THE REDEMPTIVE LIFE STORY OF GLENDA WATSON-KAHLENBERG:

A PSYCHOBIOGRAPHY

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Glenda Watson-Kahlenberg

(Retrieved from private Archive)

DEDICATION

To my husband, Sedick:

A man of stature who walks in the power of a redemptive life

ACKNOWLEDGEMENTS

Just as a story unfolds in a context, a study of this nature unfolds in a social context of many helping hands and caring hearts. My sincere gratitude is extended to:

- Glenda Watson-Kahlenberg: Thank you for entrusting me with your life story. This study has taken me on a journey into a world of wonder and gratitude. Through this study, I have gained a deeper respect for your contribution to humanity; and I wish to honour you for that. My appreciation also extends to your husband, your family, and your friends.

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- All persons who provided collateral. Thank you for taking the time to share your memories in person – or electronically. In sharing your recollections, I have discovered that each of you has your own story that is equally intriguing.

DECLARATION

I, Ruth Ellen Connelly (198643120), hereby declare that this thesis for the degree of Doctor of Philosophy, is my own work; and that it has not previously been submitted for assessment or completion of any postgraduate qualification to another University or for another qualification.

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TO WHOM IT MAY CONCERN

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ABSTRACT

This psychobiography is focused on the life of Glenda Watson-Kahlenberg, whose life history epitomises the redemptive theme of triumph over tragedy. A phenomenological approach to the study allowed the researcher to observe the participant's lived experience through the theoretical lens of Frankl's conceptualization of a meaningful and full existence. A holistic perspective of factors contributing to redemption was accommodated by the Biopsychosocial-spiritual Model. The aim of this longitudinal revelatory study was to illuminate the process of redemption in a life, which leads to restoration and wholeness. This study breaks with traditional psychobiography – in that a life in progress has been selected; and personality development is not the key focus. This psychobiographical undertaking was anchored in qualitative research in the form of a single case study. Four types of triangulation were utilized, namely: data, investigators, theory and methodological triangulation. In addition, Alexander's identifiers of saliency, Miles and Huberman's data-management guidelines, Schultz's prototypical scenes, and Guba's criteria for trustworthiness, guided the methodology to ensure reliable data extraction and interpretation. The present researcher was in search of a deeper understanding of the enabling factors facilitating a restorative process in a life that was challenged by setbacks.

Given the increasing pressures facing individuals in this modern era, the redemptive theme holds particular relevance, and was graphically demonstrated in the life of the participant who experienced trauma, widowhood, divorce, single parenthood, and a spate of medical and psychological setbacks. The findings suggest that the mental health clinician's utilisation of Frankl's conceptualisation of meaning in the most challenging circumstances, proffers itself as an all-purpose life-tool which enables individuals to overcome their challenges. The study demonstrated that gaining meaning in life is inextricably tied to an implicit legacy-oriented worldview. Of significance, is the role of forgiveness which emerged as the central redemptive catalyst. In this study, the resolution of past hurts through forgiveness, and the search for meaning, merge, forming an arterial theme in the life story of the participant. The dual impact of these factors not only reversed contaminated life-scripts, it also birthed a new calling in life which set the participant on a generative life course. The findings related to a redemptive life not only confirms existing theory, but also adds perspectives not previously considered. In addition, the findings related to the role of forgiveness has positive implications for the individual's physical and psychological wellbeing. Greater intentionality on the part of

therapists to thread forgiveness into their practice, remains invitational in the light of the eugraphic impact demonstrated in this study.

Keywords: Biopsychosocial-spiritual Model, Viktor Frankl, life in progress, psychological wellbeing, Glenda Watson-Kahlenberg, Process Model of Forgiveness, psychobiography, redemptive life story, restoration, spirituality

CHAPTER 1

Introduction

This introductory chapter locates the study and its purpose within the domain of psychobiographical research. An outline of the core theories and constructs is provided. The reader is briefly introduced to the psychobiographical participant, and the researcher's reflexive passage in relation to the aim of the study. Additionally, an overview of the structure of the study is provided. The chapter concludes with a methodological prelude to the life story, which bridges Chapters 1 and 2.

Primary Aim of the Research

The primary aim of this research study was to record a biographical account of Glenda Watson-Kahlenberg's life – for the express purpose of exploring and describing the process of the emergence of the redemptive self. McAdams, Diamond, de St. Aubin, and Mansfield's (1997) conceptualisation of the emergence of the redemptive self has provided a conceptual grid for an in-depth description of the process. In the present study, Frankl's (2008) theory on the meaning of life, together with the process model of forgiveness of Enright, and that of the Human Development Study Group (1991, 1996) serves to complement and augment the process of redemption in a life facing unavoidable challenge. The theoretical triangulation utilised in the present study has been selected in view of its potential to illuminate the synergistic processes fusing the concepts of a redemptive life story, meaning in life, and forgiveness into one meaningful whole.

Context of the Research

The psychobiographical approach. A definitive hallmark of psychobiography is the application of a formal or systematic psychological framework to a life history, thereby distinguishing it from biographical studies (McAdams, 1988; Runyan, 1988). The application of psychological theory allows for meaningful interpretation of a facet of a life, or a significant event or action, at a particular moment in time. Furthermore, it allows the researcher to illuminate the subject's interior world, and to gain some insight into the effect that the event or phenomenon has on the subject's life history, thoughts and actions (Schultz, 2005). Psychobiography is, therefore, subjective and narrative in nature. The researcher's challenge is to uncover the central life story embedded in the narrative.

Theoretical conceptualisation enables the extraction of the salient points of the narrative to form a coherent and illuminating story.

Essentially, psychobiography is about "harnessing the power of [a] story in human life" (Hartung, 2013, p. xi) to inform clinical practice. Mental health clinicians engage with their clients on a daily basis – each representing a life in progress – as they share their stories in search of meaning. Given the pressures of modern-day life, and the fragmentation of families and relationships, many clients are faced with despair and depression. Decades ago, Frankl (1969) referred to this despair as an existential vacuum. Humanity is still gripped by despair. A modern equivalent of the existential vacuum is voiced by Texan academic, Brené Browne in a recent article that appeared in The Guardian on 27 July 2013, when she stated that the "shaming culture we live in makes it harder than ever to show courage and be vulnerable . . . People are sick and tired of being afraid all the time. People want to be brave again" (Flintoff, 2013, para. 2). Her statement accentuates the dormant courage that individuals have and require to become vulnerable, in order to regain meaning and transform the way their life is lived (Flintoff, 2013).

The power of the personal narrative has emerged as a vehicle of healing and improved psychological wellbeing (Bauer, McAdams, & Sakaeda, 2005; Freedman, Enright, & Knutson, 2005; Gobodo-Madikizela, 2003). This finding is echoed in an interview, where Clarissa Estés, a Jungian analyst and Cantadora[1] storyteller explains that people are starving for things that strengthen them. She believes that this hunger stems from the superficial nature of the self-help resources that "leave out . . . the deep inner life . . . it also leaves out the spirit." Estés is a proponent of authentic living and traces her lineage "from the Curanderisma healing tradition from Mexico and Central America. In this tradition, a story is 'holy,' and it is used as medicine." She adds that "the story is not told to lift you up, to make you feel better, or to entertain you, although all those things, of course, can be true." She captures Frankl's meaning, when she explains that the "story is meant to take the spirit into a descent to find something that is lost or missing, and to bring it back to consciousness again" (Wylde, 1994, para. 23).

According to Allport (1992), the task of the clinician is help the client find the missing or lost threads of life, and to "weave these slender threads of a broken life into a firm pattern of meaning and responsibility" (p. 7). How meaning is achieved in the context of a life story encapsulates the goal of this psychobiography. Through telling her

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[1] Keeper of the old stories of the Latina tradition

story, the psychobiographical participant in the present study demonstrates that life can hold new meaning, despite the inevitability of adversity. Frankl (1992) maintained that every life holds meaning, "even the most miserable of lives" (p. 10); therefore, his existential theory of meaning in life underpins the present study.

The descriptive-dialogic nature of the present study (Edwards, 1990) allows the dialogue to flow between the selected theories and the actual processes related to the coherent positive resolution within the narrative of Glenda Watson-Kahlenberg's difficult life experiences. A positive outcome of a broken life is the essence of the redemptive sequence, which re-infuses purpose into a redemptive life story, as conceived by McAdams (2009). A redemptive life story represents a re-definition of the self – through the eyes of the primary narrator. The expression of the redemptive self has permeated both the personal and the career-counselling practice. The practical appeal of a life story is articulated by career practitioners, like Hartung (2013) and Maree (2013), who believe that when individuals can tell their own life stories with clarity and conviction that they then undergo a transition from being passive actors to authors, who actively shape their life script. Story telling is the optical fibre in psychobiography, through which meaning is transmitted.

In the present study, forgiveness emerges as an arterial theme in the life of the participant. Researchers acknowledge that the entire process of forgiveness has the potential to lead to improved psychological health (Freedman et al., 2005), thus enhancing the eugraphic emphasis of the study. The national disaster of September 11 and the South African Truth and Reconciliation Committee's attempt to process decades of pain on an individual and group basis (Kaminer, Stein, Mbanga, & Zungu-Dirwayi, 2000; Gobodo-Madikizela 2002, 2008) are examples of two internationally recognised incidents that have chartered forgiveness studies in a new direction (Worthington, 2005a). Furthermore, the epic figure and father of the South African nation, President Nelson Mandela, eloquently demonstrated that although he was personally disadvantaged by his genetic pool, he remained privileged by the choice to forgive, and thereby remained a free man under all circumstances (Mandela, 2010).

In the present study, the dialogue between meaning in life, the redemptive self and forgiveness has been theoretically triangulated. A psychobiographical study, therefore, represents a unique opportunity to analyse a life through the microscopic lens of psychological theory. Research on a life in progress moves the researcher onto difficult ethical terrain; hence, ethical considerations are of paramount importance, necessitating

that meticulous attention be paid to methodological and ethical details. Conscientious attention to detail not only safeguards the participant, but ultimately ensures that a quality contribution is made to psychology, and also to the theoretical development from a live perspective, which resonates with the selected theories. For this reason, the theoretical framework summarised below was integral in giving the present study direction.

Overview of Theoretical Frameworks

Three central theoretical constructs underpin the present study namely, Frankl's existential understanding of meaning in life; intrapersonal forgiveness as defined by Enright and the Human Development Study Group (1991, 1996) and McAdams' (2006a, 2006b, 2009) conceptualisation of a redemptive life story. Each construct is embedded in the following theoretical approaches discussed in detail in the literature chapters. The summary of these theories below serves as an introductory synopsis.

Man's search for meaning. In exploring the concept of interpersonal forgiveness, questions related to the meaning of suffering have often been raised (Baskin & Enright, 2004; McCullough & Witvliet, 2002). Viktor Frankl's (1969, 2004, 2008) logotherapeutic approach provides an existential conceptual framework for the exploration of the meaning of life. Frankl challenged the body-mind (soma-psyche) dualistic approach of the day, by incorporating the concept of the spirit (noös), which allows an individual to transcend his situation. The key objective of logotherapy was to heal the soul of man[2] and fill the existential vacuum by way of transcendence. An existential vacuum is experienced by people who suffer from a sense of meaninglessness and emptiness. Man searches for meaning in various life experiences. The answer to: 'What is the meaning or purpose of my life?' can only be determined by an individual at a specific moment in time, since the meaning of life is dynamic, and constantly changes across the life space. It is the individual's life task to determine meaning and to seek opportunities to live fully (Frankl, 2008). Finding meaning in suffering is a cornerstone tenet of Frankl's theory. Since suffering has transformational potential, finding meaning in life is the nexus between Frankl's theory, the concept of the redemptive life story, and forgiveness.

The redemptive life story. A redemptive life story is essentially a complete and coherent story of a challenging life event that ends positively, and conveys a sense of positive emotional resolution (McAdams, Reynolds, Lewis, Patten, & Bowman, 2001;

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[2] The use of the term 'man' denotes the term used by Frankl and is not intended to be gender-biased. It refers to humankind.

Pals, 2006). When a life story encapsulates this transformation, McAdams (2006a, 2009) identifies this as a story, in which one is able to observe the redemptive self unfolding. Five key elements characterise redemption life stories, namely: an advantageous childhood; observation of the suffering of others; an adolescent phase displaying evidence of moral steadfastness; life experiences reflecting the redemptive sequences; and a prosocial desire to leave a legacy (McAdams et al., 1997). Legacy is linked to Erikson's (Erikson, 1963) developmental stage of generativity or stagnation. The redemptive self is related to the identity, which emerges in the midlife years (McAdams, 2006a). In researching a redemptive life story, the story should meet the following six standards, namely: coherence, openness, credibility, differentiation, reconciliation and generative integration (McAdams, 2009).

The process model of forgiveness. The process-based model of intrapersonal forgiveness initially developed by Enright et al. (1991), and further revised in 1996, has been utilised in the present study. This model conceptualises the process of forgiveness across 20 steps that have been segmented into four stages, namely: the discovery phase, the deciding phase, the work phase and the outcome phase. The iterative nature of these steps allows for parallel processes to occur, demonstrating the dynamic nature of the model. Central to this approach, is the end-result that enables the injured party to transcend the deep hurt by forgiving – and in so doing offers forgiveness as a gift to the transgressor. Such an intrapsychic and interpersonal achievement demonstrates the outcome of the synthesis of the power of forgiveness and meaning. Through forgiveness, new meaning is attributed to a past hurt, thereby transforming it into an unconditional gift that is extended to the offender. Meaning achieved through forgiveness becomes the dynamism driving a redemptive sequence.

The biopsychosocial-spiritual model. A biopsychosocial-spiritual model provides a holistic theoretical approach that accommodates the multidimensional biological, psychological, social and spiritual interplay of enabling factors in an individual life (Wachholtz, Pearce, & Koenig, 2007). In discussing a multifaceted life story, such an approach allows for an integrated view of an individual. The use of this model facilitated the seamless discussion of redemption, forgiveness and a meaningful existence in the present study. It is fortuitous that this model also articulates with Frankl's trinitarian (body, soul and spirit) definition of mankind, and with his conceptualisation of suffering, meaning and purpose.

Since the results of the research were generalised to these specific theories of meaning in life, the redemptive life story and forgiveness, the construct of analytical generalisation was employed (Yin, 2009).

The redemptive life story under discussion pertains to the psychobiographical participant who is briefly introduced below.

Historical Overview of the Life of Glenda Watson-Kahlenberg

Glenda was born in Durban on 9 November 1953. The cohesive family life that she experienced in her nuclear family of origin continued in her own family when she entered marriage at the age of 19, in December1972. Glenda experienced a life-changing spiritual encounter, which her husband later shared. At the time, she did not realise the significance that this encounter would have on her worldview, and her daily and future life.

In 1976, a daughter was born in quick succession to two sons aged one and two. On 17 June 1977, the local newspaper in Port Elizabeth (South Africa) announced her late husband's untimely death during border training the previous day. Glenda carried unresolved grief as a result of the stoical approach to suffering, which characterized her patriarchal tradition.

Glenda met her second husband shortly after the death of her first husband. She entered her second marriage in March 1978. The subsequent birth of their daughter in October 1981 was heralded as a "miracle baby" in the local newspaper, because she had experienced a documented physical miracle, which made the birth possible. In 1983, a son followed. Despite their fractured marriage, Glenda found her husband to be a good father to his children. While they were cognisant of the fragility of their union from the outset, they could not anticipate the demise of their marriage five years later. At the age of 30, Glenda found herself widowed, divorced and facing the challenge of raising five children between the ages of one and ten as a single mother. She was constantly challenged by financial and emotional stressors.

Glenda's fluctuating physical health coupled with depression was a pronounced factor for a period of about twelve years. From 1977, Glenda's unresolved grief was managed by anti-depressive prescriptions. Her doctor doubled as a counsellor, since psychological intervention was not a common practice in those days. After her second marriage ended in 1984, she found herself having major surgery every single year. In 1985, she had a hysterectomy; a year later, an ovarian tumour required emergency

hospitalization. The following year, she was hospitalized for her back. In 1989, her gall bladder was removed, as well as a tumour from her liver. Her life became progressively challenging from all sides, hence her decision to move back to her parents' home in 1988 for temporary reprieve. It was here that a watershed moment occurred. Fatigued by the misery of years of struggling with her health and her emotions, she was open to considering forgiveness towards the man who had killed her husband – after she experienced a unique spiritual encounter.

The theme of forgiveness; and intrapersonal and interpersonal restoration was birthed in this capsule of time and shaped her life's calling. She publically shares her experiences relating to the transformation in her physical, mental and spiritual wellbeing. Currently, individuals, families and communities from all walks of life across the nations extend invitations to her as a renowned international speaker who addresses the topic of forgiveness and restoration.

Glenda remained single until the age of 52, when she remarried. Her current husband joins her on her international travels, offering administrative assistance and support, and is beginning to share platforms with her. Her offices were initially based in Fort Lauderdale (USA) and Port Elizabeth; but she has since expanded its base to Singapore, Indonesia and Australia. For the past three years, Glenda and her husband have been residential counsellors at an Australian rehabilitation centre dealing with substance dependence. In March 2013, they left the centre and settled in their own home in Adelaide, Australia. Their international travelling itinerary remains varied, as they respond to requests from all corners of the globe.

Glenda is an ordinary woman. Her ordinary life was transformed into a life, which gained extraordinary purpose – due to the meaning that she mined from each deep hurt and setback.

The Researcher's Personal Passage

This study emanated from the convergence of the lives of the psychobiographical participant and that of the researcher. The engagement of two lives in a qualitative endeavour of this nature has inherent subjectivity; and it therefore, requires a reflexive statement indicating the researcher's standpoint in relation to the life in progress, and the phenomenon being studied, as this would have an impact on the research process and the findings (Willig, 2008).

The researcher's choice of Glenda Watson-Kahlenberg as a participant was made after consistently observing the participant's maturity, as she related her life story honestly without contaminating those close to her. The initial acquaintance was made in 1993, when a friend invited the researcher to attend a seminar where the participant was the guest speaker. An indelible impression was made in terms of the impact the participant's message had on the researcher's own life, and the fascination it inspired from a clinician's point of view. As a clinician, the researcher encounters challenged and broken lives on a daily basis. Observing someone who shares a story birthed in a crucible of pain, loss and brokenness; and then recovers and rises from it with such a resilient spirit, quickened a desire in the researcher to gain a deeper understanding of the process of restoration. In 1998, the researcher approached the participant to offer seminars in the researcher's local community and at the former University of Port Elizabeth for staff members. Thus, began a journey in which the researcher regarded herself as a mentee, with the participant being the more experienced mentor – having had numerous encounters with brokenness and restoration across continents, cultures and socio-economic-political echelons.

By 2004, the current research question began to formulate, culminating in the participant's positive response to the request to share her life story for research purposes. The participant indicated that this was aligned with her future plan to write her own life story. This research undertaking is thus a mutually beneficial endeavour to preserve Glenda Watson-Kahlenberg's legacy.

Overview of the Study

This study consists of eight chapters. It commences with an introductory chapter. The remaining seven chapters are segmented, according to their main function.

In the first segment, Chapter 2, covers the life story of Glenda Watson-Kahlenberg. This is followed by a literature review presenting and discussing meaning in life as espoused by Viktor Frankl (Chapter 3), and the process of forgiveness, as articulated by Enright (Chapter 4). This segment of the literature overview concludes with Chapter 5, in which the psychobiographical research is contextualised within a qualitative framework, which is ideally suited to the analysis of a redemptive life story.

In the second segment, the methodological aspects of the study are discussed in Chapter 6. The chapter commences with a discussion of the preliminary concerns inherent in a psychobiographical approach and this is followed with a discussion detailing the strategies employed in this study to ensure methodological rigour and trustworthiness.

In the final segment, the findings in Chapter 7 are discussed in relation to the three cornerstone constructs of: a redemptive life, forgiveness and meaning. Chapter 8 concludes with the implications that the study has for practice, with reference to methodological challenges for the researcher, and the relevance of the key constructs for mental health clinicians.

Prelude to the Life Story

Once the concept of the focus of the psychobiography germinated, the present researcher approached the participant in 2004. The participant welcomed an opportunity to review her life, as she was contemplating writing her life story, and saw the mutual benefit that could be derived from this joint endeavour. The participant's itinerant lifestyle accommodated fairly regular visits annually or bi-annually to her aging parents, and to some of her children who resided in Port Elizabeth. It was, therefore, agreed that time would be set aside for interviews, whenever she returned to the city.

An adequate, but informal agreement was signed in 2004, with the commencement of the first session. Subsequently, the institution at which the present researcher is enrolled underwent comprehensive restructuring, which saw the emergence of a more formalised approach governing ethical clearance. The most recent document received from the participant has been attached as Appendix A. A total of 11 interview sessions spanned the period 2004 till 2012; and these required approximately 20 hours. These sessions were recorded and conducted in the privacy of the present researcher's home. 'Would you share your life story with me?' was the open-ended grand-tour question that launched the narrative. The participant indicated that she preferred a chronological narrative, and was given carte blanch. The present researcher rarely interrupted the flow of the narrative, except to clarify statements. During 2013, contact was made for the purpose of clarifying information, reviewing transcripts, and the life story.

A relaxed atmosphere suffused the entire dialogue. The participant had full control over the information that she was willing to share. Since she has graced international platforms for several years, she has learnt to extract her story from the interweaving stories of her former spouse and children. Confidentiality and privacy were cornerstone filters that governed the narrative. On two occasions, she requested an opportunity to listen to her version; and she, subsequently, chose to delete the narrated portion that could be misinterpreted and prove harmful to family members. The present researcher and the supervising team served as additional guardians of privacy and confidentiality.

On occasion, the present researcher had the privilege of speaking to her mother, her husband Philip, and her sister Sandra in person; and she has their permission to reflect their comments. The same holds true for interviews conducted with three of the participant's close friends: Eleen, Pat and Lindy. The collateral data collection required an additional six hours. In addition, electronic personal communication was also utilised. Unless otherwise referenced, all quotations are derived from the biographical interviews recorded between the participant and the present researcher (Watson, 2004–2005; Watson-Kahlenberg, 2006–2013). Two of her books and her website also provided useful information. All photographs utilised have been provided by the participant from her personal archive, or have been retrieved from her website with permission.

The co-constructed account, as it is recorded in Chapter 2, has been approved by the participant.

CHAPTER 2

The Life Story of Glenda Watson-Kahlenberg

This chapter chronicles a sequential life story of the psychobiographical participant from childhood to the present day. Unless otherwise referenced, all quotations are derived from the biographical interviews. These were recorded between the participant and the present researcher.

Family of Origin

Glenda was born into a South African family in Durban on 9 November 1953. Her parents are Ken and Denise Hort. Ken was born in the Free State, South Africa. He came from a military family. Both his parents and uncle served in the military. With the outbreak of the Second World War, Ken and his sister joined the military. Ken was 15 years old at the time, and remained in the military till the age of 23. Soon after the war ended, he met Denise in Durban.

Denise Bruniquel was the youngest of 16 children. She was born in Mauritius in 1929. Her father died while her mother was pregnant with her. Denise's parents were of French descent, and her family had been rather affluent in Mauritius.

Denise's mother brought her three youngest children to South Africa during the Second World War. They were fortunate to arrive in Durban safely, as the ships that left Mauritius before and after them, had been bombed.

Denise met Ken when she was 16 years old; and she got married at the age of 17. Their firstborn, Janice, was born ten months after they got married. Two years later, Marilyn was born. Glenda was born in Durban. Shortly after her birth, Glenda's parents moved to Pietermaritzburg, where their fourth daughter, Sandra, was born. The Hort family stayed in Pietermaritzburg until Glenda was three before returning to Durban for a year.

Living in Johannesburg

When Glenda was four, they moved to Johannesburg in 1958. She turned five in November that year and started school at the Yeoville Convent in January 1959, where she completed her first three grades. During her early years at school, she clearly remembers

South Africa leaving the Commonwealth, becoming a Republic, and the change in currency.

As a little girl, she remembers "being in trouble from the very first day I started school." She describes herself as a talkative, gregarious child with a wild imagination. "I remember . . . as a little girl I sort of lived in a fantasy world. I remember telling the kids that my father owned a fireworks factory." She also conjured up a fictitious brother. She recalled one of her birthdays when they lived in Yeoville. "I invited all my friends home to my birthday party, and my parents knew nothing about it." Mrs Hort confirmed the event and recalled that:

> We did not have much money; therefore, we did not plan a party for Glenda's birthday. She was attending the convent at that time. I was sitting in the lounge when I saw mothers dropping their little girls in their party dresses. They were carrying presents under their arms. 'What's going on, Glenda?' I asked. 'I've invited all of them to my party,' Glenda replied. I had such a shock. I ran and bought biscuits or something! (D. Hort, personal communication, October 10, 2004)

From Yeoville, the family moved to Bez Valley, formally known as Bezuidenhout Valley. They lived there for two years from the time Glenda was six. They returned to Yeoville when she was eight.

Memories From Age 8 to 13

Creative years in Yeoville. At this juncture in her life, Glenda's path intersected with a ballet teacher who facilitated the development of her creative and artistic abilities. Even though her parents were unable to pay for dancing lessons, this teacher took a liking to Glenda and taught her to dance. From the age of eight until she was about thirteen, she felt loved and cared for by her teacher and recognised that "she was just an incredible part of my life." She taught Glenda modern dancing and Spanish dancing, and nurtured her singing ability.

Glenda remembers that her informal singing career started at the tender age of four. Her father would ask her to sing for *every* visitor who entered their home. Whenever there was a family gathering, Mr Hort prompted Glenda to sing.

Glenda was eight years old when she entered her first talent contest in Johannesburg. She was one of three children. The rest of the contestants were all adults. She recalls approximately six hundred people supporting the event one Friday evening.

She marvels at the initiative that she took at the age of eight. "I walked all the way up the road. It was a distance of about three or four blocks. I crossed a main road and registered myself." She has a clear recollection of herself wearing a red and white dress. She sang *Patches* and *Bachelor Boy* by Cliff Richard, while her teacher accompanied her on the piano – to the applause of an ecstatic audience. Her performance earned her the nickname of 'Patches'.

Since Glenda's ballet teacher was known as a woman who subscribed to a different set of moral values, Glenda's parents forbade the association; but she was determined to foster the bond between herself and her teacher. She recalled that "nothing they did would stop me from seeing her, I would lie. . . . I would say that I was going to the library and would go to her house." Her teacher had four children in four years. Glenda loved babies and always volunteered to look after them.

Glenda's childhood had its fair share of mischievous moments. "I started smoking at the age of ten." Each weekend, her family would visit her aunts and uncles and she would meet up with her cousin, who collected his parents' cigarette butts. Together, they would go into the hills in Kensington and smoke these butts. She failed to understand how her parents did not know that she smoked.

Peer pressure appears to have prompted her choices. She recalls that "every Saturday morning we would go to the movies. The entry fee was two-and-a-half cents. If your friends smoked, you would also smoke in the movies. Everyone smoked in the movies."

Glenda's spontaneity and independent spirit was captured by her mother's description of her, as being "naughty in a different way." According to Mrs Hort, Glenda was always with other people; and she rarely knew where her daughter was:

> Glenda made friends with this lady who taught her to dance and sing. Glenda was very involved with her. One day my husband, Ken, and I, went to the movies. Lo and behold, onto the stage came Glenda in a little black leotard, covered in sequins – dancing and singing. We did not even know about it. Imagine our surprise! (D. Hort, personal communication, October 10, 2004)

Glenda remembered that her parents nearly had a:

> fit seeing me doing this dance on the platform. . . . I was very adventurous . . . and loved life . . . and sang and was part of a

> community. The Community Centre was just up the street from our house. . . . I was always in trouble because I was never at home. I wanted to be out, on the streets with my friends, doing things . . . in the park. I hated being at home, hated school work, never studied, never did homework, you know, never did anything like that. . . . I was a fun-loving, outgoing, happy child who was always laughing, always singing, always performing, but had a lot of leadership qualities because people followed me, my friends followed me.

Glenda demonstrated her leadership ability in her final year at the End Street Convent, when she was in Grade 8. She transferred to the End Street Convent when she commenced Grade 4. She recalled that she wrote a play, directed it, and acted in it. The performance was scheduled for the last day of school. Her ability to write and produce a play and select the cast gelled with her perception of herself, as a "very, very confident" young person. Socially, she was able to interact with ease. She had her first boyfriend when she was 11. He was 16; and he thought that she was 13 years old.

A Defining Context

Glenda identified two factors that were significant in shaping her life. One was her father's role in her life; and the second was the political era in which she was raised as a child.

My father as the head of the family. Glenda describes her father as "a very quiet man" who was "very family-oriented. He loved his family. My father spent every Saturday with us". At the end of the month, after he was paid, they would catch a bus and he would take them to the movies or the circus. On the other Saturdays, they would go to the zoo or take walks in the open veld. "I remember walking through these forests, or across a cricket field . . . looking for mushrooms." Mushroom-picking usually happened very early on a Saturday morning. Each Saturday, her father would take them to a different place.

Her father had had a motorbike since she was four years old. That was their primary means of transport. "He would put one [child] on the petrol tank and one behind him. He would take one lot to school, and come back and fetch the other two, and do the same." Glenda was 11 years old when her father secured his first car, "and then, of course, we would go to the drive-in every Saturday night and take all the family along. If we went for a drive on Sunday afternoon, we took my dad's family too." Family bonds were strong

and were further cemented by frequent socializing within the family circle. The family gathered as a large unit:

> We were always a lot of people. My father loved family – and my mother comes from a big family. . . . I remember my parents having parties on Saturday nights, and everybody dancing, and I would dance with all the grown-ups. I loved it. The children were included in everything; and my parents used to jive, you know, my uncles were incredible dancers, so there was always jiving and dancing. Family weddings . . . there was never ever a wedding where children were not included. So we had these amazing family times. I was . . . raised in a family environment with cousins, aunts . . . you know, massive families.

The holidaymaker. Glenda is particularly grateful to her father for his meticulous care and sacrifice so eloquently portrayed, as she relates her recollection of her first holiday at the age of ten. "My mother couldn't go because she was working. . . . My father took two tents and we went to Keurbooms' Caravan Park just outside Plettenberg Bay." The girls shared a tent, and her father and her cousin shared the other. "There again, on our first holiday, he took a nephew along." She describes Mr Hort as:

> the most incredible father. He knew exactly what we'd eat every single day. He saved all his change the whole year, so that we could get 10c pocket money a day, each of us. With that 10c, we could buy our sweets, or whatever we wanted. It's just amazing when I look back.

By nature, he was an orderly man, very structured. This was not surprising, given his military background. His structured approach to life was the polar opposite of his wife, who exuded a free expressive spirit.

The disciplinarian. Glenda's father was also the disciplinarian in the family. She recalled that her sisters told her father that she had sworn at them on their way home from Sunday school. "I'll never forget . . . as I came around the corner I saw my father standing at the gate, with his belt, flicking it against his leg, and he was waiting for me. And of course, I got a thrashing."

Glenda also remembered that when she had told an off-colour joke as a little girl to a room full of her granny's friends at the old-age home, her grandmother was furious and told her father:

I got a hiding for that. I was always getting hidings from my father for things that I did when he wasn't around, because my mother would always tell him that I had done this, or I had done that.

The provider. Glenda remembers their home being a happy one despite material lack at times. Mr Hort was an electrician. Later, he started selling insurance. This required door-to- door sales at night. She recalled that "we didn't have much. I remember, you know, our lights would be cut, but it didn't really impact my life, because even though we didn't have anything financially, we still had a good life". As a family, they always had a home to live in – even if it was a rented home. "As a child, I always had clothes, I had a roof over my head, and I had food to eat. I enjoyed my life thoroughly. I remember my mother being stressed about finances." At that juncture in their lives her family fell in the lower-income bracket of middle-class people.

The political era in South Africa. In 1948, Apartheid was a formally recognised practice in South Africa. This implied that racial groups were segregated, interracial marriages were illegal, and social activities were confined within racial groups. Curfews controlled the access of black people into the suburbs. Glenda recalled her childhood perspective of the era:

> I was raised in the Apartheid era. I remember Verwoerd being assassinated. During the Apartheid era, so-called non-white people or black people were not allowed on the streets after 9 o' clock at night because of the curfew restrictions. And so, even though we lived in Yeoville, there wasn't a fear of something happening to you. I want to point out that bad things do not happen because blacks are around, that's not what I'm implying . . . but what I'm saying is that it was safe to walk the streets. The whole era was different. People walked the streets.

Her father was a United Party supporter, upholding a more liberal view. As a consequence, he would be at loggerheads with his brothers, who supported the ruling Nationalist Party. Despite the political milieu, Glenda never witnessed her parents discriminate against others. Her contact with black people at that time was limited. She recalled that:

> We always had a maid. [As a child] I would spend time with the maid. I was always in her room. I would eat with her. . . . She taught me how to iron. I remember as a little girl – when I would play dolls, I would pretend that I was black, and would put my doll on my back, and I would 'talk' my own language, which was a black language – and it was the

most amazing thing that I loved, just absolutely loved, black people. I was always fascinated.

Glenda regards the manner in which she was exposed to the Apartheid era in South Africa, as a positive preparatory factor. These experiences prepared her heart for the nations with which she would engage decades later. She, therefore, concluded that "I think that at this early age, God was already doing something in my life, which would prepare me for my future role."

The Family Collage

Glenda was raised in an extended family setting. Glenda's paternal grandparents lived with them. Her maternal grandmother would spend holidays at their home. The family was of the opinion that Glenda was her grandfather's favourite, as well as her father's favourite. Glenda describes her family as a 'very vibrant' family. "You can imagine four girls, you know. My mom and father were very sociable people. We always had people at our home. My sisters' friends would come to our home. Saturday was a family day."

My mother. Mrs Hort, being of French descent, never taught the children French, as she had to learn to speak English. She did not have the opportunity to complete school, and had worked as a saleslady in Durban, until she met her husband, Ken. She was a homemaker, when her daughters were very young, and returned to work at a later stage. She worked at a men's clothing store, where she started off as a sales-assistant, and later took care of stock. When the family relocated to Port Elizabeth, she stopped working.

Mrs Hort's influence was very visible in their religious upbringing. Glenda recalled that:

> My mother was a Roman Catholic. My father was a Methodist. So I grew up with parents, who never ever went to church together; but I never ever missed church. My father would take us on the motorbike, or we would walk to church. We were Catholics.

My father. Glenda's father was a salesman. It was largely due to her father's work that the family relocated quite frequently during her childhood. In her early teens, he was fortunate to secure a job at Siemens, a German company. She thought that it "was the best thing that ever happened to him", because at this point in their lives he got his first car. Her father was relocated to Port Elizabeth to establish a Siemens branch there.

My sisters. Glenda's sisters frequented dances. Her parents allowed her to go to dances at a young age, because her sisters acted as chaperones – much to their chagrin, as she was only 11 years old. She remembers wearing stockings for the first time at this age, and the fair struggle she had keeping them up while she danced. She had secured her stockings incorrectly; and the buttons kept popping off as she danced. As a young girl, she was popular on the dance floor:

> In those days . . . when you went to a dance, you did not dance on your own. I danced more than anybody else. I danced more than my sisters. . . . So I remember, [on] Fridays and Saturdays I would go to dances with my sisters. And of course, I'd go to parties. . . . I remember going to night parties from the time I was 11 or 12 years old.
>   Even though I smoked with my friends, I never smoked in front of my sisters. I was never exposed to drink, or drugs or anything like that.

Glenda was two and a half years older than her youngest sister Sandra. Sandra laughed, as she recalled that "we had lots of fun as children. Glenda was very naughty. She was always up to mischief and just dragged me along. She often threatened that if I told on her, she would tell on me!" (S. Wallis, personal communication, August 29, 2007). Their relationship changed when they moved to Port Elizabeth. Glenda was at high school at the time, and since Sandra was in primary school, their paths began to diverge. At times, they still shared mutual friends, and attended a youth group together. Sandra remembers Glenda's marriage to Stephen. She was her bridesmaid. After Glenda got married, the sisters began to live their individual lives; and shortly thereafter, Sandra emigrated to Australia.

Free, but not unfettered. Glenda shared her perspective of her childhood 'emotional issues'. These issues related to "being a third child . . . even though I was my father's favourite." She also remembered that she lived "in this fantasy world where I told all the kids at school that I had a brother who had been killed in a motorcar accident." When her mother discovered this rumour, it resulted in her father giving Glenda a hiding. She remembers "always getting hidings" and believes that she often "embarrassed them. They never knew what was going to come out of my mouth." Associated with this incident was a memory related to:

> That stage between 7-13, when we lived in Johannesburg. . . . I was going to run away from home. I must have been ten. . . . I packed my suitcase

and I remember sitting outside the house, and I looked through the window. No-one even noticed that I was gone!

More recently, her older sister reminded her of having to drag her by her hair, putting her in a room, and forcing her to do her homework. Glenda also recalled that from Sub A (Grade 1), there were little boys in her class, who doted on her and gave her chocolates. "So I always had these little boyfriends that loved me." As a young person, she realised that friendships could be fickle. This was true of her school days. "One day they love you, then [the next] they hate you." In addition, she "always getting into trouble for" speaking before thinking, and she had "no control over" her mouth. "I was always repeating stories or telling tales."

Transition From Age 13 to 19

No longer a child, not yet an adult. Glenda was aware of straddling two worlds:

> I would go to dances; but at the same time I would play with dolls. I played with dolls until I was 13. I played with paper dolls [and the theme] would always be family. The only thing I ever wanted one day was to be married and have a family; and I think it's because I was raised in a family environment.

Glenda was aware of transitional moments defining her life. At the age of 13, her last day at the End Street Convent was most memorable, as she recalled the rendition of a play that she had written, directed and acted in. She recalled that during this phase of her life, she was secure. "I was very, very confident. I played sport. I swam. I was in the netball team – very confident." She remembered that "8 to 13 was a wonderful, wonderful, wonderful time of my life. I was a very independent child. I was not close to my younger sister, or the sister older than me. I was very, very independent, and enjoyed life".

Age 13. Age 13 brought many changes. She was 13 when the family relocated to Port Elizabeth. She attended Alexander Road High School. She could not understand why her "whole personality changed. Just everything about me changed. I lost confidence. I wouldn't sing in public. I lost my confidence – I even lost the confidence to do sport. . . . I swam." She wondered if this change was due to the sudden immersion into a co-ed schooling system. She had been raised in a home with girls, and had been in a girls' school for most of her primary school years.

Her singing career came to an abrupt end. She sang in the school choir, but never entered a talent contest again. Up to the age of 13, Glenda had won every singing talent contest that she entered – barring one, which she entered as a duet. She remained at Alexander Road High School till the age of 17. In that time, she had "lots of boyfriends, you know; every month, I liked someone else in my class."

A spiritual journey starts at age 13. The Hort family arrived in Port Elizabeth at the end of 1966. In November 1966, Glenda had just turned 13. The following year in 1967, she was invited to a youth group at the Baptist Church. She admits that her primary motivation for attending was "because they had nice boys." Since she had been raised in a staunch Catholic home, this was the first time that she had ventured into another denomination. In that era, the denominational divide was as rigid as the racial divide. As a Catholic, they had been raised to believe that that they were custodians of the Truth. As children, they had been taught to believe that:

> You are right; and you're the only ones who are going to heaven – and every other religion is wrong. In fact, we could not even go to a wedding in another church as a Catholic. My mother was very staunch as a Catholic. We never missed church on a Sunday.

Glenda's belief system is mirrored by her friend, Eleen, who was also a very staunch Catholic. Eleen explained that they were not supposed to associate with non-Catholics; and as a result, she was "wary of any other group" (E. On Hing, personal communication, October 21, 2012). Eleen had known Glenda and her family since their arrival in Port Elizabeth. They had attended the Sacred Heart Church together. Glenda lived in Kabega Park, and Eleen lived across Cape Road that divided the Chinese community from the white community.

Glenda's attendance at the Baptist youth meeting was, therefore, a significant moment in her life. She recalled that it was:

> The first time ever that I was exposed to hearing the gospel at this Baptist Church one Friday night. It had an unbelievable effect on me because I started to sob. I was totally distraught, because I had never been exposed to the gospel.

Glenda continued to retain friendships across the denominational divide. In 1968, she recalled that she "made a commitment to God at a meeting." She acknowledges that the

Telager family, who were from the Full Gospel Church, "made a very big impact" on her life. "I had gone out with one of their sons, and had met the family, and they were the most wonderful family." They took her to a bible study at the home of Ida Onions. Ida became a significant 'spiritual mother' to Glenda. Each Wednesday night in 1968, Glenda attended meetings in Ida's home. Glenda admits that "although I'd made the commitment and was conscious of God, my life didn't change at all."

The good old days. "I remember at 13, I went to a hairdresser in Sunridge Park and I told them I wanted a job." They agreed that she could work every Saturday morning. She earned R1.50 a morning:

> For 50c . . . I really feel old when I tell you all this . . . I would take 50c [and] catch the bus to the movies, buy myself a box of cigarettes, a Coke and I'd pay for the movie. Sometimes, we would go to Cecil's. Cecil's was a nightclub that was open on a Saturday morning, and it was in one of those little side streets off Main Street in Port Elizabeth. . . . They had a live band. . . . So that would cost me 50c on a Saturday.

Although she was constantly on the move socially and had many friends, she was never exposed to drugs and 'weed'.

Meeting Stephen. In Port Elizabeth, dances were called 'sessions'. She frequented the sessions held at St Bernadette's Catholic Hall and in Humerail, where they had a live band. Glenda recalled that "I absolutely loved dancing and music . . . and then of course that's where I met Stephen. My friend introduced me to him at the St Bernadette's 'session' in 1968." Both Glenda and Stephen loved dancing, and they would go dancing every weekend. He visited their home and was warmly received by all. Glenda describes Stephen as being:

> An extremely popular and well-liked person. He was a prefect at his school. He was also the captain of the cricket and rugby team at the Technical College, and he played rugby for Blues. He played Under 20. . . he was a very popular person, even though he was a very quiet person.

They started dating in 1970, when she was 16 years old. He was in the army at the time. When Stephen returned from the army, he worked as a telecommunications technician at the Post Office.

A New Era Begins

      First job, marriage and motherhood. Glenda completed school and worked at the Reserve Bank. Considering the era, she "had an excellent job. My first salary was R125 per month." Later, she moved to a different bank and earned R130 per month. She paid her parents R30 per month for board, and saved the rest because:

> From the time we started going out, we talked about getting married. We would look at furniture. . . . We planned to get married. Of course, we got into a physical relationship, which just changed our whole relationship, because it robs you of enjoying life.
>   So that whole era of my life came to an end . . . the era of being happy, having fun and being around people, because when I started going out with Stephen, everything changed. I didn't have other friends. I was just . . . always with him, you know. When you get into that physical relationship, you always want to be alone all the time. You isolate yourself. You don't go out with lots of people – and so, I then went into this relationship at the age of 17.

      At the age of 19, Glenda accepted Stephen's marriage proposal. She had no doubt that Stephen loved her. "He loved me for who I was. He never tried to change me. I don't ever remember him ever saying one derogatory word to me or about me . . . He never ever said a derogatory thing."

      They got married in December 1972, and within six months they had their own home. They bought their first plot of land for R1 500 and built their home for R11 000. It was a comfortable home with three large bedrooms, two full bathrooms, a big kitchen and a spacious lounge and dining room. They were married three months when Glenda fell pregnant with their first child. "So, on our first anniversary, here I was. I had just turned 20. I was married a year". She came home from hospital with their first child, and was conscious that she had "a very good life" with Stephen. She had "a stable life" and Stephen proved to be a very good husband. Stephen loved playing rugby, so they "were very involved in the rugby world." Eleen remembered Glenda being "very, very happy with Stephen. She was very young at the time" (E. On Hing, personal communication, October 21, 2012).

      Glenda and Stephen embark on a spiritual journey. Glenda recalled that their first son, Alton, was about four months old when her two sisters arrived from Johannesburg. Her eldest sister, Janice, and her youngest sister, Sandra, had attended a meeting in Johannesburg, and had become 'born again'. Furthermore, they had received

the Baptism of the Holy Spirit and were speaking in tongues. "Now for us, as a Catholic family, we were horrified, you know. We couldn't understand what had happened to them. . . . We thought that something terrible had happened to them!"

Undaunted by the family's reaction, Janice and Sandra invited Glenda, Marilyn and their mother to a meeting at an Anglican Church in Newton Park. It was a foreign experience walking into a packed church service where:

> People were singing the most incredible songs. I remember being totally embarrassed, because they were hugging and shaking hands, and all the stuff that we never ever did in church; but at the end of that meeting, I was the first person to go forward, and I re-committed my life to Christ.

She remembers that 'three little old ladies" ushered her into a room, where they prayed for her. These ladies were speaking in tongues; and they asked her if she desired the Baptism of the Holy Spirit. "I didn't know what it was, except what I had heard from my sisters. I knew that when they prayed, that what they were experiencing was real, and I wanted it." The ladies prayed for her and she spoke in tongues instantly.

Fired by her new experience, she met with her Catholic priest the next day. She admits that she came across quite strongly, as she urged him to consider the experience that she had had. She "told him what had happened, and told them that they were all going to hell because they did not speak in tongues. You see – my mouth again!" He was forgiving when she went back to him; and she acknowledged that she might have appeared over zealous. "He was just wonderful, and he allowed us to have a prayer meeting at the church every Tuesday. We would just come together and pray." Glenda recalled that this incident happened at the height of what was called the Charismatic Movement in 1974. At that juncture, Stephen had given "his life to the Lord, so both of us got very involved in the Charismatic Movement. We went to all the meetings."

Their family began to grow both spiritually and numerically. When Alton was a month old, she had fallen pregnant; but she had a miscarriage; but she fell pregnant again almost immediately. By the following December, a few weeks after her oldest son's first birthday, she gave birth to her second son. So Alton was born in December 1973, and Garth followed in December 1974. The little family continued with routine family activities. Glenda stayed at home with the children, and soon fell pregnant again. In 1976 Glenda gave birth to their daughter, Leigh. "So now we had two toddlers and an infant."

They remained involved at the Catholic Church where the Charismatic Movement was making an impact on their lives. Both Mrs Hort and Glenda recall the miraculous healings that they experienced when Alton was a baby. On one occasion, he was suffering from ulcers on his eyes; and on another occasion he had an enlarged spleen and liver. Each time they prayed for him, he was healed the very next day. They realised that the severity of his condition followed by the sudden healing was nothing short of a supernatural healing.

The call up. Stephen was still playing rugby for Eastern Province, when he was called up to do military camps." This call was aligned with the Defence Amendment Bill passed on 9 June 1967.   It was intended to make military service compulsory for white young men. Conscription was instituted in South Africa; and initially, this required nine months of service for all white males aged 17 to 65. Conscripts became members of the South African Defence Force (SADF) or the South African Police (SAP). Their purpose was to enforce the government's stance against liberation movements, anti-apartheid activists and the 'communist threat' on the country's northern border.

In 1972, conscription (national service) was increased from nine months to a full year. By the middle of 1974, control of northern Namibia was handed over to the South African Defence Force (SADF) from the South African Police (SAP); and in 1975, the SADF invaded Angola. To keep up with operational demands, Citizen Force members were then required to complete three-monthly tours of duty.   In 1977, conscription was once again increased to two full years (Kalley, Schoeman, & Andor, 1999).

Glenda recalled that a conscription letter arrived at the end of 1976 informing Stephen that he was required to undertake border duty for a period of three months. Stephen had never done border duty before. He was assigned to the South West African border:

> I remember when they sent us the letter; they told us that he had to make sure that his will was in order. I was so upset. I said, 'How can they talk about your will?' But he had taken a life policy six months before, and he said, 'Don't worry, my will is in order'.

As the day of his departure drew near, Glenda recalled that he was "not happy about going." It was against his nature. "He wasn't that type of person who could pick up a gun and kill someone."   Even though the very thought of going to war was contrary to his nature, the decision, however, was non-negotiable. Failure to respond to the call would

have meant a seven-year imprisonment penalty. Consequently, Stephen began to prepare himself to leave his family, but against his will. "I remember that he would say strange things like, 'If I don't come back I want you to give this to my brother.' The night before he left, he went to say goodbye to his local rugby team. As he left them, he said "The next time you see me I will be in the newspaper." She wondered if Stephen had a premonition of his death because that same evening before his departure he was very tearful:

> He took the two babies in his arms; and he just started to weep in the bed, and he said, 'If I don't come home I'll see you again [in heaven]'; and I said, 'Don't be ridiculous. That's not going to happen.' Then I remember how, the next morning, he went to his wardrobe to get his clothes to start packing to leave for the border that day, and a white envelope fell out of the cupboard onto the floor. We opened it. It was his will; and he had never ever signed it. That morning, he signed his will. He went to the station. He went by train; and that was the last time I saw him. Three weeks later he was dead.

Glenda recalled this as a "very, very traumatic" experience. She knew that his first ten days on the border would involve intensive training before he was released into the war zone. She remembered people telling them about the grueling training. Stephen's response to her regarding the training was that "If I survive those ten days of training I'll live until I'm 80!" Ironically, he was killed on the morning of the tenth day of training.

"Now I want to tell you about that . . . I think it's very important to know how they came and told me," said Glenda.

The story of traumatic loss.

> It was the 16th of June 1977. . . . It was a beautiful day. I left our little girl at home with the maid, Angelina, and I had taken my two little boys to the doctor. After seeing the doctor, we went to my mother's house. I was sitting at my mom's house, and the kids were playing, when the telephone rang. It was my maid; and she said, 'Glenda, you must come home because there are some people here and they want to see you.' So I asked, 'Who are they, what do they want?' So she just said, 'No, they want you to come home.' So I said, 'Well, put them on the phone. Let me talk to them.' But she said, 'No, they don't want to talk to you over the phone. You must come home.' So I said, 'That's ridiculous! Let me speak to the person.' So they put a lady on the phone and she asked, 'Who are you with?' So I said, 'I'm with my mother.' Then she said, 'Let me speak to your mother.'
> I just remember my mother taking the phone. Now my mother is French, and extremely emotional, but I remember her taking the phone. There was a friend visiting the house, and my mother put the phone

down and said, 'Come, we must go to Glenda's house.' And I asked, 'What is wrong?" She said, 'Let's just go.'

We drove in her friend's car with the boys and I said to her, 'If Stephen has been injured I want to go to him right now;' and she said, 'Okay.' They had told my mother that Stephen was dead – over the phone, but she never said a word to me. She phoned my sister who lived just down the road from me and said, 'Go to Glenda's house right now!' My sister and her husband got into their car and they went to my house. We drove over; and on the way to my house, I passed my sister and my brother-in-law coming back from my house, and they were crying. My brother-in-law was wearing sunglasses; but I could see that my sister was crying. As we turned the corner to my house, I saw a military vehicle standing outside the house – in fact, I think it was an ambulance. I saw two military men and a nursing sister.

I remember getting out of the car, and my sister said that I started screaming from the time I got out of the car. She could hear me at her house, which is a block away. And they just got me inside. I remember them sitting me down and saying, 'Mrs Jones, my surname was Jones. Mrs Jones, your husband died at 6 o'clock this morning'; and I just remember being absolutely devastated, as they led me into the bedroom.

The army chaplain was there . . . and my own priest came and the doctors came and my family. My mother had phoned the family and informed them. I remember just lying on the bed; and this is what they said to me, 'Your husband was killed in a shooting accident at 6 o'clock this morning.' So [for] the next few days…obviously the doctor comes and injects you and gives you Valium – and there are lot of people running around you . . . including the journalists. I remember that we went back to my mother's house. So you can actually look that up in the newspaper. It was reported in the Herald on the 17th of June 1977, because he had died on the 16th.

And so that starts that whole era there, you see. So, even though we were born again, and involved in the Charismatic Movement, we were still sort of more in the Catholic Church. Our Catholic priest was wonderful. He was an incredible strength to our family and helped me; but there was absolutely no ministry. No-one came to pray for me or the children – nothing like that at all. So, we got swept up into that whole thing, you know, of dealing with it in the best way we knew how.

Now you mustn't forget that my father had been in the war from the age of 15 to 23; and my father was not a very emotional man. My father didn't allow me to express my emotions when Stephen died. I remember walking out of the church behind the coffin, and my dad was walking behind me, gripping my arm, and saying, 'Don't lose control.' I also remember one day, sitting at my sister's house looking at photo albums, and I started to cry. My father just grabbed me and said, 'Pull yourself together. You have three little children.' So my father was trying to do what he thought was best; but actually, I never grieved Stephen's death.

An eyewitness account of grief. Eleen's initial acquaintance made at the church developed, as Glenda matured, and it deepened when Glenda and her family frequented Eleen's boutique called Little Audrey's in Kabega Park. The shop was located in the Cape View Complex, which the government had erected for Chinese entrepreneurs. Eleen subsequently extended her premises by buying the adjacent shop, after she had a significant encounter with God in 1976. Eleen developed the adjacent shop into the Charismatic Centre. Downstairs, she had a Christian bookstore and a prayer room; and later the mezzanine floor became known as The Upper Room, where meetings were held. At that time, Eleen and her husband, Neville, did not realise that their centre would become one of the epicentres of the Charismatic Movement in Port Elizabeth. Eleen is currently recording the history of the Movement, since she believes that "it is part of God's plan to record His amazing work for future generations, and those yet to be born" (E. On Hing, personal communication, October 24, 2012). Eleen shared her friend's archival contribution that documents his first encounter with Glenda, who arrived at Eleen's shop in a state of raw grief. In 2009, John Smith had written the following:

> Testimony by John C. Smith, Elder, Grace Family Church, Observatory, Johannesburg. Mid-year 1977, after entering full-time Christian Ministry, I was led to join our Team in Port Elizabeth (PE). We met regularly at 'Little Audrey's' a Christian Bookshop owned by Eleen and Neville On Hing. Early Saturday morning, after arriving in PE, Eleen asked me to join her and Neville at 'Little Audrey's', as she was expecting a friend who had recently lost her husband in the bush war in South West Africa (now Namibia). After a short while, I recall very clearly, a slender, blond-haired lady with a baby slumped in her arms and two small children, fearfully hanging onto their mother, appearing at the door. Eleen hurriedly introduced us, and then as was the practice in 'Little Audrey's', she bundled us all off into the prayer room under the stairs. Without another word, we began laying hands on the mother and her three children and prayed for a visitation from the Lord in each of their lives. We then concentrated prayer over the mother – at this, I recall for the first time in my life, a spray of tears as the tear ducts of the aggrieved mother opened, wetting us all in the process. This only spurred us on, as we claimed Victory in the Heavenlies. When we had completed our prayers – an hour later – Eleen introduced me to Glenda, and her three small children. Thereafter, Glenda and her family met with us at 'Little Audreys' regularly. Retrieved from
> http://www.restorationministries.co.za/details.php?module=testimonies&id=24

The Upper Room became a significant launching pad for the new dimension that was about to open up in Glenda's life. It was in the Upper Room at Little Audrey's, where

she shared her story with a small group for the first time, exactly three weeks after Stephen's death. Eleen had asked her to share her story. Glenda can barely recall her seminal address. At that moment in time, she was unaware that she was crafting a story that would have a global impact.

Glenda continued to attend the meetings in the Upper Room. It was here where Willie Roeland, the national president of the Full Gospel Businessmen's Fellowship, met her. Shortly thereafter, Willie invited Glenda to share her story at a meeting in Pretoria in February 1978. This was her first formal address. She faced a crowd of about eight hundred people and shared her story. Glenda's partnership with Willie continues to this day.

Adapting to the Altered Life Circumstances

Meeting a new friend. In July 1977, about a month after Stephen's death, Glenda's sister, Janice, invited her to a youth service at church. Aware of her bereaved state, they offered to pray for her at this service. After the service, a gentleman approached her. He was one of the sons of the Watson family, who attended the church. As they walked out of the hall together, he told her that he had lost a girlfriend who had passed on. Janice invited the gentleman to her home, where many young people were gathering that evening. Glenda found herself spending the next few hours in deep conversation with this gentleman; and she regarded this man as a new friend.

At that point in time, Glenda's parents were planning a voyage on a cruise liner with Sandra and Glenda's uncle and aunt. Her uncle was the captain of the SA Vaal. Glenda planned to spend time with her cousins in Johannesburg, while her parents were away. Her plans changed suddenly as she watched them embark, and impulsively decided to join them on the cruise. Hasty plans were made for Glenda to board the ship in Cape Town. After her parents departed, she boarded the train for Johannesburg. There, her aunt, who was a nursing sister, assisted with the vaccinations. Glenda flew back to Port Elizabeth a few days later; and she realised that she needed a suitcase. At that juncture, her new friend called her home. She surmised that her sister had informed him of her plans to travel overseas. Glenda asked him for the loan of a suitcase; and he obliged by bringing one to her home.

Glenda then visited Eleen's boutique. Impulsively, she bought several beautiful long dresses for the voyage. Financially, she was secure as Stephen had left her well provided for. He had died in the military; he had been employed at the Post Office; and he

had had a life policy. Due to the sudden availability of surplus money, she was able to plan her trip with ease. It was decided that she would leave Leigh, who was 16 months old at the time, with her sister, Marilyn. She took her two little boys with her and joined her parents in Cape Town for a six-week trip.

As the ship headed for England, she had not anticipated the gaiety of the company on board and recalled that:

> I was 23 years old – it was a very different lifestyle. I got swept up into partying and dancing. . . . We stayed on the boat with my parents, my sister and aunt.

They disembarked in England and visited her aunt. Thereafter, they headed for Germany. Glenda decided to cut her visit short. "I should have stayed away longer than planned, but when we got to Germany, I suddenly wanted to go home. I remember spending a whole day on the Luxemburg airport with my two little boys." Her two little boys were dressed alike. They looked cute in their harnesses and drew much attention at the airport. The long wait at the airport was exhausting; and she was relieved to return to Port Elizabeth. On arrival, she fetched her daughter from her sister and returned to her home. As soon as she reconnected with her new friend and informed him that she had arrived, he came to visit her, and that heralded the start of a relationship.

Second marriage.

> So, about three months after Stephen had died, we began a relationship in September. This was a very destructive relationship from the very beginning, because I was a totally broken person. I had never mourned the death of my [first] husband. I had never been healed from his death – I had not even grieved. I just buried it inside me.

Nevertheless, a relationship started. Her sister, Sandra, corroborated Glenda's recollection of this period in her life. Sandra remembered that Stephen's death was a "terrible shock! I don't know how we coped as a family . . . I can remember [Glenda] being in bed – just crying and sleeping for days when that happened – which was an obvious reaction" to the sudden trauma. "She barely had time to grieve and heal her broken heart, before she became involved again – such a short time after Stephen's death" (S. Wallis, personal communication, August 29, 2007).

Many changes were occurring in Glenda's life at this point in time. In February

1978, she placed her house on the market; and it was eventually sold. At that point, the relationship with her new friend had ended; and she moved her little family to her parents' home. At the same time, there was another well-known young artist who showed an interest in her. She recalled that "something just clicked between us; and he came to see me, and was very interested in me; and had taken me to meet his family," but when her former friend realised that there was someone else involved in her life, he chose to resume the friendship and pursued her.

Glenda faced a critical decision in her life, as she found herself contemplating marriage for the second time in her life. This time, it was a decision made in haste, as she contemplated becoming Mrs. Watson. "We speak about this openly – we got married for all the wrong reasons". She recalled that he "then pursued me relentlessly, and asked me to marry him." With hindsight she realises how her impulsive trait:

> has really been rather detrimental . . . He asked me to marry him on the Friday night; and we got married the next day! We got married the Saturday afternoon, and the wedding looked like a funeral, because everyone was crying. My family was not happy; his family was not happy – no-one was happy, because we got married so quickly – overnight.

Glenda bemoans the fact that the officiating minister did not spend time talking to them or recommending some type of counselling. On their wedding day in March 1978, she remembered "driving away from the church; and my heart just fell into my stomach and I knew in my heart – you just know when you have made a mistake." They went on their honeymoon, and at that early stage the "relationship was not good." By the time they were married a week, her husband "realised that he had made a mistake as well and said that he wanted a divorce. That's how we started our marriage." They did not get divorced at that juncture. Their marriage was officially dissolved in 1984.[3]

Eileen recalled Glenda's second marriage, and described it as a "whirlwind courtship" (personal communication, October 21, 2012). Neville and Eileen often invited groups to their home for suppers and the newly married couple, Glenda and her husband, were part of the group. The young couple frequented the weekly meetings held each

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[3] Her second husband was part of her life for six years. She reported that this partnership in the research "is about my life" and for that reason she chose to remain respectful to him, as he is the father of her two children, who she regards as a gift. Minimal reference to her second husband represents an intentional omission for the sake of privacy.

Tuesday night in the Upper Room at Little Audrey's; and they spent many evenings each week with the On Hings in the early days of their marriage.

Glenda has been able to reflect on the impact that her second marriage has had on her life; and she remains grateful to her second husband and his family whose involvement in non-racialism broadened her understanding of the realities of the era. She stated that:

> God used that aspect of our marriage to really bring me into a place where I experienced non-racialism, and was exposed to the struggle of the people of South Africa at that time. That was a very good aspect of that marriage.

The black sportsmen from the township would often sleep over. "About twenty guys . . . would come and stay with us for the whole weekend. They would sleep on mattresses all over the floor and they were wonderful." Without fail, each weekend they would have these groups of young men in their home. It became a part of her life. She fully supported her husband's endeavours to counter the racial divide in South Africa. She also recalled that these men "would walk through [our suburb] on a Saturday morning with these three little white children on their shoulders . . . and so my children were exposed to a non-racial lifestyle."

The non-racial friendships extended to other areas of their lives and included prayer meetings in their home. Once a week, Glenda would fetch a group of women from the township; and they would meet in her home, where prayer meetings were held. It was rather challenging maintaining these friendships, because in the 1970s "you could not take your friend to a restaurant for a meal because they weren't white. You could not take their children to the beach for a swim, because they weren't white."   She recalled this period being "a very controversial time."

Sandra agreed that this exposure to non-racialism cemented Glenda's internalized belief of all people being equal:

> I cannot ever remember Glenda being racist in any way, you know. Even as a small child, I can never ever remember Glenda being racist in any way. She has always been very accepting of people – it doesn't matter what colour, country, creed or belief. I have never known her to discriminate; and I have never ever heard a racist comment ever come out of her mouth. But then again, I don't remember our family being racist – even though we were white South Africans. Like I said, we came from humble beginnings, when we were younger; but I don't

remember my parents ever being racist, when we were growing up as children. (S. Wallis, personal communication, August 29, 2007)

Glenda's involvement in Women Aglow International. Shortly after Glenda remarried, an international women's group was formed in Port Elizabeth in October 1978. It was called Women Aglow International. The first meeting, held in the Walmer Town Hall, and was attended by approximately five hundred women. Glenda attended that meeting and the follow-up meetings. Anton Sawyer was appointed as the national president of South Africa.

In February 1979, they formed a national board; and Glenda was voted onto the board. She remembered thinking, "Oh my Gosh! They have made a drastic mistake here"; since, she did not consider herself to be as significant as the other "powerful women in that group." With hindsight, she realised that being voted onto the board was part of God's plan for her life "because Ida Onions, Anton Sawyer, Marie Van der Merwe, Doretch Bulbring, Toi Skelter and Irene George became my mentors." They met weekly and their lives became very full, due to the responsibilities attached to serving on a national board. Glenda was elected as the vice-president of Outreach.

The following year in October 1979, they went to the United States of America, where they attended a conference in Houston, Texas:

> I remember going [to the conference] . . . I had *struggled* in 1979. . . . I was still in a marriage where, you know, I mean, basically I married someone who did not love me. Today, we talk about it; and it is an open thing. We got married for all the wrong reasons and . . . as I said, I got married as a broken person. I had not even dealt with my [first] husband's death. I had never had any counselling, so I was dealing with all of those issues, while struggling in a marriage that was just terrible.

Glenda travelled to Houston with Anton Sawyer and Pat Mowatt, who were board members. She recalled that "from the time I boarded the plane I started to cry, and I literally cried for six weeks … I cried and I cried and I cried for six weeks." Each time she was asked to speak and share her testimony, she was unable to talk. "I could not speak. Everything that was on the inside of me started coming out." They travelled from Houston via Los Angeles to Seattle, Washington, where the international headquarters of Women Aglow was located. While there, she was summoned by the international executive:

> They called me in. I walked into this room; and I remember thinking, 'They are going to kick me off the board of this organisation because I'm such an emotional mess. I've done nothing but cry and cry.' I remember walking into this room, and these women were waiting for me. They had a chair in the middle of the room and a tape recorder and I thought, 'Oh my word, this is really bad.' When I walked in, they started to pray for me and the one woman . . . the very first thing that came out of her mouth was, 'Glenda, God has a work for you that involves the nations of the world.' And that sentence, you know, was so profound – it was the first sentence – and then for the next hour they ministered to me, and they spoke prophetically over my life about things, which did not mean much to me then.

Over the years, Glenda has had many prophecies over her life from many people, including notable prophets such as Eddie Trout, Ruth Heflin and Kerry Southey. The full import of these prophecies had not filtered into the core of her being yet. After hearing the recorded prophetic word in Seattle, she returned to South Africa "and was very religious, you know – I was fired up. I came back in a much better frame of mind and was determined to make this marriage work."

Pregnancy

> Our marriage was not good. I remember thinking that if I fell pregnant and had a baby, that the marriage would improve, so I decided that I wanted to have another child. . . . And I must say, to my knowledge, [my second husband] was good to the kids – you know, there wasn't any problem with the children that I was aware of.

She acted on her decision in 1980, when she decided to have an operation to reverse her sterilization. Six months prior to Stephen's death, she had had her fallopian tubes cut and tied. Her gynecologist had not reversed a sterilisation before, but knew what the procedure entailed. In January 1980, the reversal was accomplished with a fifty percent chance of a successful pregnancy.

A close call in Brussels. By October 1980, another international trip for the Women Aglow team had been scheduled to Jerusalem. The travel agent had on her own accord booked them to fly via England, Brussels and Greece to Jerusalem. Prior to their departure, Glenda had consulted her gynecologist because she was spot-bleeding. "I just did not feel right." The examination yielded no cause for concern, and the doctor could not explain the discomfort that she was experiencing. In England, she experienced severe

stomach pain, which her friends mistook for muscle spasm, while she was "just about dying". The pain continued unabated en route to Brussels, and was excruciating by the time they arrived in Brussels. Her friends were forced to push her to the taxi rank on a luggage trolley because she was unable to walk. Stranded in a foreign country, they decided to contact the Full Gospel Businessmen's Fellowship in Brussels; and a gentleman directed them to the hospital closest to the Holiday Inn, which happened to be a gynecological hospital attached to a gynecological university. Communication was limited, since the staff had only a rudimentary command of the English language. Glenda recalled being in terrible pain, while undergoing several tests. Several phials of blood were drawn from her arm; and thereafter, they focused on her uterus. They gave her an internal and did a biopsy. She did not know what she was being tested for. "I'll never forget that it was very cold, and I was wearing knitted stockings, boots and a skirt. . . . I was in terrible pain and I was screaming and screaming."

She had been admitted at 4 o'clock that afternoon. It was about quarter to eight when they did the scan; and "while they're doing the scan, a professor runs into the room and he says, 'Get her into surgery immediately!' They manage to convey that I was pregnant, and that my fallopian tube had burst; and I was bleeding internally; and that if they did not operate immediately, I would die."

She was rushed into the theatre fully clothed. They frantically searched for a vein. All her veins had collapsed. She lost consciousness before they gave her an anaesthetic in her jugular vein. When she came round, four or five hours later, she found packs on her stomach and she was attached to drips. The gynecologist looked at her and said, "If we had waited and operated ten minutes later, you would have been dead."

The hospital staff had kindly phoned her husband and she recalled speaking to him. Her travelling companions departed for Greece the next day. She remained in Brussels. A couple from the Assemblies of God Church visited her each day, while she was hospitalized for those ten days. In that time she lost 20 kgs. in weight. Eventually, she was escorted from the hospital in a wheelchair and flown back to South Africa.

Undaunted. That October in 1980, Glenda returned to South Africa "thin and sick." By January 1981, she had decided to have fallopian tubes implanted. She consulted her doctor. He contacted a doctor in Durban, who specialized in fallopian tube implants. Despite it being "very, very expensive [and a] very long operation", she was "determined to do it".

She flew to Durban early in December. She consulted the doctor, underwent a laparoscopy, and was given her diagnosis that Friday. The doctor reported "no tube on the one side, and on the other side you have a tiny bit of tube, that's all." An operation to implant fallopian tubes was scheduled for the following week. The doctor requested her to have x-rays done on the Monday.

Glenda was staying with her aunt in Durban. That Sunday night, she read her Bible and opened it in Peter. The verse read, "Because of your faithfulness and your love for God – God's glory is going to be manifested through this thing." She had no idea what that meant. She just thought, "Well, I'm going to have this operation, and then have a baby – because I was on a mission to have a child, you see."

On Monday, she arrived at the hospital and had the x-rays done under an anesthetic. As she was recovering from the anesthetic, she was in a confused state and was crying. Through the blur, she heard the nurse saying, "Listen Mrs. Watson, don't worry, everything's fine." She did not engage in further conversation and returned to her aunt's home with the expectation that she would be scheduled for surgery that Wednesday. Instead, that Monday evening, the gynecologist telephoned her. He was the same gynecologist who had undertaken tests and confirmed the compromised state of her fallopian tubes the previous Friday. He said:

> Mrs Watson, I don't know how to tell you this, but when I examined you today you had two perfectly normal fallopian tubes. We don't have to operate on you. You've got a lot of endometriosis, which could cause you not to fall pregnant, but we don't need to operate.' *All this happened* . . . it was literally in *the space of a weekend*!

Miracle birth. Glenda returned to Port Elizabeth from Durban. A month later, she was pregnant. In October 1981, her youngest daughter was born. Her birth notice in the local newspapers announced the 'miracle birth' experienced by the couple. A journalist came to find out why they had called her a miracle baby; and subsequently, the event was featured as a newsworthy article.

A well-timed gift arrives. Despite the arrival of the newborn daughter in 1981, the "marriage never got better; in fact it got worse." Prior to the baby's arrival, Glenda and her husband had moved into the extended family home for security reasons, due to the political turmoil in the country. "Needless to say [the move] didn't solve anything. Our relationship continued to deteriorate; and then I found myself pregnant again when my youngest daughter was just a few months old." In 1983, another child, her youngest son,

was born "on the same date and hour that my precious husband, Stephen, had been killed." When he was born "I remember just crying, I don't understand how that happened, why that happened, what the significance was . . . but it held great significance for me." After his birth, she was sterilised again. "I went home with my son and was still very, very active in the church."

The Downward Spiral

Glenda maintains that her children remain her treasures, despite the painful past:

> [The] wonderful thing about our marriage was that we had our two children. They have turned out to be two incredible people. My younger children, through those years of being married to their father . . . had a wonderful life. They loved that house. . . . They would just play and they had a wonderful time. . . . But obviously [they] remember a lot of things about the marriage itself that were not good. . . . Eventually in 1984, I left with the children – I realised that . . . our marriage was becoming destructive; and that I could not continue in the marriage, and as I've said, I've learnt that you can't make someone love you . . . and eventually I left with my children and went to my mother's house.

The couple had been separated twice before. The first time was eight months after the marriage, when they consulted a lawyer, because they "wanted the marriage to end, because it was not good." However, they continued until the second separation in 1980, while she was pregnant with her youngest daughter; but they "got together again." After their separation in 1984, she went to her mother's home and later secured her own home. While she was in her own home, he moved in for a short while. Thereafter, their contact would be intermittent. "So our marriage actually ended in 1984. I was 30 years old and I had five children, the youngest was a year old, and the eldest was ten."

Eleen witnessed Glenda's attempts to cope with her emotional pain. Eleen was aware that Glenda was reliant on medication to cope. "Initially, Glenda was fine . . . but she went through a hard time" in the marriage. She usually coped with a crisis in the marriage by indulging in retail therapy. "She would run into the shop and take all the dresses on approval – we had the most beautiful dresses." So when Glenda was "in that frame of mind" she would take several items of clothing home. Shortly thereafter, her mother would return the merchandise. "That's one of the things I remember about her. When she was down, she would uplift herself by getting all these beautiful dresses from my shop" (E. On Hing, personal communication, October 21, 2012).

Single parenthood, depression and pain. Glenda moved to a different church community to grant her former husband privacy. The church became her support network:

> I was 30, on my own, and had all these kids; and then the downward spiral really began. . . . Although outwardly you would never have said so, because I had these five beautiful kids; and we would go to church every Sunday; and everybody from the church always came to our house and our life became totally [enmeshed] . . . to my children's detriment . . . because I trusted too many people. I opened my home to too many people. . . . If I had to do it again, I would never ever do that. I would go to church, yes; but I'd never allow the church to become a part of my life seven days a week, like I did. It wasn't the church as such, but it was the people that were in the church.

Glenda was living in her own home when she started to:

> go into terrible depression. Now you must understand something here – that from the time Stephen had died, the doctors had put me on Valium. So I was on Valium when Stephen died, I stayed on Valium, because I got married so soon afterwards. I had a bad marriage, so I was still on Valium. I got divorced, and then was still on Valium; but now I started taking anything that I could get hold of, because I wanted to anaesthetise my pain. At that stage, the church did not have any concept or ability to reach out to broken people, and to minister life and healing to you and give you some type of hope for the future. They just didn't. They concentrated on other things at that stage. So, your brokenness was something that you just lived with; and I just didn't cope. I was totally devastated. I would cry. I went into terrible depression. I would spend days in bed. I just struggled and I struggled. . . . So in 1984, I really struggled.

At the beginning of 1985, she decided that she would enrol at a college. As a 13 year-old she had gained hairdressing experience; and she considered this avenue as a career. Her children had started school and she needed to re-enter the job market. At that stage, her former husband was taking care of her financial needs, because she had invested her children's inheritance in his business; and he had paid her the interest during the marriage, and continued to do so during the divorce. "Financially, I was okay, so I went to the technical college in Russell Road and I started doing hairdressing and did incredibly well. I was their top student in 1985." Suddenly in May 1985, her former husband's business went bankrupt; and she lost her investment overnight. "I lost everything." The shocking news plunged her into the depths of depression over the next few days. She

recalled her former husband coming to her house and pulling her out of bed because she was unable to get out of bed.

At that juncture, her elderly friend telephoned one day and offered to buy her a business. "It is amazing how things work out because when that little lady was struggling and had no money, she came to [our extended family home]. . . . I paid her to teach me bookkeeping." This lady's father had died, and left her a substantial inheritance, and she bought Glenda a hairdressing salon:

> So I had this business and I was going to a technical college to finish my course; and besides that I was a single mom to my five children. I was also very involved in the church. So [I was] very, very, very busy but struggling – struggling intensely – and then in 1986 things just got very bad for me.

Shortly after the bankruptcy in 1986, her former husband's family suffered a second devastating financial and material loss associated with the political turbulence in the country. This trauma was exacerbated by his arrest the following year in September 1986. He was arrested with other family members. Glenda visited him in jail on the day of the arrest, and continued to offer moral support throughout the trial and his six-month imprisonment. On his release, he came back to her for a week and then he left again. It was after he left that week, that she came to the realisation that he had someone else in his life. With hindsight, she realised that she had held on to a fading dream for too long:

> So I still had this mindset – I believed that this man was going to love me, you know. One day he'll love me. . . . But it never happened, so my depression was very, very great. I landed up taking 45 tablets a day – just any tablet that I could get. I had a friend who worked for a doctor and she used to get tablets – this girl has since passed on. She use to get me any tablets that she could; and I would literally take tablets all day long – just to make me feel better because no-one dealt with the issues; no-one dealt with the pain, with the emotional trauma – nothing like that; it was never ever dealt with.

The doctor and the soul. At this point in the narrative, the present researcher interjected with the following question, "May I ask if you ever thought of going to see a counsellor?" She replied:

> No, it was never ever spoken about. No-one ever suggested a psychologist. Never! From the time Stephen died in 1977, no-one

mentioned psychology. . . . Your own doctor would just give you anti-depressants and your own doctor never suggested . . . even going for counselling. In fact, your doctor became your counsellor.

I remember in 1984, just backtracking to when my marriage ended, I was in hospital every year. I had major surgery every single year. In 1985, I landed up in hospital. I had a hysterectomy. A year later, I had a tumour on my ovary – was rushed into hospital – the following year my back collapsed, and I was rushed into hospital; so things just got progressively worse; and then in 1988 I moved back to my mother.

Her parents lived in a small house. Their home had three small bedrooms, one bathroom, a toilet, a kitchen and an open-plan lounge and dining room. While it was suitable for her parents, it was "a squeeze" when Glenda arrived with her five children. It was easier when her two older sons went to boarding school, but this incurred finances. "My financial situation was chronic . . . so I sold the salon; and I invested that money in an insurance policy for my children and then I . . . [worked for] the United Building Society."

An extraordinary moment. Glenda reported that since 1985, she had been ill every single year; and in 1989 her doctor discovered a tumour in her liver. He advised removing the tumour, and in the end advised the removal of her gall bladder as well:

I just remember going before God at that stage and saying that I was tired of being sick and tired of being miserable for 12 years. Since the time my husband died, I've been miserable, I've been emotionally distraught, I've been on anti-depressants; and my life was just terrible, you know, sick in my body and everything else . . . and struggling. It was just a tremendous struggle. So I remember being challenged – severely challenged by God at that stage. I believe that I was faced with a situation that changed my life forever; and I believe that God spoke to me and said, 'You'll never be well until you forgive the man who killed your husband.' And I realised that I had never done that – that I had never consciously made that decision or prayed that prayer and said, 'I choose to forgive the man that killed my husband, even if it was accidentally; someone was responsible for his death.'

I remember doing that and making that decision, which was not an easy decision. It wasn't an instant thing. It was just the beginning of my emotional healing.

The pain of healing. She remembers walking into the hospital with her suitcase the following day. She was scheduled to have the tumour removed from her liver. After the operation, she came round to find herself attached to tubes. The tubes were draining fluids from her body, and an intravenous blood transfusion was in progress:

> I was in the most terrible, terrible pain; but the surgeon stood over me and said, 'Glenda, you know, you are going to be fine. We've taken everything out of your body that's bad'. . . . but for the next week I didn't know where I was. I was in such pain; and three months later I still had pain related to that operation; and then the pain began to recede.

She noticed a difference between the pain caused by the tumour and the post-operative pain. The latter pain "was healing pain." She found herself experiencing a "parallel of very deep and intense emotional healing, as well as the physical healing." She added that:

> I could relate to what was happening to me emotionally, because of what I was going through physically. As I stated before, that healing began the day my husband died; but I had 12 years of issues to work through.

For clarification purposes, the present researcher asked, "The healing began or the pain began?" Glenda responded and explained that:

> The pain began 12 years previously, but then my healing had to begin where my pain began; and that's what I think a lot of people do not understand in life. We all want to be healed from the issues that we're struggling with today; but all of those issues had a beginning. I believe that there are circumstances, situations that happen in our life, where a seed is sown; and a bad seed produces bad fruit; and a good seed produces good fruit. Many a time, we experience pain due to the situations over which we do not have any control – things that we were blamed for – accidents that may have happened – different circumstances that happen in our lives – and so, I began to work through 12 years of pain and I had to start to forgive.

She gained this insight into forgiveness in 1989. That year she also released her first gospel album "*The Darkest Hour is Just Before Dawn*". Someone had approached her and encouraged her to consider compiling an album. She selected songs from artists that resonated with her. The album was recorded and within a week she sold 2 000 copies at the church; and at the bank where she was employed. She was taken aback by the response to her music. In 1991, she released her second gospel album: "*Precious Holy Spirit*". This time she wrote the lyrics of eight of the songs herself; and composed the music. Original songs were preferred because she was unfettered by copyright law and had the freedom to play them over the radio. Her songs mirrored the healing that she was experiencing in her soul. Wherever she held meetings, her audio music tapes sold well.

Her youngest daughter accompanied her most weekends – from the age of six, helping her mother with audio sales whenever she had singing engagements.

Glenda had stopped singing at the age of 13; but after Stephen died, she found her voice again. As Sandra recalls, this time her "voice had become so rich and beautiful" (S. Wallis, personal communication, August 29, 2007).

A Call to Serve

Glenda had received many prophetic words regarding the call of God on her life. She was unsure of the nature of the call. She was employed at the bank when the call on her life required a response:

> In 1990, I felt a tremendous call towards going into fulltime ministry. I realised that once I chose to forgive, I realised that God had a plan for my life – and it was a good plan, but my vision had been obscured by my unforgiveness. My purpose could not be fulfilled because of unforgiveness. I couldn't reach my destiny because of the unforgiveness that was a blockage in my life. Once I got the blockage out of the way, my life started to take on a different meaning – and I realised over the years – I thought back to that meeting in 1979 in Seattle, Washington, where that woman had said that God had a work for me that involved the nations of the world – then I thought about that, and I thought about my children. . . . In 1990 my youngest was seven and the oldest was 17, so they were all still in school; but I really felt a tugging in my heart towards going into fulltime ministry, and I thought, 'There is no way I can do that, you know, I'm working at the bank, I've got a secure job,' and yet, I was getting many phone calls at the bank – there were requests to pray for people and requests to sing at meetings.
>
> I had to make a decision. I remember it was one of those times when you just remember being challenged with a decision that changes your life. I had just dropped my boys in Uitenhage, and I was on the flyover [express highway] going home and I remember saying, 'Okay, I'll fulfil this calling that I feel in my heart. I don't know how I'm going to do it; I don't know what's going to happen; but I'll fulfill this if this is what I'm supposed to do'.

Glenda relied on her previous experiences of God's faithfulness in providing for her needs. Her son's reflection captures this:

> I can't really say that there's any one thing that defines my Mother, except the fact that she's always given her life to God with the absolute trust that if she does so, everything will be okay. For as long as I can remember, she has always relied on God to provide for her to the extent that when there was no food on the table, she trusted that God would

provide; and someone turned up at the door with bags of groceries. As a child, I needed cricket shoes for a tour; and there was no money to buy them. We prayed and a friend of the family turned up with a brand new pair in the perfect size!

As a single Mother, raising a child on your own, [this] is extremely tough. Raising five takes an incredible woman and a very supportive family. My Mom's parents – my Grandparents – who we lived with for many years, were and are amazing people. They, together with our uncles and aunts, somehow managed to always come through for us. I have the utmost respect for her and the fact that she always put her kids first or second behind God!

My Mom has always loved us unconditionally, been very supportive, and encouraged us to pursue our dreams. She taught us to always treat others, as we'd like to be treated, to love one another and to put our trust in God. I couldn't ask for any more from her; and I love her to bits! (G. Jones, personal communication, August 29, 2012)

Glenda recalled the time when they had no money in their own home. She remembered sitting around the table praying with her children. Her son, who had been collecting money to buy himself a surfboard, approached her with forty rand; and he said, "Mom, I want to give you this money. I've been saving for a surfboard." Initially, she did not want to take his money; but she had no other recourse. At the end of that week, there was a knock on their front door. When she opened the door, she found a friend of hers standing with a surfboard. He said, "I'm leaving PE, I'm going away, and I don't need this surfboard anymore. I don't know if your boys surf."

Glenda indicated that she "could write a book on provision and living by faith." She recalled that "I would go to the bank where I worked. There would be no food in my home; but when I got home my fridge would be full, and my cupboards would be filled."

Since she knew that she could rely on divine provision, Glenda aligned her will with God's call, as she drove home from Uitenhage over the expressway that day. She reached home:

and within five minutes of getting home, the phone rang and the caller was a businessman from our church. He said, 'Listen, I bought about fifteen of your music tapes and they blessed so many people. Now I want to bless you; so, I want you to go and fill up with petrol whenever you need petrol. Just go and fill up your car on my account.' To me that was a sign. It was a sign, you know. Half an hour earlier I'd made a decision to trust God, and go into the ministry by faith. I didn't know how it was going to happen; but then I remember reading in the book of Isaiah 45: 2-3, where it says, 'I will go before you and break down the

gates of bronze; and I have called you by your name; and you will know that I the Lord God has called you.'

It was a very, very real dramatic experience for me; and I went and told my parents. I remember thinking, 'Well, how am I going to go and tell them, you know?' But when I told my mom, she just said, 'We knew it.' They had known it and they knew it was right.

Once she was assured of her family's support, she sought counsel from her pastor. Armed with the tape that had been recorded in Seattle in 1979, and several confirmatory scriptures that she had received, she headed off to her pastor. He fully supported her decision, and recognised the call on her life. In January 1991, the church officially recognised the new direction that she would be taking. She resigned from her job at the bank. Although she did not have "anything substantial to rely on", she was confident that the "calling was very real."

Provision and guidance. At a Women Aglow Conference held in Grahamstown in 1991, plans to travel to the international conference in America that October were discussed. Glenda knew that she did not have the resources to attend. On her arrival home that weekend, her mother informed her that Stephen's brother, who worked for South African Airways, had called saying, "I just want you to tell Glenda that if she wants to go anywhere in the world, that I have a ticket for her." This was the confirmation and provision that she needed. In addition, the lady who had bought her the salon invited her to fly via Switzerland and spend a week with her. While Glenda was with her, she gave Glenda a gift of five thousand American dollars for her trip to America.

Glenda travelled ahead of the Women Aglow team, and was scheduled to be in America for six weeks. She "didn't know the country" and only had two points of reference. One was her knowledge of Carlton Pearson, who had pastored an African-American church. She had seen him on television often, and appreciated his ministry. Her other point of contact was Joe Young, a pastor in South Carolina, who had initiated contact with her. She recalled that he had telephoned her and said, "When you come to America come and visit us. Come and stay with my family. I have your tape, and you can come and sing in our church." An American missionary who was living in Queenstown, South Africa, had sent Joe her tape *"The Darkest Hour is Just Before Dawn"*.

On arrival in America, she enquired about Pastor Carlton Pearson. Having watched him on Christian television, she planned to attend one of his conferences. They informed her that he would be speaking at a conference that had been scheduled for the following week in Lake Charles, Louisiana. In the interim, she flew to Tulsa, Oklahoma,

where Pastor Carlton Pearson's church was, and booked into a hotel near the church. One morning while she was sitting in her hotel she felt a compulsion to go to the Higher Dimensions Church. She realised that it was a Monday morning and it would be unlikely that anyone would be at the church; yet she "felt so strongly compelled to go" that she surrendered to the compulsion. She hailed a taxi and headed for the church. "I remember when I walked into the church it happened to be 1 o'clock, and they had just started their lunch-time prayer meeting." As she entered, she saw a beautiful woman standing in the front and she was saying that "people are going to come into this church from all over the world, and they are not even going to know what they're doing here, but they will be coming here. God's going to send them." This lady was Brenda Todd. Glenda was introduced to her after the meeting. Glenda told Brenda that she would be attending Pastor Pearson's conference in Lake Charles, and had just come to Tulsa for a few days. Brenda offered to inform the pastor that Glenda would be at the conference at Lake Charles.

Glenda departed for the conference. The flight to Louisiana required four transits. She had been up since 5 o'clock that morning and by 7 o'clock that evening, she arrived at the Dallas airport to board the plane to Lake Charles. Due to a technical fault with the plane they boarded and disembarked three times. Each time she found herself seated next to a different passenger. Finally, they boarded the plane for takeoff, and she found herself seated next to a lady. She enquired about directions to the church where she was headed and the lady informed her that "you can't use a taxi service at night. It's not safe here." The lady informed Glenda that Pastor Pearson's host happened to be her neighbour. On their arrival at their destination, she offered to take Glenda to her hotel and to the church; and she refused to leave, until she knew that someone would be escorting Glenda home.

Glenda arrived at the church about 9 o'clock that evening. They recognised her by her foreign accent and said, 'So you must be the woman – Pastor Carlton Pearson has been asking if you were in the meeting.' After the meeting, she met Pastor Pearson. She enjoyed warm hospitality from the group. Each night they fetched her from her hotel, took her to the meeting and provided supper. By the end of those three days, Pastor Pearson invited her to share her story with his church in Tulsa. "It was a divine connection. It was one of those things that just happened because it is God-ordained."

From Lake Charles, Glenda continued to South Carolina, and established an enduring friendship with Joe and Linda Young, who had invited her because of her recorded music album that they had heard. Subsequently, Joe became the vice-president of her ministry. She realised that each meeting on her trip had been "a divine appointment".

After visiting South Carolina, she returned to Tulsa and honoured her commitment to share her story at Pastor Pearson's church. The impact of her message was such that they invited her to return six months later. They planned to arrange a series of meetings for her on her return to America. Glenda spent the remaining weeks travelling and experienced many more divine appointments, before returning to South Africa.

Ordination. Six months later, Glenda returned to Tulsa and spoke at Pastor Pearson's church. During her stay, they summoned her and told her that they would be honoured if she would allow them to ordain her as a minister in their church. She was taken aback. "I mean, that's unheard of! They hardly knew me very well." The leadership was sincere and implemented their decision to ordain her. They offered to serve as a base from which she could work in America. At that stage, Glenda had no intention of living in America. She was just a guest in the country in 1992. Years later, she discovered that her ordination greatly expedited her application for permanent residency. It was an unexpected outcome that worked in her favour. The following year, in 1993, Glenda was invited back to America for another six-week period.

New horizons. Once back in South Africa, the American consulate advised her to apply for a religious visa, which she successfully did. This was fortuitous, as the events which transpired over that Easter weekend in April 1993, would result in her leaving South Africa with her children. The political turmoil heightened in South Africa over the Easter weekend in April 1993. Glenda experienced a traumatic kidnapping attempt of her youngest daughter related to a political alliance. The outcome of this trauma persuaded Glenda that it would be safer for her to raise her children in America. "It was a terrible time. . . . Even though we had reported [the matter] to the police and made a statement, nothing was ever done about it at that stage."

As a result of this incident, her former husband agreed that she could take the children to America." She left for America in October 1993, and her two younger children arrived in December. They had been living with her parents. In 1992, her former husband had built a flat on her parents' property to provide adequate accommodation for her three older children who, by that time, were growing teenagers.

The kidnapping trauma had largely prompted her decision to relocate with her children. Her intention of going to America was to establish a home, so that all her children would be able to relocate and be with her. "That's how I saw it at the time – that was my motivation – that was my heart's intention. I was not planning to go and leave

some of my kids." She explained that it was expedient for her to be in America and minister there as it was:

> a tremendous financial help for me – because I was not getting any other financial assistance, apart from a very small government pension. So, going overseas was a big help, because then I was able to support my children, clothe them and provide for their needs. And so we [herself and the two younger children] went over to America in 1993; and we stayed with a friend, and I home-schooled the children, which was an experience on its own. A horrendous experience!

While she was in America, she was invited to speak at a women's conference, and as a result of that, they asked her to stay and provide individual counselling. "I did so for six months; and that was the only time that I received a regular income from a church."

In 1993, Leigh, who was in matric, visited Glenda in America. Initially, she planned to stay with her mother; but in the end she returned to South Africa. Glenda recalled that "it was a very, very difficult year" for her daughter. The younger children were with her; and her two older sons, Alton and Garth, were living independent lives.

Glenda remained in America throughout 1994, and eventually moved to Georgia. At the end of the year, Leigh and Alton paid a visit to ascertain whether they wanted to stay in America. "I thought the [older] children would come and join me. They did not." Even her youngest son chose to return to South Africa in December 1994. In the meanwhile, Glenda sent money home to her mother to assist with the children's expenses.

First visit to Australia. In June 1995, Glenda returned to South Africa for Garth's wedding. Thereafter, she would accompany her parents to Australia to visit Sandra, their youngest daughter. Sandra's pastor had heard Glenda's tapes and he extended an invitation to her to grace the platform. She offered to be available for follow-up counselling and explained that:

> I can make myself available to be at the church, in case anyone wants to speak to me; because normally, after I speak, a lot of people request one-on-one counselling. . . . He replied, 'Ooh no, we've got a couple of little old ladies here and maybe they will want to see you; but I don't think anyone will want counselling in this church.'

The church was relatively large, with about four hundred members in attendance. "So I remember thinking 'Ooh, Australia is rather different to other places." Nevertheless, she shared her testimony that Sunday morning. "I just told my story." To her surprise, nearly

three-quarters of the church came forward, and they were sobbing. The pastor was overwhelmed by this unexpected turn of events.

Glenda spent a week engaged in individual counselling at that church – from about 9 o'clock in the morning to 5 o'clock in the afternoon. "Every hour I was speaking to a different person; and if I counselled a man, then the pastor would come and sit with me." Glenda observed that through this experience the pastor of this church realised that there was a different method of ministry that was effective. This pastor eventually became instrumental in linking her to a rehabilitation centre.

First visit to the rehabilitation centre. The pastor served on the board of a rehabilitation centre in Australia. Substance abusers and convicts, who were being discharged, were assisted here. The pastor arranged for Glenda to address the residential community at the rehabilitation centre. She realised that "this minister then saw the effects of the ministry, which was simple, basic, basic stuff." When the pastor witnessed the "radical" effect of her ministry on individuals, he invited her back six months later, and scheduled a six-week itinerary in Australia.

In 2004, Glenda reflected on this encounter at the rehabilitation centre, and realised that since her initial visit in June 1995 "for the past ten years I have gone back to that rehab. I have just come back from there now after being there for ten days."

After her initial three-week trip to Australia in 1995, Glenda returned to South Africa. Together with her youngest daughter, she departed for America in July of that year. By now, Glenda had established herself in America. From October 1994 to February 1996, she had set up a base from which to work. Her ministry had been registered. It had a tax-exempt status. She was able to receive an income in American dollars and she paid tax in America. Once again, she realised that this was "all part of a divine plan. . . . I didn't even realise it then . . . I was still broken – I was still struggling with so many things; and yet I was walking out my destiny and purpose in God."

Family Pain

Glenda returned to South Africa in February 1996, because she realised that she did not want her family to be separated. It was obvious that her children were not eager to relocate. For this reason, she re-established herself in her own home in Port Elizabeth. In 1996, a new Christian radio station had just started; and she was invited to present some of the programmes.

In July that year, she received a telephone call from an American Christian television station. She had done a couple of programmes for them previously. They offered to pay her travel costs, and invited her to record approximately eight hours of programmes at the television station in Tallahassee, Florida. At this particular point in time, her daughter, Leigh, was in a relationship "that was not good for her." Glenda decided to take Leigh with her, and advised her to resign from her job, and accompany her. Leigh obliged. Glenda did not have any clear plan for Leigh's future at that point. With hindsight, she was glad that she had taken Leigh with her. While in America, during a telephonic conversation with Brenda Todd, Glenda discovered that Brenda needed an *au pair* and Leigh volunteered:

> The result was that Leigh landed up living with Brenda and her family for a year. She was legally in the country. They extended her visa for her . . . and about three months later, while she was just playing with the kids one day – she switched on the television – saw Joyce Meyer on TV and just recommitted her life to God. She bought a book written by Joyce Meyer called the *Battlefield of the Mind;* and it totally and completely changed her life.

Figure 1. An Enduring Friendship

Figure 1. The first photograph shows Brenda and Tomm Todd with their young sons. The second photo was taken more recently. Strong friendship bonds have been mutually nurtured over the years. Both photos were retrieved from a private archive, and reprinted with permission.

Leigh remained in America and married an American. "Her life was totally transformed by going to America"; and Glenda marvels that Leigh's restoration was linked to that compelling urge that she heeded when she walked into the lunch-time prayer meeting and met Brenda. "I never ever realised in 1996, that five years later Brenda and her family would play a major role in my daughter's healing – Leigh was set free – totally."[4]

Glenda returned to South Africa alone, since Leigh had stayed behind. Glenda visited Australia briefly due to the ongoing partnership with the rehabilitation centre. By 1997, she was still established in her own home in Port Elizabeth, and was committed to a live daily lunchtime radio programme addressing issues related to restoration.

Figure 2. On Air at the Radio Kingfisher Studio

Figure 2. Glenda with friend and mentor, Jenny Barker, at work in the Radio Kingfisher studio in Port Elizabeth. Retrieved from http://www.restorationministries.co.za/downloads/image/gallery/f_southafrica09a.jpg

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[4] Tomm and Brenda Todd comment on their mutual friendship in a personal communication in Appendix F.

Glenda interviewed people on her programme, and dealt with relevant issues, which included but were not limited to sexual abuse, homosexuality, abortion, physical abuse, death and suicide. She read widely and acknowledges the valuable contribution of recognised authors, who deepened her understanding of the five love languages, the importance of personal and emotional boundaries, and the need to sever soul ties, amongst many other topics. She discussed these issues with the listenership.

Glenda recalled 1997 as "an amazing year" – despite the physical injury that she suffered when she fell down the stairs in her home and hurt her back:

> I just went into such a bad place. I remember just lying in the bed. I couldn't move. They had to come and wash my hair at home. . . . and [I] really struggled. But once again, it was one of those places where . . . the very thing that seemed to be so bad was turned and used for good, you know. But those years were also hard years. My son, Alton, at the age of 23 in 1997 asked me if he could come home and complete his degree. Of course that was an answer to prayer. But he was just way out there [in terms of his lifestyle] – but I knew that I had to love him unconditionally. He came home – it was such a blessing – those were two wonderful years of our life – '97 and '98 – staying in [that home].

In about 1998, Glenda received her green card authorizing permanent residency in America; so once again Glenda went over in 1999 to prepare a place for her and the younger children. Her older children were settled at that stage. Alton was working in England. Garth, who had married in 1995, got divorced in 1998; and he subsequently, left for England, where he played professional cricket. Leigh was living in America.

Initially, her youngest son had decided that he was going to go live with his father; but six months later he rejoined his mother in America. Her youngest daughter was in matric, and preferred staying with her grandparents until she had completed her schooling, before joining her mother. She visited her mother in America for the June holidays and then returned to South Africa to complete her matric.

With hindsight, Glenda realises that "when you make decisions – at the time you believe it's the right decision and then afterwards you think, 'Was that the right decision?' She was constantly aware of the emotional toll her decisions added to her fragile and fragmented family. Sandra echoed this observation and recalled that "I never really saw her when she was going through the hardest time of her life – through her second marriage [and] raising the children." Sandra reconnected with Glenda in 1995, when Glenda started doing ministry in Australia. Glenda would visit at least once a year, and

sometimes twice – depending on requests. As their relationship slowly began to build up again, she became aware that Glenda "was still dealing with a lot of stuff associated with her children" (S. Wallis, personal communication, August 29, 2007).

Breakthrough.

An open door. In 1999, "something amazing happened" with reference to doors opening into nations and a breakthrough in her family life. These two events are related in sequence below.

While she was in America, Glenda was asked to address a small group of about six people. She had just stepped off the plane and was exhausted. Nevertheless, she complied and went downstairs, since the little group was gathering in the home where she was staying. A couple from Central America were present and they selected some of her audio tapes. Later that year, in September 1999, this couple approached her and told her that they had sent her tapes to a Nicaraguan pastor. It had taken him six months to collect her airfare, because he wanted her to come and share her story in a place called Santa Lucia. The couple offered to accompany her for the period of a week, and to serve as interpreters.

Since Leigh was available to take care of her youngest brother, Glenda was free to leave for Nicaragua. She recalled that it was "one of the most life-changing experiences". On her return from Nicaragua, she posted the article on her trip on the internet; and she was soon contacted by a young minister, Pastor Israel Onoriobi, from Benin City in Nigeria. He e-mailed her, and invited her to address pastors at a conference in Ghana in September 2000. These invitations heralded the beginning of an outreach that would continue to have a far-reaching impact.

A healed heart. At the end of 1999, she returned to Port Elizabeth, South Africa for Christmas to be with her younger children. Meanwhile, Alton, who was working in England, flew to America, hoping to spend Christmas with his mother. He had not realised that she needed to visit South Africa that Christmas to finalise her visa. Nevertheless he:

> stayed in my apartment, used my car, and . . . He was struggling with
> with a lot of things. When I returned from South Africa . . . I walked in
> and my son was sitting there . . . and there were tears running down his
> face . . . and he says, 'Mom, I've had a revelation of God's love' and my
> 26 year-old son recommitted his life to God in the most amazing way.

Alton stayed in America for six months. He read his Bible, went to church, and was mentored. He returned to England where he met a girl, and they got married in

December 2003. "So that was an amazing thing that happened through that American experience." She realised that Alton would not have been ready for marriage had he not had that encounter in America, because his life changed significantly thereafter.

In 2000, Glenda re-settled in South Africa and established a home for her children. The younger two were still living with her. That year she resumed her daily radio slot.

In September, she departed to Ghana to honour the invitation extended to her as a Conference speaker. She was accompanied by her friend, Pat Mowatt. Over four hundred pastors attended the conference. They had asked her to speak on the topic of restoring dignity:

> I spoke on the devastating effects of sexual abuse. I was overwhelmed to see these pastors – these massive African men . . . some of them just wept openly for a week, as I got up to speak all week on restoration and being healed from pain.

An empty nest. While Glenda was in Ghana, her younger children spent the week with their father. On her return to South Africa, she informed her children that she had adjusted her life to accommodate their needs. "I told them that I realised that I was not going to travel anymore. I didn't know how we would live but that's what I was going to do – I wanted to be with them." She had arranged that they could live in their newly established home for the next five years, since the house was close to the university. This would be convenient, since her daughter had planned to enrol at the university, and her son was finishing school, and had future plans to further his studies. She had not anticipated her children having alternate plans. They informed her that they were relocating to their father who lived in another city. She recalled that:

> That was quite a devastating experience. I remember watching Oprah . . . a few months before . . . and she was discussing the Empty Nest Syndrome . . . and I was saying, 'These women are pathetic! What's wrong with them? Why are they crying when their kids leave home?' But when my children told me . . . in fact, by January 2001 both of them had left . . . so suddenly, after being a single mom for 17 years, raising these children all by myself, I found myself without children.

She was surprised by the impact her children's decision had on her:

> I think about the fact that I cried for three months, you know, Empty Nest Syndrome! I never thought it would ever happen to me. I never saw my life without my children. I always thought that they would be

part of my life. I never saw myself sitting alone. I'd never even thought about it or planned it, because it never entered my mind. Suddenly, within two months, my two younger children were gone; my older children were overseas and I'm all alone. . . . I packed up my home that I was renting . . . stored my furniture, gave a lot of the stuff away, and then went to live with my mom.

The Healing Process

Reflection

At this juncture in her life story, Glenda chose to start the session by focusing on:

my own individual healing process . . . I want to pick up from 1989, when I had that tumour in my liver removed. That is when God really challenged me about forgiveness. . . . My healing began with forgiving the man who [had] killed my husband.

A few months after this encounter with God in 1989, Glenda had a chance meeting with her friend, Lathicia, a pastor's wife. Lathicia told her that she was offering a divorce recovery course. The course drew national interest; and it often required travelling around South Africa. Glenda immediately attended the local course. She recalled that as Lathicia:

started teaching the course on divorce recovery, Lathicia went through the whole cycle of, you know, the crisis cycle. . . . This was the first time ever, in all these years that I ever heard anybody deal with emotional stress caused by death, divorce . . . I sat in her meeting, and she started going through the whole crisis cycle that begins with denial, anger, bargaining, depression and . . . forgiveness and acceptance. I realised . . . that I had been through all those stages – I've been through the denial, I've been through the terrible anger . . . I used to follow [my former husband]. I was totally consumed with rejection and jealousy. I was insanely jealous, so I followed him. If I even saw him with another woman, I would throw up. That's how totally emotionally distraught I would become . . . and I did a lot of crazy things . . . just a lot of bizarre things, because of the state that I was in. I was obviously not in a place where I was trusting in God completely – [I was] just overruled by my emotions that at that time were all negative.
　　So, I realised how I'd gone through the denial, I'd gone through the terrible anger, I'd gone through the bargaining process, where you meet with one another and bargain: If you change, I'll change . . . it never works anyway . . . and then the depression. I recognized that one then goes into a pit of depression. I have been in that pit of depression – been on the tranquillisers . . . and then realised that I [had] reached the point of forgiveness, because that was essentially what I was dealing with in my own life – it was forgiveness.

I want to make this point about forgiveness. There's a lot of information related to forgiveness that is not necessarily true . . . for instance, forgive and forget. People say that if you haven't forgotten, you haven't forgiven. That's a total lie. You can forgive and never forget the things that have happened. The proof of forgiveness is *when you can remember without pain*. Forgiveness is not a once-off statement that one makes and walks away from it, and never has to do it again. Forgiveness has to be a way of life. It has to be something that one eats, sleeps and drinks . . . especially, if one has gone through traumatic experiences.

And forgiveness is a process, because a traumatic experience isn't something that you just get over overnight . . . there's normally more than one incident involved in your experience of trauma. There's a lot of things that you have to forgive [related to] . . . a certain time period of your life. My forgiveness began – my healing began with the forgiveness of the man who [had] killed my husband – and then I married nine months later – I married someone . . . who shouldn't have been married to me, and knew it and so [he] probably felt like a caged animal . . . [he] did not want to be in that situation. And so, as a result of that, daily painful situations recurred that required forgiveness – so I had to go back 12 years, and I had to forgive a situation that [had] happened over a period of 12 years.

Glenda realised that not only are the immediate parties (the husband and wife) affected; but the children and the extended families are also affected. "His family . . . had to accept a woman [referring to herself] and her children, because their brother had made a mistake." She underscores the point that:

there are years of things that have happened that one has to work through and forgive. The result is that you are not just forgiving one or two people, but you have to forgive a lot of people. Obviously, they also had to forgive me. I hope that they have, because I did things [and] said things that I should never have said or done. I hurt a lot of people so . . . the whole thing just became a situation that produced pain, rather than producing life. There is a scripture that says, 'Choose life that you may live, and your descendants also.' When you do not choose life and you know [that] you are not choosing life, it actually produces death – and it produces pain. So I had to begin this healing process, which I did in 1989, when Lathicia was doing the seminar.

Glenda started to travel with Lathicia, and to accompany her on weekend seminars for a period of about two years – from 1989 till the end of 1990:

I spent a lot of time in her company, and I learnt a lot, and I saw a lot. And for me, the good thing during that time was that I realised that I was

just normal. As we sat with broken, wounded, bleeding people, for seminar after seminar, I realised that I wasn't different from anyone else.

You know, anger was something that people who go through divorce have to cope with. Rejection is a terrible thing – and the fruit of rejection can last for years and years in one's life. It's a tiny little seed, but the fruit of rejection is actually overwhelming, because rejection produces insecurity; and the word 'insecure' means to feel unsafe. So, it produces insecurity, inferiority, worthlessness – being defensive – always being on the offensive – always being offended, despairing, being despondent, being discouraged, which eventually leads to depression – which leads to suicidal thoughts – so it's all ongoing. . . . It's a vicious circle that just goes round and round and round, because you do not realise that in your soul this little seed, this bad seed of rejection has been sown. This seed can obviously be sown through many different things in our lives, but mine was definitely through marrying out of the will of God – which is really what it was. So it produced a lot of pain and rejection.

In 1990, I was still sort of going through the whole process of forgiving; and in the meantime, I had never ever severed soul ties with [my former husband], because there were children involved, and he loved his children, you know, even though there was a lot of tension and anger between the two of us, he loved his children. As a result, he would come back and forth all the time; and so we actually continued to have a relationship, you know. He would come back, spend the day or two, [and] then leave. . . . So there was that ongoing up and down emotional trauma – at the same time, I was trying to get well, trying to be healed. But when you are interacting with the person that you have to forgive, then the forgiveness just has to increase because you are constantly still being hurt, still being wounded, still being rejected, and still saying things . . . from both sides, not just from his side.

During that time I was also guilty of a lot of anger. I brought a lot of unintentional pain into my children's lives. I did what so many young mothers do, you know, you're rejected, you're angry, you're bitter and so you use your children as a weapon against their father. I was absolutely guilty of that. I used my children. If their father didn't give me a cheque, I withheld the children from him – I actually had no legal right to do that, but I did it – and so the people who got hurt through that were the children, more than anyone else. The children got hurt.

In 1990 . . . I reached a place where I was starting to overcome all of this and . . . by 1991, I really felt very, very strongly that I had a calling of God on my life, despite the fact that I was just human, struggling, falling, failing. . . . I knew that there was a calling upon my life . . . through all this time I was still being invited to speak and to sing. I had to make a choice at that stage about whether I should stay at the bank or leave. [Subsequently,] I was ordained into the ministry. I went into ministry, but still, even though I was going to America and – I went to America in '91 and began sharing my testimony and singing – I, as an individual, was still being healed and everything revolved around my willingness to walk in forgiveness.

Redemption

In Glenda's journey through forgiveness, she had learnt many lessons from her decision to forgive the man who had killed her first husband; and she had released her second husband from the pain caused by their failed marriage. The present researcher was curious about the processes that these separate acts of forgiveness had entailed and asked: "Was there any difference between having to forgive the man who killed your first husband and having to forgive your second husband?"

"No," she replied. With reference to "the man who killed Stephen, the decision was instant, the choice was instant, but the healing was a process. The same was true after our divorce." She continued to explain that the only difference regarding the latter instance was that she remained exposed to recurring triggers and circumstances that caused the accumulation of pain, thus requiring forgiveness on an ongoing basis.

Years later her personal lessons became her teaching material:

> Today I teach that . . . forgiveness is the key – that's the key to life – that's the only thing that can make you whole on a daily basis. If you don't forgive immediately, if you think about your offence – even if it is for half a minute, you've become offended – that means that that incident has become an offence to you, and you have to work through it to become healed . . . and [you need to] forgive.
> On the other hand, if you forgive immediately, that incident doesn't have time to sink into your mind and into your emotions – and it doesn't affect your choices. You see what I'm saying? What we have to do is we have to forgive immediately. I didn't know that. I didn't know any of these things. No-one had taught me any of this, so I was still fumbling around, trying my best to do the best that I could at the time. And so my healing was an absolute process. It was something that I had to work out; and I remember that in 1992, I was invited to speak at a church in Miami.

The power of a personal story. Glenda had been invited to Miami to teach for five consecutive days. She found the request rather daunting, as she was unsure of her ability to teach for such a long period. "I usually just shared my testimony, and sang wherever I went." She was now challenged to revisit her material and decided to divide her story into segments. She decided to speak on the:

> Spirit, soul and body – because every living person has a physical body, a soul, and we have a spirit – we are spirit-beings. When our physical body dies, our spirit carries on living. I was beginning to understand

that. . . . I used biblical references. I then spoke on forgiveness – on my limited knowledge of forgiveness at that stage.

I also discussed how different circumstances in our lives, like divorce for instance, causes us to struggle with things like rejection, anger, despair, despondency, discouragement, depression . . . I started to speak about the effects of verbal abuse. Verbal abuse is so powerful because words have the power of life and death; and if you hear someone tell you how bad you are for long enough, you eventually begin to believe it; and it just totally destroys your self-image. In fact, I want to say that I came out of my marriage with a shattered self-image. And so, I started to talk about the consequences of verbal abuse.

I started to speak about depression, and how it affected me – everything that I shared was from a personal point of view – I had not done any studying . . . everything was totally from a personal point of view.

I was absolutely shocked at the effect that this had on the people in the meetings. People just came forward night after night after night – just weeping and wanting ministry, and wanting me to pray for them. I then realised that this was the right thing – even though I was still in the process of being healed myself.

After her teaching in Miami, many doors began opening; and she was invited to speak, and:

share from a personal point of view, because you see, that is what impacted people's lives in the most powerful way. It was the fact that I was speaking from my own life. I wasn't telling someone else's story; I wasn't trying to preach to anybody. I was just talking. . . . I was sharing about my own life. I shared what had happened to me; and that is what made the impact – especially in America, where people were very rarely honest with themselves in the church environment; and here I was as a minister, standing up and saying, 'I've been depressed, I've wanted to commit suicide, I've struggled, I've failed, I've fallen.' I was being honest – and that impacted people's lives – and so, doors were opened through sharing my story.

It was a slow process but I saw . . . as I shared, the more I shared with people, the more I spoke about my own life, the more their lives were being touched . . . and I was being healed within myself . . . more and more . . . I was becoming healed steadily.

The one thing that I found is that when you struggle in a certain area in your life – let's use rejection as an example . . . I really struggled with rejection. When you're in a healing process, you are constantly tested about how healed you are in that particular area. I have found that in my own life, I would think that I'm doing absolutely fine, and then suddenly something would happen; and I would realise that I was not as healed as I thought I was. This is why I really believe that healing is progressive – it's something that happens . . . for myself . . . as I chose to submit to God's word, as I chose to believe the Bible, my healing was accelerated – but as soon as I looked at my circumstance or my situation,

as soon as I allowed my emotions to control me, then I would slip up. That is what happened with me. I would slip, I would regress at times . . . it was a constant test.

Glenda cast her mind back over the period from 1992 till 2000, and she admitted that while she was travelling, she was "still an imperfect person." She was "not a one-hundred percent whole person"; but she found that in her brokenness, she was still being used to impact people's lives. She discovered that a broken person who is in the process of healing has the "capacity to benefit" others.

Sandra concurs with Glenda's reflection on the power of a personal story. Sandra observed that:

> out of all the pain in [Glenda's] life – that's where her ministry came from – because of everything that she has been through. People were bowled over by her frankness and honesty and humour. They didn't have someone who came in and preached to them. They had someone who came and spoke to them out of the depths of her heart, and because of that she has reached so many people. (S. Wallis, personal communication, August 29, 2007)

Decision-making and pain.

> I've mentioned how my children struggled . . . especially in their teenage years, and largely because I made [unilateral plans] . . . for instance, I will refer to 1993 when I was going to America . . . after the attempted kidnapping incident . . . my older children were 18, 19 and 20. Well, 18, 19 and 20 are not very old [ages], and I went to America and I probably didn't communicate well with my children – I didn't tell them my plans – I was on a mission. God had opened this door for me to go to America and I was going. I don't know if we ever sat down, so that [I could explain my intentions in detail] . . . that I was going to go to America and that I would set up a home – because this was my intention, to go there, set up a home, to become grounded and have a place where my children could come and live, because I could not survive financially without being in America. If I hadn't done all those trips to America, my family would not have survived financially. My children were living with my parents and I was helping my parents.
>   So obviously, there were decisions that were made. . . . I always say that when you make decisions when you are not a whole person, many times those are not good decisions, because you make your decisions out of pain. If I look back now . . . although I know that it was a divine thing that I went, because God miraculously opened the doors for me to go, my reason for being so eager to go was because I was able to get away from the things that reminded me of pain! Port Elizabeth was a painful place for me to be, because I was still constantly in contact

with all the people who had caused a lot of my pain. . . . [Port Elizabeth] reminded me of my painful past.

Looking back now, I unintentionally hurt my children. [For example] I went [to America] in '93 and in '94; my daughter, Leigh, came over to live with me and . . . although I had a place to stay, and I was earning money, it was better for her to come back to South Africa and complete her matric here. She did so . . . but it wasn't good for her to be without her mom. Although at the time my decision was based on what was better for her . . . she paid a price for that because she got into a lot of things that she should never have gotten into. She didn't have any structure . . . she was staying with her grandparents . . . although it was a family and a home, there wasn't any discipline; and there were no boundaries to give her security; and she was the type of person who needed routine; and she needed to be in one place.

Glenda realised the importance of the role personality plays in decision-making and in raising a family. She described herself as someone who is "goal-oriented", "on a mission", with a tendency not to have routine, and a preference for an unstructured approach to the day that could come across as being "undisciplined in so many things . . . you are impulsive, you can change your mind ten times in one day". This approach to life was "the total opposite to what Leigh needed; and, in fact, she and my youngest son" have different needs and "what they needed I did not give them . . . as a mother; and that manifested later in their lives."

Conversely, the children who had a similar disposition as their mother, were described as being "happy, outgoing" and not needing any structure. They loved variety, excitement and freedom. "They hated boundaries, they hated restrictions, and they hated routine." The dilemma she faced was raising five children, each owning a unique personality. "They had different needs, and so obviously I was not able to fulfil all their basic needs and even their emotional needs."

The jigsaw puzzle of restoration. Glenda recalled that her healing was progressive. Despite the slow process of healing, she realised that she had value, even though she still regarded herself as broken. She recalled hosting live daily programmes on the local Christian radio station in Port Elizabeth from 1996 till 2000. When she went to America in 1999, she would record her programmes there, and send them back to South Africa. Through her involvement in the broadcasting initiative, she "realised what an impact the whole area of 'restoration' was having on the city of Port Elizabeth and on the people and . . . to a very small degree it was impacting the nations" that she visited. Wherever she went, "people were being healed miraculously." She attributes this impact

to "God's grace", and did not take any personal credit for it, since the transformation in the lives of others was not due to her ability. She simply regarded herself as a vessel and conveyed this when she stated that "it was not because of what I was doing." Pat's comment that "Glenda is not boastful . . . she will not take credit" (P. Mowatt, personal communication, October 26, 2012) underscores the point Glenda makes here. Glenda understood that the impact on people was due to "God's hand upon [her] life – because [she] had been called by God to do this." She acknowledged that:

> with all my imperfections, with all my stumbling, and falling and failing, God had a plan for my life; and He did not change His mind concerning me . . . His plan for my life was going to be fulfilled, because I had made a choice to do the will of God.
>
>   Even though we choose to walk in God's way and do the will of God, we're still human. We still have our humanness that affects us every single day. So you have to balance your human weaknesses and failings with the fact that there is a Higher Being here, there's God, who is actually directing your footsteps – and you're submitting to Him – so He's unraveling this incredible plan for you.

She likens her life to a 5 000 piece jigsaw puzzle. Usually, "you throw all those puzzle pieces onto the table; and if you don't have the completed picture in front of you, you cannot even begin to build, but you start." She realised that puzzles are built "one piece and at a time." She knew that:

> God was sitting with this completed picture that He had seen before the foundation of the world, because that's what the Bible says. Psalm 139 says, 'He knew us before the foundation of the world. He planned our lives for us before we even began to breathe.' So God has this completed picture; and as you submit to His will, He puts another piece of the puzzle [in place]. . . . When you choose not to obey God, not to walk in His will, you stop His hand from moving; and He cannot continue with the puzzle, but when you submit to His will and you desperately want His will, you then give God permission to put that puzzle together piece by piece because you're saying, 'I want Your will.' That's how I see my life.

She added that obedience expedites the process of a life coming together in a meaningful manner; and she explained that "as I submitted to God . . . He would build more quickly. Instead of adding one piece a day, He was now putting ten pieces together a day, because everything in our lives revolves around the choices that we make." Life is filled with making choices:

> We choose . . . from the minute we wake up in the morning until we go to sleep at night, we make choices. Every choice we make directly affects our lives, and the lives of the people around us. When we start making good choices, it comes out of a heart that's been healed. When we make choices out of a heart that is broken, we make the wrong choices; and they do not benefit anyone; and God can't build the puzzle.

She recognises that, "as I am being healed, I'm making better choices." Admittedly, "every choice I make is not one hundred percent correct . . . because I'm just human. However, as we start making good choices, things get better. That's what happens. I see this in my own life."

A choice. About 25 years after Stephen's demise, Glenda was having dinner at her friend's home in Port Elizabeth. One of the dinner guests was intrigued when he discovered that she had been Glenda Jones, the widow of Stephen. He asked if she knew what had happened to Stephen. She explained that she had been told that it had been a shooting accident. She had indicated her desire to be present at the inquest; but the inquest went ahead without her being present. Given her emotional state at the time, she did not pursue the matter.

The dinner guest indicated that he had been present on the day of Stephen's accident. He told her that they had been crawling under barbed wire, and occasionally shot into the air above their heads. This practice was usually conducted without live ammunition; but one of the soldiers in training had failed to remove his ammunition and fired the fatal shot.

The retelling of the story 25 years later raised the question regarding the emotions that may have churned within her at hearing the detail of loss due to negligence. She admitted that she was emotionally affected by hearing the detail; but it confirmed her suspicion that she had not been told the full truth initially. With reference to her forgiveness of the man who killed Stephen, she simply said, "When I chose to forgive [him] in 1989, I forgave a faceless, nameless person . . . so the way it happened does not matter – I forgave a person. The forgiveness had taken place in 1989." At that moment in time, the present researcher was forcefully reminded about the enduring quality of a sincere act of forgiveness.

Recounting Outreach Experiences

Across the sessions, Glenda's narrative unfolded in three large themes. Initially, she spent time reminiscing about her childhood, and her own family life with her children. She then picked up a theme related to forgiveness and the process of healing; and this flowed into the third anecdotal theme, in which she relayed her international experiences in greater detail. The voluminous record has been scaled down to accommodate the scope of this study.

She reported that her travels intensified after her younger children went to live with their father in January 2001. She left South Africa, and went to Australia for three months. She was able to become "totally consumed in what [she] was doing" because she knew that her children were safe. She knew that "they were all in a good place." Her eldest son had recommitted his life to God. Her second son was remarried to a beautiful British girl. He was content and established in his career. Her two youngest children were living with their father. "They were in a safe place. They were going to university. Their relationship with their father was improving; and because I knew that God in His mercy opened doors for me . . . I started to travel extensively."

Her trips to Nicaragua, Ghana and Australia paved the way and opened opportunities for her internationally. She recounted her experiences, commencing with her trip to Nicaragua.

Nicaragua

In 1999, Glenda flew to Nicaragua accompanied by an indigenous couple who served as her interpreters. On arrival in Nicaragua, they travelled by jeep to the little town called Santa Lucia on the mountaintop. The town was very poor. A few cars were visible; but horses were the primary mode of transport. Glenda stayed at the pastor's home, which was "one of the best houses in the town and it was just a little cement building." The windows were wooden flaps that were opened in the day, and closed at night. Between the roof and the walls was a two-foot open gap. They showed her to her bedroom, "which, thank God, had a mosquito-net over the bed, otherwise I would never have slept because the bats fly in and out. . . . It is very tropical."

The bathroom, measuring about two square feet, consisted of a tiny shower with a toilet. A plastic curtain separated the ablution facility from the lounge, where the pastor would spend most of his day with his friends. Consequently, she chose to do her ablutions

at 4 o'clock in the morning, or she would bath using a bucket in the bedroom. A single sink in the house served all purposes. In that sink, they brushed their teeth, and washed their clothes and kitchen utensils. The open fire outside represented the kitchen area.

A little four-year old girl, Maria, made an indelible impression. The team had taken a packet of sweets along, since these children rarely received any sweets. One day, as the team was making up smaller packets of sweets for the children, Maria sat beside Glenda and watched her:

> This child just went into my heart. This little girl walked twenty minutes . . . a four year old girl . . . every night she walked for twenty minutes to church and back on her own. She would sit next to me, and knew the words of every song. One night, she wanted to hold my hand; but she looked at her hand and saw that it was dirty. So she licked it clean, wiped it on her dress, and held my hand. She really made an impact.

On the first night, when Glenda was due to speak at the church, the electricity went out. The pastor warned her that the people would probably not attend due to the blackout; but as they entered the church they found that candles had been lit all the way down the aisle, and the church was packed. She estimated that about a thousand people were in attendance every single night. The mountain dwellers walked down the mountain slopes in the rain with their children on their backs.

This was Glenda's first experience of addressing a crowd with the assistance of an interpreter. "I got up to speak and just shared my testimony for twenty minutes. Three quarters of the church came forward for ministry, just weeping. It was like that every single night. The men came forward."

The community had experienced a devastating mudslide a month prior to her arrival. The pastor's wife had lost 44 members of her family in a mudslide; "so there was a lot of pain." Till this day, she treasures these unforgettable experiences in Nicaragua.

Glenda flew back to North America and arrived in Miami at midnight. The airport was deserted, because everyone was mobilising resources in preparation for the approach of hurricane Signor Floyd. They hurried to the store and did likewise. Thankfully, the hurricane bypassed Florida.

Ghana

The Nicaraguan report posted on the internet had spurred interest from Pastor Israel

Onoriobi, from Ghana. So in 2000, she travelled to Ghana with her friend Pat Mowatt.
They were surprised to meet three other pastors boarding the same flight from Port
Elizabeth. The party of five arrived in Ghana, and drove through a maze of little shanties
not knowing where they would be staying. They halted outside an impressive mansion in
the middle of the shacks. The driver hooted and the gates swung open to reveal the
opulence of a home that belonged to a British woman, who was married to a Ghanaian:

> It was beautiful, absolutely magnificent! Marble floors! The most
> incredible furniture! We had our own bedroom and bathroom. We had a
> chef. He was a Ghanaian man. The five of us ate at the same house.
> The pastors who were with us preferred western food. I said, 'Every day
> I want a Ghanaian dish' . . . and that had the most unbelievable impact –
> it broke down barriers. I'd even venture to say that our ministry was
> even better received because we ate their food.
>
> I have learnt . . . from going to different countries, how important
> it is for people to be able to worship God within their own culture. I've
> written an assignment on 'Culture within the church', and how important
> it is to not try to change it. . . . I think one of the biggest mistakes that
> missionaries have made when they went to other countries, was to try to
> impose a western culture on the people. Today, I realise that people can
> retain their manner of dress, culinary taste and music preference. People
> should be able to worship God within their own culture – without having
> to think that they have to become westernized and must sing western
> songs. The [cross-cultural interaction] has been a very interesting aspect
> for me.

She described the Ghanaian experience as being wonderful.   It was a particularly
interesting experience for her, as she addressed the topic of the restoration of the dignity of
women with a group of nearly four hundred pastors. Her message was well received. She
highlighted the negative impact that sexual abuse has on the injured party. After each
meeting, she found herself engaged in counselling sessions for days as pastors came, one
after the other. The pastors "wept openly as they spoke about living with wives who had
been abused; and the devastating effects of abuse on the family." As a result of this
experience, Glenda wrote a book entitled *Restoring Dignity*. In 2006, she reported that
over twelve thousand books had been printed in the last three years, and they were due to
print a batch of 14 000 books. To date, 50 000 books have been sold. These books are
generally sold at her meetings, and have not been formally commercialized.

While in Ghana, Glenda and Pat were honoured with a royal invitation to have an
audience with the Ashanti king's mother one Saturday. The Ashanti king holds the highest
position in Ghana. Her friend, Pat, who is a free spirit unintentionally broke all royal

protocol and proceeded to hug the Queen Mother who was delighted by her exuberant spirit. When two young courtiers started to dance to the tune of *Jabulani Africa,* Pat spontaneously joined in. Pat recalls that they shared a meaningful discussion with the Queen Mother, who indicated that her life had been greatly enriched spiritually through their interaction (P. Mowatt, personal communication, October 26, 2012).

On board the flight to Ghana, Glenda had purposefully hemmed Pat in by giving her the window seat. Pat and Glenda had met through Women Aglow, and Glenda had extended an invitation to Pat to accompany her. "Pat looks like a 65-year old Barbie doll. She never stops talking, you know, she's very bubbly." Once they had boarded the flight, Glenda gave her the window seat. "I closed her in. I could see that she was just chomping at the bit to get out, you know, to talk to people." Pat's forte is networking. No sooner had Glenda gone to the bathroom, than Pat was out of her seat and within minutes connected with a Nigerian lady. By the time Glenda returned to her seat, Pat was waiting for her to confirm her availability for meetings in Nigeria. Neither of them had an inkling of the outcome of their future visits to Nigeria. Pat accompanied Glenda on both trips to Nigeria at her own expense.

On their return flight from Ghana in 2000, Glenda also met Pastor Duny, a Nigerian pastor, at the airport. Pastor Duny was living in London. They exchanged telephone numbers, and Glenda gave her some of her audio material. Pastor Duny subsequently contacted Glenda and invited her to speak at an international conference for women in England in 2001.

International Travel Intensifies in 2001

Despite her busy schedule, Glenda struggled with her empty nest, and realised that "God was good to me in that He had begun to open doors internationally . . . I did not have time to think about it." Yet deep in her heart, she wanted to move to the city where her younger children lived:

> I wanted to be close to my children. I wanted to be there, in case they
> needed me; but I knew that I could not be there. I knew that it was time
> for them to be with their father; and for them to build a relationship with
> their father; and he didn't need me around all the time, and neither did
> they . . . [so] I left and went away.

She departed for Australia early that year, and then honoured the request to speak at the international conference in London. She returned to South Africa for a short while,

before leaving for America. While she was in America, she was invited back to Australia.
She recalled that she had a very busy year:

> I don't think that I slept in the same bed that year for more than a month
> − I was very, very busy, but it was good because it was extremely
> traumatic for me to not have children and not have a family. Even though
> I had always wandered around for a while, I always . . . thought that my
> children would always be there.

During this time, her children were establishing their own lives.

More doors open in 2002.

South America. The year 2002 started off with a trip to Australia for three months.
She returned to South Africa for a short while, and then headed back to America for a
series of meetings. While she was there, a North American church invited her to
accompany them to Bolivia. This was her first trip to South America. The team would be
reaching out to the South American Indian people.

The team flew via La Paz, which is regarded as the highest city in the world. She
remembered flying in, and when the plane landed, they were level with the mountaintops.
Due to the high altitude oxygen cylinders were made available to disembarking passengers
affected by altitude sickness.   From La Paz, they continued their flight to their destination,
a city called Kotchnabamba. They were instructed to remove all jewelry due to the high
prevalence of theft.

She stayed with a couple. The wife was a young girl from Eastern Europe, and her
husband was a Bolivian Indian. They served as youth pastors of the church and used
drama in their outreach meetings and in schools. At night, hundreds of people would flock
onto the basketball field, where the outreach was being held. Glenda sang and also had the
opportunity of speaking to the ladies. "Bolivia was an amazing experience."

Figure 3 on the following page places her exploration in South Central America in
context.

Figure 3. Impact in Nicaragua and Central South America

Figure 3. Map retrieved from:

http://education.randmcnally.com/classroom/action/viewLargerMapImage.do?mapFileNa

me=S_America_Political_Adv.png&imageTitle=South America Political

Map&skillLevel=Elem&oid=1073906435

Nigeria. Glenda returned to America; and she then headed back to South Africa for a few days en route to Nigeria. Once again, she was accompanied by her friend, Pat. Glenda was scheduled to speak at a regional women's camp in Nigeria.

They arrived in Nigeria at 10 o'clock at night. This was their first visit. They were overwhelmed by the milling crowds. "There are millions and millions of people. I mean, Nigeria has close to one hundred and sixty-six million people; and it's smaller than South Africa! Can you imagine the congestion and the people at the airport?"

Their trip to the hotel was intermittently interrupted by police stops every ten minutes. The police were armed with AK 47s and torches. Security was visible at the hotel.

She recalled the concerns associated with their hotel room. "I still remember that there was a wire hanging behind the bed and the wooden headboard. I wondered what this wire was and picked it up. It was two live wires. When they touched the sparks started flying."

Initially, some hotel staff thought they were Americans and were abrupt; but "when we told them that we from South Africa, it was unbelievable to see the change. . . . Everybody knows Nelson Mandela."

The next morning, Glenda and Pat were measured for their tailor-made Nigerian outfits before they left for the campsite where the meetings were being held. They moved from their hotel and established themselves on the premises of the sprawling campground. They lived in a room adjacent to the dining area where the women ate. It was a unique experience to see over three thousand women assembled at the camp. "Looking back now," says Pat, "the best memory of all were these 3 000 women dressed in white with their red headbands" (P. Mowatt, personal communication, October 24, 2012).

These women arrived with their wood on their heads and provided their own food. Some arrived by public transport, while others walked. She found it a humbling experience to witness the commitment of these women. She had the opportunity of addressing them two or three times a day over a period of three days, Friday to Sunday. After the evening meeting, which ended at 20:00 p.m., the women would gather from 21:00 p.m. till 4:00 a.m. for prayers.

Once again, Glenda spoke on the restoration of the dignity of women, and the devastating effects of abuse; and she found that nearly three thousand women came to the front for prayer.   Together with Pat, she prayed for them and realised that "there is so much pain and a lot of hurt everywhere in the world."

From the campsite, Glenda and Pat proceeded to Pastor Ivo's church. Glenda had met him in Maryland. Pastor Ivo convened meetings with businessmen and women. Glenda addressed the businessmen, and was once again called upon to offer individual counselling.

She describes Nigeria as a country with "terrible poverty and extreme wealth." She recalled that a particular wealthy lady, who had been out of town and, therefore, had missed all the meetings, requested a counselling session. She was a very elegant woman. The next day this lady invited them to go shopping. They were somewhat reluctant given the congestion in the city. To their surprise, they were chauffeur-driven in a Mercedes Benz. They were taken to breakfast, and then taken to their hostess's room, where she displayed her designer wear purchased in London and Paris. When their host travelled overseas, designers would send their clothing to her hotel room, and she would make her selection. She gave Glenda and Pat very expensive outfits. She also took them to an exclusive shop, and bought them beautiful shoes and bags. The hospitality of their wealthy host knew no bounds.

During this trip, they also went to the little town of Warri. There, they ministered in a small church for three or four nights. Their hotel remained memorable, because of the bedbugs that left blotches on Pat's face! Equally memorable was the gunshot outside their door in the middle of the night. They lay frozen in their beds with fear till the next morning.

Pat remembered how they would lie in bed at night and debrief. In reflecting on their time spent together, Pat stated that:

> I have seen her sad and tearful, but never angry. She does not run anyone down; she doesn't judge, instead she prays for them. She smiles, irrespective of the weight of the burden she is carrying. She is always calm. She does not repeat the secrets that you tell her in confidence.
> She's so real and so humble. She is able to communicate with anyone of high or low status. She never discriminates. (P. Mowatt, personal communication, October 24, 2012)

Family time. In November 2002, Glenda celebrated her 49th birthday in Warri, before she returned to South Africa. She found her travels exhausting. Although she was tired, she accompanied her sister, Marilyn, to Cape Town that November. Glenda recalled that "it was the first time in 32 years since my sister had been married, that we had spent a week together, just on our own, sleeping in the same room and just chatting." She also

remembered that Marilyn had not been well. She had a bad cold and struggled to catch her breath.

Glenda returned to Port Elizabeth with Marilyn. December was a memorable holiday, because the three sisters and their families spent time together in Plettenberg Bay. All of them returned to Port Elizabeth to celebrate Christmas at Marilyn's home.

On arrival at Marilyn's house that Wednesday, she noticed that Marilyn was not well. Marilyn "had a boil in her nose and her glands were swollen; and she had been to her doctor the day before." The doctor had expressed concern about her white blood count.

After lunch, Marilyn retired to bed and they prayed for her. That same Wednesday they headed back to Plettenberg Bay. By Friday, the bone marrow test confirmed the diagnosis of leukemia. The family rushed back to Port Elizabeth. Marilyn had been hospitalized. Glenda reminded Marilyn of the importance of forgiveness.

 By 6 o'clock the next morning, a mercy plane flew Marilyn to Cape Town. Glenda spoke to her that Sunday morning and said, "I want you to make sure that you've forgiven everyone who has hurt you." She explained that, "I just wanted her to clear her heart."

When Marilyn departed for Cape Town, Glenda returned to Plettenberg Bay and recalled her emotional struggle:

> I was totally torn. I wanted to fly to Cape Town with her; but she had her family, and my children were in Plettenberg Bay, and I hadn't seen them the whole year. So I decided to go back to Plettenberg Bay to be with my family.

In the meantime, Marilyn commenced the strongest chemotherapy treatment available that Tuesday. She would be subjected to the treatment for seven days. Anticipating her sister's needs, Glenda rearranged her plans, and cancelled all her commitments for the year ahead. She planned to go to Cape Town, and be available as a possible bone-marrow donor. A marrow transplant was a possibility, once Marilyn regained her strength.

Family loss. Marilyn contracted double pneumonia; and Glenda rushed to Cape Town accompanied by her mother and her niece. On arrival, they found Marilyn reliant on a respirator:

> We stayed with her the whole day. . . . Her blood pressure was very low. They were trying to keep her blood pressure normal at the risk of all her organs failing because they had to pump adrenalin into her body. I realized that she wasn't going to make it. Her husband couldn't go into the room. He just wouldn't think about death at all. He thought that she was going to get well. So her daughter, my mother and I stayed with her.

Marilyn had a heart attack and died:

> My mother told me that I became hysterical, as I watched the machine flat line. It's the most terrible thing to witness because there were four [patients] and you could see all their monitors functioning. While the nursing staff were working on my sister, suddenly you just saw a flat line. There were three flat lines on her screen; and I'm looking at that and I was thinking that the machines must have failed – I wondered if something had gone wrong with the machine.

Marilyn's death that January was a sudden shock for the family.

Leaving my father's house. Prior to Marilyn's death, after Glenda and Marilyn had bonded in Cape Town, Glenda noticed a recurring theme in her daily devotionals. Each day, she found a different scripture that alluded to her leaving her family, country and father's house. This was quite pertinent, since she was living in her father's house:

> The house is on my father's name, it's not my mother's house. It is on my dad's name; and I have been living with them since 2000. Every scripture said, 'Leave your father's house, your country and your family and go to the country that I have prepared for you.' I could not understand what it meant.

At that juncture, her friend from America contacted her and said, "I was praying for you and God gave me this scripture for you" and these scriptures also referred to "leaving your country and going to the land that I've told you to go to." She pondered the scriptures; but they made very little sense at that point in time. Furthermore, after Marilyn died, Glenda had a deep yearning to remain at home. With all of her being, she wanted to remain with her family. "I didn't want to go anywhere. I wanted to cancel all my trips. I wanted to stay here." She wanted to be close to Marilyn's children, and support them; but then she suddenly remembered all the scriptures that she had received that November and realized that she had to continue with her international outreach. She knew that she could not cancel her trips. Marilyn's children would be taken care of by their father. She then chose to focus on her own process of grieving and recommitted herself to her itinerary.

Launching out. A month after burying Marilyn, Glenda left for Australia for three months. Every week, she found herself in a different church, and slept in a different bed, as she travelled from place to place. The devastating veld fires that year in Australia had left communities emotionally vulnerable; and she found them amenable to the message of hope that she shared. About two weeks, before departing from Australia, she was a speaker at Adelaide's biggest church. Once again, irrespective of the size of the church or community, her message had an impact.

Whenever Glenda was in Australia, she usually based herself with her sister Sandra. This frequent contact nurtured their relationship. Sandra co-ordinated Glenda's itinerary for all her speaking engagements in Victoria and Tasmania; while a friend co-ordinated the Queensland speaking engagements. Since Glenda lived with Sandra when in Australia, Sandra laughingly recalled that:

> She's my sister, I know her warts and all, you know. I know the good, and the bad, not that there's much bad. I've seen the human side of her because she's my sister. We don't always see eye-to-eye, which is fine – we respect each other and love each other, you know. Glenda has a fairly strong personality; and I guess I'm a bit stubborn; so I'm not easily swayed either. . . . but we love and respect each other. (S. Wallis, personal communication, August 29, 2007)

Sandra also noted a significant change in Glenda related to her singing. "She was always singing. As a child, she would enter a competition and never told mum and dad." She laughed as she recalled the memory of her incorrigible sibling; and added that "there was a period in her life when she didn't sing – and then she started to sing again, and her voice had become so rich and beautiful" (S. Wallis, personal communication, August 29, 2007).

Rosalind introduces Glenda to Philip. While in Adelaide in Australia, Glenda met George, who became a good friend. He was a Singaporean. They maintained contact after her return to South Africa. One day he telephoned her from Australia and asked her if she would consider visiting Singapore for a few days. He wanted to show her the country, and introduce her to his sister, Rosalind, who could be of assistance as a liaison for the co-ordination of her future speaking engagements in Singapore.

Glenda sought counsel from her pastor and the leadership team in Port Elizabeth regarding George's invitation. Her pastor's response was "Go Glenda, it is fine. I believe there is another reason why you are supposed to go."

Once again, with hindsight, she would regard this trip as "a divine appointment from God." She flew to Singapore for five days, and there, she met George and his family. He showed her the beauty of Singapore. He and his family extended warm hospitality and took good care of her. He also introduced her to his sister, Rosalind. She was very interested in the focus of Glenda's work. A mutual friendship was sparked, and Rosalind remains one of Glenda's best friends to this day.

Glenda was due to depart that Saturday. Rosalind suggested that Glenda extend her trip by one day, and accompany them to Joseph Prince's church that Sunday. Sunday 15th June 2003 fell on Father's Day; and on that day she was introduced to Philip Kahlenberg in the food court at this large church. She remembered Philip as a good-looking Singaporean gentleman. Their contact was brief. She would only meet Philip again on her return in January 2004.

Rosalind's request. Glenda returned to South Africa for two weeks before heading to America. While there, she received an invitation from Rosalind inviting her to speak in Singapore over a three-week period in January 2004. Glenda flew to Singapore via South Africa. She accommodated the detours via South Africa because she always sought an opportunity see her children and stay in contact with the family, as she traversed the globe.

Glenda travelled to Singapore, where she addressed about ten different audiences, and sold close to eight hundred copies of her book *Restoring Dignity*. She was taken aback by the overwhelming response to the message of restoration across denominations. She believes that "this was largely due to the fact that the message of restoration and healing the broken hearted hadn't really been taught in the church." This had been her personal experience as a young widow. She realised that many churches were preoccupied with the spirit and the body; and they had failed to deal with "the soul of man and the hearts of people and their pain, suffering, abuse, rape and the rejection that everybody experiences through their journey of life."

Sandra shared this observation and added that Glenda "ministers into areas in people's lives that are not often touched by the pastors.'' Furthermore, Sandra noticed that people are generally reluctant to confide in those with whom they have frequent contact. She has also witnessed the flow of pent-up emotions:

> I have seen elderly ladies weep. They wept because of things that have
> happened 30 years ago, 40 years ago – they never ever told a soul and

out of Glenda's heart [and story] something touches them. . . . and the floodgates open.

As you know, with Glenda everything [revolves around] forgiveness. In a question-and-answer session [that was held], the answer to each question was forgiveness. (S. Wallis, personal communication, August 29, 2007)

During this visit to Singapore, Glenda met Philip again. Later, she recalled telling her children that: "I have met the nicest guy. If I ever got lost anywhere in the world, he will find me." Ironically, she did not realise that he was a helicopter pilot. "I had an impression of him being a committed and faithful friend." At that juncture, romance was not a goal for either of them. On her departure, Philip had accompanied her to the airport. He had asked for her e-mail address. She never responded to his e-mail. At the time, she was committed to several months of speaking engagements in Australia.

Risk in Nigeria. En route from Australia in 2004, Glenda returned to South Africa for about four days and spent time with her children. She was bound for Nigeria, a relatively small North African country (indicated in Figure 4 on the following page).

Glenda had met a Nigerian pastor at a meeting in Uitenhage, South Africa, and he had implored her to visit Port Harkart in Nigeria. The arrangements were finalised via e-mail. Pat accompanied her to Nigeria. They first spent time with Pastor Ivo in Lagos, and then set off to Port Harkart. This was the first time that an alarm was raised about their destination. Their hosts in Port Harkart were not forthcoming with information, and the Chief of Police in Lagos sent them to the airport with a police escort. The pattern of misleading information and inconsistencies resulted in the Chief of Police recommending the cancellation of their trip to Port Harkart. Glenda then chose to be diverted to Warri. Under police escort, they set off to the airport to board their flight to Warri. Due to the political turmoil, Glenda refused the offer of a hotel, and insisted on staying with the young pastors in Warri.

On arrival at the dwelling, they were taken to their bedroom. It was very rudimentary. The bedroom had two double beds, which appeared to have been borrowed. The bed was covered with a fitted sheet. There were no pillows or blankets. Apart from a plastic chair, the only other feature in the room was a piece of wire between two hooks against the wall, on which they could hang their clothes. They shared the house with three young pastors, who slept on the floor in the adjacent bedroom.

Figure 4. Impact in North Africa

Figure 4. North African countries have been indicated, as well as London and Mauritius. Map retrieved from http://education.randmcnally.com/pdf/edpub/Africa_Political_Adv.pdf

Pat was looking forward to a hot bath. In the bathroom, they found a bath without a plug. There was a basin and a toilet. Each day, five buckets of water would be brought into the house for the household of five. The water was used sparingly. They learnt to wash by scooping the water over themselves. Despite the frugal furnishing and the basic plumbing, they were "treated incredibly well." Each morning, fresh fruit was provided for breakfast; and they were presented with a meal each day. One day, Glenda offered to cook a meal. "Bring me a chicken," she requested. "Bring me whatever vegetables you can

find, and rice and salt and pepper." The markets were impoverished. They brought her two limp carrots, an onion, about ten green-beans and two potatoes. She had one pot on an open fire. She chopped all the vegetables, plucked the chicken and browned it, added the rice and stirred it all together. The meal bonded relationships. Everyone around them was invited to come and taste the food. Community life compensated for the meagre lifestyle.

Due to the tension between the two major oil companies in the town, many deaths were reported. As a consequence, military huts were visible on every street corner. Armed soldiers patrolled and enforced the 9 o'clock curfew. Once again, the militia's attitude changed when they realised that Glenda and Pat were South Africans, and not Americans. The soldiers stood guard over the meeting hall, and even attended the meetings. Glenda remembered the tight security:

> They guarded us. They walked around there and protected us. It was amazing. We would start our church services at 5:00 p.m. so that all could be home by 9:00 p.m. We had the most incredible meetings, so many miracles, so many people came. . . . I remember doing three meetings on a Sunday at three different churches.
> They just wanted us there, and they were so willing to receive from us. Once again the message of restoration and ministering to the broken and the broken-hearted was just amazing. I also had the opportunity to speak at a pastors' meeting. They were all bishops. All of them wanted me to come back again. I spoke to them on the importance of a father's love, as they were all fathers. It was very challenging.

The multitudes in Lagos. After the sparse home comforts of Warri, hot showers were greatly appreciated in Lagos. Glenda was scheduled to address the multitude gathered in the Assembly of God camping ground. Approximately, five-hundred thousand people came together. This was the largest crowd that she had ever addressed. At night, she and Pat "would lie in bed and we would hear about five-hundred thousand people praying from 19:00 p.m. at night to 04:00 a.m. in the morning. It sounded like lions roaring."

That Friday night, Glenda and Pat attended a prayer meeting. As they entered the prayer meeting they were told, "You are the guests of honour here." To reach their seats they had to walk through what "seemed like kilometres of people. . . . Can you imagine this! It's a campground. Everyone is seated." The crowd is sheltered by the gigantic thatch roof. The sides are all open to accommodate growing numbers. Wooden benches

area arranged in a square formation around the platform that is located in the middle of the square.

Pat and Glenda recall having to walk through the endless rows to take their seats with the pastors, who were seated in front of the platform. Being fair-skinned, they were conspicuous in the crowd of Nigerians. As they took their seats, the pastor leaned over and said, "Now you don't have to stay the whole night. You can leave whenever you want to." Her response to him was, "Do you think I'm going to get up here now after walking all this way and leave early! We are staying here until this prayer meeting ends."

That night different people sang and led in prayer, and then the general overseer, Bishop Ida, introduced Glenda as a guest from South Africa and asked her to step forward and greet the people. "This was at 3 o'clock in the morning!   Thank goodness I was wearing my beautiful little red Nigerian top and skirt and still had lipstick on my mouth." She found the experience overwhelming. She had not ever dreamed of addressing such a multitude. The largest crowd that she had addressed thus far was closer to four thousand. She greeted them and shared her recent experiences in Warri, where people's lives had been touched, despite the political tumult. She also thanked the general overseer for entrusting her with their youth. The following day, she was scheduled to address the youth numbering close to four thousand. They were bible students. She understood that it was an incredible honour to grace a platform because, "when leaders give you their platform, they give you the right to speak into the lives of others, and that is a tremendous privilege."

She respects the Nigerians for their singular commitment to God, and their profound knowledge of the Bible. She also realised that:

> they can take one look at you, and they know where your heart is. They will pick up any prejudice that you have in you. They will pick it up instantly. That is why I thanked God for my experiences, and for all that I [had] learnt along my life's journey, especially in my marriage to [my former husband]. Through him, I was exposed to the heart of the black people; and I learnt to love people of all colour. So, this experience in Nigeria was an ultimate privilege and honour for me.

After retiring at 4 o'clock in the morning, she was back on the platform by 9 o'clock for the morning session – with the youths numbering close to four thousand. It was 40 degrees Celsius. Generally, she was not one to sweat, but due to the high temperatures, she found that the sweat began to run down her back and formed a puddle at her feet. Despite the heat, she remained focused on her audience; and she found that as

soon as she "started to speak about restoration and pain, and dealing with pain, those young people started to sob all over that meeting. They were weeping."

Pastor Ivo, the national head of Nigeria encouraged her to leave the stage as soon as she was done, but she was unable to leave. "Those young people grabbed me. They were taking their watches off their arms; they were giving me their Bibles, their pens . . . And they begged me to please come back and teach them more about restoration." She treasures this experience with the youth and recalled it as an 'amazing highlight'. Pat was quietly relieved that all had gone well; and that Glenda had not noticed the geckoes that were running across her feet, while she was engrossed in the delivery of her address from the podium (P. Mowatt, personal communication, October 26, 2012).

Glenda and Pat returned to the chief's house and lived in absolute luxury. They were spoilt. In addition, Glenda celebrated her 50th birthday. She had a cake at the church and another with the church leadership. Later that evening, a third cake was presented, as Glenda happened to share a birthday with the chief's wife.

Figure 5. Addressing Large Crowds in Nigeria

Figure 5. A snapshot of the 4 000 women in Nigeria. Retrieved from http://www.restorationministries.co.za/downloads/image/gallery/f_aogcamp003_2.jpg

A significant seminar in South Africa. Glenda returned to South Africa and celebrated her birthday with her family. At this juncture in her narrative, she realised that she had omitted something of importance and backtracked to 2003, when she had presented a restoration seminar in her home church, the Harvest Christian Church, in Port Elizabeth. She referred to the series of seminars that she had started one Sunday morning. She continued with it that Sunday evening; and it ran until the Friday evening. "Something very significant happened at that specific seminar. We have it on video, DVD and CD[5]."

She recalled that she was covering the same seminar content that she had been teaching for the past 13 years. In that time she had updated it and added additional topics related to the love languages, the temperaments, the severing of soul-ties, forgiveness and overcoming strongholds. On the Friday night:

> I spoke on 'The power of the Holy Spirit' that brings healing, because it's the Holy Spirit that heals us. Healing comes through our relationship with God; and we have a relationship with God through the Holy Spirit, because God is a spirit. Jesus is resurrected; and He is at the right hand side of the Father, so we relate to God in a spiritual realm through the Holy Spirit that dwells inside of us. I taught on that.
> That night, a couple in the church brought their mother. Normally, what happens is that at end of the meeting, when I pray for people, then often while I'm praying, a picture will come into my mind – for example, I would see a liver or a kidney. I would just describe what I was seeing. For example, I would say, 'Someone's liver is being healed right now.' I often find that after I have taught on forgiveness, somebody gets healed in all the meetings. People have experienced healings in all the meetings over the years, no matter how small or large the gathering. People have come back and told me that at a particular meeting when you said this, I was healed.

For the purpose of clarification, the present researcher asked, "So are you saying that their willingness to forgive brings about a physical healing in the body?" In her response, Glenda referred to a resource, and provided the following explanation:

> I'll give you an article on the power of forgiving from *The Reader's Digest*. It is available on the internet. In May 2004, in America, *The Reader's Digest* published an article on *Forgiveness: The way to heal your heart.* They have proven through medical technology and scientific discovery that when people forgive there is a part of the brain, the left temporal gyrus of the brain, that releases an endorphin into the body that

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[5] The abbreviations DVD and CD denotes digital video disc and compact disc respectively

physically heals you. They've proven it. They have CAT scans. . . . I have found that when you teach on forgiveness . . . now I am not saying that all sickness is caused by unforgiveness. What I am saying is that if your sickness is caused by unforgiveness, which is absolutely physically possible because when you are not forgiving and you are holding a grudge or unforgiveness inside you, you are tense and your adrenalin pumps through your body constantly – your vitamin B in your body fights sickness and your vitamin B is being destroyed by adrenalin, so you have no resistance to fight sickness and disease; and that is why you become physically sick.

Psychologists and psychiatrists will tell you that 90% of physical sicknesses today are caused; they are psychosomatic – and this word 'psyche' refers to your soul. In layman's terms, it means that you are physically sick because you have a broken heart.

I covered this in my teaching that week. In the meeting that night, I simply said, 'Someone's body is being healed of a tumour right now. There is a tumour in your body that is just disappearing.' And then I would say, 'Someone's kidneys are being healed,' or whatever I believed God was showing me. It's not a great revelation. In my mind, I simply see all these different parts of the body; and I just speak it out in faith.

So after that meeting . . . a couple brought their mother forward. She had come into town to have surgery. She had a tumour on her side under her breast. They told me that it was as big as a rugby ball. They said you could see it. You could feel it. I remember her coming into the prayer line and I laid my hands on that tumour. I prayed a simple prayer saying, 'Father I ask you to heal this tumour.'

Well, that was in the December, and then I went on holiday with my family. We went to Plettenberg Bay with our whole family. . . . I left for Singapore and Indonesia in January 2004. On my return to South Africa in March, an international Church of The Nations (COTN) conference was hosted at my home church, Harvest, in Port Elizabeth. Tony Fitzgerald, who is the founder of COTN, was present, as well as Dave Cape, who serves on the board, and my pastor, John Scholtz. They called me in and said, 'We want to tell you something. That night when you prayed for that lady, the next morning that tumour was totally gone. They cancelled her surgery.'

As far as I know, to this day, that tumour has never returned. And that's a documented fact. . . . So that was a physical miracle that actually took place.

A young lady's testimony on Glenda's website details her personal experience of being healed when Glenda addressed a group of women in Port Elizabeth in March 2010. This letter has been included in Appendix B. Similar letters appear on her website. Some letters refer to physical healings; while others refer to the emotional freedom that people have encountered after being taught how to forgive.

A Significant Year: 2004

Glenda recalled that 2004 started off well. The family spent their holiday in Plettenberg Bay. That year, the whole Watson family was in Plettenberg Bay as well, and their paths crossed. It was the first time in years that the two families had spent quite a lot of time together. Her former husband came to her son Garth's birthday party in late December 2003. It was the first time that he had seen Garth in about six years. The two families visited each other, and went out for meals together. They also met on the beach a few times, and Glenda and her sister went hiking with her former spouse and his brothers and all the kids. This holiday signified a healing in the relationships:

> Something happened between our two families. We were at a good place in January 2004. We were all just at peace with one another. We were comfortable with one another. So the year started off well in 2004.

The year 2004 proved to be a busy year. Throughout her travels, she maintained contact with her children all the time via e-mail, SMS; and whenever she could, she would spend time with her younger children at the airport, when flying back and forth. In 2004, she had the opportunity of spending a couple of days with them at their father's house, while he was away on business.

The truth sets us free. Glenda referred to a significant light bulb moment, through which she gained a deeper insight into past circumstances. For personal reasons, she does not provide any details, except to say that she stumbled across a truth in October 2004, and understood why her marriage had floundered. This understanding also helped Alton, Garth and Leigh to understand why he walked away when they were just eight, nine and ten years old:

> My older children also had to pay a price. My older children had to go through the struggle of being divorced from the only father they knew. It was very difficult for them to understand why the relationship didn't continue after the divorce. . . . They were wounded [in the process]. I have not seen divorce not affect anybody, so obviously they struggled having their dad die; and then they struggled when they went through the divorce. . . . It is extremely painful. All the children struggled, as a result of the divorce.
> So when this [revelation] came to light, suddenly here I am in 2004, almost 28 years later . . . I wanted to be angry. . . . There was that thing in me that rose up inside of me. That feeling that he [had] robbed me of maybe being happy with someone who really and truly did love me, and who wanted to marry me for the right reasons. . . . I then realised

that I had to forgive him; and so as soon as that truth was revealed, I chose to forgive him. But at the same time, everything made so much sense to me. I suddenly realised why he always said that he wanted to be divorced. I suddenly realised why he said he had made a mistake.

I'm very grateful that it has come out, because the amazing thing was that a month later . . . in November . . . I heard that he was going to get married, and he got engaged in December. I was very, very happy. From the depths of my heart, I can say that I was extremely blessed because he was marrying a Christian woman who . . . loved God; and I knew that because she loved God, she would love my children who were living with their father.

When he got married, I suddenly had an incredible sense of freedom and peace in my life; and it has never left me. I almost felt that I had gone into another place in my life; and when I think back, I think my youngest son was right when he said to me: 'Mum, the expectations were broken.' I can't tell you how many people over the years would say 'I'm sure you are going to re-marry him' when they heard that I was divorced and he was still unmarried.

Glenda was aware that people expected her to "fall apart" and be "devastated" by his marriage. Instead, she was "so blessed". Glenda was at peace and happy because her children loved his wife, who in turn, was very good to Glenda's children." Glenda was most grateful that her children would be in a secure family setting:

You must understand that my younger children have no idea what it is to be in a marriage environment. They have been with a single mother, ever since they were been two and a half and a year old, and then they've been with a single father, since they were 17 and 19 years old. Now, they were going to experience what a good marriage was, because their father and his wife loved each other. This was a God-ordained marriage. It was going to be one; and my children were going to experience that, so I am very happy.

A new-found freedom. The marriage of her former spouse held significant spiritual importance for her. She recalled speaking at a women's conference on the outskirts of Port Elizabeth. It was the very day her former husband was entering matrimony:

I remember waking up that morning and thinking, 'God, I want to change my name. He is getting married today. He is starting a new life for himself. He is marrying a beautiful Christian women . . . she is a gift from God to my children and to their father'. I was very happy about the marriage. But I said, 'I want to change my name.' I was not even

thinking about marriage. I simply wanted to change my name now, you know, because now I am not Mrs Watson any longer.

I remember speaking at a ladies conference that morning, and I knew that they were getting married at 4 o'clock that afternoon. And I remember that at 4 o'clock I went for a walk on the beach, and something broke over my life. I cannot explain it. I don't know what it was, but something happened that I sensed and felt inside me when he got married. There was a release that I experienced. I sensed a freedom that I had not felt before.

I headed back and spoke to the women that night. Later, while one of the other female speakers was busy with her address, she suddenly looked at me and said, 'I want to wash your feet.' Now, this has only happened to me two or three before times in my entire life. She went over and got a basin of water and she began to wash my feet; and she read out of Isaiah 62. She read from verse 2 . . . 'the nations will see your righteousness. Kings will be blinded by your glory. *And the Lord will give you a new name.* The Lord will hold you in His hands for all to see. And you will no longer be called forsaken; and your land will no longer be called desolate, but you will be called Hephzibah, and your land Beulah. Now, the word *Hephzibah* means 'blessed' and *Beulah* means 'my delight is in her' . . . In the other translation, it says 'your sons will give you away in marriage'; and that was very significant leading up to my own marriage that subsequently took place in 2006.

The Upward Spiral

So, what I found is that each year we tend to become a little more healed, as things happen in life, and that's a good thing. It is a bad thing if you constantly get worse; and you just seem to go into a downward spiral, and it never starts looking up.

For us, as a family, things have improved; and everyone is at a good place . . . and that's where we found ourselves at the end of 2004.

Ministry during 2004. In January, Glenda headed for Singapore, and ventured into Indonesia with Rosalind. William Seah from Mission Link had organised this trip on their behalf. She recalled that they flew into Medan, a major city on the island of Sumatra. They were destined for Rantuaprapat. The 140 km journey that took seven hours, due to the conditions of the roads and the congestion, remains the most memorable of all her challenging trips. Adaptation to the basic Asian ablution was offset by the highlight of discovering the delicacy of frogs' legs.

Glenda conducted five meetings, and the community responded well to her message of restoration. This was the first time that these communities had heard talks on restoration.

From Medan, they continued to Kiseran, where Islam is staunchly embraced. They travelled with William and his interpreter. They were accommodated in the village hotel that offered the most basic necessities. The walls and floors of their windowless rooms were tiled. Because of the humidity, moisture ran down the walls, leaving their possessions and bedding damp. Given the surrounding poverty and the poor sewerage, they thought it judicious not to eat any food, and survived on fruit, biscuits and bottled water for a few days. Of greater concern was their personal security:

> Every night before the meetings began, the security police would go in and check the meetings for bombs, because they had threatened to bomb the meetings, because they were Muslims, and we were Christian [and they were under the impression that we were Americans]. . . . I'm sure over a thousand people came to the meeting every night. Even though I spoke through an interpreter, we had hundreds of people in the prayer line after each service. On the last night, the head of security came forward and became a Christian, and just sobbed like a baby in the prayer line. That is one of those experiences that you just never ever forget.

The harsh conditions and security risks were very challenging for Glenda. As she boarded the plane on departure, she said, "Thank God we are leaving this place. I don't ever want to come back here." Even though they knew that they were safe, the environment did not engender a sense of safety. They were supposed to return to Indonesia for ten more days, but the strain of their recent experience deterred them.

In September that same year, she returned to Indonesia, and visited Surabaya and Jakarta. This time, she was accompanied by Pat Mowatt, and recalled the harrowing experience of navigating the congested traffic that increased travelling time substantially. She, therefore, recalls the wonder of meeting the vice-president of one of the largest banks in Indonesia. Upon hearing of their tedious journey to her speaking engagement, he offered them his limousine for their return trip to their accommodation. Later that week, he offered to host them for the day, and sent his helicopter to fetch them. A two-hour journey was reduced to 15 minutes by air. Both Glenda and Pat recalled this experience in Jakarta, as it was rather unique and luxurious (P. Mowatt, personal communication, October 26, 2012).

Figure 6 indicates some of the Indonesian islands, cities and towns that were visited over a period of years.

Figure 6. Impact in Indonesia

Figure 6. Glenda visited Singapore several times prior to marrying Philip. After their marriage they lived in Singapore. She received invitations as a speaker and teacher from several Indonesian island communities. The cities and towns that she impacted have been indicated with dark dots. To the west, Port Moresby in Papua New Guinea has been indicated. Naura, north of the Solomon Islands, has not been indicated. Original map retrieved from http://www.nationsonline.org/oneworld/map/indonesia_map.htm

At the prison in Port Elizabeth. In February 2004, she was invited to the St Albans maximum security prison for men in Port Elizabeth. She addressed approximately four hundred men in a packed chapel. On arrival, a young man approached her. In his hand, he held her book *Restoring Dignity*. He told her that: "A Muslim man gave me your book last week, and told me that if I read your book it would change my life forever." Glenda told the prisoners about forgiveness, and related her personal story. That morning the leader of an infamous gang was present.

She continued her travels that year, and when she returned to South Africa for a week in October en route to America, she found a letter waiting. It was from the gang leader. She recalled the gist of the contents:

> You came here and you spoke about forgiveness. Throughout my life I have always stated that God may forgive, but I would never ever forgive; but I want you to come back into our prison, and I want you to teach me how to forgive.

Glenda obliged by addressing over two thousand prisoners that Sunday morning in October. She addressed them in the courtyard, where all prisoners spend two hours a day doing their physical exercise. She found it rather daunting, as these were hardened prisoners. The gang leader, for example, had several life-sentences over him. In his letter, he admitted that he had killed, burnt, stabbed and shot many people. When Glenda read his story and saw the tenacious hold of unforgiveness on his life, she realised that "this man has a story to tell – growing up on the streets of Cape Town – he had probably been neglected, abused, violated and discriminated against racially – so his pain must have been great." Against this backdrop, she proceeded to engage with these prisoners:

> That morning I began to challenge the prisoners. I told them that I have not come here to talk about your sin, because you know I believe in forgiveness of sin through the blood of Jesus. Neither, have I come to talk about what you have done. I have come to talk about *what has been done to you* and I have come to *ask you to forgive*.
>
> I referred to the scripture in Deuteronomy chapter 30, and verse 19 that says, 'I set before you life and death this day, blessing and cursing. Choose life that you may live and your descendants also.' I began to encourage them to forgive those who had abused, rejected and judged them. I said, 'If you have the courage to forgive those people, you are choosing life for your children.'

As she spoke, the prisoners began to sit down on the grass and listen intently. Her words had a profound impact on the men, especially on those who were fathers.

She had had contact with prisoners before in the United States of America, Mauritius and Australia. In Mauritius, she saw gang leaders commit their lives to God and had the privilege of attending their baptism.

Back in Australia. From March 2004 till April, Glenda was in Singapore. She had an opportunity to meet up with Philip again, while she was conducting seminars. She then headed to Australia, where she would be based for the following five months. During

her initial months in Australia, Philip remained in daily contact with her. Within months the contact dwindled and eventually ceased. Later, Philip explained that he had withdrawn himself from the friendship, because he needed time to resolve personal concerns.

Her five-month stay in Australia entailed ministry in Adelaide, Melbourne, Brisbane and Sydney. The veld fires that often swept through the country left financial and emotional devastation in their wake. Glenda was often called upon to minister to communities experiencing trauma. Her visits to Australia always included spending time at the rehabilitation centre. These visits deepened her understanding of addictive behaviours, and the process of rehabilitation. While in Australia for the five-month period, she would occasionally fly out to neighbouring countries to honour invitations. One such invitation arrived requiring her to return to Indonesia that September.

Forgiveness in the middle of the ocean. She returned to Indonesia and visited the islands of Java and Manado. In Manado, she appeared on several live television interviews; and the topic was always related to forgiveness. Several radio interviews were also held. The photograph below depicts one of her television interviews in Indonesia.

Figure 7. The Pacific Television Station in Manado, Indonesia

Figure 7. Glenda has appeared on television in the USA, Europe, Australia and several times in Indonesia. This photo depicts one of her televised interviews. Retrieved from website

http://www.restorationministries.co.za/downloads/image/gallery/f_indonesia2005_3a.jpg

She recalled that a businessman from one of the churches in Manado offered to show them the islands from his fishing trawler:

> I was so excited! I wanted to see the islands. It is one of the best places in the world to snorkel. . . . We went out on this massive trawler for about three hours until we reached . . . a little floating raft. . . . with an orange plastic canopy. You can find a photo of it on my website. . . .This raft was about ten by ten feet long. . . . A lady was cooking. She made a fire with coconut husks, and her husband was pulling fish out of the sea. . . . We had nine different kinds of fish.
>
> While we were sitting on that raft eating, a man came across in a canoe. I will never forget his face, you know, he looked so desperate. He was sick in his body and he had many problems. I remember sitting on the corner of that floating raft in the middle of the ocean with the interpreter and this man. As I began to speak to him and share about forgiveness, the interpreter was crying, I was crying, and the man was crying, as he chose to forgive the people who had hurt him in his life. We prayed with him; and then just before we got off that floating raft, the couple who had cooked our food also requested prayer. The Muslim crew were watching all of this.

Figure 8. The Bamboo Raft

Figure 8. Photo of the bamboo raft retrieved from
http://www.restorationministries.co.za/downloads/image/gallery/f_indonesia2005_6a.jpg

On their return journey back to Manado, she stood on the prow of the boat watching the waves. A crew member approached her and gestured for her to step into the cabin. The interpreter explained that they were anticipating very large waves within minutes, as the sea was always rough on the return voyage. Glenda promised to step inside at the first sign of waves. Two hours later, the sea was still calm. The interpreter relayed a message from the Muslim captain saying, "The favour of God is with this woman, because He has calmed the seas for us." Thereafter, the crew became very friendly after experiencing this unusual voyage.

   Financial provision. Glenda had learned that the call on her life often stretched her faith. The provision of timely finance was one of these areas. Pat and Eleen both recalled Glenda leaving for America with very limited finances. "Once she went over and all she had was 300 dollars" (P. Mowatt, personal communication, October 24, 2012). Glenda related the challenge associated with financing Leigh's wedding in America:

> I arrived in America without a cent to my name, because you must understand that I pay for my own air tickets to Singapore and Indonesia and the other missionary trips. . . . Most of the time, the offerings that I receive barely cover my air tickets, you know; so it's not a money-making venture. I don't make money out of it.
>
>   People invite you as a missionary. In the past 13 years, except in three instances, I've always paid for my own air tickets. I would have my friend, Lindy, purchase the tickets on her credit card. I would undertake the trip and reimburse her out of the offerings.

   Glenda's contribution towards her daughter's wedding was estimated at six thousand dollars. Leigh's fiancé contributed the other half towards the small family wedding at a beach house. Glenda had learnt to rely on God. By the time Leigh got married, Glenda was able to finance her flight, and make her full contribution to the wedding.

   Glenda had learnt to live by faith, ever since her children were little. When others partnered with her, they found her quiet faith rather challenging. Pat recalled that "when Glenda gets to the airport, she finds that her ticket has been paid. She goes in faith. I panic! I want things sorted ahead of time!" (P. Mowatt, personal communication, October 24, 2012).

   Pat also recalled that Glenda "never turns down an invitation to share with others. She never charges for her services, nor expects her costs to be covered (P. Mowatt, personal communication, October 24, 2012).

Her sister, Sandra, vouched for Glenda's reliance on God's provision. Sandra recalled that the size of the church, or whether or not an offering would be taken to cover her costs, was never a deciding factor for Glenda, when she responded to a request. Since Sandra managed Glenda's Australian itinerary, she was aware that Glenda would address "ten people in a house to thousands. She never discriminated "against any community's request. She never asked a fee for any seminar" (S. Wallis, personal communication, August 29, 2007). The decision regarding an honorarium was solely the prerogative of the host.

Mrs Hort provided a key to the understanding of Glenda's faith when she observed that the blind faith that her daughter demonstrated was simply a natural outflow of living a life of obedience. She reiterated that the most significant hallmark of her daughter's life is "Glenda's absolute obedience to God" (D. Hort, personal communication, October 10, 2004).

A white Christmas. As Glenda's story unfolded, each year began on a higher note. She recalled that "2005 started off as a very good year, for me. I spent New Year's Eve in Colorado with my daughter, Leigh." That Christmas had been very memorable. It had snowed. They were up in the mountains, and Garth and his wife had been able to spend Christmas with Leigh and the new family into which she had married. Leigh and Garth had not seen each other for nearly nine years:

> I was excited to see how wonderful it was for them to be together. And as a mom, I listened to them talking and reminiscing about the past; and what amazed me was that they spoke about all the good times, all the happy times. They laughed a lot as they recalled so many different things about their childhood. I was blessed to hear that they remembered so many good things, because one just tends to think that all their memories are bad, because there were some hard times . . . but it seems that those good times could actually erase some of the bad memories.

Becoming a grandparent. The year 2005 held many surprises. Glenda returned to South Africa and then undertook a trip to Indonesia, where she found a significant demand for counselling. While there, her friend, Lindy, flew over and accompanied her for five days. Glenda returned to Port Elizabeth, where she remained active in her home church and gave feedback to the leadership to whom she remains indebted for the spiritual and emotional support received. In similar fashion to other churches, Harvest Christian Church would always bless her with an honorarium that contributed towards her flights.

By April that year, she was in America, and was scheduled to address audiences in South Carolina, Georgia and Florida. Being in America always had the added bonus of being able to spend time with Leigh. She remembers being in Florida, when Leigh called to inform her that she would soon be a grandmother. "I was very excited. I was very, very happy to hear the news, because at that stage my older children were 31, 30 and 29. I thought that I would be a grandmother much sooner!" She planned to spend more time with Leigh after the arrival of her first grandchild.

At the end of 2005, Glenda reflected on the year and concluded that:

> I am very grateful for my life. I love my life. I love what I do. I am very happy to be in an environment, where I am able to make a contribution to society, even if it is only in some small way. . . to contribute by giving hope – giving hopeless people hope.

Significant friendships. When Glenda reflects on her life, she realises that significant friendships are too numerous to mention. For the purpose of recording this life story, only a few friends were interviewed. One of them was Lindy Van Jaarsveld. Lindy met Glenda through her radio programmes in Port Elizabeth. Lindy made contact with Glenda when she realised that Glenda could assist her regarding a concern that she had about a family member. "After a counselling session, I was restored" (L. Van Jaarsveld, personal communication, November 14, 2012). Thereafter, they maintained contact and their friendship grew.

Lindy owns a guest house in Port Elizabeth. A few years ago, she had a guest from Mauritius. The guest was a South African lady who lives in Mauritius. This lady visited South Africa frequently, because she had a child who was recovering in the rehabilitation centre in Noupoort. This lady made arrangements for Lindy and Glenda to visit Noupoort. Later, she arranged for Glenda and Lindy to visit the women's prison in Mauritius. Glenda was struck by the significance of returning to Mauritius, where her maternal grandfather had been the Crown Attorney General until his death.

When Glenda and Lindy visited Mauritius, Glenda "was the first foreign missionary ever allowed into the Mauritian prison for women." Furthermore, it was the first time that resources (such as her books and CDs) were allowed into a Mauritian prison. The impact of her resources on the inmates was so significant that the men's prison in Mauritius requested her resources as well.

Their visit to the Mauritian prison was rather overwhelming. The building reminded them of a medieval castle. They had to bend to pass through the low gate. Lindy vividly recalled that the key to the gate was at the end of a long rope that the gatekeeper released from the roof. Once the gate was opened, the key was hauled up again. "Oh, are we ever going to get out of here again?" Lindy remembers Glenda whispering, as they walked along the eerie corridors. As Lindy reflected on their experience, she said, "I realised that I was taking her back to her roots – because, that is where her mother came from" (L. Van Jaarsveld, personal communication, November 14, 2012).

As mentioned earlier, Lindy's guest was also instrumental in linking Glenda to Noupoort.

Noupoort. Giving hope to others had once again been imprinted on her after she spent a week conducting seminars at the South African alcohol rehabilitation centre in Noupoort. The centre caters for 150 people. Noupoort is a very small rural South African town situated in the Karoo, close to Middelburg.

"I was overwhelmed by the desperate need of the people that are there." She saw the "hopeless, emotionally broken and wounded people who have covered their pain with substances." She was grateful that she "was able to go and give them hope and inspire them to have a vision, and a goal, as well as a dream. Just because they messed up in their lives does not mean that they need to stay messed up for the rest of their lives." She taught them about the power of forgiveness; the causes of rejection, the effects of rejection and showed them how to overcome rejection. Her message had such an impact that she was requested to return in August 2005 to conduct group therapy. She planned to spend six hourly sessions a day with groups of 25 participants:

> I love doing this because I learn more about people's lives as I sit and listen to them talk . . . I learn more from them than any university degree could ever teach me. It is about hearing everyone tell their story. It is practical and it's about life.
>
> I have learnt that everyone has a story to tell – every person – no matter who they are in this life – they've been through suffering. They've been through challenges and have overcome, or are busy overcoming, or are not overcoming. But the truth is that they have stories to tell, and I've learnt to respect everyone's story. Everyone's pain is relevant – it may be deeper in some people's lives than in others; but it's relevant; and every one deserves an opportunity in life to become whole.

Figure 9. Noupoort, South Africa

Figure 9. Rural Noupoort, South Africa. Retrieved from

http://www.restorationministries.co.za/downloads/image/gallery/f_southafrica18a.jpg

Taking Stock

As Glenda looks back over her life, the one word that comes to her mind is 'grateful'. She considered the various aspects of her life. With reference to her singing and teaching material, she has added topics related to bulimia, anorexia and self-harm; as well as coping with single parenting. "I'm going to take this ministry onto another level" to increase the appeal for anyone anywhere. Currently, her *Restoration of the Soul* seminar series has been captured on CD and DVD, and is offered by several churches and community organisations, on a regular basis. Her material has become a sought-after resource on all the continents that she has visited. The present researcher has observed that despite the biblical orientation, the content has resonated with people from other faiths, including those who embrace the Muslim faith. This speaks to the content of her message that offers hope to any heart that knows the pain of loss and rejection.

With reference to her parents, she realises that despite all the hardships that she has encountered:

> Life is good. Life has been very good. God has been good to me. He has blessed me. I'm very grateful – grateful to my parents who have been such a tremendous source of strength in my life and in the lives of my children. My parents have come to the rescue so many times through the years.

At that juncture of her life, everything she owned was safely stowed at her parents' home. "Even at this very point in time," she reflected, "as I am preparing to go to another country, I am based with them." She realised that it is the "most wonderful thing to be able to come home and to be accepted for who you are – my parents do not have unrealistic expectations of me."

With reference to her children, she strives to be a 'source of inspiration' to them. She says that it is:

> wonderful when, as a mom, you get a call saying, 'Mom will you pray for me,' or 'Mom, I'm struggling today. I'm having a bad day,' and to be able to do so, and then hear them tell me later that they are doing so much better.
> Being a mother is being a life-giver – one who nourishes and gives life. I don't think that that role will ever end. . . .I hope that I will always be able to be there for my children when they need me. I think one of the hardest things as a mom is letting go and realizing that, you know, there are times when your children don't need you. . . . I regard it as a great achievement, as a mother, when I see that my children are able to make it in life on their own – when they can cope and make decisions and choices, and accept responsibility, and say yes to life.
> I have made a lot of mistakes, and I have made a lot of bad choices but today I thank God that I can choose to focus on the good things – I look at my children, and I'm very, very proud of them. I'm so grateful to God that I have been able to produce such fine young men and women. They are successful, whole, happy and stable.

Becoming a whole woman. In terms of her personal growth, she recognises that she was becoming a whole woman as she entered the fifth decade of her life. When the present researcher asked her to share her personal definition of being a *whole woman,* she explained that "remembering without pain is *evidence* of being whole. When pain is no longer dominating your life in relation to a past or future circumstance, you know that you are whole in that particular area." In the past, she experienced the pain of rejection. She knew the fear of loving and she struggled to trust. She had experienced the pain of

loneliness, depression and 'terrible anger'. Since her divorce, she has been alone. She has not had a relationship with any other person. She had also been a very ill woman, since her husband died. She recalled her doctor's words, when he diagnosed her liver tumour in 1989. He had said, "Glenda, you are physically sick because your heart is broken."

As she looked back over the past 22 years since she had forgiven the faceless, nameless man who killed her husband, she has walked in *physical health*. One of the most significant indicators of wholeness has been her restored health. She recalls that "my physical health was immediate from the time I began to forgive. I threw all my tablets in the toilet one night and never took them again."

Glenda is very passionate about explaining the physiological process of forgiveness to her audience. The recent research undertaken by neuroscientist, Caroline Leaf (2009), informs much of Glenda's teaching because it mirrors her experience. Glenda believes that "God heals memories through the power of forgiveness. Each time you forgive, you heal physiologically." A physical transformation of the wounded memory occurs each time that memory is submerged in forgiveness. As that memory is subjected to forgiveness whenever it is triggered, it undergoes a restorative process, which is neurologically and chemically linked.

As Glenda reflected on her wellbeing, physical health and freedom from pain, she knew that she had become whole. She attributes this largely to the power of forgiveness in her life, and therefore remains committed to being a mouthpiece offering hope to the nations. Her six music albums that she has released tell their own story. Her recovery started when she realised that "*The Darkest Hour is Just Before Dawn*. As she discovered that she could rely on the "*Precious Holy Spirit",* she saw that "*Love Can Build a Bridge*" over circumstances. As she allowed the "*Healing Waters"* to refresh her soul, she gained inner strength. In partnership with the "*Healer of My heart",* she reached the place where she could say: "*It is well".* In 2008, she wrote the closing song on the album: "*It is Well".* She penned "This light affliction is but for a moment, and soon it will pass . . . The battle is over, victory is here. It is well, this I know, it is well" (Watson & Greef, 2008).

The restoration that she experienced in her body, soul and spirit prepared her for the new season of her life that commenced in 2006, with Philip at her side.

Philip. Philip and Glenda met each other in a food court in Singapore in June 2003 on Father's Day – through their mutual friend, Rosalind. Philip did not realise that she was a pastor, until they reconnected in January 2004. While he found her attractive,

pleasant and warm, he was not focused on establishing any relationship, because he was going through his own healing process at that juncture.

Since his friend, Rosalind was co-ordinating meetings for Glenda, he decided to attend one of her meetings:

> I went to listen to her, and I sat at the back, and I was captivated, not by her but by her message. Without revealing, which part had impacted me, I will just say that there were aspects of her message that were very relevant to my own life. I could relate to her message. (P. Kahlenberg, personal communication, December 18, 2006)

Philip realised that his attraction to Glenda was very different to his past relationships. He recognised that in the past:

> it was always a physical attraction, but Glenda was the first woman that I wasn't attracted to in the physical, sexual sense from the beginning. It was something very different for me, you know, I saw strength and I saw peace and I saw confidence and . . . I saw someone who had overcome the struggles in her life. There were certain things that she spoke about, which had an impact on me. That was also very unusual. (P. Kahlenberg, personal communication, December 18, 2006)

Philip and Glenda's relationship matured across the miles; but in September 2005 he broke all contact. He could not foresee a future for the two of them, given the itinerant nature of their careers. In February 2006, they reconnected with each other and committed themselves to marriage in September 2006.

They got married in Port Elizabeth. Glenda's parents and children met Philip for the first time when he arrived two days before the wedding. Philip was welcomed into the family. Glenda has adjusted to being without someone at her side after 22 years. "We love each other," she says. "We love our children. Philip is a diligent, loyal husband." Philip travels with her whenever possible. Her ministry has continued, and in recent years his complementary role has also grown.

Of even greater significance, is the insight that she has gained from her marriage to Philip. She has begun to minister to married women; and she now deals with matters related to true intimacy in her seminar entitled: *What Women Really Want.*

Figure 10. Glenda and Philip

Figure 10. Glenda and Philip Kahlenberg on their wedding day, 30 September 2006. Retrieved from a private archive. Reprinted with permission.

The Rehab. In mid-2010, Philip and Glenda relocated from Singapore to become full-time residential staff members at the rehabilitation centre that she has visited since 1995. Her past contribution, and their current joint contribution, has been significant. They continue to teach on restoration. In March 2007, the directors of the rehabilitation centre commented on the 12 years that she had invested in their centre. They wrote:

> We have seen amazing results in our rehabilitation centre, which caters for people with life-controlling problems, and many a spiritual breakthrough in people's lives has been attributed to Glenda's ministry.
> She has a very powerful ministry, and one's heart is always softened by her beautiful voice, by the songs she sings that usher in the presence of God, so that people can embrace forgiveness and be restored.
> Glenda is a very special friend, and with her friendly personality, it has always been a delight to have her stay in our home.

They added that they hold her in high esteem as a woman who has integrity. They acknowledge that "Glenda's God-given ministry is one of the most powerful and anointed ministries that we have been involved with over a long period of time." Retrieved from http://www.restorationministries.co.za/referrals.php

Glenda continues to conduct seminars, and flies out most weekends to address Australian communities. Since they live about two hours from the nearest airport, she has to plan her week carefully. Her annual itinerary remains fully scheduled with speaking engagements.

Glenda continues to travel abroad on a much smaller scale. Her ministry has been recognised internationally. She has been invited as a keynote speaker to international wellness conferences. In 2010 and 2011, she was the keynote speaker in Adelaide, sharing the podium with prestigious speakers in the field of psychology, who acknowledged her contribution to the field of forgiveness.

Glenda and Philip's newsletter dated December 2011, places their current focus in context:

> Dear Family and Friends,
> As this is being written, I am in Malaysia; and next week I will be in Singapore, and then the Philippines – before heading for the US on 23 December till the end of January for a break. Although it seems like nothing has changed, we miss so many of you, as we have scaled down the international aspect of the ministry. The challenges are many; but I am blessed to be able to continue to do what I know I have been called to do, which is to bring a message of Restoration to the hurt and the lost. Philip and I have settled in at the Christian-based drug and alcohol rehabilitation centre in Australia. We live at the centre with the students – it is a residential programme, and we take in students from across Australia; and some come to us through the court system. Philip spends most of his time at the centre helping to run the rehab. I help out when I can in between ministry trips – teaching, preaching, counselling and even cooking for the students. The work on the rehab is challenging, while at the same time, it is fulfilling. For now, we have committed two to five years and mid-2012 will be two years.
> Pray with us as we seek HIS Will.

In March 2013, after three years at the rehabilitation centre, they recognised that their season there had ended. They have subsequently resettled in Adelaide, Australia. Glenda continues with her itinerant speaking engagements. Philip currently works as an administration and projects manager on a friend's farm.

International Impact

  Glenda's generative footprint trails from east to west across the globe. Initially, her contribution remained hidden from the spotlight, as she served humbly without expecting any recognition. Her understanding of vulnerable communities has escalated, and she has become a sought-after speaker in times of calamity. This has been demonstrated by her involvement in national traumas across the world. In 1999, she faced the Nicaraguan mountain dwellers that had lost family members in an extensive mudslide. As the Australian veld fires continue to blaze across the heat-baked continent leaving despair in their wake, she finds that her message brings hope and healing. One international trauma that continues to leave the world gaping is the bombing of the Twin Towers. She recounts her recollection of this incident.

  National trauma. The year 2001 left an indelible imprint on world history when global security was threatened. At that point in time, Glenda was in Florida. She was preparing to leave for South Africa, when the Twin Towers were bombed. "I remember sitting in Florida, with my daughter, watching TV – we were absolutely horrified." A few days later Pastor Duny's cousin, who lives in Maryland, contacted Glenda. "Glenda," she said, "if I organise some meetings for you in New York, in New Jersey, in all the places that have been affected by the Twin Towers . . .Washington DC, Philadelphia, will you come?" Glenda agreed and postponed her trip to South Africa, and spent six weeks ministering to the traumatised nation on the East Coast of America:

> It was absolutely amazing. I was invited to speak in churches in New York. They took me to Ground Zero. You can see the pictures on my website [where I am] standing at Ground Zero. It was shocking. I went to New Jersey. New Jersey had something like fifteen hundred children orphaned through the Twin Towers. I ministered at a church in New Jersey. I spoke at churches in Washington DC, and of course the message of restoration was very, very applicable to that region at the time, because there were so many broken people. There were many people coming to church . . . and they were asking lots of questions.

  Legacy. Glenda has traversed the globe countless times. Countries that have been impacted by her message of forgiveness and restoration include South Africa, the USA, the United Kingdom, Ghana, Nigeria, Nicaragua, Bolivia, Malaysia, Thailand, the Philippines, Singapore, Indonesia, Australia, New Zealand, Mauritius, Papua New Guinea and Naura[6].

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[6] Maps demonstrating her generative footprint in the USA, Australia and New Zealand have been attached as Appendices C and D.

She has taught at the Australian rehabilitation centre since 1995. She has taught at the Teen Challenge in South Australia since 1998. She has also taught the staff of the Doulos Drug Rehab in Jakarta, Indonesia on several occasions since 2006.

Glenda has been interviewed and has taught seminars on television in the USA, Europe, Australia and Indonesia. Her teachings have also been aired in Africa, Australia, the USA, Europe and India.

In her book, *Restoring truth about godly intimacy: Bringing light into dark places* she summarises her core mission:

> I believe that whatever we have buried alive in our heart and soul along our journey of life will resurrect itself." My passion has, therefore, been to see men and women healed and restored from their painful issues of the past. (Watson, 2008, p. 9)

Her sole desire is to see people come to wholeness and restoration. At this juncture in her life, she can account for over six thousand individual counselling sessions. After 35 years of conducting individual counselling sessions, she has stopped counting. She remains indebted to the countless broken hearts who have poured out their stories through the years. "The knowledge gained from insight into the deepest secrets of people's lives" has been her greatest source of wisdom. She recognises that when others shared with her, that there was a "level of trust and confidence that went very deep. To this day, people still tell me things that they have never told anyone else."

The impact of her ministry to individuals and large audiences is reflected in the many letters from her grateful beneficiaries. Some of these edited letters of gratitude have been included in Appendix E.

More recently, she has partnered with a world-renowned oncologist. Together, they present Wellness conferences focusing on physical, mental and spiritual wellbeing. They have presented these conferences in Australia and Asia. A similar wellness conference for women has been scheduled for South Africa in January 2014[7]. Her desire is to share a message of hope with an unemployed minority group of women who dwell on the periphery of society in Port Elizabeth. On 4 November 2013, the co-ordinator of the scheduled Women's Wellness Day event, Moira Townsend, was interviewed by Pastor Ronnie Booysen on the local PEFM radio station. She explained that "Glenda will seldom come to Port Elizabeth . . . her parents have relocated, so we are not sure when we will see

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[7] Visuals of this event were included as Appendix I post-examination.

Glenda on these shores again." She underscored the enduring commitment of "Glenda's heart for the restoration of women", and described her as "a daughter of the city" and "a prodigy of Port Elizabeth" whose desire was "to leave the city with a legacy – for the disadvantaged women in particular."

Port Elizabeth has indeed been blessed by Glenda and her family. A reference letter from Dr John Scholtz bears testimony to a woman who has indeed sown her life into the city and the nations:

> The name of Glenda Watson is very well-known is Port Elizabeth, South Africa; a city on the South coast of Africa, where this incredible woman of God resides. Glenda has been involved in a ministry of restoration for broken people for many years now, and this ministry takes her all over the world.
>
> When she is back home, she attends church regularly, and is very much part of her home-base, which is the Harvest Christian Church. Harvest is one of the bigger ministries in our city, from which Glenda ministers into Africa, Australia, the United States, and many, many other nations, where she has been well received, not only because of the incredible gifting that she carries, but also because she is a woman of excellent character.
>
> Glenda is fully submitted as a church member, but is also on our external ministry staff and receives her covering for her ministry from us. She lives by faith, and this in itself has been a testimony of God's hand upon her life for many, many years. We have a full-time staff of twelve pastors; and without exception, they all hold Glenda in very high regard. She has changed the lives of many people in our congregation and across our city. What a joy it is to commend someone of the calibre of this woman. Wherever she goes, her restoration message brings healing and freedom to people.
>
> Glenda, we truly honour you.
>
> Sincerely,
> **John Scholtz**
> Senior Pastor
> Harvest Christian Church
>
> Retrieved from website http://www.restorationministries.co.za/referrals.php

Similar letters of reference appear on her website reflecting the impact that she has had as a woman, who has earned the honour of those communities that she has served. (Excerpts from a few of these commendations appear in Appendix F.)

Her former obscurity followed by her unprecedented appeal across the globe is

captured by her friend Eleen, who remembers the forlorn widow aged 23, who barely
managed to share her story of grief in the Upper Room three weeks after Stephen's death.
As Eleen casts a glance across the expanse of four decades, she is astounded when she
remembers the "small beginning! Very small beginnings – a little nobody from Port
Elizabeth! A little nobody; and yet God is able to raise that little nobody into somebody
who is famous worldwide in her own right" (E. On Hing, personal communication,
October 21, 2012).

Glenda's restorative footprint in Port Elizabeth and South Africa is illustrated
below:

Figure 11. Reach in South Africa

Figure 11. Large and small dark dots indicate cities and towns that have been impacted.
The larger dots represent areas of concentrated activities over several years. The original
map was retrieved from http://www.thesafaricompany.co.za/Map_South_Africa.htm

Six Decades Later

Just prior to meeting Philip in the fifth decade of her life, Glenda had reached a point where she was able to say: "For the first time, I could say that I am a whole woman." This statement signifies the beginning of a new journey.

When asked what her life motto was, without hesitation she replied, "Forgiveness is the key." These two statements related to *being whole* and *forgiving* encapsulate the essence of her life story. On 9 November 2013, Glenda will celebrate a meaningful life that spans six decades.

Pat Mowatt offers a fitting tribute to her friend, whom she describes as "someone who has travelled the world; and all she leaves behind is love. She is indeed an ambassador for South Africa" (P. Mowatt, personal communication, October 26, 2012). Ultimately, it is the quiet voice of her eldest son that probably sums up her greatest victory, when he says, "I love my Mom and have a great respect for her having raised five children on her own. As I get older, I appreciate her more and more" (A. Watson, personal communication, October 16, 2013). His words parallel his brother's sentiments expressed earlier in the story.

As a young girl, all Glenda ever desired was to have a family and to love her family. In the end, she accomplished far more than that.

Conclusion

The life story summarized in this chapter, traces the ebb and flow of life circumstances from the birth of the psychobiographical participant until the present day. The account spans six decades. This account will be discussed from a qualitative perspective that has been embedded in Frankl's (1959, 1969, 2004, 2008) theory of the meaning of life and Enright's (1991, 1998) theoretical conceptualisation of the process of forgiveness. These theories have been employed, in order to illuminate the process of redemption in the life of the psychobiographical participant. The following chapter focuses on Frankl's theory; and this will be followed by a chapter outlining Enright's Process Model of Forgiveness.

CHAPTER 3

Man's Search for Meaning

This chapter commences with an overview of Frankl's life and his theory of meaning, known as logotherapy, as well as its widespread application. This is followed by a discussion on meaning systems, focusing on meaning attached to the generative life stage, and the redemptive life story, in particular. The central role religion and spirituality play in attributing meaning to daily life, and the resolution of traumatic events comprise the underlying theme woven into the chapter. A synthesis of these multifaceted aspects will serve to elucidate the construct of meaning.

Viktor Frankl

This chapter, dedicated to the meaning of life, commences with a focus on Viktor Frankl, whose most significant contribution illuminated the essence of what comprises a meaningful existence. Frankl's quest in life is epitomised by Nietzsche's famous quote, which reads: "He that has a *Why* to live for can bear almost any *How*" (as cited in Kushner, 2008, p. 7). Every individual encounters a 'why' in life. The individual's ability or failure to overcome this 'why' reflects what the individual believes, values and pursues in life. In *Man's Search for Meaning* Viktor Frankl (2008) unfolds his own life story richly threaded with themes of resilience, meaning in the midst of suffering, and ultimate life purpose.

As with psychobiography, the experiences and beliefs of a person are more fully appreciated when understood within the context of a life story. For this reason, a brief biographical overview of Frankl's life and commentary on the socio-political and philosophical influences of the day will be provided as a prelude to the overview of his theoretical contribution.

Biographical History

Viktor Frankl was born into a middle-class Viennese family in 1905. His parents could not have foreseen the significant influence he would have on present-day psychology, nor would Frankl have imagined that his life and influence would overlap with prominent theorists, like Sigmund Freud (1856-1939) and Alfred Adler (1870-1937), who lived in the same city (Marshall, 2011). Freud and Frankl, despite their age difference, had much in common. Their education was influenced by liberal Judaism and

an Austrian curriculum, which, although Germanic in origin, was grounded in Greek classical philosophy. The liberal Judaic stance not only unfettered them from religious dogma; it also provided a realistic view of the world, which was softened by humour; and it also nurtured their commitment to social morality. The humanistic orientation of their educational curriculum was influenced by the German Enlightenment, *Aufklärung*, that was established on the Greek dictum: 'Know thyself'.

This introspective precept would have a far-reaching impact on Freud and Frankl in their philosophical and psychological endeavour to explain the nature of human consciousness (Gould, 1993).

Frankl's fascination with the meaning of life started at a young age. At the age of five, he dreamt of becoming a doctor who would discover a life-saving medicine. As a child, he asked questions about life and death (Marshall, 2011). At the age of 13, Frankl challenged his science professor with the following question which would become his philosophical signature: "Professor Fritz, if this is the case," referring to reductionism, "what meaning then does life have?" (Frankl, 1969, p. 86). As a young medical student of neurology and psychiatry, this question fuelled his quest to reduce suicidal attempts in his homeland, Austria, which then teetered on the brink of the Second World War.

Throughout his career, averting suicide and pursuing life – despite the odds – would be two of his constant goals.

Frankl practised what he preached. Noble, altruistic values characterised his choices. This is evident in the watershed tale he relates in the preface of *Man's Search for Meaning* (2008). With an imminent war approaching, Frankl was torn between leaving for America to pursue his professional career, or remaining with his parents in Austria. A shard of marble that his father had retrieved from the burnt Viennese synagogue caught his attention in his parent's home. It was partially inscribed with the Talmudic Commandment, "Honour thy father and mother". This Talmudic truth guided him. He chose to stay with his parents in Vienna. This meant that he would forego his freedom by allowing his American visa to lapse. What an onlooker might regard as foregoing freedom, Frankl would perceive as regaining freedom. It is this unique perspective and attitude, refined through his holocaust experience that would become the insignia of his legacy. During the war, Frankl's incarceration took him through four concentration camps. Each one: Theresienstadt, Auschwitz, Kaufering 111 and Tuerkheim provided him with a crude laboratory setting, in which he could examine the human spirit under the harshest death-defying conditions.

Frankl (2008) recalls digging trenches in icy conditions while:

> struggling to find the *reason* for my sufferings, my slow dying. In the last violent protest against that hopelessness of imminent death, I sensed my spirit piercing through the enveloping gloom. I felt it transcend that hopeless, meaningless world, and from somewhere I heard a victorious 'Yes' in answer to my question of the existence of an ultimate purpose. (p. 51)

Frankl's individual choice to live, *despite* his circumstances, and his choice to live *above* his circumstances, provided him with the key tenets upon which logotherapy rests.

During the post-war era, Frankl served as Head of Neurology at the Poliklinik Hospital in Vienna, and Professor of Psychiatry and Neurology at the University of Vienna. His accolades include the publication of over seven hundred articles and 31 books. His scholarly influence was transcontinental. He taught at over two hundred universities across 40 countries. He earned numerous awards and 29 honorary doctorates (Marshall, 2011). When Frankl died at the age of 92 in 1997, he bore testimony to the Talmudic promise of longevity. Of even greater significance, is the immortal legacy inscribed on the hearts of his followers. It is through the lens of Frankl's profound insights that the meaning of a redemptive life story will be unpacked in this research study.

Philosophical influences. Since no great individual or theory rises in a vacuum, a brief overview of the philosophical underpinnings of existentialism will serve to locate Frankl's contribution on the map of time. Frankl is recognised as one of the founder contributors to existential psychology.

Existential psychology shares a close relationship with existential philosophy. The founders of this philosophical school of thought include Friedrich Nietzsche, Søren Kierkegaard, Jean-Paul Sartre and Martin Heidegger. Kierkegaard was a Christian theologian and philosopher. His keen interest in the human condition expressed in his seminal contributions earned him the honour of being recognised as the founder of existentialism. The existential movement morphed with Heidegger's leaning towards phenomenology, which was expressed in his book, *Being and Time* (as cited in Gould, 1993 p. 84). His writings served to blur the boundary between existentialism and phenomenology; and consequently, they are often regarded as one.

Mounier (1951) depicts the relationship between phenomenology and existentialism as the two branches of a humanistic philosophical tree rather than dual branches of an existential tree. This accounts for the existential posture reflected in the

work of Husserl and his colleagues, who were essentially phenomenologists. *Phenomenological* and *existentialist* views of *meaning* are regarded as complementary; and these views will underpin this research, as an interwoven three-strand cord.

  Phenomenology. Phenomenology, founded by Husserl, is about the study of things as they appear. He believed that the reality of the object was directly related to the person's conscious perception of it (Creswell, 2013). In the late 18th century and early 19th century, Edmund Husserl, Max Scheler and Martin Heidegger, broke away from positivism, in order to get "back to the things themselves" (Gould, 1993, p. 82). This also required breaking from psychologism, which reduced the origin of all observable behaviour to the domain of the psyche (Frankl, 1996). Husserl (as cited by Gould, 1993) proposed a marriage of reason, insight and intuition – to guide psychology towards a commonsense view, so that one could rely on the world (observed phenomenon) as a guide. This perspective is evidence of a qualitative stance that began to seep into man's understanding of his world and would herald the Second Moment, the modernist period of qualitative history (Denzin & Lincoln, 2008).

  Husserl believed that "seeing concentrates on the meanings of things that are perceived or imagined," while "thinking searches for a primary significance behind the meaning" (Gould, 1993, p. 82-83). Husserl introduced a process, *epoché*, that requires one to suspend (or bracket) any tradition, idea or persisting influence, so that the situation could be perceived through a 'cleared' conscience. To *epoché,* he added *eiditic reduction,* which goes beyond how things appear and allows one to perceive things through the filter of values that reside in the self. This implies that the observed reality becomes a true fact for the observer.

  Husserl's influence on Frankl is noticeable in the way Frankl encourages the self to concentrate on simply 'Being', and in his emphasis on the importance of searching for individual meaning. Together, Husserl and Frankl provided a psychological explanation of Being that provides an understanding of the motives and intentions of the self. This rationale would become a significant cornerstone in the Third Force of Psychology, which is represented by humanistic proponents, such as Abraham Maslow, Gordon Allport and Rollo May. Husserl is regarded as the pioneer of humanistic psychology, which brought about a shift in the roles in therapy. The analyst no longer dominated the session. Instead, this more humanised approach required the client to experience freedom, and to take responsibility for harnessing the power of the transcendental self (Gould, 1993).

Existentialism. Existentialism overemphasises an individual's freedom, while the existential philosophy simply acknowledges that an individual is both free and responsible, according to Frankl (2008). Existentialism was imported into the discipline of psychology by Rollo May, James Bugental and Viktor Frankl. Rollo May, regarded as the father of existential psychotherapy, formalised the movement of Existentialism in America in 1958. His foremost contribution would be the introduction of the *daimon,* which mirrored the Jungian shadow. Under May's influence, James Bugental developed the existential humanistic approach to psychotherapy. Viktor Frankl's key contribution was defining an individual's search for existential meaning, and his formalised approach that is now known as logotherapy (Hoffman, 2004a).

Kierkegaard's (as cited in Hoffman, 2004a) philosophical belief in subjective knowledge is an essential tenet of the existential movement. The search for knowledge is always seen in relation to the self. Any freedom, truth or meaning is given to a life situation by the individuals themselves. This worldview would translate into therapy, and bring with it a humanising potential. For this reason, May (1969) regarded existentialism as an attitude towards therapy rather than a system of therapy. In therapy, the client would still be confronted with the existential challenges, such as anxiety, death and decision-making. While Freud adopted a psychoanalytical approach rooted in dualism (body-mind), Frankl would employ meaning analysis that hinged on the client's attitude, and the meaning attached to life situations. The irrefutable link between attitudes and choice is confirmed by Frankl's own experiences in Nazi camps. It was in these camps, where he learnt that when all seems lost, an individual still has the freedom to make the intentional choice of adopting an attitude that transforms tragedy into triumph. By employing the defiant power of the human spirit, the self can become proactive in any situation (Gould, 1993).

Frankl's Theory of Logotherapy

As a psychiatrist, Frankl found it increasingly necessary to treat his patients holistically, inadvertently revealing the deficits of the medical model which operated largely on the somatic plane. In his book, *The Will to Meaning,* Frankl (1969) declared that the principal assignment of psychiatry was to equip an individual with the ability to find meaning, and in particular, to find meaning in a situation where suffering was inescapable. This approach to patients within the medical setting became known as the medical ministry. The value of this medical ministry is underscored in *The Doctor and the*

Soul (Frankl, 2004), in which he demonstrates the medical professional's reliance on the integral role this approach plays in preparing patients for life-changing medical diagnoses or procedures like amputations. The medical ministry faces challenges related to humankind's capacity to suffer; and it differs from psychotherapy that is concerned with humankind's capacity to work and live a fulfilling enjoyable life. Frankl clearly states that logotherapy does not replace psychotherapy; but it offers itself as an adjunct to all therapeutic endeavours. It is a meaning-centred psychotherapy that is focused on the future (Frankl, 2008).

The root meaning of logotherapy. Since the term *existential analysis* had been introduced by Ludwig Binswager, Frankl (2008) employed the term *logos* (meaning) and *therapy* (healing), in order to encapsulate his philosophy and therapeutic method. Gould (1993) believed that a more apt rendering of Frankl's approach would be *meaning analysis* to avoid the religious and philosophical connotations associated with *logos,* and the pathology associated with *therapy*.

Meaning analysis is moored to the following four precepts. Firstly, the certainty that life has meaning is a given. Secondly, one has a will to meaning, referring to one's central motivation for living. It is the pursuit of meaning that drives the individual. One's sole purpose in life is to find meaning. Thirdly, one has the freedom to find meaning through one's words, thoughts and actions. Independent decision-making is an intrinsic, innate ability that can be exercised. Lastly, the self is comprised of three interdependent dimensions: the mind, body and spirit. This brings one to Frankl's definition of man.

Frankl's definition of man. The key to understanding Frankl's (2004) theory is his definition of man. Frankl wondered if psychotherapists should not deliberately "reach out – not only beyond the sphere of the physical – but also beyond that of the psychic," to contemplate the spiritual aspects of an individual, the German *Geist,* which refers to the "core or nucleus of the personality" (p. 27). He, therefore, posits that "man lives in three dimensions: the somatic, the mental, and the spiritual. The spiritual dimension cannot be ignored, for it is what makes us human" (p. 9). Frankl's use of the term 'spiritual' denotes the uniqueness of an individual; and it does not necessarily convey religious connotations. He refers to the spirit as the *noös*. The noös is discussed in greater detail later in this chapter.

The psychoanalyst's or medical clinician's perspective of an individual informs their respective therapeutic approaches. Frankl's dual scope of practice bridged both spheres of the mental health profession. Frankl wondered if psychotherapy should not

venture beyond adjustment, and attempt to equip the patient to reshape his reality, instead of being limited by the psychoanalytical goals aimed at reconciling the individual with reality by helping him adjust his private drives to the outer world. Frankl pondered the possibility of a deeper dimension that mental health professionals needed to venture into, in order to gain a perspective that would "yield a true picture of the total psycho-physico-spiritual entity, which is man" (Frankl, 2004, p. 28). He believed that it is this comprehensive tripartite perspective of an individual that would enable the clinician to help a suffering person to regain wholeness and health. Frankl believed that by tapping into one's spirituality, one's latent possibilities would be discovered, and one could then become what one is capable of becoming.

Frankl's beliefs shaped his methodology. Consequently, logotherapy's concept of humankind is based on the following three pillars: the freedom of the will, the will to meaning, and the meaning of life (Frankl, 1969). A synopsis of each is provided.

Freedom of will. Frankl built on the work of Freud and Adler during an era in which psychotherapy, or psychogenesis, analysed physical symptoms to find answers to psychic causes. According to Frankl's logotherapy, man was "free to consciously decide what [stance] he would take towards the events" that he would encounter in life (Marshall, 2011, p.10). According to Marshall, this stance required:

- A rejection of an individual being reduced to instincts (reductionism);
- A rejection of an individual being exclusively determined by genetic predisposition and environmental factors (pan-determinism);
- Questioning the authenticity of an individual's perception of reality (solipsism);
- Splitting the human spirit from the body and mind (spiritismus);
- Denying the viewpoint of an individual, in favour of that of the majority (collectivism); and
- Breaking with psychologism.

For man to be truly free, man has to unshackle himself from "man's fear of responsibility and his escape from freedom" (Frankl, 2004, p. 16).   Frankl illustrates how failure to do so could yield any of the fourfold consequences indicated below:

- Man will adopt a planless attitude, where he prematurely surrenders to anything that may threaten the realisation of his goals. The decisive impact that the war conditions had had on daily living had desensitised man to living vigorously.

- Man could adopt a fatalist attitude towards life. By surrendering to fate, man sees no need to be planning. His sense of helplessness stems from overwhelming internal or external conditions.

- Man embraces collectivist thinking. A collectivist ignores his own personality and succumbs to the prevailing social mores, and "abandons himself as a free and responsible being" (Frankl, 2004, p. 15).

- Man is swayed by fanaticism. The fanatic ignores others and remains fixed on his own opinion. He fails to realise that his opinion has been formed by the collective, and he has unwittingly enslaved himself to popular culture.

True freedom operates when one is able to rise above one's instincts, one's inherited disposition, and the environmental influences. One should not be dominated by one's instincts. Although all individuals have instincts, they should always be able to exercise their freedom to accept or reject their instinctual tendencies (Frankl, 2004). Frankl's (2008) personal experience in the concentration camp demonstrated that the belief that dictated basic instincts, like hunger would govern one's behaviour in harsh situations was unfounded. Frankl found that some prisoners displayed saintly behaviour, foregoing their meagre daily supply of food, in order to share it with another, who was feebler. This example also illustrates that neither genetic predisposition nor environmental factors determine one's behaviour. With reference to genetic predisposition, the onus rests on the individual to harness his/her inherited traits – as a vice, or as a virtue (Frankl, 2004).

Man is not dictated to by internal or external conditions. Each individual is in control of each decision. Freedom of will means freedom of choice. Freedom does not imply freedom from conditions, but rather "freedom to take a stand on whatever conditions might confront him" (Frankl, 1969, p. 16). This freedom is accessible by employing self-detachment, which is achieved when values inform attitudes. Ultimately, it is the individual's attitude that determines the outcome. Man has to learn to harness his innate ability to bestow meaning on all circumstances through the values to which he adheres. Humour and a sense of heroism proffer a lens, through which situations can be interpreted. Frankl employed both of these as self-detachment mechanisms to overcome the harrowing circumstances of the concentration camps. Self-detachment is a uniquely human capability, which enables one to choose one's attitude towards oneself (Frankl, 1969).

It is the attitude adopted towards self or a situation that determines a fatalistic or resilient outcome. Of the three values which Frankl espouses, the *attitudinal* value is deemed higher than the *creative* values, expressed through creative actions, or the *experiential* values expressed through experiences.

Attitudinal values play a significant role when individuals take a position that does not allow them to succumb to their fate. Frankl's own experiences demonstrated that one has the capacity to determine one's attitudinal value in the face of one's unalterable fate. This value is portrayed in the courage that one shows, as one bears one's cross in suffering; and this value is magnified in one's dignity that dwarfs doom and disaster. It is this value, on which the meaning of life hinges, because one possesses the freedom to choose one's attitude till one breathes one's last breath. At all times, in every situation, each individual has the responsibility to make this choice – irrespective of the individual's circumstances (Frankl, 2004).

True freedom must be infused with a sense of responsibility. Taking responsibility is regarded as a catalyst for change (Hoffman, 2009; Wright, 2009). Responsibility is an attribute that the therapist awakens or sharpens in a client because it may be dormant, and it may not be readily available.

Responsibility implies a willingness to face reality. Assuming responsibility positions the individual for change; and this is essential in a therapeutic setting. Bugental (1987) realised that the sensitivity of timing coupled with gentle probing is a key to whittling away the protective defences in a client, without leaving the client emotionally naked and vulnerable. Once the client's defences are lowered, the therapist is able to invite the client to take responsibility for his or her actions.

The foregoing discussion demonstrates that freedom and responsibility are two sides of the same coin. An intrinsically based sense of freedom is a central theme of existential psychology. This quality of freedom creates a heightened sense of self-awareness, which allows individuals to make choices based on their own interpretation of an event. Frankl's (2008) holocaust experience led him to believe that "everything can be taken away from man, but one thing: the last of the human freedoms – to choose one's attitude in any given set of circumstances, to choose one's own way" (p. 75).

An individual's freedom to choose illustrates the human will in action. By exercising the will, one becomes one's own agent of change. The freedom of choice is regarded as a key to the clinician's existential understanding of the human race. The ability to choose allows one to give meaning and purpose to one's life trajectory.

The will to meaning. The purpose of logotherapy is to ensure that ultimately individuals must be educated, so that they are equipped to maximise their capacity for independent decision-making. Individuals must be free to decide in all situations. For this reason, Frankl (2004) believed that more than having the will to meaning, one must also embrace the freedom of exercising one's will. These two concepts are interdependent.

One's search for meaning is regarded as one's sole quest and primary motivation in life. Each person has the ability to extract a unique meaning from each life situation. Meaning is, therefore, personal, unique and not replicable. It is only when one fulfils one's purpose and finds significance on one's own that one has achieved one's will to meaning (Frankl, 2004).

The current material world, in which entitlement has become a crippling factor, appears to have blurred humanity's values and understanding of what makes life worthwhile. Frankl (1969, 2008) observed suicidal trends among young European and American university students, which raised questions about the meaning of life and the individual's perspective on suffering. It appears that one's failure to understand the meaning of a life situation can lead to such deep despair that it can even precipitate suicide. Frankl (1969) believed that individuals develop their own ability to adjust to "unavoidable and inescapable suffering" (p. 75) in life by adopting a healthy attitudinal value. A change in attitude would allow these individuals to experience the highest value that would enable them to derive the deepest fulfilment of meaning (Frankl, 2004/1956; Frankl, 2008).

Frankl (1969) presents a model that explains how an individual can strive for success, without being dependent on the outcome, which may well be fated to end in failure. This model has great relevance for therapy and for the medical ministry in particular, since the latter is dedicated to equipping people who face suffering necessitated by fate (Frankl, 2004/1956). This model, known as Frankl's Cross (1969), is presented in Figure 12:

Fulfilment

"SQ"

Failure ———————————————— Success

"ev"

Despair

Figure 12. Frankl's Cross. Reproduced from "*The will to meaning: Foundations and applications of logotherapy*," by V. E. Frankl, 1969, p. 75.

According to this model, fulfilment is shown to be compatible with failure in the same way that success is compatible with failure (Frankl, 2004/1956). Frankl (1969) inserted the "SQ" in the top left quadrant, as a reminder that the prisoners of San Quentin, including those on Death Row, believed that "from the depths of despair and futility a man was able to mould for himself a meaningful and significant life-experience" and "turn despair into triumph", and to show that a meaningful existence is not only "a possibility, it is a necessity" (p. 77). These prisoners experienced fulfilment, despite their despair. Conversely the "ev" in the right lower quadrant reflects the state of a person who experiences despair despite success. This person has lost meaning in life, and is caught in an existential vacuum. This leads one to a definition of the essence of meaning.

The meaning of life. Frankl (2004) believed that "life is a task" (p. 13), and that the sole life task of individuals is to unearth the purpose and meaning hidden in their lives. The pertinent existential question is not what one expects from life; but what does life expect from one? The purpose of life is captured by the key question, *What is the meaning of my life?* Every person is accountable, and has to answer to life for his own life.

Central to the meaning of life is the concept of fulfilment, which is the antithesis of despair, failure and frustration. Frustration, arising from lack of meaning, is existential in nature. It creates an existential vacuum in the individual. This vacuum can lead to what Frankl calls a noögenic neurosis.

It is important to note that Frankl's meaning analysis shifted the focus from the psychoanalytical preoccupation with sexual dysfunction to an understanding of the paralysing affect of despair that can arise from a sense of meaninglessness. Frankl's intentional drift away from body-mind (soma-psyche) dualism; and his incorporation of the concept of the spirit (noös) allows an individual to transcend. This stance, which advocates a holistic understanding of the individual as a body-soul-spirit entity, represented a significant deviation from the earlier understanding of humanity in terms of instinctual drives only.

The key objective of logotherapy was to heal the soul of the individual and fill the existential vacuum through transcendence. Frankl believed that deep satisfaction could be derived from reaching beyond one's self through engaging in self-transcending behaviour. Fraby (1988) cogently summarises this process as follows:

> Your body and your psyche may be damaged, but your spirit is healthy.
> The self that is being transcended is the body/psyche part of you. The
> self that is transcending is your spirit. Self-transcendence makes you
> aware that what you *are* (your spirit) can win over what you *have* (your
> body and psyche). (p. 90)

The awareness which accompanies this process opens the individual to deep meaning that brings about fulfilment. This ability to go beyond the psychological dimension of the psyche enables the individual to access the logos or the noölogical dimension. Noölogy refers to "the study of the mind's understanding of life" (Hurding, 1989, p. 127). Gould (1993) adds that the "noös of the self is an existential instrument rather than an instinctual factor. Unlike the mind and the body, the noös cannot become ill, but it may become blocked" (p. 9). When the meaning of life is thwarted or becomes illusive, the individual's spirit becomes blocked.

Frankl came to the fore and invited the discipline of psychology to take a step beyond psychogenesis and reductionism, in order to understand the affect-dynamics of neurosis, which he referred to as the "distress of the human spirit" (2004, p. 29). He distinguishes between spiritual distress and psychogenic and somatogenic diseases, arguing that spiritual distress requires an answer to the meaning of life, which the traditional psychotherapeutic tools do not provide, because the therapist was now required to enter the realm between psychotherapy and religion. A philosophical question, says Frankl (2004), cannot be answered by identifying a pathological root prompting the question.

This genre of question requires an approach like logotherapy, which provides a spiritual component to traditional psychotherapy. It is the inclusion of this unique component that supports and anchors the patient spiritually. Frankl argues that traditional psychotherapy is not competent; nor is it adequately resourced, to deal with the spiritual reality of the patient. Within logotherapy, concepts like love, humility and courage play a powerful role. These concepts are mirrored in positive psychology, which is a growth-oriented approach. Both positive psychology and logotherapy seek to identify the strengths of each individual. Logotherapy contends that the freedom to will and the will to meaning are inherent capabilities that have the power to catapult individuals beyond their situation. The individual is only able to transcend or reach beyond a situation by the meaning that is conferred on the situation. The highest level of meaning is ultimate meaning.

Categories of meaning. One's existence necessitates meaning-creating and meaning-seeking questions in pursuit of purpose. Elisabeth Lukas (1989) suggested that today individuals are confronted by a disease more infectious and deadly than AIDS. She refers to "the disease of the denial of life" (p. 10), which comes upon those who cannot rise above their circumstances. Existentialism recognises the following three categories of meaning, which include false meaning, transitory meaning and ultimate meaning. Each category is described by Hoffman (2004b) below:

False meaning is attached to myths, which have no substance to transform or sustain healing. False meaning could be attached to money, power and sex, which can have a destructive impact on relationships. While power in itself need not hold negative value, it is the meaning attached that contaminates its utility (Hoffman, 2004b).

Transitory meaning can enable someone to cope; but it lacks sufficient depth to address existential issues. As such, it is a helpful coping mechanism offering temporary relief that enables the person to survive. Ideally, the survival should lead to thriving as espoused by positive psychologists (Seligman & Csikszentmihalyi, 2000). Leadership, work, service and self-awareness are regarded as stepping-stone values that enable the achievement of the desired end-goal of arriving at ultimate meaning, but in themselves they do not offer ultimate meaning.

Ultimate meaning offers the person an opportunity to contemplate transcendental issues pertaining to death, isolation, freedom and meaninglessness. Ultimate meaning enables the individual to gain a perspective that translates a crisis experience into a growth-oriented experience, which in turn strengthens the individual's resilience. Ultimate

meaning requires a broader understanding of self in relation to others, nature, creation, the universe or a Higher Being. Hoffman (2004b) emphasises that it is not merely the existence of a relationship with these entities that is critical, but the quality and the nature of the relationship are vitally important issues.

  Super-meaning. Frankl clearly stated that his definition of the human spirit, *noös*, is related to meaning, and does not necessarily point to any theistic connotations. While Frankl (1969) believed that the more human one is in extending care and grace towards others as a clinician, the more likely one could be a 'tool for divine purposes'; but he clearly asserted that:

> Logotherapy does not cross the boundary between psychotherapy and religion. But it leaves the door to religion open; and it leaves it to the patient whether or not to pass the door. It is the patient who has to decide whether he interprets irresponsibleness in terms of being responsible to humanity, society, conscience, or to God (p. 143).

  Despite this disclaimer, Gould (1993) maintains that the spiritual nature of the noös remains the most debated aspect of Frankl's theory. In *The Doctor and the Soul,* Frankl (2004) contemplates the role of faith. He uses the term super-meaning to encapsulate the meaning of the universe, which is incomprehensible to humanity. He concedes that one's belief in the super-meaning may hold metaphysical meaning or refer to one's religious reliance on Providence or a Higher Being. Frankl allows his patients to import their super-meaning ideology into a counselling session; and he insists that the therapist must be aware that the patients' (or clients') beliefs are of "foremost therapeutic and psychohygenic importance" (p. 49). He adds that a genuine faith fuelled by inner strength produces an unshakeable quality of belief. "To such faith there is, ultimately, nothing that is meaningless" (p. 49).

  Faith, Frankl (1969) believed, bridges the human and divine realm. He explains that "man cannot break through the dimensional difference between the human world and the divine world, but he can reach out for the ultimate meaning through faith, which is mediated by trust in the ultimate Being" (p.146).   Frankl (2004) recognised that "religion provides a man with a spiritual anchor, with a feeling of security, such as he can find nowhere else" (p. 14).

  Suffering and meaning. Frankl (2008) believed that "suffering in and of itself is meaningless; we give our suffering meaning by the way in which we respond to it" (p. 8). He adds that suffering is an emotion and the way we choose to view it makes it

surmountable (Gould, 1993). Frankl personally understood the significance of coming to terms with unavoidable suffering. He does not teach that suffering is a prerequisite for finding meaning. Rather, it is the individual's attitude towards the unavoidable suffering that extracts the meaning from that suffering. This implies that a meaningful interpretation conferred on suffering has transformational potential. The same harrowing situation can now be endured, when it is interpreted through the lens of sacrifice, selflessness, humour or heroism. Irrespective of the self-detachment mechanism used to allow sufficient distance to gain perspective, ultimately new meaning would be attached to the suffering, and would be able to transform its purpose.

It is under non-negotiable circumstances that the individual is able to harness the highest value, namely, attitudinal values. These values enable an individual to face suffering without flinching at fate. In the process, the highest achievement of transcendence is granted to man (Frankl, 2004). The defining ingredient, which helps the individual to fully experience attitudinal values, and thereby to achieve meaning through suffering, is the nature of suffering. There are various types of suffering that life throws at individuals. The hardest suffering is usually unavoidable and inescapable. Frankl refers to these events as "blows of fate" (Gould, 1993, p. 151).

The only way to overcome this degree of suffering is to face it head on, and to tunnel through it. There is no way around it. It is the journey through the suffering that infuses the experience with depth, meaning, value and a sense of ultimate achievement. It is by employing the noös that the individual is able to transcend the ordeal and pass through the experience. Meaning becomes the dynamite that forcefully excavates a pathway through the suffering. Failure to overcome life's obstacle can result in despair, disillusionment and bitterness stemming from unforgiveness (Frankl, 2008).

The profound gift of suffering is that "it can have meaning if it changes you for the better" (Frankl, 1969, p. 79). For this reason, Frankl believed that when confronted with unavoidable suffering, individuals have the option of changing themselves – even when their circumstances remain unchanged. Ultimate meaning, achieved through suffering, becomes a two-edged sword that dismantles the external obstructions, while simultaneously transforming and actualising the self. Both Frankl and the participant in this study derive meaning from their Judeo-Christian frame of reference. For this reason, Frankl's understanding of the Judeo-Christian view of meaning is briefly discussed below.

The Judeo-Christian view of meaning. Meaning is a fluid concept that is coloured by the individual's view of self and the world, since the individual is located in a cultural

context that distils meanings and values implicitly and explicitly into the individual's worldview. Psychology, as it is known today, is largely influenced by the western American views and values, as demonstrated in the evolution of the Nine Moments in qualitative research (Denzin & Lincoln, 2008). A brief discussion of the Judeo-Christian culture through Gould's (1993) lenses allows for a more comprehensive view of meaning.

Frankl provides sufficient latitude in his secular stance to allow an individual to incorporate a faith-based approach to life. He posits that it is the individual who decides how ultimate meaning will be interpreted. It may be interpreted as being responsible to an intuitive conscience; to the needs of others; to societal expectations; or by being obedient to a divine command. While Frankl acknowledges that the religious ingredient is beneficial, his theory is clearly based on the noös being related to a human phenomenon and not necessarily a divine phenomenon. Whether a secular or religious frame of reference is employed, the concept of ultimate meaning demands transcendence. A religious frame of reference generously affords this within Frankl's understanding of super-meaning (Gould, 1993).

Rabbi Bulka (1979) observed that Frankl's philosophy dovetails with the Jewish belief, in that both believe that when looking inward, the self is in search of harmony in the body, mind and spirit; and when looking outward, the world would still have meaning in the midst of inevitable pain, disillusionment and suffering. Furthermore, there is agreement that freedom of choice is a given.

The Jewish Scriptures teach that suffering can draw a person closer to God. Neither Frankl, nor the Scriptures, require suffering to find meaning; instead, they encourage the person to use their suffering to find meaning. In so doing, the ordeal is transformed. In his book, *When Bad Things Happen to Good People*, Rabbi Kushner (1981) dissuades one from asking "Why?" in the face of suffering and tragedy. Instead, he suggests that one should rather ask "What should I do?" A more pertinent question in this context would be "What's the meaning of this?" (A. Langford, personal communication, May 7, 2013). This question should be posed when feeling depressed. One should therefore rather ask "What's the meaning of this feeling?" These are effective questions to ask when going through any challenge, especially a challenge that is unavoidable and life-changing. These questions provide the individual with the *Why* (motivation) to live and would inform the action or response required. Frankl believed that it is this noetic power of the self that enables a person to find meaning in the midst of pain. This power enables a person to rise above that which appears to be insurmountable.

By adding the element of the noetic power to faith, a compound is formed that can move mountains. The following experience demonstrates this well. An excerpt from the Talmudic Scripture found in the pocket of the prison garb Frankl donned after being stripped of his civilian identity, only served to crystallise his core identity. The Scripture reads, "Hear, O Israel: The LORD our God is one LORD: And thou shalt love the LORD thy God with all thy heart, and with all thy soul, and with all thy might" (Deuteronomy 6: 4-5 King James Version [KJV]). This scripture enabled him to enter the concentration camp a free man. His heart, mind and soul were in agreement. He was able to face the unavoidable trauma of incarceration by adjusting his attitude and transcending his physical boundaries.

New Testament Christians are required to reflect the same commitment. The Bible refers to the trials and persecutions in life that can be overcome by the sustaining power of God. The promise of divine provision during challenging times enables the individual to be victorious, despite the inevitable struggles in life. A scripture that is often quoted is the promise in John 16:33 (NKJ) where Jesus Christ says, "These things I have spoken to you that in Me you may have peace. In this world you will have tribulation, but be of good cheer, I have overcome the world." These scriptures require those who wish to follow the example of Christ, to make choices that will enable them to transcend their circumstances. They are to cling to values that transcend time, as the overcoming of their trials will bear fruit into eternity.

The Christian faith requires a broader conceptualisation of the spirit to fully accommodate the power of faith. Frankl (2008) acknowledges the way in which a person accepts his fate or "takes up his cross" (which implies that an extremely difficult situation must be confronted, and cannot be averted), "adds a deeper meaning to his life" (p. 77). It is not so much *what* one faces, but rather *how* one overcomes the circumstance that imparts a richness that can only be experienced and valued intrinsically. Since both the Old and New Testament teach that every cross can be overcome, then Frankl's enlightenment becomes applicable to the most difficult situation (Gould, 1993).

Such overlapping perspectives demonstrate why Frankl's theory is deemed most compatible with Christianity and Judaism (Hurding, 1989). This synergy between Frankl's philosophy and other world views accounts for the proliferation of Frankl's teachings across cultural, philosophical, religious and psychological boundaries. An existential crisis can affect cultures trans-continentally, simply because it relates to Being, meaning and

fulfilment. The need to understand the meaning systems of individuals has thus become the key to understanding individuals. The following section focuses on meaning systems.

Meaning Systems

In psychology, the study of meaning began in response to a need to understand how meaning helps people cope with misfortune, trauma and negative events in general (Baumeister & Vohs, 2002). The attribution of meaning is believed to be a spontaneous process; and it is accepted that people differ in their subjective perception of the causality of the same event. The process whereby meaning is made, referring to the process that the people engage in as they begin to comprehend and express their experience of a critical event, is called account-making (Harvey, Orbuch, & Fink, 1990), sense-making (Baumeister & Vohs, 2002) or meaning-making (Park, 2005).

In this section on meaning systems, the focus will fall on:

- Understanding how an individual's need for meaning has embedded itself in narratives that transform life stories into meaning-making mechanisms; and
- Operationalising meaning-making by using the *Model of life meaning* proposed by Park (2005).

The narrative and man's four needs for meaning. As people have told their stories in consulting rooms, around fires or from behind podiums, they have hinted at needs that were being met. People intuitively confer meaning on situations to make sense of life. In so doing, they create meaning systems. Understanding the four driving needs for meaning through narratives serves as a preface to meaning-making.

Frankl's assertion that an individual is in search of meaning is underscored when one considers the dissatisfaction (Bretherton, 2006) that has crept into modern-day life. The quest for fulfilment remains a constant lure; and it is revealed in the way people tell stories about their lives. Within the crucible of the narrative lies the clue to the person's search.

Theorists (Baumeister & Vohs, 2002; Baumeister & Wilson, 1996) have identified four needs for meaning; and these are related to: (a) having purpose in life, (b) having values and a moral base in life, (c) having a sense of self-efficacy, which relates to generativity, and (d) having a sense of self-worth. These authors believe that if these four needs are satisfactorily met, an individual would have attained a sufficiently meaningful life. Conversely, should any of the four needs be unmet, distress, emptiness and other

indicators of the lack of fulfilment would manifest in that life. Each need is outlined below:

Purpose in life. A meaningful life is desirable, as it implies that the person is living, or has lived a fulfilled life. Research undertaken by McAdams (2006a, 2006b) revealed that people have an instinctive need to construct their life stories, in order to make sense of their life events. He maintains that a life story is constructed in a manner that enables one to answer the question, 'Who am I?' Through capturing a life story, one is able to define one's meaning in life (Baumeister & Wilson, 1996).

When people are not always capable of finding an overarching life purpose (McAdams, 1993), they then resort to finding main themes that arise from a range of life events. These themes are used to formulate their main life purpose. Various life roles or life goals feed into the task of shaping the main life purpose.

Purpose gives meaning to specific events. These events serve as stepping stones towards desirable outcomes. Two types of purposes are identified. The one is linked to an objective goal, like the accumulation of wealth or an academic achievement. The other purpose is fulfilment; and this is related to a subjective state, such as happiness or salvation. When events are related to such end-goals, the events gain meaning; and this has positive implications for the person's motivation (Baumeister & Vohs, 2002; Baumeister & Wilson, 1996).

Values and justification. In relating a life story, the central character may be required to account for various acts, of which they are no longer proud. Taking responsibility for the past, justifying past decisions, or dealing with an unresolved past brings the moral dimension of a life story into sharp relief. The implication is that people link meaning to some abstract standards of right or wrong. It is a given that at some point in life, individuals have fallen short of a moral or religious standard (Baumeister & Wilson, 1996).

Generally, people desire to portray themselves as being good. Redemptive life stories offer a medium through which the protagonist can transform bad events into a good outcome. McAdams (2006a) believes that through relating life narratives, people are able to imbue their adult life with meaning and purpose. Their stories offer a platform from which they are able to explain and justify their actions, commitments and the investments made in life.

Generativity and redemptive stories are desirable, but not necessarily identifiable in all lives. This could be due to factors, such as the failure to resolve the Eriksonian

developmental stages that shape and crystallise identity (McAdams, 2006a). In addition, theorists (Baumeister & Vohs, 2002; Baumeister & Wilson, 1996) contend that the value-gap, which they have identified in the Western world, has contributed to the erosion of the traditionally trusted cornerstone-values of society. These authors attribute the value-gap to:

- Loss of communal values due to diversity: Diversity in communities is increasing rapidly and is desirable. However, the presence of diversity requires tolerance of different values, which, in turn, suggests that values are arbitrary, replaceable and merely subjective.

- The transition from traditional values to current bureaucratic rationality: Previously tradition, culture and religion anchored values in a society. Modern views and practices have diluted this generational flow of a value heritage.

- The growing emphasis on self and identity: Traditional values promoted altruism. In contrast, the current trend of entitlement, coupled with a self-serving value system, is regarded as the most radical and fundamental reason for the value-gap.

The above reasons account for the lack of adequate, firm and consensually accepted standards, by which good and right can be determined (Baumeister & Wilson, 1996). Values provide a mooring rope that anchors and directs behaviour. In the absence of grounding values, subjectivity prevails, and offers an explanation for the growing noögenic neurosis that Frankl (2008) observed decades ago.

Efficacy. Efficacy relates to legacy. Life stories generally end with good outcomes, because people want to leave something that will outlive them and profit future generations (McAdams, 2006a, 2006b). A generative life story encapsulates an individual's contribution to future generations. The narrator of a life story is not a passive observer. Instead, as the central character shaping the story, the good and bad are both woven into a tale that ends with a worthy outcome. The protagonist usually demonstrates how the outcome that was achieved was a product of the individual's own efforts and actions.

Self-worth. Baumeister and Vohs (2002) distinguish between self-worth and efficacy. The latter is tied to the narrative, while the former is not. Self-worth can be inferred or explicit when a situation is recounted. Self-worth is defined as the stable properties of the self that elevate the self above others. The person's need for self-worth is

affirmed through the meaning conferred on the life or the events in which the person is engaged (Baumeister & Wilson, 1996).

Implications of life stories and narratives on meaning. These four particular needs for meaning can be met by multiple sources of meaning in life; and these may include family, work, love, religion and personal projects (Emmons, 1997). Highly generative adults showcase how their quest for meaning has allowed them to impart a legacy in a manner that could impact future generations (McAdams et al., 1997). This implies that an individual's search for meaning has a transforming impact on history. Generative adults become the norm-bearers and destiny-shapers (Valliant & Milofsky, 1980) of their society.

The need for meaning shapes the whole life story or the narrative related to a specific, single event. Each story has a goal. Generally, life stories are constructed to capture the noteworthy essence of life. Redemptive stories are a particular genre of generative life stories that are compelling in depicting the process of meaning-making (McAdams, 2006a).

Operationalising Meaning

The dissolution of cultural, religious and traditional values has perforated all societies, replacing the known with the unknown. This has resulted in the growing pandemic of meaninglessness and accompanying boredom that has paralysed society. As mental health professionals, who are students of human nature, we are required to appreciate the role of meaning as a catalyst for living a significant life.

Baumeister (1991) postulated that meaning is at the core of psychology, because it offers a gateway to the understanding of human nature in all its complexity. He refers to meaning as the "best all-purpose tool on the planet" (p. 358) because it aids with adaptation to situations, self-regulation; and it also engenders a sense of belongingness. In Frankl's *Will to Meaning* (1969) he argues that one's basic need to find meaning and value in life surpasses any motivation aimed at pleasure or power. Meaning is, consequently, the essence of human existence.

Park (2005) conceptualised a model of meaning based on the twin aspects of the function of *global meaning* and *meaning-making* in challenging situations. A description of each is offered below; and it provides the explanatory framework on which the Model of life meaning (Park, 2005), depicted in Figure 13, is based.

Global meaning. Global meaning refers to an entrenched long-term belief system or set of valued goals that governs the individual's view of the world (Baumeister & Vohs,

2002). Global meaning is dynamic. It is dependent on a process that shapes global beliefs, global goals, and the associated subjective feelings (Park, 2005).

Global beliefs. According to Silberman (2005), individuals' global beliefs are imprinted on core schemas, whereby individuals interpret the world. These beliefs can also be referred to as assumptive worlds, personal theories or worldviews, which charter daily life and are of the utmost importance when navigating adverse circumstances.

Global goals. Global goals, comprising hierarchical goals, give direction to life's trajectory. At the base of the hierarchy of global goals are the *common goals* associated with relationships, work and achievement (Emmons, 1999). Common goals fuel *important goals,* which include the avoidance of fearful states or the maintenance of a state, like good health or positive relationships.

Meaning Making

Researchers concur (Baumeister, 1991; Park, 2005; Silberman, 2005; Singer & Salovey, 1991) that global meaning systems are constructed at an unconscious level. As a consequence, people would rarely have a response ready if asked to reflect on their global beliefs. The developmental process, which forms a person's global meaning system, has a profound influence on thoughts, actions and beliefs in terms of daily life, and even on the person's sense of wellbeing and life-satisfaction (Emmons, 1999; Wong, 1998). It was noted that religion has a powerful influence on global meanings (Park, 2005). Religion, as a meaning-making system, has been woven into the discussion in this chapter and the next chapter on forgiveness.

In general, people believe that they are in control of their lives, and that they do not live in the anticipation of bad things happening to good people (Janoff-Bulman & Frantz, 1997). A traumatic incident, therefore, disrupts both global beliefs (e.g. the unfairness of a child's death) and global goals (associated with good health or a lasting relationship with the child). The traumatic incident suddenly rivets people's attention on their global meaning system, and daily functioning becomes robotic, and is of minimal importance at that juncture (Silberman, 2005). Meaning-making becomes the individual's primary focus at this point in time.

"*Meaning making*, in contrast to *meaning in life,* refers to the process of working to restore global life meaning, when it has been disrupted or violated, typically by some major unpleasant or terrible life event" (Park, 2005, p. 299). Trauma forces people to reflect on their beliefs about their purpose in life, justice and the implications of an

inevitably altered future. When faced with trauma, the person appraises the meaning of the event. The degree to which the appraised meaning violates that person's basic beliefs and goals, determines the severity of the stress that the person will experience. A significant discrepancy between appraised and global meanings is associated with feelings of loss of control, an increased sense of unpredictability, and a decrease in comprehensibility. Any discrepancy usually motivates people to find answers, in order to restore the equilibrium. People may be required to adjust to a different perspective, or to re-evaluate their basic beliefs and goals. These are ways in which meaning-making is achieved to restore consistency between global beliefs and goals, and the event (Park, 2005). Figure 13 operationalises the meaning-making processes that unfold once an individual is confronted with a stressor.

Note: Religion is often part of global meaning (beliefs, goals, and subjective sense of meaningfulness).

Figure 13. Model of life meaning. Reproduced from "Religion and Meaning," by C. L. Park, 2005, p. 297. In R. F. Paloutzian & C.L. Park (Eds.), *Handbook of the Psychology of Religion and Spirituality.*

This model illustrates that a complete process has to be followed, in order to achieve resolution. Failure to make sense of a trauma or an interruption of the process may serve to exacerbate the individual's condition.

Horowitz (1986) offers a similar model demonstrating the importance of following through and completing a sequence of steps towards resolution. This process begins after the person has experienced the initial numbing shock and associated mental disorientation. The person now emerges from the initial flood of emotion and seeks to make sense of the turmoil. At this juncture, it is imperative that the individual *engages in the process* of account-making or meaning-making by articulating the experience through confiding in someone. Failure to do so could result in a psychosomatic response, such as hypertension.

The next step requires the individual to *complete the process* of account-making, in order to reach a state of acceptance. Failure to complete the process may result in prolonged grief or anxiety and diminish the individual's coping skills.

The final step requires the person to *adapt to the altered life circumstance* caused by the trauma. The new life circumstance may require a redefinition of identity, such as widowhood or single parenting. Failure to adjust to the new circumstance may result in a repetition of stress and maladaptive patterns (Horowitz, 1986). Horowitz outlines such a process, and is not prescriptive regarding the therapeutic content in dealing with grief or trauma.

The process of resolution through meaning-making is powerful and valuable in enabling individuals to regain self-mastery and control of life. By conferring meaning on a negative event, individuals gain some form of control over the event, even if they are unable to change the actual event (Baumeister & Vohs, 2002). This reflects the purpose of Frankl's concept of self-transcendence. Through the meaning system that individuals develop, in order to comprehend their world, they are able to plan and direct their behaviours (Silberman, 2005). Meaning 'connects things' (Baumeister, 1991). Park (2005) observed that religious meaning systems appear to be more comprehensive, more existentially sensitive than secular meaning systems. The literal meaning of religion is 'that which connects' (Paloutzian & Park, 2005). If the goal of science is a fuller understanding of human beings, then a more comprehensive understanding of meaning requires the inclusion of the role of religion. For this reason, religiousness/ spirituality is an underlying theme that has been threaded into the discussion on meaning in this chapter. This theme continues in the next chapter and accounts for the inclusion of the biopsychosocial-spiritual model.

Irrespective of the worldview one embraces, its primary function is to filter one's reality in search for meaning. This occurs daily at a subconscious level, but it elevated into conscious awareness by severe, sudden and unpredictable changes. Disequilibrium at the level of global beliefs requires one to engage in meaning-making, so that meaning in life can be restored. The meaning attached to the experience has the potential to enable one to flourish, despite the unrelenting blows of fate. Forgiveness appears to have the ability to transform life-altering experiences into growth opportunities. Forgiveness can be regarded as a meaning-making vehicle that enables individuals to gain purpose in life.

Conclusion

Frankl has been recognised for rehumanising psychotherapy with his emphasis of realism and compassion (Hurding, 1989). His contribution to psychology enables individuals to view their world with optimism, despite the reality of hardship. Individuals are able to transcend circumstances by tapping into their noögenic or spiritual potential and moving beyond physical entrapments. Through account-making, individuals are able to deal with severe stress; and generative individuals are able to plough back, by dealing with grief and suffering in a manner that leaves a legacy (Harvey et al., 1990).

The overlap between religion and spirituality affords scope for much interest that has been aroused related to the impact of the dual concepts on mental and physical wellbeing (Johnstone, Yoon, Franklin, Schoop, & Hinkebein, 2009). Watts, Dutton, and Guillford's (2006) investigation of the interplay between gratitude, hope and forgiveness gives credence to the value that Frankl placed on attitudinal values. While a theoretical link has been established between these variables, these authors have made a call for empirical investigations to substantiate their findings.

When Johnstone et al. (2009) re-conceptualised the factor structure of the Brief Multidimensional Measure of Religiousness/Spirituality (BBMRS), they found that forgiveness emerged as a variable that had positive implications for mental health. Forgiveness was elevated as a distinct factor common to both religion and spirituality as a variable meriting attention as a specific coping strategy (Johnstone et al., 2009). Personal forgiveness (of self), interpersonal forgiveness (between self and others) and divine forgiveness were inextricably linked to mental and physical wellbeing (Johnstone, et al.; Neff, 2006).

Forgiveness offers itself as a meaning-making strategy that has implications for physical, mental and spiritual wellbeing. Frankl (1990) declared that the practice of

forgiveness and patience are key ingredients of a full and significant life. The above findings suggest that purpose in life, attitudinal values and forgiveness are defining features of positive mental health. Aligned with these findings, the next chapter will focus on forgiveness.

CHAPTER 4

The Process of Forgiveness

In this chapter the construct of forgiveness will be defined and explored. The concept of interpersonal forgiveness, and the accompanying process of forgiveness from the perspective of the injured party, is of singular interest. The 1996 revised version of Enright's (1991) Process Model of Forgiveness will be employed to provide an explanatory framework for interpreting the phenomenological experience of forgiveness in an individual's life. Links between forgiveness and psychological and physical wellbeing will be central to the discussion of forgiveness, as experienced by the psychobiographical participant in this study.

The Historical Development of Forgiveness in Psychology

Forgiveness, like religiousness/spirituality, has followed a similar path from obscurity to empirical visibility in psychology in the late twentieth century. The concept of forgiveness is firmly embedded in the sacred writings of prominent world religions, such as Buddhism, Christianity, Judaism, Islam and Hinduism, according to the philosophical and moral issues pertaining to human responses to transgressions and offences (Worthington, 2005a). For centuries, religion was largely the custodian of forgiveness, providing the motivation and justification for forgiving, or withholding forgiveness. Norms, role models and psychological resources entrenched in the religion and culture enabled the individual to forgive a perpetrator (McCullough, Bono, & Root, 2005).

The uneasy alliance between religion and psychology accounts for the paucity of empirical studies on forgiveness. Ironically, the upsurge of scientific study in the field has been credited to a theologian, Lewis Smedes (1984), who published *Forgive and Forget: Healing the Hurts We Don't Deserve*. This significant work gave impetus to a movement within therapy and science focused on improving mental health and wellbeing in relation to forgiveness. A plethora of documentation sprouted from the desks of therapists who began to describe forgiveness as a healing route. These therapists promoted forgiveness, as they witnessed the dissipation of anger, hopelessness, depression, and the resolution of trauma in clients (Worthington, 2005a).

Since the 1980s, further scientific study has been accelerated by developmental psychologists (focusing on children's reasoning about forgiveness), personality psychologists (studying trait dispositions and dispositional forgiveness), social psychologists (analysing social interactions), and health psychologists (considering links with physical health). The emerging psychology of forgiveness, infused with the afore-mentioned existing fields of psychological inquiry, has elevated the status of forgiveness as a psychological concept within the secular domain. Furthermore, with the rise of a multicultural society and the growing influence of spirituality, forgiveness has now become the domain of popular culture. Currently, forgiveness is a familiar term in all societies and it is free from religious confines (Worthington, 2005a).

Defining Forgiveness

The richly textured construct of forgiveness defies any neat definition. Worthington (2005b) suggests that the absence of a comprehensive definition is due to the fact that several types of forgiveness exist. While consensus on what constitutes forgiveness is still evolving, there is clarity on what it is not. Forgiveness is decidedly distinct from pardoning (involving a legal procedure), condoning (justification of the offence), excusing (accommodating extenuating circumstances), forgetting (allowing the incident to slip from conscious awareness), and denial (an unwillingness or inability to face the injurious event) (Enright & Coyle, 1998; McCullough & Witvliet, 2002; Worthington, 2005b).

McCullough (2000) describes forgiveness in terms of its motivational and prosocial components. The motivational component serves a dual purpose of not only reducing the negative motivations (of diminishing the desire to seek revenge); but it also promotes positive motivations that enable conciliatory behaviour towards the transgressor. This functional duality has been observed in marital resolution studies (Fincham, Hall, & Beach, 2005). According to McCullough (2000), the prosocial aspect of forgiveness promotes positive behaviour and a willingness to sacrifice and accommodate another that requires forgoing immediate self-interest. Forgiveness fosters social harmony. The prosocial component can be regarded as a benefit of forgiveness.

Worthington and Scherer (2004), proponents of decisional and emotional forgiveness, also acknowledge the emotion-motivational connection. This broader perspective emerged from the collaborative efforts between Worthington and McCullough in the mid-1990s (Worthington, 2005a). Worthington and Scherer (2004) define

decisional forgiveness as the individual's behavioural intention to behave towards the transgressor as the individual did prior to the transgression. Decisional forgiveness may leave the individual emotionally upset and cognitively oriented towards angry rumination; and also motivationally oriented towards revenge. The possibility of such an outcome suggests that while decisional forgiveness is essential, it cannot suffice. Decisional forgiveness may prompt emotional forgiveness. The latter is rooted in the emotions, and it influences the individual's motivations.

There appears to be general consensus that forgiveness involves a choice. It is a conscious surrendering of the individual's right to revenge or resentment after being subjected to a perceived injustice. This decision entails a change in the will – not to inflict the intended revenge on the transgressor (DiBlasio, 1998).

Baskin and Enright (2004) differentiate between the decisional and process-oriented forgiveness. Their emphasis falls on the need for a *process* that allows resolution to occur over a period of time. Over time, unconditional release can be exercised towards the offender. This is achieved once the injured party has embraced an empathic stance, which is further strengthened by unconditional love (Baskin & Enright, 2004). This process allows for the integration of behaviour, cognition and affect. Enright's contribution is considered in greater detail later in this chapter, where the Process Model of Forgiveness is discussed more fully.

Forgiveness is regarded as a precursor to, but not a guarantee of reconciliation with the offender (Freedman, 1998). It is a journey on which an individual embarks. The uncharted path is gradual and non-linear, involving interpersonal and intrapsychic processes that lessen estrangement from the offender (Cosgrove & Konstam, 2008).

The context of forgiveness. The context of forgiveness differs in terms of the circumstances, the parties involved, and the desired outcomes. Worthington (2005a) identified the parties in the process of forgiving as: the victim, the transgressor and the involved or impartial observer. These individuals are all framed within a particular social context. The crime or injury is usually committed against an individual or society. Some of the key variables facilitating resolution are dependent on: (a) the victim's perception of the transgression, which determines the degree and manner of self-involvement, (b) the victim's tendency to ruminate on the content of the injury (Bono & McCullough, 2006), (c) the veracity of the accusation (truly accused, wrongly accused, or harshly accused), (d) the degree, quality and intention of the engagement and negotiation between the victim and the transgressor, (e) the transgressor's response to the accusation, which may range

from authentic repentance to manipulative pseudo-repentance or hollow-forgiveness (Baumeister, Exline, & Sommer, 1998) in an attempt to get off Scott-free, (f) the personalities of the parties involved, and (g) the motivation for giving or seeking forgiveness (Worthington, 2005a).

A survey of the literature suggests the following contexts, in which forgiveness occurs:

Forgiving others. The circle of emotional contamination through trauma may be restricted to one other person; or, it may include many people, communities, governments and nations. When another party is involved, this constitutes interpersonal forgiveness; and such forgiveness may occur unilaterally (Freedman et al., 2005), or mutually. In interpersonal forgiveness, the immediate context may vary from close dyadic relational repair between friends to dating couples (Rusbult, Hannon, Stocker, & Finkel, 2005); or, it may involve intimate marital resolution (Fincham et al., 2005). Worthington, (2005b) observed that forgiveness is different in non-continuing relationships compared to continuing close relationships, requiring reconciliation. Interpersonal forgiveness may also occur in families (Battle & Miller, 2005).

In the broader society, in civil and organizational settings, intergroup forgiveness is required (Hill, Exline, & Cohen, 2005). Specific examples of intergroup forgiveness include attempts to overcome the religious conflict in Northern Ireland (Cairns, Tam, Hewstone, & Niens, 2005), and the political and racial divide in South Africa (Gobodo-Madikizela, 2002, 2008; Kaminer et al., 2000).

Forgiving self. According to Enright (1996), a self-forgiver surrenders the right to self-resentment for a particular behaviour that resulted in a self-offence. Forgiving the self focuses on the intrapsychic nature of forgiveness (Tangney, Boone, & Dearing, 2005). In South Africa, Bowman (2003) illuminated this process by exploring the retrospective experience of self-forgiveness, which was implicit in the psychotherapeutic process. Educative insight, identity renewal, and reinterpretation of memories were core elements undergirding the experience of self-forgiveness. Bowman found that self-forgiveness and forgiveness were inextricably linked to self-acceptance. Bowman also observed that the client's self-discovery of the role of self-forgiveness was an insightful, revelatory moment that occurred after the termination of therapy.

In a study exploring the relationship between self-esteem and self-forgiveness, Watson et al. (2012) found that women suffering from bulimia and anorexia nervosa had lower levels of self-esteem than the healthy control group. This finding suggests that

clinical practice may be enhanced by incorporating the need for self-forgiveness into the treatment of eating disorders.

Fincham, Hall, and Beach (2006) believe that self-forgiveness plays a critical role in interpersonal forgiveness, especially in a marital relationship, where unforgiveness of the self may keep partners estranged. The defaulting spouse's self-forgiveness is largely facilitated by the behaviour of the victimised spouse.

Forgiving God. Anger towards God has been explored by Exline and Martin (2005). Frequently, anger towards God originates from negative experiences in which no direct human agency can be traced (e.g. evil actions that go unpunished, innocents who suffer); or the event may involve a human agency, but the injured parties believe that God could have intervened (e.g. murder, divorce or betrayal) (McCullough et al., 2005).

Divine forgiveness. Receiving forgiveness from God is often referred to as divine forgiveness; and it emerges as a positive factor influencing the offended party's willingness to forgive (McCullough et al., 2005). Krause and Ellison's (2003) study found that people who felt forgiven by God were less likely to expect a contrite response from their transgressor compared with the expectations of those who have not experienced divine forgiveness.

Pseudo-forgiveness. Forgiveness that is not extended in a sincere manner may be regarded as hollow or false. According to Trainer (1981), role-expedient forgiveness is a form of pseudo-forgiveness. It results when an injured party's pronouncement of forgiveness is made with such a superior attitude that the transgressor is manipulated into remaining obligated indefinitely. Trainer also refers to another form of pseudo-forgiveness, namely role-expected forgiveness, where power hierarchies govern the context. An example of the latter would be the result of the injured party forgiving a controlling employer, in order to retain a much-needed position.

According to the typologies of forgiveness, these would be examples of decisional forgiveness that may not cause an intrinsic positive shift in feelings, attitudes or behaviour towards the offender. The injured party may still be nursing the emotional wound caused by the transgression (Kaminer et al., 2000).

Often cultural and religious contexts justify withholding forgiveness. This occurs when certain acts are deemed unforgivable, thus giving credibility to the notion of holding onto unforgiveness. Fitness (2001) found that a decision not to forgive occurs with betrayal in marital relationships; and this is higher in the case of repeated offences. Some

injured spouses who suffer anger and humiliation terminate the relationship while still holding onto their negative emotions and cognitions.

Unforgiveness remains a challenge across the board; and it can cause tensions – whether it is in a dyadic setting or between nations. Tsang, McCullough, and Hoyt (2005) question the longstanding feud between Palestine and Israel, between the Irish Protestants and the Catholics, and between the Azerbaijanis and Armenians – from this vantage point.

Within the context of this study, interpersonal forgiveness will be the primary focus.

Defining forgiveness in the context of the study.

Interpersonal forgiveness. Pumla Gobodo-Madikizela (2008) believes that the "story of forgiveness begins with the story of trauma" (p. 173). Noll (2005) describes many forms of violent trauma requiring forgiveness. These include the death of a loved one; physical, emotional alienation; witnessing domestic or community violence; serious accidents; natural disasters and war atrocities. All are potential sources for the development of Post-Traumatic Stress Disorder (PTSD). Noll observed that the theories of recovery from trauma rarely include forgiveness, because a transgressor is not clearly identifiable in each situation. The process of working through the trauma to reach acceptance of the individual's changed future is an internal process that often does not require the perpetrator's involvement. Traumatic incidents usually shatter life assumptions (Noll, 2005); and this has implications for the individual's meaning-making system (Park, 2005). When traumatic events shatter life assumptions irreversibly from the injured party's perspective, this individual may hold onto the offence, and justify not forgiving the offender (Janoff-Bulman, 1992).

The psychobiographical participant in this study faced two clearly identifiable traumatic experiences. The first was the death of her husband, who was killed by an unknown transgressor while undertaking a military training exercise on the South African border in 1977. The second was the challenging process of divorce that terminated her second marriage in 1984. For ethical reasons, the details of the divorce will not be interrogated, in order to maximise the privacy of her former spouse. The common denominator in both instances is that both situations required interpersonal forgiveness.

A fitting working definition for this study is provided by Baskin and Enright (2004); they define forgiveness "as the wilful giving up of resentment in the face of another's (or others') considerable injustice, and responding with beneficence to the offender, even though the offender has no right to the forgiver's moral goodness" (p. 80).

True, and sincere forgiveness "involves significant intrapsychic work, conscious and unconscious – working through of one's anger, and putting the offence into the context of an integrated view of the whole person of the offender" (Horowitz, 2005, p. 485).

The intended outcome of forgiveness is realised when an individual recalls a hurtful or traumatic event, after forgiving; and finds that the event is remembered in new ways. Furthermore, there is an awareness of the absence of anger previously harboured (Baskin & Enright, 2004). Worthington and Scherer (2004) direct attention to the processes involved in the dissipation of the emotional component of unforgiveness. Failure to deal with the negative emotions fuelled by unforgiveness is linked to stress-related mental, psychiatric and physical discomfort (Gangdev, 2009). The relationship between forgiveness and mental health or wellbeing is rapidly gaining credence amongst medical health professionals.

The aforementioned definitions of forgiveness are indicative of the multi-layered nature of the concept of forgiveness. This complex human experience of forgiveness appears to involve cognitive, affective, behavioural, motivational, decisional and interpersonal aspects. In addition, it is also dependent on many intrapsychic, interpersonal and contextual variables that have been captured by Worthington (2005b) in tabular form in Table 1.

Table 1

Emerging Consensus Definitions of Forgiveness

Type of forgiveness	Definitions if transgressor is a stranger or if continuing relationship is not desired	Definitions if transgressor is in a close relationship and continued relationship is desired
Decisional forgiveness	A private behavioural intention statement to eschew getting even, seeking revenge, or acting to bring harm or disadvantage to the offender	A private behavioural intention statement (1) to eschew getting even, seeking revenge, or acting to bring harm or disadvantage to the offender, and (2) to attempt to heal relational damage and, if possible, strengthen the relationship.
Experience of forgiveness	To give up a grudge, so that one eliminates negative cognition, emotions, motivations, and behaviours towards the offender.	(1) To give up a grudge towards the offender; and (2) to reach net positive cognitions, emotions, motivations, and behaviours toward the offender.
Process of interpersonal forgiveness	Forgiveness is either internal; or it is achieved through discussion with a third party (e.g., counsellor, or friend). Decisional or experienced forgiveness is not usually expressed to the transgressor, but possibly could be expressed to the third party. Thus, accounts might (or might not) have occurred, but interactions are not ongoing.	Interpersonal forgiveness includes interpersonal interactions surrounding a transgression, which include (a) the transgression, (b) accommodation processes by either party, (c) attributions (e.g., of blame by the victims or of justification by the offender), (d) reproaches, (e) accounts by the offender, (f) seeking forgiveness by the offender, (g) a victim's decisions about forgiveness, (h) a victim's expression of emotional forgiveness, (i) acceptance of forgiveness by the offender and perhaps (j) self-forgiveness by the offender. In society, such dyadic interactions surrounding transgression occur within historical, in-group / out-group, and social normative (or legal) contexts that affect the interpretation of events.

Note: Reproduced from "More questions about forgiveness: Research agenda for 2005-2015," by E. L. Worthington, 2005. In E. L. Worthington, Jr., (Ed.), *Handbook of forgiveness* (p. 566).

Table 1 simplifies interpersonal relationships into two types of relationships. The first type is a non-continuing relationship with a stranger. The primary goal of the injured party would be the reduction of grudges, negative thoughts, emotions and behaviours. The

second type occurs in the context of a valued continuing relationship in which the injured party seeks reduction of vengeful, bitter thoughts, as well as behaviours and feelings associated with unforgiveness. In addition, intentional avoidance of the transgressor gradually lessens. Conversely, more positive thoughts, behaviours and feelings develop and manifest in pity, empathy and compassion; and over time, even love may be displayed, when authentic forgiveness is extended. Forgiveness is the first step. Reconciliation becomes the second optional step that requires judicious contemplation (Wade, Worthington, & Haake, 2009).

The tabulated descriptions of forgiveness encompasses the cognitive decision to forgive; this is followed by the emotional processing of the act of forgiving, as the injured party and the transgressor traverse the range of emotions hindering or facilitating change. The resolution of non-continuing relationships occurs in a context in which forgiveness is still possible without direct contact. In valued continuing relationships, personally negotiated forgiveness has reconciliation as its end goal.

Kaminer et al. (2000) question the applicability of an interpersonal model of forgiveness, in which no prior relationship existed between the transgressor and the injured party; and they suggest that a different model of forgiving may be embraced to facilitate forgiving a stranger. The current researcher is of the opinion that the interpersonal model accommodates the distance or proximity between the two parties, thus nullifying the need for yet another model. The key principle of absolution proffered by the injured party is pivotal in a clinical setting; and it does not require the presence of the transgressor, nor the accepting of an olive branch by the transgressor.

The point of absolution, which need not include reconciliation, becomes the endpoint of forgiveness in the context of the present study. Reconciliation, described by Clark (2005) as the offender's "readmission to the social order" (p. 652), may follow; but this is only likely to occur, when deemed sufficiently safe for the injured party. In the present study, valid reasons provide a rationale for not pursuing reconciliation with reference to two significant traumas requiring forgiveness. The first relates to forgiving the murderer of her first husband; and the second relates to forgiving her second husband after the divorce. In the first instance, a negligent soldier had caused the death of the participant's husband placing her in the role of a co-victim of traumatic homicide (Armour, 2002). In this situation, the transgressor was a stranger; their paths would never cross; and a negotiated forgiveness was not an option. In the second instance, marital reconciliation was not the end goal after the divorce. The participant and her former

spouse have lived separate lives; and any contact between them was largely necessitated by parenting roles and responsibilities. As such, the relationship could be defined as a non-continuing relationship.

Models of Interpersonal Forgiveness

Many models of interpersonal forgiveness have evolved since 1953. These models, tabulated in Appendix G, delineate the transition of model building rooted in theological paradigms to psychological paradigms (Strelan & Covic, 2006). The primary purpose of models is to provide guidelines to equip counsellors and therapists in implementing forgiveness interventions (Strelan & Covic, 2006). Interventions have been shown to correlate positively with the reduction of negative emotions, such as anger, bitterness, depression (Baskin & Enright, 2004) and psychological stress (Osterndorf, Enright, Holter, & Klatt, 2011); hence, its suitability for clinical practice.

The four categories of interpersonal forgiveness models identified by McCullough and Worthington (1994) have been widely acknowledged (Kaminer et al., 2000; Younger, Piferi, Jobe, & Lawler, 2004). The four categories include the following models:

- Typologies of forgiveness
- Models of forgiveness based on psychological theories
- Models of forgiveness based on Kohlberg's Theory of Moral Development
- Models based on the process of forgiveness

Typologies of forgiveness. Typographic models are descriptive of distinctive forms of forgiveness and the associated outcomes. Examples of typologies include:

- Trainer's (1981) role-expected, expedient and intrinsic (true) forgiveness;
- Nelson's (1992) detached, limited and full forgiveness that determines the degree of behavioural, attitudinal and emotional engagement and investment by the injured party; and
- Veenstra's (1992) six approaches to overcoming an offence. These include overlooking the offence, excusing the offence, condoning the offence, pardoning the offence, releasing the offender from blame, and re-establishing trust with the offender.

While typographic models are descriptive, static and not process-oriented, they offer some value within a counselling setting by providing a grid of behavioural and affective descriptors that could help clients identify their current position in terms of forgiving (McCullough & Worthington, 1994).

Models of forgiveness based on psychological theories. The past obscurity of forgiveness in counselling settings remains an anomaly, considering the critical role forgiveness plays in human interaction and relational repair, in particular. As forgiveness gradually became a conceptually recognised and empirically validated psychological concept, models of interpersonal forgiveness emerged with clearly recognisable affiliation to the parent theories, such as Jungian and Existential theory. A robust example of a psychodynamic model offering a lens, through which the role forgiveness in the psychotherapeutic process could be understood, is accredited to Pingleton (1989). McCullough and Worthington (1994) observed that models of forgiveness grounded in established psychological theories have strong internal consistency due to the seamless integration of the model into the existing theory.

Therapists are able to utilise these models, according to their own theoretical orientation in a clinical setting. More recently, Bono and McCullough (2006) have demonstrated the benefits of integrating the concepts of forgiveness and gratitude into a cognitive framework.

Models of forgiveness based on Kohlberg's Theory of Moral Development.

Kohlberg's (1969, 1973, 1976) theory forms the basis of the stage-theory models developed by Enright and colleagues (Enright, Gassin, & Wu, 1992; Enright & Human Development Study Group, 1991; Enright, Santos, & Al-Mabuk, 1989), Nelson (1992), and Spidell and Liberman (1981). According to moral stage theorists, an individual's moral maturity determines the individual's ability to comprehend a situation, and make a decision to forgive, based on current moral understanding (Musekura, 2010).

McCullough and Worthington's (1994) survey of the stage-theory based models of interpersonal forgiveness, led them to conclude that developmental stages in reasoning shape the thinking about forgiveness along the same continuum. Research and literature surveys undertaken by McCullough and Worthington (1994), which were based on the developmental theory of forgiveness (Enright et al., 1991) support this finding.

A comparative table displaying the synergy between Kohlberg and Enright appears on page 141. This table has been intentionally selected, as Enright's model will be utilised extensively in this psychobiography. The process model of forgiveness hinges on forgiveness as a moral construct (Rohde-Brown, 2011), accounting for the dual nature of the model. It is both developmental (acknowledging stage development) and process-driven. Most models are constructs subject to the context in which they are applied. Since morals are relative to the societal context, differing views may be anticipated. An example

would be marital expectations within a polygamous context, as opposed to an Islamic or Mormon religious context in which bigamy is practised. Child sacrifice and cannibalistic practices are additional examples underscoring the power of context in relation to moral conviction.

Table 2

A Comparison Between Kohlberg's Stage Theory and Enright's Model of Moral Development and Forgiveness

Kohlberg's Theory	Enright Model
Stage 1. Punishment and obedience orientation. Justice should be decided by an authority or one who punishes.	**Stage 1**. Revengeful forgiveness. Forgiveness is not possible without punishment to a degree of pain similar to the pain of the offence.
Stage 2. Relativist justice. A sense of reciprocity defines justice. ("If you help me, I will help you.")	**Stage 2.** Restitutional / compensational forgiveness. Forgiveness can occur out of guilt, or if the offender offers some form of restitution.
Stage 3. Good boy/good girl justice. Group consensus determines what is right and what is wrong. The morality of behaviour is based on the approval of others.	**Stage 3.** Expectational forgiveness. Forgiveness is a response to social pressure.
Stage 4. Law and order justice. Societal laws determine conceptions of justice. Laws are upheld to maintain an orderly society.	**Stage 4**. Lawful expectational forgiveness. Forgiveness occurs in response to societal, moral, or religious pressure.
Stage 5. Social contract orientation. Interest in maintaining the social fabric, with the realization that unjust laws do exist. It is just and fair to work in the system for change.	**Stage 5.** Forgiveness as social harmony. Forgiveness restores social harmony and right relationships.
Stage 6. Universal ethical principle-orientation. Sense of justice is based on maintaining the individual rights of all persons. Conscience, rather than laws or norms, determines moral behaviour.	**Stage 6.** Forgiveness as love. Forgiveness promotes love. The offence does not jeopardize love. Forgiveness increases the likelihood of reconciliation between the offender and the forgiver.
Stage 7. Life is valued from a cosmic perspective.	

Note. Reproduced from "Models of interpersonal forgiveness and their applications to counselling: Review and critique" by M. E. McCullough and E. L. Worthington, 1994. *Counseling & Values, 39*(1), para. 40.

The progression outlined in Enright's Model shows a graduation from concrete egocentric thinking towards an altruistic, virtuous perception of self and others. According to Enright's Model, Stage 1, Revengeful Forgiveness falls short of intrinsic forgiveness. This ego-centred focus continues into Stage 2, where forgiveness can be bargained. In Stage 3, the individual begins to see the self within a social context. Social approval shapes the expression of forgiveness. By Stage 4, a more holistic context begins to emerge, which considers legal, moral, social and religious mores. A graduation towards being other-centred develops in Stage 5, where the individual begins to perceive the self as having agentic influence for the greater good. Stage 5 and 6 span the gap between negotiated forgiveness (requiring reciprocity) (Andrews, 2000) to unilateral forgiveness that is unconditional and free from contextual expectations.

Stage 6 is akin to the Maslow's self-actualisation contour of personal enlightenment, where the individual is unfettered by the rules of legality, and is able to transcend and make meaning of a situation that offers intrinsic liberation. At this level of personal insight, the individual attains a moral and spiritual awareness that enables the individual to surrender any sense of entitlement. The greater the empathic posture of the injured party towards the transgressor, the more diluted the individual's need for recognition of being wronged by the transgressor, and the less likely the injured party would be inclined to justify holding onto any remnant of unforgiveness. At this level, forgiveness becomes a selfless act.

Authentic transformative emotional, cognitive and behavioural insights occur, increasing the individual's inner resilience, and ensuring a sustained change in the perception of a past experience.

Process models of forgiveness. Models of interpersonal forgiveness outline the psychological and interpersonal processes involved in forgiveness. McCullough and Worthington (1994) observed that while the extant range of models differ in focus, and the number of stages and sequences; similarities exist related to facing the challenge of recognising the offence, making a decision or commitment to forgive, cognitive and emotional adjustment, and behavioural action. Some models focus on the interpersonal processes of forgiveness; while others focus on intrapersonal processes.

Interpersonal models of forgiveness address the dual responsibility of both the injured party and the transgressor in finding resolution. These roles are indicated in Martin's (1953) five-stage model of interpersonal forgiveness that follows the sequence of: (i) taking a decision not to take revenge and not accepting the relationship as

irreconcilable, (ii) expressing a willingness to pardon or a desire to re-establish the relationship, (iii) informing the transgressor of the harm done via a complaint or explanation, (iv) repentance by the offender, and (v) reconciliation founded on mutual trust and faith. Martin's model provides the basic template that has informed subsequent models. (It appears in the table listing the process models chronologically in Appendix G.)

Smedes (1984) ruptured the divide between religion and psychology, when his authorship catapulted forgiveness onto the centre stage of psychological inquiry. His model of forgiveness comprised four basic actions (hurt, hate, healing and coming together) that move the individual from pain to reconciliation. The journey starts with *hurt* stemming from a deep indelible pain experienced in stage one, the crisis stage. He argues that pain easily spills over into the second stage of *hatred,* since human beings are not naturally inclined to forgive. The purpose of the present study bears eloquent witness to the need to learn how to forgive. Stage two is characterized by dwelling on painful memories and wanting the offender to experience similar pain. Stage three brings *healing*. As the transgressor is seen in a new light, memories begin to heal, and the flow of pain is stemmed. Stage four sees the *coming together* of the transgressor and the injured party in an honest and loving manner that facilitates true reconciliation.

As Smedes' (1984) understanding of forgiveness deepened, he modified his model. The stages became basic steps, which required the surrendering of the individual's right to take revenge; the rediscovery of the humanity of the transgressor; and wishing the transgressor well. This modification begins to blur the boundary between the interpersonal process and the intrapersonal process of forgiveness. The current researcher believes the two processes are inextricably intertwined. The intrapersonal journey is necessary for both the injured party and the transgressor, if healing is the desired goal of each.

Strelan and Covic (2006) bemoan the skewed emphasis most of the process models place on the injured party. Gobodo-Madikizela's (2003) book, *A Human Being Died That Night: A South African Story of Forgiveness* testifies to her intent to address this imbalance. The book captures the story of healing; and it illuminates the process from the transgressor's vantage point, and his redemptive experience.

It could be argued that the skewed focus is largely due to the reality that the clients who enter therapist's consultation rooms are usually the injured parties. Transgressors rarely take the initiative to seek counselling.

Empirical Validation of Process-Oriented Interventions

People generally seek help from friends or professionals when they have been seriously hurt by another. It is, therefore, imperative that an empirical basis be established for the inclusion of process-oriented forgiveness interventions in clinical settings (Wade, Worthington, & Meyer, 2005). Group interventions dominate the field in efficacy studies.

Baskin and Enright (2004) undertook a meta-analysis of the effect of forgiveness models for clinical use. Their study identified three categories of studies, namely:

- A decision-based approach, using the model of McCullough and Worthington (1995);
- Process-based group interventions developed by McCullough, Worthington, and Rachal (1997); and
- Process-based individual interventions developed by Enright et al. (1991).

Measures of forgiveness and other emotional health measures were used in nine studies. In comparison to the control group, the decision-based interventions yielded no effect, the process-based group interventions yielded significant effects; and the process-based individual interventions showed large effects (Baskin & Enright, 2004). In the light of these findings and the appropriateness of the content of the model, the revised version (1996) of the process-based model developed by Enright et al. (1991) will be used in this present study. It describes a journey through forgiveness, which may occur over a period of time.

Hebl and Enright's (1993) pioneering empirical inquiry into the efficacy of Enright's (1991) process model of forgiveness interventions validated the utilisation of the model. Freedman and Enright's (1996) study, using an experimental and a control group, experienced positive outcomes when this model was used with incest survivors. The experimental group showed significant increases in forgiveness and hope, and a reduction in anxiety and depression. Moreover, the behavioural and cognitive changes were still maintained when the participants were re-evaluated a year later.

In a meta-analysis focused on forgiveness interventions, Wade et al. (2005) analysed 49 group interventions reported in 27 studies. Four categories were compared, namely:

i) A forgiveness-treatment group (using theoretically based treatment aimed at promoting forgiveness based on Enright's [1991], Worthington's [McCullough

& Worthington, 1995], Luskin's [2002] and Rye [and colleague's] [2004]

conceptualisation of forgiveness);

ii) A forgiveness-comparison treatment group (promoting forgiveness);

iii) An attention-control group (not focused on forgiveness); and

iv) A no-treatment group (wait-listed).

Wade et al. (2005) found that theoretically based forgiveness interventions had the highest effect size, but were not significantly superior to any other forgiveness treatments. Full interventions, providing a coherent treatment, were more effective than partial interventions, utilising some of the components of process models. Alternative treatments were effective to a lesser extent than the aforementioned interventions. The meta-analysis also showed that these three types of interventions out-performed the no-treatment option. A significant finding was that explicit forgiveness interventions were more effective than alternative treatments, since the latter had a milder effect. The analysis suggests that empathy with the transgressor; a commitment to forgive; and overcoming feelings of unforgiveness, are key contributory components facilitating forgiveness. Wade et al. (2005) lean toward the inclusion of forgiveness in therapeutic settings; and they are curious about the anticipated impact. These researchers also called for empirical contemplation of the links between mental and emotional health and forgiveness in a clinical context. In the above meta-analysis, Enright's process model informed ten of the interventions analysed. Wade et al. (2005) concluded that the empirical evidence supported the utilisation of this model in multiple settings.

Since very few studies have applied this model to individual settings, Freedman's (1999) interpretation of an incest survivor's therapeutic journey, using Enright's 17-step model is particularly helpful. Freedman's adult client was one of 12 participants in a group-intervention programme. The client's interview and intervention transcripts illuminate a journey to wholeness, in which the client was able to forgive her deceased adoptive father, who had abused her as a child. A follow-up interview a year after the intervention reveals sustained emotional, cognitive and behavioural changes, as well as additional insights that benefitted her marriage and parenting ability. These changes are clinically indicative of positive mental and psychological wellbeing. While the article alludes to the "impaired mental health" (p. 40) of adults who were abused as children, it is beyond the scope of this article to examine this link with forgiveness. The author's

primary aim was to provide clinicians with a window through which the process of recovery could be viewed.

The utility of forgiveness therapy with individuals, when dealing with substance abuse, was ascertained in a study undertaken by Lin, Mack, Enright, Krahn, and Baskin (2004). Fourteen participants were randomly assigned to individual forgiveness therapy or alternative individual treatment of a psycho-educative nature. The participants who completed the forgiveness therapy experienced significantly greater increases in self-esteem, and significantly greater decreases in depression, anger and anxiety. These gains recorded during the post-test remained superior to those of their counterparts, when re-evaluated four months later. The merit of forgiveness-based interventions has continued to receive attention.

Osterndorf et al. (2011) focused on adult children of alcoholics; and they found that the outcome of a 12-week intervention showed significant psychological improvement indicated by the pre-test and post-test measures of forgiveness, depression, anxiety, self-esteem, anger and positive relationship profiles of the comparison groups. They concluded that the viability of forgiveness therapy for this target group was encouraging.

Hebl and Enright's (1993) study supports the findings that forgiveness therapy has a potential for use with terminal patients facing end-of-life issues. Similarly, Watson et al. (2012) advocated this approach for clients with eating disorders. A trend from pathogenic to salutogenic application is becoming evident. Enright, Knutson, Holter, Knutson, and Twomey (2008) found that the four-phase process model of forgiveness reduced anxiety and depression, and improved hope and self-esteem in random controlled experimental trials done on children living in areas prone to violence and poverty. This prompted the inclusion of the model into a classroom based format. The integration of this model into the curriculum in Northern Ireland showed a statistically significant reduction in anger in children, who were recipients of the intervention, compared to control classrooms that did not receive the curriculum. It is, therefore, not surprising that forgiveness is emerging as character education for children and adolescents – given the inherent moral developmental component underpinning the model (Lin, Enright, & Klatt, 2011).

In 2009, Wade et al. undertook a literature review. They found that interventions tailored to promote forgiveness were consistently superior to no-treatment, wait-listed control or placebo groups. They argued that this finding mirrors the experiences of individuals and groups in therapeutic, no-treatment and non-therapeutic attention control groups, as reviewed by Wampold (2001). Against this backdrop, Wade et al. (2009)

questioned the use of alternative treatments versus theoretically based forgiveness interventions. Using 187 undergraduate psychology students, they explored their hypothesis, by randomly allocating students to interventions groups designed for promoting: (a) full forgiveness (using Worthington's model), (b) partial forgiveness (from which the 'building empathy' component was excluded), and (c) stress-reduction (representing an alternative intervention). The findings showed an equivalent reduction in unforgiveness and an increase in forgiveness across the three treatment conditions, suggesting that some real form of treatment had occurred. They concluded that alternative treatment conditions are as enabling as explicit forgiveness interventions. Their recommendation to clinicians is the seamless integration of forgiveness as a possible treatment goal into the clinicians' current theoretical framework and repertoire of techniques.

This recommendation answers Lamb (2002) and Richards' (2002) query concerning the equivalence in efficacy between other counselling or treatment approaches and forgiveness therapy. Freedman et al. (2005) agree that forgiveness therapy does not have the monopoly as a route to healing a deep hurt; instead, forgiveness is proffered as *one* of the ways in which healing can be facilitated, and through which anger and resentment can be effectively decreased. It is within this context that Enright's process model of forgiveness is selected as an empirically validated tool for clinical use. It is understood that other models and treatment methods are available. The researcher's choice of this model is largely influenced by the comprehensive nature of the model coupled with the progressive step-by-step conceptualisation of the forgiveness process.

According to a review of the models of forgiveness undertaken by McCullough and Worthington (1994), they regard Enright's model as the one model that has singularly guided significant empirical research. Furthermore, amid the many forgiveness models that have been proposed and tested, Worthington (2005b) regards Enright's model to be the gold standard of all the forgiveness models. In a similar vein, Freedman et al. (2005) concluded that the ongoing empirical refinement of the model is sound, and is able to withstand the scrutiny. Kaminer et al. (2000) concur that Enright (1991) provides the "most comprehensive and operationalisable conceptualisation" of forgiveness in the existing literature (p. 346).

Enright's Process Model of Forgiveness

Enright et al. (1991) differentiated between the process and the developmental models of forgiveness. This process model encapsulates the developmental component, since it focuses on moral decision-making that requires the simultaneous integration of cognitive, affective and behavioural strategies required, in order to devise a response to an unjust act. This implies that forgiveness is a synthesis of intrapersonal processes that are developmental in nature. Enright et al. (1991) recognised the following five interpersonal processes involved in the forgiveness process. This commences with: (a) the individual experiencing an awareness of negative psychological consequences, (b) the development of a need for resolution, (c) decision-making by the individual regarding the most applicable resolution strategy, (d) the examination of possible motives for forgiveness, and (e) reaching a decision to forgive.

As indicated in an earlier discussion in this chapter, Enright's developmental approach is informed by Kohlberg's (1969, 1973, 1976) cognitive-developmental framework, when this is applied to moral reasoning about justice. Romig and Veenstra (1998) recognised that "forgiveness is more than a moral matter; it is an interpersonal process that represents a possible response to wounds or injustices encountered in a relational context" (p. 188). Furthermore, how one forgives is dependent on one's psychosocial development. These authors observed that injured parties who had not resolved the Eriksonian trust versus mistrust issues found it hard to forgive – due to their desire for self-preservation. The authors concluded that clinicians need to be aware that clients who struggle to forgive may be dealing with deeper psychological issues than the injury they are trying to resolve.

The four phases of the model. The 17-unit Process Model of Forgiveness, initially developed by Enright et al. (1991), was later expanded to the current 20-unit model (Enright, 1996). The model is comprised of 20 psychological variables or units that encapsulate the affective, behavioural, and cognitive aspects of forgiveness. These units constitute the processes necessary in forgiving another. It should be noted that the sequence should be regarded as a flexible set of processes with feedback and feed-forward loops. Some clients may skip entire units, as they progress towards forgiving (Enright, 1996). These 20 units cluster into four distinguishable phases of the individual's journey from pain to resolution. These four phases of forgiveness include: (a) uncovering anger, (b) deciding to forgive, (c) working on forgiveness, and (d) discovery and release from an emotional prison (Enright, 2001). Each phase is discussed below. The references

provided at the end of each unit are prototypical examples or discussions related to that particular unit.

The uncovering phase. The outlined steps (1–8) are common responses of people who have been subjected to deep hurt (Enright et al., 1991).

1. Examination of psychological defences (Kiel, 1986);

2. Confrontation of anger; the point is to release, not harbour, the anger (Trainer, 1981);

3. Admission of shame, when this is appropriate (Patton, 1985);

4. Awareness of cathexis (Droll, 1984);

5. Awareness of cognitive rehearsal of the offence (Droll, 1984);

6. Insight that the injured party may be comparing the self with the injurer (Kiel, 1986);

7. Realisation that the injured party may be permanently and adversely changed by the injury (Close, 1970);

8. Insight into a possibly altered 'just world' view (Flanigan, 1987);

During the *uncovering phase,* Unit 1 represents a pre-forgiving state, where the denial of the hurt forms a psychological defence (Enright, 1996). No progress can be made until the individual recognises what has happened (Wright, 2009). As these defences dissolve, anger or even hatred towards the transgressor may surface (Unit 2). Accompanying public shame and humiliation (Unit 3) may sharpen negative emotions. Containing and channelling emotions guards against becoming emotionally drained and maximises the cathartic experience (Unit 4). Excessive rumination fuels emotions (Unit 5) because the focus is on the self, and the injured party becomes more inflamed if the transgressor appears to gloat or experiences less or no pain – compared to the turmoil the injured party is experiencing (Unit 6). The injured party's experience and perception of the severity of the injury (Unit 7) may cause the person to believe that the world is unfair (Unit 8).

The focus of this phase is on experiencing the negative psychological consequences caused by the injury (Enright et al., 1991). Once the injured person acknowledges personal pain, there is a greater willingness to explore the injustice suffered. The experience of pain may serve as a catalyst for change; and the person may be motivated to consider more effective coping methods.

During this phase, the injured party needs to recover self-respect, and recognise that an injustice has occurred. Once the individual gains an understanding of self-worth, the individual is able to gain a clearer perspective of the situation. This requires recognising that the individual is valuable and deserves better treatment. A healthy

perspective of self enables the injured party to recognise that they did not cause the situation that caused the injury. Willingness to consider forgiveness is, therefore, regarded as a sign of self-respect (Freedman et al., 2005; Holmgren, 2002); and it is not a devaluing or letting-go of self-respect, as suggested by Lamb (2002).

The decision phase. This phase (units 9–11) is a crucial phase that challenges the free will of individuals. Each person is born with the capacity to choose. The three central psychological processes revolve around:

9. A change of heart/conversion/new insights that old resolution strategies are not working (North, 1987);

10. The willingness to consider forgiveness as an option (Enright, 2001);

11. A commitment to forgive the offender (Neblett, 1974);

During this phase, the individual is required to carefully explore the possibility and process of forgiving – before making the commitment to forgive. Freedman and Enright (1996) posited that it may be possible to make a cognitive decision to forgive, even though the person may not feel like forgiving at the time.

The 9th unit reflects the individual's realisation that a change in coping methods is required. In the 10th unit, forgiveness is embraced as the solution, and a commitment to follow through with this decision is made in the 11th unit (Enright et al., 1991). By making this commitment, the injured party relinquishes the desire for revenge, even though complete forgiveness has not yet been realised. Commitment implies that the individual is willing to take responsibility (Wright, 2009). By assuming responsibility, the injured party becomes the hero in the narrative (Luskin, 2002), and the outcome may have a redemptive potential. The positive link between intentionality to forgive and commitment has been underscored in research undertaken with spouses (Ferch, 1998; Fincham et al., 2006).

From the decision phase, forgiveness can become a unilateral choice. In such an instance, the process can become a wholly intra-individual phenomenon (Andrews, 2000).

The work phase. During the work phase, the emotional component of forgiveness is explored. The injured party executes internal strategies to regain emotional stability (Enright, 1991). The steps required include:

12. Reframing, through role-taking, who the wrongdoer is – by viewing him or her in context (Smith, 1981);

13. Empathy and an awareness of compassion as it emerges, towards the offender (Cunningham, 1985; Droll, 1984);

14. Acceptance/absorption of the pain (Bergin, 1988);

15. Giving a moral gift to the offender (North, 1987).

The *work phase* (units 12–15) has four units. Unit 12 involves seeing the offender from a different perspective, which enables the injured person to adopt a more empathic stance (unit 13). Reframing thus enables a shift in perspective; and therefore, feeling compassion for the offender becomes a possibility. At this juncture, the injured person has succeeded in separating the transgressor from the transgression (Wright, 2009). Unit 14 deals with the injured person accepting and absorbing his own, as well as the offender's pain, thus diminishing the need to shift pain and blame on to others or back to the offender. No person is entitled to forgiveness. It remains a gracious gift that is bestowed, as an act of benevolence (Enright, 1996). This other-centred posture of the injured party is paramount in this phase; and it gains momentum in the subsequent phase.

The outcome phase. This phase (units 16–20), aptly referred to as the *deepening phase* (Enright et al., 1998), and also referred to as the *discovery and release from emotional prison phase* (Enright, 2001) completes the final leg of the forgiveness journey. During this phase, the forgiver may realise that gifts return to self (Enright, 1996) in the form of healing (Freedman et al., 2005). Much of the revision of the original model occurred in this phase. The central theme in this phase is the meaning conferred on a situation or relationship that transforms the commitment to forgive into an experience that facilitates transcendence. The five steps in this phase include:

16. Finding meaning for the self and others in the suffering and in the forgiveness process (Frankl, 1959);

17. The realisation that the self has needed others' forgiveness in the past (Cunningham, 1985);

18. The insight that one is not alone (universality, support) (Enright, 2001);

19. The realisation that self may have a new purpose in life because of the injury (Enright, 2001);

20. An awareness of decreased negative affect, and perhaps, increased positive affect, if this begins to emerge, towards the injurer; and an awareness of internal, emotional release (Smedes, 1984).

Enright (2001) was realistic about the process of forgiveness, and warned that it is "hard, sometimes painful, work" (p. 74), requiring honest introspection and the realisation that imperfections reside in each person (Unit 17). This step reflects a repentant heart attitude demarcating a renouncing or turning away from past practices or attitudes. The

individual has followed through on the change of heart that began to unfold in Unit 9. The individual is now able to remove the emotional rubble, resist future entrapment, and walk in restoration (Wright, 2009).

Echoing Frankl (1969, 2008), Enright (2001) urges individuals to find meaning in suffering; and to believe that "no matter how terrible the suffering, there is always some meaning to be found" (p. 173). The intrapsychic transformation culminates in a changed perspective on the injury. The injured party has attached new meaning to the narrative and can remember the incident without pain. Unit 19 alludes to the redemptive purpose that may arise from the resolution reached (McAdams, 2006a). Authentic forgiveness is achieved at this level, where the individual's meaning-making has undergone change that severs the injured party from the stronghold of bitterness, anger and depression. Reconciliation may be considered after this point has been reached. Reconciliation is not required in all instances, however.

The 20-unit developmental process is not prescriptive; and it may unfold in a non-linear fashion, accommodating the personal circumstances, and the moral and emotional maturity of each individual. Toussaint and Webb (2005) observed that the relationship between forgiveness and mental health is related to the developmental stage through which the individual is working. For example, the initial stages (the uncovering and decision phases) is related to poorer mental health compared to the latter stages (the work and outcome phases), where the beneficial effects of forgiveness come to the fore. A key outcome of Unit 20 is improved psychological health (Enright, 1996). A recurring theme in the literature is the link between forgiveness and mental and physical wellbeing, as well as the importance of spiritual wellbeing. A brief overview of this is presented in the next section.

The Biopsychosocial-Spiritual Implications of Forgiveness

The various domains of the biopsychosocial-spiritual model are discussed below in relation to:

- Psychosocial development and forgiveness;
- Physical and mental health and forgiveness;
- Spiritual wellbeing and forgiveness.

Psychosocial development and forgiveness. The focus of this chapter on forgiveness thus far has already provided some insight into the psychosocial factors associated with forgiveness with reference to the various interpersonal contexts, in which forgiveness occurs, such as interpersonal forgiveness, spousal forgiveness, self-forgiveness, and pseudo-forgiveness. Commitment to forgive has emerged as a decisive factor that ensures sincere forgiveness, and makes the possibility of reconciliation an option. Reconciliation is deemed non-negotiable for those parties who make the decision to remain in an ongoing relationship after forgiveness has been granted and received.

The explanatory framework provided by Kohlberg and Enright illuminates the developmental nature of moral development and forgiveness from an intrapsychic perspective. A trend to incorporate forgiveness into the educational curriculum is indicative of its importance during the formative period of development (Lin et al., 2011). Enright's model of forgiveness traces the process of forgiveness, and this allows the therapist and client to track the emotional, cognitive and behavioural indicators of change – as the individual moves along the continuum from unforgiveness to forgiveness. The model accommodates iterative processes that allow the individual to move forward and backwards on the continuum, as new information comes to light.

Two longitudinal studies undertaken by Bono, McCullough, and Root (2008) measured forgiveness, feeling connected to others and wellbeing. In the first study, they used 115 undergraduate psychology students who had experienced a significant interpersonal injury. Over a period of approximately eleven weeks, they found that close relationships prior to the transgression, coupled with a sense that the transgressor was sincere in making amends, appear to strengthen the association of forgiveness and wellbeing. In the second study, they wanted to test the reverse causal model for the correlations obtained in the first study. They wanted to find out if wellbeing exerts a causal influence on forgiveness via any feelings of closeness. They found that their results were largely consistent with the idea that psychological wellbeing can serve as an indicator that positive social relations are a crucial human need, and that helping to restore valuable social relations is how forgiveness obtains its positive association with wellbeing (Bono et al., 2008).

Physical and mental health and forgiveness. The field of psychology is dedicated to facilitating the wellbeing of people; and forgiveness studies have demonstrated the potential to make a positive contribution in this domain. The literature shows a consistent correlation between unforgiveness and compromised mental and

physical health (Bono & McCullough, 2006; Luskin, 2002; Oman & Thoresen, 2005; Worthington & Scherer, 2004).

Forgiveness is not the absence of unforgiveness (McCullough, 2000). Both are dual processes that occur simultaneously. Pseudo-forgiveness is an example of masked unforgiveness, illustrating the co-existence of the dual state. The injured party may be in denial and not realise that an insincere decision to forgive aborts the whole process (Rouke, 2008). In time, the injured party's actions and emotions will reveal the sincerity, or the superficial nature, of the act of forgiveness.

Decisional forgiveness is largely cognitive. Consequently, when the offended individual experiences a discrepancy between the way the individual would prefer the situation to be resolved, and how the current situation is perceived, the individual experiences an injustice gap (Worthington & Scherer, 2004). Subsequent events compounding the situation would widen the gap; while mitigating circumstances, such as an apology or restitution, could narrow the gap.

These authors observed that the "perceiving [of] justice to have been done, does not have quite as much physiological effect, as does [the act of] forgiving" (p. 391). This observation has implications for physical and mental health in the context of trauma and justice-related concerns. This issue was raised by Kaminer et al. (2000).

Dealing with unforgiveness appears to be more challenging in traumatic circumstances; and its subsequent impact on health is magnified by the severity of the trauma. Armour (2002) observed that the grief process of co-victims of trauma may unfold differently to that of bereaved persons, because co-victims are more traumatised than bereaved.[8] Their belief systems have been shattered; and the trauma overshadows the bereavement process. Consequently, mourning is interrupted; and psychological distress is heightened. In clinical studies, traumatic grief has manifested as intrusive recurring imagery, nightmares, overwhelming anger and rage, as well as fear, hyper-vigilance, guilt and mistrust. The implications for mental and physical health are, therefore, substantial.

Unforgiveness is regarded as a stress response associated with a mixture of delayed negative emotions (that is, resentment, bitterness, hostility, hatred, anger, and fear) towards a transgressor (Worthington & Scherer, 2004). Anger and fear are common initial negative reactions that may arise immediately – in tandem, or on their own. Transgressions can be viewed as "health-endangering stressors"; and the resulting

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[8] Both states, traumatisation and bereavement, co-exist in co-victims.

unforgiveness, saturated with negative rumination, produces hyper-aroused stress responses similar to other chronic stress situations (Harris & Thoresen, 2005, p. 323).

Neuroscientists have found that the individual's immune system is neurologically sensitive to the individual's thought life. Resentment, bitterness, lack of forgiveness and self-hatred are regarded as examples of toxic thoughts and emotions that trigger various immune system disorders (Leaf, 2009). While the body is geared to cope with stress, it is the chronicity of the negative condition that pushes the body into a state of harmful stress. From a physiological perspective, unforgiveness fuelled by rumination on the painful act, generates fear in the amygdala. This in turn "causes stress chemicals, raises levels of stress hormones, and increases blood pressure and heart rate. When people hold onto their anger and past trauma, the stress response stays active, resulting in mental and physical illness" (Leaf, 2009, p. 109).

Clark (2005), aligning with a scientific and evolutionary approach, proposed a theoretical neurological model of forgiveness, shifting the focus away from the external behavioural phenomena to the internal neurological processes. Clark places the emphasis on resolving memories that arouse fear stemming from the amygdala. Clark describes the neural pathway of the decision to forgive from an evolutionary perspective, and dismisses the role of religion and culture in informing the process of forgiveness across the millennia. Clark posits that fear fuels a pattern of anger and flight-or-flight readiness. Under appropriate circumstances, the frontal cortex interrupts the pattern of fear, causing the fear response to subside in the amygdala. The resultant relaxation of the muscular tension informs the cortex that forgiveness has occurred.

In contrast to Clark's model, most models lean towards a holistic understanding of forgiveness. Examples of these include those of Leaf (2009) and Wright's (2009) explanatory accounts of the physiological pathway of forgiveness from a biopsychosocial-spiritual perspective.

A pioneering study in neuro-imaging by Farrow et al. (2005) illustrates the potential benefits of mapping the brain's responses to treatment interventions in a systematic manner. These researchers were cautious, yet optimistic, about their findings, which have positive implications for therapy in patients diagnosed with PTSD. The neuro-images showed symptom resolution mirrored in increased activation of those areas in the brain that are associated with social cognitive processes.

Counselling and health psychologist, Luskin (2002), found support for physical and mental health improvement through forgiveness. Participants in his studies reported fewer

health problems, less stress, and fewer physical symptoms of stress. The literature is replete with studies relating unforgiveness to cardiovascular conditions, anger and stress (Worthington & Scherer, 2004), and the tendency to shift blame (Luskin, 2002). Controlled studies monitoring participants who imagined scenarios in which they were not forgiving, recorded negative changes in blood pressure, muscle tension and immune responses. Conversely, the experiential task of imagining that they were forgiving, registered immediate improvement in cardiovascular, muscular, and nervous system functioning (Luskin, 2002).

Gassin (1994) and Toussaint and Webb's (2005) review of the empirical literature suggested that there is evidence of a positive effect on the health of those who forgive, based on correlation, experimental and intervention studies. Maboea (2003) undertook a literature review of the impact of interpersonal forgiveness on psychological wellbeing, and had to rely heavily on American examples, revealing the infancy of the field in South Africa. Given the potential success of forgiveness interventions surveyed, Maboea recommends the application of intervention studies to depressed and anxious populations, and additionally, to the prison community.

The extensive survey undertaken by Harris and Thoresen (2005) caused these authors to lean towards unforgiveness being a health risk. These authors, however, are critical of the skewed focus on negative emotional manifestations of unforgiveness, which are limited to depression and anxiety. While considerable empirical saturation in this area points to a positive correlation between these variables, they argue that the wider spectrum of physical ailments remains invitational, as an unexplored domain, from which psychological value can be mined. To this end, they acknowledge the value of longitudinal studies, since most disease and health processes unfold over time.

McCullough (2000) and Worthington (2005b) support the call for more longitudinal studies, in order to examine the links between forgiveness and human health and wellbeing. Worthington (2005b) noted that longitudinal studies have not been documented with reference to forgiveness, and to the causal relationship with physical and mental health. McCullough (2000) also encourages research to focus on particular offences, offenders or victims. The two longitudinal studies undertaken by Bono et al. (2008) have already been noted. The previous year, these authors, McCullough, Bono, and Root (2007), found that transient increases in rumination were associated with transient reductions in forgiveness that appear to be mediated by anger, rather than fear.

These longitudinal studies focused on specific variables. None have taken a phenomenological approach across an entire life span, allowing the data to speak for themselves (Alexander, 1988). This would be one of the contributions that this present study could potentially make, through the utilisation of a psychobiographical approach.

Science supports the narrated human experience. In 2006, a South African student, Hilda Kotzé, explored the stories of three individuals in her Master's study, entitled: *An exploratory study of the psychology of forgiveness: An interpersonal perspective*. Her personal journey prompted this phenomenological focus on the subjective experience of interpersonal forgiveness in people's lives. Her journey started when a deteriorating health condition surfaced early in her marriage, weakening her to the point, where she struggled to hold her infant in her arms. She discovered that her condition was due to a preventable lung disease contracted in childhood. Her response to this discovery was anger towards her parents.

In a reflexive statement she writes, "I am motivated to do everything I can to become healthy. Forgiveness has been the hardest on my list" (p. 7); yet "forgiveness helped me live more in the present moment"; and forgiveness enabled "[me] to make peace with my past" (p. 8). She reports that letter writing helped her make meaning out of life. It is this unique window into the life of an individual that offers the clinician an understanding of the lived experience. In the present work, the longitudinal study not only illuminates the process of forgiveness; but it places the process within a life context spanning six decades.

Spiritual wellbeing and forgiveness. Longitudinal studies have shown that religiousness/spirituality correlate with better health over time – even though directional causality remains open to debate (Oman & Thoresen, 2005). These authors have noted that the American Psychiatric Association (APA) has published a series of books on the implications of religion/spirituality on health and clinical practice in the decade spanning 1995-2005. These authors believe that this serves as evidence of the Association's acknowledgment of the role that these variables play in enhancing psychological wellbeing. The importance of meaning and the role of religiousness/spirituality as integral parts of the individual's meaning-making mechanism have received growing attention in recent years (Baumeister, 1991; Park, 2005).

Religion, as a meaning-making system is unique, since it anchors individuals to that which they deem sacred (Pargament, Magyar-Russell, & Murray-Swank, 2005). When a negative event is attributed to the will of God, it enables people to reconcile

themselves to the situation with greater ease. Religion entails "whatever we, as individuals do, to come to grips personally with the questions that confront us, because we are aware that we, and others like us, are alive and that we will die" (Batson, Schoenrade, & Ventis, 1993, p. 8). This definition of religion functions as a mechanism, whereby individuals are able to process existential issues that confront them.

Religion has often been regarded as a narrow and discriminating concept; and since the 1980s this perception has heightened with the rising popularity of the concept of spirituality. It has since become more common for people to regard themselves as spiritual, rather than religious (Zinnbauer & Pargament, 2005). These authors observe that "functional descriptions that were once applied to religion are now becoming the province of spirituality" (p. 24). Hill et al. (2000) argue that the nascent emphasis on spirituality should be seen as broadening our concept of religion, and should be welcomed as such, rather than being viewed as a post-modern substitute for religion. Finding common ground between the two is, therefore, essential.

The emerging school of Positive Psychology has given impetus to society's growing familiarity with the concepts of spirituality linked to wellness. Positive Psychology's conceptualisation of wellness has been interpreted by Myers, Sweeney, and Witmer (2000), as "a way of life oriented towards optimal health and wellbeing, in which body, mind, and spirit are integrated by the individual to live life more fully within the human and natural community" (p. 252).

Forgiveness, from a religious or spiritual point of view, is a meaning-making journey that an individual chooses to embark on. Enright outlined a four-phased process, whereby resolution may be achieved. As the individual proceeds along this flexible continuum towards complete forgiveness, an interplay of cognitive, emotional and behavioural processes determines the richness and depth of the outcome. An impasse may be reached, if the injured party is unable to reach the Outcome or Deepening Phase, where meaning crystallises. For this reason, Mahatma Ghandi (2000) believed that "the weak can never forgive. Forgiveness is an attribute of the strong" (p. 1-2). Forgiveness is costly. The individual willingly surrenders the right to retaliate. The individual becomes vulnerable, as the personal hurt and humiliation are expressed (Worthington, 2005b). The cost of forgiveness, from Frankl's (2004; 2008) perspective, transcends self-seeking motivations; and it challenges Lamb's (2002) criticism of being a selfish endeavour.

McCullough et al. (2005) invite researchers to deepen their understanding of religion as a means of coping with suffering, with particular emphasis on the "implications

of such means of coping for religious and psychological wellbeing" (p. 403). Witvliet, Phipps, Feldman, and Beckham (2004) assessed 213 help-seeking war veterans diagnosed with PTSD. Their study adds to the bank of evidence that self-forgiveness and religious coping holds promise for clinical interventions with clients suffering from PTSD.

Webb, Hirsch, and Toussaint (2011) cite resentment, as a significant destructive emotion, in their literature review covering the link between forgiveness and alcohol-based problems. A telling observation made by Alcoholics Anonymous (2001) is that resentment is the 'number-one' offender. "It destroys more alcoholics than anything else" (p. 64). While resentment is not considered as a diagnosis (Gangdev, 2009), Linden (2003) suggested that bitterness could lead to a distinct adjustment disorder; and he introduced the concept of the Post-traumatic-Embitterment Disorder. He compared this disorder with other mental disorders, and was able to identify the negative impact of resentment and bitterness (Linden, Baumann, Rotter, & Schippan, 2008).

Wright (2009) traced the pathway of bitterness. *Bitterness* is regarded as an anchoring negative emotion, which feeds *unforgiveness*. If left unattended, unforgiveness will foster *rumination*, which in turn fuels *resentment*. The downward spiral continues, as the desire for *retaliation* builds; and the person seeks a way to get even. This, in turn, stirs *anger* into *hatred*. The manifestation of this spiralling vortex is often seen in vengeful *violence* – or even *murder*. The individual's emotional state translates into the body as psychosomatic symptoms. Unless these emotions are contained, chemical balances will be out-of-kilter, accounting for a disordered clinical condition (Leaf, 2009). Depression is a common disorder reported in most studies. A study on ex-spouses confirmed that forgiveness was positively correlated with existential and religious wellbeing, and negatively correlated with depression, and both state anger and trait anger.

While the resolution of anger can be understood to be part of the definition of letting go, the "mechanism whereby forgiveness affects depression and existential wellbeing is unclear"; and this offers an opportunity for future research exploration (Rye, Folck, Heim, Olszewski, & Traina, 2004, p. 46).

There is a growing need for clinicians to view clients holistically. The medical ministry to which Frankl (2004) referred has embraced the importance of spiritual themes in relation to health more openly. Gangdev's (2009) application of the biopsychosocial-spiritual paradigm from a psychiatric perspective can be considered a bold and progressive step in his community of health professionals who expressed "surprise and skepticism" (p. 154), when the "importance of forgiveness in healing" (p. 153) was reported at a

conference. He recalls that "in a discussion with therapists working in a trauma program, a large number were very opposed to the idea of forgiveness as being of any therapeutic value for their patients" (p. 154). He attributes this ignorance largely to the narrow focus that most members of his psychiatric community have, and the sparse literature on forgiveness in psychiatry. His main reason for writing the article entitled: *Forgiveness: A note to psychiatrists,* was to address the past neglect and lack of awareness by calling the attention of psychiatrists to the role of forgiveness.

Physicians Baetz and Toews (2009) concluded that cognisance of the patient's religious/spirituality orientation was essential for the physician's understanding of how their patients' beliefs and faith relates to their illness. Promising exploratory work done with patients who are engaged in voluntarism, or who display gratitude and forgiveness, opens this as a field for further investigation. These authors found that the biopsychosocial-spiritual model accommodates the psychiatric setting, since it offers a holistic view of the patient.

This emergent broader approach to health is referred to as *complementary and alternative medicine* (CAM) for use in oncology settings (Ernst & Cassileth, 1998). In 2005, Ben-Arye, Bar-Sela, Frenkel, Kuten, and Hermoni (2005) undertook a CAM-based approach in their treatment of cancer patients. CAM falls outside the domain of mainstream medicine; and it offers a complementary role by contributing holistically to patient needs that are unmet by the conventional practices. CAM treatment brought peripheral practices rooted in cultural and religious practices into the slipstream of mainstream medicine. These practices include folk and traditional medicine, medicinal herbs, nutritional therapy (such as supplements and diets to counter disease), mind-body techniques (such as meditation, relaxation, guided imagery), therapeutic touch (such as reflexology, massage), and movement and manipulation therapies (such as yoga and chiropractic interventions). The distinguishing emphasis of CAM falls on the psychological and spiritual components that tap into the meaning of life, making sense of life, faith, and grappling with existential issues.

Within a medical context, CAM deals with the spiritual aspect of the meaning of disease, the meaning of life and the meaning of death. The stance adopted by the patient often guides the patient toward making an informed decision about a choice of treatment. Based on their study, Ben-Arye et al. (2005) proposed that health care providers should incorporate spiritual and CAM issues into their medical discussions. CAM has broadened

the conceptual framework that restricted medicine, by importing a biopsychosocial-spiritual approach into medical treatment. This model is briefly explained below.

        The biopsychosocial-spiritual model. The scope of the biopsychosocial-spiritual model delineated below is relatively new in the field of psychology, where the psychosocial conceptualisation of human development has been firmly entrenched through practice and research for several decades

Figure 14. The biopsychosocial-spiritual model of health care. Reproduced from "Bio-psychosocial-spiritual (BPSS) assessment and Mental exam (MSE)," J. B. Singer, 2007, *Social Work Podcast*. Retrieved June, 10, 2013 from http://socialworkpodcast.blogspot.com/2007/02/bio-psychosocial-spiritual-bpss.html

        The utility of this model lies in the appreciation of its history and development, which reflects the evolution of the definition of health and wellness (Prins & van Niekerk, 2009). The model's foundational bio-medical focus mirrors the empirical reductionist thinking and dominant influence of the natural sciences – stemming from the Dark Ages and the Renaissance era. As a consequence of Cartesian dualism, which dominated in the past, the physical and the spiritual realms were separated (Prins & van Niekerk, 2009), resulting in religion and psychology existing as two independent fields of inquiry for most of the twentieth century. Matters pertaining to religion were largely avoided in psychology, as they were deemed too philosophical or theological (Emmons & Paloutzian, 2003). A pathogenic view of health thus dominated, but not without criticism, as the 20th century drew to a close. Critics like Engel, an American psychiatrist, adapted the model in 1980 to include behavioural factors, which might contribute to illness (Engel, 1980).

Thus, the biopsychosocial model emerged and found itself aligned with clinical and counselling practices that accommodated a fuller understanding of systemic thinking.

Despite its unquestionable value, the biopsychosocial model fell short, as it did not account for the spiritual dimension of life. For this reason, Winiarski modified the model in 1997 to include spirituality. The biopsychosocial-spiritual model could now address the individual's biochemical make-up, the interactive dualistic body-mind component within a contextual environment encompassing the ecological, physical, familial, social and political elements; and the individual's relationship with the transcendent (Sulmasy, 2002). The four distinct dimensions represented in the model are not separate entities; they cannot be disaggregated from the whole. This means that a person's history or illness can affect each aspect in a different way simultaneously. Disequilibrium in one domain does not leave the other domains undisrupted; therefore, holistic healing requires the restoration of all relationships in a human at a biological, psychological, social and spiritual level (Sulmasy, 2002).

The inclusion of the spiritual component of being allows meaning and value to be attached to how the individual perceives the purpose of the individual's body, thoughts and emotions, relationship with others and the universe (Myers & Sweeney, 2005). Religiousness and spirituality (Park, 2005) also build inner resilience through any suffering that the individual's may have to endure (Frankl, 2008). According to Carroll (as cited in Prins & van Niekerk, 2009), spiritual growth enhances functioning, reduces dysfunction, and inevitably promotes growth in the biopsychosocial dimensions. From a psychologist's perspective, this model helps therapists to bestow equal value on religiousness or spirituality, as they do on the emotional, psychological and social aspects of being (Naicker, 2010).

In this study, the biopsychosocial-spiritual model will provide an explanatory framework to meaningfully interpret the themes that will emerge from the life story in relation to the process of redemption. Finding meaning is the nexus between Frankl's theory and the biopsychosocial-spiritual model. Faith, religiousness, and the search for meaning merge, forming an arterial theme in the life story of the participant in the present study. The significance of that which is deemed spiritual in one's life is one of the aspects that inevitably emerges in the present study in relation to forgiveness and the process of building a meaningful life.

The participant's life story unfolds in the context of the Christian faith. For this purpose, the discussion will be contextualised accordingly. The Christian faith

unequivocally advocates forgiveness. It is a choice that the individual is encouraged to make. According to the Old Testament, the law advocated an "eye for an eye" (Exodus 21:24 KJV). According to the New Testament, man is encouraged to forgive countless times. Such infinite forgiveness, turning the other cheek (Luke 6:29 KJV), not keeping a record of wrongs (1 Corinthians 13:5 KJV), loving your enemy (Matthew 5:44 KJV) are commensurate with Enright's (1996) perception of the injured party's attitude – with particular reference to the Outcome Phase.

As a pastoral clinician and scientific researcher, Wright (2009) argues that the roots of psychological and biological diseases have a spiritual source. He believes that the full import of the proverb: "A sound heart is the life of the flesh; but envy rots the bones" (Proverbs 14:30); and "A cheerful heart doeth good like medicine; but a broken spirit saps the persons strength and dries the bones" (Proverbs 17:22) has not yet been fully understood. The application of this truth transformed the narrative of a 60-year old Jewish New Jersey lady who was suffering from advanced osteoporosis in 1990. Through telephonic pastoral counselling, she came to realise that fear and anxiety, stemming from a broken heart were compromising her immune system. Added to this, were the emotions of envy, jealousy and bitterness that were associated with a tragic circumstance that she had experienced in her thirties. By the time she reached her forties, her osteoporosis had reached the advanced stage.

Baumeister (1991) accounts for the value of pastoral counselling, or the dimension of spirituality in counselling, when he states that religion, in general:

> deals with the highest levels of meaning. As a result, it can interpret each life, or each event in a context that runs from the beginning of time to future eternity. Religion is thus uniquely capable of offering high-level meaning to human life. Religion may not always be the best way to make life meaningful, but it is probably the most reliable way. (p. 205)

Frankl (2004) believed that psychotherapy aims to heal the soul; and that it may have the inadvertent side-effect of helping people find or strengthen their faith. Religion, on the other hand, seeks to save the soul, and in so doing, it may well heal the soul. Through finding her faith and applying the principles of forgiveness, the Jewish lady under discussion was healed from osteoporosis. Her surprised medical doctor, who had been treating her for several years, documented her healing, but could not account for her healing. In Wright's (2009) book she reported that her doctor said:

> I do not know what happened to you. . . . I have been your doctor for years; and all the osteoporosis has been halted. Not only has it been halted, but in all bone scan areas of your bones, structure-wise, you have an average bone density increase of 15 per cent to 18 per cent. You have the bones of a 30-year-old woman. (p. 75)

This was particularly significant, since the increase in her bone density occurred despite the fact that she was still taking Prednisone, which prevents bone density as a side-effect. This account, one of many with medical evidence and records, is recorded in Wright's book (p. 73-75). In the present study, the participant recalls specific medical conditions that stir curiosity and shed light on her belief system, and her view of the role of forgiveness.

Conclusion

The proponents of positive psychology (Seligman & Csikszentmihalyi, 2000) believe that psychologists are not merely committed to preventing mental illness; but they are learning how to build enabling qualities, so that individuals and communities not only endure and survive, but flourish. From this vantage point, these authors believe that psychologists would be contributing to a "science that takes as its primary task the understanding of what makes life worth living" (p.10). This thinking is aligned with the eugraphic purpose of psychobiography, as espoused by Elms (1994). The eugraphic approach, the converse of the pathogenic stance, allows for the mapping of psychological health.

George Valliant (2000), a psychiatrist, maintains that it is impossible to describe positive psychological processes without taking a life span, or at least a longitudinal approach. He believes that an authentic positive psychological adaptation is likely to unfold over a lifetime. A eugraphic approach underpins the present psychobiographical study that is based on a personal life story.

The dichotomous orientation of the multifaceted concept of forgiveness bridges the religious and psychological realm. In the present study, the importance of illuminating the interplay between religion/spirituality, forgiveness and physical and mental wellbeing will be given attention.

Worthington (2005b) observes that most of the studies rely on self-report measures, responding to imagined scenarios, or physiological measures, such as brain imagery. Worthington calls for alternative means, other than the questionnaire methods. A

psychobiographical approach provides a longitudinal medium, through which developmental processes, such as forgiveness and psychological wellbeing can be examined.

The following chapter provides an overview of the history and the development of qualitative research that accounts for it being a valid and appropriate medium for psychobiographical inquiry from a phenomenological perspective.

CHAPTER 5

Qualitative and Psychobiographical Research

This chapter provides a rationale for locating a psychobiographical study within a qualitative framework. The chapter commences with a broad outline of the philosophical assumptions that underpin the research paradigms. Particular emphasis will be placed on the emergent trends in qualitative research. Significant developmental moments in qualitative history will be surveyed; and this will be followed by an overview of selected qualitative research approaches. This outline provides a backdrop, against which the psychobiographical research will be described. The utility of a phenomenological single case study will be threaded into this discussion.

Philosophical Underpinnings

The way in which one views the world is directly influenced by one's philosophical frame of reference. In the context of psychology, research philosophical perspectives are embedded in the philosophy of science. It is from this scientific bedrock that researchers construct a conceptual framework that guides their work.

The philosophical view to which the researcher subscribes defines the researcher's epistemological position. This refers to how the researcher describes what she can know, and what counts as knowledge, how she can justify these claims of knowledge, and how she can access this knowledge through research (Creswell, 2013; Willig, 2008). Inevitably, these claims and views comment on the relationship between the inquirer and the known (Denzin & Lincoln, 2000). These frameworks or paradigms, serve as a navigational compass, which informs the selection of the researchers' assessment battery, participants and methodology (Denzin & Lincoln, 2000). The researcher anchors her work to this bedrock, to ensure that the research endeavour remains rigorous and meaningful (Willig, 2008).

Ponterotto (2005) describes these philosophical viewpoints by using a classification, which he adapted from Guba and Lincoln (1994). Ponterotto covers positivism, post-positivism, constructivism-interpretivism, and his version of critical theory, which he labelled the critical-ideological paradigm.

Positivism. Positivism, which postulates a view that the world can be measured in objective terms (Willig, 2008), has dominated science and the field of psychology for the

past 150 years. Historically, positivism was viewed as being progressive, because it thrusts thinking towards objectivity and truth in an era (the Dark Ages) where totalitarian rule and royal and religious decree stifled any independent thought (Ponterotto, 2005). With hindsight, the 21st century critics are able to appreciate the positivist contribution to quantitative research, which hinges on a quantifiable objective reality. These critics, however, also recognize that blind adherence to this extremity of positivistic naïve realism (Willig, 2008), which maintains the existence of a single objective external reality, has inherent limitations. This was largely due to the positivistic view that an observable, measurable relationship exists between the world and one's perception thereof. Knowledge is regarded as impartial, unbiased and uncontaminated by the presence or the involvement of the researcher (Willig, 2008), thus suggesting that a static reality exists.

Post-positivism. Post-positivism arose from dissatisfaction with the extreme positivist position. This dissatisfaction was fuelled by the increasing realization that one could not fully capture 'true' reality. The empiricist and the hypothetico-deductive stances, which emerged, solidified post-positivist thinking. The empiricist claimed that perception could be influenced by the purpose of the observation. Karl Popper's (1968) deductive theory allowed for the possibility of an anomaly, which meant that truth was purified when one attempted to prove that something was not true. Thus, there emerged the quest for *theory falsification,* which countered the positivist *truth verification* position (Ponterotto, 2005; Willig, 2008).

Despite the challenge that post-positivism presented to positivism, they shared common ground. Both were characterized by the *nomothetic* stance of generalisability and the *etic* belief that universal laws and beliefs are common to all humans (Pedersen, 1999). Both maintained that phenomena could be studied in a context governed by a cause-and-effect relationship. For these reasons, Ponterotto (2005) maintains that positivism and post-positivism laid the early foundations, which anchor quantitative research.

Constructivism-Interpretivism. In sharp contrast to the objective reality of the above-mentioned worldviews, the constructivist (or interpretivist) paradigm subscribes to a relativist position, which allows for the existence of multiple realities that are open to various interpretations. A key tenet of this paradigm is the focus on *hidden meaning,* which introduces a hermeneutical (language) component. Hidden meaning is brought to the surface through deep reflection, in which the participant and researcher jointly engage. It is through this participatory relationship that a reality is co-constructed. The emergent reality is crafted by the joint participation in interactive dialogue, which has the potential

to yield diverse and rich interpretations. Central to this paradigm, is the lived-experience of the individual, which allows for an *idiographic* interpretation specific to the individual, thus limiting the generalisability of the findings (Willig, 2008).

The active role, which the participant plays in shaping reality, is a defining epistemological distinction, which creates the watershed between quantitative and qualitative research. It is this individualized, person-centred approach, which underpins the constructivist-interpretivist paradigm that laid the foundations for the early qualitative research methods (Ponterotto, 2005).

Critical-Ideological. The critical-ideological paradigm originated in Germany where Jewish scholars, like Max Horkheimer, Theodor Adorno and Herbert Marcuse, were influenced by the philosophical tradition shaped by Marx, Kant, Hegel and Weber (Kincheloe & McLaren, 2000). This accounts for the centrality of the notion of social and political emancipation and transformation. Nazi domination – leading up to the Second World War – crystallized their scholarly understanding of injustice and subjugation. As a consequence of the war, these Jewish scholars fled to California, where the American culture of equality was in stark contrast to their experience of racial and class discrimination.

Later, Horkheimer and Adorno returned to Frankfurt, bringing with them trans-Atlantic political and ideological cross-pollination that further fuelled the Jewish emancipatory mindset. The resultant political and ideological transformation spilled over into all spheres, including the field of research. This accounts for the democratized research practice evidenced by the emergence of participatory-action research (Tolman & Brydon-Miller, 2001). Researchers of the day reflected this democratic approach in the manner they intentionally engaged participants in the research interaction.

Similar to constructivists who believe that reality is constructed within a social historical context, the criticalist placed the emphasis on the power relations dominating the context; hence, the latter's use of research as an emancipatory tool. The *testiminio* depicting a life history (Tierney, 2000) is an eloquent example, where the author is not defined as the author, but rather as an activist, who is centrally tied to the struggle about which she is writing. Ponterotto (2005) also conceptualises the related ideological positions, such as the feminist, the critical race, and the queer theories, under the critical theory umbrella. Denzin and Lincoln (2008) contend that these positions are deserving of a separate classification, which they refer to as the feminist-post-structural paradigm. This paradigm deals with the challenge of fully representing the individual's lived-experience.

For this reason, the positivist and post-positivist criteria of evaluation have been replaced with practices that include reflexive writing and a multi-voice text that reflects the experiences of the oppressed minorities (Denzin & Lincoln, 2008).

Discrepancies in perspective regarding classification are common to an evolving body of knowledge, where the boundaries remain permeable and open to new insights. It is this fusion of ideas that enriches the corpus of knowledge. In general, one can conclude that the constructivism-interpretivism paradigm and the critical-ideological paradigm provide a conceptual base for qualitative multicultural research. One could also conclude that the accumulative insights of the contributions emanating from these scholarly observations spanning the previous and current century provide one with a historical and philosophical map, which contextualizes the global forces that shaped the emergence of quantitative and qualitative research, as they are known today.

The following section shifts the focus specifically to the emergence of qualitative research.

The Development of Qualitative Research

Quantitative research methodology has traditionally dominated the centre stage of research. With great difficulty, qualitative research has emerged – in an attempt to provide access to the data that lay beyond the grasp of numerical quantification. Jones's (2004) assertion that "qualitative research is no longer the poor stepchild of quantitative inquiries" (p. 95), is indicative of the intensity of the tensions that polarized these two research approaches for decades.

Denzin and Lincoln (2008) provide an American perspective of the nine developmental moments in qualitative history that have shaped the emerging practice, as researchers engage with it in the 21st century. These moments are not neatly compartmentalized into decades; instead, they are shaped by sudden realizations, epiphanies and challenges that confronted the researchers of the day. These watershed experiences catapulted epistemological explorers into the next unchartered moment. These moments are outlined below.

The Nine Moments in Qualitative Research

The first moment: The traditional period. The first moment is referred to as the traditional period, which started in the early 1900s, and drew to a close with the Second

World War. Qualitative researchers largely subscribed to the objective scientific positivist paradigm. Fieldworkers recording ethnographies in the colonized territories were caught in the tension between reflecting their subjective reality – and their interpretation thereof, while submissively adhering to the uncompromising universal laws and generalizations that conferred the status of a scientific fact. Of particular interest, is the role of the researcher who, at this juncture in history, was imbued with power to represent the subject's story. It would only be by the end of the 19th century – with the emergence of the social sciences – that interpretative methodology would give credence to the narrated-life-history approach.

The second moment: The modernist period. This second moment spans the post-war years into the 1970s; and its influence continues to date. The hallmark contribution of this moment is its focus on process. New interpretative theories were on the rise, such as ethnomethodology, phenomenology, critical theory and feminism. The qualitative researchers pursued alternate methods to make qualitative research as rigorous as its quantitative counterpart. Causal narratives epitomized this quest. The virgin use of a multi-method approach was credited to Becker and his colleagues in 1961. They combined open-ended and quasi-structured interviewing with participant observation; and they carefully captured the data and presented them in a standardized statistical form. This genre of qualitative analysis mushroomed, birthing the grounded-theory approach crafted by Glaser and Strauss (1967).

The third moment: The moment of blurred genres. At the onset of this third moment (1970-1986), qualitative researchers were privileged to have access to a wide repertoire of paradigms, methods, theories and strategies – to explore and interpret phenomena. There was a growing focus on narrative and content alongside the study of human communication. The reading and interpretation of interviews and cultural text was also a focal point. These meaning-laden endeavours were soon to be greatly facilitated with the advent of computer-aided data analysis. During this period, there was a growing concern related to the issue of ethics. This concern arose from the close interaction qualitative researchers had with their participants, who shared their deep personal experiences in the absence of the protective clauses characterising modern-day confidentiality agreements.

A decisive break with tradition is attributed to Clifford Geertz's seminal works (1973, 1983). Through his influence, the "old functional, positivist, behavioural, totalizing approach to human discipline" now yielded to a "more pluralistic, interpretative, open-

ended approach" (Denzin & Lincoln, 2008, p. 24). Geertz gave credence to the value of *thick descriptions* of cultural and personal events. Of significance is the role of the researcher. The researcher's voice bowed to theory. It was believed that theory would help the researcher "make sense out of a local situation" (Denzin & Lincoln, 2008, p. 24). Of even greater significance is the blurring of boundaries between the social sciences and the humanities, as social scientists borrowed models, theories and methods of analysis (for example, hermeneutics) from the humanities. In turn, the humanist assimilated social theory to explain popular culture and its local, ethnographic context. Through this intellectual diffusion, "the line between text and context blurred" (Denzin & Lincoln, 2000, p. 3), and the essay was now regarded as an acceptable substitute for a scientific article.

During this period, the researcher's greatest challenge was to speak with authority in a space devoid of rigid rules and standards of evaluation. It was during this time that Egon Guba, Yvonne Lincoln and others made an impact, entrenching the naturalistic, post-positivist, and contructionists' paradigms.

The fourth moment: The crisis of representation. The period of blurred genres ended with a sense of uncertainty regarding the author's presence and authority in the interpretative text (Geertz, 1988). This crisis of representation was, therefore, a key issue that ushered in the fourth moment. This moment would rupture mindsets significantly. Reflexive writers found the constraints of the nomothetic boundaries too constrictive; and the text flow from these researchers' pens in this era, chartered a new voyage into a seamless approach to fieldwork and the process of writing up research. These activities were previously deemed to be two separate phases of research conducted by a researcher with limited authority. Stoller's (1987) landmark contribution captured the essence of this breakthrough, when he introduced a memoir as text, and placed himself as the central character in the story he related about a Nigerian sorcerer.

This work represented a bold step forward in qualitative research, which was provoked by the insistence of ethnographers who persevered in capturing the lived-experience of the participants co-constructively.

The fifth moment: A triple crisis. The representation of the lived-experience and the authority of the researcher remained unresolved, as the fifth moment broke. The issue of representation originated from the impact of critical, interpretative, feminist and linguistic changes in social theory, which questioned the qualitative researcher's influence on the lived-experience being captured. It was argued that the researcher had created the

experience by the way in which the social text was being recorded. This issue accounts for the tension that exists between the experience and the text.

The second issue was related to legitimacy. The traditional criterion of evaluation which relied on validity, reliability and generalisability needed to be accommodated in this fluid interpretative and post-structural context.

These two issues gave rise to a third one, which asked the question: "Is it possible to effect change in the world, if society is only and always a text?" (Denzin & Lincoln, 2008, p. 27).   During this fifth moment, experimental ethnographic writers struggled to make sense of these three crises, as they left the moorings of foundational and quasi-experimental criteria in search of alternative criteria that were more authentic for the local populations (Denzin & Lincoln, 2000). As this drift occurred, the researcher was no longer the observer, but was drawn into more action, participatory and activist-oriented research (Denzin & Lincoln, 2008).

The sixth moment: The period of post-experimental inquiry. The sixth moment (1995-2000) of post-experimental inquiry arrived with a flourish of great excitement and a surge of new authors, representing novel approaches to expressing a lived-experience. These included poetic, autobiographical, multi-voiced, conversational, critical, visual performative and co-constructed representations (Denzin & Lincoln, 2008).

The seventh moment: The period of the methodologically contested present. The seventh moment (2000-2004) boasts two significant landmarks. The first of these is the publication of handbooks on qualitative research that captured the maturation of the historical and epistemological developmental process that qualitative research had undergone. With the aid of these handbooks, qualitative practitioners, theoreticians and researchers were able to traverse the landscape of research more confidently. The second landmark refers to the rising sound of indigenous voices in post-colonial territories that began to speak for themselves, thus bringing the western researcher's monopoly in foreign communities to an end (Fukuyama, 1992). Despite having established its unique identity on the research chessboard in relation to quantitative methodology, qualitative research had to contend with internal and external pressures.

Externally, the disciplining and regulation of inquiry practices to ensure *truth* in research triggered debates; hence, this period is known as the "methodologically contested present" (Denzin & Lincoln, 2008, p. 27). Internally, with the rise in a global research community in transition and the plethora of methodologies available, the accountability of

the creative researcher and her practices would cause methodological contestation to remain a hotly debated issue.

The eighth moment: **The methodological divide remains**. Methodological issues spilled over into the eighth moment, which started in 2005, and continues into the future. During this period, American researchers grappled with methodological conservatism that crept into the social sciences in the era of President Bush (Tracy, 2010). This resulted in a backlash of what appeared to be self-serving political 'Bush science' and the evidence-based social movement; where the privileged quantitative methods underplayed the potential contributions of qualitative methodology (Denzin, Lincoln, & Giardina, 2006). Researchers of the qualitative persuasion had to contend with the political agendas influencing the funding of state research projects; and this skewed funding was especially prominent in the arena of education.

On the international front, the rise of indigenous social science would have far-reaching consequences, disrupting traditional methodology. Even the western concept of informed consent was being questioned. Indigenous minorities argued that the collective voice was greater than the individual's voice, which meant that participation in research projects needed to be sanctioned by the community – and not exclusively by the individual.

The next moment: The fractured future. Currently, researchers are writing the history of the fractured future in the ninth moment. Research has become a two-edged sword, which can cut into phenomenon, either quantitatively or qualitatively. The political hand and mind holding the sword determines the side best suited for the purpose of the research endeavour. Government agendas continue to fuel the divide between these methodologies in the best interests of the state (Denzin, et al., 2006; Lincoln & Denzin, 2008). The fear being prophesied over the future is that unless meaningful scholarly compatibility begins to bridge the great epistemological divide, the methodological division will become fixed (Lincoln & Denzin, 2008).

At this juncture in history, quantitative methodology is neither unitary nor unified – given the scope of practice which exists. It has reached a point where Denzin et al. (2006) believe that, "we can now embrace sophisticated theoretical stances on critical and qualitative race and ethnic perspectives, queer, feminist, indigenous and other non-Western lenses and epistemologies" (p. 778).

Looking back over the nine markers of history, one can appreciate how the embattled science of qualitative methodology has gradually, yet firmly and effectively,

established its position in the research arena. As such, clearly articulated approaches have emerged. Some of these will be discussed in the following section.

Qualitative Research Approaches

A distinguishing hallmark of current qualitative research is its accommodation of a range of interpretative practices. One methodological practice is not privileged above another. Denzin and Lincoln (2008) depict the qualitative researcher as a bricoleur, likened to a quilt-maker who stitches psychological and emotional components together to form an interpretative experience. The strength of the thread, which holds the fabric together is dependent on the methodology and epistemological stance of the researcher.

A few of the qualitative research approaches that have gained prominence will be briefly discussed. Creswell's (2013) five qualitative traditions of inquiry provide a useful guide to frame this discussion. The five approaches referred to include: Grounded-theory studies, Phenomenological studies, Ethnographical studies, Biographical studies, and Case studies.

Grounded Theory Studies

Grounded theory emerged during the Modernist period. During this period, the rise of phenomenology – with its causal narratives – was overshadowed by the established positivist and post-positivist paradigms. At this juncture in history, qualitative methods were deemed unscientific (Charmaz, 2000). Against this background, pioneering grounded theorists, Glaser and Strauss (1967), set out to understand people's experiences in a rigorous and detailed manner. Through the use of coding, they presented their participants with an opportunity to portray a moment in time from their personal, subjective perspective (Ryan & Bernard, 2000). They achieved this by posing an open-ended research question that was not anchored to a traditional hypothesis. This deductive approach, which broke with tradition, gave the study a new direction and allowed the data to inform the theoretical framework. As the data are coded and concepts emerge, only then is a theory identified, in order to further illuminate the study at hand. The primary focus fell on the social processes, hence the need to see connections between events.

Grounded theory's primary aim is to generate a theory through discovery (Creswell, 2013; Willig, 2008). Any documented activity, whether it be memos, field notes or reflections, all are considered data. Meaning is gained from the coding that

emerges, and the subsequent categorization that is informed by the theory, which fits the emerging concepts (Ryan & Bernard, 2000). This deductive process was the polar opposite of the positivist position, which approached the phenomenon being studied with a clear directive question based on a philosophical assumption that all matter is quantifiable.

Grounded theory is unique, since the research method merges the data-collection and the data-analysis processes, requiring the researcher to move between the two processes simultaneously. Through engaging in this dual process, the researcher is able to achieve theoretical saturation, thereby ensuring that the data analysis is firmly grounded in the data (Willig, 2008). The goal of the research is to establish and develop theory.

Another significant contribution was the new thrust, which grounded theorists created when they posited that the data are co-constructed by the researcher and the participants. This constructivist strain of grounded theory hinged on the view that theories do not emerge, instead they are co-constructed (Charmaz, 2006). In an earlier publication, Charmaz (2000) argues that the data with which the researcher works are narrative constructions, thus underscoring the interpretative component.

A single grounded theory does not exist, instead there are variations. Consequently, a range of methods exists, and their utility is dependent on the researcher's epistemological position.

Phenomenological Studies

 Interpretative Phenomenology Analysis (IPA). The interpretative phenomenological approach to research is embedded in the philosophy of phenomenology; and as such, it can be perceived as an extension of Grounded Theory, since both share similar methods of data collection. Both approaches are language-dependent and use the text, from which meaning is derived. This commonality means that both subscribe to a philosophical approach called hermeneutics.

These approaches differ in that the phenomenological approach begins with a research question; while grounded theory sets out to discover a research question for testing. Furthermore, phenomenology seeks to describe the meanings of lived-experiences for a pool of people concerning a shared concept or phenomenon, thus deepening the understanding of existing theory (Creswell, 2013; Pringle, Drummond, McLafferty, Hendry, 2011), while the intention of Grounded Theory is to generate or discover a theory.

The distinctive idiographic feature of IPA studies allows for an individual to make sense of a phenomenon in a given context. Generally, these phenomena are related to a

personal experience, which holds significance for the individual. The *emic* nature of the interpretation accommodates constructs or behaviours that are unique to the individual or culture, thus limiting the generalisability (Ponterotto, 2005). IPA offers the researcher a tool to access an "in-depth account that privileges the individual" (Pringle et al., 2011, p. 20).

Willig (2008) calls attention to the conjoint nature of the research study. While the participant's worldview is fully accommodated, the researcher's worldview is equally influential in shaping the study. In addition, the interaction between the participant and the researcher further implicates the researcher in the process. The resultant phenomenological analysis, therefore, represents the researcher's interpretation of the participant's experience. The researcher is thus an integral part of the process of analysing and interpreting the phenomenon (Pringle et al., 2011).

The researcher is required to facilitate a process in an invitational manner, since the quality of the interpretation is determined by the thickness and richness of the transcripts. Recurring themes that emerge from the data are indicative of the meaning that the phenomenon holds for the individual. The key focus of IPA is on *meaning* that is attributed rather than on causal relationships. Triangulation, rich data and collateral information heighten the credibility of the study.

Meaning and memory. A phenomenological approach relies heavily on the significance of memory, which is the essence of the qualitative data. The content and the manner in which a participant constructs a life story becomes the fabric into which the participant and the researcher weave meaning. Willig (2008) maintains that a memory is bursting with numerous possibilities. Two research approaches accommodate the centrality of the role memory plays in qualitative research, namely, *memory work* and *narrative psychology* (Willig, 2008).

Memory work. Memory-work is a relatively new field of exploration. Haug's (1987) assertion that memories provide "the material out of which we have made ourselves" (p. 48) elevates the status of memory. Willig (2008) adds that memory, therefore, serves as a *process* of self-construction; while autobiographical memory, due to frequent rehearsal, has solidified into a *product* of self-formation (italics in original text). Since memory is socially constructed, the collective nature of memories should always be borne in mind.

Narrative psychology. Narrative psychology encourages individuals to tell their story, and to make meaning out of it. Many typologies exist within narrative psychology.

These have been informed by the purpose, the coherence and stability of the story, the sequential nature, and the outcome of the story. Willig (2008) cautions that the researcher should not commence with a typology in mind; but should rather allow the story to determine its classification, once the story ends. The story, like a river, should be allowed to flow, creating meaning as it traverses the undulating landscape of a life space. McAdams (2008) observes that studying storied lives in the 21st century, with particular reference to personality and identity, has confidently emerged at the epicentre of psychology. This is a significant accomplishment, given the daunting criteria a research endeavour of note needs to meet.

Ethnographical Studies

Ethnographical studies have their origin in a cultural, anthropological and sociological orientation; and they are more concerned with the description or interpretation of a group or system (Creswell, 2013). The role of ethnographical studies has been central to the development of qualitative research. The biography or life history, which became one of the earliest and popular narrative genres, was developed by ethnographers in the 1920s (Tedlock, 2000). They aimed at illuminating the cultural, historical and social facets of life, rather than focusing on specific aspects of the individual's personality. The latter came into focus in the mid-century.

Biographies also took the form of a memoir written from the author's perspective. Many researchers using this approach used pseudonyms to protect their privacy, or to protect their credibility as a scientist, during an era where qualitative endeavours received sharp criticism from quantitative quarters for its failure to deliver quantifiable, concisely measured data.

A hybrid of the life history and memoir emerged as the narrative ethnography. The story of the individual overlapped with the experience of the researcher, which was interwoven into the writing process, thus yielding a "psychodynamically rich double portrait in the form of a narrative ethnography" (Tedlock, 2000, p. 460). This hybrid form brought a major representational transformation, since researchers no longer had to choose between a memoir, life history or an autobiography focused on self. The narrative ethnography gave expression to both the self and to the other in a single narrative.

Biographical Studies

Biographical studies focus on the lives of individuals and their experiences (Creswell, 1998), with particular interest on the turning-point moments (Denzin, 1989). Biographies include a broad genre, which includes individual biographies, autobiographies, life histories and oral histories, with each having a distinctive hallmark. While a *biography* is recorded by another person, and is based on a subject, who may be deceased or living, an *autobiography* is written by the person themselves. A *life history* can usually fill a book. Social scientists usually gather the written or recorded information over many years. They carefully capture how the individual's life reflects personal themes, institutional themes and social histories. Detailed observation, collateral information and triangulation are required (Creswell, 1998).

Life history interviewing enables individuals to make meaning of their lives. It allows them freedom to capture their personal experiences, which reflect their system of meanings and wisdom acquired across the lifespan (Sokolovsky, 1996). *Oral histories* rely on the written or recorded accounts of causal events and their impact on individuals – whether they are living or deceased. McAdams (2009) maintains that a *life story* is based on the autobiographical facts. His version of a life story encapsulates the evolution of identity across the lifespan; and it accounts for the uniqueness of the individual. This is the key tenet of his life-story theory of identity.

Central to all these forms of biography is the focus on gathering stories, which yield multiple meanings (Creswell, 1998), depending on the purpose of the research.

Case Studies

A case study is regarded as an acceptable approach to research; and it may utilize various qualitative or quantitative methods of data collection and analysis (Willig, 2008). The purpose, which the case serves, determines the nature of the case. Stake (2000) identifies three types of case study, namely: an *intrinsic case study* that is defined by its unique and singularly interesting nature; an *instrumental case study* that usually deepens insight and illustrates an issue that may require a generalization to be revisited; and a *collective case study* that involves a few cases that have instrumental value. Yin (2009) observes that cases may also serve the purpose of being a *critical case,* where a proven theory is tested; or confirmatory, where a representative or *typical case* is studied; or it may be a *revelatory case* that may present an opportunity to observe a phenomenon previously inaccessible to social science.

A case is defined as the unit of analysis being researched; and it can take various forms that include, but are not limited to an individual, a group of people, a city, a nation, an incident or an experience. The defining features of a case study (Willig, 2008) include the following:

An idiographic perspective. The researcher's sole focus is on the uniqueness of the case. The peculiar, the unusual variance is a central feature. Generalizability is not the intended outcome.

Attention to contextual data. A holistic approach is adopted, which accommodates the social, historical and cultural environmental influences. A case cannot be separated from its context.

Triangulation. The researcher employs a range of data-collection and data-analysis techniques, which provide a measure of overlapping perspectives. Four types of triangulation may be utilized, namely: data, investigators, theory, and methodological triangulation (Yin, 2009).

A temporal element. The longitudinal or process-oriented aspects of case study account for the changes or developmental process in the occurrence or phenomenon being investigated.

A concern with theory. Cases may be used to validate or contest an existing theory. They may also be used to develop theory, using the process of analytical generalization (that is, the generalization of case studies to specific theories).

The above guidelines serve to sharpen the discipline of a case study. Sokolovsky (1996) argued that valid and reliable casework is dependent on the twin pillars of thick data and theoretical underpinnings. For this reason, he stated that "case-study research exists only in relation to a theory" (p. 291). He emphasised the importance of the persuasiveness of a case, thereby referring to the meaningful relationship between the data and their location in a theory, which serves to increase the validity thereof. For case work to be meaningful, it must be framed by theory.

Case studies offer a unique medium, through which the human experience and perspective can be interrogated. Edwards (1998) rightly argued that while quantitative methods can account for measurable and controllable variables, the "resulting theory often fails to take account of the unique characteristics of an individual case" (p. 36). The idiographic contribution of case studies is indisputable. Case studies have been instrumental in shaping the foundation, on which humanistic and transpersonal clinical methods rest. Examples of these include: Robert White's (1972) *Lives in Progress*, an

epic compilation of riveting psychological cases studies; and Carl Roger's (as cited in Edwards, 1998) seminal published case study, which launched the renowned concept of the person-centred approach. The entrenched role, which individual psychotherapy has carved across the globe bears eloquent testimony to the uniqueness of the individual, and it underscores the value of a single case approach. Of note is the growing impact of case study on clinical work in the 1990s; that accounts for the inclusion of a new diagnostic category that acknowledges a 'religious or spiritual problem' (American Psychiatric Association, 1994).

Accessing that which is 'spiritual', phenomenological, transcendent and unquantifiable, is well-located in the science of the qualitative individual case study. Bromley (1986) claimed that the case-based studies, underpinned by rigorous principles and methodology, form the very bedrock of scientific investigation. Such an achievement has not been reached without difficulty, however. It is, therefore, imperative that rigour be maintained in practice. For this reason, Edwards (1998) cautions that "the quality of our science depends on the quality of our data" (p. 39).

The foregoing discussion, demonstrating the usefulness of the study of lives or a single life, provides a helpful backdrop to the following discussion that is focused on psychobiographical studies.

An Overview of the Psychobiographical Approach

Psychobiographical studies combine the essence of biographies, phenomenological studies and case studies. This blended approach is demonstrated in Erik Erikson's biographical studies of Mahatma Ghandi and Martin Luther (published in 1969 and 1958 respectively), which serve as examples of psychobiographies. In 1910, Freud's ground-breaking *Leonardo da Vinci and a Memory of His Childhood* (1910/1957) is regarded as one of the earliest significant pioneering works, which served to define psychobiography at that time (as cited in McAdams, 2009). The definitive hallmark was the application of a formal or systematic psychological framework to a life history.

In the 1920s, single case-study research proliferated so noticeably that its methodology was deemed worthy of criticism (Runyan, 1988). With hindsight, this criticism is justified – given an era steeped in positivism. The temporary ebb in the output of psychobiographies during the 1940 Second World War decade was followed by a resurgence in the 1950s, with attention being paid to the issue of methodological

soundness. Edwards (1998) cited George's (1964) personality study of Woodrow Wilson and Erikson's (1958) psychoanalytic study of Luther, as prominent works, which set a precedent in terms of rigorous new methodological criteria. Erikson's work swung the pendulum in favour of psychobiography, as a recognised approach to research. This methodological shift was attributed to a steady rise in the acknowledgment of qualitative research, as a recognised approach, coupled with the established value of the case study; and the growing appreciation of narrative approaches and the life course (Fouche, 1999).

Backed by the work of eminent pioneering psychologists (e.g., Freud, Erikson, Adler, Allport and Murray), the study of individual lives was deemed an appropriate and expedient means of capturing the life courses of extraordinary individuals. Over time, the range of psychobiographical works expanded to include revolutionary leaders, personality theorists, philosophers and studies of groups, such as the American presidents. This expansion saw parallel growth, as the range of disciplines contributing to the field of psychobiography widened to include psychoanalysts, psychiatrists, historians, political scientists, academic personality psychologists, and literary critics, as well as disciplines, such as religion, music, art history and education, among others (Runyan, 1988).

Psychobiographies became institutionalised in academic settings in a hesitant manner in Europe (in the 1960s) and the United States of America (in the 1970s) (Runyan, 1988). By the turn of the century, this method emerged boldly as a recognised medium of research internationally. Fouche (1999) cites current examples of psychobiographical research, which are now firmly embedded in the North American faculty. These include the distinguished contribution of William Runyan, who is based at the University of California, Berkeley; the notable faculty endeavours of Keith Simonton and Alan Elms at the University of California; the sterling leadership provided by Irving Alexander at Duke University; Dan McAdams' growing influence on the doctoral programmes at the North-Western University; and Rae Carlson's eminent involvement at Rutgers State University.

Defining Psychobiographical Research

Psychobiography and biography. A psychobiographical approach offers the researcher an opportunity to examine an extraordinary life through the lens of psychological theory and research, thus distinguishing it from a mere biographical approach, which employs implicit theories and views to describe and explain the behaviours of individuals. It may be argued that psychobiographers are biographers to some degree, since a life is covered in detail. Runyan (1982) observed that the complexity

of an individual life requires multiple perspectives that can offer a depth and richness, which enables the researcher to clarify the issues under discussion. For this reason, he prefers a layered collection of input rather than a single biographical account portraying one view. Triangulation, relying on collateral from family members and friends, serves to enrich the recommended layering of the data.

Schultz (2005) points out that while a psychobiographical approach may consider one facet of life, such as a distinct episode or event; a biographical approach covers the whole life. Over time, there has been a shift towards a stronger alliance between psychology and biography. Initially, this subtle alliance had its genesis with Freud's early research attempts that progressed into biographical studies, as he employed a formal and systematic psychology framework (Runyan, 1988). The assimilation of the narrative approach into the field of psychobiography has spurred this growing alliance significantly.

Psychobiography and psychohistory. Psychobiography's alliance with biography is closer than the one that psychobiography shares with psychohistories. While psychological theory underpins both, the utilisation of theory in psychohistory is largely used to describe, explain or interpret historical, political, social or cultural events. Traditionally, psychobiography focused solely on illuminating the lives of luminary individual lives.

Psychobiography and the life history. Psychobiographical research is compatible with several established qualitative paradigms, namely social-constructivism, interpretivism, post-modernism, and the narrative paradigm. Given its epistemological location and the inherent phenomenological and hermeneutic component, reliance on text as the medium to understanding lives is a key feature (Schultz, 2002). Meaning is extracted from the life through the recorded accounts. The 'subjective completeness' of a life history account is not related to its depth and scope, but rather to the purpose for which it is being written (Runyan, 1984). This brings the life history approach into perspective.

Life histories are not bound to a particular theory or mode of inquiry. Instead, this approach is applicable to all the resources available in the field of psychology. As such, it can serve a dual function as a *method* or as *subject matter* (Runyan, 1982). Firstly, the recording of the life story in the person's own words is a *method* of data capturing. These data then serve a second function: as *subject matter* for the research.

Psychobiography and the narrative approach. Traditionally, psychobiographical studies were rooted in psychoanalytical theory until researchers broadened their scope and adopted other theoretical viewpoints, such as social learning

theories or stage-models of adult life (McAdams, 2009). Over time, the theoretical diversity proliferated, leading to the incorporation of career development, creativity, health and wellness, psychological development, psychopathology and narrative theory. Irrespective of the theoretical framework employed, the singular common thread was the focus on an individual life.

Narrative, in particular, facilitated the understanding of: (i) the role of socio-cultural contexts on personality development, (ii) the impact of trauma and how making sense of that trauma influenced personality development, (iii) and it attempted to bridge the divide between nomothetic and idiographic ways of understanding persons by offering narrative as an additional qualitative tool to interpret the subjective world of participants (McAdams, 2006b).

Psychobiography is about time, the story and the person. Henry Murray, a leading American personologist in the 1930s believed that human beings are storytelling creatures, whose very lives are situated in time, as they share their time-bound narratives (as cited in McAdams, 2009). McAdams (2009) adopts a narrative approach, which defines psychobiography as an attempt to study the entire life, from birth to life, for the purpose of uncovering the central story of the entire life. This story, usually focused on a charismatic person, is structured, according to psychological theory. Schultz (2002) concurs with this interpretation, since he views a psychobiography as a life history that is saturated with psychological theory and research – in an attempt to comprehend the subjective lived-experience of the biographical subject.

Runyan (1982) proposed that narrative is the one method that provides a subjective perspective of people's thoughts, feelings and actions, as viewed by the self, and interpreted by others, in their given world. This approach captures the emotional processes and thoughts; and it shows "the relationship between intentions and actions, and often, the discrepancy between intention and results" (p. 68). The life-history narrative is, therefore, deemed indispensable for the researcher, the social scientist and clinician, who want to gain an understanding of the unfolding passage or course of experience in individual lives. McAdams (2009) refers to types of life stories that are shaped by contextual, ideological and intrapersonal variables. The central theme defines the type of the life story, and may reflect romance, irony, tragedy or comedy. In his research on midlife, generativity themes emerged, which led to his conceptualisation of the redemptive-life story.

The value of the psychobiographical approach will be briefly summarised before the concept of the redemptive life story is expounded on.

The Value of Psychobiographical Inquiry

A psychobiographical study is a case study that pieces together a life history, which provides the life context (Runyan, 1982). It is within this context that the researcher focuses on specific periods related to adjustment to life's challenges. The focus on a single case allows for an in-depth investigation into an individual life over a period of time (Edwards, 1998). This idiographic approach is an effective vehicle of discovery (McAdams, 2009; Willig, 2008) that allows the researcher to focus on broad individual differences in human behaviour and experience (McAdams, 2006b). Psychobiography, therefore, allows psychologists to see the phenomena more clearly in the real context, thus enabling the study of people rather than the study of variables (Josselson, 1993).

In dealing with lives in progress, this goal becomes more achievable, as the participant is at hand to clarify meaning. Internationally, a break with the tradition of studying past lives has gained ground. Examples of this trend in South Africa include Morrison's (2004) study of Bruce Fordyce and Simango's (2006) study of Winnie Madikizela Mandela. The focus remains on iconic figures that have international acclaim through their prowess in politics, sport, or their commitment to a philanthropic cause.

Runyan (1984) proffers that the value of psychobiographical inquiry lies within the following five areas, namely: the uniqueness of the individual case, the relevance of the socio-historical context, the insights gained from observing process and pattern over time, the subjective reality that a phenomenological perspective affords, and the contribution of psychobiography to theory testing and development. A synopsis of each is provided below:

The uniqueness of the individual case. Psychobiography is idiographic/morphogenic in nature, indicating that the implications would have relevance to the subject under discussion.

Socio-historical context. Each organism (person) is part of a whole, and is largely defined by the context. For this reason, Runyan (2005) advocates the use of the narrative method in historical-interpretative psychology, which takes cognisance of the socio-historical and cultural context of the psychobiographical subject.

Process and pattern over time. By its very nature, psychobiographical research is a qualitative, longitudinal case study, thus allowing the researcher to give psychological meaning to the lived life of an individual across the life space, from birth to death (Carlson, 1988). Since human and personality development comprise the essence of

psychobiography, this approach allows for the detailed observation of a personality in action (Fiske, 1988).

Subjective reality. Subjective reality exists at two levels. For the subject, meaning exists in that moment of time (Frankl, 2008), and this will be captured in the retelling of that event. Narrative is the one method that provides a subjective perspective on a person's thoughts, feelings and actions, as viewed by the self, and interpreted by others in their given world (Runyan, 1984). For the life history researcher, the subjective completeness of a life-history account is judged, not in terms of its comprehensive length, but in relation to the purpose for which it was recorded (Runyan, 1984). Careful selection of material for inclusion is often guided by the extent to which the selected section provides the researcher with an illuminating description and understanding of the person's inner thoughts and feelings (Mouton, 1988). As the researcher enters the world of the subject with empathy, a compelling co-constructed tale emerges.

Theory testing and development. Theory plays an important role in both the collection of data and the generalization of the findings (Yin, 2009). During the data collection, the researcher is guided by the theory, to ensure that only relevant data are gathered. Theory also guides case conceptualisation; and this in turn, allows the results of the research to speak to the theory, so that it can be extended or further developed. This is an example of the application of the construct of analytic generalization (Yin, 2009). Life history material thus forms an ideal laboratory for the validation and development of the various theories of human development (Carlson, 1988).

The Redemptive Life Story

Theoretical origins. McAdams formulated a life-story model of identity (McAdams, 1993). The influence of Tomkins's script theory of personality (1987) and Erikson's developmental eight-stage model (Erikson, 1963) is well integrated and repeatedly acknowledged by McAdams (McAdams & de St. Aubin, 1992).

Tomkin's influence. Firstly, McAdams drew on Tomkins's theory, because it elevates the role of narrative in personality development. Tomkins maintained that, as the individual's self-defining life drama unfolds, the individual links positive or negative affects, such as joy or anger, to life scenes, which determine important scripts. Furthermore, Tomkins's concept of a *commitment script* features prominently in McAdams's theory; and it forms the essence of the McAdams's concept of the redemptive self. A commitment life script, according to Tomkins, involves a clear ideal scene, in

which the individual is focused on overcoming the obstacles in life. The converse, a nuclear or contamination scene is confusing, ambivalent; and it results in good circumstances degenerating into a bad situation. According to McAdams (2006a, 2009), a story in which the redemptive self emerges is one in which good overcomes bad, by way of intentional choice.

Erikson's influence. Secondly, McAdams (2009) aligns his narrative approach with Erikson's concept of identity. According to Erikson (1963), generativity versus stagnation characterises the seventh stage of his eight-stage human development model. Erikson believed that generativity is "primarily the concern in establishing and guiding the next generation" (p. 267). This other-centred goal is achievable through quality parenting, teaching, mentoring and modelling prosocial altruistic attitudes and behaviours, when engaging with the community, church, school or any social structure (McAdams & de St. Aubin, 1992). Erikson demonstrated the power of generative service in his psychobiographical exploration of the lives of Martin Luther (Erikson, 1958) and Mahatma Ghandi (Erikson, 1969).

According to McAdams, the narrative identity appears to develop throughout the different life stages. The emergence of the autobiographical self, at the age of two, heralds the start of this process. It is between late adolescence and young adulthood that the disparate roles of the individual's reconstructed past, perceived present, and anticipated future converge to provide a purposeful identity in modern life.

The redemptive self is related to the identity, which emerges in the midlife years, and is focused on promoting the development and wellbeing of future generations (McAdams, 2006a). Legacy is linked to Erikson's developmental stage of generativity, or stagnation. Using white middle-class Americans and African-American samples, McAdams (2006b) found concurring findings demonstrating that individuals in this developmental stage have insight into their developmental story, and are able to articulate where they come from and where they are heading in life. The redemptive-life story is akin to rags-to riches, freedom from slavery, spiritual conversions, and similar self-actualising experiences (McAdams, 2006a).

Personality theory. The study of the redemptive self intersects personality psychology with the narrative study of human lives (Josselson & Lieblich, 1993; McAdams et al., 1997), in which the lives become the narrated text, which is read (Schultz, 2002). McAdams (1994) posited that personality descriptions encompass at least three levels. At the first level, dispositional traits, such as the Big Five are identifiable. At

the second level, developmental tasks and personal strivings can be identified. At the third level, identity emerges in the manner adults construct their lives in a coherent sequence that identifies their purpose. It is at this third level that the narrative-life story, as a psychosocial construction, is located.

Operationalising generativity in life stories. In uncovering the essence of the adult life story McAdams et al. (1997) identified nuclear scenes (consisting of turning points, high points, low points); imagoes (central characters in the story representing the personified self); thematic lines (recurring sequences aligned with the goals of power-agency or love-communion); and an ideological setting (referring to the ethico-religious context). These identifiers enabled McAdams and de St. Aubin (1992) to create a general model of generativity. Their model views generativity as a constellation of seven psychosocial features, orbiting around the central personal and societal goal of leaving a legacy for the next generation (McAdams et al., 1997). McAdams and de St. Aubin (1992) succinctly concluded that generativity:

> encompasses the seven psychosocial dimensions of cultural demand; inner desires for symbolic immortality, and to be needed by others; concern for the care and development of the next generation; a belief in the goodness and worthwhileness of the human species developing from one generation to the next; commitment to generative pursuits; generative actions, in the forms of creating, maintaining, and offering up; and the personal narration of generativity, as a key feature of an adult's evolving and self-defining life story. (p. 1012)

McAdams and de St. Aubin (1992) contend that generativity is not the exclusive domain of later life, but that it generally appears during the adult years, by way of the cultural expectation of taking care of the next generation. An adult, whose life narrative is organised around a commitment script, generally has a clear vision guided by prosocial goals. Commitment scripts nurture the seed which transforms negative affect scenes into good outcomes (McAdams et al., 2001). In examining the distinguishing features between highly and less generative adults, McAdams et al. (1997) were able to identify and define a redemptive-life story.

Identifying a redemptive life story. "Stripped to its psychological essence, redemption is the deliverance from suffering to an enhanced status or stance" (McAdams, 2006a, p. 88). When a life story encapsulates this transformation, McAdams (2006a, 2009) identifies it as a story, in which one is able to observe the *redemptive self* unfolding.

Five key elements characterising redemption life stories (McAdams, 2006a, 2009) are listed below.

Five themes characterising redemptive-life stories.

Early advantage.   In the redemptive self, the young child is the protagonist, who regards herself as having had a special advantage or blessing above others. From an early age, the protagonist feels special in a positive way. The individual may perceive herself as having a special talent. She may be a favourite child in the family. The family may have been poor, but enjoyed the goodwill of a caring community. These experiences enable the child to form secure family and community attachments, which are developed within the social context of the family, the community, the school, the church and the larger society.

Suffering of others. The protagonist displays sensitivity to the observed suffering of others early in the life story. The person witnesses misfortune, pain, suffering, economic disadvantage, or any circumstance that engenders the idea that others need to be cared for.

Moral steadfastness. By adolescence, the person has a clear set of beliefs which govern life. This belief system is fairly stable throughout life; and it may be rooted in a religious system. The set of enduring values serves as a moral compass throughout life; and it does not experience a profound ideological shift, uncertainty, or any crisis.

Redemption sequence. The protagonist experiences the harsh realities of life, such as disappointments, and may even encounter tragedy. The individual is able to redeem and salvage challenging circumstances independently, by chance, or by external design. The individual believes that good will come out of bad situations.

It should be noted that the life stories of highly generative adults are not typically Pollyanna fairy tales, in which everything works in the individual's favour from the outset. McAdams and de St. Aubin (1992) found that highly generative and less highly generative adults face the same challenges. They noticed that highly generative adults demonstrate a proclivity to sequence negative affective scenes by adding meaning, so that the resultant outcome is a positive one. Contamination sequences (negative events) are a given in life. It is the individual's response that transforms such events into a redemptive sequence. For this reason, the redemptive sequence is the most prominent theme in identifying a redemptive-life story.

In refining his theory, McAdams (2012) noted that redemptive movements in a scene could lead to the following three outcomes:

> [An] *enhanced agency* (the redemptive move enhances the protagonist's power and self-efficacy), *enhanced communion* (the redemptive move that improves the protagonist's interpersonal relationships), or *ultimate concerns* (the redemptive move enhances the protagonist's religious or spiritual understanding, or wellbeing). (p. 25)

These dimensions intersect well with the holistic biopsychosocial-spiritual approach, initially propagated by Winiarski (1997).

Prosocial future. In looking to the future, the individual is committed to contributing to the development of the future generation. These individuals are diligent in extending care to those in need. Their benevolent goals are altruistic (McAdams et al., 1997).

Methodological guidelines for redemptive-life stories. McAdams has been consistent in underpinning his theoretical conceptualisation by operationalising constructs and providing methodological guidelines. He demonstrated this when he operationalised generativity (McAdams & de St. Aubin, 1992) and the redemptive-life story (McAdams et al., 1997). To this, he has added criteria for judging the quality of a life story.

Six criteria indicative of a good redemptive-life story. McAdams (2009) has established that when researching a redemptive-life story, the story should meet the following six standards, namely: coherence, openness, credibility, differentiation, reconciliation and generative integration. These standards are briefly outlined below:

Coherence. Coherence refers to the logical flow of the story. The context, characters, events and motivation should be in alignment with the central theme.

Openness. Openness allows for flexibility, and even a measure of ambiguity in a life story. This criterion should be used sparingly, because injudicious overuse could be suggestive of a lack of commitment and resolve.

Credibility. Credibility can be ensured by seeking collateral information to verify the authenticity of the story, since the content of the story is subjective. Such corroboration guards against wild imagination and fantasy.

Differentiation. Differentiation is a hallmark of a good story that holds the interest of the reader. Differentiation is achieved by well-described characters, plots and subplots. As the individual matures, the narrative identity becomes more complex.

Reconciliation. Reconciliation is often required, as the narrative identity matures and seeks harmony and resolution with reference to conflicting life circumstances. A good story addresses challenging and dynamic contradictions. Reconciliation is regarded as one

of the most challenging life-tasks in the life story. This theme usually emerges during midlife and the remaining decades.

Generative integration. Generative integration comprises the sixth criterion of a good life story. It is essential that the reader remembers that the chosen life story is about a particular person living in a specific social context at a particular point in history. The aspect of making a positive contribution and leaving a legacy, subsequently, becomes a focal point.

The above guidelines and the five themes identifying a redemptive-life story are central to the chapter in which the findings of the present study are discussed. The conceptualisation of the redemptive life lies at the heart of the present study, and is captured in the title of the study. McAdams (2009) presents the researcher with a challenge, when he states that "Ideally, the story-maker's search for unity and purpose in life should benefit both the person fashioning the story and the society within which the story is fashioned" (p. 425).

Conclusion

The evolution of qualitative research has been discussed – for the purpose of contextualising and validating the undertaking of a single case study from a psychobiographical perspective. Elms (1994) captured the contribution of psychobiographical studies to the field of psychology, by asserting that a psychobiographical study is able to generate new ideas for theories, new hypotheses, or new groupings of the data. In addition, he concludes, that these studies deepen one's understanding of important single cases and any related phenomena. The present study seeks to achieve these goals, as outlined by Elms.

The chapter concluded with a definition of the redemptive-life story, as defined by McAdams (2009). A redemptive-life story blends the psychobiographical approach with the narrative approach – in a seamless fashion. Psychobiography is essentially about storied lives. Life stories, spanning birth to death, are richly laced with the vicissitudes of life; and they provide rich content for psychological studies. From a psychobiographical perspective, these unique stories carry discipline-specific meanings when they are embedded in psychological theory. To ensure that the findings of this qualitative study are deemed trustworthy, the next chapter will focus on the prescribed methodological guidelines.

CHAPTER 6

Research Methodology

Qualitative research has earned its place as a recognised and substantive mode of psychological inquiry across the Nine Moments of its development (Denzin & Lincoln, 2008). This method of research has particular relevance for an exploration of phenomena, such as the subjective lived-experience of an individual. The very nature of qualitative research causes it to be a landscape that is not easily traversed. For this reason, Anfara, Brown, and Mangione (2002) caution against scholarly work lacking in rigour; and they quote examples at doctoral level that have jeopardized the legitimacy of the hard-earned recognition of this mode of inquiry. In similar vein, Tracy (2010) urges researchers to observe guidelines and pre-set criteria, in order to remain true to the core values of qualitative research.

The primary objective of this chapter is to demonstrate adherence to prescribed guidelines with reference to the preliminary methodological concerns, which informed the final research design and method outlined in the latter part of this chapter.

Guidelines for Qualitative Research in the Ninth Moment

Given the criticisms levelled against the qualitative approach, and the concomitant concerns with the psychobiographical single case study in particular, it behoves the researcher to ensure excellence when conducting research. To this end, Tracy (2010) has provided the following eight universal methodological benchmarks to quality assure research endeavours.

Eight Criteria for Excellent Qualitative Research

Worthy topic. The topic should move the reader from showing a mere interest in the obvious, to piquing the curiosity and riveting attention on an unexpected outcome. This provocative ingredient lies in the potential of the study to shake commonly held assumptions and to transform thinking. The selection of a topic that is relevant, timely and significant has the potential to serve as a change catalyst.

Rich rigour. Thick, rich data grounded in theory that has been coupled with thorough fieldwork, is indicative of the face validity of the study, showing the study to be appropriate and reasonable.

Sincerity. Sincerity is achieved through the practice of reflexivity and transparency. Self-reflexivity shows how the researcher uses self-as-instrument throughout the research journey – from the choice of topic and the theoretical conceptualisation until the final write-up. Reflexivity allows for transparency, which reveals the degree of the researcher's involvement in the project, the manner in which the challenges encountered were managed, and the thought given to the audit-trail of notes and honest documentation.

Credibility. Credibility is a key guideline when sketching the research process to ensure trustworthiness. The concept of credibility will be further expanded later in this chapter.

Resonance. Resonance refers to the degree of transferability achieved. A study resonates with the reader when the reader is left with the feeling that aspects of the research overlap with the reader's own life situation.

Significant contribution. A study may enrich the field by being *theoretically significant* in the manner it adds to the existing body of theory. Sometimes, a study may be invested with *practical significance,* when it sheds light on contemporary problems. Alternatively, the *heuristic significance* could prompt further research in other settings, or persuade an audience to engage in action. An unexpected outcome is *methodological significance* that emerges through originality in the data collection or in the data analysis.

Ethical. Ethics comprise the nerve centre of a research study. Ethics sensitise the researcher to possible flawed practices – from the beginning of the study until its completion. This begins with the selection of the topic; it then governs the process of engaging a participant; and it concludes with the dissemination of the findings. Each relationship and situation is unique and might require a greater measure of intuitive wisdom and empathy.

Meaningful coherence. As the reader concludes the study, there should be a sense that the study hangs together well. A seamless interconnection of the research design, the data collection, and the analysis within a theoretical framework should align with the primary goal of the study.

Bearing the above hallmarks in mind as criteria of excellence in qualitative studies, the researcher undertook to strengthen the rigour and trustworthiness of the study by addressing the preliminary methodological concerns discussed in the following section.

Preliminary Methodological Considerations

Psychobiographical work utilising a life in progress has steadily gained ground but is fraught with challenges as it remains virgin territory. For this reason, the researcher undertook to apply criteria and research principles in the following discussion aimed at enhancing the auditability of this psychobiographical study. Consideration was given to reductionism, the degree of involvement with the participant, confidentiality, researcher bias, as well as matters related to the data management and trustworthiness. The accompanying precautions taken pertaining to this study are discussed below.

Reductionism

Elms (1994) was keenly aware of a psychobiographer's need to find a "pattern in the weave" that reduces "complexity to simplicity" (p. 11). In undertaking such a quest, Runyan (1982) cautions against three forms of reduction, namely: (a) overemphasising the psychological aspects at the expense of the external social and historical facts, (b) leaning towards a pathogenic view of the participant, rather than adopting a strength-focused salutogenic approach, and (c) attributing adult behaviour and character largely to the formative childhood years – without due recognition of the influences of later formative processes.

Recommended strategies proposed to counter the respective examples of reductionism listed above address the need for a comprehensive overview of the life under discussion. Atkinson and Delamont (2008) underscore the importance of examining a life in its totality, in order to faithfully portray the phenomenon being studied. These authors maintain that the narrative is largely shaped by the social and historical milieu, and does not merely represent an unmediated private perspective. All aspects of the human experience coalesce to form a whole picture. For this reason, McAdams (2006a) recommends studying lives from a longitudinal perspective, in order to determine the impact of developmental factors. In addition, the utilisation of multiple archival resources in the present study has served to provide additional enriching layers of data.

In this study, the researcher has adopted a co-constructive approach that allows the participant to relate her life history – without delimiting the parameters. The participant chose a chronological sequence of spontaneous narration threading life-time events, general events, and event-specific knowledge (Conway & Pleydell-Pearce, 2000) into a meaningful whole. These authors distinguish between three specific levels of memory encoding. Each level, briefly defined below, deepens and broadens the holistic approach adopted:

- *Life time events*: This concept is the equivalent of McAdams' (1995) *main chapters,* in which lifetime events are clustered in chunks of autobiographical memory, for example: 'my high school years' or 'my first marriage'.

- *General events*: These events include: 'parties I attended with my family', or 'Saturday afternoons spent babysitting'.

- *Event-specific knowledge*: These are prominent events that peak across the landscape of an individual's life, playing a significant role in shaping identity. Examples of these are: 'the birth of my first child', or 'the day I lost my husband'. This concept is similar to Pillemer's (1998) *personal event memories*; McAdams' (1985) *nuclear episode;* Singer and Salovey's (1993) *self-defining memories* and the *prototypical scenes* defined by Schultz (2002, 2005).

The life story of the participant provided in Chapter 6 represents a pioneering attempt to capture the participant's life in writing. Several excerpts relevant to her tragedies and challenges have been recorded several times on CD and DVD. These excerpts are referred to by the participant, in order to underscore her objective of addressing personal, spiritual and relational matters pertaining to forgiveness and wholeness. None of these recordings captures the whole life story; consequently, this recorded synopsis of her life story is lengthy – in order to ensure comprehensive coverage.

The participant's recorded life history spans six decades and provides a spread of data across the life space. Childhood, adolescence and adulthood are fairly well represented countering the need to rely solely on childhood experiences. Moreover, McAdams (2005) argues that the construction and internalisation of integrative life narratives in modern society begins in late adolescence, and unfolds across the life space. He added that cognitive developmental research supports his premise that the necessary cognitive skills for creating a narrative identity only consolidate in late adolescence. The

life-span perspective afforded by the longitudinal design of this study is ideal for the extraction of salient factors contributing to a redemptive life, which often crystalises in the generativity stage.

The eugraphic stance (Elms, 1994) adopted in this study was aligned with self-actualisation, restoration from brokenness, and redemption, as described by McAdams (2006a). Such an approach invariably countered a pathogenic slant.

The researcher-participant dyadic partnership. Traditionally, the psychobiographical subject is already deceased, and may have lived in a different era. Concerns related to *cross-cultural differences* and *researcher bias* are inevitable across the distance of time. Researching a life in progress narrows the distance between the researcher and the participant, causing the two lives to intersect.

Cross-cultural differences and researcher bias. In this study, the researcher and the participant have a shared understanding of the political, socio-economic and geographical features of the country, province and city in which the participant spent most of her adult life (from the age of 13 to 40), before she started to travel internationally. While this shared understanding existed, the researcher and the participant's experience of the country during their formative years differed, since the political history of the country privileged the participant. Furthermore, the researcher could not relate to several life experiences, such as the experience of widowhood, remarriage, divorce, and single parenting. Neither could the researcher relate to the itinerant lifestyle and multiple experiences of gracing international platforms.

For this reason, the researcher relied heavily on verbatim narration to capture the contexts and first-hand experiences of the participant. The multiple benefit of this approach allowed the voice of the participant to be conveyed in the first person – thus, reducing contamination of the cross-cultural differences and the researcher bias inherent in relating an experience that was foreign to the researcher.

Commonality between the researcher and the participant, while deemed an advantage, also posed a risk, since assumptions could be made that are not explained to the reader. For example, both the researcher and the participant embrace the Christian-Judaic worldview, and both share an understanding of the vernacular used in the country and the city. To guard against worldview assumptions, direct narration allowed the reader access to the verbatim commentary, which is the equivalent of an uncontaminated raw data source. In addition, investigator triangulation (Yin, 2009) in supervisory sessions monitored the possibility of researcher bias, and held the researcher accountable.

The use of vernacular expressions was rare; but when used, these expressions were replaced with standard English words in parenthesis. The frequent use of expressions, such as 'and', 'of course' and 'okay' were edited out, as these words interrupted the sentence, hindering the flow of meaning in the large text; and therefore, they did not add any value. A few of these expressions were retained, since they are indicators of authenticity and spontaneity. They are rarely found with such frequency in well-rehearsed presentations.

Participatory co-construction and ethical concerns. When engaging with an actively involved participant, a fair measure of trust and rapport is required. The degree to which the participant feels safe would clearly influence the quality of the rapport, spontaneity and content entrusted to the researcher (Miles & Huberman, 1994). The researcher was continuously mindful of the professional and institutional ethical code of conduct, which guides psychologists and researchers respectively. For this reason, the researcher continuously discussed the ethical guidelines of confidentiality and privacy with the participant and with the promoters of the study.

It was fortuitous that the utilisation of an unstructured interview approach offered the added advantage of curtailing any manipulation of the course and content of the life story by the researcher. Since the participant mapped the life story, she was empowered and was fully aware that she could request editing of the audio and written recordings. Spaced interviews allowed time for reflection. Audio recordings were edited on two occasions where, upon reflection, the information was deemed harmful to the other party.

Autocritique, member checking (Snyder, 2005), or member reflection (Tracy, 2010) was observed throughout the account-making process (Harvey et al., 1990). Shared decision-making in this participative co-constructed account was ensured in the following ways. The participant:

- Determined the content of each interview session that was recorded;
- Was fully aware of the ethical guidelines governing the researcher's study;
- Engaged in detailed discussions with the researcher on an ongoing basis throughout the data collection and the data analysis, to ensure that no harm would be done to any family member – including her children and former spouse, in particular (Yin, 2009);

- Drafted the ethical terms and conditions (as indicated in Appendix A) to protect the privacy of the family members; and these were enshrined in the documentation related to gaining informed consent (Yin, 2009);

- Provided collateral data in the form of CDs, newspapers and books, and referred the researcher to relevant media archives;

- Served as a gatekeeper (Creswell, 2013), and arranged short contact sessions with family members and friends, for the purpose of providing collateral;

- Approved excerpts of the proposal pertaining to the life story;

- Was provided with a completed set of transcripts for perusal and comment (Willig, 2008);

- Was provided with the draft copy of the completed life story for perusal and comment;

- Was provided with the final version of the life story;

- Was engaged in ongoing consultation throughout the write-up process;

- Will be given all the audio recordings for safe-keeping, as agreed; and she

- Will be provided with a copy of the bound thesis.

Tracy (2010) refers to situational, relational, procedural and exiting ethics. In this study, the ethical guidelines related to *situational ethics* in particular, served as a cornerstone, to ensure that the means justified the end. Failure to ensure that *relational* and *procedural ethics* were in place may have debarred this study from appearing on the accessible open shelves of the library. Investigator triangulation (Yin, 2009) that included the researcher's constant consultation with the participant was essential. *Exiting ethics,* relating to the dissemination of the findings, were adhered to in a discussion with the participant. To demonstrate full disclosure, a personal bound copy of the thesis will be presented to the participant.

Infinite amount of biographical data. Direct contact with the participant could lead to an overwhelming data heap, if the data were not funnelled into theoretically recognised categories (Miles & Huberman, 1994). In the absence of a written life history, the initial recording of the life study in writing served as a *method* of data collection, before it could be used as *subject matter* (Runyan, 1982). This dual task necessitated comprehensive documentation.

When constructing a narrative within a qualitative research paradigm, the data collection and the data analysis could be regarded as parallel inter-looping processes. Miles and Huberman (1994) provide a helpful framework to guide this iterative set of processes. These authors proposed a three-phased approach to data analysis, namely: data reduction, data display and conclusion-drawing and verification. These processes are detailed later in this chapter. Significant events were expected to emerge when theoretical constructs and identifiers were overlaid onto the life history. These conceptual identifiers, used in conjunction with Alexander's (1988) data-management strategies, would surface the core issues related to the crux of the study. Alexander offers two approaches to data management, namely: the application of nine identifiers of saliency; and the second strategy, which allows the researcher to ask the data questions. Alexander's two approaches are expanded later in this chapter with reference to the detailed data management. The main purpose of a rigorous approach to data management is to stabilise the data, and to increase their neutrality, in order to strengthen the trustworthiness of this study.

Inflated expectations. Important lessons can be learnt from Elms' (2005a, 2005b) critique of Freud's psychobiography of Leonardo. Elms cautions against the expectation that a study should yield multiple solutions. Fouché (1999) discouraged multiple outcomes, as he found that it made his study cumbersome. Ultimately, the findings of psychobiographical inquiry are speculative; and they should serve to augment and enhance the existing findings.

In this study, the researcher has chosen to delimit the study (Elms, 1994) by focusing on the redemptive theme as a core outcome. While undertaking the study, many additional points and worthwhile outcomes surfaced, and competed for attention. These had to be deferred, in order to avoid a fragmented focus (Miles & Huberman, 1994). This study is located in the field of psychology, and any trans-disciplinary expectation automatically falls outside the ambit of this study.

Ensuring the Trustworthiness of the Study

Qualitative research methods subscribe to a naturalistic paradigm that allows for the undiluted expression of a lived life in a natural setting. Such an approach represents a radical departure from the positivist laboratory-based empirical approach. While empiricism gauges the quality of the research, according to its validity and reliability, quantitative methods strive to ensure the *trustworthiness* of a research project, by

employing the criteria of credibility (internal validity), dependability (reliability), transferability (external validity and generalisability), and confirmability (objectivity) (Guba, 1981). Guba's use of terminology is indicative of the naturalistic post-modern paradigm. The positivistic/scientific terminology is bracketed, in order to accommodate readers from both paradigms.

   Credibility. Credibility refers to the *truth value* (or internal validity) of the study. This aspect of trustworthiness is more relevant for causal or explanatory studies compared with descriptive or exploratory studies.

   In this study, the truth value, as defined by Guba (1981), has been accounted for in the following ways. The researcher has had *prolonged engagement* with the participant and the materials. The researcher became aware of the participant in 1993, and approached the participant regarding the research study in 2004. Due to the itinerant lifestyle of the participant, the contact, although sporadic, was professional and purposeful, in order to enable the researcher to maintain a fair measure of objectivity. This prolonged exposure to the participant and the subject matter allowed for adequate *persistent observation*. The subject matter, comprising accounts shared by the participant, was consistent with her views shared from podiums, in her professionally recorded messages, and in her own written publications. This consistency is reflected in her website reports and collateral accounts posted on her website. Personal communication with her mother, sister and current husband; as well as the community's perception of her, is congruent with the recorded self-portrayal.

   These data sources, augmented with constant *member checking* and *member reflections* (Tracy, 2010), corroborated the truth value of the *referential adequacy of the materials collected*.

   The *triangulation* of the data sources was complemented by the investigator, methodological and theory triangulation (Yin, 2009). Theory triangulation strengthened the construct validity (Yin, 2009). Concepts, such as the redemptive life, forgiveness, and meaning in life, were informed by the relevant theories that were discussed in the literature review. Regular meetings with the promoters and critiques of draft submissions aided the researcher in identifying conflicting data or perspectives, thus ensuring *structural corroboration* and coherence. These supervisory meetings also served as peer *debriefing sessions* that enabled the researcher to maintain perspective.

   The above strategies are underscored by Creswell (2013), as credible strategies to validate, verify or ensure the trustworthiness of a study.

Transferability. Transferability or *applicability* (or generalisability) refers to the researcher's commitment to objectivity – for future application in other contexts. Psychobiographical case studies underscore the uniqueness of the individual; hence replication and statistical generalisation are not the primary objectives. Case studies serve the purpose of analytical generalisation, which adds to the body of knowledge (Yin, 2009). Thorough discussion of purposive sampling and of the collection of thick descriptive data will permit comparisons within a similar context. Such resonance with the reader is regarded as a hallmark of qualitative research (Tracy, 2010).

Dependability. Dependability refers to the *consistency* (or reliability) for the purpose of replicating the study. Due to the uniqueness of the case study from a phenomenological perspective, and the existence of multiple realities (Guba & Lincoln, 2008), the primary concern is the stability of the data (Guba, 1981). Guba, therefore, recommends the use of methodological triangulation, a split-half approach, using two research teams undertaking a step-by-step replication, and leaving a transparent audit trail (field notes). In this study, methodological triangulation was utilised, using Alexander's (1988) and Miles and Huberman's (1994) techniques in conjunction with thematic coding emerging from the theories used in the literature review.

With reference to an audit trail, the researcher endeavoured to detail the processes related to the data collection, the extraction, the analysis, and the interpretation in the relevant chapters of this study. The researcher was aware that a detailed and transparent audit trail addresses the issue of researcher bias.

Confirmability. Confirmability refers to the degree to which the data and the findings can be corroborated by others; and it speaks to the *neutrality* (or objectivity) of the data. The role of triangulation, an audit trail, and researcher bias in relation to confirmability has been addressed in foregoing discussions. Tracy (2010) broadens the perspective of triangulation, when she distinguishes between triangulation and crystallisation. While triangulation refers to the convergence of multiple sources of data, theoretical conceptualisations and investigators' perspectives, *crystallisation* serves the purpose of gathering multiple types of data that are then added to a range of researcher and theoretical conceptualisations – with the sole aim of reaching divergent views – in order to open up the multi-faceted case. This is aligned with the descriptive and exploratory nature of this study.

What needs to be highlighted in this discussion, and at this juncture, is the role of *reflexive analysis* and the *multi-layered voice* (Guba & Lincoln, 2008).

Reflexivity. Reflexivity requires self-disclosing statements from the researcher that reflect her past experiences and philosophical stance that could have a bearing on shaping the interpretation of the findings, the conclusions, and the interpretations drawn (Creswell, 2013). Guba and Lincoln (2008) advocate reflexivity, because it forces the researcher to remain conscious of the choice of research problem; it heightens the awareness of others with whom the researcher engages during the research process; and it requires the researcher to account for the multiple selves and identities that are mirrored in the researcher's professional and personal choices shaping the study.

Reflexivity reveals intentionality (Guba, 1981). Self-reflexivity and transparency show sincerity; and these are regarded as hallmarks of excellence (Tracy, 2010). Creswell suggests that the reflexive commentary can be threaded into the study, or serve as bookends of the study.

In this study, the co-constructive approach to a life story account necessitated close proximity to the participant; and it therefore, required a reflexive statement in the introductory chapter. Reflexive commentary has been threaded into the study, and is more pronounced in this chapter, where the researcher offers a rationale for the methodological choices. A reflexive statement in the concluding chapter of this study has been deemed appropriate for the purpose expressed by Creswell regarding the conclusions drawn.

Multi-layered voice. The Seventh Moment in qualitative history faced the crisis of representation (Denzin & Lincoln, 2008). Subsequently, much attention has been given to the amplification of voice in participatory research (Guba & Lincoln, 2008). Snyder (2005) advocates the use of multiple voices to enrich qualitative study, but remains cautious about the multiple truths that may be silenced by the domination of the researcher's voice – which, harkens back to the positivistic tradition.

Tracy (2010) advocates multi-vocality. These varied voices, says Tracy, provide thick descriptions of the actors. In addition, this engages the participant in a collaborative partnership, where member-checking becomes indispensable.

The interplay between voice and power cannot be underestimated (Olesen, 2008). Discontent with the political advantage reflected in the dominant role of the researcher, since the First Moment in qualitative history, has led to the intentional democratisation of the research process (Denzin & Lincoln, 2008; Lincoln & Denzin, 2008). This has resulted in practices in participatory research, where the "power shift is located in the immediate relationship between the researcher and the researched" (Snyder, 2005, p. 131) and not in the social environment. Power and truth resemble a two-edged sword.

Qualitative researchers accept that an absolute truth may not exist; and that the participant may construct a personal view of the world (Creswell, 2013). Olesen (2008), a feminist proponent, explains that this view of relative truth rests on the assumption that "women in specific contexts are best suited to help develop presentations of their lives, contexts that are located in specific structures, and historical-material moments" (p. 339).

While the participant and the researcher may jointly shape the "flow of silences and comments" (p. 344), it is ultimately the researcher who writes up the account, and takes responsibility for the text. This responsibility arguably places the researcher in the more powerful position (Snyder, 2005), giving some credence to the caveats expressed in the interest of guarding objectivity in research undertakings.

In this study, the researcher has developed an inclusive partnership with the participant on the content and the flow of the life story, for the purpose of preserving the participant's voice. This accounts for the large portions of the life story that have been presented in the first voice. The breadth of the story locates it in time and space; and it reflects the pulse of the era.

Detailed decisions regarding voice were addressed in the earlier discussions related to ethics governing a collaborative partnership. At all times, the researcher was keenly aware that deception, dominance on the part of the researcher, and ambitious research goals could jeopardise the trust that was earned. The researcher, therefore, endeavoured to ensure that the content of the life story was governed by the principles of confidentiality and privacy – even at the cost of potentially losing rich data.

After taking all the possible concerns into account, the researcher was able to proceed with mapping a research design and methodology that would ensure a trustworthy study.

Research Methodology

This section on research methodology describes the primary aim of the research, the research design, and the method, a description of the psychobiographical subject, the research procedure pertaining to the data collection, and the procedures employed in the data analysis.

Primary Aim of the Research

The primary aim of this research study was to record a biographical account of Glenda Watson-Kahlenberg's life – for the express purpose of exploring and describing the process of redemption. The development of redemption in a life, as defined by McAdams (2006a, 2006b), provided a conceptual grid for an in-depth description of the process. Frankl's (2008) theory on the meaning of life, and the process model of forgiveness (Enright et al., 1991, 1996) augmented the discussion. These theories were used to meaningfully interpret the life story, and to illuminate the process of redemption, restoration and wholeness.

Since the results of the research were generalised to these specific theories, the construct of analytical generalisation was employed (Yin, 2009). The exploratory-descriptive nature of the research had an added descriptive-dialogic component (Edwards, 1990). This allowed for the faithful portrayal of the phenomenon under observation; and it facilitated the dialogue between the exploratory-descriptive findings, and the theoretical conceptualisation of forgiveness, redemption and meaning-making.

Research Design

This qualitative psychobiographical study was exploratory-descriptive and descriptive-dialogic in nature. The purposive sampling method was used, as a specific life was singled out, to achieve the stated aims. For the purposes of this psychobiographical study, recording the life story was a pre-requisite; but it was not the end-goal. The single case-study approach enabled the researcher to access information previously inaccessible to scientific observation. The descriptive information derived was anticipated to be *revelatory,* thus providing a solid rationale for conducting a case study (Yin, 2009). The focal point of the study was the exploration of the sequence of events related to redemption and restoration, and the role of forgiveness in augmenting this process across an individual's life.

In this study, the researcher's exploration of an identified phenomenon of interest places the study in the category of an *instrumental case study*. The purpose of an instrumental case study is to explore how a phenomenon unfolds within a particular life (Willig, 2008).

An unstructured interview format was used, commencing with an open-ended grand-tour question, such as: 'Would you share your life story with me?' This open-ended approach ensured that the participant was able to express herself in a manner that was

meaningful to her. No parameters were set to influence the content. A life story by definition implies that the information accessed is provided; and therefore, limited by the narrator (Bujold, 1990.)

   The psychobiographical subject. A purposive sampling method was used. Three reasons governed this decision. Firstly, research in forgiveness "is indeed a new frontier of psychological research in the clinical literature, and in South Africa in particular", where a dearth of such literature exists (Maboea, 2003, p. 82). Secondly, the study of forgiveness, redemption, restoration and wholeness through the medium of psychobiography is the first of its kind in South Africa, according to the Nexus database (checked on 20 March 2012). Currently, the researcher is not aware of any similar international study. Thirdly, the researcher intentionally focused on the average person, since an elitist approach characterising psychobiography is not without criticism (Elms, 2005a). For the above reasons, Glenda Watson-Kahlenberg, a South African woman was approached, as her life story is synonymous with, and reflects, the journey of redemption, forgiveness and restoration.

The Research Method

   Miles and Huberman (1994) provide helpful guidelines to assist the researcher in strengthening the qualitative data. These authors maintain that a significant feature of well-collected qualitative data is that they should focus on *naturally occurring events in ordinary settings*. The emphasis is on the *lived-experience* and *meanings* attributed to the events, as they occur in the *social world* of the participant. This genre of data is usually captured by way of a case study. In this revelatory and instrumental case study (Yin, 2009), the data have been collected over a *sustained period,* thereby adding to the *richness and holism* of the data that, consequently, allow for thick descriptions.

   Qualitative data have the unique advantage of accommodating *flexibility* in the collection methods and analysis, as the study proceeds. The fluidity of the parallel processes of collection and analysis in a qualitative study is a key ingredient that facilitates the seamless integration of the various facets of a life story compiled over a period of time. This measure of flexibility also allows the researcher to immerse herself in the data, so that the researcher is able to ascertain what is salient to the case. Miles and Huberman (1994) were of the opinion that ultimately the researcher is the most important *measurement device* in a qualitative study, in which minimal instrumentation is used, and most of the analysis is done in words.

A qualitative study, in a sense, is a living organism. It is dynamic and never static. The process of analysis is activated the moment the researcher begins to conceptualise the research topic; and it only ends with the final write-up.

Analysis, according to Miles and Huberman (1994), entails three concurrent activities: (1) data reduction, (2) data display, and (3) conclusion-drawing and verification. Each activity is briefly defined below:

Data reduction. This initial step refers to the selection of the raw data, and their transformation into transcriptions of field notes. Before the researcher approaches the participant, the anticipated data reduction is already in process. Data reduction is thus part of the process of analysis, and is reflected in the way the researcher selects and summarises the data. Every decision made about chunking or summarising the data reflects an analytical choice; therefore, it is important that the researcher records these processes, since looking for patterns and re-organising data is a continuous process. The process of data reduction is only concluded when the report is complete.

Data display. This represents the second step in the analysis. Frequently, an extended text is used to display the data in the form of comprehensive field notes or process notes. The life story account in this study is an example of an extended text. Since the sheer bulk of the text could quite possibly cause the researcher to make assumptions, a more refined visual display is recommended in the form of graphs, matrices or timelines.

Conclusion-drawing and verification. This represents the final step in the process of analysis. Throughout the research process, it is inevitable that the researcher would reach tentative conclusions; but, the researcher is strongly urged to suspend all conclusion-drawing until all the data have been collected. Critical to this stage of the analysis is the dialogue between the data and the theoretical conceptualisation that strengthens the confirmability of the study (Miles & Huberman, 1994).

The application of this three-phased analytical approach to this study has been outlined below.

Data reduction.

Primary sources of data collection. The primary source materials for psychobiographers are adequate samples of written or oral recordings of the data from memory. These take the form of personal documents, diaries, letters (Edwards, 1998; Runyan, 1982), or even recorded dreams (Alexander, 1988).

The autobiographical account of the participant's story provided the foundational material on which the study was based. In addition, permission for interviews with her mother, husband, children and friends had been secured – as a source of collateral information – for the necessary purpose of data triangulation. Additional secondary sources were also made available. These included the participant's published resources; audio-visual collection of teachings and motivational talks on DVDs, tapes and CDs; as well as her comprehensive website that chronicles key events, and provides a photographic account of her past and recent international endeavours.

Measures taken to preserve authenticity. Traditionally, psychobiographies are based on past lives. An emerging trend has seen a shift toward the study of lives in progress. While the psychobiographical participant of the current research has repeatedly shared and recorded various excerpts of her life story deemed appropriate for the context, a full autobiographical account is non-existent. A similar challenge faced Cohn (1997), when she undertook a psychobiographical study of psychiatrist, Jean Baker Miller. Like Cohn (1997), the current researcher's initial goal of the study was to construct a biography of the participant "in her own words" (Levinson, 1996, p. 7). To achieve this goal, reliance on autobiographical memory was a key factor.

The researcher was aware of several caveats associated with autographical memory. For this reason, cognisance was taken of the influence of personal goals on the encoding of memory (Conway & Pleydell-Pearce, 2000). The distinction that these authors make between three specific levels of memory encoding accommodates a holistic approach that counters any reductionism, as previously discussed. These three levels distinguishing between *life-time events, general events and event-specific knowledge* also guided the structuring of the life story, serving as a helpful complementary coding strategy.

In data collection, the researcher's greatest challenge is twofold. Firstly, the raw data have to be extracted in such a manner that the original meaning thereof is retained; and secondly, steps should be taken to ensure that the manner in which the data of memory is expressed by the subject, does not become a variable, which can potentially contaminate the data (Alexander, 1988). There is a greater likelihood of contamination of the raw data, when subjects are required to express values, preferences and offer evaluative comments. Spontaneous expression appears to increase authenticity. This is likely to occur when subjects are more at ease and feel less threatened.

Examples of spontaneous memory recollection would be reflections captured in autobiographical essays or oral communications, or data captured in interviews focused on the past (Alexander, 1988).

Levinson (1996) advocates allowing the participant to tell her story in her own words, and on her own terms. Such an approach should elicit a response that would fully engage the participant. The role of the researcher is that of a listener, expressing sincere interest. The interviewer facilitates the story-telling by adopting an empathic attitude, asking questions and making comments, to enable the participant to provide a rich, comprehensive textured account of her life. Since the interviewing process requires a partnership, rather than a researcher-subject relationship, the term *participant* has been used when referring to the psychobiographical subject in this study.

Logistics. For the purpose of this study, an open-ended invitation to share her life story was offered to allow the participant to describe her life story, according to her personal preference. She chose a chronological approach. Both Levinson's (1996) multiple-case study and Cohn's (1997) single-case study indicated that the current researcher should anticipate an average of 20-30 interviewing hours over a period of time, with the duration of sessions ranging from one-and-a-half hours to two hours. Taking cognisance of these timeframes, the researcher commenced the interviews in March 2004. Eleven sessions were recorded in total. The duration ranged from one to two hours, and included time spent discussing ethical guidelines to minimise harm to others. The final formal face-to-face session was completed in December 2012. During 2013, contact was made *via* telephone, e-mail, or skype – for the purpose of clarifying information and the reviewing of the transcripts (Willig, 2008).

The face-to-face interviews were scheduled to accommodate the participant's itinerary. It was agreed that the researcher's study at home would afford maximum privacy, and should guarantee minimal noise levels required for recording purposes. Recordings were reviewed and edited when they were deemed invasive of another's privacy.

Each session was transcribed manually; and access to the information was password-controlled. The researcher and the transcriber were the only persons who had direct access to the recorded sessions. The transcriber, who was employed in an administrative capacity in a counselling unit, was selected because she was fully cognisant with the code of ethics governing psychological practice, and had demonstrated integrity in her workplace.

The participant requested active participation in reviewing transcripts in order to ensure that no harm was done. On completion of the transcripts, the participant was provided with a full set of transcripts for her comments. Willig (2008) encourages engaging the participant in reviewing the transcripts, as such feedback constitutes additional data. Based on the useful feedback from the participant and the research supervisory team, the chapter that represented the life story of the participant was finalised.

Collateral information. The longer the researcher worked with the data, the more aware the researcher became of the ethical challenges encountered when working with a life in progress. The researcher protected the privacy of some family members by omitting their names, and referred to them solely in terms of their status, as being the youngest or eldest in the family. Furthermore, the sensitive contextual realities associated with divorce required judicious reporting of events, in order to ensure the prevention of any harm to the persons involved. Considering that the participant was the main focus of the study, this focus afforded family members some measure of obscurity, because their stories where not central to the life story. Inevitably, lives entangle in families; therefore, it was the researcher's task to craft the story of the participant, rather than the stories of the family members.

The researcher had access to the family and friends *via* the participant. In the researcher's interaction with the participant's husband, mother and sister on separate occasions, the researcher was able to assess the authenticity of the data pertaining to family life. Excerpts of these interactions are reflected as personal communication supporting certain aspects of the participant's life. These interviews, together with the interviews with her friends, Eleen, Pat and Lindy, enhanced the auditability of the study.

The participant's website provided additional data corroborating the data referencing her international experiences. Newspaper accounts were made available. Many of these referred to family members directly, and were associated with the more turbulent era of her life. For this reason, these newspaper articles were referred to, but not referenced, in order to protect the identity of her children and that of her former spouse.

The desired outcome of the data reduction was the crafting of a life story. Cognisance was taken of the following guidelines provided by Creswell (2013), to ensure that the outcome would approximate a good narrative study. Creswell encourages the researcher to:

- Focus on a single life;

- Form a collection of stories about a significant issue related to this individual's life;

- Present the data in chronological order, in a manner that connects different phases and aspects of the story;

- Capture the themes as they unfolded: and

- Incorporate reflexivity on the part of the author crafting the recorded story.

Data display. The corpus of data collected required systematic management. Miles and Huberman (1994) recommend visual displays. The manner in which the data is showcased must be meaningful; and therefore, this needs to be underpinned by a clear case conceptualisation, and a focused research question that enables the researcher to delimit the data. The data analysis is embedded in the process.

Data analysis. In analysing the data, the researcher may approach the raw data by 'letting the data speak for itself' or 'asking the data a question'. This method of psychological inquiry was first advocated by Alexander (1988), and subsequently, elaborated on by Elms (1994) and Schultz (2002). These two approaches allow the researcher to distil meaning from the data – from an objective perspective.

For the purpose of this study, which strives to contribute to a deeper understanding of the theories and phenomena being explored, the researcher allowed 'the data to speak for itself' – by adhering to the nine 'principles of saliency' (Alexander 1988). Saliency refers to what is of paramount importance to the story. The nine principles discussed below served as a guide to elevate the significant data into bold relief. Examples have been extracted from the life story, in order to demonstrate the utility of these principles. The researcher found that these methodological guidelines enabled her to "hear the story more clearly" (Alexander, 1988, p. 13).

Alexander's nine identifiers of saliency. Alexander (1988) derived the guideline of *primacy* from patterns emerging from the psychoanalytical therapeutic hour. He found that the opening lines of clients often encapsulate the essence, or the deep secret of their lives, even though the initial meaning might be veiled. In transferring this principle to psychobiographical inquiry, he suggests that just as the therapist gives deep consideration to the client's opening lines, in like manner, the psychobiographer should pay rapt attention to the spontaneous opening lines of a personal document or face-to-face interview. This guideline is based on the premise that "people do not start stories haphazardly" (Schultz, 2002, p. 4). In this study, patterns have emerged in the form of

themes related to the family. The story started with sketching a family context; and this theme remained as a golden thread throughout the life story, during which loss of family in different ways featured frequently.

The significance of events is also underlined by the *frequency* of the retelling of the story or references made to the event. Often, the story is retold using identical language (Schultz, 2002); and in this study, frequency was noted with recurring reference to the theme of forgiveness. Schultz cautions against excessive retelling that could dilute the importance of the story, when it begins to border on monotony. This aspect was not detected by the researcher in the narration of the life story. What was noted was the Freudian significance of iterative incidence that is based on the belief that one tends to repeat what one has not mastered. Repetition could, therefore, be indicative of unresolved conflict (Schultz, 2002), such as the participant's recurring reference to her empty nest in later years.

The *uniqueness* of an event is an important principle of saliency referring to those features of the life story that stand out, simply because they are peculiar. Often, the story-teller (participant) would call attention to the experience by prefacing an account with, "Nothing like this has ever happened to me before." In this study, the participant introduced her experience of her husband's death with the words: "Now I want to tell you about that . . . I think it's very important to know that they came and told me", thereby underscoring the uniqueness of the event. Uniqueness and *emphasis* in tandem focus the researcher's attention instantly. Alexander (1988) indicated that more subtle forms of emphasis can be identified by three types of less obvious cues, namely: overemphasis (of commonplace events); underemphasis (of what is worthy of more attention); and misemphasis (indicating that an issue could be tinged with exaggeration or border on the incredible).

Omission is the converse of emphasis. Omission, especially when it is unintentional, can be telling, because the hearer is left with a sense that something is missing. The omission of a significant event would leave a blank space that would raise the curiosity of the hearer. Incongruence is also an indicator of omission. For example, inappropriate, or lack of affect, when retelling a watershed event, could indicate that the individual could be holding back, by masking an event with nonchalance. In this study, the use of omission was intentional, and aligned with ethical practice to protect the privacy of others.

Disclaimers can also be regarded as pointers to hidden or underlying meanings. Elms (1994) recommended paying equal attention to what participants acknowledge, or refute about themselves, in the form of *negation.* The aspect of negation was not noted in the study; neither was *isolation* present. Isolation of the data presents itself as a mystery that needs to be solved. It represents an isolated detour from logical sequence in mid-story, which leaves one wondering about the sudden shift that cannot be accounted for.

Erroneous or distorted depiction of factual or relational details indicates that the subject is making a mistake. *Error and distortion* is indicated when the participant appears that she is struggling to remember. Whenever factual error was noted by the researcher related to a date or estimation of time, attention was paid to it, so that the facts could be corrected. The researcher noted that consistency in the retelling was a norm with minimal error noted.

Incompletion calls attention to significance behind the absence of closure. For example, the retelling of an event, which ends abruptly – before reaching a fitting conclusion – could indicate that the subject was distracted, or that the content was too painful to face. In this study, the full disclosure of significant events was an indication of resolution.

Using these principles, the data were able to speak for themselves. Added to this strategy was Alexander's (1988) second strategy, where the data respond to questions asked.

Asking the data a question to guide data display. In this study, the researcher chose to display data using a time-ordered matrix, as advocated by Miles and Huberman (1994), which allows for a phenomenon to be tracked across time periods. This method was deemed to be best suited for identifying the developmental concept of a redemptive life, as defined by McAdams (2009). The five key themes characterising a redemptive life include an early advantage, observation of the suffering of others, moral steadfastness, the presence of a redemptive sequence, and a prosocial future.

In order to extract the data supporting the evidence of a redemptive life, the data were asked the question: 'What aspects and periods of the life story of the participant illuminate the concept of a redemptive life?' To this end, pivotal moments in the participant's life were extracted, using Alexander's identifiers of saliency related to *primacy*, *frequency, uniqueness and emphasis,* as discussed above. This was corroborated by Conway and Pleydell-Pearce's (2000) distinction between life events, general events, and event-specific knowledge. Added to this, were Schultz's (2005) prototypical scenes

that called attention to themselves by being characterised as: (i) a recollected memory that is *vivid, specific* and filled with *emotional intensity,* (ii) an event that permeates or *interpenetrates* several life themes and situations, (iii) a scene that has a watershed impact on a non-pathological *developmental crisis* associated with a transition, (iv) a scene that may be associated with family conflict in the nuclear family, and (v) a scene that causes disequilibrium by violating the *status quo*. It is this element of *thrownness* that causes the individual to engage in repetitive storytelling – in a quest to find answers.

The above-mentioned triangulation of data extraction techniques was used. The data illuminating the redemptive theme were captured and displayed in a time-ordered sequence, as shown in Appendix H.

Conclusion-drawing and verification. This entails the extracting of meaning and interpreting themes, clusters or patterns that occur during data verification, for the purpose of analysis. In this final phase of the research process, the researcher relied on interpreting the descriptive sequence of events in the life story by conceptualising the facts within a theoretical framework. Considering that meanings in co-constructed stories are neither singular nor fixed (Bishop, 2008), the researcher relied on theoretical and investigator triangulation to provide a measure of objectivity. Creswell (2013) maintains that the credibility of a study is increased when the researcher believes fully in the potential value of the study; and she uses sound methodology, as well as triangulation in the selection of theories; and also various sources of data, in order to fully capture a moment in history.

The quality of the analysis is dependent on the theories and methods selected, and the researcher's ability to demonstrate an understanding of the phenomenon being studied (Creswell, 2013). In this study, the emerging themes of forgiveness and spirituality intersected with Frankl's (2008) concept of a meaningful life in the context of a single case study based on a life story. These overlapping concepts fused to elucidate the emergence of the redemptive self. The biopsychosocial-spiritual approach provided a rich context for a holistic perspective of restoration and redemption. The theoretical triangulation utilised is graphically presented in Figure 15 on the following page.

The task of the researcher in the following chapter will be to ensure descriptive dialogue between the theoretical conceptualisation and the data.

Figure 15. Diagrammatic theoretical conceptualisation of the study

Conclusion

This chapter has served to lay the methodological foundations on which the findings will rest. Throughout the preparation of this chapter, the challenge of working with a life in progress was foremost in the researcher's mind. As a consequence, the researcher's appreciation of methodological rigour required in a qualitative setting deepened. In addition, her dependence on established practices and measures grew as she employed them to guide objectivity.

This chapter has provided a conceptual mapping of strategies that inform the ensuing discussion on the findings. It is anticipated that the findings will integrate all the data, concepts and theories meaningfully in formulating a response to the primary aim of the study. These findings will be discussed in the following chapter.

CHAPTER 7

Findings and Discussion

The purpose of this chapter is to meaningfully extract themes from the participant's life story, which are informed by the theoretical and methodological approach of triangulation. To this end, the researcher will establish whether the life in progress in the present study meets the criteria of a story of the redemptive self. As this process unfolds, it is anticipated that enabling factors – illuminating the redemptive sequence in the participant's life – will emerge. The chapter concludes with a discussion of the findings related to interpersonal forgiveness and meaning in life.

Application of Methodological Constructs

The raw data of the narrative will be thematically interrogated using the criteria of a redemptive life story, according to McAdams et al. (1997) and McAdams (2009). The data will speak for themselves as they are extrapolated to populate the template of a time-ordered matrix that appears as Table 3 (on p. 216). The first task of the researcher is to confirm whether the participant's life story accords with the definition of McAdams. The data analysis will be guided by:

- Alexander's (1988) identifiers of salience;
- Conway and Pleydell-Pearce's (2000) levels of memory coding (life-time events, general events and event-specific knowledge); and
- Schultz's (2005) criteria for prototypical scenes.

Once the researcher has been able to establish that the life story approximates to a redemptive life story, in which a redemptive self is identifiable, the researcher will ask the data the following question: *Which aspects and periods of the life story of the participant illuminate the concept of a redemptive life?* Using Huberman and Miles' (1994) data management strategies of data display, and conclusion drawing and verification – for the purpose of data analysis, the life story will be mapped graphically to display pivotal moments of significance.

By adopting the biopsychosocial-spiritual approach to a life, all facets of the participant's life will be accommodated. Singer (2007) promotes the use of the

biopsychosocial-spiritual approach, because it provides a concise summary of client information. While all the domains are interdependent, each of them has a specific focus. The *biological* domain embraces all basic needs, physical capabilities, medical health status; and it includes the physical environment. The *psychological* domain is inclusive of the participant's intellect, personality, perception of self; and additionally, it allows for discussion of the medical and medication history. The social domain accounts for the cultural, economic, political and communal contexts. This domain intersects with other domains with reference to the transitional developmental life stages across the life space.

Families, the church, schools, and the State are all vehicles of the prevailing dominant ideology, which is socially constructed and has a bearing on the participant's frame of reference. The social domain proffers a systemic perspective that allows for meaningful interpretation of the generational patterns. The fourth domain is the *spiritual* facet of life, which reflects and informs the participant's sense of self, values, meaning, and purpose in life. The recognition of this domain since the beginning of the 21st century is indicative of the challenge it has posed to the world of science, accounting for its existence on the periphery of the recognised methodological practices for past centuries.

It is within this domain that the psychobiographical participant in this present study is able to relate her story of healing in a sacred place (Pargament et al., 2005). In summary, the biopsychosocial-spiritual perspective provides clinicians with a historical context of all the issues with which their clients are dealing. It also allows for the identification of strengths and resources.

Underpinning all subsequent discussions are the theoretical constructs of meaning, redemption and forgiveness that were reviewed in the literature chapters.

Extraction of the Data Supporting the Redemptive Life Story

The following discussion will articulate the five themes that characterise a life story in which the redemptive self is portrayed – in the following order:

- Experiences of early childhood advantage;
- Observation of the suffering of others;
- The establishment of moral steadfastness;
- Emergence of a redemptive sequence; and
- Commitment to prosocial goals for the future.

Each theme will be discussed across the lifespan using the periods identified by the participant, and Conway and Pleydell-Pearce's (2000) life time events, which signal significant developmental and transitional encounters. The time markers used in the matrix are listed below in chronological order.

Table 3

Time Periods Demarcating Significant Events Across Six Decades

The identification of the redemptive self based on five themes						
REDEMPTIVE THEMES ➡	**Early advantage**	**Suffer-ing of others**	**Moral steadfast-ness**	**Redemption sequence**		**Prosocial future**
				Potential contamination factors ➡	**Redemptive outcomes**	
LIFE TIME EVENTS ⬇						
Early childhood						
Age 8 – 13						
Age 13 – 17						
Courtship and marriage (17–19)						
Motherhood & family (19 – 23)						
Widowhood						
Second marriage (23 – 30)						
Divorce; single parenting (30): 1984						
1984 – 1990						
The Call: 1990						
Jan. 1991 Intl. travel commences						
1992 – 2005						
2006: Third marriage						
2009						
2011– 2013						

Theme 1: Experiences of Early Childhood Advantage

In her life narrative, the participant recalled that her family moved several times to various cities until she was four, before they finally settled in Johannesburg (in Gauteng).

The family remained there until they relocated to Port Elizabeth, when she turned 13. The period between ages 8 to 13 features prominently as a reference point in her narrative. The period relating to her early childhood advantage covers all her recollections from birth until she left Johannesburg.

The participant was born into a nuclear family. Even though the family experienced financial challenges during their formative years of establishing themselves, she was always provided for; and she recalled that, "as a child, I always had clothes, I had a roof over my head, and I had food to eat. I enjoyed my life thoroughly." As a child, she was very conscious of the inclusion of children in all the family gatherings:

> The children were included in everything; and my parents used to jive, you know, my uncles were incredible dancers, so there was always jiving and dancing. Family weddings . . . there was never ever a wedding where children were not included. So we had these amazing family times.

Within this secure family setting, she was aware that she was her grandfather's favourite, as well as her father's favourite. She was, however, bothered about "being a third child . . . even though I was my father's favourite." Popularity with her peers was indicated by playing with her friends all day long; and she was aware that from Sub A (Grade 1), "I would always have little boys that loved me and they would give me chocolates." Her popularity with boys continued. At high school, she recalled that, "I had lots of boyfriends, you know; every month I liked someone else in my class." Of particular significance was the impression her dance teacher made:

> I remember how she would teach me to dance. My parents didn't have the money to pay for dancing lessons, but she loved me. From 8 years old till 13 . . . she was just an incredible part of my life.

This teacher created opportunities for the participant's artistic talent to come to the fore; and at the age of eight, the participant recalled singing a song called *Patches* and *Bachelor Boy*. The ecstatic applause from the audience was a clear indicator of her growing acclaim as a young star. Added to her popularity on stage was the family's role in encouraging her to sing. Whenever any visitor arrived, or whenever there was a family gathering, the family and Mr Hort, in particular, would prompt her to sing.

The participant's account suggests that she felt special in her family, and secure in her friendly community. While the family may not have had plenty during her childhood,

they had sufficient, and were even privileged to have a motorcycle, which her father later upgraded to a motor vehicle. She also recalled the privilege of a camping holiday that had been carefully planned, so that each child received daily pocket money.

From the above findings, it appears that in the participant's life, basic needs were in place, as well as a sense of acceptance, being loved, and even being a favourite. Her ability to adapt enabled her to cope. The family relocated several times. With the exception of her transition to a co-ed high school in Port Elizabeth, she appears to have adapted to new environments with ease. She compares her two free-spirited children to herself. Individuals with the participant's expressive predisposition appear to have the ability to adapt and to fare well in an environment free of restrictive structure. Such freedom was crucial for her independent spirit. She recalled that:

> Eight to 13 was a wonderful, wonderful, wonderful time of my life. I was a very independent child. I was not close to my younger sister, or the sister older than me. I was very, very independent and enjoyed life.

In the participant's early childhood she showed initiative and revealed her strong independent spirit in the manner she entered competitions, appeared on stage before audiences, sang for the family and presented a play when she left the End Street Convent on completion of Grade 8. The end result was that she realised that, "I put that whole [performance] together from beginning to end by myself – [selected] all the people, wrote, produced and acted [in the play] . . . and it was amazing. So, I was very, very confident." Confidence appears to be the end-product of secure developmental years in the life of someone with her temperament. This gives credence to McAdams' (1995) understanding of the emerging role of the personality and identity through the redemptive self.

From an early age, the participant was aware that her life contrasted markedly with the pain of poverty and neglect, which many others encountered; and this introduces the second theme of the redemptive self (McAdams, 2009).

Theme 2: Observation of the Suffering of Others

The participant was raised during the era of political oppression in South Africa. While her father embraced progressive views, she was aware that their political privilege, based on race, created unequal opportunities. "During the Apartheid, era so-called non-white people or black people were not allowed on the streets after 9 o' clock at night

because of the curfew restrictions." The black domestic who assisted the family was a constant reminder of the racial divide.

As a child, the participant was aware that her own family came from humble beginnings. "I remember my mother being stressed about finances. We were very, I would say, middle class, but in the lower-income bracket of middle-class people." As the family became more established and gravitated upward in their economic status, the childhood memories of communities who supported each other during challenging times deepened her understanding of hardship (McAdams et al., 1997; McAdams, 2009).

The genesis of her understanding of racial discrimination was rapidly facilitated during her second marriage, and she realised that:

> God used that aspect of our marriage to really bring me into a place where I experienced non-racialism, and was exposed to the struggle of the people of South Africa at that time. That was a very good aspect of that marriage.

McAdams (2009) explains that the observation of those less fortunate people tends to arouse empathy for other people. This enables the individual to commit to clearly defined values that become entrenched in adolescence, or at an even earlier stage. Collateral provided by her sister, Sandra, and her friend, Pat, underscores the degree to which the participant had an open heart towards others; and it appears that discriminatory behaviour was uncharacteristic of her. The importance of the establishment of an assimilated and personally defined intrinsic value system introduces the third theme.

Theme 3: The Establishment of Moral Steadfastness

The participant was raised in a home where moral correction was constantly addressed. She recalled being thrashed after lying about having a fictitious brother, swearing at her sisters, and for innocently repeating a crude joke at the age of six, when she visited her grandmother's sister at the home for the elderly. Her parents were unanimous in maintaining a standard of discipline in the home; consequently, she could anticipate a hiding when she transgressed standards; and she could rely on her mother reporting any misdemeanour to her father, who would administer punishment accordingly. Christian values (both Methodist and Catholic); her father's military background, and the conservative mores of mid-20th century South Africa, informed the family's value system. These values were further entrenched by the discipline and faith-based worldview

embedded in the schooling system to which she was exposed during her formative years from Grade 1–3 at the Yeoville Convent school, and from Grade 4–8 at the End Street Convent school.

While tolerance of religious diversity was modelled in a home where two parents never attended church together, her grounding was predominantly influenced by the Catholic faith – due to her mother's staunch commitment. Even though she was exposed to the Protestant faith at the age of 13, her primary frame of reference during her childhood, adolescence and first marriage was Catholicism. Within this worldview, abuse of alcohol and drugs was strictly forbidden. With hindsight, she realised that a transgression of a moral standard "robs you of enjoying life."

Early in her marriage, Catholicism was still her main reference point; consequently, the family was "horrified" and "thought that something terrible had happened" to her sisters, who had "received the Baptism of the Holy Spirit and were speaking in tongues." Her spiritual frame of reference broadened when she experienced a similar encounter in 1974. Throughout her first marriage, and at the time of the loss of her husband, Stephen, they were "still sort of more in the Catholic Church" – even though they were attending many meetings in churches that embraced the Charismatic Movement.

From the above discussion, it becomes evident that her initial aversion of an experience unfamiliar to her worldview, illustrated by her and her family's reaction to her sister's Baptism of the Holy Spirit, is replaced with insight after she experienced this baptism herself. She displays an openness and willingness to consider the experience, and was able to enter into the experience herself. She did not realise that she would spend the remainder of her life praying for others – so that they could experience the same spiritual encounter.

McAdams et al. (1997) emphasise the importance of the enduring quality of the individual's ideology over time. In the participant's life, Christian values prevailed and these were deepened through her spiritual conversion and her experience of the Baptism of the Holy Spirit. Gradually, she began to embrace a broader understanding of Christianity. She anchored herself in the Protestant faith, where she gained a fuller understanding of the power of the Holy Spirit, which epitomised the Charismatic Movement. The participant's account of her travels clearly demonstrates that she was able to move freely across denominational, class and cultural boundaries.

This openness, which can be likened to an intentional vulnerability, becomes a theme in her life, and is reflected in her request directed at a chef during a mission into

Africa. "Every day I want a Ghanaian dish," had been her request. She realised that "that was the most unbelievable thing – it broke down barriers. I'd even venture to say that our ministry was even better received because we ate their food." Later, she adds that:

> I have learnt . . . from going to different countries, how important it is for people to be able to worship God within their own culture. I've written an assignment on 'Culture within the church', and how important it is to not try to change it. . . . I think one of the biggest mistakes that missionaries have made when they went to other countries, was to try to impose a western culture on the people. Today, I realise that people can retain their manner of dress, culinary taste and music preference. People should be able to worship God within their own culture – without having to think that they have to become westernized and must sing western songs. The [cross-cultural interaction] has been a very interesting aspect for me.

Her exposure to races on the other side of the political divide during her second marriage heightened and reinforced her awareness of the discrimination associated with Apartheid. Her former husband's family had taken a stand in the community, and paid the penalty for having the courage of their convictions in an era when Apartheid was decreed by law. Her former husband's political involvement compounded the existing pressure on the fractured marriage, since it was judicious not to keep her informed of his political activities – for security reasons.

Consistent themes of justice can be traced from her childhood. During her second marriage, this theme was attached to a cost that caused her to make a conscious choice about what she believed – both politically and personally. The participant chose to embrace diversity intentionally, as a personal value, and this shaped her attitude, and was consistently reflected in her actions. This value had always coloured her worldview as a child.

Theme 4: Emergence of a Redemptive Sequence

When a good situation turns bad, Tomkins (1987) regards this as a nuclear script, which has been contaminated. A contamination sequence involves the transformation from a good, affectively positive life scene, to a bad, affectively negative life scene. When the reverse occurs, and a bad situation turns into a good outcome accompanied by positive affect, a redemptive sequence has occurred (Schultz, 2005). In tandem with Alexander's (1988) identifiers of saliency, Schultz's prototypical scenes are particularly useful in identifying contamination and redemptive sequences.

In the participant's life, two significant contamination sequences have emerged using Alexander's (1988) identifier of *uniqueness*; Conway and Pleydell-Pearce's (2000) *life time events;* and Schultz's (2005) prototypical scene markers of (i) *vividness, specificity and emotional intensity*, (ii) *interpenetration*, (iii) a *developmental crisis* that is not pathological and (iv) *thrownness*. These are represented in Table 4.

Table 4

Contamination Sequences in the Life of the Participant

A nuclear scene (an event which held promise)	Trauma		Negative outcome
First marriage	husband dies	$\rightarrow$	Shattered dreams of having a family; single parenthood
Affect: positive			Affect: negative
Second marriage	divorce	$\rightarrow$	Single parenthood; feeling unloved; financially dependent; physical and psychological symptoms
Affect: positive			Affect: negative

Note: The designation of " $\rightarrow$ " connects the first scene to the outcome and thus means "leads to," "is followed by," or "results in."

Tomkins (1987) explains that when something begins as a joyful experience, but turns out to be sad, and the final outcome is marked by negative affect, contamination has occurred. In the participant's life, these contaminated outcomes occurred after trauma, but of greater significance is the *reversal* of the negative affect and the poor physical and psychological health that accompanied these initial outcomes. When bad things turn good, and the individual is able to adapt to life crises in a manner which yields a positive outcome, a redemptive sequence has occurred (McAdams et al., 2001). In the life story of the participant in the present study, the contaminated sequences yielded the following outcomes. These outcomes are traced in Table 5, which follows.

Table 5

Redemptive Sequences Across the Life of the Participant

Anticipated joyful event that becomes bad	Initial reaction (potential for contamination)	Transforming redemptive factor	Redemptive Prosocial outcome
First marriage: Dreamt of having her own family: (Stephen dies – 1977)	**Status: widowhood** Depression	Learning to forgive in 1989: decisional forgiveness 12 years after the event	Becoming an international proponent of forgiveness
Affect: Positive	Negative		Positive
Second marriage: Hopeful of a second chance of having a family: (divorce finalised in 1984)	**Status: Divorced** ⬇ Depression, anger, suicidal ideation ⬇ Successive physical ailments: hysterectomy, ovarian tumour, back ailment, liver tumour & gall bladder Dependence on Valium Excessive self-medication reported ⬆ Struggled to let go of the relationship with her former spouse Several attempts to re-establish her family in the USA and twice she re-establishes her home in South Africa. Her final attempt is aborted by the premature announcement that her nest would be empty.	Learning about the Cycle of Loss and Pain Forgiveness The prophecy in Seattle regarding her life assignment related to impacting nations Experiencing physical wellbeing after forgiving ⬇ Experiencing psychological wellbeing after forgiving. Being able to say that "I am a whole woman" ⬇ Realised that she had to let go as her former husband had someone else in his life; restored relationship with former in-law family on a social basis in Dec/Jan 2004	Teaching others about pain, healing and forgiveness New vision for the nations as a single person Commitment to full-time ministry Development of individual counselling strategies Development of a personal story into seminar series Growing impact: • Audio visual and written products for dissemination • Hosting radio programmes • TV appearances • Speaking engagements Assists with national disasters: a Nicaraguan mudslide, Australian veld fires, 11 Sept. 2009 trauma in the USA Facilitates international wellness conferences
Affect: Positive	Negative		Positive

The participant's account of her husband's death is narrated as a classic

contamination sequence, in which a beautiful morning in June 1977 turned horrible

(McAdams et al., 1997). This event would trigger unforeseen physical and psychological

consequences that would shatter her global meaning – referring to an entrenched long-term

belief system, or a set of valued goals, which governs the individual's view of the world (Baumeister & Vohs, 2002). Twelve years of intrapersonal struggle and feeling miserable passed, before her healing began with decisional forgiveness, which unfolded into a process of forgiveness.

The trajectory of the participant's life became positive, as the contamination scenes were transformed into redemptive sequences through her decision to forgive. The redemptive sequence was accompanied by positive affect and improved physical health. Significant choices feature prominently. These include her initial choice to forgive the soldier who killed her first husband ("When I chose to forgive [him] in 1989, I forgave a faceless, nameless person"), her subsequent choice to forgive her former spouse, after their divorce ("the decision was instant; the choice was instant; but the healing was a process. . . after our divorce"), her choice to forgive other family members who had hurt her ("there are years of things that have happened that one has to work through and forgive. The result is that you are not just forgiving one or two people, but you have to forgive a lot of people") and, her resolution to walk in forgiveness.

Her resolution was demonstrated by her willingness to forgive immediately when she became aware of an offence in 2004:

> So when this [revelation] came to light, suddenly here I am in 2004, almost 28 years later . . . I wanted to be angry. . . . There was that thing in me that rose up inside of me. That feeling that he robbed me of maybe being happy with someone who really and truly did love me, and who wanted to marry me for the right reasons. . . . I then realised that I had to forgive him; and so, as soon as that truth was revealed I chose to forgive him.

The contamination scene following her divorce was prolonged for several years before resolution occurred. This was largely due to the ongoing contact with her former husband, while she was not yet fully healed – and especially during the period when she was unaware that she needed healing. The die was loaded from the outset of her marriage. She recalled that:

> I got married as a broken person. I had not even dealt with my [first] husband's death. I had never had any counselling, so I was dealing with all of those issues, while struggling in a marriage that was just terrible.

She added that:

> Now you must understand something here – that from the time Stephen had died, the doctors had put me on Valium. So, I was on Valium when Stephen died. I stayed on Valium, because I got married so soon afterwards. I had a bad marriage, so I was still on Valium. I got divorced, and then was still on Valium; but now I started taking anything that I could get hold of, because I wanted to anaesthetise my pain. At that stage, the church did not have any concept or ability to reach out to broken people, and to minister life and healing to you, and give you some type of hope for the future. They just didn't. They concentrated on other things at that stage. So, your brokenness was something that you just lived with; and I just didn't cope. I was totally devastated. I would cry. I went into terrible depression. I would spend days in bed. I just struggled and I struggled. . . . So in 1984, I really struggled.

Due to the shared responsibility of parenting, contact was never severed. And therefore:

> Even though there was a lot of tension and anger between the two of us, he loved his children. As a result, he would come back and forth all the time; and so we actually continued to have a relationship, you know. He would come back, spend the day or two, [and] then leave.

As her healing progressed, she was able to release herself from this pseudo-relationship. A gracious element began to transform the contact. Whenever she was in South Africa on a short visit, and he was not home prior to his second marriage, her former husband allowed her to stay at his home with the younger children after they had moved to his home. With hindsight, the participant was able to recognise that resolution had occurred over time; and this afforded amicable contact in 2004, when the families happened to meet while on holiday.

Reconciliation as husband and wife had not been a goal, nor an expectation. Peaceful resolution of the divorce was an end-goal for the children's sake. The redemptive outcomes of the divorce are observed in the enriching impact her recovery from widowhood and divorce had on her, as she engaged with others who had experienced the same or similar pain. It is this aspect of her life, which introduces the final theme of a prosocial legacy associated with a generative life.

It should be noted that while contamination scenes are typically located in childhood (McAdams et al., 1997; McAdams 2006a, 2006b, 2009), the participant experienced her significant contamination as a young adult. Her entire life trajectory was redirected by the trauma and subsequent redemptive outcomes. This suggests that a

significant nuclear experience at any stage in life can have an impact on the legacy-leaving potential of a life.

Theme 5: Commitment to Prosocial Goals for the Future

Erikson posited that generativity is an indicator of psychosocial adaptation in the midlife years (Erikson, 1963). McAdams et al. (1997) and McAdams (2006a, 2006b) found that generative adults set future goals in relation to themselves (related to personal, professional and leisure time), family (related to marriage and children) and society. They define societal goals as those benefitting schools, churches, extra-familial groups or institutions deemed worthy of care. The last column in Table 5 lists examples of the prosocial legacy in which the participant has invested in various communities across the world. Her ongoing contribution has impacted individual lives, families and communities, who have faced the pain of the loss of a loved one, the loss of a marriage, the loss of being loved, the loss of cohesive family life, and the loss of physical and psychological health. Through facing her personal pain in life, she gained access into the broken lives of others.

The impact of her personal story freed others from their personal pain. Their release from pain has been underscored in the letters that they have written to her. The following excerpts from these letters, which appear in Appendix E, demonstrate the reach and impact that she has had on others.

The writer of the first letter said, "So many people preach that you have to forgive, and I believe almost all Christians know that, but you are the first person I have heard explain *how*. Thank you! It really has made a huge difference to my family."

The 62-year old writer of the second letter wrote:

> I was totally amazed by your understanding of the human condition, with its rejection, its forgiveness, soul ties, temperaments and the Holy Spirit. . . . I want to THANK YOU for being so inspirational to me – this was for me a divine appointment because until that moment my soul had been in such pain. No other Ministries touched me as you did – I bought your 6 CDs, and have been listening to them ever since. They blow me away because for the first time, I can relate to a person who understands all these emotions. When I forgave – my pain, my spirit was healed – and I felt that it was the work of the Holy Spirit upon me, and since this week I feel at peace. God Bless you, and thank you so much for helping me ease my pain.

A third writer, who is a professional counsellor, had experienced an abusive childhood. He wrote:

> You don't know me and I did not know you, or even of you, until a family member gave me your Restoration CD set, and [music] CDs. And what a blessing that gift was!! . . . You got it all so right Glenda from beginning to end. Your capacity to understand pain, and what it means to people, is unparalleled. I have never felt so understood and validated in my life! To me it was like you knew what I went through every step of the way. I nodded so many times while listening to your CDs. . . . I have also taken the liberty of 'pinching' quite a few 'pages' from your CDs to use in my counselling sessions.

The ripple effect on the families of these individuals has been positive. The third writer demonstrates the prosocial impact he is having on his community. As a counsellor, he has gained greater insight through his own personal experience of emotional healing. The present researcher experienced a similar personal journey, which deepened her professional insight.

In the light of the above findings, it appears that the participant's life story of the redemptive self accords with the criteria of the five themes identified by McAdams et al. (1997).

Exploring the Role of Forgiveness in Enhancing the Redemptive Processes

Asking the Data a Question

Once the veracity of the life story had been established as a redemptive life story, the present researcher was able to ask the data the following question: *Which aspects or periods of the life story of the participant illuminate the concept of a redemptive life?* Most of the research spearheaded by McAdams is related to identity and personality development (McAdams, 1995, 2001). This has also been the primary purpose of psychobiographical studies (Elms, 2005a; Schultz, 2002, 2005). This present study has been intentional in shifting the focus from these primary foci; and it specifically asked the data a question with a broader focus. The data were asked to identify those factors facilitating the development of the redemptive self.

In response to this question, the full life story was mapped on a time-ordered matrix that has been appended as Appendix H. The matrix entitled: *The identification of the redemptive self based on five themes*, was populated by applying Alexander's (1988),

Conway and Pleydell-Pearce's (2000) and Schultz's (2005) extraction mechanisms. Forgiveness was elevated as a significant enabling factor in the restoration of the participant's physical and psychological wellbeing and life purpose.

Using Alexander's criteria of uniqueness and frequency, a synopsis of the process of forgiveness emerged and a graphic representation thereof appears in Figure 16.

Figure 16. Synopsis of the Findings in Terms of Uniqueness and Frequency Criteria

Note: The symbols "–" and " +" denote negative and positive life circumstances and associated affect. Directional arrows indicate the process of forgiveness unfolding and its associated impact in terms of the trajectory of restoration in the life of the participant. The parallel process of healing and forgiveness is symbolized by the "+" sign that increases in size as the contaminating sequence, denoted by the " – " sign, wanes. The co-existence of the two circumstances illustrates the multiple processes that occur in a redemptive sequence.

A pivotal moment in the participant's life emerged with a significant realisation linked to forgiveness. Schultz's (2005) understanding of a *developmental crisis,* which entails a "decisive encounter" (p. 50), and an element of *thrownness* that involves a scene where something surprising transpires, and the status quo is radically changed, was particularly useful in identifying prototypical scenes that illuminated the process of forgiveness, as demonstrated in the following encounter:

> I believe that I was faced with a situation that changed my life forever; and I believe that God spoke to me and said, 'You'll never be well until you forgive the man who killed your husband.' And I realised that I had never done that.

She responded to the insight gained, and recognised that "My healing began with forgiving the man who [had] killed my husband." Insight gained from this revelation enabled her to provide the following explanation of forgiveness:

> The pain began 12 years previously, but then my healing had to begin where my pain began; and that's what I think a lot of people do not understand in life. We all want to be healed from the issues that we're struggling with today; but all of those issues had a beginning. I believe that there are circumstances, situations that happen in our life, where a seed is sown; and a bad seed produces bad fruit; and a good seed produces good fruit. Many a time, we experience pain due to the situations, over which we do not have any control – things that we were blamed for – accidents that may have happened – different circumstances that happen in our lives – and so, I began to work through 12 years of pain and I had to start to forgive.

In addition to the *developmental crisis* and *thrownness*, the theme of *family conflict* was also employed as an identifier of the prototypical scenes associated with the above extract (Schultz, 2005). In the trauma related to the dissolution of the marriage, the family conflict was largely related to marital conflict, but due to its systemic nature, the conflict *interpenetrated* family life (Schultz, 2005). The divorce leaked into the lives of her children, and the former extended family. The latter remained on the periphery of the participant's life, while her own parents were foregrounded in their role as surrogate parents to her children, while she was engaged in her international ministry.

Having established that forgiveness was a turning point in her life after her divorce, her experience of forgiveness was traced through the lens of the process model of forgiveness (Enright et al. (1991, 1996).

The application of the process model of forgiveness to the present study. The four phases and accompanying steps guided the extraction of excerpts from the life story in tracing the pathway to forgiveness, as experienced by the participant. The related data are displayed in Table 6 below. For discussion purposes, the four phases have been segmented, and each phase is discussed in detail.

Table 6

The Application of the Processes of Forgiving Another With Reference to This Study: Phase 1

	The uncovering phase
1.	Examination of psychological defences: - So, I realised how I'd gone through the denial, I'd gone through the terrible anger - It's a vicious circle that just goes round and round and round, because you do not realise that in your soul this little seed, this bad seed of rejection has been sown.
2.	Confrontation of anger; the point is to release, not to harbour the anger: - During that time I was also guilty of a lot of anger. I brought a lot of unintentional pain into my children's lives - . . . even though there was a lot of tension and anger between the two of us - I was totally consumed with rejection and jealousy. I was insanely jealous
3.	Admission of shame, when this is appropriate: - I'd gone through the bargaining process, where you meet with one another and bargain: if you change, I'll change . . . it never works anyway. - I hurt a lot of people.
4.	Awareness of cathexis: - So I realised how I'd gone through the denial, I'd gone through the terrible anger, I'd gone through the bargaining process, where you meet with one another and bargain: if you change, I'll change . . . it never works anyway . . . and then the depression . . . I have been in that pit of depression – been on the tranquillisers . . . and then realised that I had reached the point of forgiveness, because that is essentially what I was dealing with in my own life – it was forgiveness.
5.	Awareness of cognitive rehearsal of offence: - So I still had this mindset – I believed that this man was going to love me . . . But it never happened, so my depression was very, very great.
6.	Insight that the injured party may be comparing the self with the injurer: - Her statement that "I was totally consumed with rejection and jealousy" suggests that she was aware of his existence and that his life was different to hers, hence her jealousy.
7.	Realisation that the injured party may be permanently and adversely changed by the injury: - I came out of my marriage with a shattered self-image. - I always say that when you make decisions, when you are not a whole person, many times those are not good decisions, because you make your decisions out of pain.
8.	Insight into a possibly altered 'just world' view: - Her world fell apart as she realised that she had been widowed: "I remember them sitting me down and saying, 'Mrs Jones, your husband died at 6 o' clock this morning'; and I just remember being absolutely devastated as they led me into the bedroom." - I believe that I was faced with a situation that changed my life forever; and I believe that God spoke to me and said, 'You'll never be well until you forgive the man who killed your husband.'

Each step and phase in the model is discussed below in relation to the participant's experience.

The uncovering phase. During the uncovering phase (units 1–8), the injured person becomes aware of the problem and the concomitant emotional pain associated with deep, unjust injury (Enright, 1996). Clinicians need to be aware of the importance of denial in the early phase of the injury – because it prevents the client from becoming overwhelmed (Hesse, 2012). Obviously, it is equally unhealthy to remain stuck at this level.

Initially, the participant was not aware of her unforgiveness, which is typical of the pre-forgiving phase associated with Unit 1. Later, she admitted that she had been in unconscious denial of her unforgiveness towards the soldier who had killed her husband. The psycho-educational divorce recovery workshops helped her to uncover her denial. She remembered that "I realised how I'd gone through the denial; I'd gone through the terrible anger; I'd gone through the bargaining process, where you meet with one another and bargain: if you change, I'll change." Through these workshops, the participant uncovered layers of unforgiveness. She realised that "even if it was accidental; someone was responsible for his death"; and therefore, "I choose to forgive the man who [had] killed my husband."

In Unit 2, anger and deep resentment are characteristic manifestations of the individual's awareness of an injustice (Enright, 1996). According to Wright (2009), bitterness, unforgiveness and resentment may surface cognitively; but they are felt in the heart, and as such, he argues that – while they may appear to be psychological in nature – they are more spiritual in nature, because they are rooted in the fear of man[9], fear of rejection, fear of failure and fear of abandonment. The participant experienced all these fears: she admits that she felt rejected; she experienced the fear of failure, since divorce is equated with failure in the eyes of society; she feared being abandoned by the man she loved, and she needed approval from this man. It was with hindsight that she had reached these conclusions. It is helpful for the clinician to note that the client is unable to have insight into these dynamics at this stage of the process. At this juncture in the process of forgiveness, she was only aware of the shame and humiliation from the accompanying divorce (Unit 3); and she continued to remain hopeful of being loved; therefore, she recalled that: "I still had this mindset that this man is going to love me." Enright (1996)

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[9] The term 'fear of man' refers to the control that one allows any person (man or woman) to have over one.

explains that many negative emotions, such as jealousy and anger, are examples of excessive emotions attached to a situation, which can deplete one's energy reserve (Unit 4). The participant recalled that:

> I was totally consumed with rejection and jealousy. I was insanely jealous, so I followed him. If I even saw him with another woman, I would throw up. That's how totally emotionally distraught I would become . . . and I did a lot of crazy things . . . just a lot of bizarre things, because of the state that I was in. I was obviously not in a place where I was trusting in God completely – [I was] just overruled by my emotions that at that time were all negative.

Understandably, cognitive rehearsal occurred – due to her negative mindset – and accounts for the experience of rumination associated with Unit 5. Leaf (2009) explains that toxic emotions are caused by chronic negative rumination. Leaf adds self-hatred to the list of resentment, bitterness and unforgiveness as a toxic emotion, which can trigger immune system disorders. She explains that a toxic thought is a thought, which can trigger negative and anxious emotions; and these, in turn, produce biochemicals (toxins) that cause stress in the body. Depression, panic attacks, fatigue and anxiety – and migraines, which are vascular in origin – are typical problems associated with toxic thoughts. Not only is the mind susceptible to toxic thoughts, but the heart is neurologically sensitive; and this accounts for cardiovascular conditions, such as hypertension, angina, strokes and aneurysms that are so often experienced by stressed individuals (Leaf, 2009).

Since the loss of her husband, the participant struggled with depression and was medicated with Valium from 1977. Subsequent to her divorce, she reported successive compromised health conditions. Her physical healing corresponded with her decision to forgive. The restoration of "my physical health was immediate – from the time I began to forgive. I threw all my tablets in the toilet one night, and never took them again." The participant's experience of physical and psychological restoration adds to the corpus of literature supporting the correlation between forgiveness and improved states of wellbeing (Bono & McCullough, 2006; Gangdev, 2009; Luskin, 2002; McCullough et al., 2005; Oman & Thoresen, 2005; Worthington & Scherer, 2004).

Unit 6 is synonymous with the deepening of the felt pain, as she observed her former husband continuing his life without her. Rumination is a strong undercurrent that fuels and maintains these negative emotional experiences. As the awareness of the changed circumstances began to dawn on her (Unit 7), she realised that she was a single

parent with a reduced income. Association of her financial erosion with the person she perceived to be the injurer, only served to deepen her depression, as she was forced to move back to her parent's home for financial reasons. This was particularly challenging for someone who described herself as having had an independent spirit as a child.

A shattered worldview (Unit 8) left her facing an unknown future. She was left as a single parent with five children aged between one and ten. As a young girl, she had dreamt of having her own family. Her dream included the support of a husband. Through a blow of fate, she had lost her first husband. Through tragic circumstances, her second marriage dissolved. Her world would only stabilize when she surrendered herself to forgiveness. Her world, however, would still be void of a husband, but it would be a world that she could navigate with new purpose and meaning.

Table 7

The Application of the Processes of Forgiving Another With Reference to This Study: Phase 2

The decision phase
9.   A change of heart, conversion, new insights that old resolution strategies are not working: - I believe that I was faced with a situation that changed my life forever; and I believe that God spoke to me and said, 'You'll never be well until you forgive the man who killed your husband.' And I realised that I had never done that – that I had never consciously made that decision or prayed that prayer and said, 'I choose to forgive the man that killed my husband, even if it was accidentally; someone was responsible for his death.'
10.   Willingness to consider forgiveness as an option: - I realised that once I chose to forgive… - When I chose to forgive in 1989, I forgave a faceless, nameless person.
11.   Commitment to forgive the offender: - I recognised that one then goes into a pit of depression. I have been in that pit of depression – been on the tranquillisers . . . and then realised that I had reached the point of forgiveness, because that is essentially what I was dealing with in my own life – it was forgiveness. - I remember doing that and making that decision, which was not an easy decision. It wasn't an instant thing. It was just the beginning of my emotional healing.

The decision phase. The second phase of the forgiveness process hinges on the decision to forgive. During the decision phase, she relinquished the mindset that she had held onto for nearly twelve years, after she had an encounter in which God challenged the unforgiveness that she still harboured towards the man who had killed her husband (Unit 9

and 10). She realised that she had never forgiven the unknown offender, and she did so immediately. At this stage, her understanding of forgiveness was based on an act of obedience towards God. Her relationship with God had deepened; and she was aware of Him as Someone who guided the puzzle pieces of her life into place. As soon as she forgave the man who had killed her husband, she noticed that the series of medical ailments stopped. At this point in her life in early 1989, her choice to forgive was voluntary and largely decisional. "The decision is instant. Then the process of forgiveness begins," explained the participant.

During a conversation, in which the present researcher asked her to distinguish between the two experiences of forgiving an unknown and a known transgressor, the participant shared the following:

> God spoke to me about forgiveness, when I had the tumour on my liver –
> I made the choice to forgive the man that killed Stephen – then I had to
> forgive [my former husband] and his family. This happened after God
> spoke to my heart during a process that lasted about a year . . . [it was the
> same year] that I went to Divorce Recovery. The process with [my
> former husband] was definitively slower because of our ongoing contact.

From the above excerpt, it appears that it was later during that same year (1989) when she had the opportunity of attending divorce recovery workshops that she began to grasp the mechanism behind forgiveness. This insight offers helpful commentary on the role of psychoeducational components as an adjunct to counselling. Unit 11 refers to this commitment to forgive, which sustains the decision. The focus is no longer on the injurer. The focus has shifted to the participant. She understood that just as she had forgiven an unknown transgressor, she would have to forgive a known transgressor. Her circumstances were exacerbated by the ongoing unhealthy contact with the said person; and this prolonged the process. This is a reality with which clinicians and clients have to contend, as it requires much intrapsychic work to overcome an ongoing challenging stressor.

Table 8

The Application of the Processes of Forgiving Another With Reference to This Study:

Phase 3

	The work phase
12.	Reframing, through role-taking, who the wrongdoer is by viewing him or her in context: - I married someone . . . who shouldn't have been married to me, and knew it; and so [he] probably felt like a caged animal . . . [he] did not want to be in that situation.
13.	Empathy and compassion towards the offender: - I suddenly realised why he always said that he wanted to be divorced. I suddenly realised why he said he had made a mistake. - I then realised that I had to forgive him, and so as soon as that truth was revealed, I chose to forgive him. But at the same time, *everything made so much sense to me*.
14.	Acceptance, absorption of the pain: - I hurt a lot of people so . . . the whole thing just became a situation that produced pain, rather than producing life. - I brought a lot of unintentional pain into my children's lives. I did what so many young mothers do, you know, you're rejected, you're angry, you're bitter; and so you use your children as a weapon against their father. I was absolutely guilty of that. I used my children.
15.	Giving a moral gift to the offender: With reference to the man who killed her husband she recalled: - I remember doing that, and making that decision, which was not an easy decision. It wasn't an instant thing. With reference to her former spouse she experienced: - That feeling that he [had] robbed me of maybe being happy with someone who really and truly did love me and who wanted to marry me for the right reasons. . . . I then realised that I had to forgive him, and so as soon as that truth was revealed, I chose to forgive him.

The work phase. In the work phase, she was required to recognise the mitigating

circumstances in which the injurer found himself (Unit 12). She acknowledged that he

probably felt trapped in the marriage; and her use of the analogy of him feeling like a

caged animal, is significant. This insight enabled her to understand his request for a

divorce (Unit 13). Acceptance or absorption of pain in Unit 14 is at the heart of

forgiveness (Enright, 1996). Sharing responsibility for the divorce became a turning point,

as she recognised that she had to absorb some of the pain, as she had been a broken person

who had not allowed herself to feel grief for her first husband at the time she entered her

second marriage. This insight (Unit 14) was largely derived from the divorce recovery

workshops, in which the cycle of pain and loss became meaningful to her.

In Enright's (1996) revised version, Unit 13 deals with empathy and Unit 14 addresses compassion and the *moral gift of forgiveness* falls away from the model. The present researcher deemed this moral gift to be essential and retained the 1991 version of this phase. As stated in Chapter 4, forgiveness is a selfless act aligned with stage 6 in Kohlberg's (1969, 1973, 1976) model of moral development, which posits that conscience, rather than laws, dictate moral behaviour. Enright's (1991) equivalent stage conceptualises forgiveness as love. These higher stages of moral development indicate that the participant's understanding of forgiveness is mature and selfless. She articulates this understanding when she explains that "forgiveness has to be a way of life. It has to be something that one eats, sleeps and drinks . . . especially if one has gone through traumatic experiences." She understood that "forgiveness is not a once-off statement that one makes and walks away from it and never has to do it again." Forgiveness becomes part of the individual's value system.

Table 9

The Application of the Processes of Forgiving Another With Reference to This Study: Phase 4

The outcome phase
<table><tr><td>16.</td><td>Finding meaning for the self and others in the suffering and in the forgiveness process: - In 1990 I felt a tremendous call towards going into fulltime ministry. I realised that once I chose to forgive, I realised that God had a plan for my life – and it was a good plan; but my vision had been obscured by my unforgiveness. My purpose could not be fulfilled because of unforgiveness. I couldn't reach my destiny because of the unforgiveness that was a blockage in my life. Once I got the blockage out of the way, my life started to take on a different meaning.</td></tr></table>

16.	Finding meaning for the self and others in the suffering and in the forgiveness process: - In 1990 I felt a tremendous call towards going into fulltime ministry. I realised that once I chose to forgive, I realised that God had a plan for my life – and it was a good plan; but my vision had been obscured by my unforgiveness. My purpose could not be fulfilled because of unforgiveness. I couldn't reach my destiny because of the unforgiveness that was a blockage in my life. Once I got the blockage out of the way, my life started to take on a different meaning.
17.	Realisation that the self has needed others' forgiveness in the past: - Obviously they also had to forgive me. I hope that they have because I did things [and] said things that I should never have said or done. I hurt a lot of people.
18.	Insight that one is not alone (universality, support): - This was the first time ever, in all these years that I ever heard anybody deal with emotional stress caused by death, divorce (referring to the impact of the divorce recovery workshop). - I realised that I was just normal. As we sat with broken, wounded, bleeding people for seminar after seminar, I realised that I wasn't different from anyone else. - When the participant read the story of the prisoner from St. Albans Prison and saw the tenacious hold of unforgiveness on his life, she realised that "this man has a story to tell – growing up on the streets of Cape Town – he had probably been neglected, abused, violated and discriminated against racially – so his pain must have been great."

19.	Realisation that the self may have a new purpose in life because of the injury:
	- I was absolutely shocked at the effect that [my personal story] had on the people in the meetings. People just came forward night after night after night - just weeping, and wanting ministry, and wanting me to pray for them. I then realised that this was the right thing, even though I was still in the process of being healed myself.
	- She realised that "this minister then saw the effects of the ministry, which was simple, basic, basic stuff. He saw it have such a radical effect.
	- Through her involvement in the radio broadcasting initiative, she "realised what an impact the whole area of 'restoration' was having on the city of Port Elizabeth and on the people and . . . to a very small degree, it was impacting the nations" that she visited.
	- A prisoner told her that "A Muslim man gave me your book last week, and told me that if I read your book it would change my life forever."
	- While she was travelling, she was "still an imperfect person." She was "not a one hundred per cent whole person"; but she found that in her brokenness, she was still being used to impact people's lives.
	- The participant realised that many churches were preoccupied with the spirit and the body and had failed to deal with "the soul of man and the hearts of people and their pain, suffering, abuse, rape and the rejection that everybody experiences through their journey of life."
	- An excerpt from a letter to the participant demonstrating her impact: I gave a short testimony at my church the last time you spoke, about what had changed in my life since you explained HOW to forgive.
20.	Awareness of decreased or increased positive affect, if this begins to emerge, toward the injurer; awareness of internal emotional release:
	- For the first time in years as two families, we spent a lot of time together. In fact [my former husband] came to my son, Garth's birthday in late December 2003. He came over; and it was the first time he had seen Garth in six years. They came over and visited. We went out for meals together. We met together on the beach a few times and my sister and I went hiking with [my former husband] and his brothers and all the kids. Something happened between our two families. We were at a good place in January 2004. We were all just at peace with one another. We were comfortable with one another. So the year started off well in 2004.
	- And I remember that at 4 o'clock I went for a walk on the beach, and something broke over my life. I cannot explain it. I don't know what it was; but something happened that I sensed and felt inside me when he got married. There was a release that I experienced. A sensed a freedom that I had not felt before.
	- For the first time, I could say that I am a whole woman [October 2006].

The outcome phase. The outcome phase cements the transformed mindset, as the individual finds meaning and purpose in prosocial activities (Unit 16). Once sincere forgiveness has been extended, a change occurs. The participant believes that "you can forgive and never forget the things that have happened. The proof of forgiveness is when you can *remember without pain."* This implies that unforgiveness no longer has a hold on the individual. Memory recall would involve a healed memory instead of a toxic thought. The participant understood that:

> forgiveness is a process, because a traumatic experience isn't something that you just get over overnight . . . there's normally more than one incident involved in your experience of trauma. There's a lot of things that you have to forgive [related to] . . . a certain time period of your life.

With hindsight, she realised that her call to the ministry was a direct outcome of all the suffering and trauma that she had endured. The pain of the past had prepared her for her purpose in the future:

> I realised that once I chose to forgive, I realised that God had a plan for my life – and it was a good plan; but my vision had been obscured by my unforgiveness. My purpose could not be fulfilled because of unforgiveness. I couldn't reach my destiny because of the unforgiveness that was a blockage in my life. Once I got the blockage out of the way, my life started to take on a different meaning – and I realised over the years – I thought back to that meeting in 1979 in Seattle, Washington where that woman had said that God had a work for me that involved the nations of the world.

Moving forward into one's destiny is tied to intrapsychic resolution. For this reason, Unit 17 is of paramount importance, because it requires forgiveness from others. Reciprocal forgiveness is desirable, as it paves the way for reconciliation. The participant was aware of her imperfections and realised that she had hurt her former spouse, his family and her children; and she recognised the importance of their forgiveness towards her. While she could not guarantee that she had been forgiven by them, she hoped that they had. Irrespective of the stance of others towards her, she was not deterred from extending forgiveness towards those around her. In fact, Enright et al. (1991) maintain that resisting the act of forgiving until the offender somehow changes, is giving great power to the offender. Furthermore, an offended person who withholds forgiveness until certain contingencies are met, suffers twice: once in the original offence, and again when the person is obligated to retain resentment, along with its concomitant negative cognitions and perhaps even negative behaviours. For this reason, forgiveness is regarded as a healthy act of self-respect.

It was only after the participant had embarked on the journey of forgiveness that she encountered many fellow-travellers, and became aware of the universality of forgiveness (Unit 18). "I realised that I was just normal. As we sat with broken, wounded, bleeding people for seminar after seminar, I realised that I wasn't different from anyone else." For clinicians, this insightful statement underscores the importance of normalising

an event or emotions for clients. This statement is also indicative of self-acceptance, which is essential in the formation of identity. Not only does the participant re-embrace her identity, but she is able to embrace a new life purpose that emerged from the injury (Unit 19). Her prosocial legacy, as outlined in Table 5, was unplanned. Her ongoing legacy is only identifiable when one intentionally looks back to assess the impact that her life has had. Inadvertently, she discovers that she has a personal story. As she starts to travel internationally, she finds that there are many people in the world who want to hear her story.

Her story unfolded as she began to address audiences; and her story transformed into a seminar series, and gave birth to her personalised approach to individual and group counselling. Later, as she began to read and research her experiences, she found her insights and practices to be congruent with theory. Of greater significance, was the positive impact her interventions had on the recipients thereof.

In the final step of resolution (Unit 20), she experienced decreased negative emotion and increased positive affect towards her former in-law family and spouse. She was able to declare that "we were at a good place in January 2004. We were all just at peace with one another. We were comfortable with one another."

Enright (1996) believes that forgiveness is a paradox: As one abandons a focus on the self, and offers a gift of acceptance to the offender, one often experiences healing from the effects of that offence. This has become a reality for the participant who continues to walk in the forgiveness that she teaches to others.

Meaning and Forgiveness

In tracing themes in the participant's life story, forgiveness as a redemptive catalyst, emerged as an arterial theme. Subsumed under this theme were complementary themes of forgiveness: as an instrument of psychological wellbeing; forgiveness as a meaning-making medium; and the role that forgiveness serves in aligning the participant with her calling in life. Implicit in the theme of forgiveness are the additional subthemes of meaning and suffering; and meaning and purpose in life. These themes will be considered in a seamless discussion below.

Forgiveness as a redemptive catalyst. Consider the question: *Which aspects or periods of the life story of the participant illuminate the concept of a redemptive life?* The data indicate that the participant's choice to forgive emerged as a significant factor. Her

decision to forgive had positive implications for her physical and psychological wellbeing; and it mapped her future path in a manner that enabled her to build a prosocial legacy.

From tragedy to triumph. As a psychological concept, redemption is defined as "the deliverance from suffering to an enhanced status or stance" (McAdams, 2006a, p. 88). This definition dovetails with Frankl's (1969, 2008) belief that individuals are capable of turning tragedy into triumph. In the participant's life, a clear path from suffering to an enhanced status can be traced. At times, the path was undulating; but she persevered in her commitment to the new trajectory of her life. Her initial state of deep pain and avoidable suffering caused through her husband's death was evident. This trauma became the silent source of her depression. Even though she was unaware that she harboured unforgiveness, it imprisoned her and her suffering continued. Depression, suicidal ideation, excessive self-medication to anaesthetise her emotional pain, were psychological symptoms of her suffering. Her suffering was exacerbated by a fragile second marriage, which ended in divorce.

According to Frankl (2008), she was in a state of despair, because what she desired (a healed marriage) was unobtainable. Frankl believes that an individual must take responsibility for changing any challenging situation, if it is within the individual's power to do so. In the first instance, her marriage ended in widowhood, which was beyond her control. In the second instance, her marriage dissolved; and it became clear that reconciliation was not a mutual goal. She adjusted to both life-altering circumstances by firstly releasing the man who had killed her first husband; and secondly, by releasing her former husband from any perceived injustice that she might have suffered when he divorced her. She extended forgiveness towards both injurers. This was her means of transforming her perspective from being a victim of circumstances to becoming an overcomer.

The immediate impact of forgiveness on her life was the restoration of her physical and psychological wellbeing. Her physical health was restored, as soon as she forgave. She was no longer hospitalised. She was able to determine how she would wean herself from her medication. She reached a decision to flush away all her medication one night, and never relied on the medication again. This action indicates that she took active ownership of the restoration process. She acted from an internal locus of control. These decisions were rooted in her understanding of the process of loss and the process of forgiveness. As soon as forgiveness became a medium through which she could make meaning of her suffering, she was able to take a future-oriented approach to life.

The will to meaning. Her quest for *meaning in life* was not an intentional goal that she set for herself. It was a path that unfolded and the direction which it brought into her life, was accidental. The end-result was a generative outcome. She had not anticipated the impact that she would have on people.   She recalled that:

> I was absolutely shocked at the effect that [my personal story] had on the people in the meetings. People just came forward night after night after night - just weeping and wanting ministry, and wanting me to pray for them. I then realised that this was the right thing, even though I was still in the process of being healed myself.

Decades later, in 2013, she is still following the redemptive trajectory that her life took *because* of the trauma. As she pored over the drafts of her life story for the purposes of upholding ethics, she reflected and shared that she remains grateful for being able to do what she loves doing. "I love singing, and here I am, nearly 60 years old, and I am still singing and imparting something that is riveting."

Frankl (1992) believed that success in life is achieved as an "unintended side-effect of one's dedication to a cause greater than oneself, or as the by-product of one's surrender to a person other than oneself" (p. 13). The participant admitted that there were times when she would have preferred to settle into a routine. Examples of such instances include having to trade an assured income for a voluntary full-time ministry; her initial intention of planning a home for her children in America; setting up a home for her younger children in South Africa, who were on the brink of starting their young adult lives as students; and her intention to settle in her father's home after her sister had died. None of these personal plans were realised for various reasons.

With reference to each instance, she was considering her children and balancing that with surrendering her will to the will of God. These examples are indicative of a selfless, sacrificial attitude. By heeding the initial call on her life in 1990 and later, when she was willing to undertake extensive travels after her sister's death, she was saying 'yes' to a purpose aligned with her future legacy. Inadvertently, she was determined to realise her *will to meaning,* as she dedicated her life to do the work that was aligned with her core values (Pattakos, 2010). This alignment stemmed from the resolution of pain, grief and guilt in her life. According to Frankl (1969), the tragic triad of pain, death and guilt is inescapable; and only a future-orientated worldview would enable the individual to transform tragedy into triumph. Frankl (1997) was convinced that "in the final analysis,

there is no situation that does not contain within it the seed of a meaning" (p. 53). The participant was able to see the link between her purpose and her need to forgive; and she made the following profound statement: "My purpose could not be fulfilled because of unforgiveness. . . . Once I got the blockage out of the way, my life started to take on a different meaning."

Meaning, forgiveness and guilt. The one emotion that re-emerges as a constant theme is the guilt that the participant experienced as a mother. Being the parent who was directly responsible for her five children, she witnessed the effects of loss and pain in their individual lives. She has insight into her role, and on reflection said:

> My older children also had to pay a price. My older children had to go through the struggle of being divorced from the only father they knew. It was very difficult for them to understand why the relationship didn't continue after the divorce. . . . They were wounded [in the process]. I have not seen divorce not affect anybody; so, obviously they struggled having their dad die; and then they struggled when they went through the divorce. . . . It is extremely painful. All the children struggled as a result of the divorce.

Each child was affected differently. Experiencing pain in life is inevitable. The pain, which the family experienced as a result of Stephen's death, was inevitable because it could not be prevented. In contrast, due to the factor of human agency in the divorce (McCullough et al., 2005; Rye et al., 2004), guilt arose. The guilt of hurting her children was further exacerbated by: (i) being immersed in her own pain during the crisis which compromised her ability to be fully emotionally available to her children, (ii) making poor decisions because of her pain, and (ii) her periods of absence, during which she travelled or relocated for various reasons, and could not physically be with all or some of her children, especially during their times of need.

As the children matured, the emotional fault lines of pain began to manifest; and as these surfaced, she tried to compensate in the best way she knew how as a mother. When her eldest daughter was facing a challenging situation, the participant was overwhelmed and recalled that "I was beside myself. . . . so I just said to her, 'Resign from your job. I'm taking you with [me] to America.' I didn't know what I was going to do with her."

The participant admits that she did not always have the answer. Her life story is laced with incidents of the children's emotional struggles. "Even today, as soon as something goes wrong with the children, I struggle with guilt – it is more *regret* than

guilt." She always wonders what the outcome of her life and the children's lives would have been had she made different choices.

Her sister, Sandra, who "never really saw her when she was going through the hardest time of her life – through her second marriage [and] raising the children" witnessed the aftermath of the effects of divorce. As the two sisters reconnected in Australia, Sandra became aware that her sister "was still dealing with a lot of stuff associated with her children"; and "there were times when she would feel very heart-sore about what had happened to her children."

As a consequence of the divorce, the participant was in emotional pain, and made some decisions that she regretted; and that is why she always says that:

> when you make decisions, when you are not a whole person, many times those are not good decisions, because you make your decisions out of pain. . . . I've mentioned how my children struggled . . . especially in their teenage years, and also because I made [unilateral plans].

The one emotion that an individual inevitably confronts is guilt. Guilt stems from the individual's freedom to disobey moral promptings. Gould (1993) recognises that Frankl does not moralise. Gould observed that Frankl's "philosophy embraces a sense of being that is energised by an intuitive conscience" (p. 13). The issue is not whether or not the individual is guilty, but how the individual experiences and uses the guilt.

Gould (1993) agrees that guilt plays a positive role in a life of meaning. When the individual acknowledges that the guilt is legitimate, the individual is then able to ask forgiveness from the person who has been injured. In addition, for full absolution, many religious traditions require forgiveness from God. The latter was paramount in the participant's journey to wholeness. Forgiveness, according to Gould (1993), requires awareness of the offence, sincere remorse, a change of mind and habit, and restitution, if possible. This process unlocks the door to true freedom.

In the participant's life, the tension between guilt and forgiveness is evident. It surfaced each time a reminder of her past decisions re-surfaced, and it was usually triggered when she became aware that her children were experiencing difficulties as they negotiated their various developmental life stages. For example, some of these challenges were heightened by the pressures associated with their final year at school, or in their relationships. Some of the children, in turn, made decisions, which they regretted at a later stage. Their challenges were not atypical of young men and women who have been co-

victims of trauma (Armour, 2002; Rye et al., 2004). The participant observed that the children who were predisposed with more adaptable traits, fared better than those whose analytical bent fuelled ruminative reactions.

As the children matured and experienced their own restoration, the participant's life story begins to reflect a greater sense of peace. At the St. Albans prison in Port Elizabeth, she shared the wisdom she had gained through her pain, and encouraged the prisoners, especially those who were fathers, to make different choices, because she had learnt that "if you have the courage to forgive those people [who have hurt you], you are choosing life for your children." In the end, she was able to say:

> I have made a lot of mistakes and I have made a lot of bad choices; but today I thank God that I can choose to focus on the good things – I look at my children and I'm very, very proud of them. I'm so grateful to God that I have been able to produce such fine young men and women. They are successful, whole, happy and stable.

Furthermore, she realised that when her children got together "they laughed a lot, as they recalled so many different things about their childhood. I was blessed to hear that they remembered so many good things." So despite the challenges they faced as family, as a mother she regards it as a great achievement when she sees that her "children are able to make it in life on their own – when they can cope and make decisions and choices, and accept responsibility and say yes to life."

A redemptive life and meaning. The reconstruction of a life built on meaning is the essence of a redemptive sequence. Man's most fundamental need is a need to find meaning and fill the void. The participant chose to restore and reconstruct (Savickas, 2012) her life around her newfound purpose. In 1979, she heard the prophecy that her life's work entailed a global outreach. At that juncture, she was steeped in misery and was dealing with her own pain; and she failed to grasp the full import of the prophecy. She found that her healing was facilitated as she shifted her focus onto others. Later, she realised that the process of her healing and her willingness to serve others was a dual interrelated process. Finding meaning in difficult times required her to make a decision in spite of what she was enduring. She chose to serve, "even though I was still in the process of being healed myself".

In Figure 16, the parallel process of healing and forgiveness which is steadily on the increase, is depicted in relation to the contrasting contaminating sequence that steadily wanes. The co-existence of the two conditions is temporary. Inevitably, the one condition

gains the upper hand over the other. This is the preferred outcome for which clients should intentionally strive when they are challenged to persevere in the healing phase after forgiving an offender. In the participant's, life these processes unfolded over the course of several decades. Just as contaminating circumstances leak toxicity into lives, a redemptive process has the converse effect, due to a transformed mindset that permeates the life with positive values, goals and beliefs. Figure 16 offers clients a diagrammatic representation of a process that is amenable to most therapeutic approaches aimed at accomplishing the goal of cognitively reframing the individual's outlook on life.

   Purpose in life and ultimate meaning. The participant's *purpose in life* required her to adapt to an itinerant lifestyle. The resurgence of her former childhood confidence is evident, as she embarked on the journey of sharing her story. Across the globe, her story resonated with individuals in search of a way out of their pit of despair. She offered them forgiveness as a meaning-making tool (Baumeister, 1991). Very often, forgiveness is couched within the audience's spiritual frame of reference. Religion, or spirituality, allows the individual to transcend the situation by responding intentionally rather than reacting intuitively. Allport (1992) noted that "humiliation, fear, and deep anger at injustice are rendered tolerable by closely guarded images of beloved persons, by religion", or by any other means that the person finds comforting (p. 10).

   Each individual needs a bridging mechanism to make sense of life's challenges. Frankl (1990, 2008) believed that a life has three main chances to become meaningful. This can be achieved by doing a deed, or creating a work, or experiencing something with someone. For most people, life can become meaningful through *love* or *work;* but there are some who strive for *ultimate meaning*. Frankl (1990) explains how the participant was able to achieve ultimate meaning through her faith. Frankl (1969) understood that ultimate meaning, or as he prefers to call it, supra-meaning, "is no longer a matter of thinking, but rather a matter of believing" (p. 145). It is not attainable through the intellect. Frankl (1969) declared that it can only be grasped existentially, through faith:

> It is my contention that faith in the ultimate meaning is preceded by trust in an ultimate being, by trust in God. . . . . Man cannot break through the dimensional difference between the human world and the divine world; but he can reach out for the ultimate meaning through faith, which is mediated by trust in an Ultimate Being. (pp.145-146)

   In a televised interview, Frankl (1990) was asked to comment on the role of religion in finding meaning. He responded by saying that:

> If we define a human being as a being in search for meaning . . . this is where religion comes in . . . people strive for ultimate meaning. A religious individual is just not satisfied with finding a meaningful task to complete, but he goes a step further by also including the awareness of a Task-Giver. This is divinity. So, this is a new dimension that religious personalities enter – by striving for something that they may be perceptive of, not just meaning, but an Ultimate Meaning.

The participant derived ultimate meaning from the Task-Giver; and this became the cornerstone that anchored her life. She was persuaded by something or Someone greater than herself; therefore, she was willing to surrender the security of a monthly income; and later she surrendered the safety of a permanent home, as she travelled across the nations for years. She would often say, "I hardly slept in the same bed for more than a month" due to the demands of her schedule. Her constant was not safety and security, but serving and being obedient. These are values that emerge when the individual transcends self-interests, and gains meaning in life; and these values become a powerful driving force. Forgiveness in her life was not only an act of obedience, but it became a value that gave her life deeper meaning, which enabled her to transcend unalterable losses.

The meaning derived from life experiences crystallises identity. McAdams (2001) explains that identity starts forming through the late teenage years into the mid-20s. The participant's identity flowed from being raised as a Catholic to having "to balance [my] human weaknesses and failings with the fact that there is a Higher Being here, there's God, who is actually directing [my] footsteps"; and her footsteps would fuse her world with every class and creed. Her role as wife and mother changed to widow, divorcee and single parent. As she entered the sixth decade of her life, she became a wife again and a grandmother. McAdams argues that people begin to put their lives together in self-defining stories, which reflect their identity.

In the participant's life story, her traumatic experiences were filtered through the lens of forgiveness and her faith-based beliefs. Through this existential lens, she found Ultimate Meaning. Her transformed way of thinking was later threaded into every contour of her life task. What she believed, defined her.

Pattakos (2010) demonstrates the enduring role ultimate meaning has in shaping behaviour and identity. Pattakos reflected on a conversation between former Presidents Bill Clinton and Nelson Mandela. President Clinton had watched the internationally televised release of the iconic prisoner from Robben Island. As Mandela stepped into the open, a flash of anger across his face was observable. Curious about the source of the

anger, President Clinton raised his observation in a candid discussion, which he had with President Mandela at a later stage. President Mandela offered the following explanation:

> Yes, you are right. When I was in prison, the son of a guard started a bible study and I attended; . . . and that day when I stepped out of prison and looked at the people observing, a flush of anger hit me with the thought that they had robbed me of twenty-seven years. Then the Spirit of Jesus said to me, 'Nelson, while you were in prison you were free; now that you are free, don't become their prisoner'. (p. 43)

In the above reflection, former President Mandela cogently captures the essence of freedom of choice in a single unspoken act of forgiveness, which blends integrity, spirituality and transcendent meaning.

It is interesting to note that the sense of being robbed features in President Mandela's account, as well as in the participant's account, in which she recalled that "almost 28 years later . . . I wanted to be angry. . . . There was that thing in me that rose up inside of me. That feeling that he [had] robbed me". The potential injury was instantly processed and she made a choice. "As soon as that truth was revealed, I chose to forgive him." Being robbed, suggests that something needs to be replaced, returned or restored. The transition from feeling robbed to being free or restored is the watershed between brokenness and wholeness.

An individual either succumbs to adversity, or overcomes that adversity. Those who succumb have surrendered to a mindset that enslaves them to hopelessness and despair, which Frankl (2008) described as a noögenic neurosis. He believed that this neurosis manifests as despair and frustration, and arises from a lack of meaning that is existential in nature. Despair feeds off meaningless suffering. Surrendering to fate and contemplating suicide become the unfortunate options to those who persist in their despair. Frankl (2004, 2008) committed his life to fighting against suicide, because he understood that it is not what one offers life; but it is what life expects from one that causes one to embrace ultimate meaning, which supersedes the need for power or pleasure. Frankl (2008) firmly believed that it is each individual's primary task to find purpose in life. Finding purpose hinges on a personal choice. Each individual is responsible for his own freedom. Freedom of will and responsibility are inextricably bound to purpose in life.

In both Nelson Mandela's and the participant's account, the immediacy of their choice to forgive is indicative of the degree to which the value of forgiveness has been assimilated into their lives as individuals. This parallel between an illustrious statesman

and a barely-known South African citizen shows that forgiveness cuts across every divide – in its quest to bring freedom to the human spirit.

Forgiveness is a choice that brings meaning into the suffering that the individual has experienced. The meaning derived gives direction to purpose in life. The participant found her purpose when she embraced life, despite her challenges. Her life story demonstrates that an imperfect person is capable of having a far-reaching impact, simply because she regarded herself as a conduit for a message of hope and restoration.

When suffering changes one for the better, one has transcended one's circumstances and found meaning in life (Frankl, 1969). One may, therefore, conclude that legacy and life purpose are two sides of the same coin. It, consequently, follows that redemptive life stories are imbued with the inevitable outcome of a satisfying life that has an enriching legacy-leaving influence on the next generation. The unequivocal role of forgiveness as a redemptive catalyst has cogently answered the question on which factors enhance the development of the redemptive self.

Conclusion

In this chapter, the findings have been displayed and discussed with reference to the redemptive self, forgiveness and meaning – in relation to the participant's life. In the following and final chapter of this psychobiographical study of Glenda Watson-Kahlenberg's life, the relevance of the study will be considered with reference to the discipline of psychology and the possible implications for the mental health clinician. Conclusions, limitations and recommendations will also be considered.

CHAPTER 8

Conclusions, Limitations and Recommendations

This final chapter opens with a synoptic overview of the study from a methodological perspective. Limitations and recommendations are highlighted; and various conclusions are drawn. The chapter concludes with an overview of the value of the study, and its relevance from a mental health clinician's perspective for the purpose of informing practice.

Methodological Overview

According to Yin (2009), the generalisation of findings is curtailed by the phenomenological nature of any psychobiographical study focused on the lived experience of a single life. For this reason, the value of the present psychobiographical research will be generalised to the theoretical framework utilised in this study. The discussion will, therefore, focus on the central constructs of the redemptive self, forgiveness and meaning in life – within a psychobiographical context. The biopsychosocial-spiritual stance taken offers a multi-dimensional space for the holistic discussion of all domains related to human development.

Psychobiographical research. The present psychobiographical study falls within the interpretative or subjective paradigm. The research process, therefore, involves using a qualitative methodology, which is idiographic; it applies inductive reasoning; and it allows for the topic to be studied within its context – by using a revelatory single case-study design.

The utilisation of the narrative framework grants access to the human experience from the participant's perspective. In the present study, Glenda Watson-Kahlenberg shared her life story, which represents her life at a given moment in time, and reflects the contextual, ideological and intrapersonal variables that have shaped her life. The central tragic theme that characterises the third and fourth decade of her life is transformed into a redemptive theme towards the end of the fourth decade, through the fifth and into the sixth decade of her life (McAdams, 2009). The value of adopting a longitudinal approach is underscored by Sandelowski's (1991) observation that:

> A life event is not explainable while it is happening; only when it is over can it become the subject of narration. The researcher is interested in [the] cause – in presenting an explanation of an end or outcome by locating those critical moments of human action and intention when the story could have ended differently. (p. 164)

Understanding how the story ends, and facilitating good endings, has been the primary objective of the health science profession. The purpose of undertaking the present psychobiographical study on a redemptive life that faced trauma and periods of significant challenge was driven by the present researcher's need to understand "what had gone right" – despite the obstacles (Cohn, 1997, p. 330). While the present study represents a life in progress, it could be argued that the phenomena under investigation, namely the unfolding of the redemptive self and understanding the enabling role of forgiveness, have been successfully demonstrated within the participant's life over a period of six decades. The phenomenological approach allowed the participant to transform *knowing* into *telling* (Mishler, 1986) for the purpose of informing theory from an idiographic perspective.

Trustworthiness of the study. Methodological concerns were addressed in detail in Chapter 7. The reader is directed to this chapter to avoid duplication of the discussion pertaining to the concerns and compensatory mechanisms employed to strengthen the trustworthiness of the study. Credibility has been addressed, even though it is not pertinent to a single case design that is revelatory, descriptive or exploratory in nature. With reference to transferability, replication is not the primary objective, since Frankl (2008) believes that meaning is unique and personal. This thinking is aligned with a phenomenological and existential approach that posits that "what matters . . . is not the meaning of life in general, but rather the specific meaning of a person's life at a given moment" (Frankl, 2008, p. 113).

As such, each person is unique, which implies that each study would have a unique outcome. The core element of the psychobiographical approach is to gain an understanding of a particular person (Sokolovsky, 1996). The present researcher concurs with Elm's (1994) observation that, "lives are not lived in a laboratory" (p. 12), but in a real world. For a psychologist to gain a full appreciation of what is personally significant, Elms (1994) believes that as researchers and clinicians, "we [have to] look at one life at a time" (p. 13); and this should enable clinicians to test that which is statistically significant against that which is phenomenologically and personally significant. It is precisely this

polarisation between the 'hard' statistic and the 'soft' narrative that the psychobiographical researcher strives to balance.

With reference to the dependability of the study, the research process has been outlined and a transparent audit trail, coupled with reflexivity, has been documented in a commitment to attaining the hallmark criterion of sincerity (Tracy, 2010). The confirmability of the study has been addressed through the multiple triangulation mechanisms discussed in Chapter 7, in order to ensure rich rigour (Tracy, 2010). In addition, the life story accords with the six criteria indicative of a good redemptive life story. These criteria, namely: coherence, openness, credibility, differentiation, reconciliation and generative integration, as established by McAdams (2009), were outlined and discussed in detail in Chapter 5. These criteria closely guarded and guided the formulation of the life story, to ensure that it adhered to the required standard. The present researcher believes that the study accords with the criteria delineated in the chapters guiding the methodology.

The validity of a qualitative study hinges on the degree of meaningful agreement with all the data in a general and broader context (Sokolovsky, 1996). For this reason, the present researcher has endeavoured to present a coherent account of the life story, and a coherent discussion that weaves the findings into a meaningful outcome.

Having established the merit of the trustworthiness of the present study in the chapters addressing the methodology used, there are, however, methodological issues associated with undertaking a psychobiographical life in progress that were encountered – despite the careful planning. These are discussed below with reference to the theoretical framework, the psychobiographical case-study research approach and the selection of the psychobiographical subject.

Methodological Limitations and Recommendations

Theoretical framework. The qualitative nature of the present study necessitated an amalgamation of theoretical constructs and theories. In this study, Frankl's theory of a meaningful life was complemented by the model of meaning-making authored by Park (2005). The redemptive life story, embedded in a narrative approach (McAdams, 2009), was discussed in conjunction with the process model of Enright et al. (1991, 1996). Forgiveness is generally seen in this model as a meaning-making catalyst. The discussion coalesced within a biopsychosocial-spiritual framework in order to accommodate all the domains and facets of being human. Challenges that arose were related to:

Multiple theories. In the present study, the researcher found that while theoretical layering served to enrich the study, it also proved to be a challenging balancing act in ensuring adequate coverage of all the selected theories. The value of theoretical triangulation becomes compromised when too many theories or concepts require equal attention. Multiple theories and concepts require lengthy discussions.

While undertaking this study, the researcher experienced the temptation to add additional theories that would have added value, such as theories related to trauma and systemic interventions, divorce recovery and forgiveness, calling in life, and the life-design approach taken by career theorists. The researcher refrained from becoming too divergent, due to the helpful guidance provided by Elms (1994, 2005a, 2005b). He recommended that the researcher clearly delineate the focus of the study, and select theories and concepts most pertinent to the research question from the outset.

Multiple goals and foci. The balancing act referred to above was largely related to the multiple aims of the study. Firstly, the present researcher co-constructed the seminal life story of the participant. Secondly, the researcher was required to establish that the participant's life accorded with that of a redemptive life story – before the role of forgiveness as a redemptive catalyst could be investigated. Future researchers are encouraged to retain a single focus, as multiple aims lengthen the study, and require extended theoretical triangulation.

Lack of indigenous models. The models utilised in the present study, namely that of Enright et al. (1991, 1996): the forgiveness-process model; and the redemptive-self model espoused by McAdams (2006a, 2006b, 2009), were imported from the West. While the universality of these concepts, together with Frankl's theory is recognised, the value of utilising indigenous models should not be underestimated. Maboea's (2003) South African Master's research treatise relied heavily on American studies. Significant research undertaken by Kaminer et al. (2000) and Gobodo-Madikizela (2002, 2003, 2008) represent the embryonic resurgence of interest in the field in South Africa; and their contribution to the evolving corpus of indigenous knowledge is invaluable.

While the present study indicates that the models used were adequate, it should not be assumed that the models are appropriate, given the subtle nuances of culture and religion. Future research might contemplate investigating indigenous factors shaping the redemptive self, as well as adding or refining steps to the process model of forgiveness of Enright et al.

The nascent inclusion of spirituality. The holistic approach to human development has been curtailed by the relatively late inclusion of the spiritual domain into the biopsychosocial approach. The historical background was covered in the literature chapters. The relatively recent inclusion of religiousness and spirituality has started to rupture the narrow approach adopted by psychologists in particular (Oman & Thoresen, 2005); and it is anticipated that the thrust toward the wider adoption of the biopsychosocial-spiritual approach will enrich clinicians' perspective of humanity. Studies that have included the spiritual component, with particular reference to South African studies, are very limited (Naicker, 2010). Internationally, such studies lagged in their focus on this domain until the 1990s. The contribution of pastoral psychology (represented by the handbook published by Paloutzian and Park, 2005) and research with a fortological orientation (represented by Seligman and Csikszentmihalyi, 2000) have made a substantial contribution in addressing the gap.

The limited focus on physical wellbeing. This criticism is similar to the previous criticism in that both physical wellbeing and spirituality have been marginalised in the past. Due to the training received, psychologists tend to elevate the psychosocial above the biological and spiritual domains of human functioning. A more holistic perspective of an individual is encouraged (Oman & Thoresen, 2005).

Psychobiographical case-study research. Criticism levelled at the psychobiographical approach from the positivist viewpoint was covered in detail in Chapter 5. A few limitations related to the psychobiographical approach pertaining to the present study include:

Limited generalisability. A single case-study approach was employed, because it provided an in-depth understanding of this particular case. The findings were, therefore, limited to the case; and this not only restricted its generalisability, but also accounts for the low external validity required by quantitative proponents. Analytical generalisation becomes the redeeming feature of the qualitative approach – given its descriptive-dialogic nature that allows for discussion of the relevance of the findings to the multiple theories used. In this manner, theoretical conceptualisations may be critiqued, supported or augmented. It is hoped that the study resonates with individual readers, since this is the overriding and unique benefit of psychobiographical research (Tracy, 2010).

***Subjectivit*y**. Subjectivity is inherent in any research activity, irrespective of its qualitative or quantitative paradigm. Admittedly, the former allows for a greater measure of subjectivity. This is particularly true when examining the lived experience of an

individual, since this requires the participant to reflect on the past, thereby attaching subjective meaning to the experience. In addition, the researcher in turn interprets the findings which, though guided by the theoretical constructs and the methodological criteria, are subjective. The findings are, therefore, speculative in nature, as the researcher's own worldview and conscious or unconscious agendas may have influenced the findings. As transference and countertransference remain realities in a therapeutic setting where two lives intersect, the same holds true for any psychobiographical endeavour. While methodological rigour has been adhered to as closely as possible, the human factor remains a variable that is not easily controlled. For this reason, the researcher agrees with Fouche's (1999) cautionary remark that the descriptions and explanations that have emanated from the present study should not generate inflated claims; but they should rather be offered as a possible interpretation of the experience of the participant.

Raw data collection from primary sources. Huberman and Miles (1994) alert researchers to the inevitable challenge of managing excessive data when undertaking a qualitative study. The narrative nature of the present longitudinal study was no exception. In the absence of a recorded life story, the researcher invested many hours in recording the life, transcribing the data, and selecting the data. Future researchers who embark on a similar endeavour need to be mindful of two specific challenges. The one relates to the time that needs to be allocated to the task. The other pertains to writing up the life story. Due to the lengthy nature of a psychobiographical study, a detailed life story account adds substantially to the already voluminous research endeavour. For this reason, the present researcher attempted to economise and reduce the life story to approximately two-thirds of the length of Cohn's (1997) life story of Jean Baker (which was also a life in progress).

With hindsight, the present researcher recognises that Cohn's life story offers a much richer reading of the life. The only advantage of curtailing this virgin edition of the participant's life story for public consumption is that it reduces the risk of exposing the lives and details of the family, which could prove invasive if too much detail were shared. Cohn's rendition is comprehensive, detailing the lives of Jean's husband, her colleagues and her sons. In addition, Jean's husband fully supported the research. Adopting a similar approach would, however, not be judicious given the attendant features accompanying divorce in the present study. As indicated in her narration of her life story, the participant chose to speak about her life in a manner that would grant her former husband privacy.

The additional perspectives added by collateral sources add to the auditability of the study. Their voices do not dominate. Instead these voices serve a confirmatory and illuminating role.

The psychobiographical participant. The purposive selection of the participant was discussed in detail in Chapter 6 in which the methodological issues were addressed. What emerged as the process unfolded were the following caveats. These are worth sharing with future researchers:

Iconic figures versus obscure figures. Illustrious figures have been the hallmark of psychobiography for decades, earning the practice the status of being elitist. Elms (1994) noted that psychobiography has since become an "essential approach to the study of lives – famous lives, well-known, obscure lives" (p. 8-9). The participant selected in this study may be regarded as 'well-known' in certain Charismatic circles, but she largely falls into the category of an 'obscure' life in comparison with luminary statesmen, such as Mahatma Ghandi or Nelson Mandela. It is her relative obscurity that made her so appealing, because ultimately the processes addressed in this study should have applicability for all and sundry – and not just for those deemed elite.

The challenge associated with an obscure or less well-known persona is that the researcher is not able to draw on any existing shared knowledge about the participant; and the reader is largely confined to that which the researcher provides in a seminal summary. The concerns related to a relatively obscure life are closely tied to the following concern regarding a life in progress.

A life in progress versus a finished life. The ethical advantage of researching a documented finished life over an obscure life in progress is significant in terms of: (i) the anxiety associated with meticulous decision-making regarding confidentiality, and (ii) the over-reliance on the primary source in this particular study. The most challenging aspect of this life in progress was navigating the story around the divorce – in an attempt to protect the privacy of the participant and her family. Another challenge was that the open-ended grand tour question was too open, which gave the participant too much scope. The result is that the participant then leads the researcher. A more balanced approach is recommended, in which an open-ended grand tour question is complemented with a semi-structured interview, which could be used as a contingency measure should the data relating to the grand-tour question not be comprehensive or adequate enough regarding specific events or periods in the life.

It is, therefore, recommended that the researcher undertaking a similar study, factor in such contingency plans.

Ethical concerns regarding a life in progress are further discussed below with reference to the family members.

*Protection of secondary subjects***.** In the present study, certain periods of the participant's life (such as her childhood and international travels) were covered in greater detail; while other periods were detailed more selectively (such as her second marriage) to protect her former spouse and children. The researcher was aware that the participant's children had asked her not to relate anecdotes from the podium in which they featured significantly. As her children matured, they saw themselves as separate entities and guided their mother on the issue of the privacy they required from her as a public figure. In this research study, the same principle was adhered to, as far as possible, hence their peripheral presence in the study.

It was fortuitous that the intentional omission of detail implicating the lives of others did not obscure the processes of the redemptive self or the process of forgiveness. Both processes are located in the primary participant; and therefore the development of these processes could be traced. However, the collection of collateral data and free expression regarding the actions of others were intentionally muted. The present researcher believes that full disclosure of the family's lives and personal pain would allow voyeuristic access to their lives without their permission. Families in pain are often healing; and insensitive research ambitions could easily serve to heighten any underlying tension.

In order to maximise the privacy of the secondary participants, it is recommended that the researcher co-opt these participants as co-constructors (Snyder, 2005) as far as possible, in order to ensure that the required privacy is maintained (Willig, 2008; Yin, 2009). Greater utilisation of collateral sources focused on the primary participant is also recommended, as this constitutes a triangulatory mechanism that adds depth to the participant's narrative.

Judging or idealising the participant. The close proximity afforded by the numerous and lengthy recording sessions allowed the opportunity for disclosure of intimate and revealing data in a confidential setting. Such revelations have the potential to tempt the researcher to adopt a prejudicial or judgemental attitude towards a participant previously held in high esteem. The researcher could be caught in the tension between judging and idealising – and find herself vacillating between the two. During the

interviews, the participant shared aspects of her life that could cause the reader to stand in judgement over her. Examples of these include her volatile emotions triggered when she saw her former spouse with another woman, or her absence from her children's lives at times. Such incidents, when included in the narrative, must be placed in context, in order to ensure that the redeeming insight into past behaviour absolves the participant from past error. In this study, the researcher remained committed to relating the story in such a manner that the narrative did not become contaminated by the researcher's interpretation of the conflict and turmoil; and the researcher has striven to present the past and present in a manner that show-cases maturational processes.

While listening to potentially contentious detail, the researcher had to determine what could be allowed into print, and what needed to be censored. The above examples were integral to the conflicts the participant endured; and they therefore, merited inclusion. After all, the essence of a redemptive life is the transformation of contamination scenes fraught with interpenetration, family conflict and vividness (Schultz, 2005) into positive outcomes. The present researcher was, therefore, aware of the risk that the participant was taking in agreeing to the research. The researcher had not, however, anticipated the extent to which ethics related to the secondary role players, like her children and former spouse, would present a daunting challenge. What proved most valuable in this respect was the investigator triangulation offered at supervision. The present researcher was able to raise concerns in a safe environment, and then act in the best interests of the participant, after receiving confirmatory guidance.

The challenges encountered in this study underscore the importance of investigator triangulation, participant co-construction and transparent communication with the participant and the promoters of the study.

Having addressed the methodological concerns, attention will now be directed to the relevance of the concept of the redemptive self, the process of forgiveness, and the role of meaning – with reference to the discipline of psychology.

The Relevance of the Study from a Practitioner's perspective

Theoretical Frameworks

Elms (1994) urged psychobiographers to consider drawing from a broader scope of theories; since most psychobiographies have leaned heavily on the psychoanalytical theories. The present study represents an endeavour to "incorporate as much eclectic

diversity" (p. 10) to elucidate the complexity of the human phenomena under discussion. The theoretical conceptualisations (meaning and the redemptive self) and the process model of forgiveness proved most helpful in operationalising the core constructs and processes that were explored in the present study. In discussing the contribution of the theoretical approach adopted, the primary two foci will fall on the redemptive self and the process of forgiveness.

The redemptive self. The following aspects of the concept of the redemptive self emerged:

The redemptive self cuts across race and educational strata. The present study supports the findings that the lives of individuals follow contamination or redemptive scripts. Individuals who subscribe to the former script are trapped in meaningless despair and hopelessness. In contrast, individuals who undergo redemptive experiences display the ability to rise above unalterable life circumstances as they draw transcendent meaning from their experience. The redemptive self is modelled on five key themes spanning childhood to the generative life stage that crystallises in later years (McAdams et al., 1997).

The psychobiographical participant in this study is a white South African female, whose career path cuts across social, artistic, enterprising and conventional interests; yet demonstrates an acquiescent profile with that of the redemptive self. The present researcher, having worked closely with this particular life in which the redemptive self emerged convincingly, leans towards the belief that it is not class, educational qualification, gender nor race, but the personal meaning attached to the experience that shapes the outcome of the individual's life. This is in keeping with Frankl's (2008) philosophy that the primary task of every individual is to find meaning, and preferably, to find Ultimate Meaning. The present researcher, therefore, concludes that it is the meaning attached to the life experience that lays the foundation for the emergence of the redemptive self.

The redemptive self and identity. It was noted that "identities come in narrative form, fully contextualized in culture"; and they are, therefore, psychosocial constructs (McAdams et al., 1997, p. 690). The parallel development of the redemptive self and identity, while not a focus of the present study, emerges in the life story. As such, it has implications for counselling, since the clinician can remain expectant of the emergence or re-emergence of the true self, as prosocial activities begin to dominate and reverse the contamination sequence. This point is elaborated in the following section.

The redemptive self and generativity. The benefit of the longitudinal nature of this study enabled the present researcher to track processes across the life space. Generativity appears to be a product of a meaningful life that has faced severe, unavoidable challenges. The meaning that was derived from the traumatic experiences provided the agentic, transforming impetus towards sustained positive change. In the present study, the trajectory of the life story suggests that generative outcomes are largely accidental, and not consciously determined in the furnace of the individual's pain. Frankl (1969, 2008) believed that a seed of meaning could be found in every situation. If positive meaning is attached to the negative experience, the seed of meaning begins to germinate; and it births a life-transforming outcome. The maturational process of these outcomes differs from individual to individual in terms of its duration.

In the present study, the participant began to gain insight into the role *her* unforgiveness played in holding her captive in 1989. More than a decade passed before she considered herself to be a whole woman who knew the power of immediate forgiveness.

McAdams et al. (1997) identify redemptive sequences in childhood. Research undertaken by McAdams (2009) and Schultz (2005) supports this finding. In the present study, the significant redemptive process unfolded when the participant was in her mid-30s. This finding suggests that redemptive sequences are not restricted to childhood. This implies that it is the impact that the redemptive sequence has on a life that is significant, rather than the age and stage at which it occurs. Such a finding should keep clinicians expectant of a turning point in mature clients, in whose lives contamination factors appear to obscure redemptive factors.

Generativity and purpose in life. Purpose in life appears to be synonymous with the emergence of the redemptive self. Purpose in life is the catalyst that propels the fragile, but focused individual, forward as meaning gained unlocks the redemptive self in its transition from tragedy to triumph in the redemptive sequence. Such outcomes are encouraging when clinicians are faced with clients of any age, because this finding suggests that the potential for redemption lies dormant in each individual. Frankl (1990) implored clinicians to overestimate their clients' potential, and to believe that their clients are capable of reaching unknown heights. Frankl believed that this inflated positive view of humanity brings out the very best in clients.

This view of an individual implies that each one is capable of becoming fulfilled. Purpose in life is inextricably twinned with fulfilment. The dual experience of purpose in life and fulfilment cannot be separated from the generative outcomes.

Generativity, despite hardships. In the present study, the participant's familial fragmentation is a consequence of the dissolution of two marriages. The reason for the dissolution is peripheral to the end-result, which left the participant a single parent to initially three (as a widow) and later five young children (as a divorcee). The erosion of security accompanying the processes of death and divorce was reported in both the lives of the children and that of the participant. Furthermore, the participant's need to be away from a city that reminded her of pain further exacerbated her sense of safety; and this accounts for the physical fragmentation of her nuclear family across the trans-Atlantic miles.

Challenges related to parenting, finances and discipline are *par for the course* in most stable homes where both parents are present. These challenges were, therefore, magnified in a setting where one parent took direct responsibility for child-rearing. Furthermore, the primary caregiver, the participant, was experiencing depression of a chronic nature. Even though the participant healed at a later stage, the family had unravelled emotionally; and she spent the remainder of her years binding the wounds of her children. She admitted that she carried the guilt of their pain. The healing of each child was progressive; and it remains a challenge to both parents to date, as each adult offspring passes through phases of healing in different ways. In some of the adult children, the genesis of the redemptive self began to emerge earlier than in the others. For others, the contaminated scripts posed a greater challenge; as the sources of pain recurred in their lives.

Despite the pain that her children carried, the participant balanced both roles of her *calling* and *motherhood*. She would be the first to admit that it appears that the role of being a mentor to the nations skewed, and at times, outweighed her role as mother in the home. This outcome was largely a function of her initial emotional dysfunction, which obscured her insight into circumstances - thereby perpetuating the emotional insecurity in her children's lives. As she healed, she was better positioned to address her children's needs with insight. This is demonstrated in her initial failed effort to relocate her intact family piecemeal to America, and her later family-oriented efforts to set up a home for her children in South Africa in 1997 and again in 2000.

The younger children's decision to relocate to their father in 2000, prematurely introduced her to the phase of having an empty nest. With hindsight, she admitted that emotional pain blurs and compromises one's decision-making ability. Despite the responsibilities of raising some of her children trans-continentally, while others were directly under her care, the redemptive sequences in her life were not thwarted.

The central idea that emerges is that the development of a redemptive life story is not without challenge. This is corroborated by McAdams et al. (1997), who found that the prototypical story of commitment constructed by highly generative adults has similar highs and lows to those of adults who are less generative. The decisive factor between the two groups was that the highly generative group constructed their stories in a manner, which transformed contamination sequences into redemptive ones; while their less generative counterparts did the converse. Highly generative adults tend to display an effective match between their identity (reflected in the commitment story) and their behaviour (manifested in generativity).

These adults are diligent in their commitment to guide and foster the next generation. Their stories suggest that they are driven by a strong commitment, which in turn, suggests that the individual has been 'called' or summoned to do good things for others. Such a calling appears to be deeply rooted in childhood (McAdams et al., 1997).

In the participant's life, generativity is clearly linked to her current purpose in life. With hindsight, she recognises that when she accompanied her mentors in Women Aglow on her first trip to America – that, "it was all a divine plan of God. . . . I didn't even realise then . . . still broken – still struggling with so many things, and yet I was walking out destiny and purpose in God." The actual call only came after the divorce. As she was driving home one day, she recognised the call on her life; and she remembered saying, "Okay, I'll fulfil this calling that I feel in my heart. I don't know how I'm going to do it. I don't know what's going to happen, but I'll fulfil this if this is what I'm supposed to do."

It is this calling in life that holds the life together, and gives it direction through ultimate meaning (Frankl, 2008; Hoffman, 2009). Dik and Duffy (2009) have conceptualised a *calling;* and they perceive it as three overlapping dimensions. A calling need not be religious in nature. According to these authors, a calling is: (i) a transcendent summons that is experienced as originating beyond the self, (ii) it allows the individual to approach a particular life role in a manner oriented towards demonstrating or deriving a sense of purpose or meaningfulness, and (iii) it is that which holds other oriented values and goals as primary sources of motivation. As demonstrated in the present study, the

participant's calling catapulted her into a very different life. In contrast to the findings of McAdams et al. (1997), her calling was not rooted in her childhood. Instead, her teenage dream envisaged a life with her own nuclear family. "The only thing I ever wanted one day was to be married and have a family." The trauma that she suffered redirected her path. The present researcher believes that the participant's calling emanated from the redemptive sequence. Her resilience was heightened by the redemptive factors, such as her early advantage in childhood, coupled with her sensitivity to the suffering of others, and her moral and religious grounding (McAdams et al., 1997). In later life, after her divorce, being surrounded by a church community, having mentors from Women Aglow, being mentored by Lathicia, and attending Lathicia's psycho-educational divorce recovery workshops, were experienced as stabilising factors.

Four significant points arise from the above discussion. Firstly, both highly generative and less generative individuals experience contamination scenes in their lives. Clinicians need to carefully observe the manner in which their clients construct stories – since therein lies the clue. Highly generative clients birth life out of pain. The less generative clients tend to shift blame; and they find it difficult to resurrect their story from a painful ending. Contamination scenes occur in a social context involving others. It is worth noting that interpersonal commitment has been shown to have a high correlation with psychological wellbeing (Karremans, Van Lange, Ouwerkerk, & Kluwer, 2003).

Secondly, clinicians need to be mindful that clients, who are healing, have great resilience – if they are anchored to a clear life vision, or purpose, or calling. The present researcher observed that the concept of a calling has become a presenting problem that is on the increase. This was observed in the university counselling centre, where the present researcher is located. As a student counselling practitioner, the present researcher and her colleagues are becoming aware of the impact of a calling faced by the indigenous students of Xhosa descent. These students are required to make a decision related to their spiritual identity. Once they become aware of the calling to become a traditional healer, (ukuthwasa), they are catapulted into a process that necessitates a response (Mlisa, 2010). They either oblige – or renounce the calling.

Callings often bring clients to a fork in their vocational path; and this has implications for personal, spiritual and career counselling in particular. The efficacy of the career-narrative approach, and the increasing appreciation of redesigning life through gaining meaning in life, has been endorsed by Savickas (2012) and recognised by South African practice leaders in the field of career development, such as Watson (McMahon &

Watson, 2013) and Maree (2013). The title of Maree's (2013) recent book, *Counselling for Career Construction: Connecting life themes to construct life portraits: Turning pain into hope,* captures the essence of the redemptive theme of converting "private hurt into triumph" (p. 3), as the career counsellor facilitates the process of redesigning life by using the narrative approach.

Thirdly, the legacy-leaving aspect of the participant's prosocial life crystallises as she matures; and it becomes more visible in her late 40s and 50s. The foundation of her legacy was being actively laid during her midlife period (late 30s to 40s). This view holds with the understanding held by McAdams and de St. Aubin (1992), that while the symbolic immortality of generativity is heightened in the later life stages, the commitment to generativity can become evident in a life at any stage. They argue that very rarely do young adults consider their endeavours from a legacy-leaving perspective.

The participant was not intentionally focused on leaving a legacy. Her mother observed that, "Glenda was always obedient to God" (D. Hort, personal communication, October 10, 2004); and it was her obedience that carved out a life path with an inherent prosocial pattern. Clinicians may wish to consider tracking prosocial attitudes and behaviours at any point in life, particularly in a young life, as it has positive implications from a fortological perspective. Awareness-raising of these processes by the clinician is, therefore, recommended.

And finally, a systemic approach to a redemptive life has also been shown to have value, as it allows the client and the clinician to remain cognisant of factors impinging on or facilitating healing from within the system. Disabling factors include ongoing contact with the offender, and stressors, such as a family crisis. Enabling factors, such as mentoring and psycho-education build and strengthen a sustainable support network; and they have the potential to stabilise the individual. Ultimately, personal insight offers the greatest sustaining power, since it allows for attitudinal and behavioural change. Forgiveness proffers itself as a medium for sustainable change.

Forgiveness and redemption. Forgiveness featured as an arterial theme in the discussion of the development of the redemptive self and finding meaning in life. Various facets of forgiveness are of importance to the clinician. These are briefly summarised below.

Forgiveness and emotions. Figure 16, displayed in the previous chapter, suggests that forgiveness and the redemption sequence in the life of the participant are concurrent processes. As forgiveness increases, unforgiveness decreases (Wade et al., 2009).

Similarly, as the measure of authentic forgiveness increases, positive emotions also increase, and negative emotions decreased (Enright, 1996). Clinician should, therefore, not be surprised to find the clients moving from negative to positive emotions, while still manifesting some of the negative emotions. The co-existence of the dual state is a positive indicator of transition.

   Physical and psychological wellbeing linked to forgiveness. In the present study, several references point to the physical and psychological restoration of the participant. Physical healing is reported in relation to two sources: the one being faith-healing, and the other, forgiveness. With reference to faith-healing, the participant's son was healed on two occasions; and the participant experienced a miraculous healing of her fallopian tubes. With reference to physical and psychological restoration as an outcome of forgiveness, this is reported by the participant who suffered from depression and experienced a series of ailments requiring hospitalisation over a period of approximately five years. Once she forgave, the hospitalisations ceased immediately; and she voluntarily chose to discontinue her prescribed Valium and miscellaneous self-medication. Later, she reported that many people were healed in her meetings, and that she had received a 'word of knowledge' regarding this. The focus of her meetings was usually linked to forgiveness; and a possible link exists between the two. Such practices are the norm in Charismatic or Pentecostal churches; but they are atypical in most mainstream churches, and relatively foreign to the field of psychology.

   While the nature of the reported occurrences is beyond the scope of this study, the link between forgiveness, physical health, and psychological wellbeing, as reflected in the literature, holds for this study. The participant's account of her restored physical and psychological wellbeing is in keeping with the literature (Keyes & Lopez, 2002; Leaf, 2009; Wright, 2009); and it has positive implications, of which clinicians may well be mindful in their biopsychosocial-spiritual assessment of clients.

   Psychological and social wellbeing, as defined by Keyes and Lopez (2002), comprise a continuous evolving process across the life space. As the participant matured, and more importantly, as she healed emotionally, achievement and the maintenance of these processes in the participant's life was noted. With reference to psychological wellbeing, she experienced *self-acceptance* ("For the first time I can say that I am a whole woman"); *personal growth* (immediate forgiveness was demonstrated by "as soon as that truth was revealed, I chose to forgive him"); *purpose in life* (demonstrated by her commitment to her calling); *positive relationships with others* (demonstrated by reaching a

place of being at peace with her former spouse); and she demonstrated *personal mastery* in the manner, in which she currently balances her role as wife, speaker, mother and grandmother.

With reference to social wellbeing, as defined by Keyes and Lopez (2002), even as a child, she had the capacity to demonstrate *social acceptance* (positive acceptance of others). Later, she became a catalyst of *social actualisation* in those with whom she engaged, thereby making a significant *social contribution* on an international scale. Her *social coherence* of the world as a more predictable place, was largely facilitated by her redefinition of her global meaning (Baumeister & Vohs, 2002) through the new-found meaning she attached to her past life experiences. Overall, it would appear that her psychological wellbeing was the area needing greater healing; and forgiveness expedited this process significantly.

Medical science recognises that by coupling forgiveness with the concept of meaning in life, end-of-life issues can be addressed effectively (Freedman et al., 2005). Ben-Arye et al. (2005) found that dialogue with terminal patients is greatly facilitated when conducted within a biopsychosocial-spiritual framework.

The potential role that forgiveness can play in alleviating resentment and bitterness related to the Posttraumatic- Embitterment Disorder (Linden, 2003; Linden et al., 2008) has significant implications for counselling, clinical, psychiatric, and medical practice.

The benefits of using the process model of forgiveness. The model was useful in operationalising the process of forgiveness, which is largely an intrapsychic experience. Given the developmental nature of forgiveness, the model needs to be used appropriately to accommodate the developmental stage of the client. Readiness to forgive, on the part of the client, is a critical factor; and this observation is aligned with the stages of change (Prochaska and DiClemente, 1983). This theory of change posits that not all clients are in the action phase. According to this theory, the participant was in the pre-contemplation stage of forgiveness shortly after her husband's death. She was unaware that she needed to forgive the man who killed her husband. She remained in this state for nearly twelve years. It should be noted that her ignorance of her psychological and spiritual condition did not keep the negative consequences at bay. A client's failure to understand the cause of the emotional or physical symptoms of unforgiveness only serves to frustrate the struggling individual. This observation serves as a reminder to the clinician of the clinician's role to illuminate processes for clients who may be unaware of the realities that impinge on life.

Personal experiences from a clinician's perspective. Since the present researcher was initially exposed to the participant as a member of the audience in 1993, a keen interest in forgiveness was kindled; and this eventually seeped into the researcher's personal and professional life. One particular conference paper delivered by Otsile (Tiny) Sento-Pelaelo (2001) from the University of Botswana at a national conference for practitioners serving in student counselling centres, located the concept of forgiveness within the domain of psychology; and this accelerated the present researcher's interest, and influenced the choice of topic for this doctoral study. Elm's (1994) advice to psychobiographers to "let your subject choose you" (p. 19) had intuitively occurred in the choice of topic. It is this quest for answers that drives the clinician. The driving question underlying this research was: "What happened in the life of the participant that transformed potential pathology into legacy? And how does the answer derived translate itself into the lives of others with a broken past?"

Once the present researcher had embarked on the present study, the model of Enright et al. (1991; 1996) appeared to be the most comprehensive model; and in 2012, the present researcher, in her role as a student counsellor, began to experiment with a process-orientated approach to forgiveness counselling, which was deemed appropriate with students who sought psychological assistance at the counselling centre. One particular senior student admitted to being very angry and vengeful towards his offenders. This student was an independent, analytical and insightful young person. A trust relationship had been firmly established between the present researcher and the client; therefore, he had the freedom to express the depths of his raw emotion. Forgiveness counselling became the focus of three consecutive therapy sessions. One session included reference to the model. While the present researcher noted some progress in the client, it was evident that the client was unwilling to consider forgiveness at that juncture. The client felt rejected by his family; and expressed hatred towards a particular family member whose rejection appeared intentional regarding a specific situation.

The intensity of the negative emotions experienced was understandable because the client was largely focused on his own pain suffered as a recipient of the perceived injustice, which is typical of the uncovering stage. The focus of the therapeutic relationship was, thereafter, redirected to other matters, since the student appeared to have reached an internal impasse. Shortly thereafter, the student transferred; and the sessions were terminated.

In an informal recent conversation with the client – approximately a year later – the present researcher was taken aback to hear that the client had initiated a visit to the offending party's home in another town at his own expense. A measure of reciprocity from the offending family had whittled away at the client's resolve to remain angry. Coupled with the insight that his anger was self-defeating, the student underwent a remarkable experience. This transformation was significant, given the fact that the only formal intervention, forgiveness counselling, had been brief. The forgiveness counselling had also been augmented with a psycho-educational component, which illuminated the concept of forgiveness. This component had been integrated into the therapeutic process.

This student's experience underscores the importance of allowing the process of forgiveness to unfold over time. Furthermore, this case demonstrates that once the seed of forgiveness has been planted, the germination process can be facilitated independently by a client determined to heal. In addition, the process was able to unfold at the client's pace. These factors were also noted in the life and in the process of forgiveness that the participant experienced in this psychobiographical study.

While Enright et al. (1991, 1996) operationalise the process in detail, it essentially comprises Kübler-Ross's (1969) five main experiences of grief, namely: denial, anger, bargaining, guilt/depression and acceptance. This serves as a helpful synopsis of the process; and Hesse (2012) demonstrates the efficacy of utilising this strategy. However, the present researcher found that Enright's version was a more useful tool for the purposes of plumbing the depth and breadth of the process of forgiveness from a clinician's perspective. Enright's model is dynamic; and it accommodates the unique experience of each individual.

In the light of the above discussion, the present researcher is persuaded that sincere consideration should be given to the integration of forgiveness counselling into the therapeutic process. Forgiveness counselling appears to be versatile, showing efficacy as part of the counselling process, or as an adjunct to counselling, in the form of psycho-education, where this is deemed appropriate.

Conclusion

As this study draws to a close, the present researcher, as a clinician, has been imbued with a deeper and fuller appreciation of the 'sacred place' therapeutic sessions afford the clients on their journey towards restoration – and this usually entails a redemptive sequence. As clients enter that sacred space, they present their broken lives

like a jumbled jigsaw puzzle. Ultimately, it is the new meaning that the client attaches to the experiences of the past that aligns that life, and re-orders it into a comprehensible pattern. In most cases, it is the unforgiveness harboured knowingly or unknowingly that ties the client to the pain caused by others or self. As the client understands the role of forgiveness, recognises a need to forgive, and subsequently offers forgiveness – the client's worldview seamlessly engages with new meaning.

A second source of insight originated from the role of being a researcher undertaking a psychobiographical study of a life in progress. Simply gaining an understanding of a single life is a goal in itself (Elms, 1994). However, a single life is not lived in isolation; and the interplay with secondary role players, such as the participant's former spouse and her children, caused the present researcher to find herself caught in the tension between illuminating practice and potentially violating privacy. By allowing the role of the clinician to override the role of the researcher – which may account for the loss of data – this leaves the present researcher with a sense of having honoured the privacy of the primary and secondary participants. This choice does not imply that researchers are unethical; but, there were times when the study demanded detailed depth and breadth that posed a risk to the family members. While the resultant compromised data may reflect this, the absence of the detail represents an ethical choice that was made with great difficulty, and only after much deliberation. At all times, the present researcher was acutely aware of the professional privilege of holding a life in her hands.

This experience made the observation of Olesen (2008) and Snyder (2005) – of the power of the researcher over the participant – a very real and challenging experience.

This psychobiographical study represents the first detailed investigation into the life of Glenda Watson-Kahlenberg; and, as such, it stands as a unique empirical data source of a non-elitist, exemplary, redemptive life. Her ordinary life was transformed by pain and meaning into a legacy-leaving extraordinary redemptive life. Her understanding of the power of forgiveness became her pivotal moment in life; and this served as the catalyst for her redemptive experience. It is this gift of redemption, so well-articulated by McAdams (2009), which is on offer for each and every broken life. The revelatory nature of this present study has illuminated the process of forgiveness as an enabling factor facilitating the process of redemption in an individual life.

A fitting close to this study is captured by the participant's sister, who recalled that the participant sang as a child – then she lost her song – and later she regained her song – and this time her voice was richer and more beautiful. As clinicians, who engage with

clients who have lost their song, it is helpful to know that even if it takes time, forgiveness can release the song again. In time, their song will be richer, as it fills with ultimate meaning. Frankl (1969) urges the clinician to "show his patient that life holds meaning; and even more, it retains this meaning literally to his last breath" (p. ix).

Just as Levinson (1990) believed that midlife offers the potential to "heal the deep division within the self" (p. 42), the present researcher argues that *forgiveness* offers the potential to "heal the deep division within the self." As Nelson Mandela (2010) observed, a life story "combines all the weaknesses, errors and indiscretions of" (p. 409) the life lived. After reading several autobiographies, his general impression was "that an autobiography is not merely a catalogue of events and experiences, in which the person has been involved, but that it also serves as a blueprint, on which others may well model their lives" (p. 409). It was with this end in mind that this life story has been shared.

The following synopsis by Elizabeth Kübler-Ross (1975) aptly captures the journey of Glenda Watson-Kahlenberg. Kübler-Ross observes that the most beautiful people that we have ever known are those who have known defeat, suffering, struggle and loss, and have hauled themselves out of the depths. These people, she believes, have gained an appreciation, a deep sensitivity, and a rich understanding of life that fills them with compassion, gentleness, and authentic loving concern.

This study echoes the belief that such beautiful people do not just happen by accident, because forgiveness is a personal and brave life-transforming choice. In her book on the restoration of intimacy (Watson-Kahlenberg, 2008), the participant asserts that "An extraordinary life begins with an extraordinary moment" (p. 54). Her extraordinary moment happened when she discovered the power of forgiveness.

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Appendix A

Participant's consent

Glenda Watson Kahlenberg

Lott 2 Stotts Lane

Joanna

South Australia

5217

6th June, 2012

Dear Ruth

I, Glenda Watson-Kahlenberg, am willing to share my life story with you for the purposes of your PhD studies at the NMMU. I have secured permission from my five children – they are willing to contribute their perspective. My parents and key friends support the initiative and may be approached as well. I will be available for interviews. My itinerary accommodates visits to South Africa where my parents and children reside.

As discussed with you, we (Glenda, Phillip and the children) request that we have access to transcripts before they are made used or made public to ensure that we do not harm any person referred to or mentioned.

I look forward to hearing from you regarding your progress.

Glenda Watson Kahlenberg

Appendix B

Letter detailing miraculous healing from Fibromyalgia

Dear Phillip and Glenda

Thank you so much for the wonderful message this morning about Change, and also yesterday about a God-Encounter. . . . This testimony is from August 2005 and occurred at the conference centre in Port Elizabeth, South Africa.

I was suffering from a chronic condition called Fibromyalgia. This is a condition that affects your muscles and connective tissues surrounding the joints. Its main symptoms are extreme fatigue and of course extreme pain in the joints. I had, in fact, been to many doctors who just could not diagnose me, even telling me that "It's all in your head!" amongst other theories. My GP never gave up on me and assisted me in eventually seeing the Rheumatologist in PE. This was in March 2005, although my condition was noticeable since June 2004 after the birth of my daughter. To cut a long story short, I was put on heavy painkillers, sleeping pills (due to the intense pain, I was unable to sleep well) as well as anti-inflammatory medication. I also had regular cortisone injections into the affected joints. I was told the possibility of a wheelchair was very real.

There were days that I could literally not get out of bed because of the intense pain. The 6th of August was one of these days. In fact, I had received injections, etc. the day before, Friday 5 August, for this very reason. (One feels trapped inside your perfectly normal-looking body because you are physically unable to do anything for yourself or others. And by this stage I had a very busy toddler of 3 years and a baby of 9 months. Thank God for mothers-in-grace and patient husbands. I had also lost my own mother during my pregnancy.) A dear friend insisted she was coming to fetch me and take me with her to hear Glenda! When I said that it was impossible, my friend went out of her way to almost carry me in! No half jobs for her. I thank God for precious friends!

The day passed in a daze as I even wondered what I was doing there! I could not concentrate on the message, so I cannot tell you what Glenda preached. Sorry! By 4pm, Glenda was closing and starting to dismiss the ladies when she announced that God laid it on her heart to pray for us. She boldly declared all kinds of illnesses and conditions healed in the name of Jesus. The very 2nd or 3rd condition she spoke of, she could not name. Glenda described it as perhaps something to do with nerves, but that she couldn't name the condition and said that this lady who was in tremendous pain, was being healed right there and then in the seat. Instantly I knew that was me! The hand of God touched me like an electric current and I felt like my whole body was on fire! I was able to get up and go forward without any pain or even discomfort. God healed me instantly and miraculously. When I returned home with my friend, my husband was overjoyed! No words can accurately describe how I felt. I returned a new person in Christ. Although I begged God to take this cup of suffering away from me, He chose to wait for this day (on which I also never asked to be healed - this one day!) to show His glory.

And I can testify that I immediately went back to my Rheumatologist first thing Monday morning. She did all her tests, including prodding, poking and pulling. She was simply stunned and could not explain this. She had to date never before seen a miraculous healing. I am not so sure that she even believed that it could occur. I explained what God had done and she had no words. To this day, I have never suffered from any pain in this way or been incapacitated due to pain or muscular problems. Praise God!

So, you may use this testimony to God's glory and know that God uses those who are willing to obey Him. He has put me in so many different situations where I could testify to His glory. I will be sharing my complete testimony at a Salvation Army Ladies Fellowship meeting in 2 weeks time. I also worked at a Drug Rehab Centre for 2 years where I could just extend God's love to those in need of Him.

Thank you Phillip for the blessing of a CD today. May God bless your marriage and your ministry, as you obey Him. I look forward to speaking to you next time again.

With much love,
T. S.
Port Elizabeth, South Africa
Mar 2010

Letter detailing physical healing

Dear Glenda,

We have been blessed by your ministry, and we praise the Lord for you. Linda was healed of uneven hips in one of your services. Glory to God !

With Love,
Siblings, L. and L.
Singapore 2007.

Appendix C

Impact in the United States of America

Note. Due the close proximity of towns on the compressed map most of the names of the cities and towns are not legible, but the dots indicate the scope of activity that is largely concentrated along the eastern seaboard of the USA. Map retrieved from http://education.randmcnally.com/pdf/edpub/US_Political_Adv.pdf

Appendix D

Impact in Australia

Note. Due to the compact size of the map the following additional cities and towns will be listed alphabetically: Albury Wodonga, Ararat, Balaklava, Bacchus Marsh, Claire, Colae, Daylesford, Hamilton, Horsham, Kapunda, Mareeba, Mount Bakker, Murray Bridge, Naracoote, Port Perie, Rosedale, Stawell, St Arnaud, Swan Hill, Waikerie, Wangaratta, Warracknabeal and Warrambool. Many of these towns and cities are clustered in the state of Victoria and South Australia. Auckland, New Zealand has also been visited.

Map retrieved from Australia:

http://www.google.co.za/imgres?imgurl=http://www.mapsofworld.com/australia/cities/australia-cities-map.jpg&imgrefurl=http://www.mapsofworld.com/australia/cities/&h=670&w=800&sz=203&tbnid=oIBQp1H4JMuEFM:&tbnh=90&tbnw=107&zoom=1&usg=__6IH0bcG4Q_qej0w90YBqmVD1QaM=&docid=t2-x44lUuZo3QM&sa=X&ei=O8F4UpmEG6-a0QXZtIAQ&ved=0CDQQ9QEwBA

Appendix E

Examples of letters of gratitude

Letter 1: Learning how to forgive

Hi Glenda,

My name is Lorna. I gave a short testimony at my church the last time you spoke, about what had changed in my life since you explained HOW to forgive. At that stage my 19 yr old daughter, Janice, had come back to the Lord and my 17 yr old son, Warren, who had been living with his father for the last 8 yrs, had started talking to me again.

Since then Warren has actually moved home. GOD has put my whole family back together and they are all following HIM now.

So many people preach that you have to forgive, and I believe almost all Christians know that, but you are the first person I have heard explain **how**. Thank you! It really has made a huge difference to my family.

GOD bless you and your family

L. J.
Sydney, Australia
2010

Letter 2: Forgiveness brought peace

Dear Glenda,

I am 62 and live here in South Florida each year for 3 months of the winter. Normally, I live in Europe. I went to church last Sunday 6th January 08 and you were there giving a sermon on communication, etc., I was totally amazed by your understanding of the human condition, with its rejection, its forgiveness, soul ties, temperaments
and the Holy Spirit.

I want to THANK YOU for being so inspirational to me - this was for me a divine appointment because until that moment, my soul has been in such pain. No other Ministries touched me as you did - I bought your 6 CDs and have been listening to them ever since. They blow me away, because for the first time, I can relate to a person who understands all these emotions. When I forgave, my pain, my spirit was healed and I felt that it was the work of the Holy Spirit upon me, and since this week I feel at peace.

Thank you so much Glenda and may the Holy Spirit keep you safe in your personal life too.

God Bless you and thank you so much for helping me ease my pain. As of now, I am a faithful follower of yours and walk with you in the Holy Spirit. You have a wonderful gift of communication and I am very lucky to have come into contact with you.

Kind regards,
E.

Letter 3: Husband recovers from childhood abuse

Dear Glenda,

You don't know me and I did not know you, or even of you; that is until I attended Anne's and Neville's wedding. Anne is my wife's first cousin. When Anne, Neville, her brother Mack and his wife met for lunch two Sundays after the wedding, Anna gave me your 'Restoration CD set, and [music] CD's. And what a blessing that gift was!! Anne told my wife that she was going to buy me some of your CD's after my wife told her about my abusive childhood - something I had spoken to Anne about, app 4 years ago.

I don't know how your CD's have not burnt out still!! I listened to them so many times and the more I listen to them, the more I get out of them. Absolutely Magnificent. Praise be to God. You got it all so right Glenda from beginning to end. Your capacity to understand pain and what it means to people is unparalleled. I have never felt so understood and validated in my life! To me it was like you knew what I went through every step of the way. I nodded so many times while listening to your CD's. It's only by God's grace that I did not end up with whiplash!!!! Given the positive and life-changing impact your CD's had on me, I decided to purchase your whole set of resources to keep in my personal library. I dealt with Lilly and she was just wonderful. I received the resources yesterday and on the way to work this morning I listened to your 'Forgiveness' CD. This morning, I also gave my first client the loan of your 'Restoration CD set'.

 I have also taken the liberty of 'pinching' quite a few pages from your CDs to use in my counselling sessions. I was speaking to Lilly this morning and obtained her permission to give out your website details or give out print-outs of your resource lists for people to peruse and purchase from. Should you deem it be of any benefit, I will be more than happy to meet with you so that I can share my story with you, with a view to me making myself available to give my testimony at any prayer groups you might see fit.   May God continue to bless you and to give you the guidance and strength to continue to be such a wonderful evangelist for Him.

Cheers and prayerful regards
T. P.
2008

Letter 4: Emotional restoration after a date rape

My name is Mary Catherine R. Ard'is and I have known Glenda since 1995. I met her at . . . The Redeemed Christian Church of God in which my sister and her husband were assistant pastors. The pastors at the time were Elsie and Olu Obed.

I had been suffering from a soul tie with nightmares from hell itself as a result of a date rape that I suffered while attending college. Abba [referring to God] used Glenda to pray and HE broke the oppression and I have not had a nightmare since.

Glenda, my husband Dez, and I became family friends and we have had the pleasure of her visiting Tallahassee and ministering at different churches and other venues. She has such a spirit of wisdom on her and a heart so filled of Abba''s love for people. We really miss her ministry here in Tallahassee. In 2004 she invited me to come to South Africa to minister for two weeks and it was simply awesome. She has always been my "White South African Sister" as she would say every time she called. (smile) She is my sister in Christ which is so much more than blood sisters.

We had the honour of meeting her husband and he is a keeper in our book! Father sent her someone that we know will be there for her always. He is anointed by God to be just that in her life. They compliment and complete each other in that sense.

It is so amazing to me that even though the enemy was trying to disrupt her personal life she has been and still is so effective in what she does and do you know why? It is that she is truly submissive to Holy Spirit.

Be Blessed (Shalom),

Mary Catherine
(M. Ard'is, personal communication, November 25, 2012)

Appendix F

Commendations and reflections

Letter 1

My wife [Brenda Todd] and I have known Glenda for over 20 years. Glenda is a woman [who has] compassion for anyone who is in need of restoration spiritually, emotionally, and physically. Her history of working with people groups is praiseworthy and astonishing. Living through the cruel realities of apartheid, she has an awesome testimony that needs to be heard wherever people are oppressed.

Restoration is the hallmark of Glenda and Philip's ministry. They travel the world helping people to be restored to the way God created them to be. As she ministers the healing words of Jesus in song or preaching, one can sense the bondages of the enemy being loosed off people's lives. [She is instrumental in facilitating the] restoration of their mind, body and soul - the total person - not only being healed but being made whole.

Tomm and Brenda Todd
GAPSTANDERS INTERNATIONAL
(T. Todd, personal communication, November 7, 2012)

Letter 2 (letter shortened and paraphrased)

Glenda Watson has visited Australia many times and there are countless stories of people's lives being turned around by her ministry.

She ministers with a prophetic voice. Her heart is for people and [she believes that despite the difficult situations that] a person has gone through [that person] is valuable to God.

She has preached at Paradise Community Church on numerous occasions and we have seen many people saved and touched by God through her ministry. She has always sought to fit in where are going as a church.

We are very happy to be her covering, while she ministers in Australia.

I can only say that you will be blessed by having Glenda at your Church.

Ps Mark Elmendorp
Paradise Community Church

Retrieved from http://www.restorationministries.co.za/referrals.php

Letter 3 (letter shortened)

17th October 2006

Glenda Watson is one of the most wonderful itinerant preachers I have worked with in our 30 years of ministry.

Her depth of experience in relational areas causes her to minister with compassion and truth. Though she's tender in her approach, she is firm on the need for people to rely on God and apply the Word.

Glenda has always been submissive to the leadership of the local church and leaves a very positive impact at every visit.

Coupled with her anointed preaching and positive congregational interaction, she also has a powerful ministry in song, particularly in worship.

I have no hesitation in recommending Glenda's ministry and am convinced that every community would benefit greatly from her visit.

Yours in Christ,

Ps Paul Newsham
Senior Pastor Northside Christian Life Centre
Adelaide
South Australia

Retrieved from http://www.restorationministries.co.za/referrals.php

Letter 4

I cannot speak highly enough of this woman of God.

In 1998, I met Glenda for the first time, where I sat under her "Restoration of the Soul ", seminar. Every year since then, Glenda has ministered in Australia; I have sat under her ministry.

For the last six years, we have had the honour of having Glenda stay in our home. Glenda is the real deal. She is of impeccable character, generous and loving.

Countless lives have been inspired, challenged, impacted and changed through this ministry, I am one of them.

Sincerely,

Pastor Ian and Lucille Dawkins.
ASSEMBLY OF GOD
ADELAIDE
SOUTH AUSTRALIA

Retrieved from http://www.restorationministries.co.za/referrals.php

Appendix G

Summary of process models of forgiveness

Date	Author	Orientation	Psychological Theoretical Framework	Empirical Validation
Martin	1953		None	None
Pattison	1965	Therapeutic	None	None
Linn & Linn	1978	Popular	None	None
Augsberger	1981	Religious	None	None
Brandsma	1982	Religious / Therapeutic	None	None
Donnelly	1982	Religious	None	None
Thompson	1983	Religious	None	None
Smedes	1984/1996	Popular	None	None
Cunningham	1985	Religious	None	None
Fitzgibbons	1986	Therapeutic	None	None
Pettitt	1987	Therapeutic	None	None
Stanley	1987	Religious	None	None
Coleman	1989	Popular	None	None
Benson	1992	Religious	None	None
Rosenak & Harnden	1992	Religious	None	None
Hargrave	1994	Therapeutic	Contextual family therapy	Hargrave & Sells, 1997
Enright et al.	1996	Therapeutic	Moral and cognitive development	None
Menninger	1996	Popular	None	None
Pingleton	1997	Religious	Object relations	None
Gordon & Baucom	1998	Therapeutic	Model of psychological trauma	Gordon & Baucom, 2003; Gordon et al. 2004
Pollard et al.	1998/2001	Therapeutic	Synthesis of previous models	Pollard et al. 1998
Worthington	1998	Therapeutic	Batson's (1991) empathy-altruism hypothesis	None
Malcolm & Greenberg	2000	Therapeutic	Resolution of unfinished business	Malcolm, 1999
Worthington	2001	Therapeutic	Batson's (1991) empathy-altruism hypothesis	None

Note. Adapted from "A review of forgiveness process models and a coping-framework to guide future research," by P. Strelan and T. Covic, 2006, *Journal of Social and Clinical Psychology, 25,* p. 1064. The content has been sequenced chronologically to demonstrate a progression towards a more psychological stance and an empirical validation.

Appendix H

Appendix H provides a summary of the data identifying the five themes characterising the redemptive self. These summaries appear on pp. 303-306.

The identification of the redemptive self based on five themes						
REDEMPTIVE THEMES ➡	**Early advantage**	**Suffering of others**	**Moral steadfastness**	**Redemption sequence**		**Prosocial future**
LIFE TIME EVENTS ⬇				**Contamination factors**	**Redemptive factors**	
Early childhood	- Born into a nuclear family - Adequate material provision - Father's favourite - Grandfather's favourite **Impact:** Very confident		- Catholic upbringing - Parental discipline	- Raised under an Apartheid regime	- Aware that father embraced United Party values	
Age 8-13	- Loved by her ballet teacher - Involved in family gatherings & attended first dance at age 11 - Leadership abilities **Impact:** Public performances at a young age	- Domestic worker in their home - Political curfew	- Aware that father embraced United Party values - Importance of family – wanting her own family			
Age 13-17			- Exposed to Protestant beliefs	- Loss of confidence when starting high school in PE	- Secure in family and had many friends	
Courtship and marriage (17 - 19)						
Motherhood and Family (19 – 23)			- Miraculous recovery of child (ocular ulcers)		- Spiritual re-commitment & Baptism of the Holy Spirit	

The identification of the redemptive self based on five themes						
REDEMPTIVE THEMES ➡	**Early advantage**	**Suffering of others**	**Moral steadfastness**	**Redemption sequence**		**Prosocial future**
LIFE TIME EVENTS ⬇				**Contamination factors**	**Redemptive factors**	
Widowhood				- Stephen dies - Unresolved grief	- Discovers forgiveness; and the grief cycle (1989)	- Forgiveness is the key to her future calling
Second marriage (23 – 30)			- Exposed to non-racial values - Miraculous healing of fallopian tubes - Miracle birth	- Second marriage floundered from the outset - Struggled in the marriage - No self image - Perceives herself as 'not a whole person'	- Involvement in Women Aglow - First prophecy in Seattle - Faith	
Divorce; single parenting (30) 1984				- Depression - Hospitalized for physical ailment		
1985				- Hysterectomy - Financial loss deepened the depression - Medicating emotional pain		
1986				- Hospitalized: ovarian tumor		
1987				- Hospitalized: back ailment		
1989				- Hospitalized: liver tumor , gall bladder removed – significant operation	- Initial awareness of forgiveness: decisional forgiveness - Attends a divorce recovery workshop. Close association with workshop facilitator (1989-1990)	
					- Gains an understanding of the grief cycle	
					- Understanding rejection	
					- Forgiveness process begins.	
						- Released first gospel album

REDEMPTIVE THEMES ➡ LIFE TIME EVENTS ⬇	Early advantage	Suffering of others	Moral steadfastness	Redemption sequence		Prosocial future
The identification of the redemptive self based on five themes						
				Contamination factors	Redemptive factors	
1990					- Forgiveness process continues to unfold	
The Call: 1990			- Decision to trust God implicitly		- Decision to serve in full time ministry - Resigns from work and starts to minister	- Decision to serve in full time ministry
1991 Jan. Intl. travel commences						
1992						- Miami: understanding the power of a personal story
					- Awareness of the progressive nature of healing - Ordination enhances credibility as a relatively unknown person	- Realisation of the restorative impact of her message on her audience; being used to benefit others
1993				- Trauma of attempted kidnapping	- Trauma resolves decision to relocate to America	- Contracted to offer individual counselling for a semester
1994				- Trans-continental family fragmentation		
1995						- Established a practice of offering individual counselling wherever she ministered - First contact with rehabilitation centre (on-going thereafter)
1996 Feb						- International ministry base established
1996				- Daughter's emotional pain	- Daughter's emotional and spiritual healing	- South African radio programmes (1996-2000): aware of restorative impact on the city

				The identification of the redemptive self based on five themes		
REDEMPTIVE THEMES ➡	**Early advantage**	**Suffering of others**	**Moral steadfastness**	**Redemption sequence**		**Prosocial future**
LIFE TIME EVENTS ⬇				**Contamination factors**	**Redemptive factors**	
1997				- Incapacitated: hurt her back		- Re-established in South Africa; live radio programmes
1998-1999				- Two children divorce	- Family regroups - Middle son experiences emotional & spiritual healing	- Nicaragua (1999): ministers to a community devastated by a mudslide - Ghana: after speaking on the restoration of dignity she was prompted to write a booklet on it
2001 Jan				- Empty Nest	- Adult children begin to settle	- International travel intensifies: Australia, England, South Africa, America
2003 Jan-Nov				- Sister dies	- Middle son enters marriage	- Ministry in Bolivia - Ministry in Nigeria: addressed 3000 women - Appreciation of cross-cultural diversity - Commitment to serving nations unconditionally as she leaves her father's house - Lagos: addresses half a million people - Reports physical healings occurring as she ministers
2003 Dec					- Reconciliation with former family	
2004 Feb						- Impact on prisoners reported
2004 Oct					- Insight allows her to mediate anger through her understanding of forgiveness	- Shares her life story for the purpose of this current research (2004 – 2013)
					- Has a sense of being a whole women	
2006: Third marriage						
2009						- Addresses 'Sept. '11' traumatised communities
2011 – 2013						- Facilitates international wellness conferences - Continues to grace conspicuous and inconspicuous international platforms

Appendix I

Reflections and visuals of the 2014 outreach in Port Elizabeth

The visuals appearing in this appendix were added after the thesis had been examined, therefore it appears last. On 10 January 2014 the participant hosted over one thousand two hundred 'forgotten women' who were able to attend this special event. The generosity of individuals, some local churches, the community and corporate sponsorship in kind, made the outreach possible. The Nelson Mandela Metropolitan University sponsored the Sport Centre on the Missionvale Campus. The campus is ideally located and allowed many attendees to access the event on foot. Transport was provided for those who came from a wider radius.

The invited attendees came from areas such as Kleinskool, Motherwell, New Brighton, Zwide, Veeplaas, Missionvale, Windvogel, Gelvandale, Arcadia; and over fifty ladies travelled from rural Kirkwood. The ages of the women ranged from teenagers to grandmothers. Childcare was provided because it was anticipated that toddlers would accompany their mothers.

Bianca Harper, a pharmacist who was the former 2010 Miss Port Elizabeth, shared the platform and focused on women's health issues. Local health clinics set up tables at which basic medical services were on offer, such as the monitoring of blood pressure and sugar levels. Mobile ambulances, kindly provided by the Cacadu District, offered free pap smears. Information booths, addressing cancer-related concerns, made pamphlets available.

The participant was the main speaker and addressed matters related to forgiveness, the pain of loss, abortion, miscarriage; and the effects of rejection. The impact of the message on the women was positive and many reported that they had been deeply touched. Many embraced the participant warmly after the event and shared their stories with her.

Photographer, Marius Snyman, kindly provided the following photographs at no cost. The following collages, compiled by the coordinating team, served as a graphic summary of the highlights of the event.

Women's Wellness Day 10 Jan 2014

Glenda with hostesses who served at the event

Attendees

A gift bag for each lady

Attendees accessing medical services

Volunteers: crowd control   catering   serving   childcare

Bianca Harper
(Pharmacist)

Glenda Watson-Kahlenberg
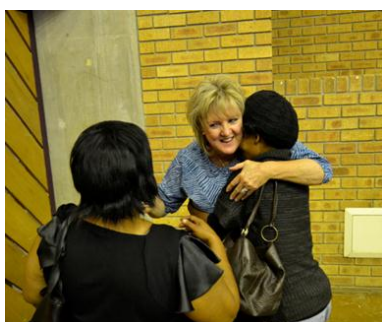(Main speaker)

Moira Townsend
(MC & speaker)

Lungsi Ntlokwana
(provided a synopsis
in Xhosa)

Pam Farmer
(dancer)

Over 1 200 'forgotten women'

Expressions of gratitude, appreciation and trust

On 1 February 2014 Moira Townsend coordinated a farewell breakfast for Glenda who would be taking leave of the city. This intimate breakfast was attended by women who shared an established friendship with Glenda. The audience included several past presidents and members of Woman Aglow International. The participant informed the audience that apart from her experience with over 400 000 women in Nigeria, the outreach held in Port Elizabeth has had the most significant impact on her life. To date, most of her ministry has been directed at individuals in the church. This outreach has been the first event where she had asked a coordinating team to cast their net outside the church and across the impoverished sectors of the city. The team was unified in spirit and did not represent any particular affiliation. The participant's primary objective was to make the day memorable for each women, hence her insistence on the inclusion of an item of jewellery or something precious in the gift pack. The participant believed that even though most of the women would return to their same living conditions, they would be transformed within themselves having understood the power of forgiveness. Such an understanding would enable them to transcend the difficult moments in their lives.

At the farewell breakfast, as the participant summarised her life and shared life lessons with her audience, the present researcher was once again deeply struck by the poignant life story of a shattered widow whose life became a message of hope to millions across the world.

Ultimately, it is the hope that emerges through meaning that motivates mental health clinicians to engage clients in exploring the possibilities of a future that lies beyond the shards of life. As the participant continues to share her life story across the world, hope continues to rise as it did for so many of the 'forgotten women' in Port Elizabeth on 10 January, 2014.