little or too much stimulation in one's work. They report that research indicates that repetition does not result in boredom. For some individuals, repetitive work can free the mind and spirit to exist in a state similar to meditation and can be experienced as quite meaningful. In contrast, highly stimulating work can be experienced as meaningless, overwhelming and boring if too many possibilities exist with no clear rationale for choosing between them. Actually, the issue is whether a continuous basis exists for experiencing a personal meaning in the activity? Without such a basis every choice seems random and arbitrary (Gemmil & Oakley, 1992).

Extended education in Western societies has brought with it rising expectations that personal needs will be met and that one is entitled to have one's expectations met in the workplace; this is referred to as 'the psychology of entitlement' (Davis, 1980). Young people are beginning to claim the right to an interesting, meaningful, self-fulfilling, self-developing and individually centred job (Davis, 1980). These aspirations can also be translated in a search for meaning in work and a search for meaningful work.

#### **2.6.4 The role of meaning in work**

The World Council of Churches (1949) suggests that work that is often done primarily for pleasure and for profit cannot fulfill the divine command. However, work can acquire a real meaning only when it is done in a framework and context as a responsibility to God and service to others. Work which is not performed with the sense of community service, but as means to accumulate wealth and to serve own pleasure primarily has lost its meaning. This comment of the World Council of Churches comes very close to Frankl's (1984a) notion that happiness and success cannot be pursued, but ensue after striving for a higher cause. In a recent survey of United Kingdom and United States employees it was found that what the well-educated, well trained and talented new entries to the workforce wanted more than anything else was

meaningful employment – with time to pursue other interests besides work (Doerr, 1998). This section investigates the role of work in the human life, and the reciprocal relationship between work and meaning.

Adler (in Orgler, 1973) did not see any higher purpose or meaning in work or that a person actually wants to work for fulfillment and self-expression. Adler believed that people are forced by the necessity of earning money to work and have an occupation. He believed that those people who do their work well usually have self-confidence, but those who do not master it adequately or with difficulty experience feelings of inferiority. He noted that in contrast to the people who fail in their occupations, there are others who live only for their profession and do nothing else. In Adler's view (in Orgler, 1973), these "occupation fanatics" also have a mistaken attitude towards life. He argued that when one observes them more closely, one finds that this over-emphasis on their profession usually means a flight from a solution to other problems. The best one can hope for is self-confidence if you do your work well. In contrast, Gellerman (1963) comments that all humans have purposes, and these purposes affect the way they work. This is why there has been such a growing volume of research by social scientists on the motives of people at work.

Too often, the fact that a person's physical and mental condition are significantly related to his or her occupational specialisation is overlooked (Bryant, 1972a). Occupational therapy theory contends that people's occupations are crucially important for their well-being (Howard & Howard, 1997) as it is a person's occupation that makes life arguably meaningful. Menninger (in Neff, 1965) observes that three-fourths of the patients who come to psychiatrists are suffering from an incapacity of their satisfaction in work or their inability to work.

Strong (1998) reports that in a study of the recovery of people with mental illnesses, work became the medium through which their self-concept-illness relationship was changed and improved by incremental successful experiences with work's daily challenges. Work inspired hope as they began to be aware of future possibilities. Work became the modality to practise and develop the interests, skills and habits necessary for the roles of worker and friend. Work was a way to feel valued by making contributions to a common purpose; work contributed to the meaning of belonging and feeling accepted. Therefore, the meaning of work was linked to the

emerging self in the recovery process. Strong (1998) concludes that meaningful employment is essential to the recovery process for persons with mental illness, and that the need to engage in meaningful occupation for health and well-being is, therefore, a central tenet of occupational therapy. However, Strong (1998) comments that little is known about what makes work more meaningful for persons with mental illnesses or how meaningfulness of work relates to recovery.

Ross et al., (1994) comments that differences in the meaning of work can be dependent on differences in its importance. Moreover, differences in the meaning of work apparently reflect differences in the experiences that respondents have in the world of work (Ross et al., 1994). Kornhauser (1972) supports this view. In his study, he found that mental health was poorer among factory workers whose jobs involved less skill, less responsibility and less variety ( $r = 0.84$ ). He found that the relationship, to a large degree was not due to differences of pre-job background, personality or the types of work. Kornhauser (1972) concludes that the relationship of mental health to occupation appears to be genuine and that mental health is dependent on factors associated with the job.

Morse and Weiss (1955) provide more insight into the issue of types of work, work of different "classes," or on different hierarchical levels. They found in their study that for the typical person in a middle class occupation, working means having a purpose, gaining a sense of accomplishment and expressing him- or herself. These people feel that not working would leave them aimless and without opportunities to contribute. In contrast, Morse and Weiss (1955) describe that for the typical person in a working class occupation, working means having something to do. This person feels that not working would leave him or her no adequate outlet for physical activity; he or she would just sit or lie around. Morse and Weiss (1955) note that for people in occupations that are seen more as a vocation or a calling, work has an even more pervasive importance. The boundaries between work and home life are not as sharp for them and life without work is likely to be difficult to consider. This also influences their commitment to their careers.

Although Morse and Weiss (1955) found in their study ( $n = 401$ ) that most workers would continue working even if they do not have to work for the financial means, they also found that most of their respondents would continue working in the same type of work. However, a

significant difference existed between the responses between the classes of workers. They report that 61 % of the 86 % of white-collar workers who indicated that they would continue to work would continue working in the same type of work whereas 34 % of the 76 % of blue-collar workers who indicated that they would continue working would continue working in the same type of work. In the case of farmers, 69% of the 86% who indicated that they would continue working, would continue working in the same type of work. The difference between the classes was significant (Chi square = 29.22,  $p < 0.001$ ).

Alienation is becoming an increasing issue in the workplace according to Sargent (1973). It indicates a lack of integration that exists between the private and public worlds of the worker. Jobs are becoming less meaningful as people become less directly related to the necessity for and the product of their labour. Their children often have no conception of what they do from the time they leave the house in the morning until they return home in the evening. Instead of working for themselves directly or working in a small community where their services are easily evaluated, they work for others and are usually separated from their community. Often their only sense of worth and status is conferred by their title, occupation and salary. In this respect, people value themselves only to the extent that they have economic value to others and therefore, they deny themselves leisure in order to make themselves more valuable to those others.

While some contend that work pervades almost all other areas of life so that the apathy and withdrawal that developed in response to unsatisfying jobs spill over into behaviour outside the workplace, others maintain that leisure and non-work activities may more than compensate for an undesirable work environment (Shimmin, 1980). Karlsson (1995) uses the equation  $\text{work} > \text{leisure}$  to illustrate the traditional wage work theory which says that work is a means to the goal of leisure. This theory posits that the work sphere is the means of life – the means necessary for reaching your own goals, and that these goals are situated in leisure time. Karlsson (1995) suggests that the thought configuration  $\text{work} < \text{leisure}$  generated in career work is quite the opposite: leisure tends to be put at the service of work and the goals of life are situated in the sphere of work. In this thought configuration, the individual will probably find his or her meaning outside the workplace. Shimmin (1980) posits that ultimately a stage must be reached where people are brought into equilibrium with their environment: they must be adapted to leisure and

their work must become "occupational therapy". It must not only entertain them, but must keep them mentally alert, and give them the feeling that they are useful and even creative.

One way to relate occupation to spirituality as ultimate meaning is through the use of time (Howard & Howard, 1997). An appreciation of time as an inexhaustible resource gives people ultimate meaning. In this view, work should be viewed as an intrinsically spiritual human activity because it links us to the divine. Not only is work at the centre of what connects us to the divine, but also our spirituality provides a centre from which all human activity flows (Howard & Howard, 1997). Doerr (1998) comments that the talented people that organizations rely on to run their companies, are retiring early because they want more time and more meaning in their lives, and the skilled people that organizations are counting on to replace them are also indicating that they want to do their own thing and want more time and more meaning in their lives.

However, to have time available is not the only issue. Being unemployed is something very different from having leisure time (Fryer & Payne, 1986). Unemployment is becoming an increasing issue as a result of the modern tendency of organizations to downsize.

Unemployment tends to make people more emotionally unstable than they were previously to unemployment; there is a general lowering of morale with unemployment and the unemployed pass through a series of psychological stages in response to it: from shock through phases of optimism and pessimism to a state of fatalism or psychological and emotional "resignation" as the length of unemployment increases (Fryer & Payne, 1986).

Fryer and Payne (1986) report that the unemployed have higher mean levels of experienced strain and negative feelings, and lower mean levels of happiness, present life satisfaction, experience of pleasure and positive feelings than employed people. The mentioned researchers research indicates that the unemployed score higher on morbidity and are consistently more affected by depression than the employed. They report a study that employed the Beck Depression Inventory which found that the employed scored an average of 5.5 out of a maximum of 63 points, while the unemployed scored an average of 11. Another study found that 43 % of young unemployed Australians reported that the depressive symptoms started after becoming unemployed. The majority of the results reported in these studies show higher rates of suicide for the unemployed than the employed. Another study investigated 136

cases of suicide and found unemployment could have been the main precipitating cause in seven of them (Fryer and Payne,1986). Frankl (1984b) mentions that people equate joblessness with uselessness and therefore, they experience meaninglessness. He feels strongly that people often lose their sense of meaning when they lose their jobs. Frankl (1992), therefore, contends that although having a job or working is not essential for having meaning in life, it plays an essential role in a person's life.

Pascarella (1998) notes that people are seeking out "communities of meaning" which may mean spirituality for some people, learning or skill development for others and personal fulfillment for others. In the community of meaning, a disadvantage often means sacrificing financial rewards to some extent to meet a more balanced set of needs. Friedman and Havighurst (1954) conducted a series of studies on the meanings of work and retirement. They found that when there was no meaning to be found in the job, there was no premium attached to continuing to work.

### **2.6.5 Making work meaningful**

The World Council of Churches (1949) reported that nothing so frustrates the efforts of people to consider their work as a vocation as the feeling that they are dominated by their work; that they do not rule their work, but that their work rules them. This sense of being overwhelmed by work is closely related to the fact that in modern society work has tended to become an end in itself rather than a means to a larger end. People have succumbed to the tyranny of work and made it a ruler of their lives because they have looked upon their jobs almost solely as a means for gain or as a means to master the universe. The World Council of Churches (1949) argues that it is useless to call modern work a vocation if its underlying motivation is self-satisfaction and pride in possessions.

Ingeborg (2000) notes that people are increasingly experiencing a drying out of those sources which give meaning and sense to their social lives as well as to their working lives. She posits that modern man, as an agent of business life, is narrowed down to efficiency values and success. Spiritual and social values which ultimately give meaning to life are relegated to the background. Ingeborg (2000) argues that people will only continue to work for the betterment

and sanctification of the world if they are able to find new and personalised meanings and by seeing their lives in a wider framework of sense.

Jacques (in King & Nicol, 1999) argues that organizations will be advanced if individuals who value their work are provided the freedom to actualize their full potential. De Vries (in Van de Loo, 2000) makes a strong plea for bringing the person back into the organization. He introduced the term, *authentizotic organization* – an organization where people feel authentic and alive, and where they enjoy their work. King and Nicol (1999) add that failure to provide conditions in which individuals are able to work at levels consistent with their capacity and values can be destructive to the individuals and the organization.

The problem of giving meaning to work, especially in modern mass society, is really that of giving people a sense that they are not instruments in the hands of other people, but that they are responsible participants in the industrial process (World Council of Churches, 1949). Much of the resentment of the modern mass worker is based on the feeling that he or she does not have the opportunity to secure interesting and remunerative employment (World Council of Churches, 1949). Savickas (1991) states that people know that they are working when they forgo present pleasures for future rewards. A future orientation gives form to work. Work involves the constructive use of energy to create or enhance the future. Whereas work aims toward a goal, leisure exists for the sake of leisure itself. One can speculate what the positive impact will be if a situation can be achieved where the person loves his or her work; in other words, if his or her personal sense of meaning is in congruence with his or her occupation and his or her work therefore, becomes an expression of meaning.

Cherrington (1980) notes that the ultimate state of meaning can only be reached if a person finds both life and his work as meaningful. He developed the matrix illustrated in Figure 1 to explain this concept of dual meaning, i.e. meaningful life and meaningful employment.

Figure 1. Cherrington's (1980) matrix of meaning in life and meaningful work

		View of work	
		Work is meaningful	Work is meaningless
View of life	Life is meaningful	<p>Strong work ethic.</p> <p>Happy and productive workers.</p> <p>Work is terminal and has instrumental value.</p> <p>For 50% of the workforce.</p>	<p>Work is an obligation that is not consistent with meaning in life.</p> <p>Solution: inculcate work values, redesign the job or change jobs.</p> <p>For 20% of the workforce.</p>
	Life is meaningless	<p>Work is a displaced terminal value.</p> <p>Work is the reason for existence.</p> <p>Solution: enforced rest, assessment of priorities, and diversification of interest.</p> <p>For 10% of the workforce.</p>	<p>Work is soulless, mind-numbing drudgery.</p> <p>Welfare is preferred to work.</p> <p>Solution: "right actions" and "contributing to life".</p> <p>For 20% of the workforce.</p>

According to Cherrington (1980), the areas in the quadrants describe the outcomes of the resulting combinations of the matrix. His estimates of the prevalence of each state is also shown.

Morse and Weiss (1955) comment that a life without working for a person in a middle class occupation would be less purposeful, stimulating and challenging. In contrast, the content of working class jobs concerns activity. Working class occupations emphasise working with tools, operation of machines, lifting and carrying; as a result, the individual is oriented to the effort rather than the end. Therefore, life without working becomes life without anything to do for a

person in the working class. This comment illustrates the importance for people to find meaning in life and not only meaning in their current occupation as the world moves toward the domains of the knowledge worker and away from hard manual activity. Unless people can make this transition, they might end up feeling bored and useless, and therefore, meaningless.

Bowie (1998) formulates a Kantian theory of meaningful work which describes meaningful work, provides a salary sufficient for the worker to be able to exercise their independence, allows physical well-being and the satisfaction of some of her desires. Secondly, meaningful work must support the dignity of human beings.

Guion and Landy (1972) conclude from their study (n = 91) that motivation is, under certain conditions, a function of the meaning of work (28 % of the correlations based on meaning measures were significant,  $r = 0.37$  to  $0.69$ ,  $p < 0.05$ ) and that the meaning of work is closely related to the more general concept of job satisfaction. They conclude that their results indicate that meaning found in the job is more motivating than meaning brought to the job.

Shimmin (1980) comments that it is as problematic to equate play with leisure as it is to equate work with employment, task, labour or occupation. Likewise, it is unwise to equate the quality of work life and job satisfaction. Studies indicate that people are satisfied with their jobs when they feel that they have made the best bargain in relation to their opportunities as they see them. However, this does not mean that they find fulfillment in their work (Shimmin, 1980).

The thrust of the literature on job satisfaction is that the design of job content and the structure of human relationships governing social interaction in the workplace are governed by specific business goals. These goals do not necessarily satisfy the psychological needs of workers (Gill, 1999). Morse and Weiss (1955) note that creating the work one loves challenges people to be their true, authentic selves and to resolutely believe in their unique gifts. They suggest that if someone dares to take the leap from the job he or she hates to the job of his or her life he or she must do so with unerring faith in him- or herself. In order to engage all the dimensions in his or her surge for the work he or she loves, spirituality must also have its place.

The meaning which work has for the individual is not only affected by the general type of work which he or she does, but is also determined by the type of person he or she is (Morse & Weiss, 1955). Caudron (2000) notes that most people do not understand how to go about finding meaningful work because they do not know what is important to them. Individuals, therefore, expect organizations to promote their search for meaning or transcendence (Konz & Ryan, 1999). Consequently, members of an organization often look to those in authority to tell them what is meaningful in their work life without much conscious thought and reflection themselves (Gemmil & Oakley, 1992). Leaders are, therefore, being called on to facilitate the spiritual development of their followers (Konz & Ryan, 1999). Typically, when employees devote their talents to projects and companies that support their values, the work is meaningful (Caudron, 2000).

Smircich and Morgan (1982) regard this new aspect of leadership as essential to the way that meaning is created, sustained and changed. They even refer to leadership as the management of meaning; leaders should manage meaning in such a way that individuals orient themselves to the achievement of desirable ends. Sosik and Dworakivsky (1998) confirmed some of these theorisations about leadership finding meaning in the workplace. They found in their study of 64 managers and 194 subordinates that leader Purpose-in-Life scores were significantly and positively related to charismatic leadership (path coefficient = 0.21,  $t(9) = 33.71$ ,  $p < 0.01$ ).

It was shown in a previous section that the search for meaning, and finding meaning in life and work could be described as a spiritual experience. The spiritual experience, especially in the workplace, is an intensely personal experience. According to Konz and Ryan (1999), spiritual experiences take place at a much deeper level than do normal experiences. The experience is no less real to the individual yet it is very difficult to objectify or explain to others. It is even more difficult when it pertains to the workplace (Konz & Ryan, 1999).

The health of the organization is dependent on the quality of its interpersonal relationships (King & Nicol, 1999). To the extent that an organizational environment is supportive of an individual's change, the process is likely to be more positive, and the benefits for both the individual and organization more expeditiously realised. The organization must not only acknowledge the

individual's need for growth, but also alter its utilisation of the individual in recognition of his growth (King & Nicol, 1999).

## **2.7 Summary: The role of work in a persons life**

Orzack (1972) notes that one can tell a great deal about the life history of an individual if you know something about his occupational career. A person's work is one of the more important parts of his social identity, of his self or his fate for there is something almost as irrevocable about choice of occupation as there is about choice of mate.

It was shown in this section that work could be portrayed as:

- A key source of identity, self-respect and social status;
- The most central life activity, more important than leisure;
- Difficult to separate from other aspects of life;
- Providing secure, predictable and increasing rewards for effort; and
- Allowing for the development and acquisition of discretion, power and control over people, things and processes.

It is hard today for people to separate work from the rest of their lives. Fairholm (1996) comments that people spend too much of their time at work or in work-related social and leisure activities for them to expect to continue trying to compartmentalise their lives into separate work, family, religious and social domains. If personal or social transformation is to take place, it will most likely take place at work. After all, life is about spirituality and humans carry only one spirit that must manifest itself in both life and livelihood (Fairholm, 1996). It is, therefore, of the utmost importance that every human being finds his right place in the organization of mankind and chooses the right profession to which he applies his full capacity (Orgler, 1973).

The World Council of Churches (1949) concludes that for many daily work has lost positive meaning. It has become a means of making a living rather than a vocation. However, it is obvious that there is a soul-searching epidemic afoot in the workplace, contends Caudron (2000). Employees are no longer content with just a pay-cheque and good benefits; they want meaning and passion. There are several reasons worldwide why people are looking for

meaning in their jobs as opposed to after hours like they always have (Caudron, 2000). First, the average employee is working longer hours, allowing for less time at the end of the day to search for personal fulfillment. Secondly, widespread layoffs have forced many people out of jobs during their prime working years. Demographics also play a part in this widespread search for meaning. Baby boomers, the largest group of workers have reached a point in their lives in which they are naturally more contemplative. They search for something greater than themselves to believe in; they cannot help, but to extend that search to their work lives.

The reason that affluent society is characterised by boredom, alienation and a lack of feeling of personal identity and value can be blamed on the lack of worthwhileness and meaning in the work available in the society; too many jobs are wasteful or pointless; too few satisfy human needs (Fellows, 1966). The major reason for working at a particular job may be monetary even though the reasons for wanting to continue to work are not (Morse & Weiss, 1955). The development of modern technical society has encouraged the belief that work is a means by which man, by his own power, can transform his world (World Council of Churches, 1949). Work must take into consideration the effect of modern technical developments on the character of work and on the attitude of people towards their jobs.

It is possible and beneficial to combine spirituality and business. Spirituality grounds people in their work and allows them to connect with the transcendent in all they do (Konz & Ryan, 1999). Working people and human evolution itself are constantly seeking meaning, purpose and a sense of contribution to work-life. These needs are best served and deepened when a spiritual paradigm frames the soulful organization (Biberman & Whitty, 1997).

There are probably two implicit assumptions underlying most studies on work importance (Sverko, 1989): (1) there are considerable and consistent individual differences in the importance attached to work, and (2) these individual differences have important implications for a person's work behaviour. It has been found that individuals who generally attach more importance to work also tend to show greater satisfaction in their job, are less likely to change jobs, are less frequently absent from work and seem to be more motivated at work (Sverko, 1989).

In the next chapter, the theory of Viktor Frankl will be discussed in greater detail to elucidate the use of the Socratic dialogue, one of the techniques of counselling developed by Frankl. This technique is employed in this study in order to shift the experience of a lack of meaning in the workplace towards experiencing meaning in work among the research participants of this study. The aim is to illustrate the role that logotherapy can play in increasing worker satisfaction, motivation and fulfillment in the workplace, particularly in contrast to other theories of motivation and the role of such motivation in the workplace.

## CHAPTER THREE: VIKTOR FRANKL'S THEORY

*"He who has a "why" to live, can bear with almost any "how""*

*Nietzsche*

### 3.1 Viktor Frankl, the man and his philosophy of life

Viktor Emil Frankl (1905-1997), a neurologist and psychiatrist of Jewish origin, lived in Vienna during the Nazi take-over of Austria. During World War II, from 1942 to 1945 he spent<sup>1</sup> three years at Auschwitz, Dachau and other concentration camps. From 1940 to 1942 Frankl was director of the Neurological Department of Rothschild Hospital. He was Professor of Neurology and Psychiatry at the University of the Vienna Medical School. From 1946 to 1970 he was director of the Vienna Neurological Policlinic. Frankl's experiences are documented in "Man's Search for Meaning" (Frankl, 1984a). It was first published as "From death-camp to existentialism" in 1946 and he sold more than nine million copies in 24 languages since the original publication (Washburn, 1998). He was Visiting Professor at Harvard as well as universities in Pittsburgh, San Diego and Dallas. The U.S. International University in California established a special chair for logotherapy – this is the psychotherapeutic school founded by Frankl, often called the "Third Viennese School" (after Freud's psychoanalysis and Adler's individual psychology). He received 29 honorary doctorates from universities in all parts of the world. The American Psychiatric Association bestowed upon him the Oskar Pfister Award. Frankl authored 32 books which were published in 29 languages. By the 1980's, more than 90% of all books published in the field of abnormal psychology acknowledged the importance of Frankl's ideas (Sahakian, 1985). His last two books were "Viktor Frankl – Recollections" and "Man's Search for Ultimate Meaning", both published in 1997. "Man's Search for Meaning" has sold over five million copies in the USA alone. According to a survey conducted by the Library of Congress and the Book-of-the-Month Club, it belongs to "the ten most influential books in America". (New York Times, November 20, 1991). Frankl gave lectures at 209 universities on all five continents. The American Medical Society, the American Psychiatric Association and the American Psychological Association officially recognised Frankl's Logotherapy as one of the

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<sup>1</sup> The word "man", used by Frankl and existential theorists to denote the human being, both male and female, will be used in describing Frankl's view of human existence and in the discussion of the views of existential philosophers and psychologists

scientifically based schools of psychotherapy. According to the American Journal of Psychiatry, his work is “perhaps the most significant thinking since Freud and Adler”. Frankl was appointed Honorary Member of the Austrian Academy of Sciences. Frankl held the Solo Flight Certificate and the Mountain Guide badge of the Alpine Club, “Donauland”. Three difficult climbing trails (on the Rax and Peilstein mountains) were named after him. In 1995 Frankl received Honorary Citizenship of his native city Vienna.

Although Frankl initially was a personal student of Freud, he formed his own theory of human behaviour called logotherapy and had formulated many of his ideas before being imprisoned. Logotherapy is described as a meaning-centred psychotherapy (Frankl, 1969). The word "logos" is a Greek word which also denotes "meaning". The word "therapy" originates from the Greek word "therapia" which literally means "service". Thus, logotherapy is a therapy through which one can be helped to find meaning - the meaning of one's own life as many people feel that their lives are void of any meaning (Frankl, 1969). This sense of meaninglessness often expresses itself indirectly as boredom, blind conformity to the most dominant social trends and a single-minded pursuit of sensory pleasures (Frankl, 1969). Frankl's experiences in the concentration camps had a strong influence in shaping the course of his thinking about human nature (Das, 1998). Frankl was able to test his theories under the brutal and dehumanising conditions that prevailed in concentration camps (Das, 1998).

The word "logotherapy" could perhaps be misleading in that one may think about it as a purely clinical therapy, a treatment. Logotherapy, however, is based on an existential philosophical view of life, namely that life has a potential meaning under all circumstances and man has not only the freedom to choose how he reacts towards life situations, but he has the responsibility to do so (Frankl, 1970).

Logotherapy is based on an explicit philosophy of man and of human life. The concept of man as developed in “The Doctor and the Soul” (1967) is multi-dimensional. This means that man lives in a tri-dimensional world. This tri-dimensional world includes:

(1) a world of things (physical); the *physical-biological (somantic) level*;

- (2) a world of anxieties and hopes, perceptions and memories, of introspection and emotions (psychic); *the mental-intellectual (psychic) level*; and
- (3) a world of searching, discovering and actualising unique meanings for one's life (noëtic); *the socio-spiritual (noëtic) level*.

In short, man lives in situations and his world is situational. It is on the noëtic level that man achieves full humanness. Man is not merely a product of instincts, of heredity and environment. To be human means being conscious, being able to make free and responsible decisions, being able to rise above the need to attain homeostasis in life, being able to make decisions that not only affect but also determine one's future, being able to search out and discover values that give meaning to one's life and being able to search for meaning in life. Being human means more than being different; it includes the real possibility of becoming different; namely, being able to change.

According to logotherapy, existence in the world is an assignment, a strife, a dynamism of tension and involvement as man searches for and discovers the meanings and values in his life (Frankl, 1967). There is tension between the reality of one's environment and the ideals one wishes to actualize (Frankl, 1970); encountering other persons and the growth-possibilities of that encounter (Frankl, 1970); and there are moments of inner reflection as the individual forms and shapes the course of his life by deciding what he will be in the next moment in time (Frankl, 1967). Man exists in a world of possibilities in which every day, every hour makes new deeds necessary and new experiences possible (Frankl, 1967).

In addition to the biological, historical, and sociological factors that undercut the meaning of life, Frankl (1970) notes that there are some universal experiences characterising human existence that threaten meaning. These are the tragic experiences in one's life that Frankl (1970) calls the tragic triad: suffering, guilt and transitoriness. He accepts that no human life is free of suffering. In one way or another, grief and anguish touch every life and cause one to question the meaning of the events that bring about such suffering. Guilt also has a special place in existential thinking; it arises from not fulfilling the promise of life, from not having made the best use of the time that has gone by. He notes that this leads one to be more aware or more responsible of how one spends one's time. Frankl (1975) explains that the transitoriness of human life lends urgency to the task of discovering and fulfilling the purpose of one's life. If one

had all the time in the world, there would be no need to get started on any project and one could wait endlessly. He reasons that life can, therefore, only have meaning because of this transitoriness rather than in spite of it.

According to Frankl, the primary motivational force in man is a striving to realise or find meaning in his life. Frankl (1969) contends that man needs something or someone to live for. Frankl (1970) calls this a "will-to meaning". He postulates that man has the desire to live a life that means something, a life that has a purpose, a meaning.

Frankl (1967) is adamant that it is impossible to define meaning in a general way that is applicable to all persons. He argues that questions about the meaning of life can never be answered by sweeping statements. No man and no destiny can be compared with any other man or any other destiny. Meaning is unique to each and every person, and every individual has to discover or uncover the specific meaning of his/her own unique life (Frankl, 1970). Every situation is distinguished by its uniqueness and there is never only one right answer to the problem posed by the situation at hand (Frankl, 1984b).

Thus, although Frankl refrains from defining a universal "meaning of life", it is also interesting to note that nowhere does he define precisely what he means by the term "meaning". However, through studying his works (Frankl, 1967; 1969; 1970; 1972; 1975; 1978; 1984a; 1984b; 1992) one can summarise and conclude that the definition of meaning entails the "significance of being"; in other words, finding or having a reason for being and a feeling, experience or perception that this being is of significance. The term also relates to sense of having and fulfilling a higher purpose; namely, a purpose that results in a significance that is more than just surviving, but having made or being able to make a difference in the world. The significance of being, therefore, includes both the cognitive and emotional experiences of being significant.

### **3.2 The basic tenets of logotherapy**

Three facts are fundamental to human experience, Frankl (1967) asserted. These are: freedom of will; the will to meaning; and the meaning of life. Man lives in a world which like himself is unique. It is a world with other beings to encounter and meanings to fulfill. Freedom

of will is proposed in contrast to philosophies of determinism; the will to meaning is emphasised in contrast to motivational theories based on homeostasis; meaning in life is affirmed in contrast to systems of reductionism. These three fundamental assumptions are discussed in more detail in the following sections.

### 3.2.1 Freedom of will

*“Man has the power to seize and realise, or fail to develop his existence; he has the power to transform the day-to-day type of drab existence into an authentic, meaningful way of being”*

*Frankl*

The notion of **freedom of will** asserts that the human being is free to search for and find meaning at all times and in all circumstances. Man is not free from conditions, be they biological, psychological or sociological in nature. However, for Frankl, freedom is the capacity to transcend biological, psychological and sociological determinants either by conquering them and shaping them or by deliberately submitting to them (Frankl, 1967). The concentration camps, in Frankl’s view, proved Freud’s deterministic theory of man wrong. Man is and always remains free to take a stand toward conditions; he always retains the freedom to choose his attitude toward them. Human beings who do not exercise free will indeed not have it, but the potential to use it is always there. Freedom is not freedom from conditions, it is freedom to take a stand toward whatever conditions may confront us (Frankl, 1963). The distinguishing factor between humans and animals is the fact that humans have the freedom to rise above these conditions by being able to think, weigh up, choose and direct our own behaviour. In so doing, we can in each moment choose new behaviour by changing our attitudes and thereby, change and grow through these experiences.

Before Frankl, the main views were that certain driving forces could explain man’s actions. For instance, Freud distinguished a “will to pleasure” and unconscious driven behaviour as the major driving force of behaviour whereas both Nietzsche and Adler emphasised a “will to power”. Frankl (1967) argues that man is more than just a body and a psyche. He describes the human being as a totality of the body (somatic), the psyche (mental) and the spirit

(noögenic) or in other terms, the biological-psychological, the socio-psychological and the spiritual, noëtic or 'noögenic'. The latter terms are derived from the Greek word noös for the spiritual, inspirational and aspirational aspects of the mind (Frankl, 1975). This is the other distinguishing factor between humans and animals. Frankl considers the spiritual dimension uniquely human as no animal possesses this dimension (Frankl, 1967).

Frankl does not think of the spiritual dimension in a religious sense. He thinks of it as the realm of human existence in which one encounters meanings and values. Neither the physical nor the psychological dimension, in itself, represents genuinely human characteristics. Meanings and values, unlike instincts, do not push an individual; they exert a pull on the person from the outside. Furthermore, there is no instinct that prompts ethical and moral behaviour. Such behaviour is often guided by religious meanings and values (Frankl, 1975).

According to Frankl (1967), man is free in the face of instincts, heredity and environment, and man himself decides whether he will surrender to the pressures of instincts, heredity and environment or defy them (Frankl, 1962). Instinct, heredity and environment become, in Frankl's view, partial and potential determinants. They are partial determinants in that they establish the specific boundaries of human behaviour. Within these limits, man is free to decide what his stand will be. These factors are potential determinants in that man can accept, reject or manipulate these factors according to his own volition. He possesses the ability to rise above the bounded surface area of psychic and somatic determinants to a new, distinctly human dimension, the spiritual or noölogical. Within this dimension, man can look down at the forces which tend to dehumanise him and ultimately, he alone decides the extent to which he will be steered by them. In the noölogical domain, man exercises the distinctly human phenomenon of self-detachment; detaching his self from himself and becoming the arbiter of his future (Bulka, 1969). The camps proved that man cannot be reduced to a function of heredity and environment for at the same time that some inmates degenerated to the innate camp bestiality, others exhibited the virtues of saintliness.

Our freedom of will belongs to the immediate data of our experience. Man, unlike the animal, experiences his body, psyche and environment in unique ways. He interprets his biological

processes, psychological needs and his environment, and attaches unique meanings to them (Frankl, 1967).

Freedom is not a freedom from anything, but a freedom towards responsibility; man is free to be responsible; man has the power to decide what he will be at each moment of his life (Frankl, 1967). Man is accountable for his behaviour and its consequences; he is responsible for both his actions and the consequences of not acting. Logotherapy's concept of freedom is an openness to the challenge of becoming human. Freedom encompasses the possibility of bringing a good to realisation, of forging new paths, of perceiving new perspectives or existence. Human freedom is not omnipotence (Frankl, 1970); it is the possibility of maturing.

Frankl is not concerned with the reality that biology may confine man's vocational choice or that sociology may dictate it. As long as man, within a given framework, remains able to ascend to the heights which are indicated by his humanity and as long as he retains the ability to attain values he is considered free. This stems from the implicit notion throughout Frankl's writing that freedom is interrupted only by factors which prevent man's natural inclination to reach specific values. Each person in the workplace, therefore, has the "freedom" to find meaning in the workplace.

### 3.2.2 The will to meaning

*"Challenges are what make life interesting;  
overcoming them is what makes life meaningful"*

*Joshua J Marine*

The homeostasis principle that underlies the dynamic interpretation of man maintains that his behaviour is basically directed toward the gratification and satisfaction of his drives and instincts. In contrast to Adler's status drive or the "will to power" and Freud's pleasure principle or the "will to pleasure", logotherapy considers man to be primarily motivated by a search for a meaning for his existence. The **will to meaning** is the basic striving of man to find and fulfill meaning and purpose. Thus, the "pleasure principle" school mistakes a side effect for the goal while the "will to power" school mistakes a means as an end. Frankl speaks of a will to

meaning rather than a need for meaning or a drive to meaning. Frankl (1970a) argues that the will to meaning may arouse inner tension rather than inner equilibrium. He emphasises that tension is an indispensable prerequisite for mental health. There is nothing in the world that so effectively helps one to survive even the worst conditions as the knowledge that there is a meaning in one's life (Frankl, 1970a). If man were really driven to meaning he would embark on meaning fulfillment only for the sake of getting rid of this drive in order to restore homeostasis within himself. At the same time, however, he would no longer be really concerned with meaning itself, but rather with his own equilibrium and thus, in the final analysis, with himself. Thus, having meaning should also provide the motivation to execute one's daily work, even if the work itself does not particularly stimulate the individual.

On the other hand, unfulfilled inner tension or will to meaning can be frustrated when meaning is not found and the individual becomes "existentially frustrated." The will to meaning implies that such meaning is there to be found. Life is meaningful. The meaning of life is, therefore, the third and final assumption upon which logotherapy rests. Meaning can be found in each and every situation. Work, too, can be experienced as meaningful. Existential frustration, the lack of knowledge about a meaning for existence, which alone can make life worth living is capable of creating neuroses (Frankl, 1965). When the professional task is no longer there, other life tasks must be found and, therefore, sought. A temporary, periodical neurosis, Sunday neurosis is a depression which afflicts people who become conscious of the lack of contentment in their lives – the existential vacuum – when the rush of the busy week stops on Sunday and the void within them suddenly becomes manifest. In "Executive's Disease" the frustrated will to meaning is vicariously compensated by the will to power. "The professional work into which the executive plunges with such maniacal zest only appears to be an end in itself: Actually it is a means to an end, that of self-stupefaction. Man is afraid of his inner void, of the existential vacuum, and runs away into work or into pleasure. The place of his frustrated will to meaning is taken by the will to power, though it may be just economic power which is the most primitive form of the will to power, the will to money" (Frankl, 1967, p. 129). In other words, a lack of meaning in the workplace leads to a lack of motivation and a lack of commitment.

Frankl said time and again that man cannot find meaning by looking only to himself. Logotherapy discerns man as self-transcendent. He is capable of rising above a situation to judge and evaluate his deeds, to bear witness in his life to the wide range of human possibilities.

Self-transcendence is the uniquely human capacity of taking a creative perspective on life. Frankl described it as the dynamic possibility which enables man to achieve control over himself by self-detachment. The capacity for self-detachment is an essential aspect of human existence (Frankl, 1960a). "There are two specifically human phenomena by which human existence is characterised. The first is constituted by man's capacity for self-detachment. Another capacity of man is that of self-transcendence (Frankl, 1969a, p. 113). Logotherapy teaches that man has the capacity to go beyond the "what-I-am" to the "what-I-ought-to-be". It is in the exercise of self-transcendence that man discovers meaning, purpose and fulfillment in life. Frankl's concern for the transcendence dimension of human existence is the basis for his criticisms of reductionistic theories. Logotherapy insists that man is greater than the sum of his parts; he is more than the additive product of various functions. There are, Frankl insisted, dimensions of human existence that transcend any investigations of man's biological and psychological characteristics (Frankl, 1970).

It is the contention of logotherapy that motivational theories based on the pleasure principle or the homeostasis principle are inadequate and self-defeating (Frankl, 1970). Pleasure and self-actualization, according to Frankl, are side-effects or by-products of the primary motivational force in man: the search for meaning. Happiness, pleasure and a sense of well-being accrue to man once he has discovered the unique meaning of his unique life Frankl (1967). By making pleasure, happiness and reduction of tension primary goals of human behaviour, man loses sight of the reason for the pleasure and happiness; the result is frustration and unhappiness. Frankl does not believe that man is primarily concerned with happiness, but rather with the reasons to be happy, the meaning of happiness (Frankl, 1967). It is the ability of man to go outside and find meanings in the world which is a specifically human phenomenon. Meaning may be found in a task to accomplish, a cause to which to devote oneself or it may be found in a loving encounter with another human being. The major importance of the concept of self-transcendence is that man does not generate meaning – a phenomenon which would make meaningfulness a totally subjective experience – rather he must discover meaning. (Frankl, 1969a, p. 60). It is in the tension between subject and object, between inner and outer wherein meaning is to be discovered. In work terms, there must be something "demanded" by the unique situation in which the individual is labouring, be it his children's dependence upon him for food and clothing or the necessity to ease the suffering of others or to be of service to them. Frankl's theory would suggest that there is no irreducible will to work. What is irreducible in man

is his will to meaning. Work is meaningful, therefore, when it serves a worthy cause or purpose, something other or outside the person, beyond mere self-interest.

Human existence is essentially self-transcendence rather than self-actualization. **Self-actualization** is not a possible aim at all for the simple reason that the more a man strives for it the more he misses it. In other words, self-actualization cannot be attained if it is made an end in itself, but only as a side effect of self-transcendence. You are fulfilled to the extent that you have contributed something worthwhile to others. Self-actualization, if made an end in itself, contradicts the self-transcendent quality of human existence. Like happiness, self-actualisation is an effect, the effect of finding meaning. Like pleasure and happiness, also 'self-realisation' cannot be pursued, it must be ensued (Frankl, 1963).

### 3.2.3 The meaning of life

*“The living spirit grows and even outgrows its earlier forms of expression; it freely chooses the men in whom it lives. This living spirit is eternally renewed and pursues its goal in many bold and inconceivable ways throughout the history of mankind. Measured against it, the names and forms which men have given it mean little enough; they are only the changing leaves and blossoms on the stem of the eternal tree”*

*Jung*

There is a meaning of life – a meaning, that is, for which man has been searching all along – and also that man has the freedom to embark upon. To actualise meaning, we must reach beyond ourselves; transcend ourselves into the meaning dimension. According to logotherapeutic teachings, meaning in life is composed of the triad of creative, experiential and attitudinal values. This sequence reflects the three principal ways in which man can find meaning in life.

First there are **creative values** or what one gives to the world in terms of one's own positive contributions and creations. They are more or less the active processes of life: working, producing, creating an artistic work, giving help to others, writing a great novel and taking care

of a family. Creative values are those which add to the world's knowledge and welfare. Every day brings the opportunity to make one's life purposeful. Implicit in the concept of creative values is the notion of flexibility. Man must be prepared to make shifts in his life situations; life requires an elasticity (Frankl, 1967). Creative values are those achieved through an active involvement in life with the goal of contributing to life through one's personal accomplishments.

Secondly, there are **experiential values** or what one takes from the world in terms of one's encounters and experience. Experiential values are realised when a person becomes sensitive and receptive to the truth and beauty. This requires an openness to the world as man engages in dialogue with the world of people and things. Experiential values can be actualised and experienced even in solitude (Frankl, 1967). They are enriched and strengthened in dialogue with others. In the experience of a dialogue with another, the thoughts of the two persons are interwoven; there is a collaboration between the two, a reciprocity of perspectives. When the two persons withdraw from the dialogue, each person, in retrospect, integrates into his life what had been shared together (Merleau-Ponty, 1962)

Thirdly, there are **attitudinal values** or the attitude one takes to a specific predicament or unchangeable fate or the stand one takes towards an unchangeable aspect of one's existence. This is why life never ceases to hold a meaning for even a person who is deprived of both creative and experiential values is still challenged by a meaning to fulfill; that is, by the meaning inherent in the right or an upright way of suffering. Attitudinal values are those achieved when man's potentiality is limited by pain, suffering and the inevitable factor of death. Logotherapy insists that life can have significance even in its final moments, even when creative and attitudinal values have not been achieved up to that point in a person's lifetime. The attitude one takes when faced with the tragic triad of human existence: pain, suffering and death gives man the opportunity of discovering the values of his life (Frankl, 1967). Courage, dignity and the search for meaning in the suffering rather than dread and an endeavour to escape from the reality of the suffering can become a measure of human fulfillment (Frankl, 1961). When confronted with an inescapable situation that cannot be changed, a person is given the opportunity to actualise the highest values, to fulfill the deepest meaning: the meaning of suffering. For the attitudinal value to be realised, it is important that the suffering the man resigns himself to must actually be inevitable otherwise it becomes masochistic. The meaning of the tragic triad cannot be merely grasped intellectually; it is accessible to an act of

commitment which emerges out of the depth and centre of man's personality and is rooted in his total existence (Frankl, 1961).

By evaluating work and the workplace, one can conclude that all three tenets of logotherapy: the freedom of will, the will to meaning and the meaning of life are potentially present in the workplace. A person can, therefore, potentially find meaning in his work or through his work. Furthermore, the benefits of having found meaning outside the workplace may also overspill into the workplace with positive effects on work motivation and commitment.

Logotherapy is an optimistic approach to life for it teaches that there are no tragic and negative aspects which cannot be transmuted into positive accomplishments by the stand one takes in the face of them. Less dramatically, but just as importantly, in the work situation there are places and times which call for the actualisation of attitudinal values. A man in a tedious and deadening job whose non-job aspects of life are so circumscribed that he cannot change his "fate", falls into this category. He may have a large family, no qualifications for a better job and no opportunity for transfer. He finds little satisfaction with his present job, yet by finding meaning in his off-the-job situation – with his family for example – and by actualising attitudinal values regarding his job, he can still find meaning in his situation. He has a choice since he can just as easily give up completely.

Logotherapy was developed in a clinical rather than a business environment. However, its relevance for the corporate world is obvious. Only when a person's will to meaning is allowed to develop freely and responsibly will he find meaning through his activities, experiences and attitudes. To place the workers' will to meaning at the centre of the production process would require fundamental changes in the value priorities of management, from efficiency toward human potential, from quantity of production to quality of life, from power and money toward meaning. Few companies are willing to explore such value shifts. Aside from organizational design, applying many of the principles of logotherapy in releasing human potential and energy would go a long way in creating a psychologically healthier work environment for employees (Wright, 1996).

Business management is gearing itself toward facilitating employee involvement and responsibility which may be translated into the pursuit of personal meaning in the job task(s) through guideposts such as responsibility, uniqueness and choices. The drawbacks of competition include: (a) employees are deprived of experiencing personal meaning through creativity; (b) the company loses motivated employees; and (c) the company loses the opportunity for productive innovation from employee creativity. Business management can challenge competition with ideas about cooperation, interpreted as self-transcendence, and this can be realised by pursuing meaningful goals in the workplace (Clark, 1995).

There are individual factors as well as work-related characteristics which influence the meaning of work. A number of authors have suggested that work attitudes are determined jointly by the attributes of individuals and the characteristics of their jobs. Some of the most exemplary research conducted in this area focuses on work attitudes that are conceptually distinct from work orientation and work commitment (i.e., Kalleberg, 1977 on job satisfaction; Oldman & Hackman, 1981 on satisfaction and motivation). Other authors have argued for an integrated perspective on the determinants of work attitudes that are more closely related to the meaning of work. A general conclusion which emerges from the empirical research is that work factors affect views of work more strongly than personal characteristics do.

Man can deliberately exclude the search for meaning from his life and adhere to the sensory shell of the world. This act is, in fact, a meaning that the person has given to his life. It is a meaning that estranges man from the wealth of possibilities. A person can allow himself to be led and directed by distorted, empty meanings. Great themes of life can become trivialised and corrupted in meaning: freedom, love, compassion, justice, truth, man and God. The frustration of man's will to meaning results in what logotherapy describes as an existential vacuum. Frankl described man as living in an "existential vacuum": a state of boredom and frustration in which man fails to discover and live the meaning of his existence (Frankl, 1963). Many people are infected by a form of nihilism described by Frankl as a "collective neurosis". It is characterised by four symptoms: (1) an ephemeral, planless attitude toward life; (2) a fatalistic attitude toward life wherein man perceives himself as a helpless victim of circumstances; (3) a conformist attitude toward life that is content to follow the crowd mentality; and (4) a reluctance to search out the unique meanings of one's life, an attitude which leads to the denial of the value of one's unique existence.

Frankl sees a drastic change in the problems of modern society. Frankl (1984b) comments that psychiatrists increasingly have to deal with existential frustration. He notes that young people visit advisory centres increasingly because of existential questions about the meaning of life and connected with it problems of suicide (Frankl, 1984b). He says that young people see life, work and the future closely linked. If they see no meaning in life, they have no future; this has strong implications for their work situations (Frankl, 1992). If someone cannot find meaning in life, it is difficult to see how such a person can be motivated to work or be committed to the work facets of his life.

### **3.3. Meaning in relation to other theories on motives for behaviour**

Steers and Porter (1979) comment that the natural starting point for any theory of motivation is the nature of the individual himself. One is concerned here with what the employee brings to the work situation as a person. The concept of motivation is used to describe the forces acting on or within an organism to initiate and direct behaviour, and to explain differences in the intensity of the behaviour (Locke & Latham, 1990). More intense behaviours are considered to be the result of higher levels of motivation. All theories on work motivation are based on one or more theories of personality or motives of behaviour. In order to comment on the work motivation theories it is, therefore, essential to further explore the theories of motives of behaviour.

It is not the idea to present an exhaustive study of the field of psychology or personality theories in the following sections. These sections merely provide an overview of some of the main theories and streams of thinking in order to understand where Frankl's theory fits into the field of psychology. The discussion in these sections also allow one to comment on the reality and applicability of Frankl's views. For the purpose of this discussion, the field of psychology is divided into psychoanalytical and psychodynamic psychology, behaviouristic psychology, humanistic and person-focused psychology, and existential psychology.

### 3.3.1 Meaning in relation to psychoanalytical and psychodynamic theories

In terms of the definition of a motivation theory, Freud's psychoanalysis is quite clearly a motivation theory (Steers & Porter, 1979). Psychoanalysis has had a prominent place in the development of the psychology of motivation as a sub-discipline of psychology and the inclusion of Freud's theory in texts on motivation is almost universal (Mackay, 1989). Many of the well-known work motivation theories as described in the management and organizational behaviour literature have their roots in Freud's theories. Freud's instinct theory of motivation was fairly widely accepted during the first quarter of the century and his contributions to the understanding of human motivation were ranked among the most fruitful ever (Sartain, North & Strange, 1973). Freud not only wanted to make sense of symptoms, character and experience, but he wanted to make sense of them in the terms of natural, specifically biological science.

**Sigmund Freud** proposed a unified theory of human behaviour and motivation by positing internal drives as the underlying motivators of behaviour, of the individual's meaning system and the causation of psychopathology all at the same time (Saari, 1991). Freud argued that the most potent behavioural tendencies were not necessarily those that individuals consciously determined would be in their best interests. Individuals would not always be aware of all their desires and needs. Thus, Freud saw a major factor in human motivation as resulting from forces unknown even to the individual himself (Steers & Porter, 1979). He believed that most people have little understanding of the motives that truly energise their behaviour.

Freud's psychoanalysis views the mind as an entity containing primitive and sophisticated elements in a hierarchical order. The basic assumption made by Freud about the human mind was that it is divided into three parts: the conscious, the preconscious and the unconscious (Giovacchini, 1977). The primitive end of the hierarchy (the unconscious or "id"), according to Freud, has biologically based instincts striving for expression against more structured reality based elements (the preconscious or "ego") which strive to make instinctual gratification consonant with internalised moral standards (the conscious or "superego") (Giovacchini, 1977).

Freud assumed that the unconscious (id) is the repository of all the basic drives which he preferred to call instincts or drives. The id is the composite of pleasure-seeking instincts, is illogical and infantile in its seeking of immediate satisfactions and completely out of touch with

reality. The ego is the aspect of personality that strives to be logical and reasonable and to cope with the world of reality. The ego operates with the reality principle through logic and reason whereas the id operates according to the pleasure principle, seeking immediate gratification of desires overtly or in wish-fulfilling fantasies. Freud viewed the preconscious as an area between the conscious and the unconscious. Memories in the preconscious can easily be recalled whereas memories in the unconscious can only be brought to consciousness with great difficulty (if at all) (Mackay, 1989). To Freud a "normal" personality is found only where the individual possesses a strong ego capable of resolving internal conflicts and of coping with the external world (Sartain et al., 1973). Freud described the superego as an infantile combination of conscience and ego ideal (the person one wishes to be) (Sartain et al., 1973).

Freud, thus, concentrated on two variables which he viewed as crucial to the understanding of behaviour: instinct and unconscious motivation. He was especially interested in unconscious motivation (Sartain et al., 1973). Steers and Porter (1979) define an instinct as an inherited or innate psychophysical disposition which determines its possessor to perceive or pay attention to objects of a certain class. Other instinct theorists defined the concept more in terms of blind and mechanical actions, and these instincts were thought to be the prime determinants of behaviour (Steers & Porter, 1979).

The psychoanalytic theories focus on the role of the unconscious to drive and motivate behaviour (Sartain et al., 1973). In Freud's psychoanalytic model there is only one basic tendency: toward need gratification or tension reduction basis (Buhler, 1959). It sees man as a victim of himself, his experience, his situation and surroundings without much free will. Freud reasoned that the motives that people attribute to their own behaviour are rationalisations or self-delusions that developed because the truth is too socially unacceptable to tolerate. Freud believed that human nature is the set of drives that society happens to find tolerable. Urges for immediate gratification of one's drives were for Freud basic to human nature (Wrightman, 1992). Unconscious drives or instincts result in internal tension in the human being who then acts or reacts to get into a condition of homeostasis. This unconscious strive towards homeostasis is the prime motivational force for man according to Freud's psychoanalytical theories (Sartain et al., 1973).

However, Sartre, in contrast to Freud, rejected the notion of the unconscious altogether holding that individuals through consciousness and imagination make an original choice or a choice of being (Roffey, 1993). According to Sartre, what characterises man the best is his freedom and capability of choice. This freedom is not merely a quality or an attribute that he possesses. Rather, the essence of man's being is freedom and he, therefore, has to choose and decide all the time. Since man inevitably has to bear all the consequences, Sartre regards this freedom as an awesome yoke. As Sartre puts it, man is condemned to be free (Misiak & Sexton, 1973). Condemned because he did not create himself, yet in other respects he is free; and because once thrown into the world he is responsible for everything he does. Responsibility, as Sartre used the term, implies that being-in-the-world is an active process (Roffey, 1993).

Frankl (1969) also questions Freud's concept of motivation that focus mainly on drive reduction. He believes these concepts provide a partial and somewhat distorted view of human motivation. Frankl (1972) argues that the will to meaning may arouse inner tension rather than inner equilibrium. Mental health is based on a certain degree of tension: the tension between what one has already achieved and what one still ought to accomplish or the gap between what one is and what one should become. He sees such tension as inherent in the human being. Frankl (1975) reasons that what is unique about human beings is not that humans seek to reduce tensions created by biological needs and social demands, but that they seek to transcend biological drives and their immediate social and cultural environment in the pursuit of values and meanings. This often gives rise to new tension that keeps the individual oriented toward objective values to be realised and toward the meaning of his or her personal existence. Frankl (1975) refers to this tension as noödynamics and he regarded it as essential for the maintenance of mental health.

Furthermore, in Frankl's (1978) view the principle of homeostasis as proposed by Freud does not apply to psychic functioning. Frankl (1978) argues that human beings do not necessarily seek a state of equilibrium in which all their basic drives have been fulfilled and in which they are free of all tension. Frankl (1978) emphasises that a healthy person is not perpetually concerned about his or her subjective condition. The person's interests are focused on the external world and he or she experiences a certain healthy tension produced by an unfinished project, the completion of which will fulfil the meaning of that individual's life. A neurotic individual, by contrast, is concerned only with the subjective state. Such a condition may be

corrected only by diverting the attention of the individual from the self to the outside world, and in this way, to challenge the person to discover the meanings of his or her life.

Frankl (1978), therefore, considers it a misconception to assume that man needs equilibrium or homeostasis. He emphasises that tension is an indispensable prerequisite of mental health. There is nothing in the world that would so effectively help one to survive even the worst conditions as the knowledge that there is a meaning in one's life (Frankl, 1984a). Frankl (1984a) demonstrates that man does not always obey unconscious drives in his actions as he is able to live and even to die for the sake of much higher order ideals and values. He cites a public opinion poll conducted in France which indicated that 89% of the people polled admitted that they need "something" for the sake of which to live for. Moreover, 61% indicated that there was something or someone for whose sake they were even ready to die for (Frankl, 1984a).

Das (1998) adds, in support of Frankl, that contemporary cultures produce a kind of neurosis that is different from those described by Freud. He notes that contemporary neuroses are characterised not so much by repression and conversion symptoms or the seeking of homeostasis as they are characterised by a lack of a sense of purpose and meaning in life (Das, 1998).

Another fundamental postulation of Freud posits that the primary process of the organism, the energy-discharging function, has its psychological equivalent in the pleasure principle; high levels of excitation within the system of the neutral concomitant to pain (unpleasure) (Freud, in Mackay, 1989). Thus, Freud argued that the discharge tendency represents in psychological terms the tendency of the organism to seek relief from unpleasure (Freud in Mackay, 1989). He also viewed that energy stems from somatic sources and is related to somatic needs - hunger, thirst, sex and so on. The fundamental tendency is that of the organism to divest itself of excitation. Drive energy is transferred through brain pathways to effect behaviour (Freud in Mackay, 1989). Freud posited that the pleasure principle gives the direction to all behaviour in its most general sense. This primary direction toward pleasure is modified by a commendation of the system to reality for survival purposes (Freud in Mackay, 1989).

In contrast to Freud, Frankl (1969) emphasises that pleasure is and must remain a side effect or by-product, and is destroyed and spoiled to the degree to which it is made a goal in itself. Frankl (1972) argues that research has shown that the will to pleasure is merely a substitute for the frustrated will to meaning. Frankl (1978) suggests that happiness must just happen; one has to let it happen by not caring about it. Frankl (1984a) argues that the will to pleasure not only contradicts the self-transcendence quality of human reality, but that it also defeats itself. Frankl (1984a) explains that the more one makes pleasure or happiness an aim, the more that aim will be missed. Happiness is available only as a by-product, as the side effect of living out that self-transcendence of existence. Frankl (1984b) concludes that pleasure and happiness cannot be pursued; it must ensue and it only does so as the unintended side-effect of one's personal dedication to a cause greater than oneself or as the by-product of one's surrender to a person other than oneself.

Apart from Frankl's criticism of Freud, many critics argue that Freud's theories are conceptually muddled and that Freud operated with a mistaken philosophy of explanation (Mackay, 1989). For instance, Jung (1933) concludes that the Freudian explanations in terms of pleasure and its satisfaction is one-sided in that it generalises from facts that are relevant only to neurotic states of mind; its validity is really confined to those states. It is, therefore, insufficient especially when applied to the later stages of life. Jung (1933) feels that it was a great mistake on Freud's part to turn his back on philosophy. Jung (1933) argues that Freud did not once criticise his own premises or even the assumptions that underlied his personal outlook.

Maslow (1963) notes that Freud's greatest discovery is that the great cause of much psychological illness is the fear of knowledge of oneself – one's emotions, impulses, memories, capacities, potentialities and of one's destiny. He illustrates that psychologists have discovered that fear of knowledge of oneself is very isomorphic with and parallel with fear of the outside world (Maslow, 1963). In other words, inner problems and outer problems tend to be deeply similar and to be related to each other.

Steers and Porter (1979) note that Freud's contribution came under increasing attacks after the 1930s. Firstly, there was the disturbing fact that the list of instincts continued to grow, reaching nearly six thousand in number. Secondly, the contention that individuals vary greatly in the

strengths or intensities of their motivational dispositions was becoming increasingly accepted among psychologists. Thirdly, some researchers found that at times there may be little relation between the strengths of certain motives and subsequent behaviour. Fourthly, some psychologists began to question whether the unconscious motives as described by Freud were really instinctive or whether they were learnt behaviour. In fact, Steers and Porter (1979) argue that this criticism formed the basis of the behaviourism, social learning and personalism theories of behaviour and motivation.

Locke and Latham (1990) argue that Freud's theory is not viable because there is no evidence that people possess any such instincts in the sense of inborn drives leading them to pursue pre-set ends in the absence of learning. They argue that sex and aggression are only potentialities in people as are thousands of other activities. Whether these potentialities become actualised depends on the premises and barriers that people acquire the experience and thought as well as on the appraisal of the circumstances in which they find themselves (Locke & Latham, 1990).

Mackay (1989) argues that Freud's accounts provide only hypotheses about the internal drive processes that place the individual in a state of readiness for action, about the external and internal signals that precipitate action, and about the ways in which action is directed toward particular events. Such a motivational approach is in contrast with those approaches that treat humans as being motivated by their very nature and with the view that all the psychologist has to do is to account for the directions of behaviour (Mackay, 1989).

One fashionable discourse about psychoanalysis says that one is on slippery ground when one talks about human motivation (Wrightsman, 1992). Other approaches to motives of behaviour argue that people act because of reasons, and reasons are different from causes. Freud's theory is considered to be mechanistic and therefore, the very archetype of a causal theory. Wrightsman (1992) concludes that while psychoanalysis might make a person more cognisant of his basic drives, it does not change basic nature and is unlikely to change behaviour.

One of **Alfred Adler's** most important perceptions was that to be a human being meant to feel inferior oneself. He reasoned that all human beings have a sense of inferiority which influences

their deeds; it is at the bottom of all human striving. Through their deepened sense of inferiority people do not trust themselves and shrink from the fight to overcome the difficulties which face them. Adler explained all human progress to human beings striving to overcome this inferiority. He felt that a striving toward perfection and toward security grows out of the feeling of inadequacy and insecurity. He contended that man's feeling of inferiority, therefore, drives him to improve his position. According to Adler, the inferiority *feeling* impels the human being to solve his problems successfully whereas the inferiority *complex* prevents him from doing so (Adler in Orgler, 1973).

Adler reasoned that most people do not want to appear inferior and therefore, attempt to hide their inferiority complex behind a superiority complex which he described as having the opinion of superhuman gifts and accomplishments. This manifests *inter alia* as exaggerated demands upon themselves and others, vanity, arrogance, over-enthusiasm, snobbishness, domineering and the tendency to run everybody down. Adler disclosed the striving for power as the source of neurosis and crime, and pointed out that it drives people in a useless direction. The deeply hidden doubt of their own abilities spurs them on to prove always anew that they are superior to others and it never allows them any rest. Adler emphasised it is only when it is realised that a superiority complex is covering an inferiority complex that one can understand that those possessed with such a striving can never be satisfied with what they have achieved (Adler in Orgler, 1973).

In contrast to Adler, Frankl (1967) argues that both the will to pleasure and the will to power are derivatives of the original will to meaning. Pleasure is an effect of meaning fulfilment; power is a means to an end. Frankl (1969) explains that *frustration* of the will to meaning brings about the "will to power". Frankl (1984b) criticised Adler in that as Freud explained all motivated behaviour as coming from the unconscious needs and drives and sexuality, Adler grouped almost all motivated behaviour around the striving for power because of a postulated inferiority complex. In contrast to Adler's view of an inferiority/superiority complex, Frankl (1984b) posits that often the frustrated will to meaning is vicariously compensated for by a will to power, including the most primitive form of the will to power, the will to money. In other cases, the frustrated will to meaning is compensated for by the will to pleasure.

In response to the comments by Frankl (1967; 1969), O'Connel (1970) argues that the importance of Adler's process of identification in personal and social change is overlooked in Frankl's theory which can, according to O'Connel (1970), only flourish by misperceiving the meaning and intent of Adlerian concepts. However, apart from disagreeing with Frankl and emphasising that Adler is being misunderstood, O'Connel (1970) fails to indicate how Adler's concepts should be interpreted. As O'Connel's (1970) article was published in the *Journal of Individual Psychology* (the journal that give salience to Adler's work) one should consider carefully whether his criticism is objective. Furthermore, Frankl knew Adler well and worked with him (Frankl, 1984b) and should, therefore, be able to interpret Adler's concepts and intentions.

In support of Frankl's existential views, Adler was determined that humans are not subjected to any fate. He saw humans as not just simple products of heredity and environment. Adler argued that is not unimportant what abilities the child brings into the world, but most important of all is what the child makes of his abilities through his own creative power. All the "failures" reveal people as not rightly prepared for the demands of life. Adler also believed that the human being is never isolated; he is always in relation to the world. Only in their attitude toward their environment do people reveal themselves. Adler reasoned that no one can detach him- or herself from the community or from the obligations of the community. To be a human being means to be a fellow human being. A human being alone is at the mercy of nature (in Orgler, 1973).

These views of Adler are clearly very closely related to Frankl's freedom of will and in contrast to Freud's unconscious drives. However, Adler did not necessarily agree with existentialists such as Frankl that meaning can only be found outside yourself. Adler believed that there are some people who only live for others and who sacrifice all their free time for the community, and then there are those who live meaningfully only for themselves; between these two extremes are varying mixtures (in Orgler, 1973).

In terms of goal orientation which forms the basis of Locke's (1968) goal attainment theory of work motivation, Adler proceeded from the viewpoint that every human being strives towards a goal. Adler could not imagine a mental and emotional life without a goal toward which the

movement, the dynamic contained in mental life, is directed. He argued that human life is, therefore, determined by a goal. No human being can think, feel, will or even dream without having all these mental activities determined, conditioned, limited and directed by his goal. As soon as one discovers the goal that a human being has set for him- or herself, one can explain his or her actions. One might speculate that this notion of Adler, of an ultimate goal, is similar or at least related to Frankl's theory of a will to meaning. However, Adler does not specify whether these goals should be purpose goals or whether they can be everyday goals (in Orgler, 1973).

Jung (1933) criticises Adler's work by arguing that Adler had his eye only on repressed and socially unsuccessful people whose one passion is for self-assertion. These people are neurotic because they always imagine themselves oppressed, thus, putting the goal they most desire out of their hands.

**Carl Jung** accepted much of what Freud said concerning psychodynamics, especially with regard to the defence mechanisms and the significance of childhood conflict (in Brooke, 1991). However, Jung did not accept that psychic activity has to rest on instinctual foundations. Jung was sharply critical of Freud's theoretical reductionism and prejudice (in Brooke, 1991). Jung did not look to instinctual activity for the meaning of significant psychological events and motivation. Rather, Jung emphasised the development of a meaningful relationship between the conscious and the unconscious (in Sartain et al., 1973). Nevertheless, Jung conceded that there are dynamic tendencies within the psyche as a whole (in Brooke, 1991).

In Jung's theory of individuation, the individual strives to become whole and distinctive from the collective (in King & Nicol, 1999). Individuals become conscious of their whole personality, the "Self", to gain awareness of higher purposes and potential capabilities. The realisation of the Self is the goal of individuation (in Brooke, 1991). The process of individuation constitutes the conscious realisation and fulfilment of one's unique being. In the first stage of the process, an individual is without conscious awareness of the Self (in King and Nicol, 1999). Individuals who find themselves unable to fulfil their unique destinies may experience depression, often with detrimental consequences for their work. As individuals become aware of the forces emanating from the undeveloped aspects of their personality, they develop a clearer awareness of the

Self, and greater appreciation of others. Jung argues that the organizational consequences of such a revelation can be quite positive (in King and Nicol, 1999).

However, Jung (1933) explained that since the depths of the collective unconscious are unfathomable, self-realisation is never completed and individuation can never refer to a fixed state that has been attained. This refers to the spiritual search for a meaning and a sense of one's place in the bigger scheme of things. Jung (1933) also argues that a human being would certainly not grow to be seventy or eighty years old if this longevity had no meaning. He reasons that the afternoon of human life must also have a significance of its own and cannot be merely a pitiful appendage to life's morning. Jung (1969) cautions that it must be granted to these persons that it is hard to see what other goal the second half of life can offer than the well-known goal of the first. It is clear that Jung's theory of individuation is very closely related and complementary to Frankl's theories of a will to meaning and to life having meaning under all circumstances.

Jung (1933) notes that one way to look at motivation and behaviour is to consider it to be dependent of as well as an outcome of a very complex personality structure consisting of an individual's traits and characteristics. This structure is composed of traits common to nearly all people and other traits that are uniquely those of the individual. An individual's structure of traits represents a unique organization that is his personality. Traits develop in an individual as a result of the interaction of hereditary and environmental influences. Jung suggested that people can be divided generally into two types: extroverts and introverts, each of which can be subdivided into four subtypes according to which of four functions predominates in his approach to the universe: thinking, feeling, sensation or intuition (in Sartain et al., 1973).

Jung (in Brooke, 1991) concluded that psychological life is always lived as a typical mode of being-in-the-world and no matter how much a person consciously tries to withdraw from the world, he remains bound to it. The assumption that "I am" involves one's guiding philosophy of life and motivation which in turn involves one's psychological type, one's cultural situation and finally, one's complexes (in Brooke, 1991).

In agreement with Frankl, Jung (1969) maintains that meaninglessness inhibits the fullness of life and is, therefore, equivalent to illness. Jung (1969) observes that when conscious life has lost its meaning and promise for an individual, it is as though a panic has broken loose. It is this mood, born of the meaninglessness of life that causes the disturbance in the unconscious and provides the painfully curbed impulses to break out anew. Jung (1969) estimated that approximately one third of his psychiatric cases suffered from a lack of meaning or purpose in their lives rather than any other identifiable psychiatric syndrome. In agreement with Frankl, Jung (1969) also sees meaning as something mental or spiritual. Jung (1969) comments that meaning therapy enables the psychiatrist to influence the course of a mental disease in a far more effective way than he can with medicinal-chemicals treatment. The causes of neurosis lie in the present as well as in the past and only a still existing cause can keep neurosis alive.

It is obvious that Jung's observations as a psychiatrist and his resulting theories are very closely related, and complementary to Frankl's theories of a will to meaning and to life having meaning under all circumstances. He even prescribed similar treatments for psychiatric patients and had similar success to Frankl.

### **3.3.2 Meaning in relation to behaviourism and social learning theories**

The early version of behaviourism was called stimulus-response psychology because it purported to explain all human action with reference only to external stimuli; in other words, conditioning. The behaviouristic theory takes a very simplistic and mechanistic view of human nature. It focuses on man as an animal who is a victim of his previous exposure and environment (Locke & Latham, 1990). It negates consciousness and introspection from psychology altogether, claiming that they are incompatible with a scientific approach to psychology (Sartain et al., 1973). The behaviouristic theories of motivation are based on stimulus-response and reinforcement theories; therefore, behaviouristic therapy is often called behaviour modification (Sartain et al., 1973). The basic point of departure of behaviouristic theories is that since all behaviour is learnt through reinforcement, any behaviour that is not useful to a person in coping with life can be modified by following laws of conditioning (Sartain et al., 1973). The prime motivational forces, according to the behaviouristic theories, are survival, pain avoidance and pleasure (Locke & Latham, 1990).

In a latter version of behaviourism, **B.F. Skinner** claimed that the environment determines the individual. This statement implies that all human behaviour is, thus, controlled by external reinforcements, defined as events that followed the response which made subsequent, similar responses more probable (in Locke & Latham, 1990). Skinner banned consciousness from behaviouristic psychology on the assumptions that the mind is an epiphenomenon and possesses no causal efficacy. Skinner stimulated psychologists to apply the principles of learning developed in the animal laboratories to the understanding of human behaviour (in Sartain et al., 1973). He was influenced in this direction by reading Pavlov's "Conditioned Reflexes". For Skinner, personality is the sum total of an individual's learnt behaviour (in Sartain et al., 1973). Thus, Skinner argued that man could be conditioned to display certain behaviour.

Behaviourism's main focus is on the modification of behaviour. In behaviour modification, desired behaviour is maintained and strengthened by positive reinforcers which follow given responses. Through the use of selective reinforcement, strengthening some responses and not others may alter behaviour. Through selective reinforcement, discriminations essential to personality development are learnt. Likewise, behaviour can be altered when reinforcement is withdrawn. Without at least some intermittent reinforcement, specifically learnt behaviour will eventually die out (in Lunden, 1977).

In behaviourism, prediction and control of behaviour do not involve only positive reinforcement, but also negative reinforcement or punishment (in Lunden, 1977). Generally speaking, most environments contain many aversive stimuli which a person tries to escape from or to avoid. Aversive stimuli involve the affliction of punishment and so serve to create anxiety. Skinner strongly favoured the use of positive reinforcement (rewards) as the best way to motivate a desirable culture. He would avoid aversive stimuli as used in punishment (in Lunden, 1977).

In contrast with behaviourism and Skinner specifically, Frankl (1970) concludes that the human personality remains essentially unpredictable. The basis for any predictions would be represented by a complex interaction between biological, psychological and sociological conditions in relation to noödyamics. Yet, according to Frankl (1972), one of the main features of human existence is the capacity to rise above such conditions, to grow beyond them, and, if necessary, to change oneself for the better. Frankl (1975) emphasises that every human being

has the freedom and ability to change voluntarily at any instant. He reasons that man is not fully conditioned and determined, but rather determines himself whether he gives in to conditions or stands up to them. In other words, man is self-determining. Man does not simply exist, but always decides what his existence will be, what he will become the next moment. Man's inner strength may raise him above his outward fate.

Although most psychologists accept the value of behaviourism as one of the ways to influence and motivate behaviour, many psychologists are critical about behaviourism as a stand-alone theory of behaviour. Lunden (1977) argues that behaviourism is only concerned with observable, measurable, operational behaviour. Any conceptualisation about what goes on "inside" the person such as inner feelings, ideas and delight is considered unnecessary, redundant and of no great value for understanding human beings. Its opponents referred to behaviourism as a "psychology of the empty organism" (Lunden, 1977). Locke and Latham (1990) support this point of view and note that, like psychoanalysis, behaviourism does not yield an adequate explanation of human action; the causes of behaviour cannot be explained without reference to consciousness. Locke and Latham (1990) explain that so-called reinforcers do not change behaviour unless people want or value them; are aware of the connection between the response and the reinforcers; and believe they can make the required responses (Locke & Latham, 1990). Furthermore, learning and performance can occur without any external reinforcement through vicarious reinforcement, modelling and self-reinforcement (Locke & Latham, 1990).

In terms of meaning or a higher purpose for man's existence, Mackay (1989) argues in support of Frankl's views that the behaviourism theory of motivation is too mechanistic in a biological sense. It sees that what motivates human behaviour is part of the natural world, as is any biological process, and that is explicable in causal terms. What motivates behaviour in this theory is not an irreducible purpose. No final causes are at work here, only the forces and structures at work in the physical world (Mackay, 1989). However, behaviourism still forms the basis of some work motivation theories such as job design theories, some need theories and reinforcement theories.

**Albert Bandura's** (1986) theory of motivation can be regarded as a form of behaviourism: modify the environment and you modify the personality. However, it is more complex than simple behaviourism; Bandura (1986) insists that the individual processes information and makes use of it in terms of expectations. Bandura's (1986) theory of social learning has three major elements: people learn their personality through socialisation which in turn motivates behaviour through the various processes of observation and through imitation. To achieve this people make use of symbols, interpretations of the behaviour of people they deem worthy of imitating. Social learning is a function of model strength; in other words, how one learns and how much one learns depends on the prestige of the strength of the individual who is the model.

The theory of social learning depends on a reciprocal determinism: people interact and affect other people in their environment, just as the others affect them (Corsini, 1977). Hence, internal personal factors (cognition and affection), the individual's own behaviour and the nature of the environment (including other people, books, and social standards) are all in a complex interaction. Behaviour is influenced by environmental events, but these events are partly of the making of the individuals affected. In other words, everything comes into the mix (Corsini, 1977).

Frankl (1967) notes in contrast to the determinism of social learning theory that in some situations it is necessary to resist a natural inclination or established habits to realise some particular value in an activity such as engaging in a creative project. Thus, humans have the ability to rise not only above their external circumstances, but also above themselves. In doing so, they shape their own destiny and themselves as well. This freedom gives them responsibility for what they do and for what they are. It is through repeatedly exercising freedom of choice that the individual creates his or her own character (Frankl, 1970).

In terms of work, it seems that social learning plays an important role as it appears that work centrality is shaped by the socialisation of the individual (Kanungo, 1982). People learn to value work through their families, friends, religion or culture. For example, Kanungo (1982) posits that socialisation processes that are in accordance with the Protestant work ethic is one way in which individuals learn to value work. Paullay, Alliger and Stone-Romero (1994) and Sverko (1989) comment that work involvement is produced by cultural conditioning or socialisation

which leads to the internalisation of norms and values associated with work. Many organizations have structured socialisation programmes which introduce new employees not only to the culture of the bigger organization, but also to the culture of the specific division in which the new employee is appointed. If leaders implement these socialisation programmes effectively they could contribute significantly to the new employees' experience of meaning in the workplace. One can, therefore, expect that work motivation will be influenced somewhat through social learning.

Frankl (1975) accepts that the conditions of social life under which people live impose certain kinds of limitations on them and bring to bear a host of determining forces that shape and mould them. For instance, one's traditions, family, social class, peers, schools and other institutions of society such as government agencies and the mass media all determine one's beliefs, attitudes and values (Frankl, 1975). However, Frankl (1975) contends that despite all these diverse forces and influences that act on one and mould one in significant ways, it would be an error to believe that human behaviour is totally determined by these forces. He argues that no matter what circumstances an individual is in, he or she can take a stand. This gives a person freedom to decide what he or she wants to do in a given situation.

Locke and Latham (1990) also criticise the social learning theory. They argue that Bandura has shown that the behaviouristic emphasis on consequence is misleading at best and mistaken at worst. Reinforcement does not affect behaviour unless individuals believe they can make the requisite response. Furthermore, making such a response presupposes that the individual knows what response to make and wants the rewards that it brings.

A construct that is very closely related to social learning theory is values, in particular work values. George and Jones (1997) define a value system as a framework about what is good or desirable which develops through an individual's socialisation and involvement in the world. An individual's personal set of values determines which types of actions and events are desirable or undesirable (George & Jones, 1997). Ambrose and Kulik (1999) comment that work values, and in particular the Protestant Work Ethic (PWE), have become conceptualised as a key variable that may influence the adult's work attitudes and behaviours. A report from their meta-analysis of motivation research during the 1970s and 1980s demonstrated that individuals who

scored high on the PWE were more satisfied with their jobs, more involved with their jobs, more committed to their organizations and more likely to stay with the organization. Research during the 1990s replicated some of these findings and expanded on the outcome variables considered in PWE research (Ambrose & Kulik, 1999).

Social learning theory, therefore, seems to play an important role in any theory of work motivation, notwithstanding the criticism of Locke and Latham (1990). This role might not be deterministic in nature, but social learning does influence an individual's perspectives, perceptions and probably much of his or her behaviour.

### **3.3.3 Meaning in relation to humanism**

While both Freudianism and behaviourism emphasise man's continuity with the animal world, humanistic psychology pays special attention to characteristics and capacities which make man uniquely different from animals. Humanistic psychology focus the attention on the experiencing person and thus, on experience as the primary phenomenon in the study of man (Misiak & Sexton, 1973). It puts emphasis on such distinctively human qualities as choice, creativity, valuation and self-realisation as opposed to thinking about human beings in mechanistic and reductionistic terms. It has an ultimate concern with and valuing of the dignity and worth of man, and an interest in the development of the potential inherent in every person (Corsini, 1977). Central to this view is the person as he or she discovers his or her own being and how this relates to other persons and to social groups. The ultimate goal of humanistic psychology is a complete description of what it means to be alive as a human being (Misiak & Sexton, 1973).

**Abraham Maslow** is seen as the father of humanism (Corsini, 1977). Maslow (1954) is convinced that the human species possesses characteristics and capacities which are unique; there are universal ultimate values which are part of man's biological nature – instinctive, not required; the ultimate goal of all man's pursuits is self-realisation or self-actualisation, in other words, Maslow emphasises the full utilisation and exploitation of all one's potentialities and capabilities (Misiak & Sexton, 1973). One may be particularly impressed by Maslow's (1954) description of healthy personalities and with the feeling of strength that these people have: a feeling which makes them enjoy life and work, and look for challenges rather than avoid them.

Maslow (1954) points out the spontaneity and the creativeness with which these people go about their business that need not necessarily culminate of unusual accomplishments.

The humanistic approach focuses on the world of the individual. It regards the actualisation of the self as the primary motive of behaviour (Maslow, 1963). Essentially, it states that individuals should feel good about themselves and should move upward on the hierarchy of needs. Basic or deficiency needs (physiological needs, safety needs, social needs and esteem needs) should be replaced by growth or self-actualisation (meta-) needs. This "growth" concept, found in the work of almost every humanistic theorist, is a kind of meta-psychology which approaches the status of philosophy (Corsini, 1977).

On the surface, humanistic psychology appears to have many commonalities with Frankl's views of personality and motivation. Not only does humanistic psychology recognise the spirit of man, and his need to fulfil himself and find meaning in his life, but it also asserts that each person is the most responsible agent in his or her own life (Misiak & Sexton, 1973). However, Marks (1972) notes that both Fromm (another humanist) and Maslow emphasise discovering one's own needs and powers, and developing oneself specifically. This is in contrast to the existential thinkers such as Frankl who emphasise choosing actions in the world and committing oneself unselfishly to the task at hand. Fromm and Maslow are internally oriented toward need-fulfilment rather than toward external goal-attainment. They do not posit a direction or goal outside the self toward which one can strive. For them, the goal *is* the self (Marks, 1972).

Maslow (1963) motivates this internally focussed view by stating that gratification of the individual's own cognitive needs is objectively satisfying and can even yield peak-experiences. This kind of satisfaction is life-validating and makes life feel worthwhile, and the same can be applied to intellectual growth in general. However, Maslow (1963) adds that when man tends to become more directed by the requirements of his world than by his desires alone, he is being attentive to the "objective requiredness" of the situation. This recognition of the objective requiredness of the world is important in order for man to be in a true relationship with the rest of the world.

Buhler (1959) criticises Maslow's theory of self-actualisation. She writes that it seems to be true that humans find their most complete fulfilment if they can be themselves and do what they like to do while dedicating themselves to a task they believe in. In this, they transcend themselves and simultaneously satisfy themselves. One without the other throws people off balance. Buhler (1959) notes that fulfilment points to a subjective experience rather than to an object of accomplishment. Secondly, it refers to a result rather than to a process. The result is a satisfactory completion of the process as opposed to its remaining incompleteness or ending in the experience of disappointment, failure or guilt. This assessment means that human beings do not live their lives just as a process, but as a process related to values outside themselves. In other words, human beings live their lives self-transcendently, as related to factors outside and beyond the process as such.

Buhler (1959) adds that people throughout history have found fulfilment not primarily or exclusively in having become what they wanted to be or what potentially they were able to be, but nearly always also in terms of what they thought they should have become. Buhler (1959) notes that even those who subscribe to the concept of self-realisation find that they must also add the concept of fulfilment. She cites Fromm-Reichmann who speaks of self-realisation as bringing about "fulfilment of life". From this it appears that self-realisation in itself is not the ultimate goal, but that it is instrumental in bringing about this ultimate goal.

Frankl (1967) also criticises humanism and emphasises that the question of self-actualisation cannot be separated from the question of meaning. Frankl (1972) rejects the popular term "self-actualisation" as coined by Maslow (1954). He suggests that ultimately man can actualise himself only by fulfilling a meaning out there in the world rather than within himself so that self-actualisation becomes an effect of self-transcendence.

Frankl (1975) cites Socrates as an example who said 2500 years ago that he had the potentialities to become a criminal or a teacher. If Socrates, instead of being a teacher had become a criminal – this too would have been self-actualisation, the realisation of full potential. Frankl (1975) notes that one has to make choices. A decision only makes sense if it is in the direction of a meaning. Frankl (1975) suggests that man is led and guided in his search for meaning by his conscience. A person's moral conscience may be regarded as the means to

discover meanings. There was more meaning for Socrates to follow his moral conscience and become Socrates rather than a criminal (Frankl, 1975). For Frankl (1975), being human means relating and being directed to something or someone other than oneself.

In a similar vein, Marks (1972) notes that the Indian philosopher, Krishnamurti, with his emphasis on self-observation, is not concerned with self-expression, but with self-forgetfulness. He stresses pre-occupation with the self only as a means to understanding oneself which is in turn a means toward the greater end of transcending the self, responding to the world and other persons with awareness, receptiveness and love. However, Marks (1972) also cautions that one should not be too harsh in one's criticism of humanism. He explains that neither Fromm nor Maslow is concerned only with the self in relationship to the self, but both are concerned too with the relationship of the self and the other – the ability to love. Care, responsibility, knowledge and respect are all essential to loving another person says Fromm (in Marks, 1972). According to Maslow (in Marks, 1972), focus of self-actualised individuals, is not the self, but the problem or person at hand. Love is not motivated by personal need, but is freely given.

Misiak and Sexton (1973) note that with humanism's emphasis on the self it has tended to attract self-seeking groups. They regard this internal focus as another manifestation of Freud's principle of hedonism or of the pleasure principle. The self and self-actualisation is just a higher order of pleasure.

The main area of difference between Frankl's existential view and the humanistic view is that Frankl emphasises that true meaning and happiness can only be found outside of the individual, either in a cause greater than him- or herself or in a relationship with someone else. Frankl (1984b) argues that the main area of deficiency in humanistic psychology is its overemphasis on the individual looking inward. He comments that self-actualisation can never be a goal in itself because then it will be missed. He notes that for the healthy individual, self-fulfilment rather than self-actualisation is the issue. With fulfilment the person's energies are not focused internally as they are with self-actualisation, but on the outside world. He reasons that one is engaged in fulfilling the meaning or purpose of one's life by realising various concrete values that contribute to the meaning of one's life. It is only when this search for meaning in the external world is frustrated that the person turns attention inwards on the self (Frankl, 1984a).

Friedman (1987) argues that self-realisation cannot be made the goal without vitiating its very meaning as the attainment of authentic existence. Such an existence cannot be measured in terms of the self alone, but in terms of the meaning that the self attains through giving itself to other selves and beings. Friedman (1987) reasons that if self-realisation means no more than realising the empirical self that one is, then one is already at one's goal. If, on the other hand, it means a self one has not yet become, but can become, then one must still discover which of the many selves one can become is one's "REAL" self.

In reaction to Frankl's comments (Frankl (1984a), published in 1959 as "From death camp to existentialism" on the validity of his (Maslow's, 1954) motivational theories, Maslow (1966) responded in mostly agreeing with Frankl views. Maslow (1966) reasoned that his own theories were being misunderstood and that self-actualisation actually implies actualisation outside and beyond oneself. He agreed with Frankl that man's primary concern (Maslow calls it the "highest concern") is his will to meaning. He notes that this may not be very different from phrasings by Buhler, Goldstein or Rogers who use words such as "purposes", "ends" or "a philosophy of life" instead. He accepted that Frankl's "will to meaning" was compatible both with his own empirical-personological description of self-actualising people and with his theoretical statements in which self-actualisation was used as a concept. Maslow (1966) noted that firstly, not all grown people seek self-actualisation and few people achieve it. Secondly, he noted that his experience agreed with Frankl's notion that people who seek self-actualisation directly, selfishly, personally and dichotomised away from one's mission in life do not achieve it unless the selfishness is for the sake of a calling, vocation or work thereby transcending the dichotomy between unselfishness and selfishness. In other words, he explained that those people in society selected out as self-actualising practically always have a mission in life; a task which they love, have identified with and which becomes a defining-characteristic of the self. He emphasised that he agreed that this should be a worthy job, worthwhile, important and ultimately valuable. He posited that this descriptive fact can be called self-actualisation, authenticity, fulfilment, the achievement of meaning or self-transcendence. He also commented that the instances he had seen in which persons sought direct, short-cut self-actualisation were originally cases in which private "lower" pleasure, self-indulgence and primitive hedonism ruled for too long a period of time. His impression was that impulsivity, the unrestrained expression of any whim, and the direct seeking for "kicks" and for non-social and purely private pleasures was

often mislabelled self-actualisation. These cases led to peak experiences that were not long lasting, but rather short-lived. With reference to Frankl and others' criticism of peak experiences, he agreed that hunting peak-experiences directly does not work; generally they happen to a person. He reasoned that peak-emotions may come without obvious insight, growth or benefit of any kind. Furthermore, insight can come without emotional ecstasies. Indeed, it can come from pain, suffering and tragedy as Frankl mentioned. He accepted Frankl's cautions about contentless pleasure and about the necessity for relating pleasure to its trigger, to its context and to its consequences. Investigation of self-actualising people showed that in all cases they were devoted to a cause or calling beyond themselves. He commented that self-actualisation can best be carried out via a commitment to an important job.

Frame (1996) speculates that since so few among the general population meet Maslow's own criteria for self-actualisation, an educational system designed to produce such personalities must fail in its objective in an overwhelming percentage of cases. Moreover, Frame (1996) reasons that Maslow's hierarchy is not dialectical in the sense that the completion of each stage does not necessarily lead to the next level. A self-actualising personality appears as a result of a mysterious leap from one stage to another and cannot be engineered from without.

### **3.3.4 Meaning in relation to cognitive theories of motivation**

Psychosocial theory was developed by Karen Horney and consists of some assumptions about the nature of mankind (in Corsini, 1977). It maintains that a person has a desire to develop to perfection. A person, Horney asserts, is driven to attain perfection, honour and glory, and rise forward in terms of dimly perceived goals of attainment. Psychosocial theory also states that people develop strategies to cope with life. In some cases, the procedures are not healthy because of finding incorrect ways of getting along in life. People tend to move towards others, away from others or against others. Horney feels that to be able to move freely between these three positions is a mark of normality (in Corsini, 1977). However, Maddi (1967) and Frankl (1975) caution that existential neurosis emerges as chronic meaninglessness, apathy and aimlessness, and is produced by stresses such as striving for perfection in the light of the threat of imminent death, social upheaval and an acute awareness of superficiality.

According to Frankl (1972), meaning in life must be personally discovered. This implies that meaning in life may be age related. Yalom (1980) also concludes that the sources of meaning change during a person's life, and it needs to be viewed from a developmental perspective. A number of life-stage psychologists have theorised about the development of meaning during the course of life. Most notable is Erik Erikson to whom the developmental theory was mainly attributed (in Corsini, 1977). Erikson linked social values with developmental tasks to be accomplished. He maintains that the individual is in a constant process of challenge and growth. The individual is programmed to grow through various developmental stages through life, with each stage having its own specific characteristics and behaviours attached to it (in Corsini, 1977). Meaning for the adolescent, young and middle-aged adult is centred on establishing a stable identity, forming intimate relationships, and being productive and creative. The task of late life is to develop a sense of integrity, an appreciation of why and how one has lived (in Reker et al., 1987). Buhler (1959) identified four developmental phases that emphasise changes in goal setting. In the early phases, successes and failures in life are evaluated and new directions for the course of one's life are contemplated. During the later phase, integration becomes the primary goal. For Jung (1969), meaning in the first half of life is devised through preparation for living; in the later years, meaning is devised through an examination of the "inner" part of life, by the processes of self-reflection and devaluation (in Reker et al., 1987).

Sechrest (1977) describes George Kelly's theory of personal constructs as a unique motivational theory in that it is "all in the head" – consisting almost entirely of a way of looking at how people construe life. In other words, how they organise, perceive, evaluate, structure and predict events. As such, it is almost entirely a cognitive theory and gives practically no attention on learning, emotions, objective motivations, needs or even behaviour. Sechrest (1977) explains personal constructs as an individual's conclusions, interpretations or deductions about life. He notes that Kelly's psychology of personal constructs relates to one's cognition or private logic, and perception.

In contrast to Kelly's personal constructs theory, Yalom (1980) identified four ultimate human existential concerns: fear of death; freedom and responsibility – the uncontested authors of man's personal existence; isolation – the "unbridgeable gulf between oneself and any other being"; and purposefulness and meaning in life. Yalom (1980) contests that decisions and actions relative to these concerns seem to be weighted with greatest importance.

Related to Kelly's cognitive theory of personal constructs, Albert Ellis (in Corsini, 1977) said that behaviour is due not to events, but to the interpretation of events. This statement is formulated as follows: consequences (behaviour) are not a function of activators (stimuli), but rather of beliefs (interpretations). What counts is the cognitive process of how one interprets reality. Thus, when reacting to any stimulus situation, the understanding of the individual lies in his intellectual capacity and the messages that the person gives himself. The following theoretical statements can be extracted from Ellis' writings: humans have the potential to be rational or irrational; the total individual functions holistically in areas of cognition, affection and action; because humans are singularly cognitive creatures, they have the capacity to understand irrational thinking; and when people change dysfunctional thinking, behaviour and emotions, they frequently return to their former patterns (in Corsini, 1977).

Direct decision theory, introduced by Greenwald (in Corsini, 1977) is closely related both to Kelly's cognitive view of personality and Ellis' perceptual view. According to direct decision theory people operate in terms of their perceptions of the payoffs of anticipated actions. However, their judgements are imperfect for a variety of reasons. One is that their experience has given them certain habitual patterns and they are likely to operate according to a well-established modus operandi, even if not quite appropriate. People have to make decisions constantly. Every person has an idealised concept of himself and his goals, and he strives to achieve the greatest amount of success. However, some people constantly make poor decisions, and they are the "losers" in the game of life. Direct decision theory maintains that behaviour depends on estimates of variable success, behaviour is a function of experience, poor behaviour has its origins in a failed crisis situation and poor decisions call for paying a price (in Corsini, 1977).

Frankl's theories accommodate most of the cognitive based theories of motivation. Frankl (1967) supports the view that it is not the actual event that influences people, but their interpretation and perception of the event. He also adds that man has the ability to decide cognitively what his attitude will be towards the event and the situation. However, Frankl (1984b) argues that in addition to the cognitive psychological dimension, there is also a spiritual dimension to human life. He argues that cognitive based psychological theories do not take

account of the spiritual dimension and can, therefore, not account for the whole spectrum of behaviour which sometimes includes “irrational” or non-predictable behaviour. In the workplace this implies that it’s not the actual job that a person performs, but his interpretation and attitude towards it. One can assume that when a person finds his or her work meaningless he or she can move towards experiencing meaning in the workplace when he or she changes his or her attitude towards his or her job.

### **3.3.5 Existential psychology as the foundation of the meaning based theory of motivation**

*“Here is the beginning of philosophy: a recognition of the conflicts between man, a search for their cause, a condemnation of mere opinion, and the discovery of a standard of judgement”*

*Epictetus*

Not all existentialists believe, as Frankl did, that the will to meaning is the primary motivational force for man and that man has an ultimate meaning in life. The earlier existential philosophers such as Kierkegaard and Heidegger did not see much meaning in life at all (in Roffey, 1993). However, they did emphasise the devastating effect that "not having meaning" has on man and the anguish that man experiences by having only a finite life-span; they also dealt with how to deal with his reason for existence in such circumstances (in Misiak & Sexton, 1973).

Existential philosophy was fathered by Sören Kierkegaard who is remembered mainly for his penetrating analyses of man's inner experiences and existential problems (in Roffey, 1993). Kierkegaard viewed man as constantly desiring eternity. Man wants to escape his finitude, but cannot. He then defends himself from the thought of eternity by occupying himself with trivialities and temporal things. The conflict between these two opposing forces, toward eternity and toward temporality stirs in man torment, anguish and dread; in other words, existential fears and frustrations (in Misiak & Sexton, 1973). In contrast, Frankl (1984a) believes that life has meaning under all circumstances, no matter how bleak. He sees finding meaning as the surest way to overcome doubt, despair and a sense of emptiness. In other words, finding meaning in his existence helps the individual to overcome his or her existential fears.

Heidegger (in Roffey, 1993) noted that of all beings, only man is aware of his existence. Man realises his existence is not of his own making or the consequence of his choice, but that it has been thrust upon him, and it will be his lot until his death. Heidegger (in Misiak & Sexton, 1973) stated that only by accepting the inevitability of death and nothingness can man be true to himself; that is, have an authentic existence and be genuinely free. However, Heidegger noted that only few people succeed in achieving an authentic existence, and those who do, have to defend it constantly against the conventional, inauthentic modes of existence (in Misiak & Sexton, 1973).

Heidegger (in Roffey, 1993) emphasised that humans are responsible not only for their choices, but even for those things which, by their choices, they have not chosen. In other words, they could have chosen otherwise or they could also live otherwise. This means heeding the call of conscience urges humans to live up to their potential in a state of resoluteness, knowing they will die, but choosing who their selves will be. Heidegger pointed out that truth exists neither in the mind of the knower nor in the object that is known; rather, truth results from an interaction between the two (in Saari, 1991). He noted, however, that meaning results not from such a two-party interaction, but from interaction between the knower, the known and another human being, called a sharer. Thus, the construction of meaning is, according to Heidegger, fundamentally an interpersonal process (in Saari, 1991). This highly philosophical description of finding meaning seems to be congruent with Frankl's (1967) view that finding meaning is a process, and that it should be found in a cause outside the individual and in interaction with his being in the world

Nietzsche contended that the inability or refusal to employ one's will to power results in fear or anxiety (in Misiak & Sexton, 1973). Nietzsche viewed anxiety, dread and despair as the consequences of inaction and a lukewarm commitment to living out one's being and inner values. Nietzsche (in Gane & Chan, 1997) reasoned that choice and decisive action can potentially lead to other sources of anxiety – worry over eliminating options and concerns about the legitimacy of our worldview when faced with differing, perhaps equally plausible, opinions and theories. This situation may result in existential guilt (in Roffey, 1993). Nietzsche, consistent with most other existentialists, urged the individual to leap into life with passion and,

above all, a sense of commitment. The individual is held to be personally responsible for what is experienced in life (in Gane & Chan, 1997).

Sartre was much more cynical and concluded that man's existence, his world and experiences have no meaning at all as he could find no reason to explain why the world and man in it should exist (in Misiak & Sexton, 1973). He reasoned that an explanation would be possible if God existed, but according to Sartre, there is no God and not even the possibility that God exists (in Misiak & Sexton, 1973). Unlike other existentialists such as Sartre, Frankl (1967) believes that life does have meaning and unlike Camus, Frankl (1967) believes that humans discover meanings; they do not invent them. Frankl (1975) notes that meanings pervade the universe, one just needs to tune in. Frankl (1978) viewed the human spirit as the instrument that enables one to tune in to one's meaning in life. He describes the spirit as the essence of a human being – the healthy core. The body can become ill, the mind disturbed, but the spirit can rise above a sick body and a disturbed mind.

Some existentialists have suggested that the crucial issues of existence arise from isolation, death, freedom and meaning. They comment that the 20<sup>th</sup> century has been portrayed as one involving the loss of a meaningful world and a loss of sense of self in the context of meaning, especially with all the changes happening in the workplace (Maddi, 1967). Consequently, people are beset by anxieties of doubt and meaninglessness. Psychologists, most of the time, have devoted limited attention to this existential crisis (O'Connor & Chamberlain, 1996).

Existential psychology developed from existential philosophy as fathered by Kierkegaard (Misiak & Sexton, 1973). Its basic presuppositions about the nature of psychology and its orientations have been inspired by existential philosophy. This happened while psychoanalysts showed little or no interest in phenomenological and existential work in psychopathology and psychotherapy. Existential psychology seeks to compliment other trends in psychology. Its aim is to understand man in his total existential reality and to understand the world (Misiak & Sexton, 1973).

Existential psychologists interpret existence in accordance with the etymology of the word "existential". The word is derived from the Latin word *exsisto*, "I exist", which is comprised of

“ex” and “sistere”, meaning literally to stand out, to become or to emerge. That is how existentialists understand human existence – not as merely static “beings”, always the same, but as “becoming”, continually changing and developing (Misiak & Sexton, 1973). Wolff (in Misiak & Sexton, 1973) defined existential psychology as the psychology of man as far as he questions his existence; man’s behaviour considered in terms of his individual value system. Existential psychology’s frequent themes are man-to-man relationships, freedom and responsibility, individual scales of values, the meaning of life, suffering, anxiety and death (Misiak & Sexton, 1973). Its object is the personal inner experience of the individual; the focus is on the moment when he, consciously or unconsciously, takes his existence into his hands; the focus is on his intent rather than on his apparent behaviour (Kobasa & Maddi, 1977).

Existential psychology views the person as a biological, social and psychological being whose primary task is to search for and establish meaning (Misiak & Sexton, 1973). This distinctively human endeavour goes on within a spatial/temporal context and is confronted with limitations such as past experiences, environmental conditions and the exercising of freedom by others. According to existential psychology, the power of man’s consciousness and freedom, and the associated activities of decision-making, value postulating and goal setting allow the creative and responsible manipulation of these limitations (Kobasa & Maddi, 1977).

Existential psychology focuses on man as an individual person as being-in-the-world (Roffey, 1993). Several basic theses or presuppositions underlie this movement. It sees every man as unique in his inner life, his perception and evaluation of the world, and his reaction to it. It concludes that man, as a person, cannot be understood in terms of the functions or elements that make him up. Neither can he be explained in terms of physics, chemistry or neurophysiology. Psychology employing exclusively objective scientific methods, working solely with the stimulus-response framework, and focused on functions such as sensation, perception, drives, habits and emotional behaviour is incapable of understanding the nature of man (Misiak & Sexton, 1973). The psychiatrist, Karl Jaspers distinguished three modes of being: being-there, being-oneself and being-in-itself (in Buhler, 1959). Being-there is the objective empirical world which one comes to know through observation and experiment. Being-oneself is the personal existence and depends on a person’s awareness of himself, his liberty and his assertion of choices and decisions. Being-in-itself is the world in its transcendence (Misiak & Sexton, 1973).

In a similar vein, Van Deurzen-Smith (1988) describes four dimensions of existence which are commonly described in existential writings. The Umwelt describes the natural world with its physical dimension where the person is likely to behave in an instinctual manner. The Mitwelt describes the public world with its social dimension of human relationships where the person is likely to behave in a learned cultured manner. The Eigenwelt describes the private world with its psychological dimension of intimate and personal experiences where the person is likely to have a sense of identity and ownership. The Uberwelt describes the ideal world with its spiritual dimension of beliefs and aspirations where the person is likely to refer to values beyond him- or herself. It is possible to live almost entirely within the natural and public world dimensions without thinking; accepting impulses and social values as givens. This is living inauthentically or in bad faith. This is also the sphere in which traditional science (including psychology) traditionally operates.

Existential psychologists view that differently to drives and needs; the concept of self-realisation is related to time and not only to the next moment (Buhler, 1959). The concept has implications for the whole of life, and living in the present, past and future is a dimension to be taken into consideration for this process implies continuity. In fact, it implies that life is lived as a total unit.

The postulated goal of life, according to existential psychology, is that man, having become aware of his existence as well as of his potentialities, will find himself enabled to make himself what he wants to be (Buhler, 1959). This he does in spite of living in the grip of potential doubt and meaninglessness. The prime motivational force for man, according to the existential theories (and in line with Frankl's views) is the will to meaning which creates inner tension in man (existential tension) (Misiak & Sexton, 1973). If one can find one's meaning one can rise above and beyond oneself and one's situations. Man is not a victim of anything, but has the freedom of will to choose his attitude and behaviour even if he cannot change his environment.

The concept of self-realisation has gone through many variations: from Nietzsche and Jung to Fromm, Goldstein, Abraham Maslow, Carl Rogers and others as they all seem to search for an all-encompassing theory of life's ultimate goal (Buhler, 1959). However, Marks (1972) notes that self-actualisation and self-transcendence do not have to be in opposition at all. If we

choose goals and values outside themselves and direct themselves toward them, then we are actualising ourselves *through* self-transcendence. Only when we choose the wrong values, relegate a lesser value to a higher priority or lack the will to put values into action are self-actualisation and self-transcendence really in conflict (Marks, 1972). With this connotation, self-actualisation appears in the context of existential thinking as fulfilment.

Wolff (in Misiak & Sexton, 1973) defined existential neurosis as a disturbance of the freedom of self-expression caused by existential conflict which is based upon an individual's direct experience of having lost his connection with the world at large. An existential conflict is the conflict experienced by man when he realises his freedom of decision and suffers from the burden of his responsibility for those decisions. This view of existential neurosis seems to be very close to Frankl's noögenic neurosis.

The views of the existential psychiatrist, Rollo May also seem to be congruent and complementary to Frankl's. May (in Buhler, 1959) pointed out that human existence always transcends the present moment and the present situation, and brings past and future into the immediate presence. Reason and the use of symbols allow for the human being's conscious self-relatedness. This accounts for the experience of freedom as well as conscience. Equipped with this freedom, with consciousness and conscience, man becomes what he makes of himself. May also expressed that in psychology and psychiatry, the term "existential" demarcates an attitude, an approach to human beings, rather than a special school (in Roffey, 1993). In contra-distinction to other schools, he argues that it does not make sense to speak of an existential psychologist or psychotherapist. He saw existentialism not as a system of therapy, but an attitude towards therapy. He concluded that every psychotherapist is existential to the extent that he is a good therapist. As May (in Misiak & Sexton, 1973) points out, the existential goal is to experience one's existence as real, with the purpose of becoming aware of one's potentialities and responsibilities, as well as becoming able to act on the basis of them.

In one of the first empirical studies involving existential psychology, Kotchen (1960) published a quantitative investigation on the relation of mental illness to existential concepts. He analysed the literature for the themes pertinent to mental health as conceived by the existential writers and found characteristics of the kind of life meaning which he supposed to be present in good

mental health (such as uniqueness, responsibility, etc). He then constructed an attitude scale with items representing each of these seven categories. Kotchen (1960) predicted that the level of mental health operationally defined by the nature of each of the population samples would agree with the scoring level on the questionnaire. Kotchen's (1960) prediction was affirmed at a satisfactory level of statistical significance (Crumbaugh & Maholick, 1964). Frankl (1972) argues that Kotchen proved that the will to meaning is a reliable criterion of mental health.

Existential psychology aims to develop a comprehensive concept of man and the understanding of man in his total existential reality. Its approach in working toward this aim is idiographic – it deals not with generalities applicable to any person, but with problems peculiar to an individual person. It is concerned with the person's consciousness, feelings, moods and experiences are related to his individual existence in the world and among other men. Its ultimate goal is to discover the basic force, theme or tendency in human life which would provide a key to the understanding of human nature in its entirety.

### **3.4. Counselling methods**

After an investigation of the writings of various existential psychotherapists, Marrer (1972) suggests that there are three, broad, overlapping trends among third force proponents of existentialism that play a factor in psychotherapy. According to him, each of the three shares certain characteristics in common and each group exhibits certain divergent qualities. The three varieties of existential psychotherapy may be identified as: (1) eclectic humanistic therapy; (2) existential analysis; and (3) logotherapy.

#### **3.4.1 Eclectic humanistic therapy**

According to Marrer (1972), eclectic humanistic therapy may be defined as the application of an existential-phenomenological attitude to psychotherapy without formulating a standard method. Marrer (1972) found that representatives of this view of existential psychotherapy include Arbuckle, Curran, May, Allport, Maslow (being-psychotherapy), van Kaam (anthropological psychology), Caruso (integrational psychotherapy), and Rogers (client-centered therapy). Marrer (1972) terms this type of therapy as eclectic because its proponents integrate the

contributions of the various areas of counselling and psychotherapy with fundamental existential concepts. Allport (1955), for example, described existential psychotherapy as incorporating depth psychology, behaviorism, neo-psychoanalysis and client-centered therapy with the dynamics of the existential concepts of freedom, values, self-transcendence and intentionality. According to Severin (1965), humanistic psychology is primarily an orientation toward the whole of psychology rather than a distinct area. It is concerned with topics of love, creativity, self-actualisation, values, becoming, spontaneity, humor, ego-transcendence, meaning, experience, courage and related topics.

According to Marrer (1972), this kind of therapy is an attitude more than a method. Marrer (1972) quotes May in his belief that there is not a special school of therapy to be put into the category of existential. The term 'existential' refers to an attitude toward human beings and a set of presuppositions about these human beings. Strickland (1966) defined an existentialist as anyone who chooses to evaluate and determine his own destiny and existential psychotherapy as utilizing any technique available which seems appropriate to foster a client's individuality.

According to Marrer (1972), eclectic humanistic therapy is value oriented in that there is a concern for the development of social and individual values in therapy. Arbuckle (1965) defined the existential counselor as one who does not view the client and the client's set of values as separate entities, but rather perceives the value system as a component of the client's individuality. Curran (1968) stressed the rediscovery of values as the primary function of counselling and psychotherapy, and proposed that a client's self-awareness is developed in proportion as he becomes more aware of the value-meaning of his life. Allport (1955) indicated that philosophically speaking values are the termini of our intentions. Maslow described his theory of being-psychology as promoting values of self-actualisation and listed sixteen categories of values in his theory structure (in Sutich and Vich, 1969). Marrer (1972) notes that, according to the existential psychotherapists, values are not to be detached and considered apart from the individual, but are one and the same as the choices and behaviour patterns of the individual. Values imply a personal commitment to particular goals and directions; they are the unique, personal way in which a person addresses himself to his way of existing in the world. Phenomenologically, values are identical with his way of being in the world; the way in which a man finds meaning in life.

According to Marrer (1972), the eclectic humanistic therapists use existentialism and phenomenology as a framework to understand the fundamental nature of man. All of the existential psychotherapies focus upon an existential investigation of human existence. Themes of freedom, responsibility, death, existential anxiety, consciousness, self-transcendence and self-actualization are interwoven throughout the writings of the third force psychotherapists.

Marrer (1972) summarises that the eclectic humanistic therapists espouse the existential attitude and existential philosophy in general, assume the existential aspect of protest against reductionism and determinism, emphasize the role of values in therapy, and, to some extent, adopt phenomenology as a research method.

### **3.4.2 Existential analysis**

According to Marrer (1972), existential analysis is a synthesis of psychoanalysis, phenomenology, and existentialism, using the conceptual framework of Heidegger's philosophy. Daseinanalyse, ontoanalysis, and phenomenological anthropology are synonymous terms for existential analysis. Marrer (1972) found that represented in the writings of Beck, Binswanger, Boss, Fingarette, and Minkowsky, existential analysis endeavors to clarify the premises of psychoanalysis by the application of Heideggerian philosophical insights. The distinctive character of existential analysis is its ontological concern with the science of being and Dasein, the existence of a particular being. It attempts to understand the words, actions, and attitudes of a particular person from the basic modes of human existence as developed by Heidegger. The concept of man as "being-in-the-world" is the starting point of existential analysis, and the phenomenological investigation of "being-in-the-world" is its methodology. Human behaviour is studied as a free, conscious openness to the world; anxiety and guilt are results of man's failure to be open to the world.

The goal of existential analysis, according to Marrer (1972), is not only the discovery, but also the understanding of a client's psychoses or mental illness through an investigation of the client's specific modes of "being-in-the-world". These psychoses or mental disturbances are, according to Binswanger (1963), "extravagant" distortions of existence. According to Marrer

(1972), Binswanger defined the goal of his theory in terms of psychotherapy by indicating that what we call psychotherapy is basically no more than an attempt to bring the patient to a point where he can “see” the manner in which the totality of human existence or “being-in-the-world” is structured and to see at which of its junctures he has overreached himself. That is: the goal of psychotherapy is to bring the patient safely back “down” to earth” from his extravagance (Binswanger, 1963).

### 3.4.3 Logotherapy

*“If we take people as they are, we make them worse. If we treat them as if they were what they ought to be, we help them to become what they are capable of becoming”*

*Goethe*

The word "logotherapy" could perhaps be misleading in that one thinks about it as a purely clinical therapy, a treatment. Logotherapy, however, is based on an existential philosophical view of life, namely that:

- Life has a potential meaning under all circumstances,
- Man has not only the freedom to choose how he reacts towards life situations, but he has the responsibility to do so.

Frankl's (1967; 1969; 1978; 1984a; 1984b; 1992) basic contention is that a new type of neurosis was increasingly seen in the latter half of the 20<sup>th</sup> century in contrast to the historical hysterias and other classical patterns. He describes that this syndrome – which he terms noögenic neurosis, and which supposedly constitutes about 25 percent of the typical psychiatric caseload – rises largely as a response to a complete emptiness of purpose in life (Frankl, 1969). The chief dynamic is "expiration" created by a vacuum (also called an existential vacuum) of perceived meaninglessness in personal existence and is manifested by the symptom of boredom (Crumbaugh & Maholick, 1964). To counteract this state of existential emptiness (meaninglessness, boredom and apathy) the aim of logotherapy is to help the client achieve the highest possible activation of his life by the logotherapist helping, challenging and urging the

client to move from a state of passivity to one of responsibility in seeking to realise meaning in his or her life (Frankl, 1964). Involved in this process is the logotherapist or existential counselor, the existential encounter between counselor and client with the aim of assisting the client to find and realise the purpose and meaning of his or her own life.

### **3.4.3.1 The Existential Counselor**

Marrer (1972) contends that the existential convictions within the counselor, his attitudes about life, death, transcendence, and inter-personal encounter become visible and viable in his counselling. The existential counselor is a human being with a particular view of existence. He perceives his function as helping a client explore the possibilities of his life experiences. The existential counselor attempts to understand the client's world as the client is currently experiencing it. The existential counsellor perceives each client as a unique human being and any attempt to objectify the client (e.g., by considering him as a "case", or classifying him according to symptoms), in effect, violates the client's worth and dehumanises him. The existential counselor is a human being, and his function as a counselor is transcended by his role as a human being.

According to Marrer (1972), the existential counselor's view of human existence integrates individuality, freedom and responsibility. Marrer (1972) notes that life is perceived as a becoming process whereby the client defines his life through his actions and attitudes. According to Marrer (1972), freedom is seen as both awareness and an effort to actualise particular life goals. Freedom and responsibility are, therefore, according to Marrer (1972), considered in the context of a life-task where every man has a destiny or a commitment to himself and others. This implies a flexible willingness to change one's life style by considering other values and meanings for one's life. According to Marrer (1972), the existential counselor emphasizes the client's freedom. The client must choose for himself and accept the responsibility for his choices. Just as the client is considered as a unique, flexible individual, so too, the existential counselor also values flexibility and versatility. He varies his approach from

client to client, aware of the unique relationship that is occurring in the here and now counselling session.

As the client unfolds his world to the counselor during the session, a sense of awe and respect permeates the consciousness of the existential counselor (Frontes, 1965). Techniques and procedures take second place as the counselor becomes involved in the life of another human being in an atmosphere of trust, acceptance and mutual sharing of existence by two human beings (Marrer, 1972).

### **3.4.3.2 Counselling: An existential encounter**

According to Marrer (1972), the relationship between counselor and client, as Frankl declared, is the most significant aspect of the therapeutic process and more important than any method or technique (Frankl, 1967c). Logotherapy rejects any counselor-client relationship which perceives the counselor as a technician, treating symptoms alone (Frankl, 1962). The encounter between client and logotherapist is to be considered a unique, intimate meeting between two persons, each revealing himself to the other by participating in the dynamic, self-revealing existence of each other (Marrer, 1972).

### **3.4.3.3 Counselling: A search for meaning**

For Frankl (1962), the dynamics of logotherapy are summed up in an often quoted statement by Nietzsche: He who has a why to live for can bear almost any how. Man is responsible for the fulfillment of specific meanings for his personal life. Insofar as he fails to actualise his life-task, he fails to become authentic (Marrer, 1972). To speak of a search for meaning implies a possible state of meaninglessness. According to Marrer (1972), it is this experience of meaninglessness that generates the existential vacuum which includes: the depression and remorse over past events, the anticipatory anxiety over future events, feelings of a void in one's life because of a lack of purpose and guilt over failing to respond to opportunities of self-growth. It becomes the task of the counselor, using logotherapy, to facilitate, challenge, and clarify the client's search for meaning. He helps the client discover meaning and accept the responsibility for the meaningful choices he makes (Marrer, 1972).

Frankl (1967c) has made the search for meaning the core of the counselling process. In logotherapy, the counselor does not confront the client with the fact of defense mechanisms or specific acts of malbehaviour. The focus of attention is directed towards encountering the client to discover the meaning of his life through the actualisation of creative, attitudinal and experiential values. Emphasis is placed on the client's responsibility to discover meaning. It becomes the task of the logotherapist to help the client become aware of his specific mode of existence and of the implications of his choices and decisions.

Values, according to logotherapy, should be subject to the same explicit examination as behaviour, anxiety and emotions (Frankl, 1970b). Values do not exist in isolation: they are connected with one another by a network of relationships (Marrer, 1972). He holds that some values are vague, unanalysed and inherited from a cultural milieu whereas others are inherited from a family environment and may prove to be destructive when exposed to scrutiny, for example, racial prejudices. Explicit awareness of one's value system can enrich a person and this enrichment partly constitutes the meaning of his life (Frankl, 1967c). Logotherapy emphasizes the role of conscience determining meaning and choosing values (Frankl, 1961, 1970b). According to Marrer (1972), conscience is the individual's practical judgement of the goodness or badness of an act performed, based on some value norm. Marrer (1972) continues by saying that conscience is a manifestation of the human capacity to self-transcendence. It is a creative capacity, unique to man, that guides him in his search for those meanings and values that will give him a sense of authenticity, a sense of purpose in his life. The curve of normal distribution does not provide a satisfactory framework for arriving at a decision of conscience. Time and again, Frankl noted, an individual's conscience commands him to do something which contradicts what is preached by the society to which the individual belongs. What others do is not a sufficient basis for determining what I should do is a fundamental dictum of logotherapy (Marrer, 1972).

Marrer (1972) indicated that there are four basic values proposed by logotherapy that might be explicated in the course of counseling:

- (1) **The affirmation of life as the unfolding of an individual's potentiality.** To affirm life as an arena of possibilities for self-growth, a chance to realise values, stimulates the client to use his life-time creatively and purposefully (Frankl, 1969b).
- (2) **The conviction that freedom and responsibility co-exist in human behaviour.** What a person is free to do may be limited or modified by his responsibility as a member of the human community. To minimise a client's responsibility for behaviour performed through a misguided abuse of freedom is a disservice, and will impede his development towards maturity. Man must answer for his life even if that answer is the feelings of guilt generated by a freedom that degenerated into mere license and libertinism (Frankl, 1967d).
- (3) **An individual's conscience should be a faithful witness to his behaviour.** It is the basic value of authenticity, a conformity between the internal conscience and external behaviour. If the client feels guilty because of the dichotomy between conscious and external behaviour, this guilt feeling can be the inner drive that urges the client to resolve the discrepancy between convictions and behaviour. Logotherapy urges the counselor not to nullify the guilt feelings, but to look beyond the guilt to those attitudes and failures that generated the guilt. It is the prerogative of man to become guilty and his responsibility to overcome guilt (Frankl, 1970b).
- (4) **The broad positive attitude towards the human condition.** It is seeing man as potentially good, able to change and grow, able to triumph over past failures, capable of standing out from an often dehumanising environment. It is to see man, in Frankl's words, as never primarily concerned with himself, with his own pleasure, prestige or power, but rather with being human, with being directed toward something other than himself (Frankl, 1967d).

#### **3.4.3.4 The Socratic dialogue as a logotherapy technique**

Socrates believed that the task of the teacher is not to pour information into the students, but rather to elicit from the students what they know intuitively. The Socratic philosophy forms the basis of logotherapy. The logotherapist believes that the client has the basic freedom of will, the will to meaning and the ability to find meaning in life through creative, experiential and attitudinal values, thereby entering into a dialogue and he taps into the healthy core of the client in order to bring forth the unique meaning potential of that client (Scrapper, 2000). The logotherapist's approach is, therefore, confrontational rather than prescriptive, confronting the client to find

his/her unique meaning potential rather than prescribing choices to the client (Scrapler, 2000). Essential to the successful forming and use of Socratic questions is the development of a good understanding of the client's situation. Socratic questions are formed in response to a client's situation. The logotherapist must be patient and open to the client's own meaning discovery (Scrapler, 2000). The helper is encouraged to hear his/her own questions that help to connect the meanings as they arise. This helps foster and nurture the context for meaning discovery and the resultant formation of Socratic questions (Scrapler, 2000).

In the way the logotherapist will respond to the client – by picking up meaning cues from what the client is sharing about his or her person and life, and bringing them to the attention of the client – the client, too, is being trained to listen with an inner ear. The client learns to discern what matters more to him or her than anything else he or she may have been distracted or absorbed by (Shantall, 2003). According to Shantall (2003), conscience is that inner ear that needs to be given a stronger voice by the client. As a “meaning organ”, Shantall (2003) notes, conscience prompts the client to take up a certain challenge, to respond in a specific way, to embrace a certain option. To do so, to give expression to why they know they are meant to be. Keeping this in mind, the logotherapist listens for a cue, a key word that will unlock the chamber where the real issues are hidden. Picking up the key word and expressing it to the client, opens the door to let the client's deepest wishes or truest convictions or values shine through. What the logotherapist illuminates as a key theme, hits home to the client since it makes deep sense to him or her. It is what he or she really believes or wants. The client hears the voice of his or her conscience more audibly. This allows the logotherapist to adapt arguments to prompt the client to alter his or her behaviour and attitude and bring him or her in line with his or her own convictions.

The researcher has chosen to apply Frankl's work as basis for the study of finding meaning in the workplace and therefore used Frankl's concept of “search for meaning” as the central issue of this research through the use of the Socratic dialogue, the principal method of logotherapy. The way in which the research was conducted is described in the next chapter.

# CHAPTER FOUR: RESEARCH DESIGN AND METHODOLOGY

## 4.1 Introduction

The researcher **aimed firstly**, to shift the experience of a lack of meaning in work towards experiencing meaning in work and **secondly**, to enrich the experience of meaning in work for those research participants of the study who already experience some sense of meaning in the workplace. Each session with each of the participants in this study, as a logotherapeutic encounter, was one of life's appointed events, a meaningful encounter and a unique personal experience for the researcher. Through listening, interpreting, reviewing and self-reflecting, the researcher **aimed finally**, to gain a deeper insight into the diversity of experiencing meaning in life in general and in the workplace in particular.

To achieve the research objective, to find meaning in the workplace, the study was conducted in a corporate environment. During the first session, both the Purpose-in-Life test as well as the Life Purpose Questionnaire were administered. After administration of the tests, the first session was conducted. After the first session, a further three to five "one hour" sessions were scheduled on a fortnightly basis with each research participant. At the end of the last session, the Purpose-in-Life test as well as the Life Purpose Questionnaire were administered for the second time. Next to this quantitative component of the research, a qualitative technique was also employed. The tape-recorded and transcribed logotherapy sessions were analysed in terms of the major themes and to illustrate which meaning shifts with regard to work may have taken place, using a phenomenological research approach.

## 4.2 Sampling design

Babbie (1998) notes that the norm of generalised understanding in social science should suggest that scientific findings are most valuable when they apply to all kinds of people. The units of analysis and observation in the study would be individuals, irrespective of their membership in social groupings (Babbie, 1998). When this is true the findings should be generalisable to most kinds of people. The author notes that in some instances, one may wish to study a small subset of a larger population in which many members of the subset are easily

identified, but the enumeration of all of them would be nearly impossible. In such circumstances, “purposive” or “judgmental” sampling would be the right approach to the sampling of participants (Babbie, 1998). The sample included in this study should ideally represent the corporate environment in general. As the intent of the present study is to study a smaller subset of the larger population of which the enumeration of all of them would be impossible, it was decided that the “judgmental” sampling would be the right approach for the sampling of the research participants.

The researcher is currently an employee of Absa Bank Limited which is the largest financial institution in South Africa. An e-mail describing the purpose and nature of the study was sent out to the target population of employees: hundred people who work in the Learning and Development Department of Absa Bank Limited. Based on the fact that the logotherapeutic technique of Socratic dialogue would be used, the researcher decided to conduct the research with the first ten individuals who responded to the invitation to participate in the study. Although the researcher aimed to conduct the research in the Learning and Development Department of Absa Bank Limited, the target population distributed the e-mail to people they thought may want to participate in the study. As a result, a few other people working outside of Absa Bank Limited, yet in a corporate environment, also responded to the e-mail. To illuminate any bias, judgmental sampling was used to select the first ten individuals who responded to the e-mail and indicated their willingness to participate in the study. Eight of the respondents work in Absa Bank Limited, one of the participants for Cell C and one of the participants at an occupational therapist practice.

The researcher responded to the e-mails of the participants by thanking them for their willingness to participate in the study, and scheduling a date and place that would suit both parties for their first session. The sessions of the eight participants who are employed in Absa Bank Limited were held in a private conference room on the premises of Absa Bank Limited. The sessions of the two participants who are employed by Cell C and an occupational therapist practice were held in a private room at the researcher’s residence.

A firm research agreement was made with each of the participants. This included time commitments, place, confidentiality, informed consent, opportunities for feedback, permission to tape-record, permission to use material in a thesis, dissertation and/or other publications and the co-operation of participants in the verification of the findings.

During the first session with each participant, the researcher explained in more detail what the research would involve. The researcher and research participants together, would explore the meaning that could be found in work over the course of a few sessions. The researcher explained that during the first session both the Purpose-in-Life test (PIL) and Life Purpose Questionnaire (LPQ) would be completed by each participant to determine their current experience of meaning in the workplace. The researcher further explained that the sessions would last about an hour and to participate in such sessions may prove to be necessary. The sessions would be concluded when both researcher and also the research participants felt it was indicated. The conversations around their experience of work and the meaning of it in their lives will proceed until it reached a natural closing point. The researcher then explained that after the last session each participant would again complete both the Purpose-in-Life test (PIL) and Life Purpose Questionnaire (LPQ).

### **4.3 The measuring instruments**

There have been five main attempts to design psychometric instruments to measure meaning in life. Crumbaugh and Maholick (1964) and Crumbaugh (1968) were the first to adopt a psychometric approach to Frankl's concepts of noögenic or existential neurosis, characterized by feelings of meaninglessness or despair, by devising the Purpose-in-Life test (PIL) to measure the degree to which an individual experiences a sense of meaning and purpose. Battista and Almond (1973) developed the Life Regard Index (LRI) to overcome some difficulties identified in the PIL and to measure the degree to which meaning in life is being sought and fulfilled. Antonovsky (1979; 1983) developed the Sense of Coherence (SOC) scale to measure comprehensibility, manageability and meaningfulness (Chamberlain & Zika, 1988). Reker and Peacock (1981) developed the Life Attitude Profile (LAP) test as a multidimensional measure of the attitudes towards life, including the degree of meaning and purpose, and the strength of motivation to find meaning and purpose (Reker & Peacock, 1981). Hutzell (1986) developed the Life Purpose Questionnaire to measure the degree of life-meaning experienced by an individual.

The Purpose-in-Life test (PIL) and the Life Purpose Questionnaire (LPQ) were used in this study.

### **4.3.1 Purpose-in-Life test (PIL)**

The Purpose-in-Life test (PIL) is the major quantitative instrument, that endeavours to measure what Frankl calls the "will to meaning psychometrically." The Purpose-in-Life test (PIL) measures the degree to which meaning has been found. The instrument was initially designed by Crumbaugh and Maholick (1964) from the original notions of Frankl's logotherapy which holds the "will to meaning" to be the strongest human motivational force. The PIL, a semantic differential type attitude scale, was specifically designed to assess the degree to which the individual experienced purpose in life (Crumbaugh & Maholick, 1964).

A pilot study using 25 items was performed on 225 subjects, comprising three patient and two non-patient samples. Twenty items stood up to an item analysis. Crumbaugh and Maholick (1964) found that the PIL scale significantly distinguished patient from non-patient populations, showing a predictive progressive drop in scores to match the level of pathology assumed by the nature of the group. Having a high score on PIL means that one has goals in life and a sense of directedness; feels there is meaning to present and past life; holds beliefs that give life purpose and has aims and objectives for living (Chamberlain & Zika, 1988). A low score indicates that one lacks a sense of meaning in life; has few goals or aims; lacks a sense of direction; does not see purpose in past life; and has no outlook or beliefs that give life meaning (Ryff, 1989). Scores of below 91 are regarded as having a lack of direction and purpose in life (Hardcastle, 1985).

A cross validation study conducted by Crumbaugh (1968) on 1151 subjects, represented by four "normal" and six psychiatric patients groups, confirmed that the PIL is a reliable and valid measure of Frankl's concept of meaning and purpose in life, and the results favoured the correctness of his formulations in logotherapy. The PIL was found to discriminate between "normal" and psychiatric groups with a high significance. It also discriminated between the four "normal" groups, ranging from highly successful to indigent persons (Crumbaugh, 1968). Crumbaugh (1968) concludes that the PIL instrument is supported as a reliable and valid measure of Frankl's concept of meaning and purpose in life, and the results favour the correctness of his formulations in logotherapy.

Split-half reliabilities for the PIL test have been reported to be in excess of 0.90 (Crumbaugh, 1968; Crumbaugh & Maholick, 1964; Crumbaugh & Maholick, 1969; Reker, 1977), with test-retest coefficients of 0.83 and 0.68 (Reker, 1977). The 6-week stability coefficient of 0.79 (Crumbaugh, 1968) for the PIL compares favourably with a 1-week stability coefficient of 0.83 reported by Meier and Edwards (1974) and a 12-week test-retest coefficient of 0.68 reported by Reker (1977) and Reker and Cousins (1979).

Crumbaugh (1977) concluded that although the PIL test indicates the degree to which meaning and purpose in life has been found, it tells nothing about the strength of the subjects' motives to find this meaning. He postulated that if someone has now found meaning, he would have little motivation to search for more whereas if he has not found meaning, he would be highly motivated to supply this need (Crumbaugh, 1977).

While the validity of the PIL Test has been adequately established and the test widely used (Reker & Cousins, 1979; Shek, 1992) it has been criticised on the grounds of questionable validity (Yalom, 1980). However, a more recent study (n = 244) by Zika and Chamberlain (1992) took this alleged doubtful validity of the PIL into account. They compared other measures of meaning in their study, namely the Life Regard Index (LRI) and the Sense of Coherence Scale (SOC), in addition to the PIL. A significant canonical correlation was found between all three measures (0.814).

According to Sargent (1973), Crumbaugh's PIL test has been used extensively in further research (Acuff, 1967; 1968; Crumbaugh, Raphael, and Shrader, 1970; Doerries, 1970, Elmore and Chambers, 1967; Hurley, 1970; Sargent, 1971; Tryon and Radzin, 1972; Yarnell, 1971). Crumbaugh conducted a cross-validation study in 1968 which strengthened the case that the PIL measured the will to meaning on a continuum. Crumbaugh, Raphael, and Shrader's 1970 study of a religious order of 56 trainee novitiate Sisters found a mean PIL score of 119.27, which was slightly higher than the business and professional group of Crumbaugh's 1968 report (Sargent, 1973). Sargent (1971) administered the PIL to 119 executives, supervisors, executives secretaries and clerical personnel in conjunction with job satisfaction and job

involvement scales. The mean for the males was 118.5 and the mean for the females was 117.2.

PIL was criticised for containing a social desirability response problem; in other words, there is social desirability confounded in the PIL test (Battista & Almond, 1973; Sargent, 1973). Sargent (1973) found in his study that those people who scored the highest on the PIL test were "too good to be true." They scored PIL, work motivation and all six semantic differential concepts that he measured at the highest possible levels. He speculated that it is possible that this behaviour is primarily a compensation for a deeper sense of frustration and alienation. After personal correspondence with Victor Frankl on his findings, Sargent (1973) concludes that the PIL may be more a measure of the amount of sense of meaning which individuals desire, consciously or unconsciously, to project meaning into their lives. If this was true, one would expect to find some of the highest PIL scorers being the most alienated and unhappiest. The same individuals would tend to score high on most socially desirable scales to protect themselves from facing their own unhappiness (Sargent, 1973). This could be seen as a serious potential flaw in the usage of the PIL as an instrument in studies investigating meaning. In this study, a phenomenological analyses of the positive shift in a meaning-orientation to work revealed in the transcribed logotherapy sessions, will counteract the assertion that a high PIL score may camouflage a desperate or unhappy wish for meaning in life and not be a real experience of its authentic meaning in life.

In contrast, Pearson and Sheffield (1974) produced a study,  $p < 0.01$ , ( $n = 144$ ) which supported Crumbaugh and Maholick's (1964) argument that a social desirability response set is not a major factor in PIL score interpretation. Pearson and Sheffield (1974) present social desirability as being fundamentally a personality trait rather than an outcome and therefore, not a negative element in the test, thus, exonerating the PIL of this problem. Ebersole and Quiring (1989) also tested the social desirability of the PIL. They report that the relationship found between the PIL and the Crowne and Marlowe Measure of Social Desirability was modest, and that these correlations account for such a small proportion of the total variance that one can conclude that social desirability is only a minor factor on the PIL. Thus, if one concludes that social desirability is a personal trait (Furnham, 1986), social desirability should not be an issue when using the PIL (Ebersole & Quiring, 1989).

A recent review and critique of the PIL (Hutzell, 1987) suggests that reliability estimates appear adequate. According to Hutzell (1987), validity research has been difficult because objective criteria of life meaning are hard to identify, but indirect validity assessments generally do support the intended purpose of the PIL. Hutzell (1987) further indicated that researchers have shown positive relationships between the PIL's life meaning scores and extroversion, positive attitude toward life, self-acceptance, psychological mindedness, self-control, emotional stability and responsibility, and they have shown negative relationships between PIL scores and depression, anxiety and anomie (Hutzell, 1987). Hutzell (1987) concludes that although much work remains to be done on the Purpose-in-Life test, it stands as the most detailed and researched psychometric instrument available to assess an individual's sense of life meaning.

The pre-intervention results of the Purpose-in-Life test of each individual were compared to the post-intervention results to determine the extent to which meaning in the workplace was found. The final score of each individual on the scale of their ratings was determined by adding the responses for all the items. Each item is rated on a scale of 1 – 7. The highest possible score for all twenty items is 140 (20 x 7). These results are discussed in Chapter 5.

#### **4.3.2 The Life Purpose Questionnaire (LPQ)**

The Life Purpose Questionnaire (LPQ) was developed to be an uncomplicated, easily administered, paper-and-pencil measure of the degree of life meaning experienced by an individual (Hutzell, 1987). As such, the LPQ was designed to measure the same concept as Crumbaugh's Purpose-in-Life test (Crumbaugh & Maholick, 1964).

The LPQ was initially developed from data obtained from 79 institutionalized geriatric males (Intermediate Care and Nursing Home Care), (Hablas & Hutzell, 1982). Hutzell (1986) reports the following about the method used to develop the Life Purpose Questionnaire: "Fifty-two simple sentences were written to which individuals could respond Agree or Disagree. These items were designed to assess the same basic concepts as the twenty 7-point items of the PIL. At week one, the sentences were administered to 24 of the persons. At week two, the sentences were readministered to the same persons and also to the remaining participants. At week three, the

PIL was administered to everyone. Twenty of the original sentences were then designated to form the LPQ on the basis of the following criteria: a) greatest test-retest reliability; b) most even distribution of agreements versus disagreements; c) highest positive correlation with PIL item scores; and d) highest positive correlation with PIL total scores. Data for the LPQ extracted from the original 52 questions showed that the number of subjects who could respond to the printed LPQ was 46% greater than the number who could respond to the PIL and that a correlation of .62 existed between the scores of the LPQ and the administered PIL scores one week later" (Hutzell, 1986).

The statistical properties of the LPQ (taken from Hutzell, 1986) are as follows: In the original LPQ study (Habras & Hutzell, 1982) test-retest reliability with 36 geriatric, neuropsychiatric patients and a one-week inter-test interval resulted in a correlation of .90. Reliability assessment with other populations has to date not been conducted. Concerning criterion validity, the LPQ has been shown to correlate with the PIL on several occasions. In the original LPQ study, the resulting correlations ranged from .60 to .78 in small samples of mostly geriatric, neuropsychiatric inpatients who were given both instruments on the same day. In another study (Hutzell & Peterson, 1986), the LPQ correlated .73 (N = 97), .77 (N = 96), and .84 (N = 27) with the PIL in three separate groups of alcoholics who were administered the two instruments on the same day.

Construct validity evaluations of the LPQ show similar results to those of the PIL. Dush and Hutzell (1986) found both the LPQ and the PIL to correlate - .44 with the Depression Scale of the MMPI in a sample of 23 older, neuropsychiatric male inpatients. Hablas, Hutzell and Bolin (1980) noted that, according to Frankl's theory, a person who experiences meaningfulness of life would also manifest life satisfaction under normal conditions. Thus, it would be expected that the LPQ would correlate positively with measures of life satisfaction. In one study (Habras & Hutzell, 1982) the LPQ correlated approximately .72 with the Life Satisfaction Questionnaire in a sample of 36 male patients in a geriatric psychiatry department. In another study (Habras et al., 1980) the LPQ correlated .62 with the Life Satisfaction Index in a sample of 25 male neuropsychiatric hospital inpatients diagnosed as schizophrenic. These results support the hypothesized relationship between the LPQ and life satisfaction.

According to Hutzell (1986), the aforementioned studies offer initial support for the reliability and validity of the LPQ, but obviously additional studies are required, especially studies to determine external validation.

Hutzell (1986) reports that the LPQ probably is not as psychometrically robust as the PIL. "However, the LPQ does have some advantages for certain situations and certain populations" (Hutzell, 1986). According to Hutzell (1986), the LPQ items are designed to be simpler than the PIL items. Thus, the LPQ can be more easily understood and completed by some persons. It takes relevantly less time to administer and score the LPQ. These differences make the LPQ potentially useful in circumstances where the PIL may be too complicated or take too long to administer and score (Hutzell, 1986). Hutzell (1986) reports that to date the LPQ has found most use in geriatric populations and in group situations where it is desirable for the individual group participants to complete and score their own tests within a few minutes during a group training session. Hutzell (1986) concludes by saying that the LPQ may be useful for additional populations.

Following Crumbaugh's (Crumbaugh & Maholick, 1969) categories for interpretation of the individual's sense of life-meaning, one study (Hablas & Hutzell, 1982) found that for geriatric neuropsychiatric inpatients LPQ scores of 0-11 suggest no sense of life-meaning, 12-16 indicate uncertain definition and 17-20 suggest a definite sense of life-meaning (Hutzell, 1986). Another study (Hutzell & Peterson, 1986) found that for younger alcoholic inpatients LPQ scores of 0-9 suggest no sense of life-meaning, 10-16 indicate uncertain definition and 17-20 suggest a definite sense of life-meaning (Hutzell, 1986). The cut-off points for these two groups were similar, but not identical so it is recommended that separate norms be established when using the LPQ with other groups.

The pre-intervention results of the Life Purpose Questionnaire of each individual was compared to the post-intervention results to determine the extent to which meaning in the workplace was found. On each item of the LPQ the response is either Agree (A) or Disagree (D). One point is scored for each item answered as follows: 1-D, 2-D, 3-A, 4-A, 5-D, 6-A, 7-A, 8-D, 9-D, 10-A, 11-D, 12-D, 13-A, 14-D, 15-D, 16-D, 17-A, 18-A, 19-D and 20-A. These results are discussed in Chapter 5.

The pre-intervention and post-intervention results of the Purpose-in-Life test (PIL) was then compared to the pre-intervention and post-intervention results of the Life Purpose Questionnaire (LPQ). In doing so the results of this study can make a significant contribution in establishing whether or not the Life Purpose Questionnaire (LPQ) is a viable alternative to the Purpose-in-Life test (PIL) in order to assess an individual's sense of life meaning. These results are discussed in Chapter 5.

#### **4.4 Statistical procedures**

##### **4.4.1 Pairwise T-tests (t-test for dependent measures)**

In the test-retest design of the present study, the pre- and post-treatment scores represented dependent measures as these were measurements for the same research participants on two different occasions. In order to establish whether pre-treatment scores differed from post-treatment scores, t-test for dependent measures (also called pairwise T-tests) were computed (Hays, 1963, p. 335).

##### **4.4.2 Internal consistency reliability**

Based on previous research, the present study assumes that the selected questionnaires are valid and reliable. The Cronbach Alpha coefficient (Lemke & Wiersma, 1976) was computed for each of the two tests, both at the pre and post intervention stage. The test-retest correlations were also calculated as estimates of the test- retest reliabilities.

##### **4.4.3 Statistical significance level**

Conventionally, the statistical significance levels 0.05 and 0.01 are used as levels of significance for the statistical tests performed. In the current study the level 0.05 was used.

#### **4.5 Requirements of the research relationship**

According to Moustakas (1990), a climate that will encourage trust, openness and self-disclosure is dependent upon the relationship that the researcher has succeeded in establishing

with the research participants. An informal conversational approach is employed by which both researcher and research participant enter into the process fully. While an important emphasis remains with the explication of the world of the research participants, the dynamics of the interviewer are explicitly part of the process (Reason & Rowan, 1981). The data generated is dependent upon accurate empathic listening; being open to oneself and the research participant; and being flexible and free to vary procedures to respond to what is required in the flow of dialogue. The aim is to encourage expression, elucidation and disclosure of the experience being investigated (Moustakas, 1990). All of these required characteristics of a research relationship are inherent features of logotherapy sessions with a client, in this case the research participant.

During the first session with each of the research participants the researcher established a climate of trust and openness by giving the participants the time they needed to reflect and respond to the questions asked by the researcher. The session had a very informal conversational approach which contributed to the climate of openness during the sessions. This encouraged the participants to disclose information about their experiences in the workplace which they would not ordinarily share with their colleagues. Trusting in the uniqueness of each session and each research participant the researcher listened empathically to each of the participant's experiences, being open to the process of meaning discovery.

#### **4.6 The logotherapeutic intervention**

The researcher utilised Socratic dialogue described in the previous chapter, as a logotherapeutic technique. During all of the sessions the researcher developed a good understanding of each of the participant's individual situations. Indicating their willingness to participate in the study made the researcher realise that each one of the participants is on their unique path of meaning discovery. The researcher respected the uniqueness of each encounter with the participants as one of life's appointed events and was, therefore, patient and open to each of the participant's own meaning discoveries. The researcher intuitively guided the participants, through confrontational questions, to connect the meanings that helped in fostering and nurturing the context for meaning discovery as they arose.

## **4.7 A phenomenological analyses of the responses of the research participants over the course of logotherapy**

### **4.7.1 Phenomenology as the choice of research method in analysing the logotherapy sessions**

Phenomenology is open to any method which enables the researcher to gain a more comprehensive understanding of the individual's experience of reality. Phenomenological research uses many methods: clinical interviews, projective techniques and descriptive observations (Marrer, 1972). Throughout his writings, Frankl considered phenomenology as providing insights into an understanding of the concepts of logotherapy. He asserted that phenomenology provides an understanding of how man experiences meaning and values (Frankl, 1970). He referred to phenomenology as a method leading to insights in logotherapy's concept of values (Frankl, 1967). Taking the aforementioned into consideration, the researcher decided to use phenomenological research to provide an understanding of how the research participants experience meaning in the workplace.

### **4.7.2 The criteria for phenomenological research**

Phenomenological research is the study of ordinary, everyday phenomena, in this case the experience of the meaning of work. Through disciplined focus on the structure of experience the phenomenological investigation attempts to reveal the actual nature and meaning of an event, the perception or occurrence of it, just as it appears (Shantall, 1996). Rigorous analysis transforms the subjective data into objective accounts of reality. According to Shantall (1996), this requires an initial stepping back from the various suppositions and prior beliefs that the researcher holds. In other words, the analysis of data must be unbiased. Phenomenological reduction (analysis) is complete when themes or patterns have been condensed from the data and when the essence of a phenomenon is fully disclosed through textural and structural descriptions (Shantall, 1996).

Through rigorous analysis of each of the participant's transcribed sessions, the researcher identified **themes** to determine whether the research participants either found the experience of meaning in work or if their experience of it was enriched. Each research participant's themes are discussed in Chapter 5.

### 4.7.3 The study of the data: gaining an intuitive grasp

The data of the phenomenological part of the research consisted of the transcriptions of the tape-recorded sessions and the notes made as to what the researcher felt were the main themes during each session. Using an approach which Husserl called the *epoche*, the researcher “puts the world between brackets”, holding every interfering thought or value judgement in suspension as the phenomenon is allowed to fully be. “With this method, observation is greatly enhanced: the less apparent elements of phenomena manifest themselves with increasing richness and variety, with finer gradations of clarity and obscurity, and eventually previously unnoticed structures of phenomena may become apparent” (May, 1958, p. 96). Taylor (1990) refers to the ontological experience of seeing things stand out as significant over and above surrounding phenomena. Kelly (1955), in his clinical interpretations, spoke about identifying those sentences that stand out with “painful clarity” (p. 329). “A network of themes slowly begins to emerge along with sudden flashes of insight sometimes into some area the researcher may have pondered over. The process involved is what has been referred to as the hermeneutic circle: Instead of a single cycle of data collection, there need to be multiple cycles where the theory, concepts and categories are progressively extended and refined, differentiated and integrated, reaching towards a theoretical saturation. This is a rigour of clarity, accuracy and precision” (Reason & Rowan, 1981, p. 249). If, for example, one is interested in descriptive research, one can start with crude and obvious categories and cycle towards ever more subtle distinctions or if one is interested in discovering meaning, one can start from initial interpretation and move towards deeper insights (Reason & Rowan, 1981). When the data analysis is properly located in the hermeneutical circle, it becomes an openminded, highly interactive process, oscillating between concentration on the original data and an overview of the data via the analysis (Taylor, 1990). The process of unfolding understanding (the hermeneutical circle) involves an interpretation and reinterpretation of the facts as the researcher goes over the data again and again. The process is one in which the researcher’s presuppositions are continually being corrected and his or her understanding deepened by an ever more refined grasp of the data.

Through rigorous analysis of each of the participant’s transcribed sessions and the identified themes, the researcher has come to understand more profoundly the impact of discovering and

enriching meaning in the workplace for both the researcher and research participants. This understanding is discussed in Chapter 5.

#### **4.7.4 The question of reliability and validity of phenomenological enquiry**

The validity of phenomenological research revolves around the sensitivity of the researcher and research participants towards the phenomenon being researched, that is, their ability to let the phenomenon emerge and reveal itself in a way that will speak to (meaningfully engage) the reader. The effectiveness of this reflection is called reliability and validity.

The literature on new paradigm or qualitative, in this case phenomenological research, without exception, stresses the primary role of the researcher as a person in the research process. Reason and Rowan (1981) state that validity in new paradigm research lies in the skills and sensitivities of the researcher, in how he uses himself as a knower, as an inquirer. Validity is more personal and interpersonal, than methodological. According to Moustakas (1990), an unbiased approach is a state of preparedness or openness of mind that can only be achieved through a great deal of intelligent contemplation on and an in-depth study of the nature of the phenomenon to be studied plus a willingness to be led into whatever avenue may reveal more about the subject and enable the researcher to have a better grasp of the phenomenon.

What is required to make the subjective perceptions of the researcher objective is a high-quality and discriminating awareness (Reason & Rowan, 1981). There is a high level of spiritual awareness (maturity) required in phenomenological research if a full and clear view of the phenomenon being research is to be achieved. This high quality awareness is related to the self-transcendental abilities of the researcher, the ability to disentangle himself from preconceptions to gain a clear view of and a perspective on what is happening during the research process, on how the phenomenon is manifesting itself; as much as it is related to what Tillich (1965) called: the courage to be, to launch fully, with no hold barred, into an inquiry that will require full personal involvement.

Shantall (1996) states that our whole being is geared towards knowing, towards a discovery of life's meaning through an interaction with our life-worlds. In the research situation

phenomenology postulates that the meaning of the phenomenon is waiting, as it were, to be discovered by us. The **researcher** launches into the study with a sense of trust (confident expectation) that he or she will be led along a path of discovery into the meaning and essence of the phenomenon of the research (Shantall, 1996). Boyd and Fales (in Douglas & Moustakas, 1985) in their study of reflective thinking, speak about "... a trust of self to discover and recognize relevant information" (p. 45). The researcher's trust in the opportunity that life has placed on her path to have logotherapy sessions with the research participants has led both the researcher and research participants on a journey of discovery into the phenomenon of meaning in the workplace.

The **research participant**, having experienced a phenomenon in question, enters the research situation with the confidence of being able to communicate with the researcher and to transmit to him or her some valuable information regarding the phenomenon of research (Shantall, 1996). Warren (1989) speaks about "... the conversation that is humankind" (p. 296). Within the research relationship, the research participants' intentions are to communicate to the researcher something about their experiences, understandings, beliefs, the meanings of being-in-the-world (Shantall, 1996). The task of the researcher as interpreter is to recognize these phenomena as forms of communication and to seek the "ground" of the "abstract invariant" (essential meaning) of the communication (Taylor, 1990). Each research participant had their unique beliefs and understanding of "work" and "meaning". Through the sharing of their experiences the researcher was able to interpret and come to a clear understanding of their insights into the phenomenon of meaning.

The researcher and research participants, in their interactive **research relationship** are in dialogue with one another about the subject of research. They have full confidence that the phenomenon of research will take on clearer dimensions, that aspects hitherto obscure to both of them will, in their joint search, open to their understanding (Shantall, 1996). Frankl (1970) contends that: "We must recognize that this dialogue defeats itself unless I and thou transcend themselves to refer to a meaning outside themselves" (p.8). The researcher had complete trust that the communication in the sessions was three-fold. Not only were the researcher and research participants in dialogue, but life itself was also in dialogue. This trust enabled the researcher to be open to unique moments of meaning discoveries and a clearer understanding of meaning in the workplace for both the researcher and research participants.

The **reader** is expected to 'connect' with the data presented to him or her, to find common ground with the researcher regarding the phenomenon that has been researched (Shantall, 1996). The researcher expects that the meanings that stood out as relevant to the phenomenon will, in the communication of it, be coherent to the reader and reconcilable with the reader's own intuitive sense of the reality of the phenomenon in question. If the reader can be meaningfully involved throughout the research process and be satisfactorily convinced of the validity of the final conclusions reached by the researcher, concurring with it in the reader's own understanding of things, his or her own lived experience, the research can be regarded as a success (Shantall, 1996). The researcher trusted that the readers who needed to gain a clearer understanding of the impact of discovering meaning in the workplace, not only on the individual, but on all other people that the individual interacts with, were connected with the data.

#### **4.7.5 The explication of the data**

The tape recordings of each individual's logotherapy sessions were transcribed. The researcher created a file with all the transcribed sessions of each research participant.

The researcher worked through each of the transcribed sessions of the participants and broke down the data into naturally occurring meaning units – each conveying a particular meaning – which emerge spontaneously from the data. Kruger (1979) defines a natural meaning unit as "... a statement made by the subject which is self-definable and self-delimiting in the expression of a single, recognized aspect of the subject's experience" (p. 128). Having listed all the natural meaning units, the researcher then proceeded to eliminate those units which are repeated, that is, which convey an identical intention in meaning (Shantall, 1996). Having done so, the next step was to eliminate any irrelevant units. The remaining units are considered tentatively to be non-repetitive and relevant descriptive statements concerning the experience being investigated. This is termed the first order profile. This first order profile is then converted into a constituent profile description for each of the research participants and of the participants as a group. A constituent profile description is a condensed summary of the main themes of the original data in the words of the researcher, containing the essence of what the subject (or group of subjects) expressed (Shantall, 1996).

In the present study a phenomenological analysis of the responses of the research participants illustrating a positive shift in meaning-orientation with regard to their work proceeded only up to this point. A second order profile resulting from a repeat of the process on the constituent profile description and ending with an essential description of the phenomenon in question was not undertaken.

The researcher chose one session from each participants' sessions which the researcher thought illustrated the shift towards finding meaning or enrichment of the experience of meaning in the workplace. For the chosen session of each research participant see Addendum B.

# CHAPTER FIVE: RESULTS

## 5.1 Introduction

The reliability of both the Purpose-in-Life test (PIL) and Life Purpose Questionnaire (LPQ) was first examined. The reliability of both instruments is discussed. A summary of major findings of the pre- and post-test responses of the research participants on both tests are then given. The scores of both the measuring instruments increased from before the logotherapeutic intervention to after the logotherapeutic intervention. Finally, a constituent profile description of the logotherapy sessions of all the research participants are given which will illustrate the content of the shift in meaning that took place.

## 5.2 Reliability of instruments

The reliability of both the Purpose-in-Life test and Life Purpose Questionnaire were computed and are given in Table 1. For the complete item analysis see Addendum A.

Table 1. Internal consistency reliability and test-retest reliability

	<b>Cronbach alpha of pre-intervention</b>	<b>Cronbach alpha of post – intervention</b>	<b>Test-retest correlation</b>
Purpose-in-Life test	.8618	.9083	<b>.850</b>
Life Purpose Questionnaire	.8121	.6251	<b>.834</b>

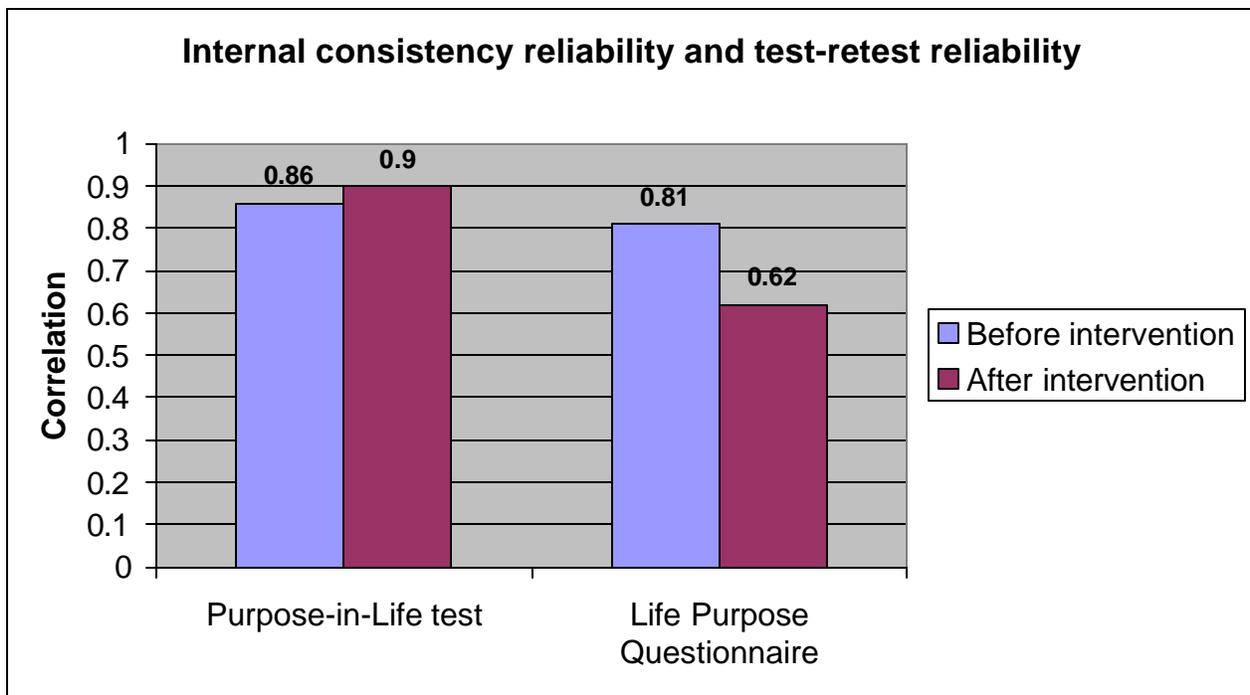
In research done by Crumbaugh (1968), Crumbaugh and Maholick (1964 & 1969) and Reker (1977), they found that the scores of the Purpose-in-Life test appear reliable, as split-half reliabilities for the PIL test were reported to be in excess of 0.90, with test-retest coefficients of 0.83 and 0.68.

In an original Life Purpose Questionnaire study (Habras & Hutzell, 1982) test-retest reliability with 36 geriatric, neuropsychiatric patients and a one-week inter-test interval resulted in a correlation of .90. Reliability assessment with other populations has not been conducted to date and therefore,

the researcher cannot say with conviction that the Life Purpose Questionnaire's scores are reliable.

In the current study the test-retest correlation for the Purpose-in-Life test was 0.85 and for the Life Purpose Questionnaire 0.83. These results are acceptable. The exception is the Life Purpose Questionnaire at the post-intervention stage. Figure 2 shows the internal consistency reliability and test-retest reliability results.

Figure 2. Internal consistency reliability and test-retest reliability



### 5.3 Comparison of pre intervention to post intervention

The Pairwise T-test was used to compare pre-intervention and post-intervention scores of the Purpose-in-Life test and Life Purpose Questionnaire and the results are given in Table 2.

Table 2. Pairwise T-Tests

Paired Samples Statistics					
		Mean	N	Std. Deviation	Std. Error Mean
Pair 1	Purpose-in-Life test (before)	5.7300	10	.52662	.16653
	Purpose-in-Life test (after)	6.1550	10	.50136	.15854
Pair 2	Life Purpose Questionnaire (before)	.8850	10	.14916	.04717
	Life Purpose Questionnaire (after)	.9450	10	.07976	.02522

### Purpose-in-Life test

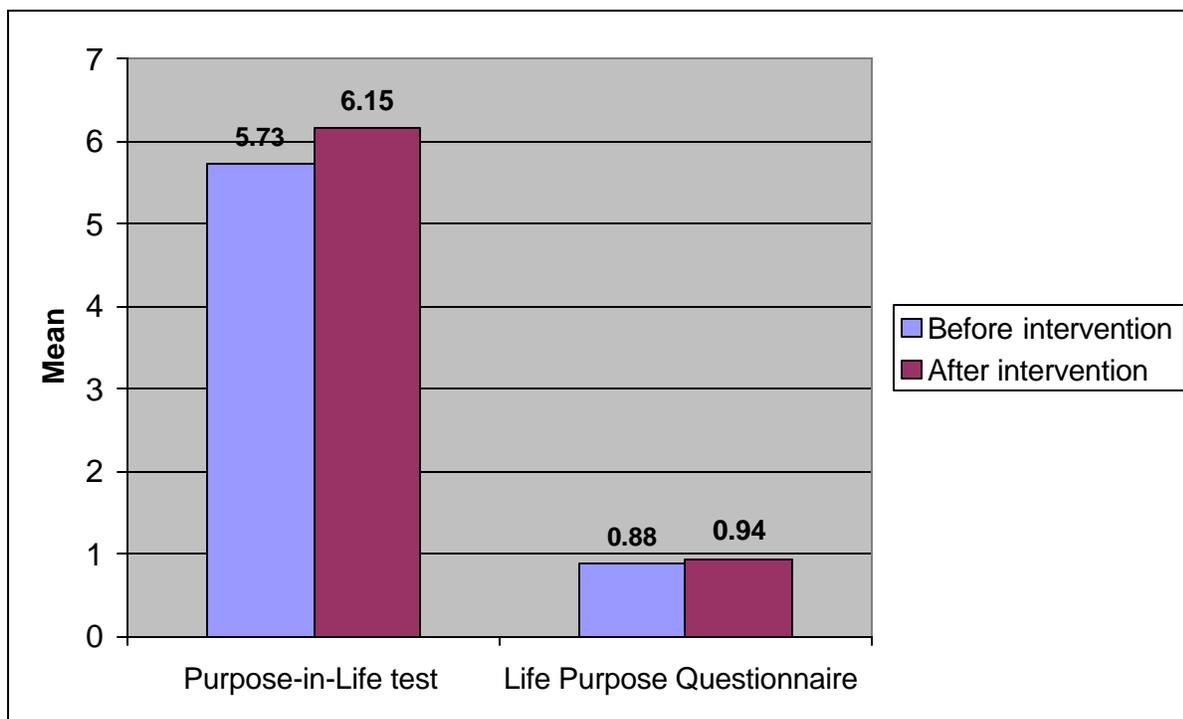
The average of the total score of each participant in the Purpose-in-Life test before the intervention was added up and divided by 10 (number of participants) to obtain a mean of **5.7300**. Next, the average of the total score of each participant in the Purpose-in-Life test after the intervention was again added up and divided by 10 to obtain a mean of **6.1550**. These results indicate that the mean increased by **+0.4250**. This increase illustrates that due to the logotherapeutic intervention a sense of meaning and purpose was found. A high score indicates the degree of meaning experienced in the workplace and an increase in the score, therefore, indicates an increase in the experience of meaning in the workplace.

### Life Purpose Questionnaire

The average of the total score of each participant in the Life Purpose Questionnaire before the intervention was added up and divided by 10 (number of participants) to obtain a mean of **.8850**. Next, the average of the total score of each participant in the Life Purpose Questionnaire after the intervention was again added up and divided by 10 to obtain a mean of **.9450**. These results indicate that the mean increased by **+0.0600**. This increase illustrates that due to the logotherapeutic intervention, an increase in a sense of life-meaning was experienced by the participants. A high score indicates the degree of meaning experienced in the workplace and therefore, an increase in the score indicates an increase in the experience of meaning in the workplace.

The increase in the scores of both the Purpose-in-Life test and the Life Purpose Questionnaire indicates that as a result of the logotherapeutic intervention the aims of the study were achieved. Figures 3 and 4 demonstrate this shift. In the discussion of the results of the logotherapeutic intervention later in this chapter, it will be determined whether the first research aim: to shift the experience of a lack of meaning in the work towards experiencing meaning in work, or the second research aim: to enrich the experience of meaning in work for those research participants of the study who already experience some sense of meaning in work, were achieved in the case of each of the research participants.

Figure 3. Mean of Purpose-in-Life test and Life Purpose Questionnaire before and after intervention



The hypothesis of the study is directional and therefore, 1-tailed p-values were calculated as indicated in Table 3. In the current study the statistical significance level 0.05 was used. The table below demonstrates that the increase in the mean scores (pre-mean – post mean = **-0.4250**) of the Purpose-in-Life test before intervention (5.7300) to after intervention (6.1550), and the increase in the mean scores (pre-mean – post mean = **-.0600**) of the Life Purpose Questionnaire before intervention (.8850) to after intervention (.9450) were significant. Note

that these mean differences are negative only because the post intervention mean was subtracted from the pre-intervention mean.

Table 3. Pairwise T-test

<b>Paired Sample Test</b>						
		<b>Paired differences</b>		<b>t</b>	<b>df</b>	<b>Sig. (1-tailed)</b>
		<b>Mean</b>	<b>Std. Deviation</b>			
<b>Pair 1</b>	<b>Purpose-in-Life test before – Purpose-in-Life test after</b>	-0.4250	.28211	-4.764	9	0.000
<b>Pair 2</b>	<b>Life Purpose Questionnaire before – Life Purpose Questionnaire after</b>	-0.0600	.09369	-2.025	9	0.037

Both the 1-tailed p-values of the Purpose-in-Life test, 0.000, and the Life Purpose Questionnaire, 0.037, are smaller than the statistical significance level of 0.05 that was used in this study. The results indicate therefore a significant increase in the mean scores of the groups on both tests.

Although there was a significant increase in both the Purpose-in-Life test and the Life Purpose Questionnaire, it should be remembered that there was no control group for this study and therefore, it is possible that the results obtained were due to nuisance variables such as the Hawthorn-effect.

### **Mean Purpose-in-Life scores**

According to Sargent (1973), Crumbaugh's PIL test has been used extensively in further research (Acuff, 1967; 1968; Crumbaugh, Raphael, and Shrader, 1970; Doerries, 1970, Elmore and Chambers, 1967; Hurley, 1970; Sargent, 1971; Tryon and Radzin, 1972; Yarnell, 1971). Crumbaugh conducted a cross-validation study in 1968 which strengthened the case that the PIL measured the will to meaning on a continuum. Crumbaugh, Raphael and Shrader's 1970

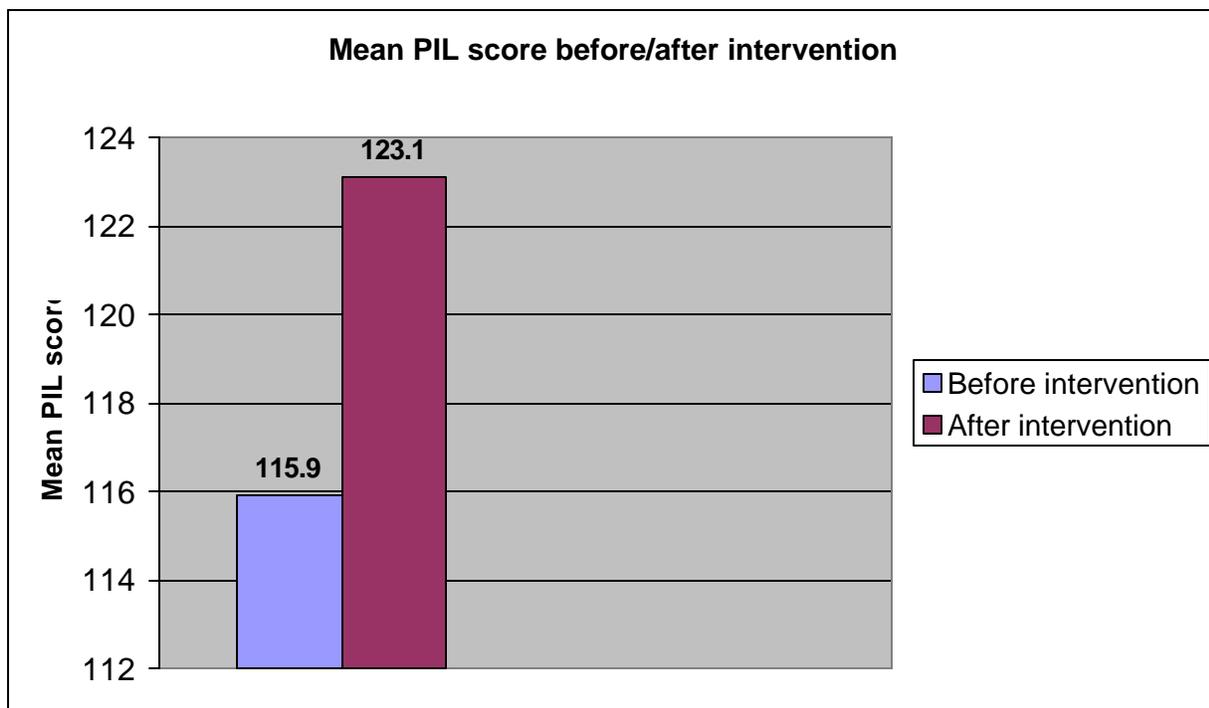
study in a religious order of 56 trainee novitiate Sisters found a mean PIL score of **119.27** which was slightly higher than the business and professional group of Crumbaugh's 1968 report (Sargent, 1973). He administered the PIL to 119 executives, supervisors, executives secretaries and clerical personnel in conjunction with job satisfaction and job involvement scales. The mean for the males was **118.5**, and for the females the mean PIL score was **117.2**.

The total score for each participant in the Purpose-in-Life test before intervention was added up (1 159) and divided by 10 (number of participants) to derive at the mean PIL score of **115.9**. Next, the total score for each participant in the Purpose-in-Life test after intervention was again added up (1 231) and divided by 10 to derive at the mean PIL score of **123.1**. The before and after mean PIL scores increased by **7.2**, which is very significant. Both scores compare favorably with Crumbaugh's 1968 sample for business and professional personnel. Table 4 and Figure 4 show this increase.

Table 4. Mean PIL score before and after intervention

	<b>Before intervention</b>	<b>After intervention</b>
Mean Purpose-in-Life score	115.9	123.1

Figure 4. Mean PIL scores before and after intervention



For the purpose of this study, the Purpose-in-Life scores of 121 – 140 suggest a definite sense of life-meaning, 91 – 120 indicate uncertain definition, and scores below 91 are regarded as having a lack of direction.

## **5.4 Logotherapeutic intervention in the case of each research participant**

The first aim of the study was to shift the experience of a lack of meaning in work towards experiencing meaning in work through the use of Socratic dialogue, the principal method of logotherapy. Secondly, by means of Socratic dialogue, the researcher aimed to enrich the experience of meaning in work for the research participants of the study who already experienced some sense of meaning. To determine whether these research aims were met, the researcher identified the main themes as these emerged through a phenomenological analysis of the participants' responses over the course of the logotherapeutic intervention. These themes are discussed in the case of each research participant. The unfolding of the themes reflect a story of the shift towards a greater experience of meaning in the workplace as a result of exploring that meaning through the use of the Socratic dialogue. The researcher will firstly discuss the initial themes, then indicate the shift towards meaning, followed by a discussion of the final theme of finding meaning in the workplace and conclude by indicating the test results for each research participant.

### **5.4.1 Participant 1**

#### **5.4.1.1 Initial theme**

The main theme that emerged during the initial stages of the logotherapy sessions was that of frustration.

Participant 1 holds the position of the Head of the People Management's Learning and Development Department within Absa. Before our sessions Participant 1 experienced a lot of frustration and distress at work and felt that his career involved a lot of things that he did not enjoyed or have a passion for. He felt that there was not enough time to do his work properly and that his creativity was being suppressed at work. He further felt that people were not really

being valued by the organization and that the relationships in the organization were based on fear. Participant 1 was frustrated with one of the leadership tools that he had to implement regardless of his personal views of how damaging the tool could be to the morale of people. He felt that this forced him to act in a specific way by focusing on detail that changed the way his brain functions. These frustrations at work have led him to experience incongruence in terms of his own beliefs and the beliefs of management that he felt forced to implement.

On a personal level, participant 1 indicated that he feared people. He did not have a positive self-image and continuously sought approval from other people. He also indicated that he was afraid of death. He lastly admitted that due to his frustrations at work he did not have the kind of relationship with his wife and children that he would like to have.

#### **5.4.1.2 A shift towards greater meaning**

During our sessions Participant 1 explored the various thoughts and feelings about self-acceptance and unconditional love which in the past remained unexpressed. It was by expressing these views to the researcher that he came to have some clear understandings and realisations. He postulated that unconditional love existed when you accepted yourself with all your shortcomings. He also realised the importance of focusing on the needs of other people and to strive to help them by showing unconditional regard to others. He assumed that "If you got love and are prepared to give it, that brings meaning and purpose in your life". The challenge that existed for him in the working environment was to teach other people how to create an environment where people are motivated and can and want to make a contribution.

When we talked about his previous positions and the relationships that he had formed, he arrived at a fundamental understanding. Through the relationship that he had with two colleagues, he was able to identify the qualities which he so admired in them and which enabled them to live meaningful lives. These qualities were the love which they expressed through their relationships with God, their families, themselves and other people.

He indicated that life is meaningless without meaningful relationships. He thought that a sustainable organization was where the people were really valued by the organization and

where the relationships in the organization were excellent. During the times between our sessions he thought about ways that he could live out his passion for relationships. Looking back on the relationships that he had with black people when he grew up, he realised that it prepared him for the task he would love to pursue, namely, giving himself (his talents and abilities) to others in a meaningful way. Participant 1 went further by realising that it is not enough to have these meaningful relationships, you should also talk to other people about it. He indicated that you should not talk to people because you want to receive things, or materially benefit from them in some way. You should see them as people in their own right and then only life became meaningful. He realised that it gave him a sense of purpose when he interacted with people in this way.

Participant 1 has, through reflection during our sessions, also felt that people were placed in his path. He subsequently indicated that he could go out in the world and whatever he needed to grow from would be given to him. In his own words he said, "When you walk in God's will for your life, with your uniqueness, gifts, talents and also shortcomings, you are actually created 100% correctly for what you need to do". He took a strong stand by indicating that if you walk in the will of God day-by-day, He will arrange those meetings that you need to have for that specific day, you don't have to worry.

When we talked about his fear for people and death he came to realise that death was a natural process that needed to happen and that he did not have to fear people. He realised that he was mortal and had limited time on earth and therefore, had to make the best of every day. "That is also part of the purpose of living a life where you have to die". It was important to walk in the will of God and that was where love came in. It took all of the Ten Commandments into consideration. He felt that it was very difficult to change other people's behaviour, but reached the point where he realised that each person was responsible for his or her behaviour.

When we discussed the issue of not looking positively at himself and seeking the approval of other people, he came to realise that it is an ever-evolving understanding that one should live a life of fulfillment and enjoyment, and not a life of seeking approval from others. We talked extensively about the frustrations that he was experiencing at work. He has found meaning in the experiences he went through because he realised it prepared him for the task he wanted to

fulfill. “If involved in something that takes you up, then you are busy with things that you have got to do and bring meaning to your life. I think work should be like that”. Through our conversations he committed himself to start building deeper relationships with his wife and children on a daily basis.

#### **5.4.1.3 Final theme: Finding meaning in the workplace**

Participant 1 became focused on building meaningful relationships on a daily basis. He now wanted to create BEE (Black Economic Empowerment) companies. The thought of that made him feel extremely excited, more secure and made him feel less dependent on the approval of other people. He has also committed himself to do his Doctorate on “The entrepreneurial mindset and the role that relationships play in small businesses”. He felt that by doing his Doctorate he could make a contribution not only to his future, but also to the futures of other people and the bigger system. “I can create hope for people and the country”. He feels that he has found his unique space in the world.

Participant 1 felt he had new goals to live for and that he could now apply himself to the realisation of it. “It is something that I can do for myself, but at the same time I can also make a contribution to other people”. This, he felt, was what love and unconditional giving are all about.

#### **5.4.1.4 Test results for participant 1**

Participant 1’s Purpose-in-Life test scores went up from 105 before the logotherapeutic intervention to 116 after the intervention and the Life Purpose Questionnaire’s scores went up from 16 before intervention to 18 after intervention. These results are given in Figures 5 and 6. This increase illustrates that due to the use of the Socratic dialogue as logotherapeutic intervention, the experience of lack of meaning at work has shifted towards experiencing meaning at work. Participant 1’s illustrative session is presented in Addendum B (pp. 195-211).

### **5.4.2 Participant 2**

#### **5.4.2.1 Initial theme**

The main theme that emerged during the initial stages of the logotherapy sessions was one of frustration.

Participant 2 holds the position of a Learning and Development consultant within Absa. Participant 2 felt that she was not empowered to do her job. She indicated that the organization maintained that they were empowering people to do their jobs, but felt that they did not. She felt that the organization was controlling her by putting obstacles in her way and that she cannot function in such an environment. She was very angry for not being recognised and rewarded for the contribution that she was making and this caused her to want to move out of her current position.

Participant 2 was frustrated because she does not have the power to make final decisions at work. She felt that she was constantly reminded of her place and were told that she was transgressing on other people's domains. She felt that most people did not see or experience the benefit of her work. She indicated that decision-makers do not think about the long-term consequences and are only concerned about how cost effective initiatives are and would do anything to see that the costs came down. She further indicated that the leadership in the organization needed to see what she was capable of and is doing, but they were not seeing it.

Participant 2 wanted to be happy at work, but felt that she did not have any support. She wanted to make her successes visible but felt like she was encountering a lot of obstacles both emotionally and spiritually. She lastly felt that her work did not utilise all her strengths, talents and interests and expressed that she did not care about other people, only about herself.

For participant 2 work was basically an exchange relationship where one gave knowledge, skills and ideas in exchange for fair pay. For her work was where you went everyday to do what you have to do, comply with your responsibility, be creative and find new ways of doing things. She indicated that her work would give her meaning if she could make a difference in the world by being internationally recognised as an authority in her area by doing research and publishing articles.

#### **5.4.2.2 A shift towards greater meaning**

While reflecting back on her previous positions in her career Participant 2 came to realise that she had come a far way. She could see the monuments that she left behind. She proudly indicated that most of those monuments were still standing and this gave her meaning. She could see how the things that she had learnt at university and through experience were playing out in the workplace. The meaning that she found in her current job was that she was able to see how her ideas and the understanding that she had for her subject were integrated into practice to the benefit of the organization.

Participant 2 indicated that the feedback she received after implementing her programs, was that all the students were making use of the knowledge gained during her programs, which caused a difference in their working environments. The feedback further indicated how the students had grown, how they did things differently and how their performance was improving in the workplace because of the program. Although Participant 2 heard all of this feedback, it was only through our sessions that she came to realise that her focus was wrong. She was so focused on management not seeing what she was capable of and was doing that she failed to see how fundamentally she was influencing the behaviour of her students. She came to an understanding that because of the participation in her programs, many students were experiencing the benefit thereof in their work. She realised that she was so focused on seeking the approval of others that she failed to see the difference that she was already making.

#### **5.4.2.3 Final theme: Finding meaning in the workplace**

The mind shift that had taken place during our sessions motivated Participant 2 to stay in her current position and to continue to influence the organization through the implementation of her programs. She realised that she liked research, which was a vehicle to create knowledge and further her field of study. She was now motivated to start doing research and to publish articles on the outcomes of her programmes, thereby making a valuable contribution to her field of interest.

#### **5.4.2.4 Test results for participant 2**

Participant 2's Purpose-in-Life test scores rose from 108 before the logotherapeutic intervention to 119 after the intervention and the Life Purpose Questionnaire's scores remained at 20. These results are given in Figure 5. The increase in the Purpose-in-Life test scores illustrates that due to the use of the Socratic dialogue as logotherapeutic intervention, the experience of lack of meaning at work shifted towards experiencing meaning at work. Participant 2's illustrative session is presented in Addendum B (pp. 212-219).

### **5.4.3 Participant 3**

#### **5.4.3.1 Initial themes**

The main themes that emerged during the initial stages of the logotherapy sessions were insecurity at work and conflict as a result of it.

Participant 3 holds the position of a Financial Administrator at an occupational therapist practice. Participant 3 experienced a lot of insecurity at work. There were times that she slackened in her work which made her feel guilty and worthless. She was extremely critical of herself and other people and felt like she did not need anybody else. She was in a constant internal debate about whether she was doing the right thing and she expressed this as "My inside and my head are constantly talking to each other".

#### **5.4.3.2 A shift towards greater meaning**

While we talked about all the various jobs that she has had, she was able to reflect on everything that she had learnt through these various jobs. This reflection made her realise how all of those experiences were necessary to prepare her for the job she was currently in. She came to the realisation that it was a growth process that she had to go through to get to where she is right now. She further realised that she had been placed on a certain path and that it was

up to her to become more useful or purposeful and to make her working life more gratifying and successful.

She realised that her experiences have taught her that she can only do that much and that she did not have the responsibility for everything, in her words, “Everything is not in my control”. While reflecting on her struggle to find meaning in her work she realised that she felt very passionate about her work and that it made her extremely happy when people around her felt better when she came up with solutions for problems in the workplace. On reflecting about how she felt about her work, she came to realise that her heart was saying that she was actually enjoying work and that she was making a difference where she was. She realised that she would never be able to pull things off if she did not believe in herself. She needed to be much surer about who she was and that she did not have to please everybody all the time. Through the sessions she gained perspective in terms of how she could handle what happened to her.

Talking about her past experiences proved extremely helpful. “I have learnt that I tend to miss the purpose most of the time until I can look back on it”. The sessions gave her the opportunity to see the meaning of what she had gone through. “In hindsight I can now look at certain events in my life and see the meaning of it”. She realised that she has made a lot of different choices in her life. In hindsight she realised that she has always taken the responsibility for the choices that she had made. “You make choices and have to live with the consequences of the choices you made – and from that there comes meaning. In hindsight I can see that everything came along at the right time. I can see that God is at work because of the things that have happened in my life – everything has had a purpose”.

#### **5.4.3.3 Final theme: Finding meaning in the workplace**

Participant 3 felt that she was now living in the moment instead of waiting for one big event to happen. She expressed this experience as “Pulling myself and the world up when I start living in every moment which gives a lot of meaning to my life”.

During our sessions she came to realise how important it was to share her experiences with other people. She indicated that she was now available for other people with problems and that

she was realising that those people needed her. This realisation has led her to overcome the fear of thinking what people were going to say about her. She now understood that when she shared with people, she was making a difference in those people's lives. "I am learning to give something away of myself for somebody else".

#### **5.4.3.4 Test results for participant 3**

Participant 3's Purpose-in-Life test scores increased up from 117 before the logotherapeutic intervention to 128 after the intervention and the Life Purpose Questionnaire's scores remained at 19. These results are given in Figures 5 and 6. The increase in the Purpose-in-Life test scores illustrates that due to the use of the Socratic dialogue as logotherapeutic intervention, the experience of lack of meaning at work has shifted towards experiencing meaning at work. Participant 3's illustrative session is presented in Addendum B (pp. 220-232).

#### **5.4.4 Participant 4**

##### **5.4.4.1 Initial theme**

The main theme that emerged during the initial stages of the logotherapy sessions was one of searching for meaningful relationships.

Participant 4 holds the position of an Instructional Designer within People Management's Learning and Development Department within Absa. For Participant 4 work was a way of contributing towards the organization's goals by improving people's way of thinking and behaviour because he was directly affecting that in what he was doing. However, he felt that he did not have enough time at work to address all his interests.

He expressed that he was very lonely, private, unapproachable, a control freak, had inhibitions, was secretive and did not trust people. He indicated that he held extremely high standards and did not allow himself to make mistakes although he made allowances for other people's mistakes.

Participant 4 was searching for meaningful relationships. He says that a lot of people depended on his opinion and that he found that to be emotionally draining.

#### **5.4.4.2 A shift towards greater meaning**

During our discussions about his inhibitions, Participant 4 came to realise that he needed to let go more often. He indicated that he had recently started to do exciting things where he was able to let go of his inhibitions and that he felt very comfortable while doing it.

Through reflection on the various relationships that he has had, he came to realise that those people were placed on his path to teach him to tolerate various people and to accept that not everybody thought the way that he did. He felt that this prepared him for a relationship which allowed for different perspectives.

Through reflection he came to realise that he has in fact grown through the problems he has experienced in the past. It has helped him to help others to deal with life more effectively. "I am guiding them towards better understanding, but also protecting myself from being dragged back into that circle of negativity".

During our discussions he came to realise that he played a very important role in other people's lives because they felt that they could talk to him because of his understanding and unconditional acceptance. Upon reflection he noted that he felt that he found great meaning in caring for people. "I think that is pretty much aligned with what my purpose is – guiding people, being a counsellor, a shoulder to cry on".

#### **5.4.4.3 Final theme: Finding meaning in the workplace**

Participant 4 felt he could experience meaning through the sharing of his experiences with other people. He felt less withdrawn and more able to put his talents into practice and in this way serve the interest of people brought across his path.

#### **5.4.4.4 Test results for participant 4**

Participant 4's Purpose-in-Life test scores rose from 118 before the logotherapeutic intervention to 125 after the intervention and the Life Purpose Questionnaire's scores increased from 17 before the intervention to 20 after the intervention. These results are given in Figures 5 and 6. This increase illustrates that due to the use of the Socratic dialogue as logotherapeutic intervention, the experience of a lack of meaning at work has shifted towards experiencing meaning at work. Participant 4's illustrative session is presented in Addendum B (pp. 233-240).

#### **5.4.5 Participant 5**

##### **5.4.5.1 Initial themes**

The main themes that emerged during the initial stages of the logotherapy sessions were a sense of conflict and a lack of a clear direction in life.

Participant 5 holds the position of a business analyst within Cell C. She always worked to earn a good income, to have a nice sporty car and buy property. She thought that financial accomplishment was something to be happy about. She has had various jobs. She was experiencing some frustration in her present work situation, however. She felt that she was not doing the work she was supposed to be doing. Although she believed that she was a spiritual person, she felt that she was not living that out in her work. She saw her work and her spirituality as two separate things. She indicated that when she was between jobs she would feel depressed and get very lonely. During these times she would ask herself whether she was doing what she was meant to do. She said that while living in America for a year "I was stripped down to the bones, was a skeleton".

Participant 5 always felt the odd one out, had a broken marriage, and indicated that others thought she was a weirdo and therefore, she used to hide feelings from people. She did not speak to others about herself.

Participant 5 believed that meaning will be found when the two worlds, living by using only our five senses, and living by our sixth or spiritual sense become one. She wanted to do a study on this and use that knowledge in Human Resource Management.

#### **5.4.5.2 A shift towards greater meaning**

By reflecting on the meaning of all the various jobs that she had before, Participant 5 came to realise that she could achieve whatever she wanted to. She came to the realisation that having so many different jobs was part of her spiritual development. Because of it she now understood herself better and knew what the meaning was that she wanted from her work. She realised that it was all part of the process to find herself. In hindsight she realised that she has always selected jobs where she could integrate her strengths but also her weaknesses. She came to appreciate that her work allowed her to use and enjoy the abilities that she had and that she could add value to life. She came to realise that she was already doing what she felt she was meant and wanted to do.

Through reflection on her experiences in America she realised that “It had to happen or else I would not have had the calmness I have now. I would still have been working towards something, to achieve certain things. I had a change in attitude and came to realise so many things about myself. I have realised that you need to suffer to really find meaning”. She came to realise that all the difficult things that she had gone through in her life have prepared her to live her life to the full and that she was no longer concerned with materialism. She felt it was possible to bring the two worlds: the material and the spiritual together, that work was a way of giving expression to yourself by using your talents and abilities in service to others. Work can be a way of contributing towards establishing a better world.

#### **5.4.5.3 Final theme: Finding meaning in the workplace**

Participant 5 was now aware she was doing something worthwhile at work every day. The spiritual side of life, its meaning, was now also evident in the practical day to day activities at work. She has enrolled for further studies and was hoping to do research on what she called “the sixth sense” of finding meaning in life.

#### **5.4.5.4 Test results for participant 5**

Participant 5's Purpose-in-Life test scores increased from 129 before the logotherapeutic intervention to 136 after the intervention and the Life Purpose Questionnaire's scores remained at 20. These results are given in Figures 5 and 6. The increase in the Purpose-in-Life test scores illustrates that Participant 5 already experienced some sense of meaning and that due to the use of the Socratic dialogue as logotherapeutic intervention, the experience of meaning at work was enriched. Participant 5's illustrative session is presented in Addendum B (pp. 241-256).

#### **5.4.6 Participant 6**

##### **5.4.6.1 Initial themes**

The main themes that emerged during the initial stages of the logotherapy sessions were stress and depression.

Participant 6 holds the position of an Information Management Consultant: Intranet Developer within Absa. For Participant 6 her work entailed being aligned to her Key Performance Areas (the areas identified as essential for success in a particular role). The meaning of work to her was to make money and receive a salary. Emotionally, she felt very stressed at work. She enjoyed being in a comfort zone.

Participant 6 related how she went through difficult times, she had to deal with the death of a number of people in her life. She also did not feel happy about herself. She got angry very quickly and it was difficult for her to accept that she did not have control over other people's actions. That made her feel very powerless and out of control. It also made her feel depressed. Participant 6 described herself as a person who strives for perfection. She expressed her frustration at the unfairness of things happening to people that she cared about. She said she got very depressed when relationships ended, while writing examinations or when in an argument with someone. She feared tackling or changing her behaviour without knowing what the outcome will be. She said she needed stability and security.

#### **5.4.6.2 A shift towards greater meaning**

Through our interactions during our sessions Participant 6 came to realise that work was an expression of her gifts. Discussion also revolved around the fact that she could not control other people's reactions, but that she had a choice over how she reacted. She came to understand that the empathy and sympathy she felt for people could be employed to build more meaningful relationships. Her feedback between our sessions was that she has started to open up to other people by sharing more of herself. She reported that she realised that she could influence what happened to her by the choices that she made. "Depending on how much love you put out there, you will get it back". She got to a point where she realised that she was not dependent on the outcome of anything.

When we discussed the deaths that she has had to deal with in her life, she came to realise that it made her conscious of how precious life is. While talking about her friend's funeral, she indicated that she was inspired by the life that her friend had lived and that this made her realise that she wanted to be a better person on a day to day basis. When I asked Participant 6 what she liked doing in her free time, she indicated that she liked reading, making food for friends and working on collages. I suggested that she should start doing these things that she liked doing when she felt depressed. She came back the following session with "light in her eyes". She explained that she bought a fire-staff (wooden stick that one lights on both sides and swing it around for entertainment) with which she has now started to play. She said that she felt very alive when she played with the fire-staff and started to feel the fire burning inside of her. "There is light where there wasn't".

#### **5.4.6.3 Final theme: Finding meaning in the workplace**

At work, participant 6 has started to build relationships with her colleagues on a daily basis. She has an altogether more positive attitude to life which also includes an increased ability to face her problems and deal with them.

#### **5.4.6.4 Test results for participant 6**

Participant 6's Purpose-in-Life test scores decreased from 128 before the logotherapeutic intervention to 109 after the intervention and the Life Purpose Questionnaire's scores remained at 20. Although these results reflect that meaning was not found, the researcher is of the opinion that the initial high scores on the Purpose-in-Life test were the result of her perfectionism which now has become much more tempered and realistic. These results are given in Figures 5 and 6. Participant 6's illustrative session is presented in Addendum B (pp. 257-270).

## **5.4.7 Participant 7**

### **5.4.7.1 Initial themes**

The main themes that emerged during the initial stages of the logotherapy sessions were boredom and frustration.

Participant 7 holds the position of an Instructional Designer within People Management's Learning and Development department within Absa. Participant 7 saw work as a way to pay for food, a roof over her head, and as the pay-cheque at the end of the month. She further saw work as a constructive way of spending her time, but found it energy sapping. On the positive side, she loved interacting with people at work. It allowed her to get new ideas and to share in new ways of doing things. She felt however that she did not have enough contact with people at work. The fact that she did not receive any feedback on her work from management made her very angry. Participant 7 looked very scientifically at life by working according to the way things work. She wanted to be where it is comfortable for her to be where she could do what she wanted to do.

### **5.4.7.2 A shift towards greater meaning**

She was a teacher before joining Absa and by reflecting on what she had learnt, Participant 7 came to the realisation that she had been there for all those children and to set them on their way in life. This realisation made her feel very good about herself. When we discussed her understanding of work she came to realise that work is more than just earning a living. She

began to look at her work as a meaningful way to learn what she did not know. When we talked about her frustration of not receiving any feedback from management she realised that she could do something about it by asking for feedback.

Discussing her view of seeing her life inside and outside of work as very separate, she indicated that she saw her life's work as teaching other people to be themselves. This being so, her life inside and outside of work can be regarded as one and that she should focus on talking to people at work more. She realised that she was already influencing people by talking to them and sharing her experiences and unique perspectives on life. We talked about the people who are placed on her path each day. When reflecting on this she realised that in talking and interacting with people, she would be filling her unique space in the world. She also realised that through the interactions with other people she would be enriched by learning from their unique experiences and perspectives.

#### **5.4.7.3 Final theme: Finding meaning in the workplace**

Reflecting on her previous job experiences and what she had learnt there, made participant 7 realise that it had prepared her for where she is now. She loved developing learning material and could use her previously gained experience in teaching. This will allow her to more fully express herself in her current position. Through developing learning material she would be indirectly teaching other people. When we talked about the meaning of her current position, she arrived at the realisation that it has prepared her for the community project that she has initiated in her community. By utilising all her accumulated knowledge and skills she would be able to make a difference in her community.

#### **5.4.7.4 Test results for participant 7**

Participant 7's Purpose-in-Life test scores increased from 117 before the logotherapeutic intervention to 128 after the intervention and the Life Purpose Questionnaire's scores decreased from 19 before intervention to 18 after intervention. These results are given in Figures 5 and 6. The increase in the Purpose-in-Life test scores illustrates that due to the use of the Socratic dialogue as logotherapeutic intervention, the experience of lack of meaning at work has shifted

towards experiencing meaning at work. Participant 7's illustrative session is presented in Addendum B (pp. 271-289).

## **5.4.8 Participant 8**

### **5.4.8.1 Initial themes**

The main themes that emerged during the initial stages of the logotherapy sessions were depression and frustration.

Participant 8 holds the position of Technology Research and Innovation Consultant within Absa. Participant 8 reported that she was struggling in her life right now. She said that when her husband passed away she started to think all these “weird thoughts” and felt that she did not fit in anymore. She said that she has given up a lot of quality time for the roles that she was trying to fit into. “The things that I thought I was (e.g. a partner) are suddenly taken away”. She felt that people were not living and describe it by saying that “People are not thinking about life or the meaning of it and our culture is dead”. She indicated that there were two ways of living. Firstly you just go and live your life and secondly you just exist. She felt that many people only existed. She indicated that she felt emotionally blocked. “I am not living now, not living in the now, not allowing the energy to flow”.

Participant 8 felt that there was no emotion and passion in the financial services. “You have structure and processes, but you do not have the people and the service to people”. In her working environment she feels like she is divorced from life. “I am a victim of a process that a company or government is putting in place. I do not like to think of myself as a victim. I have been there and do not want to be there anymore”.

### **5.4.8.2 A shift towards greater meaning**

During our discussion she realised that she was feeling dead and that she was searching for the meaning of what she was going through. When we talked about the potential meaning of her husband's passing away, she realised that it has given her time for her children and herself and that it happened for a reason. It has given her many opportunities to grow and experience

things and she also had the time to think about herself and the meaning of her life. Ultimately her husband's passing away has given her the freedom to make the choices she needed to make to become who she is now and where she is right now. While talking about her way of looking at work she reached a point where she said "I can put things into perspective now. It is not the work that you do; it is really the things you get out of it, the experience. Work for me was about status, now it is about being".

Participant 8 came to the realisation that people are there to teach her a lot of things and to present her with challenges. When we talked about the role of other people in her life she started to look at the potential meaning locked up in her interactions with people. "Certain people are there to help me grow and certain people I need to help grow". There was a greater energy flow in her life, more vibrancy and movement. "I am going to give some of my light away. I have always controlled who should receive my light, now I am allowing other's light to flow through me". She made the choice to just let life be and was excited to let go of all of her fears. "I am starting to be in the now and suddenly I am taking responsibility. I am letting go and am feeling that lightness coming in". She has started to get the blockages out of the way by identifying them. She was very excited to start identifying all the characteristics of herself that she never knew she had. "I do not have this dead feeling anymore. I am part of this whole energy flow".

#### **5.4.8.3 Final theme: Finding meaning in the workplace**

At the end of our sessions she indicated that she was looking forward to the change, challenges and opportunities that life was offering her. Her life has come together and she was now able to "Stand back for the first time and say ok, whatever today will bring, I will deal with it". She was experiencing meaning at her work and indicated that through growth taking place every day this meaning would be different in a month's time.

She felt that she could start giving healing sessions to other people and tell them more about energy flows. She has always dreamed of creating a "cradle for the soul" where people could go to get in touch with themselves. She would like to take people on a journey where they could explore their own ideas, an experience that would make them grow as persons in their own right.

#### **5.4.8.4 Test results for participant 8**

Participant 8's Purpose-in-Life test scores increased from 117 before the logotherapeutic intervention to 123 after the intervention and the Life Purpose Questionnaire's scores rose from 15 before the intervention to 19 after the intervention. These results are given in Figures 5 and 6. This increase illustrates that due to the use of the Socratic dialogue as logotherapeutic intervention, the experience of lack of meaning at work has shifted towards experiencing meaning at work. Participant 8's illustrative session is presented in Addendum B (pp. 290-300).

#### **5.4.9 Participant 9**

##### **5.4.9.1 Initial themes**

The main themes that emerged during the initial stages of the logotherapy sessions were boredom and frustration.

Participant 9 holds the position of a Training Facilitator within People Management's Learning and Development Department within Absa. Participant 9 indicated that he needed challenges at work or else he becomes very bored. He further felt that in the working environment there were too many strict guidelines on how to do things, which restricted his creativity. He wanted recognition and acknowledgement for the work he has done.

Participant 9 indicated that when he felt down he liked to write. This allowed the "dark things" to come out after which he felt very refreshed.

Concerning his family, participant 9 felt that he did not want to be an authority figure that needed to impose authority on his children. He would rather have a good relationship with them. He would like to be a friend and leader for his family. It frustrated him that he was quick to be judgmental when what he wanted to do was to make a meaningful difference in people's lives.

##### **5.4.9.2 A shift towards greater meaning**

When we talked about the recognition and acknowledgement that he wanted from his work, he spoke extensively about the good feedback he received from his students for making a difference in their lives. When we talked about his role as training facilitator he came to realise that he was challenged on a daily basis and that he was using his creativity by the way he presented his workshops. He further came to realise that he was being of service to other people by imparting his knowledge and expertise to them and that this made his work very meaningful.

When we talked about “the dark things” that he wrote about he indicated that he wanted to be a different parent to his children than his parents were for him. The meaning that he got from his experiences with his parents gave him the motivation to be a better parent to his children. Discussing his love for his children and how he made time to be with them, it could be confirmed that he was in fact, a good friend to his children and did play a leading role in his family.

When we talked about his past job experiences he came to see the meaning of the experiences he had to go through to be able to see the bigger picture now and the part he was playing in it. During the next session he talked about his frustration about not being able to conceptualise the small nitty gritty stuff within the bigger picture. When we talked about it, he came to the realisation that he was not seeing the potential meaning that was locked up in every moment of each day. He had time between the sessions to reflect upon this and indicated that he had started to be more fully aware of what he was doing every day, and that he was living “much more on a daily basis than in the past”. He was now consciously looking at the meaning of all his interactions with people.

When we talked about his frustration about being too quick to judge someone, he realised that he sometimes needed to step back and rethink the situation before he reacted. He stated, “... that will put my mind on a higher level of working which is then a higher level of spirituality”. He also came to realise that “it is ok to make wrong choices or else learning and growth are not going to take place”. He further indicated that he had to take the responsibility for the consequences of the choices he made by not making the same wrong choices in a similar situation.

#### **5.4.9.3 Final theme: Finding meaning in the workplace**

Participant 9 realised that he was passionate about the facilitating part of his work. “It is rubbing off on my students who see that I am showing courage in what I am doing and sharing”. He found meaning in the fact that he was imparting his knowledge and experience to help people to acquire the skills that they are in need off. He realised that he was in fact making a difference in people’s lives. This made him feel very proud.

#### **5.4.9.4 Test results for participant 9**

Participant 9’s Purpose-in-Life test scores rose from 127 before the logotherapeutic intervention to 138 after the intervention and the Life Purpose Questionnaire’s scores remained at 20. These results are given in Figures 5 and 6. The increase in the Purpose-in-Life test scores illustrates that Participant 9 already experienced some sense of meaning in life and that due to the use of the Socratic dialogue as logotherapeutic intervention, this experience of meaning at work has been enriched. Participant 9’s illustrative session is presented in Addendum B (pp. 301-317).

### **5.4.10 Participant 10**

#### **5.4.10.1 Initial themes**

The main themes that emerged during the initial stages of the logotherapy sessions were frustration and depression.

Participant 10 holds the position of a Strategy Consultant within Absa’s IT Strategic Business Unit. Although Participant 10 enjoyed her work, she said that there was nothing in her current work situation that made her very happy. She said that when she drove to work she would think to herself that it was actually against her morals to go and do her job. She felt that the corporate environment was about “wealing and dealing” to make things happen. She expressed

her frustration: "I have made remarkable differences in organizations where I have worked. I am tired of that because at the end of the day it is still about making money for the top structures. I do not want to work for an organization where "that" is their moral values". For her work was about using her skills and knowledge and also about passing on those skills. "They are doing it from a corporate point of view and I do it from a humanitarian point of view. I therefore find it very difficult to go to work".

She indicated that she was most creative when putting brand new ideas together and that she needed to be surrounded by like-minded people. Participant 10 wanted her job to be a lot more open and relaxed, and wanted more work of a continuous nature. While discussing the difference between job and work she stated, "A job is the role that you fulfill whereas work is a continuous type of job, your place there and the role that you offer". While reflecting on her various feelings about her work she indicated that she needed to do a job that is more suited to herself. She wanted to go to a place where she would feel more useful and where she would be making a contribution to more worthwhile goals. She wanted to do work that would really make a difference. She wanted to make a difference in the lives of people or work with children, even animals.

Participant 10 indicated that she struggled with depression in her life. She had started questioning the purpose of life and the reason why she did things and, finding no satisfactory answer, was left feeling depressed. "I have no idea what I want to do with life, the purpose of being here, of living". She analysed everything and indicated that this was an effort. She maintained that as soon as she started analysing something she knew that she needed to cope with something. She admitted, "You so quickly analyse that you never actually go through that fear or have to deal with the fear".

Participant 10's daughter finished school last year. She said that now that her daughter was out of her hands she had to make new life choices because her old way of doing things, the paradigm she had lived by, did not work anymore. She was in a process of creating a new paradigm, but indicated that she was not making the paradigm shift because there were still things that she needed to deal with where she was right now. She felt like she was not living her authentic life and that she was unable to move on. "To get me there I need to do what I am meant to do".

She felt tired of putting her energies into places where it made no difference. She was trying to scrape energy together every day in order to say, “what are the things I need to do to help me make a transition to get to the things that I need to do?” She felt very tired and did not have the energy to think about new things.

#### **5.4.10.2 A shift towards greater meaning**

Participant 10 went through a very difficult process for the duration of the sessions. Her emotions were expressed as “I chicken out of life – I run away”, “I create dramas just to feel I am alive”, “I am bored”, “I enjoy this black place where I am”, “I am feeling very sorry for myself”, “Life is boring”, “I am a total crack up when I do not have intellectual stimulation”, “I am not doing the right work, not living the right life”, “Everything in life revolves around me”, “I am physically in a midlife crisis”, “If I don’t have a crisis I cant handle things” and “I have to control things”. We talked extensively about her emotions and what they were trying to say to her. Through these discussions she came to realise that she was not really giving herself a chance. She did not trust that her life could be meaningful and therefore failed to surrender herself to a more authentic process or way of living. “There is a deeper level of contentment – trust is actually the manifestation of faith. I am having the faith by saying, I can actually relax, things will work out as they will and I will be fine”. When reflecting back on her life and her previous job experiences, she was able to find meaning in them. That helped her to also make a meaningful link with where she found herself now. “I had to learn all those things to get to where I am now”.

#### **5.4.10.3 Final theme: Finding meaning in the workplace**

Her reflections during the sessions helped her to realise that she would like to work for a charity organization, that she wanted to use her IT skills and knowledge to help them sort out their logistics and that she would also like to pass on those skills to help make them self-sufficient. She came to the following realisation: “Now I need to finish with my job where before I needed to leave my job, I wanted another job, now I need to finish with my job”. She now wanted her

job to be part of her life and not separate from it. This will become even more possible in finding a job more suited to herself.

#### 5.4.10.4 Test results for participant 10

Participant 10's Purpose-in-Life test scores increased from 93 before the logotherapeutic intervention to 109 after the intervention and the Life Purpose Questionnaire's scores rose from 11 before intervention to 15 after intervention. These results are given in Figures 5 and 6. This increase illustrates that due to the use of the Socratic dialogue as logotherapeutic intervention, the experience of lack of meaning at work has shifted towards experiencing meaning at work. Participant 10's illustrative session is presented in Addendum B (pp. 318-337).

Figures 5 and 6 shows each research participant's individual Purpose-in-Life and Life Purpose Questionnaire scores.

Figure 5. Each participant's individual Purpose-in-Life test scores before and after intervention

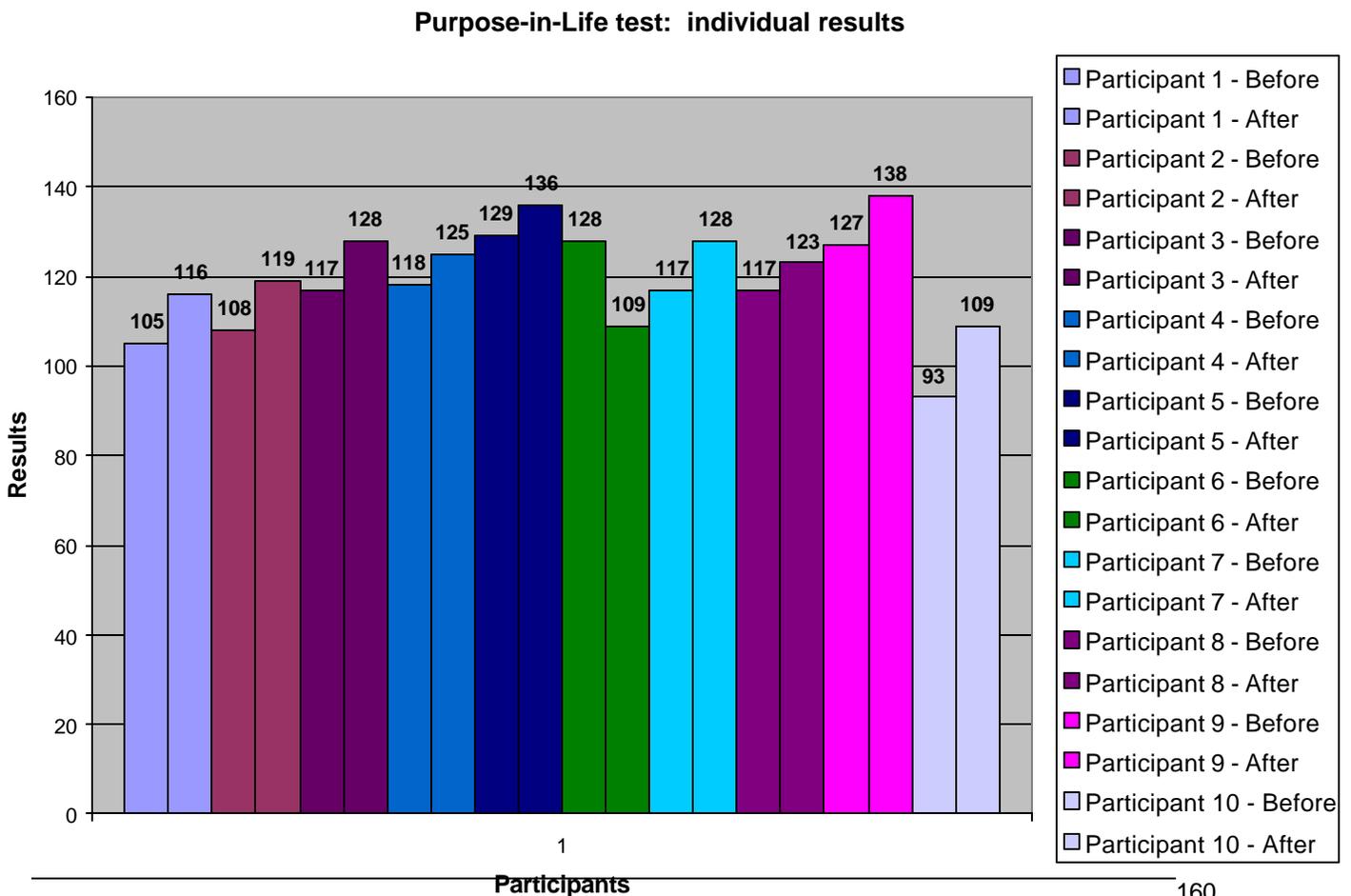
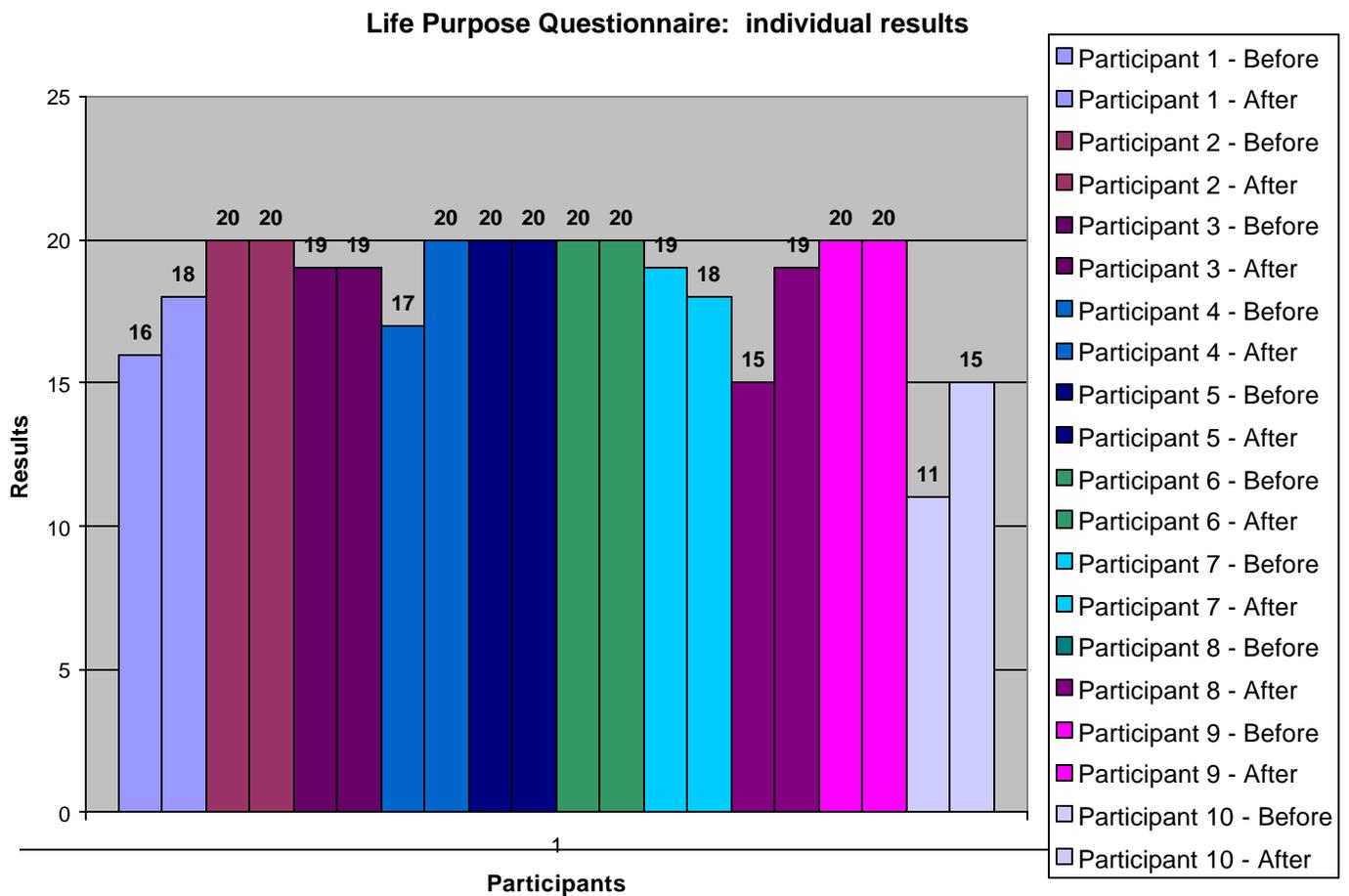


Figure 6. Each participant's individual Life Purpose Questionnaire scores before and after intervention



## **5.5 A constituent profile description of the experience of meaning in the workplace among the research group as a whole**

To synthesize the data, the researcher identified the main themes that have emerged in the sessions with the ten research participants.

Feelings of boredom, dissatisfaction and a lack of feeling of motivation at work inspired the research participants to participate in the study. According to Frankl, the primary motivational force in man is a striving to realise or find meaning in his life. Frankl (1969a) contends that man needs something or someone to live for. Frankl (1970a) calls this a "will-to meaning". He postulates that man has the desire to live a life that means something, a life that has purpose and meaning. The search for meaning in the workplace by the research participants was their search for the significance of their lives. During the logotherapy sessions with each of the research participants these feelings of boredom, dissatisfaction and a lack of feeling of motivation and new awareness of meaning were explored. An exploration of the root causes of boredom, dissatisfaction and a lack of feeling of motivation – a sense of meaninglessness at work led to the experience of the challenge to find meaning in life in general and meaning in work in particular. A Socratic dialogue regarding the question of meaning; made the research participants conscious and aware of the experience of meaning in work.

Upon reflection on their past work experiences the participants came to a that they had to go through those experiences to prepare them for the positions they are in now. Those accumulated experiences as well as the choices that they have made to pursue different positions have made them who they are today. All the research participants have come to a

very deep understanding that they must have faith that life is meaningful and therefore, they do not have to look for meaning; it is there to be discovered.

The research participants all had their own understanding of meaning:

For *Participant 1* meaning is “where you experience this total being absorbed into what you do and to know something you have created is nice and beautiful because you can see it. You experience appreciation of what’s being done and it makes you feel worthwhile and wanted”.

For *Participant 2* meaning is “to apply knowledge, to create knowledge and to share. Meaning is something that is significant and worthwhile doing”.

For *Participant 3* meaning is to find the purpose for what you are here to do and live for, what you need to accomplish in life.

For *Participant 4* meaning is “the relevance of everything that has happened or what has been said. The impact that it had on me and what I am doing with that”.

For *Participant 5* meaning is “the knowing that what you do can be used later, either in terms of the money that you earn and the experience you gain or the fact that you enjoyed your office environment. Meaning has to have a purpose and a purpose is something that would be of value later”.

For *Participant 7* meaning is “the reason for living. The reason why we do things”.

For *Participant 8* meaning is “something that is specific to a certain time in your life. It will always be something that will change as you grow”.

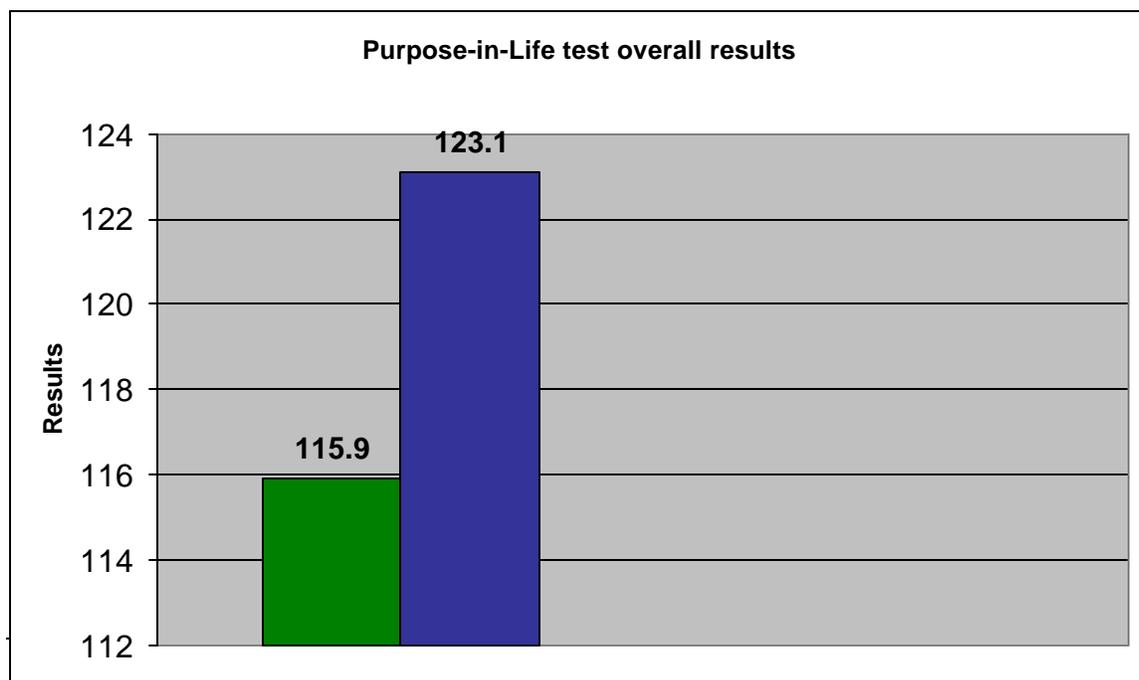
Frankl (1967) indicated that meaning is seen as a cause that is to be served, or as a vocation or mission in life which we feel called upon to pursue. Such a meaning-orientation has an inspiring and uplifting effect on us. Some of the research participants have found new ways of being of service to other people while the others have realised that they are already, through their work, being of service to people. Frankl (1970a) sees meaning as something beyond and ahead of us which draws us out of the narrow and closed circle of self-concern. It is something which enlarges our vision, enriches us, gives us a sense of direction and causes us to make progress in the sense of personal advancement (Shantall, 1996). The researcher found that all of the research participants had the experience of meaning locked up inside of them; it was there to be discovered. Through the use of Socratic dialogue, the researcher was able to unlock these

experiences by helping the research participants to put their past experiences into perspective, realise the meaning of their work and provide them with a sense of direction on their journeys to come.

The logotherapy sessions have created a greater awareness and experience of meaning in work. This changed the research participant's attitude towards work and also brought about a greater motivation and commitment to do their work, not just as a means of earning a living wage, but as centrally part of a worthwhile and meaningful life. Having found this meaning or enrichment, the experience of meaning in the workplace provided the research participants with the motivation to execute their daily work, even if the work itself does not particularly stimulate them. This study therefore either moved or shifted the orientations of people who did not experience their work as meaningful to a more meaningful experience of it. This led to being more motivated, committed and productive in the workplace.

Figure 7 shows the overall results for the group of participants. The Purpose-in-Life test scores of the group were **115.9** before intervention and **123.1** after intervention. The scores before and after the intervention increased by **7.2**.

Figure 7. Overall Purpose-in-Life scores before and after intervention



## **5.6 Researcher's insights into the phenomenon of meaning**

The researcher, through the use of Socratic dialogue, went through a faith struggle in knowing that meaning is there to be discovered with the research participants and then indeed finding it in the dawning awareness of it on the part of the research participants themselves. The researcher grew in her empathic listening skills during the research period.

By analysing the various meaning perspectives from the transcribed sessions of the research participants, the researcher gained a deeper insight into the diversity of experiencing meaning in life in general and the workplace in particular.

### **5.6.1 The experience of meaning in the workplace**

Workers want to use their talents, knowledge and skills in the workplace. Seeing that people spend most of their time in the workplace, the workplace is an ideal place where people can express creativity by applying their talents, knowledge and skills. The workplace, therefore, must have a climate that promotes creativity and innovation. When workers feel free to apply and share their knowledge, it leads to the creation of new knowledge. When workers are encouraged to share their knowledge, it creates meaning for the workers. The workers will then feel that their opinions are valued and that they are making a contribution to the organization. When a climate of knowledge sharing is created by the organization it will ultimately enable the organization to become a learning organization. A learning organization is beneficial to the organization, the workers and society.

The workplace is a place where workers learn more about life and people. It is a place where workers can reach many of their short-term goals. The organization will benefit because of the experience the workers gain by aiming to achieve their short-term goals. The organization consists of workers who are constantly trying to improve themselves. The faster and better they improve themselves, the higher the competence level of the workers in the organization. The higher the competence level of the workers in the organization, the more profitable the organization becomes. Reaching their short-term goals gives them the opportunity to start focusing on their long-term goals. If an organization creates a climate where workers can gain experience by applying and sharing their knowledge the more committed the workers are going to be to stay in that organization. The workers, therefore, become both loyal and committed. The organization will ultimately retain its talent. If the organization retains its talent, the organization will again become more profitable.

Workers want to feel that they have a purpose at work. Most workers do not know what that purpose is. All they want to do is to express their individuality by bringing their unique contributions to the workplace. If the workers are rewarded and acknowledged for their contributions, they will feel significant and worthwhile; this brings meaning to their work. Most of the research participants indicated that they do not feel acknowledged for their work. An organization should create a climate where work is regularly rewarded and recognised. The leadership of the organization can achieve this.

Workers will experience their life inside and outside of work as a whole if they know that they can be the same person at work that they are outside of work. Many of the research participants indicated that they feel that they have to put on a different “face” at work or else they will not be accepted. The only reason why a person has to put on a different face is because his or her individuality is not respected. An organization must respect each of the worker’s individuality by realising that each of the workers is unique and each of them brings their unique knowledge, talents and skills, which only they can bring. If the organization recognises this fact, the organization will be able to utilise the knowledge, talents and skills for the benefit of the organization. When workers experience an integration of their lives inside and outside of work, their lives in general become more meaningful. The more meaningful their lives become, the more they will give fully of themselves in the workplace. This will lead to commitment, motivation and higher productivity.

If people have the opportunity to express themselves totally at work they will experience a total being absorbed in what they are doing. When workers are totally absorbed in what they are doing their unique talents and gifts flow freely into what they are doing or creating. This creation can include a document, a process, a product or a service. Workers want to see what they have created. This leads to an experience of appreciation of what has been done and it creates meaning. They want to know that they are leaving something behind that will be of value to somebody else and ultimately to the organization. In the end the organization will have documents, processes, products and services of the highest quality and standards. Again, this will lead to greater profitability for the organization.

Workers want to know that their current positions are preparing them for what they are here to accomplish in life. An organization must know that its current workers are enabling the organization to accomplish its goals. Workers want to see the relevance of everything that happens in the workplace (everything said and done) not only in their lives but in their co-workers' lives as well. In other words, the workers want to understand that the experience that they are currently gaining is preparing them for where they need to go on their life paths next. As said earlier, it was of great benefit for the research participants to talk about their previous job experiences and how it has prepared them for the position they are currently in. They could see the meaning of their experiences. It creates meaning for the workers if they know that they are exactly where they need to be and the role their current position is playing in their bigger life picture. Workers, therefore, want to see the impact that their work experience has on their lives. Workers want to see the purpose of what they are doing in the workplace and the value that it has in their lives currently as well as the value it will serve later.

Workers want to enjoy their office environment. In other words, the environment must be conducive to their growth. A quarter of the research participants said that they experience an atmosphere of fear in the workplace. Consequently, an organization should encourage its leadership to create a climate where workers feel that they can express their views freely and openly. This will also lead to the spontaneous sharing of knowledge. Ultimately an organization will become more profitable if they have a culture of trust.

All of the research participants, in the researcher's opinion, self-transcended by taking up their calling of being of service to their fellow human beings in the workplace; this led to the experience of meaning in the workplace.

### **5.6.2 The experience of meaning in life**

Meaning is there to be found by anyone at any time. Nobody has to look for meaning, it is there to be discovered. Every moment of every day has potential meaningful moments locked up waiting to be discovered. The same situation or experience will have different meanings for different people. The meaning of a situation or experience is, therefore, of great personal significance for a person. The level of development that person is at, (e.g., physically, emotionally or spiritually) will determine the depth of the meaning experienced. The researcher has found that the higher the level of spiritual development a person is at, the greater the experience of meaning that person has. If a person lives on a spiritual level, that person sees meaningful moments more clearly. The researcher is of the opinion that people should share their meaningful experiences with people placed on their paths. In sharing the experience it will pull that person up to a higher level of spirituality.

The researcher has also found that at the moment something becomes meaningful for a person, a shift takes place. The shift can happen in a split second or it can continue for minutes, hours or days. As soon as that shift takes place, growth and learning take place at the same time. Whether the person comes to an insight, understanding or a change of behaviour, it is of personal significance to that person. The researcher has further found that something becomes meaningful when the person understands why it happened. The person comes to a deep realisation or understanding why something has happened and then connects a meaning to that situation, experience or event; this then becomes part of that person's frame of reference. The more meaningful experiences that person has, the more meaningful his or her life becomes.

The researcher has found that the more trust and faith a person has that meaningful experiences will be placed in his or her path the easier that person will recognise the potential meaningful moments in each day. That person also knows that he or she will learn and grow through that experience and that it is a necessary step in that person's spiritual growth process.

Viktor Frankl (1959a; 1964; 1967b; 1970a; 1978; 1984a) often talked about finding meaning in suffering. He also stated that meaning can be found in creative and experiential values, that is through positive experiences as well. You do not need to suffer to find meaning. Meaning can be found in the “good”, the “beautiful” and the “ordinary”. Meaning can be found in everyday experiences like writing report, receiving good news, interactions with people, attending a meeting, teaching, learning, creating a product, rendering a service, presenting a workshop, creating a presentation, everyday mundane tasks, listening to music, winning something, watching a movie and watching nature.

Although there are numerous meaningful moments to be found in a week or year, the researcher has found that “life as a whole” becomes more meaningful if you are of service to others and you feel that you are “called” to do that service. Although that service happens every day, the accumulation of the meaning experienced when rendering those services makes a person’s life as a whole more meaningful. The service differs from individual to individual. The service to be rendered can take many forms. It can take the form of teaching, nursing, after-care, overhauling cars, building houses, writing a book etc. Each person’s “calling” is uniquely tailor-made for that person.

The researcher has found that meaning is experienced more regularly if a person lives fully in each moment and find meaning in everything he or she does. People can have much more meaningful lives and make a much greater contribution to their organization and society when they experience their work as meaningful. Through this study the researcher could prove that meaning can be found or the experience of meaning can be enriched if people become aware of the phenomenon of meaning in the workplace. Many workers are already living lives that are meaningful by rendering a service. They are just not aware of it. An awareness of the meaning of their work allows workers to enjoy and become more fully committed to their work. Experiencing meaning in the workplace leads to an enhanced sense of meaning and significance of their own lives.

## **CHAPTER SIX: CONCLUSIONS AND RECOMMENDATIONS**

The final conclusions and recommendations of the present study are briefly and critically discussed in this chapter by addressing the following: the research focus and rationale of the present study; the research aims; its limitations; recommendations for further study; and a closing reflection on the value of the present study.

## **6.1 The research focus and rationale**

The primary objective of this study was to determine whether an individual's experience of meaning in the workplace improves or changes after being given the opportunity to explore the meaning and importance of work in his or her own personal life. The premise was that if a person has a greater awareness and experience of meaning in work, it could change the individual's attitude towards work and also bring about a greater motivation and commitment to do his or her work, not just as a means of earning a living wage, but as centrally part of a worthwhile and meaningful life.

## **6.2 The research aims**

In pursuing the main objective, finding meaning in the workplace, the following research objectives came into focus:

- to shift the experience of a lack of meaning in work towards experiencing meaning in work through the use of the Socratic dialogue, the principal method of Logotherapy;
- to enrich the experience of meaning in work for those research participants of the study who already experience some sense of meaning in their work, through the use of the Socratic dialogue, the principal method of Logotherapy; and
- to gain a deeper insight into the diversity of experiencing meaning in life in general and in the workplace in particular.

Exploring the concept of meaning, meaning of work, a logotherapeutic view of the meaning of work, views in support of the logotherapeutic concept of work, management's role in providing meaning in the workplace and the role of meaning in the workplace highlighted the fact that the role of meaning in the workplace has been absent and neglected in Organizational Behaviour research. Research done in Organizational Behaviour focuses on the concept of work.

Research done in Psychology focuses on the concept of meaning. This present study brought new insight into how these two fields can be merged. It brought new insight into the important role that meaning plays in the workplace, and attests to the importance of work as part of leading a meaningful life. This study also confirmed the role of spirituality in the workplace. Spirituality has been regarded not as a work related issue, but an issue that only belongs to the domain of formalised religion. Frankl emphasised that meaning is to be found on a spiritual dimension. It was shown that the higher the level of spiritual development a person is at, the easier it is for that person to find meaning.

Exploring the concept of meaning in the writings of Frankl, his particular view of man was implicitly elucidated: fundamental to human existence is the fact of man's freedom of will, his will to meaning, and the fact that man finds and experiences meaning in life. In order to more sharply elucidate Frankl's concept of a will to meaning as an inherent and core feature of human nature, the psychoanalytical and psychodynamic views of Sigmund Freud, Alfred Adler and Carl Jung; the behaviouristic and learning views of Fred Skinner and Albert Bandura; the humanistic views of Abraham Maslow; the cognitive views of George Kelly; and the existentialistic views were explored. It was interesting to consider the personal stance of each theorist on the question of meaning in life and, in particular, in the workplace.

Exploring the counselling methods of the eclectic humanistic therapy, existential analysis and logotherapy elucidated that the Socratic dialogue can be used as a logotherapy technique to help workers experience meaning in the workplace. Logotherapy is indicated in every case where we are searching for a deeper and more ultimate sense of meaning in life; this includes the workplace. If workers function on an optimal, that is, on the highest level of meaning fulfillment, organizations will not only have a motivated and committed workforce, but their productivity will improve as well.

The contribution of the current study is that the findings can be used in a corporate environment to improve workers' commitment, motivation and productivity. The unique contribution of the current study is that it explored the deeper value of meaning. The thrust of the current study is to make a contribution towards providing workers with the opportunity to experience meaning in the workplace.

**On the basis of this study, several recommendations for organizations can be made:**

Some organizations may already have organizational development processes and training programs that refer to the phenomenon of meaning. It is one thing, however to talk about the concept of meaning and quite another to experience meaning. Therefore, organizations should revisit these processes and programs to make sure that they include experiential exercises for the workers after they are made aware of the phenomenon of meaning.

Organizations should develop a program that not only offer perks in the form of salaries and personal development for the workers, but also create an atmosphere in which meaning can be experienced. This atmosphere can be created when the organization makes the workers feel as if they are part of the meaningful whole and that the organization is making a meaningful contribution to society. The organization should, therefore, promote the notion that the workers are delivering a meaningful service to the organization and the organization, in turn, is delivering a meaningful service to society. According to Bulka (1969), Frankl conceives of work in a sociological context in saying that work usually represents the area in which the individual's uniqueness stands in relation to society thereby acquiring meaning and value. This meaning and value however, is attached to the person's work as a contribution to society, and not to the actual occupation as such (Bulka, 1969). Through a commitment to deliver a service and make a meaningful contribution to society, work to the workers can be not only a means to an end, namely to receive a salary, or for the organization a means to an end, namely to make a profit, but also an end in itself, namely, a life's vocation or task. If an organization creates this atmosphere then all the workers will collectively aim for the goal to render a service. This will have an effect on:

- the way management renders a service towards workers;
- the workers' loyalty towards the organization; and
- the organization's contribution towards society in rendering a service.

The creation of awareness of meaning in the workforce can be done individually through discussions with workers' managers. This will help the workers, but it is not the ideal.

Frankl (1992) posits that managers who want efficiency from workers must offer meaning to their work. Everybody experiences meaning in his own unique way and, therefore, it is impossible for management to dictate what the employees' work meaning should be. These managers could, however, provide a climate in the workplace in which workers can recognise and use their talents, knowledge and skills and have the freedom to express themselves and make their own, responsible choices.

Furthermore, managers must make sure that a person is placed in the correct position. The workers should be in a position where their talents, knowledge and skills can be utilised optimally. Managers must also give recognition and reward for the contributions made by workers. They should also provide workers with the necessary resources to be able to fulfill their roles. They should give workers the opportunity to engage in career development discussions where they feel safe to explore why they perhaps are not experiencing meaningfulness in their work anymore or how they can enhance the experience of meaningfulness.

The present study contributes towards an improved understanding of meaning in the workplace. These insights open up new approaches and new research areas to help workers to find or enrich their experience of meaning in the workplace through the use of the Socratic dialogue, the principal method of logotherapy. A significant contribution is the fact that the study has shown that commitment, motivation and productivity can be improved in the workplace if the workers experience meaning.

### **6.3 Limitations of the present study**

It appears that Hutzell's (1986) Life Purpose Questionnaire (LPQ) as a measure of life-meaning might not be a true measure of the degree of life meaning experienced by an individual. Although the test-retest reliability of this instrument as a measure of the degree of life meaning experienced by an individual has been confirmed by Hablas and Hutzell (1982), the results of the present study question the instrument's reliability. The scores, before and after intervention, of the Purpose-in-Life test show a significant difference to that of the Life Purpose Questionnaire. The sample of the

present study was very small which might have played a role in the differences between the scores of these tests.

It is also to be noted that a control group was not used. The use of a control group in a similar type of study, will lend greater validity to the findings.

#### **6.4 Recommendations for further study**

In the present study the researcher has made generalised statements on the understanding of meaning in the workplace; these were derived from the research. Organizations now know that their employees should have meaning and know how to go about helping their employees to find meaning through the use of Socratic dialogue, the principal method of logotherapy. Future research will make a valuable contribution if it can provide more specific direction to organizations on how to assist their employees to find meaning in the workplace. Firstly, this might include the inclusion of a logotherapeutic intervention as an organizational development process. Secondly, this might include the inclusion of a performance management process whereby managers can refer workers to have logotherapy sessions when noticing that the workers feel bored, are dissatisfied or have a lack of feeling of motivation; hence, lack the experience of meaning in the workplace.

The role of meaning in a person's work life has been neglected in previous Organizational Behaviour research. The present study confirmed the important role that meaning plays in the workplace. Future research can focus on including the phenomenon of meaning into Organizational Behaviour and also on including logotherapy as an organizational development process. The future research possibilities on meaning in the workplace are almost unlimited. This recommendation is regarded as essential in order to build a more solid theory of the role of meaning in the workplace and if an organization wants to understand how to assist their employees' quest for experiencing meaning in the workplace.

There is much research and literature on the role of "work" in Organizational Behaviour, the role of "meaning" in Psychology and the role of "logotherapy" as a counselling method. Never before was logotherapy used as an intervention in the workplace or part of a learning

programme or organizational development process. Future research could build on the present study.

In the present study, the researcher has questioned Hutzell's (1986) Life Purpose Questionnaire's reliability. It appears that, as a measure of life-meaning, the results of the Life Purpose Questionnaire will be statistically significant when administered to a larger sample. Future research can focus on the use of this test by utilising it in an organization to determine the current level of experiencing meaning by their workers. An Organizational Development process which includes the application of a logotherapeutic intervention can then be implemented. The organization can utilise the Life Purpose Questionnaire again to determine if meaning in the workplace was found.

The role of meaning in a person's work life has been neglected in previous Psychology research. The present study confirmed the important role that meaning plays in the workplace and in particular, the role that logotherapy plays in helping workers to experience meaning in the workplace. Future research can focus on including the phenomenon of meaning in the workplace into Psychology.

The present study confirmed the important role that meaning plays in the workplace. Future research can focus on the phenomenon of meaning in the greater South African context.

In previous research and literature it was shown that unemployment leads to an experience of meaninglessness. Future research could focus on the unemployed in South Africa with regards to the experience of meaning.

In previous research and literature it was shown that meaning can be found through suffering. The present study confirmed that meaning can also be found through positive experiences. Future research could focus on the meaning that can be found through these positive experiences.

In the present study, the researcher has found that the higher the level of spiritual development a person is on, the greater the experience of meaning that person has. Future research could focus on the effect of finding meaning when functioning on a higher level of spiritual development. Future research could also focus on the effect of spirituality on the experience of meaning in the workplace.

In the present study, the researcher has found that when workers experience meaning in the workplace, their commitment, motivation and productivity improves. These aspects, therefore, have a direct effect on performance. Further research could focus on the relationship between meaning and performance.

## **6.5 A closing reflection on the value of the present study**

Maslow (1964) believed it is possible to develop what he called: a suitably enlarged science, a science that will be able to encompass the psychology of the higher life. In its development, he urged that psychologists must guard against premature closure in their conceptions of human nature. To his mind, the best way to define a psychological scientist is not one who knows the answers, but rather one who struggles with the questions. Perhaps the validity and worth of the present study is to be seen, not in the answers it has given, but in the questions it has raised in its efforts to grasp the experience of meaning in the workplace.

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# ADDENDUM A

## RELIABILITY ANALYSIS - SCALE (ALPHA)

	Mean	Std Dev	Cases	
1. PBEF1	5.8000	.7888	10.0	
2. PBEF2	5.7000	.4830	10.0	
3. PBEF3	6.0000	1.0541	10.0	
4. PBEF4	6.0000	.6667	10.0	
5. PBEF5	5.3000	.4830	10.0	
6. PBEF6	5.8000	.9189	10.0	
7. PBEF7	6.1000	.9944	10.0	
8. PBEF8	5.3000	.6749	10.0	
9. PBEF9	5.6000	.5164	10.0	
10. PBEF10	5.9000	.7379	10.0	
11. PBEF11	5.1000	1.5951	10.0	
12. PBEF12	5.0000	1.6997	10.0	
13. PBEF13	6.2000	1.3984	10.0	
14. PBEF14	6.5000	.7071	10.0	
15. PBEF15	6.3000	.4830	10.0	
16. PBEF16	4.9000	1.7920	10.0	
17. PBEF17	5.7000	1.1595	10.0	
18. PBEF18	6.4000	.6992	10.0	
19. PBEF19	5.4000	.9661	10.0	
20. PBEF20	5.6000	.5164	10.0	
Statistics for SCALE	Mean 114.6000	Variance 110.9333	Std Dev 10.5325	N of Variables 20

## RELIABILITY ANALYSIS - SCALE (ALPHA)

### Item-total Statistics

	Scale Mean if Item Deleted	Scale Variance if Item Deleted	Corrected Item- Total Correlation	Alpha if Item Deleted
PBEF1	108.8000	105.5111	.2962	.8606
PBEF2	108.9000	104.7667	.6000	.8553
PBEF3	108.6000	95.8222	.6784	.8463
PBEF4	108.6000	102.9333	.5585	.8539
PBEF5	109.3000	110.0111	.0680	.8648
PBEF6	108.8000	97.0667	.7192	.8460
PBEF7	108.5000	93.6111	.8488	.8399
PBEF8	109.3000	107.3444	.2240	.8623
PBEF9	109.0000	108.8889	.1650	.8632
PBEF10	108.7000	102.4556	.5311	.8540
PBEF11	109.5000	84.5000	.8146	.8361
PBEF12	109.6000	86.9333	.6661	.8464
PBEF13	108.4000	102.0444	.2454	.8678
PBEF14	108.1000	112.3222	-.1260	.8713
PBEF15	108.3000	114.6778	-.3845	.8726
PBEF16	109.7000	93.5667	.4083	.8649
PBEF17	108.9000	90.9889	.8408	.8378
PBEF18	108.2000	105.9556	.3118	.8601
PBEF19	109.2000	94.1778	.8438	.8406
PBEF20	109.0000	103.3333	.6985	.8528

### Reliability Coefficients

N of Cases = 10.0

N of Items = 20

Alpha = .8618

## RELIABILITY ANALYSIS - SCALE (ALPHA)

		Mean	Std Dev	Cases
1.	PAFT1	5.9000	.5676	10.0
2.	PAFT2	6.0000	.6667	10.0
3.	PAFT3	6.3000	.8233	10.0
4.	PAFT4	6.7000	.4830	10.0
5.	PAFT5	6.1000	.5676	10.0
6.	PAFT6	6.4000	.6992	10.0
7.	PAFT7	6.6000	.5164	10.0
8.	PAFT8	5.6000	.8433	10.0
9.	PAFT9	6.3000	.6749	10.0
10.	PAFT10	6.2000	.6325	10.0
11.	PAFT11	6.2000	1.0328	10.0
12.	PAFT12	5.9000	.7379	10.0
13.	PAFT13	6.3000	.9487	10.0
14.	PAFT14	6.2000	.7888	10.0
15.	PAFT15	6.6000	.5164	10.0
16.	PAFT16	4.7000	1.9465	10.0
17.	PAFT17	6.5000	.7071	10.0
18.	PAFT18	6.4000	.6992	10.0
19.	PAFT19	6.0000	.8165	10.0
20.	PAFT20	6.2000	.7888	10.0

Statistics for	Mean	Variance	Std Dev	N of Variables
SCALE	123.1000	100.5444	10.0272	20

## RELIABILITY ANALYSIS - SCALE (ALPHA)

### Item-total Statistics

	Scale Mean if Item Deleted	Scale Variance if Item Deleted	Corrected Item- Total Correlation	Alpha if Item Deleted
PAFT1	117.2000	95.5111	.4246	.9067
PAFT2	117.1000	90.7667	.7347	.9004
PAFT3	116.8000	88.1778	.7560	.8986
PAFT4	116.4000	95.6000	.4987	.9059
PAFT5	117.0000	93.3333	.6281	.9033
PAFT6	116.7000	89.5667	.7925	.8988
PAFT7	116.5000	99.3889	.0863	.9119
PAFT8	117.5000	86.0556	.8806	.8951
PAFT9	116.8000	93.9556	.4687	.9058
PAFT10	116.9000	94.9889	.4182	.9068
PAFT11	116.9000	84.9889	.7609	.8975
PAFT12	117.2000	90.6222	.6675	.9013
PAFT13	116.8000	88.8444	.6039	.9024
PAFT14	116.9000	92.3222	.5014	.9050
PAFT15	116.5000	97.8333	.2393	.9097
PAFT16	118.4000	82.7111	.3967	.9279
PAFT17	116.6000	91.8222	.6067	.9028
PAFT18	116.7000	93.7889	.4627	.9059
PAFT19	117.1000	86.1000	.9093	.8947
PAFT20	116.9000	87.2111	.8628	.8962

### Reliability Coefficients

N of Cases = 10.0

N of Items = 20

Alpha = .9083

## RELIABILITY ANALYSIS - SCALE (ALPHA)

	Mean	Std Dev	Cases
1. LPQB1	.8000	.4216	10.0
2. LPQB2	.9000	.3162	10.0
3. LPQB3	.9000	.3162	10.0
4. LPQB4	.8000	.4216	10.0
5. LPQB5	.9000	.3162	10.0
6. LPQB6	.8000	.4216	10.0
7. LPQB7	.8000	.4216	10.0
8. LPQB8	.8000	.4216	10.0
9. LPQB9	.9000	.3162	10.0
10. LPQB10	1.0000	.0000	10.0
11. LPQB11	.6000	.5164	10.0
12. LPQB12	1.0000	.0000	10.0
13. LPQB13	.9000	.3162	10.0
14. LPQB14	1.0000	.0000	10.0
15. LPQB15	1.0000	.0000	10.0
16. LPQB16	.8000	.4216	10.0
17. LPQB17	1.0000	.0000	10.0
18. LPQB18	1.0000	.0000	10.0
19. LPQB19	.9000	.3162	10.0
20. LPQB20	.9000	.3162	10.0

Statistics for	Mean	Variance	Std Dev	N of Variables
SCALE	17.7000	8.9000	2.9833	20

## RELIABILITY ANALYSIS - SCALE (ALPHA)

### Item-total Statistics

	Scale Mean if Item Deleted	Scale Variance if Item Deleted	Corrected Item- Total Correlation	Alpha if Item Deleted
LPQB1	16.9000	7.8778	.3568	.8069
LPQB2	16.8000	7.5111	.7436	.7839
LPQB3	16.8000	8.4000	.2182	.8126
LPQB4	16.9000	6.9889	.7775	.7753
LPQB5	16.8000	9.2889	-.2536	.8359
LPQB6	16.9000	7.2111	.6673	.7839
LPQB7	16.9000	7.2111	.6673	.7839
LPQB8	16.9000	8.1000	.2593	.8137
LPQB9	16.8000	8.8444	-.0236	.8248
LPQB10	16.7000	8.9000	.0000	.8144
LPQB11	17.1000	6.5444	.7906	.7706
LPQB12	16.7000	8.9000	.0000	.8144
LPQB13	16.8000	8.4000	.2182	.8126
LPQB14	16.7000	8.9000	.0000	.8144
LPQB15	16.7000	8.9000	.0000	.8144
LPQB16	16.9000	7.4333	.5606	.7921
LPQB17	16.7000	8.9000	.0000	.8144
LPQB18	16.7000	8.9000	.0000	.8144
LPQB19	16.8000	7.5111	.7436	.7839
LPQB20	16.8000	7.5111	.7436	.7839

### Reliability Coefficients

N of Cases = 10.0

N of Items = 20

Alpha = .8121

## RELIABILITY ANALYSIS - SCALE (ALPHA)

	Mean	Std Dev	Cases
1. LPQA1	.8000	.4216	10.0
2. LPQA2	.9000	.3162	10.0
3. LPQA3	.9000	.3162	10.0
4. LPQA4	1.0000	.0000	10.0
5. LPQA5	.9000	.3162	10.0
6. LPQA6	.9000	.3162	10.0
7. LPQA7	.8000	.4216	10.0
8. LPQA8	.8000	.4216	10.0
9. LPQA9	1.0000	.0000	10.0
10. LPQA10	1.0000	.0000	10.0
11. LPQA11	1.0000	.0000	10.0
12. LPQA12	1.0000	.0000	10.0
13. LPQA13	1.0000	.0000	10.0
14. LPQA14	1.0000	.0000	10.0
15. LPQA15	1.0000	.0000	10.0
16. LPQA16	1.0000	.0000	10.0
17. LPQA17	1.0000	.0000	10.0
18. LPQA18	1.0000	.0000	10.0
19. LPQA19	.9000	.3162	10.0
20. LPQA20	1.0000	.0000	10.0

\*\*\* Warning \*\*\* Zero variance items

Statistics for	Mean	Variance	Std Dev	N of
SCALE	18.9000	2.5444	1.5951	Variables 20

## RELIABILITY ANALYSIS - SCALE (ALPHA)

### Item-total Statistics

	Scale Mean if Item Deleted	Scale Variance if Item Deleted	Corrected Item- Total Correlation	Alpha if Item Deleted
LPQA1	18.1000	1.6556	.6554	.5101
LPQA2	18.0000	1.7778	.7906	.5014
LPQA3	18.0000	1.7778	.7906	.5014
LPQA4	17.9000	2.5444	.0000	.6269
LPQA5	18.0000	1.7778	.7906	.5014
LPQA6	18.0000	2.4444	.0000	.6525
LPQA7	18.1000	2.3222	.0346	.6667
LPQA8	18.1000	2.7667	-.2852	.7291
LPQA9	17.9000	2.5444	.0000	.6269
LPQA10	17.9000	2.5444	.0000	.6269
LPQA11	17.9000	2.5444	.0000	.6269
LPQA12	17.9000	2.5444	.0000	.6269
LPQA13	17.9000	2.5444	.0000	.6269
LPQA14	17.9000	2.5444	.0000	.6269
LPQA15	17.9000	2.5444	.0000	.6269
LPQA16	17.9000	2.5444	.0000	.6269
LPQA17	17.9000	2.5444	.0000	.6269
LPQA18	17.9000	2.5444	.0000	.6269
LPQA19	18.0000	1.7778	.7906	.5014
LPQA20	17.9000	2.5444	.0000	.6269

### Reliability Coefficients

N of Cases = 10.0

N of Items = 20

Alpha = .6251

## **ADDENDUM B**

### **Participant 1**

#### **Logotherapy Session 2**

**S = Researcher**

**C = Research Participant 1**

S: Good morning C. How are you this morning?

C: I am fine thank you and yourself?

S: I am fine thank you. Did you think about what we have talked about last time?

C: Yes I did. I can't remember everything that we've talked about but I have certainly think about it.

S: And?

C: And I think I more and more realise that things like my own religion and relationships are becoming more and more important in my life. So much so that I decided that I am going to enroll for my Doctorate at RAU next year but on entrepreneurship. What I am going to do or the topic that I am going to focus on is on the entrepreneurial mindset and also the role that relationships play in small businesses. I think that it is something that the more I work with people the more I value genuine and honest relationships. Because I think in that lays the key to the quality of life. If you do business with honest relationships and the things that we have discussed in terms of love where you have got the unconditional giving as a base, then you must be successful in a sustainable way. That is what I think because I had a very interesting discussion with a very senior person in Absa this week and that was interesting because this person also experienced quite a lot of bad things in the last year or two and to see how he values the genuine relationships that he had because all the phony relationships disappeared and I have seen that with PC also. So, I think that is the whole thing and I have again, during this last week from my own Bible study, and it is not like I open the Bible and I read from a

specific page, I am following a guide that Salvyn use, devotional pieces, it is amazing to see how these things again are emphasized and also reconfirmed.

S: You know what is wonderful about life. You go through these experiences and you take some meaning from it and then, what I admire of you, is to go and do something with it. While doing that you are sharing it with a lot of other people. What more can life ask of you than to give of yourself? This is exactly what you are doing. Good luck with your studies.

C: I must say I am looking forward to next year. I want to tell you something else which is also interesting. I have two friends in Bellville. The one I've known for very very long, we have played rugby together. He went through very bad bad times and then he was converted and nobody believed that was possible. He also introduced me to my wife. Whenever I experience some kind of problem I phone him and I tell him. He is somebody who's got a real interest, he's like my own parents, he wants me to feel good and be happy. At one stage I said, you know W, I just don't find enough time for the things that I really want to do. There is just not enough time. I feel myself running from the morning to the night everyday. I can't talk to my wife and kids. Another mutual friend of ours, a very successful businessperson, strong leader, he is praying for me for more time so that my time be multiplied. And you know what I am experiencing now, more time. Again, I think that is part of this whole thing. Again, I know those relationships and what the people say. When you are yourself you get energized by these things.

S: I remember when you talked about your painting or when you do wood work, you get lost in time. I can sense that you are going to have that same feeling when you do your Doctorate on the relationships.

C: Absolutely.

S: Because it comes from the core of who you are.

C: Absolutely.

S: What you give to the world.

C: Absolutely. And you know how long it actually took to get to this point. I always wanted to study and when I started this, it just interests me. It is extremely interesting. With this thing I know, I know because every time I read something or I see something or I experience something, it just confirms.

S: What is also wonderful is that last time when we talked about LF and DF, when you indicated that they are two people who are really living a meaningful life.

C: Absolutely.

S: The reason that you have given in our previous session was that they have this excellent relationships with their wife, with their children and an extremely excellent relationship with God, they care for people and nurture relationships. C, do you realise that you are doing exactly the same? Your relationship with God is excellent, with your family, with your parents with all those strong values.

C: I think that is a real blessing. You must also remember that obviously I do also have a lot of flaws. I think as humans we all have I just think some people are just more advanced on this whole thing. But those two examples, ever since I knew them, DF is one person who will openly say God is first and then my wife and family. LF just lives it. He lives his values and he is content. He is a happy person. He is always happy. I have never seen LF grumpy never never.

S: How do you see yourself living this?

C: In the past I can still recall when I started working in Santam Bank, I was very focused on what other people did and I was always involved in trying to un-affle why they are trying to do me in. Then, I think gradually what I have learned was that some of the people that I had a big problem with, roles changed and then the whole relationship changed and then I started to like those people. Some of those people are know my best friends. Then I thought maybe the problem wasn't with them but the problem was with me. Not so long ago I also had a discussion with FS where I complained about something. Then he said, what role do you play in that problem that you are experiencing? I then said, what do you mean? It is not me.

S: I hear what you are saying. What is wonderful about life is that it places these people on your path everyday for a very specific reason.

C: Absolutely.

S: And behaviours that are projected by them are what you need to see about yourself.

C: Yes. Yes.

S: It is wonderful to know that today I can go out in this world and whatever I need to grow from will be given to me. To have that trust and faith that it will be placed on my path.

C: Absolutely. You know what, from my personal belief system, again I want to share something with you and this is being happening to me over the past four five weeks perhaps. I am reading things in the Bible and then people confirm those things during the day. Only this week I read a passage in the Bible where it says that "you can lift your head, and walk with your head high". It stood there, just like that. I never knew. BB called me the other day and said she wanted to talk to me. I said why? She said, no I want to talk to you. So I went to see her. She asked how are you and I said I am very well. She said, are you really well? I said, I am very very well. She said, you know what, this morning when you walked into the presentation, I saw that you kept your head high. And that is the right thing to do she said. I then nearly fell out of my chair. It happens every single day.

S: I think you are very blessed to get messages from your passages every morning.

C: This morning for instance there was a passage in Proverbs. It says, don't be afraid of people because then you can land up in a trap. And the same thing also, don't try to impress people or people that is important, rather trust God. Then a passage in John, where Pilot told Jesus that, you know I've got the power to actually sentence you to death. Then Jesus replied and said, you know what, all the power that you have is from above, it was given to you by God. That was an interesting thing. Irrespective what you do or say, it is within the will of God because I am in the will of God. Then the last thing was when Paul said that God revealed some of the secrets that ordinary people cant see but only when you are possessed by His Holy Spirit, then you have the mindset of Christ and then you understand things that are difficult for

other people to understand. That was also a revelation to me, knowing that you don't have to fear people. I think it is important to walk in the will of God, and that is where this whole thing of love comes in again because that takes all of the Ten Commandments into considerations and then you don't have to fear. And then another thing that I have read in the Bible, use your mind, use your brain and pray. Don't only pray or only use your brain. At the same time know that all wisdom and knowledge comes from Jesus. A lot of people believe it is nonsense but it also says in the Bible, if you don't believe, this will be nonsense to you. I experienced that know, when I spoke to me father who, humanly must have been dead, he just confirms these things. He told me that you can go and tell any person who makes a decision, it is ok. They might not understand it, but the decision that they are taking is God's decision, and it is in your own best interest. I think that is great. I think that is where the whole relationship thing and where the core value is the unconditional love, all comes together for me. And, you know what, in the end I think, as somebody said, you cant take possessions and money out of this world, but you know what you can take along? You can take your friends along. So, it can be ever lasting relationships.

S: C, what do you consider to be the greatest accomplishment of your life?

C: (Long silence). Again, it is difficult in my personal point of view. Perhaps it's the discovery of meaning in a deeper sense. Again to me, it comes back to understanding a little bit of how one should actually live a life of fulfillment, of enjoyment. As somebody once also said, it is not about what you have lost but what you have, that is important. We say these things but don't understand and believe in that. To me that is, not really an accomplishment, it is more of a realisation. I want to say, when Dr Craven was 84 they had an interview with him on Spies and Plessis, and then they asked him a similar question. They asked if he is satisfied with what he has achieved in life and so on, and then he said, no, I am still not sure what I am to be. I am still busy becoming what I need to be. I think it is an ever-evolving thing. One can never say I think you've now achieved a good thing in life because I think one should always be on the way of achieving and I don't know what that is.

S: I don't think we are supposed to know.

C: As long as you are on the road up.

S: When have you taken the strongest stand in your life?

C: Now you can argue if that was stupidity or not. Again it is difficult to say when, but I can assure you it would have been around people. I also made mistakes in the way that I have done those in the past. Hopefully not to be repeated.

S: As long as you learn from that.

C: Absolutely. But I think recently perhaps it is around forced ranking because I think it is extremely bad in the way that we do it. You never know maybe in the future things will change.

S: What did you stand for?

C: Personally I don't feel competent to rate people's potential but yes I think in a group one can take a view temporarily on how you view a person in a certain circumstance in as far as potential is concerned. Because one base that on performance in the past. Where I totally disagree from the current approach by the organization is where they take that management opinion of the potential of an individual, match that with performance and then force rank somebody in either 70, 20 or 10%. I think it is an evil thing. I don't think it does people good. Maybe the top 20% feels good about that but you've got another 80% of people who also need to be motivated and how do you expect that of people. There are so many flaws in a system. Because I feel so strongly about creating a context in which people can and want to perform. I think those things does definitely not motivate and even people in the top 20 might feel guilty.

S: How do you see the effect that "that" has on a persons meaning that he experience in the workplace?

C: It's extremely obvious to me. If I tell you know, S you have very low potential, you will say well, if this is what the people think of me or you might be a very strong person who says you can rank me whatever you want to, that is not going to effect the way I work. But in the end that gives you an indication of how the organization view you as a person, because that is very personal. If I tell you, S in the last six months you haven't performed, as you should, as we agreed in your performance contract. How are we going to improve this? It is something totally different. Know, I am just saying one should always try and convey a message to a person that

makes that person feel of value. By ranking people based on their potential doesn't make sense. I have got no problem when people say, we as a team think that this person has got the potential to be promoted to the next level. That is no problem to me. We might be right or we might be wrong. But just for the sake of ranking people. If you have to look at potential, make it something separate and don't link it to this whole thing. I also wouldn't share it with people because I could be wrong.

S: Recall times when you were most creative.

C: I am very creative when it comes to fixing thing that you can see. For example, I am renovating our house. I am also very creative when we need to get solutions. I like charities. If someone says there is not solution to this thing, I would like to get involved in it. I think I can get very creative when I need to get out of a situation, I never give up. I think I got a creative mind in all circumstances. For example when we came back from Tanzania one of the trailers wheel broke off. We need to make plans to get the trailer to South Africa and we did that. I think I am very creative by nature.

S: Recall times when you have been most committed. These were times when you were deeply involved, emotionally committed and determined to persist despite of all obstacles.

C: I think that painting and some of the things that I have made. I haven't necessarily experienced any obstacles there. Another one is with the job creation. If you look at starting up small BEE (Black Economic Empowerment) companies, that is the route into the organization. So, I am very very excited. Sometimes things take a long time. As W says, God will never expect you to do something if He did not prepare you to do it. So, I think through these last four years, and even longer than that, we prepared for this and we are well prepared for this. I am going overseas next week, to Europe where I am going to look at some of the models on this whole thing. It is just amazing how people help me with this whole thing. So I think that's the one thing where we have persisted, maybe not experiencing so much resistance but at least support. I think what I did find now is that there are various pockets of things within Absa which is along the same lines, but not exactly the same. So, it actually complements the other things. Those things excited me. Now all of these things come together. I think I am going to have more time now to work on those things, which is a passion for me.

S: Where do you see yourself going?

C: In my new role that I am going to take up I see a lot of development for myself in managing myself because I won't have my secretary and all the other people that helped me for the past fourteen years. So, I will have to pick up a lot of typing skills and other things, which are good. If you want to have your own little business you will need those skills. I think that is the one thing. The second thing that is really exciting me, we've started a study group at RAU where there are already ten people interested in the entrepreneurial thing. We are going to have one questionnaire that we are going to send out. All of us will use the same questionnaires but with different angles. The one will look at the infrastructure, the other one will look at generating ideas, the other one will look at the education at the people, I want to look at the mindset and the role of relationships in this whole thing. We will get together regularly and discuss what the people have discovered. So, you learn on a lot of other topics as well. I think you will be groomed after the next year or two to understand what entrepreneurship is all about. And then I think personally, because we want to do with this whole model from a Banking Sector perspective is to create opportunities for elderly white people, starting at the age 35 perhaps, to exit the organization to create space for IACs to come into the organization.

S: IAC?

C: Indians, Asians and Coloured because we have got targets in terms of the Banking Charter. We are not going to achieve that because we coined the phrase sticky whites and slippery blacks. I am not going to leave Absa without having an income or a job external of the Group. For a white male specifically it is virtually impossible to find something. I am saying now that the organization can be responsible. You can give people an exit opportunity and you never know. I might also at some stage look at that same exit opportunity which I am now busy creating for the organization. That is exciting. As people say, it is ok to predict what the future will be but it is nice to be involved in the future. I think that is what I am doing.

S: How does that make you feel?

C: I feel that I am in control. I know that I am not really but at least I am making a contribution to not only my own future but also the futures of other people but also the future of the

company. Because if you are sitting with a 42,2% unemployment there is not really a bright future in South Africa. I think this is going to create something.

S: I think you are taking up your space in the world.

C: Yes, yes. And again, if you live and do things which you believe is not only to your own benefit but to the benefit of other people and to a bigger system, I think that is a nice way of living. And even if you come and visit me in two or three years time and I have a very small income and I am sitting there in my house in Lynden, hopefully I will have it paid, I will be content and will say at least I was and am still living a dream.

S: What do you think is going to change in those three years?

C: I don't know. My whole life I was very worried about being able to provide for myself when I am old. As somebody once said, what is the definition of retirement? It is a race between death and poverty. But you see, it is a very negative way of looking at this whole thing. But for a lot of people it is. If you look at the Russians, they have saved their whole lives and then all of a sudden with inflation, their whole life saving was worth nothing. And now the people are sitting with nothing. I think what I also want to do is to ensure that I've got at least something that I can keep myself alive irrespective of what happens to me but at the same time I want to pursue these things that I am working on because I think that is something that one can live for. To constantly be on somebody else's agenda, I don't think that's a good thing. You need to work on your own agenda, and that is not a selfish thing. That is something that I think is good because it is something that you can do as yourself and at the same time you can also make a contribution to other people. That is what love and unconditional giving and all those things are all about. Yesterday I listened to a guy that said that one cannot pray and expect God to listen to you if you pass people that are in need and you turn a blind eye. That doesn't make sense. If you expect God to care for you, you as His ambassador here needs to also do the same to other people. I think we are all in a very fortunate position, some just more than other people, but all of us have got something extra in which you can help other people with, even if it is only your time.

S: I just wanted to say the same thing. You say we pass somebody that is in need, who do we know who is in need? Everybody differs in their level of need and the message that I've got

from you know is to just give a smile because maybe that is what that person need from you now.

C: As B said, I want to talk to you or like LM phoned me the other day and asked me if I am ok. I said yes and he said remember, one door closes and another door opens. B repeated that, she also said one door closes and another one opens.

S: And the door closes for a reason.

C: Absolutely. W also phoned me the other day and said remember one door closes and another door opens. Why would three people say that to me? You see, if they didn't do what was expected of them, that was an opportunity lost. I will never forget it. That again confirms things to me. I think you are absolutely right. The needs of people are totally different. One person might just need a smile or kindness or understanding, another person may need something to eat or a job. I think again, if you constantly focus on what the needs of other people are and try to help, I think it so comforting.

S: Giving of yourself.

C: Yes.

S: Unconditional love.

C: Yes, yes.

S: Recall times when you were most decisive. These are times when you knew exactly what to do, you knew you were right, you acted deliberately and confidently perhaps even in spite of the doubts and objections of others.

C: I believe, and again I am very one track minded, nobody will convince me that the quality of life does not depend on relationships and in my personal experience then starting with God. I am always in some sort of doubt because I believe it is extremely difficult in all circumstances to know exactly what is right and wrong. This is what I know so that to me is one thing that again, I

feel the sustainable success of an organization is build around relationships and nothing else. And then, a relationship where it is not beneficial only to one person.

S: Recall times where you have been so absorbed in what you were doing you hardly noticed the time. I think we talked about it already with your painting and wood.

C: Yes, the painting one is a very good example and then also when I am involved in making things with my hands. This little building which BB (C's wife) is renovating will become my studio where I will be creative with my hands and my mind. I am absolutely convinced that you are right. I have so many books, literally hundreds of books which I bought over the past 10 – 20 years and they are all in boxes. I don't like that. I want to get my office now build on the stoep, with a nice view and I want my shelve with all my books and I want to sit there in the morning early to read my Bible and the rest of the day I will spend on these things, relationships and things. I can't wait for that to be finished. It might take another six months but that is ok.

S: Maybe that is the time that you need to really be there.

C: Absolutely. That is one of the things that I think I can loose myself in, this study. It will definitely not be writing up all the things like they want me to because that is another thing that I don't like. I don't like to work according to rules.

S: Is the frame of reference out of which you operate more or less the same at home and at work?

C: I think sometime there is a difference. I think at home one tend to take things for granted. I do often find myself, things that I perhaps focus more on in the workplace and relationships, I think my wife and kids often suffer because of that because there is always other things and people that are more important than them, and that is wrong. I have realised that, it is something that I am working on. I could never understood, BB has a stepfather and the people at work loved him. At the last ten minutes of a movie he will put the movie of and put news on that he has taped and I couldn't understand that. How could he be so different from work and at home? Sometimes I find the same things within myself where you are very tolerant and caring of people and then when you get home you are different and that is wrong.

S: Why do you think?

C: I think it is because you are still not genuinely living the things that you believe in first of all or you are selfish maybe or maybe you feel so comfortable in that relationship that you don't think of the importance of actually building those things also on a daily basis. But that is something that I've been very aware of so I am working on that as well because I feel that is perhaps where you need to be the most kind and most understanding and where relationships are the most important. By the grace of God I hope and I am sure that I will eventually be in a position where it will be more based on the relationships with my close family.

S: Because in the end the whole world is actually your family.

C: That is also true but I think that the person with whom you share your life, and kids might leave, I think your spouse should really be your best friend.

S: How do you see your world?

C: That is a difficult question. I don't know how to answer that.

S: Would you for example leave home and focus on your work and on the other side leave work and focus on home.

C: You know what for most of my working life I think it wasn't like that. I think I took things from home to work but more so from work to home. I think what I am trying to do now is that I am at home I want to be at home. I knew a guy who would after a days work go home, have supper and then go back to the office. He says that he never take work home and his family knows that he is there for them. I think that is what one should do. If you are at home you should be able to leave the work behind and that is something I am trying to do now but it is difficult.

S: Your lives work, which is living out your work through relationships, in your case, naturally overflows because it is part of who you are.

C: That I agree with because that is more a thing of being. If one look at personal values that should be the same. Maybe I feel so strongly about what I have said now was because of a lot

of the things that you have to do in a working environment, it is not something that you really have a passion for. With the relationship thing it is something that should be everywhere. When I start up a company and talk to people about what relationships are – even there I think there I think you should have your private time because your wife and kids might not be so interested in that. But you can live it.

S: How effectively does your work engage your strengths, talents and interests?

C: (Very long silence).

S: Let's start with your strengths. What are your strengths?

C: I enjoy working with individuals than working with groups. I think my strongest contribution is my one-on-one relationship type of environment. Not necessarily working with groups. I also think that I need to be in charge of whatever. I hate it when people come and interfere. I can work independently. I am independent of a big organization and then you can create your own associations via your relationships which would then be defined in a way that makes sense. I don't like people imposing things on me. Maybe I think one of the biggest frustrations I experience is the incongruence in terms of my own beliefs and theirs. It irritates me when NB stands up and talk about valuing people and Leading the Absa Way and I know somebody else has written the speech for him. I can never never stand up and read something that somebody else has written. It is not me. I'll rather say nothing. I will take things that people write, read it through and make it my own. I can also not saying thank you, this is great, if I don't think so. I'll rather then say nothing.

S: What do you think are your talents?

C: (Very long silence). I think, what people tell me, is very interesting, and I don't think necessarily this is what people experience at work, because they don't often tell me, externally people very often, where we start talking about the bad things in South Africa, I think I can portray a very positive thing, which I really believe in, and I think via that, create hope for people, and I think that is a talent. Again, I think if you look in the Bible there was also an interesting that that I have read, they say through suffering comes persistence and through persistence comes strong belief and through your believes hope. The one thing that I can do is

that when things are down for people, I can be positive and also convey that. The other day a guy asked me to please come and talk to his wife. Another time I spoke to a guy about relationships and he said that I must come and talk to his people in the organization. The other day I was sitting on the plain and talked to the guy next to me about my life's philosophy and he said I must come and talk to his people about that.

S: You said that people in Absa don't perceive you that way. Why do you think they don't perceive you that way?

C: I just don't very often get that feedback whereas whenever I engage with people external to the group people don't only say this but also ask me to share the things what we are working on. For me is somebody says something like that it means something to that person or at least he thinks it is worthwhile.

S: You've said what external people think and people in Absa. Lastly what do you think?

C: Sometimes I don't see it in myself. When I talk to myself I tend not to be as positive.

S: Why?

C: I don't know. Maybe because I know myself but I also think that is changing slowly.

S: You talk a lot about your relationship to God. He is in you. You must believe in who you are.

C: That is the one thing. I must give all the credit to God. I think that is a very very big truth. This morning I read that we've got the mind of Christ.

S: You are conveying His message.

C: Yes. Yes. Everything comes from God.

S: I call it life. In your framework you call it God. I believe that life has placed you on a specific path. Life let specific things happen for you to experience to come to a clearer realisation and

understanding of where is your space in the world, which you have found – your relationships. I think you are very blessed to have found that and knowing you can live it with such a passion because it is who you are. Your life becomes meaningful through it. But also the subject relationships were placed in you to live out.

C: Absolutely.

S: What you shared with me just know about entrepreneurship bringing in relationships, creating hope for the country. That is so powerful and you are doing it all through the grace of God.

C: That is true. If you go back to what you were saying that you refer to it as life. God said I am the life, I am the light. If you look at light, it is energy that is why I am saying God is in everything, the rocks, the trees, the birds and everything. That is a good summary what you gave. I believe I am here to do that for the biggest part of my life.

S: That is ok. If you have done it sooner you wouldn't have been so full of who you are right now.

C: I also think that that is the way how God prepares you. Whatever happens to you is in preparation for something.

S: All your experiences accumulate.

C: Absolutely. Now you also know that there will be more because you still don't know what is happening tomorrow and that is what making life so exciting because you are going to experience and discover things that you are not even aware of now.

S: Having the openness to see all of this.

C: Yes.

S: It is wonderful to have the faith that everything in the next 24 hours is given by a Loving God to make you fuller of who you are to more bring out and spread relationships.

C: I agree with what you are saying. Isn't that what is so meaningful about discovering your purpose and again for myself, my purpose cannot be in conflict with my beliefs. That is why, starting with God, myself and other people, in terms of the relationships, giving and all the other things, why that are making so much sense. And finding an application for that everywhere, I think that is another great thing. There is an application at home, at work and also an application in your studies, an application in the future. If you look at what is going to make South Africa a great nation, and you know what, I am personally experiencing that, is the relationship with black people specifically. I think that is another gift. I grew up in Malawi and I think it had a lot of influence on me. I think those black people in Malawi, and I am generalizing, have a much better understanding of relationships than that we have. In the book that my father has written he wrote a whole chapter on this black mentor that he had in Malawi. I never knew that.

S: Isn't it interesting how your Malawi experience comes back into your work on relationships and entrepreneurship?

C: Yes.

S: What does that tell you?

C: The thing is if I take that part of my life, we were taught from when we were little kids, to respect especially older people. The Malawi people were very strict on those things. If you were a kid you had to respect old people. I think based on that I do have a respect for older people. That is another thing, I am very fond of older people. Very very fond of older people. Kids also but I think my brother is better with kids than I am. I like old people. I like talking to them. I think if you look at relationships in South Africa in general, if somebody is cross with somebody they will say it. But then, if there is a seemingly good working relationship between a white and a black person you can be assured it is a good relationship because it is based not on a law or something. That is what I think we need to achieve. If you look at your future companies, I think people are very often saying government is making all these rules and laws about BEE and all those other things. I think it is a natural thing that needs to happen because if we don't do that, white people and black people in this country are not going to survive all by themselves. We need to join forces and build strong relationships and that is why I think BEE

companies is going to be an excellent way of solving these things, where people are genuinely focusing on the same problems and they have to solve those things on the same environment where you have ownership in black and white. That is what is going to make us a strong nation.

S: A thought of closure is that you are definitely experiencing a meaningful live right now. You are experiencing the thought of living yourself out more fully by working on your Doctorate next year on relationships and entrepreneurship and you are being in the moment, living who you are. What more can life asks from you?

C: I think you are absolutely right.

S: The best of luck with your studies and thank you very much for sharing your time and story with me. I much appreciate it.

C: I must thank you very much for your time. I have really enjoyed it. It has opened things that I have never thought of and also in the way that you summarized last time also, looking at the relationships and all the other things. All of a sudden there was things starting to click I think from a different angle. I think this is not coincidence. It happened at the right time. To me this is great and it was a great experience. It's a pity that we didn't do this thing together but you never know maybe we build something of this into the studies that I am going to do as well. I must say I have found it extremely enjoyable. It is nice talking to you. I think you are also busy with a very very very meaningful thing, something that you have got a passion for.

S: Thank you very much.

## Participant 2

### Logotherapy Session 2

**S = Researcher**

**C = Research Participant**

S: Good afternoon C. How are you?

C: Hi S, I am well thanks.

S: It's been a while since we last seen each other. As far as I can remember during our last session it came out that you are not currently extremely happy where you are. Do you still feel the same?

C: Yes, but I must clarify it for you I enjoy my work but I feel I've achieved what I wanted to achieve or set out to achieve and I need to move on. The way I put it is I build monuments. I think my monument is completed where I am and it is time to move on to a new area where I can start building new ones.

S: That is a wonderful way to look at it. What were those monuments that you've built?

C: The first one and the most important one was management development. The main focus was on middle management development. In Absa terms it's on the SST level 3. That is more or less in place but there was also a gap in terms of SST levels 1 and 2. Level one is basically team work and just to get people in a team a sense of how a business work and how profit is made. Level two is more about the interactions in teams. The supervisor or the team leader with management, with peers, with subordinates, how you clarify requests, how you deal with your peers, whether it is customers or service providers and how to you give and get feedback from your subordinates and how you deal with criticism and how you give it to improve things. That will be in place shortly. I am negotiating with a service provider and they're interventions are aligned but they are provided by the organization supplying the middle management initiatives. I am quite excited. In my opinion we generally lack a business view in Absa. People are very much concerned with people and people dynamics. I know that is important but that is not the only thing. You must also know how to conduct business, how do you make profits and

you must think in a certain way about profits or else you will never make it. And I think if we can get the business side right then we will definitely be on the winning way. So, what I am doing at the same time is negotiating with people like WW on the OD (Organizational Development) side to align the business context with the people dynamics side. I think that is great to have things integrated and aligned instead of having little islands and you don't get anywhere.

S: That is a great task that you have done. You have surely built a monument.

C: In HPI that we did last year, Human Performance Improvement, they distinguish between behaviour and accomplishments. They say that the main difference is that an accomplishment is something that you leave behind. I know that I can go away now or move on to a new area and I have left something of value behind. Even if it is only the middle management development initiative. I mean, it is there, it is well established, the whole system talks about it, everybody is excited about it and every year there are improvements and you can see how people grow that attended that program. The other things that I look after is Certificate in Marketing. That is also an educational intervention. We've aligned it with the Absa strategy and we got inputs from Absa subject matter experts and we explain to the target population how that generic theory is applicable in the workplace. In my happiness ratings that I've introduced the people say that is the most valuable part of the program because they can see how the theory relates to the environment and they can go back to the workplace and do their work better. So, if I move on now, I've got that in place as well. I am at the moment updating the program and looking at alternative ways of delivering it to make it more accessible to people all over the country. And the other thing is, to give people the opportunity to study at their own pace. So, if they are quick learners they can progress faster and if they are slower learners they can take a slower approach and master whatever they are studying. I think that is also great. I will definitely leave something behind.

S: You talked about moving on. What are your thoughts about that?

C: Well I am excited. It's like a builder. I had a contract. My task is completed. My contract is fulfilled and I am happy to look back. Long ago I had a discussion with LL about a few small things that were not right but that could impact negatively on the environment and she said to me why don't you move on. I said to her, why should I do that. I mean you can give up or you can persist or persevere, however you'd like to say and I've got my goals and objectives and I

want to achieve that, it doesn't matter how long or how difficult it is. I want to achieve something because all over my life, where I've worked, I can look back on the road that I've traveled and I can just see my monuments and in most cases they are still standing. It's for the people that stay behind to decide whether they want to maintain it or to demolish it.

S: You've got a wonderful way of looking at it. You talk about moving on. Did you think about where you want to move to?

C: Yes, I'm trained as a management scientist, strategy is my major. I've started off my working career at the Department of Trade and Industry with their board of tariffs and trade. What I did there was industry analysis or that was our primary responsibility or component of our task, and I've enjoyed that very much. Now on completing my studies I realise that in doing the industry analysis again, that is really my passion and I think there are a few people who really can do it properly. I am enjoying it. I enjoy doing research to get my information and research in the real sense of research. Not only paging through journals and magazines and writing up stuff but really to make a contribution towards my field I've studied. Interpret information and also go to do primary research. Go to people and ask them questions. How do you feel, how do you see it, what do you think of this, and incorporate that into whatever I am doing.

S: What in you motivates you to do these things?

C: I don't know. I thought about it and I don't think I have the answer myself. But I think it is like to say it's a contest between me and myself and to see I've learned a lot of things in University and through experience, experience is also very important, and then to see how it plays out in the workplace. I am not your traditional person in a sense that if people say we have done this and that for the past twenty years in this way and you better stick to this, I always say but maybe there is another way and I want to find out another way, especially if it is more efficient. Maybe I am an experimenter, I don't know. Maybe it is the scientist part in me or the creative part in me, I don't know. But, then I measure it or benchmark it against what I know and how I am doing. I know I make mistakes and I am not always successful but I am human and I learn from my mistakes. That is the one big thing. Even things that I've learned twenty years ago through mistakes, is the lessons that stick with me and I will not make it again. Those things that come by easily, I am not always too sure why the different things were successful but

I am just carrying on. But as I say, I am not really too sure what motivate me. I once also read a book or an article, I can't remember, but I know I did some reading, and it was about thinking processes. They say everybody must be aware or at least familiar with their thinking process and how they do things but there are just certain things about me that I cant explain, it just happen and I like it and I am interested in it.

S: You talk about your thinking processes. What about the feeling processes. How do you feel while you are doing all these things?

C: I am excited, I am happy. Even in the face of frustration I can persist. I think mostly when I do my things I'm more aware of the cognition than the emotional side, the cognitive side is more dominating but when I see I achieve things or I might get to an answer or an improvement I'm starting to get excited and enjoyment, it is a fabulous feeling. "Ek lewe met oorgawe". So, when I am sad, you can expect it will be with everything I have and when I am happy, with everything I have.

S: How do you see your world? Does it include your life outside of Absa?

C: Yes, it's a whole. My world is not only my work. It's my private life, it's my hobbies, my studies, my research, my parents, my friends, my music, the garden, everything.

S: Why is that?

C: I like to believe it's because I am a whole picture person. Once I wondered whether I was in the right occupation and my doctor and I had a good discussion. He said, you know what, I can refer you to a psychologist who can do a battery of tests on you and she can tell you if you are in the right direction or not or if you need to change careers, she can give you good advise. It was interesting, she ask me to draw a picture of a person. I said to her what person? She said, draw me a picture. So I drew her a picture of one big person and a lot of other persons and dogs and trees and houses and buildings and the sun and everything. To me there are a lot of things in life. It's not just one thing. But at times one facet may perhaps dominate the rest.

S: Did you experience something like that at some stage?

C: Yes, for instance last year when my dad was in hospital I was so acutely aware of his condition and that he may past away any moment. I just wanted to treasure our moments together and now that his health has improved I can feel that that has moved to the background and there are other things that dominate. But mostly everything is in balance. It has an equal part.

S: That is wonderful. What do you really enjoy doing when you have time on hand?

C: I like to sit in the sun and read a book or do research. I recently read a book on Alexander the Great. That was fantastic but I must say he was a success in a sense but he was also at the end of his life a failure and I must say it is taking me time to process the disappointment at the end. For ten years he and his army concord the world and at that time India was the end of the war. The concord India and after that they returned home. It took them two years to go back and at the end of the journey he got some kind of a fever, possibly malaria, he died at the age of 32, he had no succession plans in place and his generals simply jopped up his whole empire between them. So even before they got home his whole empire was divided between his generals and he worked for nothing and that is so disappointing to me. I think things like that made me think what do I leave behind the day when I die.

S: Did you think about it?

C: I am thinking about it. I am still thinking about it.

S: You have built a lot of monuments.

C: Yes.

S: I can see that you are very happy at where you are in your whole life. You like research and you will do it in your free time as well and naturally overflow into your work as well. I can see that you have a lot of meaning in doing that. What do you see as meaningful for you?

C: To apply my knowledge, to create knowledge and to share. The sad thing to me, last year when I have done HPI it struck me, I can share me knowledge and lets say one out of ten people may think about it or use a part of it but the rest of them will just let it go.

S: How does that make you feel?

C: I don't know what to think about it. Mostly I am saddened by it because there is information on the table, you can use it, I am not keeping it to myself. A number of people, and I think that has got something to do with how people perceive the world. Some people keep information close to the chest, they don't share because they think information is power. And maybe therefore they are perceived to know something that is worthwhile to keep away from people. While I on the other hand share freely and even if, let's say it was my competitive weapon, I put it on the table and nobody will realise it is my competitive weapon, and even with having the information I will be able to use it. So, in that sense it may be comforting but on the whole it is not. Why would you struggle to get information. We say today we live in the information era. Information is freely available and if we say we live in a free economy then, I would say the distinguishing characteristic of a free economy is that information is freely available and anybody can access it at any time. What purpose will I serve when I keep information to myself. And that is also the thing about research and maybe that is why I like it without realizing it, it is to create knowledge and to further the field of study. Put as much as possible information on the table that people can work with.

S: You say that you are trying to share information with everybody but that they are not receptive of it. You know, with the programs that you have put into place, you are sharing the knowledge and all of the students are making use of that knowledge.

C: Maybe I must just clarify it or put it into context, my colleagues that work closely to me.

S: I hear what you are saying. I just want you to understand that the sharing is taking place. One of the most powerful things that any human being can do is to give of themselves. I can sense that you are giving of yourself everyday in your work and giving of yourself to all the students that register on your programs benefit from it, which I think is a wonderful accomplishment.

C: Yes, that is so (long silence) but I never thought about it that way. I know they are using it but I never thought of it in that way.

S: You always want other people to see that you are giving, but there is a lot of people that is receiving. I think you are very fortunate to be able to share this pool of knowledge and have an effect. As you said, people can see in their working environment how it is making a difference and it is because they were on our program.

C: You know, there is one thing that I said to MM earlier this year after my last regional visits. Sometimes, not always, but now and again I complain a bit about my salary because I think it is pathetic, but that is not my main focus. And then I said to him after this last round, you know what, I am so pleased with all the delegates that come to me and say thank you for the program, I can see how I have grown and how I do things differently and how I am improving my performance in the workplace. And I said to him, you know what, money cannot replace that feelings. That is great.

S: I think it is also because you realise know the effect that your program have on people and that satisfaction that you get from it. It is the same thing about sharing your knowledge, they are your recipients and it is moving the shift from the leaders or the people you indicated that you want to see this, who are not seeing it, but in the end it is about the learners receiving it and I think you are very blessed to be able to do that and I am happy you are seeing it that way now.

C: Yes, thanks.

S: Because that can give you that extra closure to move on.

C: Yes, yes, yes.

S: Something else you want to share?

C: No, all I want to say is that some work take a while to make itself visible and to get into place, like this management programs, it is long term projects. It is not something that happens overnight or within a week or a month or a year. The middle management program took five years to get to where it is know and next year it will be improved again. Maybe the effect of “to become visible” will also take that long time.

S: It will take place naturally because you can't let those other people see that you are visible. All you can do is to be visible and carry on with this exemplary work that you are doing. I want to thank you for participating in my study, I much appreciate it as well as all the sharing of your knowledge.

C: Thanks. It is a pleasure.

S: Good luck with your next steps in your career and the starting of the building of that monument. I know it is going to be a big monument.

C: Thanks. I hope so.

## Participant 3

### Logotherapy Session 3

**S = Researcher**

**C = Research Participant**

S: Good morning C, how are you doing this morning?

C: I am doing fine S, how are you?

S: Our last session ended when you released that in hindsight one sees everything came along at the right time in the past. I am glad that you can see it in that way now. Is the frame of reference out of which you operate more or less the same at home and at work?

C: Yes, very much, very much. Luckily for me. I know that my husband does not operate like that, I know many people who cannot operate like that. I am in a very very privileged position that I can say that I can be the same person at home, at work, everywhere. Really, really. Well, I am very lucky. I think things worked out because I have been in situations where you supposed to be something else at work, then I couldn't cope with it at all. It just doesn't make sense to me. How should you switch of your being for eight hours a day and become something else.

S: And what I want to say is, share this with people.

C: I actually try to but do you know how few people actually believe this? They, well lets put it this way, I think, they see their work as a means to an end and for them the ideal is to be there where you can actually be yourself in the workplace. But, they feel that you are only going to get there through this job, obviously you have to get through this. And, which in a sense, there is a theory that says you know, as soon as you get over all the obstacles the path will sort off clear off and be smoother or what ever. So, am, I must say, I thought of myself as being, am, unflexible or unadaptable, in not wanting to be like that, not being able to cope. I think that is one of the big reasons why the corporate world has know, except for the money, there is nothing in it for me. I know that I wouldn't be able to justify going to, for a job with lots of money and then be, actually be miserable. Am, I thought it was selfish because obviously it has a lot of

implications for me and my husband, stuff like that. I am glad to hear that it is actually not like that.

S: And as I said, again, share it with other people. All you can share with them is what you are going through. Believe you me, they are hearing you, and they will think about it.

C: I hope so, and I will do it.

S: It is all you can do. You can't influence how they are going to react. You can just share it with them.

C: Ok.

S: Ok, how effectively does your work engage your strengths, talents and interest?

C: Am, most of them engages quite effectively in terms off, I have a fairly autonomous job. I like working on my own. Actually making my own decisions, deciding where things are going to go and which, but I also like working with people and having team spirit, which I also get. Am, and am, I am very good in organizing, I am very strong administrative, in terms of, things need to be filed and perfect and found. And all of this comes into my job. Am, as, I don't know if one can call this a strength or weakness, I am very, if I decide this is they way something is going to work right then I am very set in that way and nobody is going to tell me differently. Which am, in some cases, if you have a boss who decides well, in certain situations actually where you boss doesn't agree with you, it makes it very difficult, because I immediately lose any commitment I had when people don't, according to me see what's commonsense right, which is the right way to take. Am, and if I am not committed to something, you cannot get me to move. And I know that is very wrong, it feels like you've been a stuck in the mud type of thing. But, I am not going to do something that I feel is not right. I cannot do that. I just won't.

S: Of course.

C: And if they want to take that path, don't include me in it. Which doesn't mean that I am always right. I know that, I know that one looks for a different perspective, have vision, you know, all that type of things. But am, ya, as I said, it is something that I find can be a weakness

but as long as one is able to engage it and see the realities of where the other people are coming from. Why are they saying what they are saying?

S: Exactly.

C: Because I think it is something that happens to everybody in every workplace. I just deal with it very badly.

S: And how are you now going to start dealing with it better, as you said you are dealing with it very badly? It is just by being in the situation, not now stand up and say, this is how I am going to deal with all the situations. When you are in all the situations, go with that gut.

C: Ya, I think I do that. I must say am, I'm glad, I just always thought that the gut feeling is not the right feeling.

S: It is absolutely the right feeling.

C: You see, that is something that, it's it's it's amazing for me to hear from you that its, and actually you are allowed to, you are actually suppose to listen to this gut feeling. Am, but what worries me is that the rest of the world isn't always going to say, oh yes, I think you are right. So one has to manage this as well. Am, I tend to be direct and just go am, but I realise that, especially in South Africa, it feels like people are not open to this kind of thing. Am, how can one say, style of of of communication or.

S: But you know what we can't change South Africa or the world. All we can do is be who we are, like a role model for others to see, and soon they will either come and talk to you or they want to do it themselves because it is so natural, you don't have to pretend. And eventually slowly but surely it is going to escalate, as we said, that ripple effect, it will go out, I believe that.

C: It's funny what you say because the first thing that comes into my mind is that one will never ever be able to pull this off if you didn't believe in yourself. And that is something that I have for a very long time didn't do. Am, you always thought other people were right. So the moment one got over that, it was amazing. I can remember the moment when it happened but it is actually, as one started making decisions, and I think its in the past two years of my life actually

that this, that you started realising listen you have to believe what you think yourself. And that's, I don't know if that's you know also a process that one develops or some people get to it quicker than others but I know it took me a really long time to just get to that point where, because once you believe yourself the and your actually, the outside world can do what they want actually you know, like then what you're about, then great, go for it.

S: And I need to just say again, what strengthens that is when you operate from the core of C.

C: That makes sense. I must say it is scary actually because the, I don't think many people, and I, I use to be a real peoples pleaser as well, I don't think its remembering of that, likes that very much. I don't think it is something like were everybody like, oh wonderful, oh wonderful, but I feel very very comfortable with it and I am getting more comfortable with it as one goes along, so. Ya, I guess that's the price one has to pay. You are not going to be loved by everybody but you know, at least you get to where you are going at.

S: Get to where you are going, I actually want to use the term, you are filling your unique space.

C: Am, I think so, ya.

S: And that is all what it is about. All you can do is to fill your unique space in the world. The others need to fill their spaces by themselves.

C: Am.

S: What do you really enjoy doing, and what gives you satisfaction in doing that?

C: I love sports actually. I am not very good in it but I love physical exercise am, I love achieving. I really its its in terms of, I like putting myself to a task and say to myself this is where you are going to get to and if I get to it, great and if I exceed it, wonderful am, but ye, I like the the the whole process of thinking about I want to do this or we want to do this for that amount of days taking the concept to make it work, get through the process and actually see the end result am. Obviously one doesn't like to see a end result that is not good.

S: What I want to say is just don't aim for that end result.

C: Ok.

S: Or else you are going to miss the experience of enjoying every moment.

C: Enjoy the experience, that makes sense. Ya.

S: Seeing the meaning of every moment.

C: But that is one of the reasons, cause I think in a sense I believe that as well in that one doesn't only want an end result, I am not willing to take a short cut to get there in terms that I believe that the whole process is part of growth, and being, and doing and am, but it is good to have a result I must say.

S: No, it should be there, it is important to set the goal.

C: Oh, ok.

S: What really interests you, captures your full attention?

C: People, oh ya, people. There is nothing, I mean people in all situations. Anything that has anything to do with people. I must say am, people in a natural habitat am, I don't like situations where people are am, being things that they are not suppose to be or am, aren't really themselves. I also like to get to the essence of people.

S: I am happy to hear you say that because you are seeing the essence in others and you can now start seeing the essence in yourself.

C: Yes, I think so to. I think it is a way of actually not having to seeing the essence in yourself is actually looking and other people and actually trying to engaging yourself through other people.

S: What I want to say is, if you are going to see that essence and start living it out in every moment, making every moment meaningful, you are going to be so enriched with other people then because you are going to come from a different place – you are going to be enriched on a different level.

C: That sounds wonderful, I must say.

S: And, what I want to say, you are going to bring them up to that level as well.

C: So, one is actually pulling yourself and the world up. It is great. It sounds wonderful. I am a bit of a skeptic, but it is wonderful. Is it really like that, you know?

S: There is your “thinking” coming out.

C: I know, shut of the head.

S: Turn of the voice in the head and come from the essence.

C: I know well, I think it is wonderful. As I said in terms of, and it sounds so, as you said, warm feeling and it is great and everything but it's a, a a I also come from, maybe it's the background but there is my thinking as you say, where things are not always, not always turn out the way they are suppose to. So, what you do with yourself is, that is what I am hearing here, is that what you do with yourself, is you can actually make, turn it into a positive.

S: What I want to say, the bad things is not turning out the way how it is suppose to turn out, at that moment you must stop and think. Get inside of yourself, what am I taking from this now. How did that change me.

C: So, I am aloud to ask why?

S: Of course.

C: So, that is the whole part of it. But that is a big thing, a very small word in my vocabulary, which come up a lot is why, why, why?

S: You can ask it, but don't think too much about it.

C: But that is going to be the difficult part. I must tell you, you know, and it is funny, because I think everything in life, actually well everything in life, is actually focused on getting you to think with your head am, and rationalise, I am a very good rationaliser, incredibly so, am that is going to be a part which, that I don't know if you have exercises for that or something.

S: A growth process.

C: Ya, absolutely.

S: As I said, please don't think you are going to have ten meaningful experiences this afternoon.

C: No.

S: Asking the "why". It is going to come slowly but naturally. I think to be aware of it is the first step when you are in the situation. When you are in that situation, jus think about it. And when you are in the next situation, think about that situation. And sooner or later, it will actually just drop down to your bones and it will come naturally. You will come at a stage when you still want to ask "why", and then the answer already comes from within.

C: Ya, that makes sense.

S: And then it becomes naturally part of you.

C: It makes a lot of sense. My goodness I can't wait.

S: What excites you or inspires you when you contemplate what you rally want to do with you life. Where do you want to be, with whom and doing what?

C: The fact that I, a lot of it has already happened. Ya, that is inspiring am, one, I was never very sure where about I was suppose to go or what I'm suppose to be or with whom I am

suppose to be with. But I also feel that using each opportunity, the people that come along my path, I've gotten fully into their lives and then at some stage and I mean people tend to see it differently, but at one stage you feel that you cannot be part of this anymore. You either done your job or that is probably becoming detrimental, whatever the factor is, then you have to move on. So, but the fact that, I mean as I said, some things that has happened to me, the family I have, the husband I have, the am, you can, I mean I can actually feel that God is at work because of the things that has happened in my life. Am, that is easy for me to say because I can see a positive thing from everything that is happened. I mean there is many people that things happen to that they don't understand to handle it positive or not. So, I cannot talk from that point of view but for me it's just that everything has had a purpose. Again, in hindsight one can see why things happened, why we get into situations.

S: Now that I hear you say that, I want to ask you, and maybe it is not my place, but I want to ask it, you said you almost already have everything you wanted.

C: Ya.

S: And you got sixty years left.

C: Well, I think if I have what I want then I can start giving to other people what they want. I mean. I don't need to be fulfill first before other people can be fulfilled. But I feel that it is much easier to give to other people if you, I mean these love-tag things that people talk about, you know, and I feel, and the thing about this morning driving actually is, I've always been absorbing things and wanted people to teach me things and I, and I was sitting and thinking, but isn't it time that you start giving and teaching other people instead of always just wanting. I am very much into getting, and getting, and getting and now I just actually.

S: If you are going to start operating from your core it will naturally come, to give to everybody.

C: Ok.

S: And you are going to operate from that level that is so fulfilling.

C: Ah, I can imagine. I mean, it must be. I am not bigger, and that I know, I am very, I am so focused on myself. Most things, what is in it for me, or and not in the sense of just being selfish, but but really feeling that I need.

S: But remember, it is natural. Because if you got all those things that you want, as you said, you will naturally start giving to others.

C: It will overflow.

S: You have just said you wanted it.

C: Yes, I guess I am growing. I hope so. Well it sounds like that. I mean, I think, talking about meaning, I don't think these sessions just came across ones path just because of, I mean it is obviously I am taking a lot of this and you are taking it back.

S: I believe that me and you are placed on each others paths, and the last session and this session is an unique meaning experience for us both.

C: Ya absolutely, I think so, I hope so. I believe that were two people meet, one isn't just influenced by the other, am, but actually take things out of it, different things.

S: And I almost for a while there had the feeling of us both transcending.

C: Oh really.

S: Ya and that is wonderful.

C: Well, I have to shut of my head again.

S: Its that first instinct thing that you want to say and then you start thinking about it, that is were the problem comes in. Go with the first thing.

C: I have to get rid of my skepticism. I must tell you, it is going, because I can see so much in what you are saying but I, I need to experience things before I can actually believe it.

S: What has particularly excited or drawn you, have you experienced as particular significance to you, did you feel was of great importance to you, something that addressed you and no one else. Something directed to you in a most personal and profound sense.

C: Yes, I had experienced it but for the life of me I won't be able to tell you now. But what you are asking now, I can actually feel again. In terms of there has been times when, something for the rest of people just go by, and where you actually freeze that moment and realise, ok, here is something, and it's, it's not something like a bomb going off. It's actually just a normal moment passing through life, but I have experienced some of that but it is, I can't think.

S: What we talked about earlier, this is what you are going to experience every minute of every day now.

C: Really?

S: You start operating from that essence.

C: Oh, that is amazing.

S: Just be there. And you know it is not only in people and situations, it is in seeing nature. If you look at flowers, trees and birds. Did you ever think about it, they don't think about things.

C: I know.

S: They just "are".

C: But they don't live as long as we do either, do they? A part of my enjoyment of life is actually thinking and planning and figuring things out so.

S: But remember you need to plan, it is important, but you don't need to plan all the time. You make a plan then you be in each moment by experiencing it and thereby you make that plan your reality.

C: That makes sense. And it might be different from what you have planned.

S: Exactly.

C: Ok, that makes sense.

S: Because you can't really control how things are going to end. Because that is not the aim. That is not what life maybe wants from you there but it is being in every moment.

C: Actually experiencing everything. So, one actually misses out on a lot if you don't experience all of that. And that is, one can grow so much quicker if you actually just absorb every moment instead of waiting for one big event on the other side.

S: So much more enriching.

C: Ya, I can imagine, ya.

S: And that enriches you and you feel like you want to bubble over.

C: Ok, ya.

S: You ask yourself "if this moment is so wonderful, how can the next moment be even more wonderful"?

C: That is amazing. It is just so big. But explain this to me in terms of people who are really suffering. How can they take that, I mean it is easy for you and me, we actually, I think we actually have very good lives. We are very privileged, you know we have one, we actually meet, bla bla. But how people, I mean, ok for instance Viktor Frankl, I mean he spoke about it in his books. But he am, how does one really take meaning out of that? I mean seeing people dying around you, just having a monopolist day to day, or did he, was he there for certain people, or for a certain conversation, or, is that how it works?

S: You are asking a difficult question. I think the people that saw the meaning of their suffering all saw it differently. I think everybody took different meanings from their suffering, if they even new there were a meaning. I think Viktor took the most meaning from his suffering and came

out of the concentration camp a “victor”. He knew at that stage there was meaning in what he went through.

C: Ok, it is not looking for where it is going to end. It is a question of, I am here and I, there is a reason why I am here.

S: Yes, and embracing what you are going through. Viktor Frankl thought about situations or circumstances, at one stage he thought to himself how he was going to lecture to people in well-lit auditoriums over the world about the finding of meaning in such horrific circumstances.

C: Did he think that?

S: Yes.

C: Ok.

S: And he thought about the psychology of a concentration camp life. What does people go through during all of their sufferings? He started talking to all his inmates – being there for them.

C: And he actually had the energy to do that, that is quite amazing.

S: What do you consider to be the greatest accomplishments of your life?

C: Oh, that is difficult. Am, I cannot say one single accomplishment in terms of, I think I believe of myself of somebody who's perceptive am, to growth, in other words, I enjoy this part of life, actually in looking for meaning in life, and understanding life, which is not an accomplishment but I think to get through life and still be able to look at it that way, I find is quite an accomplishment. I cannot, well, you know, obviously looking at, I, I find that it is great that I could run the comrades, I find it great that I could qualify myself, but that is not, that's not what it is about for me. Am, in fact in the same, in the same breath one can also say that, that being my accomplishment, one can almost say ok, so, one hasn't reached much in life but for myself I feel that personally it's quite an accomplishment.

S: Absolutely.

C: Something that comes through, it doesn't sound great.

S: Of course it is great. Absolutely.

C: Becoming satisfied with life would be an even bigger accomplishment, in terms of all the time if one can come to the point where you can say you can actually live each moment and see the meaning in it, that will be fantastic. I have got a lot of exercise to do.

S: And good luck with that!

C: Ya.

S: I can't wait to hear how it is going to go.

C: Me too actually. You know, as you said, just being aware of this now. I just want to try it. And it is not a big; it is actually not a big change to make, except for my head obviously, but just too. As you say, it is just actually looking at it a bit differently. I think, in terms of, when listening to you, I think one actually had moments when this actually, when it became part of your life, but it has been snitches you know.

S: Few and far between.

C: Yes, and it actually becomes like a drug actually when you experience things like that. You don't want to live without it anymore.

S: Exactly. C, is there something else you want to talk about?

C: Not today, no actually, no. I enjoyed this, I must say.

S: Thank you very much for being here.

C: Ye, it is no problem.

## Participant 4

### Logotherapy Session 1

**S = Researcher**

**C = Research Participant**

S: Good morning C. Thank you very much for being here today. First of all I want to ask you how do you see the meaning of your work currently?

C: The meaning of my work, currently? I see it as a way of contributing towards the Organization's goals by improving people's way of thinking and behaviour because I am directly effecting on what I am doing.

S: Ok, wonderful. I think that is a very good way to look at. I understand you are busy studying as well. How do you think that will enhance or contribute to what you are currently doing in your work?

C: The studies that I am currently doing directly effects the skills and knowledge required to understand people's human behaviours and how to utilise the diversity of people and technology to enhance their experiences.

S: What do you do when you feel the happiest?

C: Oh, to be totally honest, when I am extremely happy I grab somebody I care about and just give them a big hug.

S: Ok, that is the loving nature that you got in you.

C: Ya.

S: But if you got to do something physically, what will you love to do?

C: Sit behind an organ and play music that I really enjoy. Music is a passion in my life. I am extremely happy behind an instrument.

S: Wonderful. I hear you like music a lot. How do you bring that into your work?

C: In my current work environment, I also read a lot about the influence of music on the physical and the mental stability of humans and I use music as such to stimulate my thought processes while working because I know the effects of certain music, I also use that to stabilize my state of emotion and when I do that so I listen to specific music because I know it will calm me down if I know I am going through a difficult situation and otherwise I try to use music as well in things or while I deal with people I know I go through certain emotions and things so I try to use music in the background subtly just because I am aware of the influence thereof.

S: I can see there are two great distinctions if I can put it like that. On the one side you use the music to bring out your creativity and on the other side you sort of control your emotions with it.

C: Yes, I use music as a smoothing outing of my life.

S: Yes and I can see it has a big effect on you. Do you think there is a way that you can help others to have the same effect with music?

C: Oh ya, and I do use that way as well because I share a home with people and I am sensitive to their state of mind and things and I would make an effort of choosing music and playing it in the environment. I would specifically choose music that has a soothing effect on their psyche perhaps just play that without mentioning anything. I can see the results of it.

S: Ok, more specifically, how do you think you can bring it into your work to help the learners that you are developing material for?

C: Music is an enhancement tool. Certain music is known to enhance people's special intelligence which is like Mozart music and if Absa would allow that in our training environments I would have preferred instructing facilitators to play certain kinds of music while facilitating workshops cause it will enhance those abilities.

S: So, am I understanding you right if I say Absa don't want to do that currently?

C: Let us rather say the paradigm shifts or the perceptions out there are that music should only be listened to when you are in a club or when you are in your car. They don't see it as a tool. I don't think because they don't want it. I just don't think that they are exposed to it as such.

S: You just now said few things about your current work. Do you think there is a specific path that you are on to a next level of a job?

C: I always thought Absa would provide me with a path that I would want. However in the past few years my way of looking at things changed. My goals in life changed and currently my current job are offering me the opportunities to practice a skill towards my goal. My ideal is to have my own business doing pretty much what I am doing now for Absa but on a scale that would focus on the things that I would like to focus on.

S: And what are those things that you would like to focus on?

C: Enhancing people learning abilities, exposing people to utilizing their brains more effectively. Currently the work I am doing only focuses on teaching somebody a system or something even though we try to work in things that will challenge their thought processes and mind that's limited to the extent of the Organization's policies.

S: I can see that it is a wonderful goal. Have you got any short term plans to reach that goal?

C: Yes, a friend and I are currently working on a business plan and if things work out it might be that we will start that business in a year.

S: Ok, wonderful, and as you said, you are going to use your skills that you are currently utilizing anyway. And are you going to use your music then?

C: Most definitely cause that I will dictate the process of the workshop with my instructions and I will most probably run some of the sessions myself and then I will most definitely make use of the techniques that I have been studying.

S: It is so exciting. You talked just now about your goals. Other than starting your own company, which is a big goal, is there something else?

C: The biggest goal in my life currently is to find a meaningful relationship.

S: I am sure all of us want that!

C: Yes, I am pretty sure everybody wants that. I just never had the opportunity up to now to meet a guy and given the ability to tolerate my own company. Loneliness do become a bit of a problem. So the purpose of my life currently is to have a meaningful relationship.

S: And C, what is wonderful about life is you don't have to go out and look for a meaningful relationship. You can see that in all the people that are around you, either at work or at home or when you go out. There are always people around you with which you can have meaningful relationships and I often feel that life put those people on your path to prepare you to be ready for that special relationship that you have been looking for. How do you feel about that?

C: Yes, we always learn from our interactions with other people and I have learned to tolerate various people and I have also learned to except that not everybody think the way I do and I think to a great extent that prepared me for a life where people or a relationship where we might have different perspectives. It assisted me in helping a lot of my friendships in their relationship issues but I think I have been lucky enough to find some friends that see things the same way that I do.

S: It is always good to have someone you can relate to. To share your understandings about things and grow through each other. You talked just now about the fact that you feel that people think differently than you do. What do you mean by that?

C: A lot of people stereotype. They believe because one person did something in a certain way or said something that everybody else is going to do it in the same way or people, which exhibit certain characteristics, and sometimes they also label you because of backgrounds. The thing is sometimes you come across people that think because you are necessary a Christian, you will not think in certain ways and I am also willing to challenge the religious areas of life by questioning things and be open minded to different religions and I find that especially in a very conservative background I grew up, a lot of the people that know me quite well are most of them

scared and sometimes stunned by the questions I ask and the perceptions I got about Eastern religion. Sometimes even Buddhism and African religions.

S: C, if I can interrupt you here. I think it is so healthy to have these perspectives of different religions. Are you maybe talking to the wrong people?.

C: No, not necessarily. They are not always prepared to listen. That's the thing. Because they have not been exposed or they think or are not prepared to say, yes, somebody else has got a different view on this and accommodates that without judging. I think they find that difficult. I don't think it is a matter of them totally or they are stunned that people can think in that different but it isn't really a problem for me.

S: That "they" that you are talking about. Who are they?

C: It is various people. I've got a couple of friends that are very conservative in their thought processes, like my parents. So there are a couple of things purely to avoid conflict, I would not mention certain things in their presence.

S: So, you have learned to speak to them about certain stuff and certain stuff you don't even speak to them about.

C: I have mastered the great skill of adapting to my environment and then finding a field of interest for them and then focus on that. So, I find myself often isolated in a sense that I hardly talk about myself and a lot of my friends do agree, they know my name, they know some of my interests but they don't know who I am.

S: Do you think that you are meeting the wrong people?

C: No.

S: The reason why I ask that is that surely there's people whose company you appreciate and moreover so that they listen and respect the views that you have, for example, on Eastern religion. Surely that is going to be more meaningful for you than just other people that you can talk about when you can't really be yourself.

C: I won't say that I can't be myself. I am still myself but just don't mention certain things. That doesn't make me less of whom I am. So I've got a good balance between people. First of all I have a diverse field of interest. Because of that I got a huge circle of people. I can know to whom I can talk to about different things. So, I choose my people and I find people and I go out to find people that I share interests with in different fields.

S: I need to tell you that I didn't mean that you couldn't be yourself.

C: No, no.

S: I maybe said it wrongly. What I am trying to get to, is that you can't fully talk about everything to everybody, but I understand now that different people listen to different aspect of you. That makes totally sense. Coming back to your workplace, do you thing that you have got meaningful relationships with the people around you?

C: Yes, I kind of think so. I always tell my friends that I am greatly loved amongst my colleagues. I don't think it is a wrong perception. I think my colleagues appreciate my inputs. I do believe they know I can give valid inputs. Yet, I also think that I am sometimes not as approachable, because I am focused on other things. But yes, I do have meaningful relationships work wise with my colleagues.

S: So, I think the foundation is laid to go out there and find this meaningful relationship you are looking for outside the work.

C: Oh, I am working very hard on that one.

S: Tell me more!

C: Wow, what can I say. It's hard to talk about something that you find extremely private. I work on a relationship for quite some time now, for few months and want to establish this relationship purely because I know this is a person that I really want in my life. It's not an easy thing. It is al tall battle because he is involved with somebody else. I also know that the person is not happy in that relationship. It does not mean that I am out to destroy the relationship. It's

just that I am trying to prove that I could satisfy the relationship in more ways than the current relationship.

S: That is wonderful. Good luck with your relationship. Please keep me up to date.

C: I think everybody will know if this one works out.

S: There's one thing of having meaningful relationships as we said just now, with colleagues but it is totally a different thing to have it with somebody when it becomes very private as you said. Definitely, I respect that. Is there something about your working career that you want to talk about?

C: No, my career is fairly on track. I find my job very stimulating and challenging. In the past I got bored with my jobs very quickly. I must say, I might reach a bit of boredom at the moment but there are always new challenges. When it is not in your routine it is more a matter of what I am busy with at the time that might stimulate or circumstances doesn't allow me to try things that I would like to. So I think my career as such currently is quite satisfying.

S: It is wonderful, not a lot of people can say that. I think you are very blessed, especially for where you are on your way to. Definitely. You just now talked about stereotypes. Tell me more about that!

C: It depends what you like to know.

S: Whatever moves you.

C: I just can't stand people say, men, women, and typical male or typical female. It is just such bold statements, which puts everybody into a class that they don't deserve. It is just something that I don't like. Perhaps I am stereotyping when I say "people". When I say people perhaps we are all guilty of that to an extent. We are very eager to say that one instead of looking at yourself.

S: Definitely. I always say that you see in others what you see in yourself.

C: Yes, there is a concept of “others are mirrors of yourself”.

S: Coming back to the work situation and how you can bring in music. It is very interesting. I have never thought of it before, although I also experience the effect of music when I am working. It is a talent you have and you are setting out to do it. I think it is wonderful.

C: It is always about music. If it is there, use it.

S: What is wonderful to me is that you are bringing your love for music, on the one side, and on the other side, your talents as an instructional designer and blending the two to have a wonderful outcome. It is amazing. C, thank you very much for being here today, and I will see you at our next session.

C: Thank you.

## Participant 5

### Logotherapy Session 2

**S = Researcher**

**C = Research Participant**

S: Good morning C. How are you this morning?

C: Very well thanks and yourself?

S: Very, very well as well thank you. Did you think about what we talked about last time?

C: Ya, about the achievement, the work and that sort of thing where I went from there. Ya, I think that is one of the things that is always on my mind with regard to work and where do I go, what's next and making sure that you look for opportunities, always alert for looking or identifying opportunities.

S: Ok. So what would you say, saying that, what would you say is the meaning of work?

C: Well, the meaning of work for me is really a means of living out that job what you do. Am, to be able to arrive home every evening and say, I have done something that I enjoyed, whether you feel you added values or not, sometime your way of adding value is not necessarily what somebody else sees as value adding.

S: And at the end of the day it is important that you must be happy.

C: Ya.

S: As you said, you must enjoy it.

C: Ya, you must at least have, have enjoyed the interactions you had, or know maybe that it was there for earning the money there, if that is, you know at the end of the day, the only thing that you have managed. I have earned enough money to be able to afford the house that I am living in, to afford the week-ends that I have with friends and whoever you know in a way, you

can't expect, you know, to walk into the office every morning and happy, you know then it is also that, you know. So ya, sometimes it's a means, that meaning is really it's a means.

S: Saying that, what would you say is your understanding of meaning?

C: It has to have a purpose and a purpose I would define as something that would be of value later on. So, it is not meaning in terms of, as I had said earlier on, being happy all the time, but knowing that what you do can be used later, either in terms of the money that you earn and the experience you gain or the fact that you enjoyed your office environment, that means that when you leave am, you would be not as worked up and miserable, you would still be lively enough to arrive home and still enjoy what's happening at home. Whether with your family, whether you are alone, you still enjoy it because you are not all worked up and you know, run down or anything.

S: How would you see your daily interactions, things that come across your path?

C: I believe that every interaction is there for a reason. Sometimes I need to add value to them, sometimes they add value to me, other times it is just retaining harmony. So ya, every interactions is there to either to, you know maintain that. What is the Chinese word, they call it the yin yang, you know were they always need to be balanced. Am, and those interactions I see as one, there is a reason for that interaction, so I look what's the interaction am, other times it is just to maintain who I am. You obviously surround yourself with those that you want to be surrounded with. The ones you don't want near you, you would either avoid or need to do certain things to mediate the effect of that interaction, but each interaction is there for something, either to support or to afford opportunity to work with something that is not right.

S: For example, when you go to the office this morning and you are surrounded by 10 people, you will avoid those that you don't want around you, you sort of avoid them.

C: Yes, you stay out of their bubbles ya.

S: Maybe five of those people that you really want to avoid are placed on your path to show you aspects of yourself to learn from.

C: And that is something from, you would react and you would ask, why do I react? Do something about it.

S: Yes, and realise that life gives you opportunities every day to bring out those parts of you that need healing, if I can put it that way, or strengthen it or bring it out more, making more of who you are, bringing out the core of C.

C: Ya, the thing is what I, one of the things I found with your, your reaction to that interaction, I once read, you know again it is with reincarnation and all those things, but, I once read that if you react to something it means that there is something that you still need to work out and being unable to work with slow workers for instance, that was something that bugged me extremely, I am talking about six years back. You know, move, snappy and things distract me, I just wanted to help them to move along and I kept on encountering this in my life and one of the things that I learned there was there is not only one way to reach the end goal, just because I want to do it this way and somebody else want to do it that way, mine is not right or wrong, neither is his, so you need to respect others way of achieving, and again also what is their success. Just because I do certain things in a certain way that, and reach that now, and he reaches it next week, what is success and what is not? So, getting am, or, you know if you, if you are able to understand that and respect that about others, I think you've actually learned. Now I don't have to act anymore.

S: Because you have learned through it.

C: Because I have learned through it, so I don't react. So, I measure that interaction as reacting, either way there is a strong emotion when learning something new. And ya, so you, it's, it's not easy to do. It's not like it happen like this and one day you just know it. It takes time and patience. One day just when you are tired or irritable or stages being low, you just want to go home tonight, then you tend to lose your assertiveness in those regards again something come out, am I reacted again, right, because I haven't totally worked that out.

S: Where are you now in your life?

C: Oe, I think my life is to short for all I want to do, (laughter) it is just too short. Am, I actually achieved a couple of goals much earlier that what I thought I would. Having, as I said last time,

having a nice car am, having a house, I've just selling one of my houses that I have. No, I think that's an investment that I made. I never lived in it, it was an investment I made at the age of 26, which is quite young to make such an investment. I am selling it now and I have made 207% if this is now, because of the offer which they've just overturned. Selling that, I can settle my other house which again is valued a lot, so now I can move on, you know, I can obtain a small holding and do the later life what we want to do; you know the restaurant or whatever we want to do there. Am, so I think for my age, I've achieve a lot. I've been able to go overseas much earlier than I thought I would, going to National consulting, that was something that was big, I was with National consulting and there I was age 31 and it was big.

S: The thought that came to me while you are saying that is, if you have already achieved 90% of what you want to achieve in your life and you are only in you thirties.

C: I think it as all relative.

S: Imagine what is lying ahead.

C: What is left?

S: What do you think is left?

C: Many more. Everything that I though of and at the stage when I was looking to achieve, you know, the house, the car, the overseas, those were the ultimates but they were still my understanding then off, not only what is happening around me or and the understanding of myself. I, obviously as we get older, you mature, you get wise, that will be nice, the things that were important then are not important now. So, I don't think you can say that you just move up the whole time. Yes, you may become fuller but I think you start moving sideways and you reach a point, and this is what I, I am not sure of I explained it right, but I don't see it as I am moving up.

S: No, I understand that.

C: I'm moving around.

S: You are filling your unique space.

C: Ya, ya, I am filling, because although I achieved the financial soundness to be able to have the small holding, the fact that there is financial needs available doesn't make that nicer to have. Am, I have reached also a situation where the money aspect of the work that I do now is not important to me anymore. Am, looking at the income I can have, a nice lanny car, I don't want it, it is not important to me.

S: I can see that you are enjoying the work that you are doing.

C: I enjoy my work and I'd rather not go and sit in the office and make hours, what normally happens with us self employed, you look for work and you look for work because you can't gain the hours. I rather not sit there in hours, I rather say, I've got nothing left for the rest of the day, I am leaving and I go home or to the library. Now, I think anyone that is still working themselves up would say, you are mad girl, you should get back here or you will lose a lot of income.

S: I can see and it is not important, it has been about a week ago since we spoke and I can see you are already more content with where you are. Last time I had the feeling that you weren't sure if you want to stay with Cell C or do your own thing or what is going to happen, but I can see you've got some calmness now.

C: It is always up and down. Am, the nature of the work that I do, one moment you think you got a long term work there, other times its just like that and it's you know, not there anymore.

S: Even when it is not there anymore, it's also ok, I can hear that.

C: It is also ok. It is never easy to just walk away from it and I think what happen last time, when I left here, I just started to begin after not being there for six weeks. Now, I don't, I am not sure if I said this last time, but when I left the last time, I reached I situation where I consulted, I add value, I made some recommendations but sometimes they are not ready to accept it. You can't force it down so you need to warn, highlight issues, and then you need to leave it and, ya if it is meant to be, it will just rise up again. If you really gave valued advise and they can use it, or you highlighted a risk and this is what happened last time, I highlighted certain risks here and there and I left it, the reports were send out and it wasn't a moment later, they lost money. Then

they recognized, but somebody warned us about this and that is how I got to return. Am, so it was a bit odd, and I am not sure that would ever just evaporate because you know, when I work, I work, and I work hard. When I sit at home, I sit and home and I do it. Am, the sitting at home and enjoying it was a bit uneasy because you don't know would you, and I need that interaction. I can't not work. Financially I may be able to but emotionally I can't. I need to have that interaction.

S: Saying that, what do you want to do to have that interaction?

C: Am, I need to balance a couple of am, maybe not balance but actively working on a set of network am, no, or identify somebody in the network that can help me for when I need to work or we don't need to have that interaction, I say, do you have work for me or maintaining a hot network and I think I spoke about the network last time as well. Maintaining that but also realizing the limitation of the nature of the work I do. You don't work one hour here and another hour there. I worked 11 hours yesterday, billable hours, that's not lunch, 11 billable hours. So when I work, I work hard and I don't get to anything else and balancing that part of my life, which gives me the stimulation and whatever else it is that I need, and the other things that I am working on you know, it is not easy. I don't think it will ever be, I don't expect it to be. Am, that is a source of frustration but one that must be managed. I think you really need to recognize the environment in which you work. You know, the nature off the work that you do. Am, you are not like a sales rep or one of those that work 24 hours a week.

S: You said you wanted to establish a network and if you need those relationships or interactions, you will contact these people. What is it that you want to go and do there?

C: Well the, the, the work that I do now which is mainly insurance, consulting with am, systems am, looking at how the system is applied to ensure that the revenue is identified and is made at the end of the day. That is the field in which I specialize and what I know well and that is with which I can earn good money in relatively short, short hours. To go and look for a full time employment that is going to pay me less and requires me to do the eight to five every day is not supporting the things that I need to do. So keeping the network warm means, you are constantly in interaction with them. They know what you are working on am, they know what you are able to help them with and just one day the other one knows the other one. And this is actually what happened. On Thursday, no on Monday. I started on Thursday at Cell C and on

Monday I received a phone call from a women in my network. She said she just spoken to a guy that need somebody to come over and help. So, she know what I was doing and ya, I phoned the guy and there is not immediately work but these things happen.

S: I can see you realise that each and every day, all you have to do is just be and all these opportunities will come you don't have to think about it to much.

C: Ya.

S: Ya, I can see that you understand that.

C: Ya, ya. I don't think you need to get all worked up its am, I always say you need to order what you want. Just say it out loud verbally, order it, it will come. And that it is actually what happened. I was sitting at home for five or six weeks and the Wednesday night, no the Tuesday night, I said to my husband, I think I need to go and work again. Even if I find something else that is not in my industry, but I need to do something. Am, trying to work full time on the research and the work we are doing and everything, I need that interaction. The Wednesday I decided ok, that's it. I looked at my network, I looked at my résumé, which is CV and I want to do it more functionally like a one sheet advertising me. I was still sitting doing that when they phoned and they said, Thursday morning can you come back. It is not the first time its happened. It is not the first time. So ya, am, I think I, I, I understand how that works am, impatience still sometimes come in. I am very impatient. If I want to start, I want to start now, that's not always possible. So, but I think ya, I understand how that, how that works and how to use it.

S: What do you really enjoy doing and what gives you great satisfaction in doing it?

C: What do I enjoy doing, create something new or fixing something that doesn't work. Not in terms of equipment and stuff but in terms of the way that we work or the way that we use IT technology.

S: And that is what you are already doing.

C: Ya.

S: That is wonderful.

C: That is absolutely what I want to do.

S: What really interests you, captures your full attention?

C: Captures my full attention. A very complex set of things that need to be integrated in a way that I can explain to somebody in an easy way how to understand it. And again that relates to the work that I do now, to do integrations between systems becomes a night, especially when it is online, its not like at the end of the night we run our interface back to ya. When it is interaction and online the whole time and making that available for the end user to understand am, I can, I can sink into it and not lift my face for two or three days.

S: Not a lot of people can do that. I think you are absolutely where you need to be.

C: I think I am using my skills very well am, because I am able to see at a high level what needs to be done what, you know what does this whole area look like, but I can narrow down enough to get to the detail of starting with the system and they hug, do you know that systems? Because they expect you to only know now about the strategic stuff. But because you can go right down into the system and say, but something is not happening here, you know. So, ya, I am already doing that.

S: When do you feel full and happily yourself, doing what?

C: When do I feel that? Am, basically when I just achieved one of those report or I have done an audit on a new solution design. Once I am finish with that and able to identify all those, all those gabs. Am, because obviously you need interact with them, a lot of am, users, IT department, all sorts, and trying to negotiate that all together. Once you are able to negotiate that and it is excepted then ya, that's about the latest terms I can get to.

S: What excites you or inspires you when you contemplate what you really want to do with your life? Where do you want to be, with whom, and doing what?

C: Am, the thing that makes me excited is the fact that I know I can achieve whatever it is that I want. And sometimes I would think about that and say, you've been a bit "windgat", excuse the French, but you know, having that over, you know that feeling of, no matter what it is, if that is what I want to do, I can. And because I can see the things happening, I think that is one of the other things also being able to visually see, this is where I am and this is where I want to be, and being able to see the detailed steps. That excites me because when I start, ok that's what I want to be, I start working at that and then it just runs, you see this though just running and you say, but then I need to do this, then I need to do and it becomes almost like a snowball and it just runs and runs and runs, and that momentum, inspires me and gives me the energy I need to start and work. The fact that I can see all the actions steps of things that needs to happen. And, having said that am, I sometimes think that somebody who is unable to achieve what they want to, is because they are unable to see that, that steps that they need to go through and get excited about that. They get all apprehended because they realise where I am now or where I want to be, I can't get there. They lose their focus, they lose motivation and then it dies. So, I think if you are able to see the steps is the thing that excites you and is able to get you moving.

S: Having said that, how do you feel about a spiritual dimension in there?

C: Something else guiding you?

S: While you are doing all these things you are talking about.

C: Am, because it has been part of me for so long, I think I except it as it will always be. I don't wonder about it, it's not like if I want something by the end of the year that I can go down on my knees and please give me. I believe that it is there for me to use, obviously not abuse, but it is there for me to use, I can always count on that support because I have already handing something back into this collective consciousness, to the spiritual world. My interaction with others, I am letting that energy out onto others, I am giving opportunities to them and I, you know the whole thing about abundance, the more you are willing to others to let have, the more you will receive. I think they call it the law of giving or the law of something.

S: I can see you understand the higher meaning, see the higher hand in what you are doing. I can see that you have trust in life. You are very aware that you are functioning on a spiritual

level. You don't think about in consciously anymore because it is so part of who you are. You are functioning on that level.

C: Ya. I don't think I am on my way somewhere but also it's not like I've arrived and I am just going to sit there. Am, ya, it's like the spiritual world, alomteenwoording, you are there, and I think that is the way that I live. I live my life as if I am not there next week. If I have to not be there next week, I will be 100% satisfied with what I have done up to yesterday.

S: That is wonderful.

C: Ya, it makes life enjoyable and I think, you know you read so much about am, what is your reason for being on earth and fulfill your potential all sorts of things and you think, but you know what, you are actually doing it.

S: You are doing it.

C: You are not working towards something tomorrow.

S: But C, I am so happy to hear you say that because not everybody knows or say that.

C: No, no.

S: Not even a few percentage of people.

C: No.

S: But what's important is that you should share it with everybody. If, I mean, just go on and be who you are because you have got such a natural energy of giving. I think if you talk to more people about it, as you said that giving to other people, one way of giving is just talking to them about it.

C: Ya, it is just talking to them.

S: And they will get some of that energy from you, and you will inspire them to also get to that level on which you are functioning. And what you talked about just now giving, you know what more in life can you do than to give. To give of yourself.

C: They will naturally see it.

S: Ya.

C: Identify with something of that, that would be applicable to them at that stage. And maybe some of them are even higher. Maybe they will look at me and say oh, she is almost there or you know, I don't think we always know exactly what these levels look like or whether there is a line, I am a meter away from the line. I don't think.

S: What has particularly excited or drawn you, have you experienced as particular significance to you, that you feel was of great importance to you. Something that addressed you and no one else, something directed to you in a most personal and profound sense.

C: I believe I went to America when I did because there was a reason why I had to get a job there and not when I thought I wanted to go at the age forty. Because of what I learned there in that year, and what that meant or what that give meaning for me now, am, finding yourself am, I think many of the things that happens with us is there because of meanings.

S: It's wonderful.

C: Ya, the ya. I met my husband and I was suppose to go with him to America, he had to settle down in terms of his need to move around in the world and I had to find who am I because I was taken down to my very bone. I was stripped down to, I didn't know who I was. Am, I was a skeleton. And that had to happen there otherwise I would not have had the calmness I have now. I don't think I would have had the calmness. I would still have been working towards something, to achieve certain things and probably wanting to have the restaurant and everything else would still have been, but I must go forward to have this, where now it is something that is fully there. I think I may have changed my attitude.

S: It gives you trust.

C: Ya, and I think the fact that I went to America earlier and have been subjected to what I have and the nature of everything I went through maybe would have, I can say supports that absolute, I know what life is, I know it will be. Ya, I think that would be about.

S: So that will be almost your whole life.

C: Ya, I think it is. I think that is. Anything that build your self efficacy, is what I would see there. Anything that really takes your self efficacy and leaps. It should be interesting, I wonder where self efficacy stops.

S: What do you consider to be the greatest accomplishment of your life?

C: The greatest accomplishment. Am, there was a time when I thought financial accomplishment was something to be happy about. Am, I mean that is how we all see the world around us. And there I want to refer to Willbur who has the seven levels of development. And at his fifth one is the manipulation of earth's resources for our own gain. Am, looking at the Western world, America and those guys, that is the ultimate. Am, there was a stage when I thought that was the ultimate as well and I feel that I have achieved to Will's standard what I should have or what I could have given that, given the environment. If I have to say that now, being able to live your life to a full and not be concerned with materialism or. I am not saying not be concerned with that I am going to live somewhere in a little hut and make shoes am, for the love of it. That will also not be fulfilling who I am.

S: Because then you won't live yourself out.

C: Ya, I won't be using the ability that I have. Am, so having achieved, being in an environment where I can use the abilities that I have to add value and enjoy it, that I would say is, that is the ultimate achievement in terms of, I realised my abilities, I am using them and I enjoy it. And that makes a certain aspect of my life full. It will still need development and maintenance, but the fit, if we look at Holland's fit theory, you remember the six am, that fit, I was able to manage that fit. Am, and that leads me the energy to other fits and all sorts of fits. So that is what it would be.

S: What is the most exciting thing you've done in your life?

C: The most exciting thing. I think the America trip. That was definitely the most exciting thing.

S: And you know what is wonderful for me to hear, the paradox in what you said, that is the time when you were stripped to your bones.

C: That was the hardest time but the most exciting time.

S: Ah, what a wonderful way of looking at it.

C: Am, I know there is a lot of literature about, you need to suffer to really find meaning, and I think it all depends on how you experience suffering. Because I did suffer. My nails had little bends in here because of the no's and it was, it was really not an easy time but it was exciting. Various things I had to learn, the new things I could see there. That year I did the last of my degree. I had 11 subjects through Unisa. So, I didn't see much of America, I was studying. I wrote six, no I wrote five, five in May exam and five in October exam plus one online, so I didn't write exam it was online attraction. So ya, it was, it was a tough time. Am, but coming to realise so many things of yourself. You are testing the waters, you are testing this and am, ya, it was.

S: Finding yourself.

C: Ya, that was most exciting.

S: When have you taken the strongest stand in you life?

C: Oe, my ex husband. I was very much involved with reading spiritual stuff. Now that was the time when, I am talking mid 90's. That was the time when I was reading a lot about supernatural stuff. Trying to find that line where I feel comfortable with spiritual stuff, touching mystics, and where is there a line where I don't want to go. There is certain things about channeling and all sorts of things that I know is there, I respect the value of it.

S: It is not part of your space.

C: It is not part of my space. So I needed to find that line and I think I, I, I neared that line while I was married to this person. Now this person. I was never Sunday morning you go to church and, but he was totally the opposite. Although he was not panic or anything, you know what I mean, there was just nothing. There was just no, nothing. The mistake I made with him, he read a lot and you know, I was ooe, this is fine you know, this is reading a lot and but he was reading for himself the whole time. Take in, take in, take in. And it was only after we got married that he one day said but, when he dies he becomes soil. None, there is nothing after that. And here I am almost on the verge of leaving my body you know. So, we had like, and I had to read these things, hiding my literature and stuff. I go and sleep and read and when I hear him come up I hide the book. And I just reached a point were ahah, this is enough. And I had to say to him like, I believe so much in what I do and I just enrolled, I was doing my first year am, Industrial Psychology. I said, I am, this is what I want to do, this is who I am, I am not going to hide these things anymore. Am, and I had to take a stand and say if this means I am losing my marriage, that is it. And, we tried to talk about it and ya.

S: Looking back, that experience you had while you were married to him, can you see the meaning of it?

C: Am, I think that was just one off, one off the mistakes I made. I think we all make mistakes. Am, I don't think we are all excluded from those mistakes just because we believe in something higher. Am, that marriage was as a result of am, wanting somebody that understood who I was and was going to support me in that. But it was a "gemaks huwelik". And it was something that I wanted at that stage because foolishly enough I believed that if we married there would be commitment into what we want to do. He never wanted to get married but that was something that I needed at that stage. Looking back, it was a big mistake but it filled something, it filled a need that I had at that stage. And it filled it for a year, it helped me for a year and I am sure what I did helped him because he was anti-this and at least now from what I hear he at least recognizes that we got a spirit. So, I must have, probably I were more married to him because he said to somebody that I was the best thing that happened to him in his life. So, I maybe have done more for him than what he has done for me.

S: And that is why I want to say, I don't think it was a mistake. I think you helped another human being.

C: But it took a little bit of me.

S: Yes.

C: It was something I had to overcome. It was negative energy that I had to work out. It took me a long time to do so. So, it may have been an expensive service. I don't know why but am, ya. Its one of those things that we need to let go.

S: How effectively does your work engage your strengths, talents and interests?

C: I think very much, very much because I select the work that I want to do and that is one of the things I think many people work towards. When I read about the literature aimed at those who want to fulfill their dreams, that is specifically fulfilling or looking at how they can integrate that into their work life. Having reached that level, I think I select specifically the job that I want to do so that I can integrate my strengths am, or whatever else it is that I brought into my work but also my weaknesses. One of my weaknesses, I need interaction, whether it is a weakness or not, I need that interaction or else I get depressed. End of story. I think that is me, it is not something I want knocking add like that.

S: I think it is because of your giving nature.

C: It is my giving nature. I mean I can hand only so much down to the cat. So ya, I need, I need that so.

S: C, I can see you exactly know the meaning of your life, your work, what you are going through, all the experiences, all the interactions and the only thing that I remembered from last time, we talked about is that relationship thing of yours, which you are now busy with in your Masters, and I am sure that slowly but surely you will integrate all of that into who you are as well.

C: Ya, I am understanding what all those interactions are about. Ya, and whether you in your personal life really need to go and make a map of those interactions, it will make a good counseling tool if you think about it. If you can write down this, you know, this spaghetti of what is all these relationships and what is the meaning of each of those am, and how that adds to

you, saying if you stand in the middle. Am, I think most of us know about it, it is something there at the back.

S: You are living it, I think all you want to do now is you just want to document it.

C: I need to document it and find a way that is makes it scientific acceptable, to speak about frame of reference and interconnectedness and that sort of thing.

S: What a wonderful contribution you can make to the world.

C: Ya, I think there may be a lot of value in it.

S: I wish you the best of luck with that.

C: It is a whole book, lots of work coming up.

S: I know you will do it. Thank you very much for your time. You have helped me a lot in my study and I hope that I could add some value to you as well.

C: I'll send you the questionnaire (Laughter).

S: Thank you very much.

C: Good.

## Participant 6

### Logotherapy Session 3

**S = Researcher**

**C = Research Participant**

S: Good afternoon C. How are you this afternoon?

C: Well thanks and you?

S: Fine thank you. Am, it's quite a while since we last seen each other, two weeks, did you think about what we talked about last time?

C: Little bit.

S: Tell me more.

C: Am, I started doing something that I like doing and I like doing it in any case it is after hours and I started thinking about. You talked a lot about doing things you like doing, but after hours. How do that influence what I do, what I feel about work? That is the question that I asked.

S: And?

C: And, I am here to find the answer.

S: What I want to ask you know is, what are you doing that you enjoy after hours?

C: Oh, I bought a fire staff.

S: Fire staff? What is that?

C: It's about this long pipe, one point five meters am, it's got wood inside and wicks on both sides. Then you light them and then you play.

S: That is interesting. A fire staff?

C: Fire staff. You change the wicks at the bottom and you get two shorter sticks.

S: Do you like doing that?

C: Ya, it is just relaxing. I am going drumming this weekend.

S: Drumming?

C: Drumming (indicate slapping on drums).

S: Where?

C: It's a place just outside Pretoria. It is a farm, just a lot of people. Not a lot of people, about hundred. Go drumming.

S: Ok, that is interesting. You are going to meet a few people.

C: Ag, it's not about meeting anyone, it's just about sitting around and thinking about nothing, meditate.

S: Oh, ok, that is also good. But surely there is going to be other people around, as you just said, about hundred.

C: Ya, plenty.

S: Surely you are going to talk to whoever is next to you.

C: Ya.

S: How do you feel while you are playing with the fire staff?

C: Alive.

S: Alive, wow that is wonderful.

C: Fire, I like fire.

S: Ya, fire represents life. Now the first thing that I thought about when I heard what you said, is fire. Do you start feeling the fire burning inside of you?

C: You can see it like that.

S: Because I think it's symbolic about you just lit.

C: Yes, life.

S: And it is something somewhere that has changed, you lighted it.

C: There is light were there wasn't.

S: Ya, that is very good. I am so happy for you.

C: Thank you.

S: And you know what is wonderful, you know that saying about when you light somebody else's fire, then you start a chain reaction because that person again can light somebody else's fire and it goes on like that. When you come in contact with people, at home, socially or at work, you should start talking about these things that you like doing. Things about, if that person didn't come in contact with you and didn't hear what you have to share.

C: Wouldn't have known.

S: Wouldn't have known. It is only something that C can tell them, sharing something of yourself. Not deep and personal, that is not necessary, depend on which level the people are.

C: Relationship level am.

S: But share, give yourself, because what happens when you light a fire within yourself, it needs oxygen to really make a big flame. And what happens is, as soon as you start giving yourself, that is how that oxygen is going to get into you, and the fire is going to become bigger and bigger.

C: Yes, I do.

S: If you start giving yourself, giving totally who you are, it will go over into other people's lives and those people would have been untouched if you didn't share your experiences. When you share something about yourself, it is also symbolic, it is as if you take the fire, the flame, and give it to somebody else as well. Give them something about you that they wouldn't have received if it weren't for you that gave them that gift of yourself. But it is not just with people, it is while you are playing with that fire staff, it is just being in the moment, doing what you enjoy doing, and that will nurture you so that you become more fully who you are because if you nurture something, it grows.

C: Energy.

S: Yes, energy. During our last sessions you talked about feeling down sometimes. How was your last two weeks?

C: Fairly eventless.

S: Eventless. Did you have your down times?

C: Ya, I had my down times related to work stress.

S: Ok, and what did you do then?

C: Nothing.

S: The reason I ask that, remember last time you said you usually go and sleep.

C: Well, it's at work.

S: So, it was at work.

C: Ya.

S: Oh ok, and what do you do when you feel that way when you are at work.

C: When I am at work, put on my earphones and work.

S: What triggers that in you? What happens that you feel that way?

C: Am, a specific person, a specific person's attitude and actions. In the bigger division I've got fairly good relationships with most people, but there is some stressful relationships in our own department.

S: Ok, in your smaller team, stressful relationships. And, would you say that is the reason that's preventing you.

C: Yes.

S: To see what is the meaning in your work situation, if I can put it that way?

C: Am.

S: Because that is a disturbance that is there.

C: Yes.

S: And, does it happen often?

C: Yes.

S: Quite often?

C: Well, in the last two months yes.

S: Quite often.

C: But as you would say, I am presented with a unique opportunity to make a decision of how I am going to handle it. So, I am in this decision-making process deciding on how I should go forth.

S: Ya, what I want to ask you, I see you are starting to think about how you are going to resolve this, but remember, as you just rightly said, life doesn't want to hurt you with these people that is causing stress in you. Life is, as I said, life is giving you an opportunity to see what.

C: What I don't want to be.

S: How do you feel in these stressful situations?

C: Angry.

S: Angry? Why do you feel anger?

C: Am, I am probably then angry because I am not in control. And, because I feel powerless, I have not seen the out yet. The route to take on how to resolve this.

S: So, you are angry because you are not in control?

C: Yes.

S: Ok, but are you really in control of your life?

C: No.

S: Or is a bigger being maybe in control of your life.

C: Yes, I think this relates to the first discussion we had, you are not in control of anybody else's actions.

S: Yes.

C: I don't want to be, it is difficult to explain, I don't want to be in control of other people's actions but there is a, a basic rule of conduct which these people don't adhere to which makes me angry.

S: Ya, I can understand that because you've got certain rules of conduct and ethics by which you work and operate and automatically everybody that is not in that same frame of reference, I almost want to put it, then you become angry because you have no control over how they are going to react anyway but the good news is, you are never going to have control over that.

C: Ya, that is true.

S: So, you can just as well let that.

C: Let them be rude and, yes (face lit up).

S: Because, why do you allow them to take something of yourself? Because that is what they are doing right now. They are taking out of you anger and things which you don't need to give to them. I mean, if you're angry about not having control, as I said last time, I think you should have the faith that life is giving you this opportunity to heal what needs to be healed inside of you. And, if you, look anger is a result of not having control in this instance, but isn't there something else which you are angry about?

C: Oh, there are lots of things. No, I understand that this will be something that a resolve something head on, or else I will just move on, which is not the correct why to go about it because these people, or these types of people will be everywhere, in any work situation, in any space of my life.

S: And, it is usually where you don't expect it to be, they will be there.

C: Ya, so I can constantly run or I can face it and if it doesn't resolve itself, I can move on.

S: But the thing is choice. Do I run or do I face it. And remember if you face it or if you run, you must take the responsibility that it will always follow you.

C: Yes.

S: And if you face it, take the responsibility that you will, because it's now a question of will I resolve it or not. Of course you are going to resolve it.

C: Ya.

S: And if you are going to resolve it now, for the next fifty, sixty years in front of you, you are not going to be confronted with it again because you healed what needed to be healed.

C: It is difficult also because there is an element of fear to tackle or change my own behaviour, without knowing what the outcome will be. I am going to say this in Afrikaans. Dit is woede oor onreg wat ander mense en aan myself aangedoen word. That is why. That is what evokes that anger. But.

S: But remember, as I said, what you are seeing right now, don't hold it against the person that is evoking that from you.

C: Play the ball not the person.

S: That person is just an instrument that life has placed there to show you what it can evoke and having the faith that you can go through that because, you talk about the "onreg" that other people is doing.

C: Is being done to.

S: Is being done to and to you as well. You have no control over how those people are reacting, and remember, life, the bigger life, is giving them that issues to deal with to evoke it

out of a few people to help you grow, so you should actually be thankful for that people evoking it out of you because now you've got the opportunity to heal which you wouldn't have had if that wasn't evoked out of you.

C: Am.

S: It that makes sense at all.

C: Yes.

S: How many "onreg" is there in the world?

C: Yes, and it makes me angry.

S: So many, but you know, you must have the faith and the trust that life is making those things happen for very specific reasons and bringing it more closer back to home is, again, for you the opportunity to realise that you have no control, and you don't even need to have control over what all these other people are doing, it's you, it's all about you and, as we said, it's an opportunity for you to grow that is coming out of that.

C: Ya.

S: How do you feel about that? I can see you are thinking and wondering, and smiling also, that is a good thing.

C: Am, ya, I can see the truth in it but I will rehash and see how I can change my behaviour.

S: But remember, it is not you that need to change your behaviour, not at all, because this is who you are.

C: This is who I am, but it is not right to get angry or.

S: I think you should just realise that there is parts of you that can get angry but you should just let it go. Just cut it of and let it go and realise that if it stays there, it is going to put out that fire that is lighted in you. Tell me more about this “onreg” that is being done.

C: I don't know, it is just one person that is making my life absolute hell, or maybe I am just taking it to personally. It is somebody else's behaviour and I can't do anything about it and, I still pray everyday for Friday.

S: But what about this behaviour is making you so angry?

C: Am.

S: Tell me just a little bit more to help me understand.

C: She constantly shows irritability, doesn't listen, there is, it's legio. It's just the person, doesn't care about people, just about themselves.

S: I may be “way of” right now, but why don't you go on a human base go and talk to this person.

C: And what, tell them.

S: Just talk, just go and hallo, how have you been?

C: I have tried that, it doesn't work. There is no interest. There is no interest of this person to be friendly on a one-to-one basis. It's just, what is going on in your life, what is in mine, no interest.

S: So, it is a big challenge for you.

C: Yes.

S: Just imagine if you can put a light into that person as well.

C: Ya, it is a big challenge.

S: I think that is wonderful. So, don't see it as negative, see it as positive.

C: Trying, I am trying my best.

S: Something else about your work situation?

C: Oh no, I am actually at the moment looking to applying for other jobs. I have sent my CV around today, so I will see what happens. Just a lot of work at the moment, but that is positive.

S: And what we talked about last time, how do you see the meaning of your work. Because I get the feeling, something changed.

C: Positive.

S: Yes, definitely and it is good, I get a good something from you, what changed, it is definitely different as from where we started.

C: Well, actually after we have talked last time I had two conversations regarding these sessions with two different people. And the one was that in your discussion you said, don't consider, or you shouldn't consider, you should just be. So, I told you, I consider X, Y, Z.

S: You must just be.

C: Ya, ok, we discussed if this was possible and I am not sure yet, but I am getting there and I have been trying this action, yes, got various reactions from people because it was not who I or the behaviour I've shown until now. The other discussion, I can't remember now, oh yes, we talked about things that you want to do, that you don't do. It's that thing about.

S: The collage and all of that.

C: Ya, things that you say you like doing and you want to do and you, but you don't do it and then you don't want to do it, then you are laying to yourself, or there isn't any commitment so you don't want to do it. So, I have found that I don't know what I want. (laughter).

S: Work wise?

C: Work wise, life wise, doing wise. I am not sure what I want to do and what I want and what I like and.

S: So, the good news is, you are definitely on the right track.

C: Well, I am thinking about it.

S: And remember you are busy with the most profound question that any person can ask and answer by himself. But just know that you've got your unique space in the world. But for you to, I think you are starting to find that place.

C: Am.

S: Now you should get into that space and the only way that you can get into that place is by being who you are.

C: Am.

S: Just be who you are and the more you become comfortable with who you are the more you will start filling that space and filling it. Because it can only be filled as big as that space are for you that life has given to you.

C: Am.

S: This precious gift that every body has.

C: Won't it change trying to be whom you are in versus trying to be who everybody wants you to be? Or what everybody expects you to be. Or what they think you should be.

S: And you know what, you don't have to live according to everybody's expectations. As soon as you start operating in that framework, you will start feeling uncomfortable, almost tense, and unfamiliar with what is going on, you feel itchy.

C: Am.

S: But as soon as when you are playing with that fire staff, how do you feel then? Totally relaxed and yourself.

C: Yes.

S: Now, what I want to say is, do things that make you feel that way for now, for at least the next two to three months, continue doing those things that nurture you because that is how you come into touch with parts of who you are. And remember that when you are outside of that, and as soon as you start feeling a little bit uncomfortable, then you must know, it is because you are not at this moment who you are. You are going according to what somebody else wants or expects.

C: Am.

S: Does it make sense?

C: Yes it make sense, it is the implementation that is a different scenario. The work is in the implementation.

S: But you know what, you don't need to worry about next week or the week after that. All you need to do is to be in this moment that you are right now, going on to the next moment and see what is life asking from you in this moment because life is asking from you, live, take up your light and spread it or become angry or all of those things. Again, choice and I think you want to live. That light that lit the fire, you want to make that flame bigger and start sharing it and while you are giving it to other people. Then you will look back and see, ok, but now I realise I needed to go through this.

C: Ok.

S: I can see you are going through change and growth right now, transition, and you are starting to climb into that unique space and I want to wish you the best of luck.

C: Thank you, I need it.

S: Because that is the only place that is asked from you where you must be, and that is to be who you are. And you know what is so wonderful is to have the faith, I think that is very important.

C: The faith that there is a space.

S: Having the faith that you don't need to be scared to fill this unique space. You don't need to be scared to be who you are because that is the only thing you can be, is to be yourself.

C: Am.

S: And, I think you should be happy to become who you are and give yourself to other people and that is what life is asking from you, all that life is asking from you, is to be who you are.

C: I will try. I will try to be who I am supposed to be.

S: Thank you very much for your time.

C: Thank you for all the help and the knowledge.

S: I hope there was something I've shared with you.

C: Yes, food for thought.

S: Thank you very much.

## Participant 7

### Logotherapy Session 3

**S = Researcher**

**C = Research Participant**

S: Good morning C, how are you this morning?

C: I am fine, how are you.

S: I am also very fine thank you. It's been quite a while since we last seen each other. How have you been since last time?

C: Oh well, sorting out quite a few problems.

S: Quite a few problems, tell me more.

C: Well for a start, I don't have transport to work. I can commute to work so I am staying with my sister and that means leaving two guys all on their own.

S: The two guys, your two children.

C: Yes.

S: How do you feel about that?

C: That is actually the reason why you have a mother, so that you can learn to get along without one.

S: How does it feel living with your sister?

C: That is quite nice. Now I have somebody to chat to, some other female instead of being in an all male household. And I mean the cats and the dogs are all female but they haven't learned to talk yet.

S: So tell me more about living with your sister. Do you do different things now? What do you do?

C: We have one other adult to relate to.

S: You are enjoying that.

C: I am enjoying that. And then I have my nieces to speak to.

S: How old are your nieces?

C: Eighteen and we get on like houses on fire. So, actually I am learning what they are learning at varsity. So I have picked up how you should do sports administration. About accounting my other niece haven't said anything yet.

S: How does this commuting problem hinder you?

C: When I was commuting I always had this fear, not actually fear, thought of am I going to be late again, will I get there on time?

S: How did that make you feel?

C: You sort of worry more about will you get to work on time, will you catch another taxi back.

S: So, it's that constant.

C: Worry. But now it's been sorted out.

S: Ok, so now you are living with your sister. How long is that going to be?

C: I am going to stretch it until December.

S: What is happening December?

C: December I am going on leave and my youngest son will be finished with matric and then I can decide where do I want to stay.

S: It is a big change lying ahead.

C: Yes.

S: And how do you feel about that?

C: Excitement!!!!

S: Wonderful.

C: Now I must just look at the money side of it.

S: What are you excited about?

C: I am excited about the change. Now I can do what I want to.

S: What do you want to do?

C: Move to another house, wherever that is, get a car. Then go and visit the rest of the places that I always wanted to.

S: That you always wanted to but was hindered.

C: It was always hindering me.

S: And where are those places that you would want to visit?

C: The Kalahari, the Namibia desert it is a little bit different. If you want peace and quite you go to the desert. If you want white noise you go to the ocean.

S: So you would like to go to the desert and the ocean as well.

C: Yes.

S: So all of that is lying ahead for you next year.

C: Next year, as soon as I possibly can.

S: Soon as you can move to another place but you are going to try to do that only in December.

C: I will try to do something in December when I am on leave. Fortunately no training gets done in December.

S: The next three or four months that's laying ahead you are still going to be with your sister and as you said, you like the stimulation of the conversations that you have with her and it gives you time to start preparing.

C: Yes, you start planning what you want and you list your options. If you start thinking of it, there are quite a number of options. And then you still find input from other people, which give you more options.

S: Or eliminate some of the others.

C: Or eliminate some of the others and you find sort of better ideas because I mean, two heads are better than one most of the time. And four heads are better than two, ask any mother.

S: You say your youngest son is finishing matric. What is he going to do then?

C: He has already applied to universities and he has already have feedback. He must do portfolios of whatever they request.

S: Will he live at the university then?

C: I don't know. It is open.

S: And your eldest son?

C: My eldest son is working. As far as I am concern, he is off my hands. I am not even bothered about that. If he wants to do this, he can do it. I don't stand in anybody's way. It is his choice.

S: That's good.

C: It is his choice. With the younger one I still have to provide him with university education then he is off my hands as well.

S: How does that make you feel?

C: Free. Free from responsibility. Then of course I already keep the bigger sort of community responsibility.

S: How do you feel about that?

C: We have been doing it on and off as far as I can remember. And then if you are a teacher you are always involved in the community.

S: I remember you said you were a teacher. Now that you are not doing that anymore, you are still continuing with the community.

C: There are still certain areas we still provide in.

S: But you are going to move now, so you are going to a new community.

C: Not necessarily. It doesn't mean because you are moving to a place there is a community. With most of these places you still have to build a community. Think of it.

S: Where would you like to go? To a community already settled or one those still needs to be build?

C: No definite preference. Although of course I wouldn't cut ties with the one that I involved with now.

S: So, you are not going to move far away.

C: I am not going to move far away. Let's face it we are in Gauteng. We can move from the one town to the other in a day. Although of course I was looking at Eastern Province, sort of more countyfied. The distance between Grahamstown and P.E. is eighty-five kilometers. But I haven't come across anybody commuting between those two towns. They don't they rather go and stay in the next town but they will not commute. Whereas in Gauteng, something like one-hundred kilometers each way per day, you can go it. But then I suppose it is because they build up areas all along the line.

S: C, recall times when you were most committed. These are times when you were deeply involved, emotionally committed, and determined to persist in spite of all obstacles.

C: All right, two instances. When you are married and when you are bringing up children.

S: First tell me about the marriage.

C: Marriage, that ghastly public confession about what you want to do with your marriage. Ok, you promise that you are going to do this. How do they say, to have and to hold until death us do part. And then of course you find it doesn't work that way. And then of course, if you got a husband that wants to wonder of and have an affair here and have an affair there, you come to the situation where you no longer want to hold on and then you decide well, I don't think I care about you anymore. I am just going, this is the end of the story.

S: Is that what happened in your marriage?

C: Yes.

S: So you got divorced.

C: Yes, I got divorced. By the way, most divorces are instituted by women. Something like nineteen percent. As a woman you realise in a relationship this is not working. So you rather call it quits.

S: How long ago was that?

C: Eight years ago.

S: You referred to being committed to your marriage and to your children. How is your commitment there?

C: The children are far easier. For a start you are placed in a position of authority. If you don't exercise that authority you can't blame anybody. It is a two-way communication all along the line. Then of course with younger people, you keep up to date. You find out about this and you find out about that. And sometimes it does help to know what is on the hit-parade. Even if it is just, when you meet another youngster, you have something to discuss. You are on familiar territory so you can relate to how things are now. Let's face it; school has changed radically from the time that we were in school. So anyway, if you have a child in matric, you go and re-write matric again psychologically. You panic.

S: You stress with your son at the moment.

C: No, he stresses, you keep calm.

S: Ok. C, recall times when you were most decisive. These are times when you knew exactly what to do. You knew you were right, and you acted deliberately and confidently, perhaps even in spite of the doubt and objections of others.

C: I had an incident this past week. I was speaking to the L&D consultant on Monday at the cocktail party and telling her that on that AllPay SLA project I am seeing the client on Wednesday, will she have time. So she said well she has got the time but she doesn't know what it is all about. So I left it to it and went to see the client on Wednesday and on Thursday she came back to me and she went to see one of the other people that I spoke to on Wednesday, and that person told her no, we've already done everything. So she became quite

offended. But I mean, I have told her beforehand and I just acted because I just want to get this project done. The client wants to get it done. It is nearly two years because it's been change of consultant, change of instructional designer. A lot of changes and the project were always placed on the backburner until it fell into my lap. That is one instance.

S: Recall time when you have been so absorbed in what you were doing that you hardly noticed the time.

C: For example, when I am swimming, who notices the time? I can swim forever. Other instances, knitting and I am really experimenting with this, that and the other. A whole day can pass and it doesn't bother me. Or if I am trying to draw something. I am not very good to draw from imagination. I must have something in front of me, then I will draw. You don't compare what you have drawn to the actual. You make adjustments. Those are instances where you hardly notice the time.

S: How do you think you can draw that into your learning material that you develop?

C: How can I draw that into the learning material? By making learning interesting. Because I get excited over that. Whatever I develop, I try to make it exciting for the learner as well so that when he starts he must not notice how the time passes or whatever or that he is experiencing some difficulty or he doesn't understand something. I try to make things as clear as possible. So to him it must be an exciting journey and by the time he gets to the other end he must look back and say, ah, I didn't realise I was capable of doing that. For a learner it must also be a journey of self-discovery.

S: Yes, on the one side, the material that you develop can create that for them. What do you think can create that for you?

C: To get feedback from the learners. That will sort of also be a self-discovery for me because I mean I am not very experienced.

S: Do you get feedback from learners?

C: Up to now, no.

S: Did you think about how you can get feedback from learners?

C: Well, in the project I am not working on, I am building that in. I am going to sort of deviate what have been done in the department before and if anybody objects, I am not interested because I want to see the feedback before and the feedback after. Because what I have done with SLAs, the way I see it, I want to give the learner a list of certain main key elements in SLAs and ask what do you know about this and then I am going to use the same questionnaire at the end and I am going to compare the two. Off course it is going to give you sort of more qualitative information and then at the end just assess if learning has taken place. I envision a six-week after the workshop, a follow up, which means I am going to do it myself. Because I cannot expect the trainer to run around for that because I want to know.

S: It is a wonderful way to bring in, what you experience as time going by, drawing it to the learner and drawing it back to you again. That is a wonderful way of looking at it.

C: Yes.

S: Is the frame of reference out of which you operate more or less the same at home and at work?

C: Am, basically yes. It is just that you have to make adjustments to the situation but my main principles remain the same. There is no contrast between my home life and my work life.

S: And what is that frame of reference.

C: By the way, the Ten Commandments are a good set of rules. Because it stay constant. There is only one with an addendum to it, which is the one of honor your father and your mother. Why? So that you can have a long life. All the others don't have addendums to them. Well, basically it means to be open and honest with yourself and others. Then except responsibility for what you do. And the other one, don't except responsibility when it is not your responsibility. So, in other words you make it easier on yourself because, as far as I am concerned, no is also an answer. I will rather tell you no straight out than to disappoint you. Otherwise, treat people fairly, as they say, as you would like to be treated. That is basically it.

S: If I remember back to the first session that we had, your home and your work life were very much divided. I've got the feeling it's coming closer together.

C: I keep the one apart from the other. But what I do at home I will also do at work.

S: The frame of reference is the same.

C: The frame of reference is the same. I rather prefer to keep them apart.

S: So it will be little detail that differs, not the way you operate.

C: Some people in our department work and somehow or another they haven't distinguished where work ends and where home life starts.

S: Why do you think that is important?

C: To create a balance. You shouldn't be so focused on one thing so that it takes up all your time, all your energy or all your resources. You should have a balance. This is what I do and these are things that I also do. I will get bored if I do one thing all the time. So I actually have sympathy for people who focus very strongly on it.

S: How I see your understand it now is that the core of you is exactly the same both places, there is just some aspects that you want to split to give you that balance.

C: To give me that balance yes. Come Friday afternoon I don't think of work again until Monday morning. On Monday morning I will revise in my mind, oh, what do I have to do this week. Ok, I have an appointment with this person and that person and I can get all of this information.

S: What do you see as your life's work?

C: My life's work? To teach other people to be themselves. So, in other words, people development.

S: How do you apply that to your whole life?

C: By talking to people. Influencing people.

S: Where do you do that?

C: Everywhere, anywhere.

S: At home and at work?

C: At home and at work and in between the two when I am commuting. I talk to this person, I talk to that person. And strange enough the rewards cannot be put into money. You know, if somebody tells you remember the last time we talked about this and that, I decided to do this and these are the results.

S: So, you said you see your life's work as?

C: Developing people.

S: Developing people by influencing them in any way you can.

C: Yes in order to help themselves. But the big thing is they have to do it for themselves.

S: Yes. How do you feel you have already applied that where you are right now?

C: In the work situation or at home.

S: It is one.

C: It is one big thing anyway. If I meet some of my ex-pupils, the joke is most of them have children now which they can't control some of them. So I said no do this with the child and that. And they come back, oh, it worked and because of that work we now can do that as well.

S: How does that make you feel?

C: I just feel good. You are of some practical use. Or with the guys that we have to give career counseling to, why don't you try this why don't you try that?

S: So, you do that on a continuous basis outside of work?

C: Outside of work as I meet people.

S: And inside of work?

C: Inside of work I suck them dry out of anything I can learn. At work there is a big source of ideas and knowledge. It's a case of, I tap the resources.

S: You say you tap the resources. If you've tapped it what do you do with it?

C: It gives me a wider perspective than the outside world because let's face it, you can change work but sort of the wider community and the social area remains the same. That is one thing that I keep more or less constant. I am not somebody that fly from one town to the next because then you have to start the whole process all over again. And as it is, if you are an ex-teacher you get to know hundreds of people.

S: I can see you miss the teaching.

C: I miss people interaction.

S: Don't you get people interaction at work?

C: I do but it is limited compare to what I am use to.

S: What do you think you can do to change that because I can see you shine when you talk about that?

C: What can I do about that? I am not really so interested in getting more people interaction.

S: But you miss it.

C: I miss it that is why, when I work on a project, I am quite prepared to go out whereas most instructional designers in our department want the client to come in. I want more people interaction so I am quite prepared to go out. If they have to come in here, because there are quite a number of us, that save costs, let's get together here. But if I can go out to see I client, I am off.

S: You say you suck a lot of the energy out.

C: Knowledge.

S: Knowledge out. What do you do with it then?

C: I keep it on the back burner. As a woman you have to know everything. I've got to think of all the other women. You will be surprised even with all the knowledge available today, women know so little.

S: Why do you want to keep it on the back burner?

C: Just as a frame of reference so that I can refer to this and refer to that. Because you never know when you are going to be asked something. Do you know something about this? Then at least you can fire off and give them a start.

S: When you are outside of work you apply it more.

C: You apply it more.

S: How do you think you can apply in more in the work?

C: In work. Well, it comes up in your projects. The strangest thing is we have so much knowledge around today but people actually know less that what they did before. In practical terms, when you sort of look sometimes at things happening you ask yourself but don't they

know about this, don't they know about that. And the other thing is, remember we had a "take a girl child to work with you" on a national scale. Even Tabo Mbeki had four teenage girls checking him out, what was he doing that day. We got to get our women, how can I say, I won't say working, to have careers, because I mean, we are the majority of the population, something like sixty percent. Forty five percent of economically active women are working.

S: How many?

C: Forty five.

S: Forty five out of sixty percent.

C: Of those who could work, only forty five percent of them are working. And of the forty five percent that are working you could only say about fifteen percent of them have, what's called, a career. The rest are just working but not really deriving any benefit.

S: Is that something that you would like to apply?

C: It is something that I would like to change.

S: How do you think you can change that?

C: By encouraging girls to go for a career. I mean this concept of, when you grow up, you get married, you have kids, your husband take care of you. You should also do something with your life.

S: How will you instigate it?

C: At the moment, I am looking at a community project but it is a case of capital.

S: It links again to your passion do develop people.

C: Yes. The start up is the problem, maintenance isn't.

S: Do you see yourself doing that more full time when it's started up?

C: Maybe, maybe not. But then of course you must also asked, I have put in so much time how much will I get out.

S: What do you want to get out of it?

C: For a start, I would like to get, am. Nigel is a small community. It is just a situation that there are no jobs but it is a nice place to stay. So what I actually want to do is to get people who are staying there to keep on staying there and have some sort of income. So, we are looking at agriculture, but you have to get land. You have to get somebody who will either lease or sell you your land. That is just for a start until we get some income on an ongoing basis so that people can say, I've been working three days of the week and I will be earning so much and with that money I can do this and that.

S: So you see yourself in the long term going there in that direction.

C: In that direction.

S: How do you think that the work that you are currently doing, how will that?

C: It will complement it.

S: How will it complement it?

C: It will give me guidelines, I can develop training materials and don't have to get an outside consultant.

S: How does that make you feel?

C: So good. And of course also being in Design and Development you also become aware what the consultants can do for you. When it comes to training and getting people on the job, actually to function productively, it wont be a problem.

S: I can understand now what you meant when you said putting all the knowledge on the back burner. You will be able to apply that when you start this community project.

C: Yes, if I start the community project and of course one project always start another one. Well that is the difference with our present government. They encourage women to do things.

S: I can see you are passionate about it.

C: Yes.

S: Isn't that wonderful.

C: It makes a difference.

S: A big difference.

C: Off course it won't be full time for me, it will be full time for the others.

S: Why won't it be full time for you?

C: I am staying where I am because I am supposed to be the training consultant. As it is on the project, each of us has different functions. Mine is training and finance. So far my book has only got one entry.

S: I am sure it will pick up.

C: It will pick up as we progress.

S: Good luck with that. I can see the passion is there, the vision is there, the energy is there.

C: The energy is definitely there. Maybe it will pick up next month because we are examining another area to find land.

S: How effectively does your work engage your strengths, talents and interests?

C: How effectively. Actually to a large extent. I like writing, here I've got the opportunity to write. I can enjoy myself designing learning.

S: What do you like about designing learning?

C: Getting people to discover things for themselves and do things for themselves. That is basically why I am here. And off course whatever they learn will help them to improve their performance on the job. Because let's face it, it is job related not sort of examining the total personality.

S: Your talents and interests, how effectively does your work engage that?

C: My interests. There are a lot of things that I don't know which I cannot support. One of the reasons I wanted to work in a banking environment is that a bank has many departments which most other places of work don't have. We've got languages, knowledge management and a whole lot of other things that if you compare a bank to another type of industry you will see that a bank is far more multi-skilled.

S: Why do you like the variety?

C: If you get bored you can move to another area. So, it gives you scope so you don't have to be focused and narrow and limited. You can broaden your horizons. You can either specialize or you can be a generalist. It depends on you. It's not characteristic of other industries.

S: You made a conscious choice to work here.

C: Yes.

S: More specifically your career developed to where you are right now.

C: Yes.

S: So what is your understanding of work?

C: What is my understanding of working. It is an expression of yourself.

S: Do you think you express yourself at work?

C: You do.

S: Do you?

C: I do.

S: How do you express yourself?

C: I do what I like to do.

S: What do you like to do?

C: Writing, teaching and learning.

S: It is everything that you are currently doing except the teaching part of it.

C: I am teaching indirectly through my learning material.

S: Yes. How do you experience the meaning of the teaching, learning and writing?

C: How do I experience that? It is just part of my life, part of being me. It is not something outside of me or something that I have to do. You just integrate yourself in your work. So there is no dichotomy of work related or personal related. You integrate the two and there you have meaning. The question of meaning doesn't even come up because I mean it is integrated, it's a whole. There are no parts that still have to be fitted or have to be removed. It's a whole totality.

S: What is your understanding of meaning?

C: My understanding of meaning. Being myself whether it is work related or social or what, there is no contrast or difference or difference parts, I see it as a whole.

S: All the parts of you are integrated into the whole of who C is.

C: Yes, of the whole who C is and of course I also know that I make a contribution towards learning other people, whether it is conscious or unconscious.

S: How does it make you feel?

C: You don't even think about it, it is part of your life.

S: You do in naturally.

C: Yes, you do it naturally.

S: I want to thank you for these sessions that we had. You came to a fuller understanding of how all these things fit together and as you said now, how all these things are integrated as to who you are. Thank you for sharing that with me, I do appreciate it. .

C: It's a pleasure. Thank you.

S: Thank you.

## Participant 8

### Logotherapy Session 3

**S = Researcher**

**C = Research Participant**

S: Good morning C. How are you this morning?

C: I'm well thanks and you S?

S: I am fine thank you. How was this last few weeks since I last seen you?

C: Chaotic. I asked the universe, if I can put it that way, to please show me how I can get rid of the old self, if I can put it that way, and start with a new life. With all the garbage, that is not meaningful, that I have to get rid of that. I must say the universe is hammering me.

S: Tell me about the garbage that you are talking about.

C: Things like the house (in the previous session C indicated that she is thinking about selling the house which she and her children moved in the week that her husband passed away), I know that I must move, I don't know where to, it's that thing about trusting, you know, just trust that you need to go, and suddenly everything is becoming a crisis with the house. Know I am saying ok, let go. So, there are a lot of things that you are still hanging on to. It is nice to sit here and talk about things but you actually have to do it. That type of things. I also said maybe it is me but there are also a lot of things happening around it that I suddenly see it is time to move, it really is and I get the message. But know again, as I said last time, this trust to say ok, because there is no way that I can see where to, but it is fine. At least I am there already. There are a lot of these things coming up now where I just say I have to let go, I have to let go. And it is actually nice, it is quite exciting. It's bad, but it is quite exciting.

S: How is it bad?

C: In the sense of the comfort zone. Leaving the comfort zone behind. But it is not a comfort zone it is actually a death zone, if I can put it that way. It's that thing about holding on to things

that doesn't have any meaning, not real meaning, so that is why I say a death zone, that status thing. (In our previous session we talked about status. C indicated that she is in the process of getting rid of the status around things. C indicated that when she was brought up, society dictated that status is important. Having that nice job, a nice car and a nice house – the best and most expensive. Her words were: society I hear what you are saying but you know, my life is not going to be about this (status) anymore. It is about more).

S: So you feel you are holding on to something?

C: Yes, and I think it is time to let go and as I let go, I can feel that "lightness" coming in which is great.

S: So you are already starting to let go in some aspects of your life?

C: Yes, definitely. There are also a lot of new exciting things coming up suddenly. I know it is not the right thing, the actual thing, but I can see that there is so much more to life and suddenly that part is starting to simmer through. For instance, people are starting to come and talk to me suddenly. Things like, I need some help in my personal life and I think, don't ask me, I am not good with relationships. But then I say, let me listen, because that is all I can do and it is actually great! Things like that have never happened to me before. I am not going to become a counselor obviously because I know that is not one of my strengths in life but it is things like that and I say wow, there is a different side of life. And it is small things not big things.

S: Coming back to me saying that I wanted to raise a few things again, and you just brought up one because one thing that I picked up is that you talked about the need to let the energy flow, on the one side, and on the other side you said you need to get rid of the blockages.

C: Yes.

S: What are those blockages?

C: I think it is emotional things. It is more emotional things than actual physical things. So it is not the physical things that keep us here, it is more the fear of the unknown. It is the uncertainty factor. Life is not certain. I don't think we were born to be certain of things apart from trusting

and patience. So, it is more the emotional type of things that I am holding on to. For instance, fear and status and control freak, extreme control freak, and letting that go. I've been quite sick but it is good because once I let something go, because I build up to weird illnesses now suddenly, and I was never an ill person, but suddenly there is all these things, and then when I let something go everything is fine again. So, it is more emotional things or mental things. You know what I am trying to say.

S: So you have emotional and mental things that, at this stage, you feel are blocking you for that energy to flow?

C: Yes.

S: How are you going to get those blockages out of the way?

C: I will first of all identify them. If I am in a weird situation, first of all I need to become aware of the now. You know that Dyer, his got a thing about everything has got a spiritual, every problem can be solved with a spiritual aspect. The first rule that he got is, you sit in a situation, for instance when I am really upset, and I can say, I can choose this or I can choose peace. Now just by doing that, I say to myself, I choose peace and if I become more calm I think, ok exactly in what situation am I? Why am I feeling the way I am feeling? Is it fear, is it being scared, is it because I am losing control? Suddenly I am starting to identify all these characteristics of myself that I never knew. I thought I was sommer one of these people, you know, embracing change, happy go lucky and suddenly I realised I've got so much hang ups. So, identifying that. Then it is a matter of, ok, what do I do with this now? And then I try a few things and sometimes it works. It is really marvelous actually.

S: I can see you are in a process of letting all of this go.

C: It is. Luckily one of the wonderful things is, if I am shouting at the kids I think, I can have this or I can have peace. I can really experience peace and love. It's that. And that is starting to happen more often. Previously I said, I should have been in the situation and I should have had that moment. But then it is reactive. Now it is starting to happen more in the moment, which is great. It is really great.

S: Wonderful. I wanted to talk about what are you afraid of and what are all your fears, but I think you know.

C: Yes.

S: You must remember it is ok to be, I wouldn't say afraid of what is laying ahead, but I think stick with what you are doing right now and it's being in the moment and about those choices. In each situation there are one or two choices that you need to make and take responsibility for the choice you've made, but I think you understand that.

C: Definitely. Definitely. But it is also, for the first time, as if I am looking into what it is to be human. And it is actually like we are little babies and we don't realise it. We're so strong at fighting all these things. If you look at yourself, you say, we are actually such small, insecure, and I don't want to say insecure in a bad way, we are such fragile little things. We are so scared. As I said, I am very out of touch with being with the emotions. So suddenly all of this, to me it is a wonder to suddenly discover myself and what it is to be human. Suddenly I am seeing people and I just want to give them a hug, I am not a "huggy" person, I just want to give them a hug and say "just let go", you are hanging on to this thing so much, if you can just stand back a bit and see, then you will see what a wonderful human being you are, and you can put it into perspective. And that is wonderful, but you have played a big role. Just by talking to you and feel this, I tell you it is wonderful. It truly is great. It made me think about things and put things into perspective definitely.

S: Tell me more about what you have just said.

C: Putting things into perspective or talking?

S: What did we talk about that helped you to put things into perspective?

C: I think the thing that you ask me questions and I actually have to verbalize and really sort of put the stake in the ground. Normally when you start with a process like this it is nice because you can talk about it. You can talk about the subject. Suddenly you ask me, "how do you feel" and you made it very specific. So, I had to say, this is who I am now and suddenly I say, this is now who I want to be. I want to be more or what I say is what I would love to be, I am still not

there. So, it made me suddenly put myself sort of on a scale of exactly where I am. Where previously, you know, you talk to people about these things. Even in church, if people talk about their religion, if I can put it that way now, they talk about something outside of themselves. This is really important and I think this is a value add that we don't have because nobody want to talk about spiritual aspects or whatever you call this.

S: I can see the shift that took place in you.

C: Yes.

S: And being where you are and dealing with what you need to, making the choices that you need to.

C: Yes, and it is wonderful because it isn't easy. Because I thought if you step and as soon as you put your foot down it is going to be so much easier and actually it is not. I woke up this morning with a terrible headache and I am still trying to see why. But I know during the day I will realise it and as soon as I deal with that issue, it will go. So, it is not easy suddenly. If you start challenging yourself it is like looking in the mirror. I know I have wrinkles, but suddenly I am counting the wrinkles, you know, that type of thing. You know you have wrinkles but you don't realise to what extent you've got wrinkles. Suddenly I am counting the wrinkles and I say do I want to deal with this specific one today or one pops up and say, today you are going to deal with me. That is also one thing; I cannot say I am going to deal with something. I have to stand back, for the first time and say ok, whatever today will bring, I will deal with. Sometimes I deal with three things a day, and that is such a lot, but it is wonderful because we are such complex human beings. It is great.

S: The other thing I want us to talk about is the death of your husband. What is the process that you went through after that?

C: First of all definitely a lot of denial, a lot of depression. I think it is also, as I've mentioned, it was very sudden. We were still packing when he was diagnosed on the Friday. He was operated on the Wednesday and on the Sunday he passed away. He was very healthy. The memorial service was on the Thursday and the Friday I moved into the house. So, there was a lot of change very sudden. It was moving the house, moving a whole life basically with that.

Suddenly everything just changed. A whole different suburb. It was a lot of change at once. Luckily it was, I think. All of his things were packed so I never had to go through that thing. And I think now, maybe for the kids it wasn't good because all his clothing. Were people normally have that thing about getting rid of the close, if I can call it a ritual, and I don't want to call it a ritual, but you know that thing about, this is still his and I have to give it away, I have to let go.

S: It is part of dealing with it.

C: We just took the boxes, and I told his brothers, listen, these are his clothes, I cannot do anything with it. Before we moved they moved that away. He was taken out of our environment almost immediately. So, all of his personal belongings and things like that, it was still in boxes. I marked them and it is there for the kids. One day they can open it. So, immediately he was taken out. It wasn't a gradual thing of putting his things in boxes.

S: What did you do as a ritual to work through it?

C: I think we started with. There was a lot of depression, you know, the normal things. First of all I told the kids that we need to talk about him. Henry's family didn't want to talk, you know, he is gone you don't talk about things. The kids verbalized how they felt. If they wanted to cry, we sat together and we cried. After a while we said ok, now he is gone let's talk about our life now. We did that quite a lot. I did take them to psychologists and they said listen, they are dealing with it. I think maybe I felt to pieces in my way, in a very aggressive don't come near me way. I think I've made a lot of people very angry at that stage. But going to meditation for the first time then, starting to realise that there is more in life. That is were Jackie helped me a lot. I went to see her and she said listen, there is more to life. Life is about lessons. Then she started telling me about karmic issues and we need to get rid of a lot of things. She is quite a religious person also. She said God doesn't put thing on your way that you cant deal with so obviously there is a reason why He did this and you need to stand up and face this. And that sort of gave me this first step towards, you know, there is more to me than I have ever thought. And there is more to life than what I have ever thought. Previously my life was just around myself. So I think that is a process of getting on top of life not only on top of, how can I put it, it was more that thing that helped me. That realisation that there is energy that there is a life force. I always thought about God as somebody, coming from a very Afrikaans church, that He is this dogmatic figure; you put one foot wrong you will get hammered. Later on you don't think about Him as part of your life or

anything wonderful is part of your life. Now suddenly I can say this is Godly and it is part of the universe and it is part of me and it is part of you. And I can see God in you and I hope that I will see more in me. And maybe I am letting go of me and allowing Him more in my life for the first time. The energy or whatever you want to call this, spirit or you know.

S: From looking inside all the time you are starting to look outside as well.

C: Yes. I've seen myself as a real miserable, you know, it is like walking into a dead wall. And I thought you know, Henry is not dead it is me that's dead. And that is the one thing that I also realised. I don't know how, I think it was just a trigger and things just happened. Then you happened and things like that. Never before. I spoke to people about money and I spoke to people about things like that but never before about these things. So suddenly this is just starting. So, how did we get together? I don't know. This is helping; it is still in a process. I think life is just a wonderful process. Does it make sense?

S: Definitely. I think you've dealt very courageously with your husband's death and in your way you have dealt with it and you were there for your children helping them to deal with it as well. You went through it, that was a year ago, and you moved into this new house. As you said, one of the blockages still in your life is to move out of the house.

C: It is.

S: I see you are busy making the choice, deciding what to do and I am sure you will make the choice that you think is right at this stage.

C: It is. I think it is that packing away of the clothes. The house is his clothes. The house is that part. I mean, he never lived there, but it is still that part, I mean, you can't keep clothes.

S: Did you hear what you just said?

C: No, what?

S: When I asked you just now what ritual did you go through? You've just verbalized it. The ritual that you need to go through to put all of this behind you is to sell the house.

C: Yes, definitely. Ya, he will always be part of our lives. The kids miss him but it is one of those things that they have to deal with. It is a reality and actually they are learning quite a lot of things that other kids don't. The other day my son came to me and he said, he has got more of a daddy now, even now that Henry is gone, that his friend got because his daddy is still alive but he is never there for him. And I thought my goodness what a wonderful thing.

S: What do you do to help them to have Henry still there?

C: If they ask, we do go to the cemetery. Obviously he was cremated but they put his ashes, because his mother died at a very young age of cancer, they put his ashes in the grave with her. But they don't want to go there. I think talking, going through a ritual. For instance, now and then, my son misses his dad terribly, he will pick a flower and say this is for him. I will say smell him and he will go through things like that and he will do silly things. Like with soil he will feel something but he knows it is not him.

S: You know what I've just realised when you said that, I think it is one of the most wonderful ways to remember somebody, is in nature, as you just said with the flower and the soil. That is something constant that will always be there. That reminder will be there right through his life. As you said, you are starting to see God more in everybody. Do you see Him in everything as well?

C: Oh, definitely.

S: Because He is in those flowers and soil as well.

C: It is. And suddenly I also realise how negative people are. My colleague is pregnant. I cannot believe that she is so negative. I mean, it is one of the most wonderful things that can ever happen to her. I was also like that. Maybe it is just me. I just think you have a wonderful little life growing inside of you and you want to know about weather and everything. The South African situation. She reads through each and every miserable thing in the newspaper. I don't see that anymore. I see the good and there is such a lot of good. I also said, listen the newspaper is just full of bad things. The other day I browsed through, because you read on the internet lately, you don't even go through a paper, and we were sitting there and I talked about a

wonderful new show and some kids starting something wonderful. I read all these things and she took the paper and said so many people were murdered and so many people were raped and I thought, what happened to me. I just went through the newspaper and suddenly I realised that everything that she sees in life is just negative.

S: What role do you think you can play there?

C: I am trying to tell her look at this. I am trying to make her more aware of and say you know you have a wonderful baby inside of you. It is life. She just say but I am so nauseous and I am so that. It is very difficult. That is why I say I am still not the counselor type of person. I can just make people aware. I see what helps, if I am really passionate about something I say, you know why they did it and then people will talk about it. As soon as they start to become negative I try to break up the conversation so that we can leave while it is still a positive thought. It is very difficult.

S: What are you passionate about?

C: I feel wonderful lately. I always thought it must be something for instance, a new job or my kids achieve something. My daughter blew up a dustbin at school so she is suspended for a week. She is highly intelligent. She and her friend were trying to do a chemical thing. They turned around the bin on the dustbin and it melted. Now it is this big thing. I know it is awful and she should have done it but the lessons that she is suddenly learning. For instance, she said that she didn't think about other people and she didn't think about the danger to other people. She said that in her life, what this taught her, whatever she is doing, no matter how she wants to impress people or share knowledge, she must think about consequences and not think about that moment but more broader. I thought, how wonderful. She is thirteen and in this phase of her life where she is actually a rebel, and for her to learn that lesson at that moment is the most wonderful thing.

S: It is because of the guidance that you gave her.

C: I don't know. Ya. That's the things that have given me a lot of passion in life. This thing about life is wonderful and it is great. It is not only me, it is in other things and seeing it in other people and the wonder of their lives. To me that is wonderful and has given me a lot of energy.

S: You know what is wonderful for me - that you have come to this point. You are passionate about life. You are in the moment. You are in life. You are living your life. Just remember, as you said just now, it is not one big goal that you think is your purpose in life or one thing that you should be passionate about. Where you are is exactly where you need to be, where you want to be, where you are absolutely blooming into becoming fully who you are, becoming aware in every moment and you are passionate about it. That is a big shift that you went through. As you said, you are starting to bloom; I think what is going to bring about even more bloom, bring out more who you are and give to the world, which I can see all of that in you, is as you symbolically said just now, is to sell the house.

C: It is.

S: Break that ties and start to live even more fully in every moment.

C: It is, ya, it is.

S: It is so wonderful to see that in you.

C: But it is also you. I think, the guidance that you gave me, that thing that you said that I must just trust that whoever will be at that moment and whatever will happen will happen. Even in work, there is a lot of things that you need to push and push and push. Suddenly I am sitting in a meeting and I say, you know, you guys are not here where I am. You are busy with your lives and whatever. Let me just back off a bit. And it is not something personal anymore. Previously I would have thought it is this personal thing and I am not performing and I am not this. Suddenly I say, but you know this is all, I can mention it. Previously I use to fight and hammer and bulldoze and whatever. Now I say, I need to mention something. If people need to hear it now they will pick it up and we can run with it. But if not, it's fine. Thank you. And it is just by doing this. And I think that is where you've got a wonderful talent. Don't stop this. Don't ever stop this. You've got the right way of listening and the right way of asking the right thing at the right time and that is wonderful.

S: I think you've grasped it and you are ok to go on with it.

C: Yes.

S: I think we can end our sessions because you can go on with it on your own.

S: With that I also want to say thank you for sharing your time with me. I think you understand the meaning of yourself and your life coming together and being who you are. I am quite comfortable in ending the sessions, I don't know how you feel.

C: Yes, definitely. I think the insight is not there yet, but that will come through allowing my life. The only thing that I can say is, the lesson that you have taught me, and thank you for that, is I've got a lot of knowledge, I've got a lot of, let's do the normal thing, data, I've got a lot of information, I've got a lot of knowledge, but the insight is in living and that door you opened for me. Thank you. Because I had the knowledge and I was hammering on the information and perfecting the data and you showed me that the only thing that I need is that insight. And the only insight that I will ever gain is by living by being. Thank you. Thank you, it is wonderful. For the first time in my life I say God really, or the universe, or spirit, never put anything in your life that you cannot deal with. It is only there for you to get to a higher high, if I can put it that way. It is amazing how people cannot believe that you don't need substances, just that life is wonderful.

S: The word that come to my mind is optimal living.

C: Yes.

S: It is what you are doing right now.

C: Yes, I have started and it is wonderful.

S: Good luck with that and thank you very much for sharing everything with me, I much appreciate it.

C: Thank you.

## Participant 9

### Logotherapy Session 3

**S = Researcher**

**C = Research Participant**

S: Good afternoon C, how are you this afternoon.

C: I am great thank you.

S: It's been a while since we last seen each other. Have you thought about what we talked about last time?

C: In snapshots, yes. More on the thinking side especially when traveling in the car, you know, when your mind goes haywire.

S: What did you think about?

C: A lot of the choices that we make and whether the things that we do, whether the outcomes of some of the things that we do could have been completely different. For instance, I was thinking if I had to make a different choice a few years ago, whether if I would have still been in the same scenario today or completely different.

S: It was interesting that you say that because while I was transcribing your session I actually realised that when you decided to make that change to come to Learning and Development, it was a choice you made and you have made that choice. What I also can see is that you are living such a meaningful life because of that. I see you are thinking about whether you made the right choice. What do you think?

C: No, I did not make the right choice, not in the sense whether I made the correct or incorrect choice, the question is, if I have to make another choice, say for instance, when I applied for the training position, what if I didn't applied for the training position? Would I have been in the same environment or what would have happened to my life?

S: So you say it is not about making the right choice or not. It's a choice that you've made and you are wondering if you have made the right choice and you are wondering what would have happened if you have made a different choice. Is there a different choice that you think you would have made?

C: It depends on the circumstances. It depends on the environment at that specific time when making the choice and in a big way it also depends on your frame of mind. For instance, if I had, at that stage when that advertisement came about, if I had an excellent period in the new job as a team leader. I was still finding my feet and the workflow in Absa Direct at that stage, if it had not been that way it was I probably would have not gone for the training position. I would probably still have been a supervisor or I don't know, it's wide.

S: But you did make that choice.

C: Yes, I did make that choice.

S: And how do you feel about making that choice?

C: Excellent.

S: Which tells me it was definitely the right choice.

C: The right choice, it's debatable. It was a good choice definitely. I would rather just say it was a choice that was made. Who of us knows whether all the choices we've made is either the right or the wrong choice. Unfortunately when it comes by making decisions generally, it is very gray, it's not clear-cut left or right otherwise people may see you as being very rigid.

S: But you did make a good choice.

C: I made a good choice, yes, definitely.

S: Because I can see you are happy where you are right now.

C: Yes.

S: You also talk a lot about teaching people and you like helping people. You talk about transfer of learning. How do you live that out?

C: Firstly you need to understand, and I think you do, there is a vast difference between teaching and the transfer of learning. Teaching, in my opinion is, where you convey information and you actually don't care whether it makes an impact in that person's life or whether that person can take that information that you share with them and use it. Learning, to me, is where you make sure the person understands, that the person has got a buy in and then that learning is then taken with that person to physically go and make a difference either in his own life, in his working environment, or in his social environment.

S: So, how do you live out that transfer of learning?

C: I would say by being very creative. To see what frame of reference the learners bring into then class and then, using the word very positively, how to exploit that for learning to take place within them as individuals.

S: And outside your working environment?

C: (Silence). Outside the working environment, I would like to use the word as deliberate as in the working place. But you will also see that it happens, can I use the word automatically?

S: Yes, yes.

C: I caught myself many a time, trying to teach or transfer learning to my daughter, which is eight years of age, by using principles that I would normally use for an adult. Things like using a metaphor, testing whether my daughter understands and whether she can use, that what we talked about, in different scenarios, maybe not related to a specific topic. Sometime she doesn't understand me (laughter).

S: But it is exactly the same thing that you do in the workplace.

C: Yes.

S: It is such a natural part of who you are, as you said, you do it automatically outside of work but you feel you need to structure it more in the working environment.

C: Yes.

S: I can sense that is absolutely part of who you are.

C: Definitely.

S: You also said that you want to make a difference, to enrich the lives of other people, that you want to add to other people's lives.

C: Yes.

S: How do you want to do that?

C: (Long silence). For the record, I don't want to be president one day – that is not my function. A learned man once said that knowledge that you gain – that knowledge that you gain, you impart, give it to other people – that is when you make a difference. If you gain knowledge for yourself and you keep it for yourself, you actually worth nothing. If I can, by what I am doing, show to other people that maybe that I have got a passion about what I am doing, maybe show that I have courage in what I am doing. Even if only that can rub off and they can start showing that, then I will know that I have shared. If you take everything in a whole it boils down to that we are human beings and human beings are social beings and social beings always will, it doesn't matter in what context you look at it, will try to help other people.

S: Yes.

C: Some people do it in a very small way and some people do it in a very big way.

S: You are doing it in a big way.

C: Sometimes yes and sometimes no.

S: You courageously do transfer learning and I've heard you so often speak of, when you are facilitating a training intervention that people come to you and tell you that you have made a difference, so you really do courageously transfer your learning. You are living your passion out and what more can life asks from you than to live yourself out like that? I think you are in such a wonderful place.

C: Yes, but you must also remember that every coin has got two sides. Sometimes you have to, it happens many times as well, that transfer of learning cannot take place. It doesn't matter for what barrier the reason is. It could be a language barrier, it could be preconceptions that maybe some of the learners have and maybe some preconceptions that I have. Even if you find out after a learning intervention that learning hasn't taken place, that you must be able to go back and re-look your strategy, re-look the operational side of how you delivered that intervention.

S: You said there are two sides of the coin. The other side of the coin, what I've just heard you say, is that if you sense that transfer of learning didn't take place, you do something about it.

C: Yes, definitely.

S: That is very courageous as well.

C: We must admit that with all success comes some failure as well. There need to be that opposite ends.

S: Why do you think there is failure?

C: Learning curves.

S: Yes, for you to learn.

C: Yes. There are four stages, I personally believe, in everything. When you take on anything, you become, number one, unconsciously incompetent. Then you become consciously incompetent where you start realising listen, I cannot do this. Then you work on it and then you

become consciously competent. And then sometimes you reach a stage where you become unconsciously competent which is an excellent stage but sometimes it can be very, very dangerous. That's why I say sometimes you need that failure within this stage as well. You must remember we are not all good.

S: Yes of course, or else no learning or growth is going to take place.

C: Definitely.

S: You last time also talked about not seeing the big picture in the past. What brought about that change for you to see the big picture?

C: If I can recall what was discussed the previous time, I think it was said that I've applied for this training position and I wouldn't say by fortune, but by luck I got the position. I was thrown into the deep end and I was just standing and training. Training, not teaching or facilitating. Until I started my studies with RAU and then when going through one of the topics, the philosophy of education, training and development, I realised that there was much, much more to learning, I am not even talking about teaching, than I knew before. That made me see the bigger picture in terms of how learning actually takes place in adults and why adults would like to learn and all the methodologies and concepts that goes with that.

S: What I have sensed is that your children plays such a big part in your life and that natural, as you said, transfer of learning, I don't actually want to call it that, that upbringing that you are giving them. We also talked just now that when you were at home, with your parents, you didn't always get that confirmation. That brings me also to what we talked about, how good you've felt when you've received that recognition, that award. That award and the certificate and everything that went with that. How do you feel about that recognition? What in you need to be recognized?

C: (Long silence). Sjoie, that is a wide question. What in me would I like to be recognized or what would I feel to be recognized?

S: Or acknowledged.

C: Ok, acknowledge, yes, that is a better word, acknowledge. I wouldn't say it's got too much to do with the physical acknowledgement or recognition that goes with it. It basically goes with the choice that I made that I would try to be a different parent to my children than my parents were for me. That is why I say it is actually a very wide question.

S: Ok, let's start with what you have just said namely that you have made a choice to be a different parent to your children. How was yours.

C: My relationship with my father, since a very young age, wasn't all that positive. I think due to the fact that my father wasn't at home that many of time. Yes, he came home every now and then. He didn't abuse alcohol or nothing but he was a type of workaholic. Some nights he came home at eight o'clock, nine o'clock and early in the morning he was gone again. The only times that we actually had time to see each other, you know that father-son bondage, was over weekends. If he didn't work, he worked at home. We didn't have quality time together. Yes we were together in the sense that he would probably make a garage or something, and I had to help him build it. To me, that wasn't quality time. I felt that he didn't once ask me what I would like to do over a weekend and that he would go with me, for instance. Acknowledgement. With my kids, I ask them frequently what would you like to do this weekend, like the past weekend, pappa we want videos. So, we went to the shop and got videos. All of us were lying in the lounge and we were watching videos.

S: I think you are a wonderful father.

C: Yes, sometime to soft but sometimes I have to be strict with my kids as well, I have to.

S: Coming back to the acknowledgement. Why do you think you need to be acknowledged? That you are a good parent.

C: No, that I have a good relationship with my kids.

S: You really do have a wonderful relationship with your kids, I can sense that.

C: Yes, I hear what you are saying. Thanks. I also get a lot of acknowledgment from my kids whereby they will come to me and talk about their intimate and deepest secrets. Okay, to me and you it is nothing but to them it is.

S: Of course everything. How does that make you feel?

C: Proud.

S: Of course because of that relationship.

C: That is my acknowledgement, that good relationship.

S: Yes. It is wonderful. I think you are very blessed in that regard.

C: Definitely. Yet again, coming back to my coin metaphor, the other side now, sometimes my kids and myself, we spend more time with each other than we spend with the mother. I've got a good relationship with my wife as well but sometimes I get the feeling that she feels a bit left out.

S: Did you talk to her about it?

C: Once a bit and she said, ag, moenie worry nie. So, but you can still sense that.

S: Don't you think you should talk to her so that she just understand? That relationship should also be there.

C: Women are women. You sense something is wrong in a lady and then you ask them what is wrong. Then my wife's famous words, "niks", then you can carry one for two or three hours. Eventually, when the dam burst, she will say warra warra warra, warra warra warra, warra warra warra. And then normally I will ask her but listen you've told me it is "niks" now where does all of this come from.

S: You said that that acknowledgement that you get from your children are that small little words that they give to you. I think you are looking for that acknowledgement from your wife as well.

C: In a way yes.

S: How do you think you can get that?

C: Spending more time with my wife. But, I've got a slight little problem with that. When we go to bed at night it is normally only two of us in the bed. When we wake up the next morning there are four of us in the bed. I normally don't know how it happens, it just happens.

S: How do you think can you handle it?

C: I do not know at this stage. I feel honestly that my kids are too young to conceptualize that my wife and I need more privacy than we currently have. I honestly feel that the time will come when I will be able to explain that to them. At this stage, if you try to explain that to them they will probably go to their rooms sulking.

S: You don't want that.

C: No. It just shows to me that they feel that I have done them an injustice. I am in a way chasing them away or cutting them out of our relationship, which I don't want and that's not the whole thing that I am trying to convey to them.

S: I still think it is important for your wife to understand it.

C: Yes, she does. She does in a way.

S: But not totally.

C: No, no. (Very long silence).

S: Penny for your thoughts.

C: Penny for my thoughts. I was having a slide show in my mind of this weekend again whereby my wife was fighting with my son, he was doing something. He came and he stood

behind me and he told me “pappa, ek is kwaad vir mamma”. And then I said, don’t tell me that, tell your mom that. So, he told her “mamma, ek is heeldag kwaad vir jou”. So, it was running through my mind now. Sorry, I hubly apologize.

S: No need to. I am sure you will find a way.

C: Yes. It will come right eventually. Just due to the fact that I know my wife now for nearly thirteen years, and I know that the change will come from her side. In a sense, she, when I met her the first time, she wasn’t the same type of person that she is at this stage. Remember, I am not trying to change her, it needs to come from herself. She was brought up very very conservative, in a way, her mother brought her up the way she is trying to bring up the kids. Which is also sensitive, at this stage, the way I talk to my kids. Sjoe, when I talk about this it sounds as if there’s a massive riff between my relationship with the kids and my relationship with my wife, which there isn’t. Please, understand that. But what I have picked up, they would say that a women would react the way she was brought up by her mother.

S: Like a son by his father.

C: Yes. So, the things that my wife does and sometimes fight with the kids about small little things, about maybe a dirty shirt that wasn’t put into the laundry basket but it landed next to it, small things. I know her mom was like that.

S: You just told me about how you don’t want to bring up your kids like your father brought you up.

C: Yes.

S: That relationship thing. Why don’t you explain to you wife that she doesn’t have to bring up the children up like she was brought up?

C: I am busy with that. I am busy with that. It will take some time. I need to do it in such a way that my wife doesn’t feel like I am trying to change her.

S: Of course yes.

C: Because I cannot change a person. Change needs to come from within.

S: Of course yes.

C: The reason why I am saying that I know that she is busy changing, yesterday on the coach.

S: Watching videos with you and the kids.

C: Yes. The three of them started playing which normally doesn't happen.

S: How does that make you feel?

C: Perfect. I liked it. At one stage I had to quite them down because there was a very nice scene in Batman, Robin and Joker, one of the videos my son picked. They were getting a bit out of hand.

S: Slowly but surely it is starting to take place.

C: Yes. Last night when we sent the kids to bed, when we got into our bedroom, guess who was in the bed?

S: The two kids.

C: The two small ones. It doesn't bother me. To me, I don't want to be in the physical form of the parent. This figure of authority that needs to impress their authority onto the children. I would rather like to be a type of friend but still also be a leader of this little group.

S: That is exactly what you are!!

C: Sometimes my daughter takes lead definitely, "pappa kom ons gaan doen dit" and sometimes my son does that. (Silence). I don't know, maybe I am wrong. Maybe I am way out.

S: I think you are a wonderful father, with wonderful relationships with your children and with your wife. I admire you!

C: Mm. Thanks. (Long silence).

S: What is the reason that you indicated that you wanted to participate in these sessions?

C: There are a few reasons. The first reason, I would say, is when it comes to the term meaning, being a person who like to see the big picture, sometimes you cannot conceptualize the small nitty gritty within. It can be how you look at life, how the brain functions a on a more practical level. I thought that this would give me that insight.

S: Did you get the insight?

C: Especially when looking at the spiritual level that we were talking about, and the choices, that made a lot of sense. I wouldn't say unfortunately, but it also made me ask a lot of questions, rhetorical questions in my mind. The second one.

S: Before you go on to that one, you talked about the spiritual level and about choices. What did you take from it?

C: The choices, as discussed just now, it always brings me back that, ok, I made this choice, it was a good choice, maybe not a right choice, but a good choice. Then the rhetorical questions, what if I made other choices. It could also have been good choices and maybe not a wrong choice. And how my path might have differed. I might have been sitting in the UK, for all that matters.

S: So with all that rhetorical questions that you asked yourself and thinking about all the different choices that you have made, what did you come to?

C: That I know me. When I look at my MBTI profile, I am an ENTJ, extrovert, very judgmental but with all of that I also work with intuition, I still need to get past that one but I will work it out one day.

S: Why?

C: When looking at this it actually makes sense, why am I the way that I am. Why do I do things? I've also realised that there is a few areas that I need to work on. But it also showed my why I do things in certain ways.

S: What areas do you think you need to work on?

C: Conflict handling. I also know that being judgmental, I am the cause of many conflict myself.

S: Why are you judgmental?

C: When looking at myself I sometimes see myself as somebody who is able to make choices while I am on my feet. Thinking on my feet. Some of the choices being made, it was immediate choices, instinctive choices, and some of them I feel could have been impulsive choices. On the impulse the moment that the choice was made. And even it can be in terms of saying things that might create conflict.

S: At that specific moment that you are making that choice, you are using your instinct. You are going with the essence of who C is.

C: Yes, I do agree with you but we need to look at being human. Sometimes people might perceive you as being tactless. I feel that in a corporate world sometimes you need to be a more diplomatic. That is why I say, when making these choices, being a judgmental person, maybe I should step back before I make the final choice. Sometimes just rethink it quickly.

S: If you think about it, if you want to go with the instinct, that gut feeling, because at that moment you know this is the choice that I am going to make. I can hear you say that you do it so much more naturally out of the working environment. As soon as you are in the working environment you feel that you need to consider various aspects.

C: I would take it in the natural environment and in the working environment. Sometimes people tend to make good decisions.

S: People around you.

C: No, I am talking about me. You make decisions.

S: Talk about I.

C: I make decisions, which, at that particular place in time, I feel is the right one. Circumstances might show me a bit later on that it was not the right one. Yes, you always have the chance to make other choices. That I am able to make other choices. But sometimes I feel it could have been prevented, that second and third and fourth level of choices that I had to make regarding any specific topic.

S: C, at that specific time when you are making that choice, at that specific moment, you are making the choice that you, at that moment, think is the right choice.

C: Mm.

S: You will only know if it was the right or wrong choice, I wouldn't call it that but let's term it that way, you wouldn't know at that stage if it was the wrong choice if you don't, after a while, experience a different consequence. There is nothing wrong with that. How else, we talked about it just now, how else are you going to learn?

C: Definitely!

S: You have to make wrong choices to learn. What I want to say, if you make, which ever choice you make, remember at that specific moment you are thinking it is the right choice, whichever choice you make, I think the important thing is to take responsibility that goes with it. If you find out later that things didn't work out well, just take the responsibility to say, next time this happens, I am going to make the other choice, and this is how learning takes place. This is how a person grows. At that moment you make the choice which you think is the right choice.

C: Definitely!! I like what you say but I would like to say that yes, sometimes I make quick judgmental choices.

S: Give me an example.

C: For instance, you might say something that I feel offended me. You might have meant it in a specific way and because of me feeling offended at that specific time, my response is a choice. It might be aggressive, it might be an autocratic choice when it comes for instance in an learning environment or whatever. If I, at that particular stage, just stepped one step back and say, let me look at this holistically.

S: Why am I becoming aggressive? Why am I becoming judgmental?

C: Mm. So you understand I will still make a choice, definitely, I just feel that I tend to make a choice to quickly sometimes.

S: You know what is wonderful, the universe place these people on your path to bring out these things in you that needs healing. I think it is important what you said, that you need to step back, just for the first few incidences, just to realise what the universe is trying to teach you.

C: Mm.

S: That is also how you learn and grow.

C: Definitely.

S: We talked about choices and then you mentioned spirituality.

C: Spirituality, I am not talking about religion, I am talking about functioning on a higher level than you would normally function. Maybe as an example, I could be driving in the car turning into a type of relaxed mode. All of a sudden something might run in front of the car. Immediately that type of reaction that you make upon that, is on a much higher level than that relaxed mode that you were in. To me, that say that I am going into a higher spiritual level already.

S: How can you live that out? We talked about the choices, these things that make you aggressive, how can you use that?

C: By stepping back maybe and thinking it through quickly and then weigh up options and then make a choice upon that. If you think about that it will put your mind on a higher level of working which is then a higher level of spirituality.

S: You've came a long way.

C: Yes.

S: When I asked you way you came to these sessions you say there were two reasons. We just looked at the first reason, what is the second reason?

C: Secondly, I didn't realise that, before I started the sessions, when I attended the first session and we finished off, it felt to me that we ended off on, I don't want to use the term a higher note, but I was type of "hyped up" after the session. So, I felt when I walked out here, a much more positive person, positive might not be the right word, that actually made me come back to get some more of that.

S: How are you going to have that without seeing me?

C: (Long silence). Believe in myself could be a way. Maybe change it around and maybe to be seen as a type of mentor by my peers but also subordinates.

S: How are you going to be seen as a mentor by them?

C: By actually coming back to making that difference in their lives.

S: Yes, which you are already doing. You don't have to go out and try to be a mentor, you are already a mentor.

C: Yes. The biggest lesson that I have learned out of this is to be fully and actively aware what you are doing, much more on a daily basis than in the past. Maybe then I will start to realise what difference I am actually making. Then you will realise where your shortcomings are, what the learning curves are and how you can actually make a difference.

S: You are already making a difference.

C: Thank you.

S: You know what I have just realised, you talked about those four phases. You are now at that conscious competent phase. You are going to live it out now and it is going to become unconsciously part of who you are. You need to know that you are making a difference in so many people's lives. Everybody that you are coming in contact with everyday. You are a wonderful courageous father, having such a wonderful relationship with your children and your wife. You are living your life. You are living a meaningful life!!

C: Thank you.

S: Thank you very much for your time. I much appreciate you sharing everything with me and good luck.

C: Thank you very much.

## Participant 10

### Logotherapy Session 5

**S = Researcher**

**C = Research Participant**

S: Good morning C. How are you this morning?

C: I'm fine.

S: That's good. When you phoned me I was so happy because I realised you wanted to talk to me earlier than our next scheduled session.

C: Yes.

S: Obviously there is something you need to talk about. Do you want to tell me more?

C: It was important for me to finish our sessions, complete the circle.

S: I agree.

C: It was actually quite remarkable. I am quite lucky that I had some kind of, let's call it an experience or a move in my life or my realisation, I think that is a better word because my life hasn't change much.

S: When did you have this realisation?

C: Am, it was actually quite weird. I just needed some time with myself and I said to Steve I need to go and walk around.

S: When was this?

C: It was a week after our last session. I said to him I need some time by myself, I just need to be with myself a little bit. But that is nothing new, I often need time by myself although I love

people, people normally like me but I am one of those people that need some quiet. And I like that.

S: I can understand.

C: I just decided look, I will go to Exclusive Books and just go and browse around because that is something that is very therapeutic for me. And of course they've got the coffee shop. (Laughter). I went to Exclusive Books and as I walked in there was this blue book and I just immediately picked it up and I read the heading and it said living, dreaming and dying. And there it was. I just understood. I just realised where I am. You know it's like literally taking that curtain away (show with her hands the opening of a window's curtain) and oh, that's what it looks like outside. I didn't even read anything else. You know, normally they have a slight little description in the front or back of books. Those three words.

S: You know what is wonderful about life. When you are going through processes and you feel a little bit stuck and you don't know how to move on. It's just asking that question to life and life places on your path what you need. That book was placed on your path.

C: Exactly!! Exactly!! I mean from all the books. It is a very un-assumed book. It wasn't advertised or displayed or anything like that. I did start reading the book though. It's like I am reading familiar things although I have never read it. So, it is just brilliant. I am just so lucky. I don't know how else to put it. I am so lucky.

S: You talked about the curtain being pulled open and you can see out. What do you think brought about that?

C: I think I knew, through my own process, I knew what I am going through. I didn't necessarily understand the whole journey. It is literally like jumping in your car and say road-trip and you take the first highway and you have no idea where you are going. At some point you actually get very tired. If you are driving to Durban, you know, Harrismith, you stop of for a burger, you pace yourself, you know exactly where you are going. You know you are going to see the sea soon. You are going through the tollgate. You know the road. But if you are on a journey to nowhere, you get fatigued. I think that is what happened to me. I just got fatigued. To give you another analogy, I was driving through a desert and wherever you look it is just desert. You

don't know if the desert is ever going to end. Is this now the whole country that you see? Is the whole country just desert?

S: You talk about traveling to you don't know where. Did you find out where?

C: I actually understood the journey. It isn't necessarily the end state. But I understand where I am.

S: Where are you?

C: Like in our previous conversation, that desperate need to die. I understand that know. The funny thing is I know better. Maybe it is the church I grew up in. It was a Christian church, Old Apostolic Church, which has always been a very spiritual church so they always took the Bible but they had a very spiritual spin on it, just to give a clear quick explanation. The big bang theory in Christianity they had no conflict with it because they believe that the spiritual awakening of Adam and Eve. So, the evolution theory was there and at some point God then decided to enlighten them or to open their mind, so that is how He created them. He didn't physically created them, they already existed but He created their consciousness and their soul and so forth. So, you can see how everything in the Bible they interpreted as spiritual. But one of the things that my dad or the Church firmly believed is you have to die off. It is such a simple phrase. You have to die off the physical being. You physically have to go through death to not have these things being important to you.

S: That is why you felt that way.

C: So, that is the one thing. The other thing takes it a little bit further because if you really start realising that on a very deep level. It is a very fundamental thing. It's almost like Christians also say I need to be reborn. But if you need to be reborn you need to die first. So, that same principal. I got quite annoyed with myself. You know, you know these things. Why was it so difficult for me to actually understand.

S: I think that is the difference what you've just said. You know it (pointing to head) but you need to understand (pointing to heart) it. Knowing it is intellectually knowing it. Understanding

it, it's a very powerful word that you just used, it's as if it is dropping into your bones, becoming part of your being.

C: Yes, yes.

S: That is the shift that took place.

C: That's wonderful. That's why I say I had to talk to you, do you understand?

S: Yes. And you did it all by yourself.

C: Well, I think the guidance is there. Nothing, our interaction is not just there, it's not a nuisance or a sideline or just you needed something for your studies. I don't think I did it all by myself, it's the circumstances that came together, it's the timing in my life. I didn't have any capacity to really understand this before in my life. That "owe" is back. It's a very profound thing for me to think that everybody has to go through their own journey. You so wish that everybody can be where I am right now. You look and around and think, cant I just help. All people have to go through it themselves.

S: They do but being who you are, having that "knowing", becoming part of your being, you are living yourself out more fully. By doing that you are helping people.

C: Yes. I guess.

S: That is shining out. You will see, sooner or later, people are going to start talking to you and what are you going to do? You are going to talk to them about your journey.

C: Then you can't help but share.

S: Your sharing. That is an important word that you just used. You are sharing. You are not trying to figure out anything for them, you are just sharing. They are placed on your path to hear, at that specific time, what you are saying.

C: And they will take what they can use.

S: They will take what they can use.

C: The particular book that I am reading is also very insightful. Something else, now after reading the book, again something that you know. It's confirmation but also a little bit more about the technical detail, if one can call it that. I have always fully understood that in your physical life, the moment that you die you do go through things. We've heard so many times about people with near death experiences, the bright light and things will come back and also fears that they talk about. We definitely know that the death experience in itself is something, it is not just you live and you die. But it also means when you are born there is obviously a process going through that as well. But the dying process itself.

This book describes the dying process and the different levels that you actually travel through. What I've now been able to do is almost prepare for death, I cannot put it any other way. Because what will be great, if one can, when you are physically dying, experience it. Even if it is an violent death or a sudden death, that you can actually not go through that gripping fear of "what is happening to me". They say a lot of people, even days after they have died, they don't realise that they are actually dead. Because they didn't come to that level of acceptance. It also means that you cannot, in that consciousness, be prepared and almost live through that as well. There are a lot of theories around that, for example during any of the stages of the death levels, you can actually becoming enlightened, if you want to call it that, but the issue for me is to go through that consciously.

The best way I can describe that is also if we talk about a kind of dream, something that I have actually been practicing. Again, it is a whole new world. Of the sleep levels, you go through one, the deepest level you can go to, they call it black out. You are literally blacked out. You almost feel as if you are dead. If you can, during that stages, the stage where you dream the most. Also your unconsciousness, this is now something of the Tibetians, they say where other people believe dreams come from outside, messages from outside, but then it is pure projections. So it is stuff that you are talking to about yourself, you are just projecting it back. So, that is another change of mind if one can call it that.

My paradigm shift, just to think about it differently, not necessarily the right way but hey, this is just another way of looking at it. When you dream and you do remember what you dream,

instead of saying, ooh, I wonder what is the message, say ooh, is this what I think about myself, are these my fears. It can be your fears, not necessarily a message from outside.

S: How do you see that stuckness?

C: I had those dreams for a very long time. I actually haven't had those dreams in the last couple of weeks. I think that is self-explanatory.

S: I just wanted you to realise that.

C: Thanks for highlighting that. I had the stuckness in my spiritual growth funny enough. I needed some kind of commitment to spiritual growth because I seemed to have either take it for granted because it's how I grew up, I have a very solid base and I have been very lucky in my life that I have always had a certain level of consciousness. I looked at things very differently naturally, I didn't try to hard. I've come to a stage where I almost need the discipline. I almost need to consciously say this is what I am committed to and not just carry on with life and lose things that are important in my life. Changing it around, living my spirituality and then life happens.

S: That is a choice you made.

C: Yes, yes.

S: And you need to take responsibility for that.

C: Yes, yes.

S: It's again that knowing and the understanding.

C: And the further growth in that. It's again not a place where you arrive at. So, that is great. And the funny thing is all the other issues in my life just seem so unimportant now. You know, the fact that stuff like in the beginning I wanted to deliver my creativity, I really miss that. It is still there but you know what it is the manifestation of other things. The end result of some other things. So, I realised that I was actually starting at the wrong end. It's almost like going on diet

and then say I better go and buy thin close. I understand the motivation but the point is you should actually just start looking at your life and say maybe I should just eat better. Forget about the clothes maybe I should just look at my health. Why don't just be healthier and by chance I might actually loose a little bit of weight and my cholesterol will be down and I will have more energy, you know those type of things. I really started at the bud end.

S: You were there, you are now at the right end.

C: Yes. I think so. Of course one can regress and do this because life does happen in between. I am just thinking about studies which is this huge thing glooming. I didn't touch my studies. My deadline is for fourteen November so I am getting a little panicky, which is good because I need to get my bud into gear. I need a little force that's saying its not going to happen by itself.

S: I am happy to hear you say that. Again it is a choice you are making that you know you need to do it because you want to do it. I can see you want to do it.

C: For the wrong reasons. I want to get it out of my life. (Laughter)

S: Remember these last few weeks and months that we've been together. This is your life. Your studies can wait.

C: Yes. That was not important in my life. I knew there were far bigger issues to sort out. But again, a lot of people say I've waist a lot of time. I don't see that. I wish I can do that, take people through that. But one thing that I've actually realised, talking about to help people, I would love to help people through their death stages, it sounds awful. It sounds like a very depressing thing but I am thinking about, not me, I don't know if I am necessarily capable of doing that, but at a Hospice, taking people through their dying process where their physical body is giving away.

S: It makes me so happy to hear you say that.

C: Ok.

S: You've tried to figure out how you could be of service to others.

C: Yes, yes.

S: You thought about ways, and I don't hope you mind me saying this, you thought about ways that could be impressive – Working at a charity organization and all those things.

C: Yes, yes.

S: Your life, you are going through specific things and I think it is courageous to think about it. I don't think you made the choice yet, but you are thinking about how you can be of service to others by sharing what you have experienced. There are a lot of people that is going through that and they have no idea how to do it. You being such a strong spiritual intellectual person, understanding all these things, and you had such a hard time and you went through a very long process. Imagine those people that are not even on those levels.

C: Yes.

S: It's an absolutely wonderful role that you can play.

C: Yes. That is why I am saying all these other things just seem so unimportant; let's call it the impressive things, the big "wow" things. Yes. I thought maybe that's where I can maybe be useful. Yes. Just being ordinary. I think that want to die, I think that is still very profound thing because that is the mind shift that people need to make. Instead of fighting trying to die. It's not saying give up on life, that is not the two opposites of it – wanting to die and giving up on life. I see it as continuing life but on a different level, not as you knew it. So, yes, it's such a wonderful thing. But there again, it is not new. There are so many insights and books around it. Again, people can only use what that need at that point. The information is there. I've actually heard somebody else saying, we actually have the knowing of it all it is just your choice again to recognise it or not. But if you read the book, it is nothing new. And this is also the feeling that I am getting.

Do you remember when I talked about the dreaming, the real deep state of dreaming. What is amazing is, the moment that you are in that black out situation, the moment that you start

dreaming, actually realising and telling yourself, I am dreaming and then dream. A lot of time people wake up and they live that as if it was reality. That is why I am saying, then people say oh, that is a message that I've got. You know where they say you are a prophet of your own destiny so if I keep on telling myself I am not going to pass this exam, you know what, you are actually manifesting that. The whole thing about positive thinking – on the spiritual level it is exactly the same thing. So, the moment that you can realise this is a dream and this is all my internal fears and stuff I am dealing with, this is not reality. It is also a profound way of looking at yourself and almost go through, where people go through meditation, this is much deeper than meditation because you don't have to force yourself to go there. In a black out state you are there.

S: You get that every night that you sleep?

C: I try. I don't always get it right. It is very, very difficult. It is very difficult.

S: How do you make that switch to that deeper sleep?

C: You need to understand, as you go through the sleep stages, where you are.

S: While you are sleeping you are aware that you are going through these different stages.

C: Yes, yes.

S: Oh ok.

C: And I am surprised that I could get it right. It says there in the book that sometimes only really with years of practice. I did it so naturally where sometimes I battle to meditate. When I hear other people say what they have gone through in meditations I think I have never experienced that.

S: A lot of people use various different methods, for example meditation, to reach that phase or stage where they need to be to go through things, to interpret, to intellectualise it and make it part of their beings. You found your way.

C: Yes. That was just another interesting “found”.

S: Because you naturally went there. You had to work on it but you went there.

C: Yes. But again having the, almost technique, let’s call it the technical stuff, also helps a little bit and I think that is where I also changed my mind to say it is sometimes the simple things that one can help other people with. Because it sound so obvious, like riding a bike but it’s not necessarily. You can teach yourself how to ride a bike. I taught myself how to drive.

S: You said you can go to an Hospice and talk to people there. How else can you make this your reality?

C: I don’t know. At the moment, for the short term, I am living this realisation, so for the short term, let’s say until December, I’ve got a few other things, practical things, like for instance writing my exam, I got to finish my studies, I’ve got lots of things at work that’s almost blowing up. It is hectic at the moment. What I do know, I need to make plans for a holiday, that I can actually have some relaxed quietness. I don’t want one of those travel holidays where everything is busy. I need a very relaxed holiday. I hate to stay at the same place for a long time but this is what I am going to do. If I have to book two weeks at the same place, that’s fine. That is all I am capable of at the moment.

S: You can have many wonderful deep sleeps.

C: Yes. That’s the other thing. Normally I have insomnia, I battle to sleep. Obviously I have been resisting my own spiritual growth by not sleeping because this is the best way that I grow in my path. A lot of little things make sense. Things are just falling into place.

S: I cannot tell you in words how happy I am. You went through an extremely difficult process courageously. Look where you are right now. I am so happy for you.

C: The insights are “wow”.

S: And that figuring out, remember you talked about what is the purpose in life, as if there's one big purpose in life, but it is not, it is about these moment that you are going through, moments of growth that you are going through, the mind shifts that you are making.

C: My whole idea of life has changed. My physical life is not that important anymore.

S: We've got our emotional, physical and spiritual lives, if I can put it that way, and it is to align those three.

C: Yes, that is the challenge.

S: And just be.

C: Yes, and that is great. That isn't something that you can easily teach somebody. And of course, I am here now, because life does happen and sometimes you can get a little bit side tracked, so for the next three months I am not going to try to be ambitious. What is great is that I have a deep commitment.

S: Through a choice that you have made.

C: Yes, and that is great. It is really great. It is almost an unassuming type of commitment. It's not something that I can necessarily share with a lot of people. I can't find the words for it. If somebody is to ask me, tell me what changed in your life, I wouldn't actually now where to start.

S: I don't think people will ask you that.

C: No, but I wanted to verbalise it and also make it simple. I tend to also complicate it so I wanted to make it very simple and I actually understood that, although it is very simple, it is something that has gone through the ages, definitely nothing new. I hear about it last night or the night before on the news that you can only become a "zangoma" if you are called to be. You have to have that calling. People like Billy Graeme and some others, they also have a calling, and that is something so simple, so mundane, boring, that you think, that Baptist Priest across the road here or the dedicated Muslim, they are deeply committed. It is actually very

bored if you think about it that is why I am saying it is actually so simple but so complicated on so many levels. There is no way that you can even verbalise it, you've got to experience it.

S: Interesting that you use the word calling. Do you consider this to be your calling?

C: No. I am trying to explain where before I use to almost minimise or not respect other people's commitment to their spiritual growth, it doesn't have to be just a religion or just a spiritual growth, I did not respect that. I did not understand what you had to go through to get to that stage. If it is false or not that is totally beside the point. But understanding that. I don't think I have a calling for whatever it's just that process of going through a deep understanding and making a commitment.

S: Maybe your calling is to help people to understand that.

C: Yes, yes. That will happen in due course, I cannot push that, I do not want to control that, so when I am ready I will be ready, if I am not then I will know it when it comes. One thing is definitely for sure. I need to make the changes, and I said that from the beginning, the changes that I need to make in my life. I just wasn't sure what changes or how. Just the little practical plans for the moment, I know I need to finish with my job where before I needed to leave my job, I wanted another job, now I need to finish with my job.

S: Ok.

C: Sounds like little words, little grammar.

S: It is a profound thing that you are saying.

C: I need to finish with my job that I've got at the moment but the practicality is that if I do try to find another job, let's say by January, I won't be able to make my plan work. If I am still with Absa I would like to take therbatical next year for about two months.

S: Therbatical?

C: Yes, unpaid leave or something like that and say look please keep my job. I would have to negotiate something. I actually want to take some time out. I want to see if I can go to that walk in Spain, where you just literally back pack. I also want to go to Tibet, tour through the monasteries and just stay there for a while. That is what I would like to do. If I do start a new job that will obviously be very difficult but then I'll plan another holiday around it. So if it doesn't happen next year it will happen the year after that. I am still very practical because I don't want to go in the winter. I won't start a new job before January that is for sure. There are still a lot of things to be done.

S: Think back to our very first session. I asked you what is your understanding of work. You talk about having to get a new job. What do you think is important to this being who you have discovered now, to be that in your job?

C: I think I will be a lot more open. So the first thing is, whatever job I am doing. There again you can already hear, it is not that important "what" job I am doing anymore. The job that I am doing need to be a lot more open and let's call it by the word relaxed. There is stuff to be done when you are in a job, for sure, but I think your journey of getting the job that is not important than the actual deliverables. Obviously what I will start doing, I don't know whether my next job will necessarily make that leap, the jobs that I start choosing will become the outcome, the actual deliverable. Here's the speck on the deadline as committed or promised. That will start fizzling in a way so my life will not have these, I call it starts and stops, it is artificial barriers or deadlines or plastic deadlines, call it what you like. It won't have that, so the job that I will do will be a lot more continuous type of work. And I think that is important – to take something to a further level – not just put it on the table.

S: You talk about job. What is your understanding of work?

C: At the moment I still see it as very practical, survival, the type of world that I am in now. The career about survival – having to do a few things. But it is also about the actual job that's got to be done. There is a reason why certain pieces of work are got to be done. If it is more a continuous type of job, your place there, that role that you offer for them. If you think about processes. If something works in a sequence and you take something out, then there is a gap. That is why I see work as everything is continuous. Everything has got some link to some other

things, nothing is in isolation. So, it's not you doing this type of job staccato style, you know, in and out, in and out.

S: What's the difference for you between job and work?

C: Yes, that is quite interesting. I think for me job is the role that you fulfill there, the actual work that you do. I think one has got to see it in the bigger context – your work that you do. Probably it's more practical but it's not. Although it's the actual tasks that you do, the physical work, but it is almost the work that gets done. The job is probably more the role that you fulfill.

S: When I heard you say that now, what came to my mind is, you've got your lives work, and that is being who you are. The job can then be seen as the specific aspects of your life.

C: Yes.

S: Your roles, for example your mother role, your colleague role, your friend role, all those different roles. But all of them together are one work.

C: Yes.

S: And what you just symbolically said is that you want everything to continue now.

C: A little bit more integrated, not this separate life.

S: Taking all these jobs and making it one work if I can put it that way.

C: A simple thing, this is actually such a pathetic example, but on casual day I had casual clothes on and I mean real casual clothes. I had boots on with a little skirt, how I will normally go to a shopping mall or go to the movies, and the people were shocked. I cannot tell you the looks on their faces. They could not believe it is me.

S: Why is that?

C: Totally different.

S: How different?

C: One of the guys came down the corridor and staggered back. I said to him Petrus are you ok. He said if I would have walked pass you in a shopping mall, I would never recognise you. That was a shock. A shock to realise that I am so different at the office that I am at home.

S: When you work into the office you put on your.

C: Professional face.

S: And knowing this realisation now?

C: And this is why I am saying, this is where I see the staccato bit. You know, making the transition. Actually something that I haven't realised is that when I get home after work it takes me a long time to unwind. That is why. It's so unnecessary. There is no smooth transition from home and working life. When I talk about work, to come back to what you have explained, it just confirmed that. Work should be part of your life's work and a little bit more integrated. You can still be in a professional job, you can still be a CA and doing figures work. It doesn't mean that you're not integrated in your life. The linkages that I would like to see in my life are a little bit more softer, more natural.

So, I need to do a job that is more authentic me. Look, I don't think that I am not good at my work. I do my work well. I am very lucky. I've been given opportunities. I do wonderful work. I mean really I am very lucky. Looking at other jobs to do, there are no other IT strategist's jobs. There is like ten in the country. I am very lucky in that way. For a long time I did convince myself that I was placed in this position because, you know, not everybody can do it, not everybody can get there, it's such a privilege. But the point is, if that is not the authentic me, why?

I do love dogs and I love other animals. I am not saying that I will necessarily work with animals but I have felt a lot closer connection to animals as well. Wherever this is leading me to, and again, I don't necessarily want to rush it, I don't necessarily want to rationalise everything, oh if

that is how I feel, that is what it means. I am a lot more relaxed, almost like a little bit of wobble, wobble a little bit this way, wobble a little bit that way, not rigid anymore.

S: You have come a very far way. Remember how you always wanted to analyse everything?

C: That is still my natural behaviour. It is a lot more for different reasons I think. If you take the fear away then I don't need to analyse it like that because the moment the fear is there you need to plan to have the corrective actions.

S: It was ok to have that fear. If you didn't have it you wouldn't have gone through this process.

C: Absolutely and I still have a lot of that fear but what I can do now is I can more easily recognise it. I don't set myself up to have fixed ideas because the moment that you feel something, you quickly in a split second analyse it and put a label on it. Because you so quickly analyse it you never actually go through that fear to deal with the fear. You don't live through the fear. I think with this wanting to die, I actually lived through the fear of dying. What are the consequences of me dying? How will I die? Why do I want to die? What do I think is better there that is not here? Again the realisation something that I have known.

Also again my growing up. This is something that was in our house. The way that my family tried to live. Very far from that but still the principles were there. That you actually have to be in heaven, if one can put a word around that state, for a lack of a better word, is you have to live in heaven and don't think, well if I die, I will go to heaven. There is no such place as heaven except where you are now.

S: Heaven on earth.

C: It's a stupid saying but sjoie if you understand that it is wow.

S: Heaven on earth can be every day and every moment.

C: That's it. And again, living that, it does make you a more positive person and it does take away the fear because if you think what is the worse that can happen right here right now, and that again is preparing for the death state. If you do die violently in a split second, you have no

fear because your consciousness was already there. You don't have to go to hell, you don't have to go to heaven, your soul and your life can continue, just not your physical body, I mean they can chop it up and donate in to science, whatever the case might be.

As child in church I was taught, it actually caused a lot of conflict in school, thinking about it now, I must actually phone up some of my school friends, we had a huge fight because they could never understand when I said there is no heaven apart from here. So if you cannot be in heaven right now, you will never go to heaven. Of course they went back to their parents and say C says I will never be able to get to heaven. But that is a great understanding to be able to live that. It is one thing to understand but it is another thing to live or what you said knowing, understanding it but also living it from day to day. That is not easy.

That is why I said it was important for me to make the commitment. To really make the decision, I can carry on with my life as it is, and you know what physical life will be a success in society it will be a success, you know, I am lucky that I've got a lot of things around me, I can impress the world, if one can call it that but it just seems so thrivilous. I think that is what caused that absolute deep level of dissatisfaction. Nothing motivated me that I was around me. You kept asking me, C what motivates you, what do you enjoy doing? And you know what, absolute nothing that I knew that could get me to that level of satisfaction – I understand now why. I am not saying that I am satisfied but the stuff that I am looking for is profoundly different.

From, what I looked around, what are the ordinary things like bowling, swimming or whatever. Swimming is still great if you do it for whatever reason is the right reason and not necessarily going swimming with a bunch of friends to show them how thin I am, whatever the case may be. Very different state that I am in now.

S: How do you see faith in all of this?

C: I think that is one of the things that I have lost – faith in everything. Faith in humanity. Physical life but also then humanity. I did loose faith in ordinary things. Trust. If you look at faith now, from my point of view I have lost faith in the universe because I had such fear, I could not trust. So, I lost faith because I use to control things so badly. The bottom line, the real issue then was faith, as you just said now. Then I also think a little bit more relaxed view on it. A lot more relaxed view on it in the sense of, it is ok to now have the faith and to be a little bit

lost. Again, if you are to set on your journey, although I have this commitment, I know I can stray a little bit more because then you explore. The point is, it's important but again if you are going to focus on it too much, you are actually very (cant hear).

S: What we said just now about the emotional, physical and spiritual alignment that you have got now, just knowing that the faith should surround all of that. That knowing that it is there. That knowing and living it out.

C: Yes, yes. It's a contentment that I haven't felt in a long time. As a child at some point I remember feeling that. Although you still get anxious and busy and you worry about this and that, there is a deeper level of contentment. And the way I see that is the trust which is actually the manifestation of faith. I am having that faith by saying I can actually relax, things will work as they will and I will be fine.

S: Do you think there is a definite role that a, God or whoever you see, plays in there or do you think it is all up to you?

C: I see it a little bit differently. I do see it all in one. I do see it as all in one. I cannot separate the me from my God. I think everything is interlinked. If you need, you can separate everything, you can almost unbundled a bundle of wool and pretend to make a little head at the top and say ok, because I need guidance and I need somebody to talk to, I will create a God. God is, in my mind, everything and anything around us, it is so integrated, in my mind there is not something separate.

S: Around and in.

C: Yes. A total mish mash of, it's almost.

S: The wool is a good example.

C: Yes because you can pull it a little bit apart and frail a little bit but in the end it is still a round ball of wool. So, if you pull it up a little bit, it doesn't make it something separate, it just makes it a head and maybe something more visible. So I think sometimes God can be a lot more visible or in the same essence, if you think about people who believe in angels or fairies for that matter,

so if you need to take a little piece of wool and make it something to say I need a guide, I need somebody to kind of help me through my commitment or keep me focused, or whatever the case may be, I think it is great if one can contextualise something like that. I think, to answer your question, I think everything is God.

S: How does the faith come in there?

C: The trust by simply saying it will work out. It is not a worship situation of I believe in one entity having control or choices or anything like that. It's not God that forgives, it's forgiveness. It's not an entity that can do that. So it's not even I will forgive myself, it's not even that, it's forgiveness. Just the concept of forgiveness. So, that is how I see the concept of faith and God, its just Godly.

S: Your life is Godly.

C: Yes and everything that comes, that is why I talk about the connectedness. So, nothing is in isolation, absolutely nothing. So, the whole thing of creation then is great because it can contextualise it. You can talk about different levels of consciousness. By no means, and I have to make it something practical, like Christianity that does believe in a God, the Creator. I don't see my view being very different. I just have a total different view of what this God entity is. It is everything and it is still nothing. So, if you ask me where is the God, there is no God because everything is God. It is a difficult question for me to explain otherwise.

S: God gave your life and He is part of your life. He gave you this process and He helped you end this process. Starting a new process. All of it is interlinked.

C: Yes.

S: I want to thank you for taking me on this journey of discovery with you.

C: I didn't see that.

S: If I look back, it is how I see it now. I didn't realise it at the time.

C: You said it now and I thought, I could have gone through this by myself but I didn't. That is great.

S: Thank you for sharing everything with me.

C: It wasn't easy.

S: I cannot tell you how happy I am for you.

C: Thank you.

S: To be where you are right now. You are not the same person that walked into the first session.

C: Yes, I know.

S: You are content with who you are. You are happy. You are alive. You are living. You have faith. You know that you need to be where you are right now. You are living your life right now. You are so blessed.

C: I am so lucky.

S: Thank you very much for everything, I do appreciate it.

C: It was great and I can say the same for you. Thank you. Looking back, I wasn't alone on this journey. Thank you for the part that you have played.

S: Thank you.