

**Individual facilitation: A personal and professional leadership
perspective**

by

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THESIS

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***To my father:
Willie Beeslaar,
with all my fondest love.***



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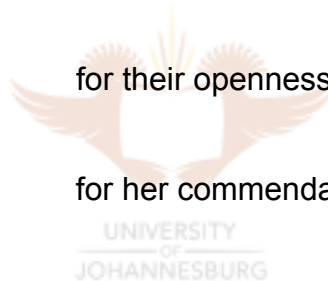
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Lord, make me an instrument of Your peace!

Where there is hatred let me sow love;

Where there is injury, pardon;

Where there is doubt, faith;

Where there is despair, hope;

Where there is darkness, light;

Where there is sadness, joy.

O divine Master, grant that I may not so much seek

To be consoled as to console;

To be understood as to understand;

To be loved as to love.

For it is in giving that we receive;

It is in pardoning that we are pardoned;

And it is in dying that we are born to eternal life.

Prayer of St Francis of Assisi 1187 – 1226

(Partington 1992:292)

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Sinopsis – Afrikaans

Die hipotese wat vir hierdie navorsingsonderzoek gestel is, is dat Persoonlike en Professionele Individuele Leierskapsfasilitering (PPILF) aangewend kan word om mense in moeilike situasies te help om die probleme wat hulle in hul lewe ervaar, te hanteer. Die oorkoepelende doel met die navorsing was om die aard, belangrikheid en potensiële bydrae van PPILF, as 'n nuwe konsep in die persoonlike en professionele leierskapsveld, te beskryf.

Die kwalitatiewe navorsingsmetodologie wat gebruik is, sluit die algemene, hermeneutiese en beskrywende strategieë in. 'n Woord- en konsepanalise, literatuurstudie, probleemomskrywing en kritiese ontledings is as navorsingsmetodes gebruik om sentrale konsepte in die navorsing toe te lig. Gevallestudies is gedoen om duidelikheid te kry oor die praktiese toepasbaarheid van PPILF op 'n verskeidenheid probleme wat deelnemers uit verskillende agtergronde ondervind het.

PPILF kan omskryf word as 'n holistiese leierskap benadering wat individue help om te groei en so hulle volle potensiaal te bereik. PPILF is 'n fasiliterende benadering. Dit verteenwoordig 'n radikaal nuwe metode om individuele probleme, wat diep in die individu gesetel is, aan te spreek deur inligting in te win en nuwe perspektiewe op die saak te gee. PPILF werk in die tydvak van die hier en nou en is op 'n positiewe uitkoms vir 'n beter toekoms ingestel.

PPILF is 'n gestruktureerde gesprek wat eerder fasiliterend as voorskriftelik is. Dit behels die ondersteuning en aanmoediging van die kliënt. PPILF “los nie probleme op nie”, maar probeer om verskillende opsies of keuses aan die kliënt uit te wys. Deur informele fasilitering word die kliënt dus gehelp om op die doel van die sessie te bly fokus en word enige misverstande uit die weg geruim. So word die kliënt ondersteun om self sy/haar probleme uit te klaar ten einde sy/haar doelwitte te kan bereik.

PPILF bestaan uit vier fases: aanklank vind, begrip, besluitneming en uitvoering. Hierdie fases is ontwikkel en beplan om persoonlike, interpersoonlike en professionele groeistrategieë aan te moedig, wat kan lei tot hoër vorme van verantwoordelike, onafhanklike en effektiewe besluite. PPILF probeer dus om die kliënt met sy/haar doelwitte in verband te bring.

Die PPILF-praktisyn ontwikkel die nodige leierskapsvaardighede van die kliënt stelselmatig, en sodoende word die kliënt gehelp om sy/haar doelwitte te bereik. Die PPILF-praktisyn som die probleem of situasie op deur vrae te vra. Die praktisyn probeer ook die kliënt toerus met die nodige vaardighede, kennis en geleenthede wat die kliënt nodig sal hê om hom/haar verder te ontwikkel ten einde suksesvol te kan wees.

Die PPILF-kliënte word aangemoedig om verantwoordelikheid vir hul eie leeruitkomste te aanvaar. PPILF fokus op persoonlike ontwikkeling en vaardighede, en lei en ondersteun die kliënt in situasies om byvoorbeeld verandering te kan hanteer, doelwitte te stel, aksieplanne vir hom/haar te ontwikkel, in sy/haar loopbaan te vorder, sy/haar selfvertroue te versterk en te verseker dat hy/sy na 'n holistiese lewensbalans terugkeer. PPILF kan 'n persoon dus in staat stel om groter beheer oor sy/haar lewe uit te oefen, wat by hom/haar weer 'n gevoel van betekenis en sin sal kweek.

Die navorsing het bevind dat PPILF 'n waardevolle bydrae kan lewer om mense wat probleme in hul lewe ondervind, by te staan.

Synopsis – English

The hypothesis of this research was that Personal and Professional Leadership Individual Facilitation (PPLIF) could help people with problems or who are in difficult situations to deal with the problems they are experiencing. The main aim and objective of this research was to describe the nature and importance of PPLIF and suggest the possible contribution, it could make as a new concept in the Personal and Professional Leadership (PPL) field.

The qualitative research methodology used in the research includes general, hermeneutic and descriptive strategies. The research methods used include a word and concept analysis, a literature study, and problem defining and critical analysis in order to clarify concepts central to the research. Case studies were also made to clarify the application of PPLIF to the problems experienced by participants from diverse backgrounds.

PPLIF can be defined as a holistic leadership guide that helps an individual to grow in order to achieve his full potential. PPLIF is a facilitative approach. It presents a radical new method for addressing an individual's problems by obtaining information, developing new perspectives and therefore resolving problems that are deep-rooted in a person. PPLIF aims at a positive outcome and works with the here and now to change the future for the better.

PPLIF is a structured conversation that is more facilitative than prescriptive and involves the support and encouragement of the client. PPLIF does not “solve” but tries to help to review options or choices. It uses informal facilitation to keep the client focused on the objectives of the session to clarify misunderstandings and support the person to solve problems themselves by achieving their goals.

PPLIF consist of four stages: connecting, understanding, deciding and executing. These stages are designed and developed to increase personal,

interpersonal and professional growth strategies, which could lead to progressively higher forms of responsible independence and effective decision making. PPLIF aims to align the client with his/her goals.

The PPLIF practitioner systematically develops the skills and leadership abilities of the client and helps the client realise where he wants to go. A PPLIF practitioner surveys the problem or situation by asking questions. The PPLIF practitioner tries to equip clients with the tools, knowledge and opportunities they need to develop themselves and to become successful.

PPLIF's clients are encouraged to take responsibility for their own learning outcomes. PPLIF focuses on personal development and mastery, and could guide and support a client in situations where, for example, they have to cope with change, set goals, develop action plans, progress in careers, enhance self-esteem and restore a holistic life balance. PPLIF could thus enable people to gain greater control over their lives, which in turn will create a sense of meaning.



The research concludes by indicating that PPLIF can make a valuable contribution to supporting people with problems in their lives.

CHAPTER ONE

ORIENTATION AND RESEARCH METHODOLOGY

It was the best of times; it was the worst of times ...

It was the age of wisdom; it was the age of foolishness ...

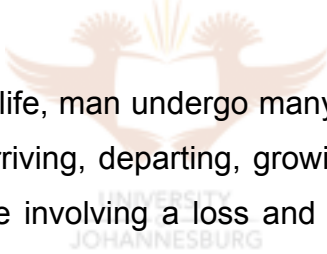
It was the epoch of belief; it was the epoch of incredulity ...

It was the season of light; it was the season of darkness ...

It was the spring of hope; it was the winter of despair ...

- Charles Dickens -

1.1 CONTEXT AND BACKGROUND



In the ongoing flux of life, man undergo many changes, experiencing life's valleys and peaks. Arriving, departing, growing, declining, achieving, and falling – every change involving a loss and a gain. The old environment must be given up, the new accepted. People come and go. A job is lost, another begun. Territory and possessions are acquired, or sold. New skills are learned, the old abandoned. Expectations are fulfilled or hopes dashed. In all these situations people are faced with the need to give up one mode of life and accept another.

The living of their lives mystifies people. Problems, situations and obstacles occur when a person least expects them. Sometimes good things happen; sometimes bad things happen. But more often, people are surprised by the challenges life presents them with. This impels people to equip themselves with knowledge and to search for answers in various theories and places.

Personal and Professional Leadership (PPL) is a new concept that expresses, from a phenomenological perspective, the typical realities and problems that most, if not all, people are confronted with in their daily lives. These include:

- *“Who am I?”*
- *“Where am I going from here and how am I going to get there?”*
- *“Why did this happen to me?”*
- *“What is the meaning of my life?”*
- *“Will I be able to cope with this?”*
- *“How can I live the happy productive, peaceful life I want to live?”*

These questions and others like them could potentially create emotional problems for a person and reinforce the need to redefine him/herself. Traditionally a person would then be referred to therapy, counselling, mentoring or a coach to try and deal with these issues.

Personal and Professional Leadership Individual Efacilitation (PPLIF) is a new dimension in the PPL field. It is the process whereby various techniques and methods can be used to help individuals understand themselves better. It could therefore be an alternative means of helping people to become more effective and to leave a legacy of meaning in their lives.

PPL's anthropological presuppositions are true and characteristic of all people. PPLIF practitioners could therefore focus on the specific unique problem that a person is experiencing. PPLIF practitioners work with the present and future as time frames, because this is where a person is still able to change the situation. More specifically, in the context of the present, PPLIF practitioners are interested in how our feelings, thoughts and actions are linked to produce our experience. In the context of the future, PPL is a meaning- and purpose-centre discipline, which a person

could incorporate in his everyday living. PPL believe that a person's search for the meaning of existence is a primary motivation in his/her life (Smith, 2003a:2).

PPLIF, along with the many other ways of helping people, is becoming increasingly professionalised. As this happens, there is a need to show how, with training and practice, it can be performed better. This is a challenging task, and this research does not claim to cover all aspects of PPLIF. The main focus and contribution of this research is to define what the PPLIF model is, the PPLIF processes and therefore also to establish the field of PPLIF. This will naturally lead to an description and understanding of who the PPLIF client and the PPLIF practitioner are. It is against this background and in this context that the research will be conducted.



1.2 THE RESEARCH PROBLEM AND OBJECTIVE

*“We walk in a world that is strange and unknown
And in the midst of the crowd we still feel alone,
We question our purpose, our part, and our place
In this vast land of mystery suspended in space,
We probe and explore and try hard to explain
The tumult of thoughts that our minds entertain ...
But all of our probings and complex explanations
Of man's inner feelings and fears and frustrations
Still leave us engulfed in the “mystery of life”
With all of its struggles and suffering and strife,
Unable to fathom what tomorrow will bring - ...”* (Rice, 1975:2).

The fundamental aim during normal science is to solve problems. Bringing a normal research problem to a conclusion is achieving the anticipated in a new way, and it requires the solution of all kinds of complex instrumental, conceptual and mathematical puzzles. The scientist who succeeds has proved that he is an expert puzzle solver, and the challenge of the puzzle is an important part of what usually drives him on (Kuhn, 1970:36).

The effect and impact of a negative experience in an individual's life could inhibit a person from achieving this "success". Success in life could be defined as the continued expansion of happiness and progressive realisation of worthy goals (Chopra, 1994:2). Success means to have the ability to fulfil your desires with effortless ease. Moreover, success is hard work and a journey, not a destination. Material wealth is only one component of the many aspects of success that can make the journey of success more enjoyable. But success also includes good health, energy and enthusiasm for life, fulfilling relationships, creative freedom, emotional and psychological stability, a sense of well-being, and peace of mind (Chopra, 1994:3).

In a time when a person might find it difficult to cope with the reality of a difficult situation, and to be able to focus on creating the "success" in his or her life, PPLIF could be one of the alternative tools used to give an individual a sense of meaning and direction.

According to Daniels (1994:xii), psychologists' advice is often vague, and there may be many different answers to the same question, which leads to individuals often feeling that they cannot get a straight answer from psychology. PPLIF may thus provide the answer to a healthy recovery or growth experience, because it specifically focuses on the unique problem of the individual.

PPLIF could also play a proactive role in handling or coping with traumatic or normal everyday experiences that affect a person directly or indirectly. Bearing this in mind, the assumption could be made that the PPLIF model might thus contribute and add value to the lives of individuals and therefore also of the community.

The main aim and objective of this research is to describe the nature, importance and possible contribution of PPLIF as a new concept in the PPL field. The aim of this research can be made clearer by addressing the following research questions within the PPL framework. The research problem can be seen as consisting of the following research questions:

- What is the field of PPLIF?
- What does the PPLIF model entail?
- What processes does the PPLIF model consist of?
- Who is the PPLIF client?
- Who is the PPLIF practitioner?



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1.3 MOTIVATION FOR THE RESEARCH

In 1813 Robert Owen wrote that

... if then, the care as to the state of your inanimate machines can produce such beneficial results, what may not be expected if you devote equal attention to your employees (your living machines) which are far more wonderfully constructed? When you have a thorough understanding, you shall acquire a right knowledge of them ... you will become conscious of their real value, and you will readily be induced to turn your thoughts more frequently from your inanimate to your living machines (Daniels, 1994:xi).

Owen's words were true in 1813 and still hold true today.

PPLIF can be a person's focused time for healing emotional pain, settling the past and/or coping with the reality of a difficult situation. It can also be about understanding a person's present behaviour and working towards change in the future. The opportunity to talk and offload with a PPLIF practitioner, who listens deeply, is in itself therapeutic. PPLIF could support a person through difficult times, clarifying what is happening to him/her, easing the current difficult situation and helping him/her to grow as a person.

Growth is not painless. Human beings should therefore not be stagnant. Animals can grow only in mass, and when they reach their maximum size, there is no further growth. People, however, have a spiritual component, which can continue to grow long after physical growth has come to an end. Spiritual growth and self-improvement invariably require making some changes in our behaviour, which is rarely easy. Some changes constitute major challenges, and people may be frightened off by the discomfort of instituting them. As long as people are confined by their previous experiences, they limit their possibilities for change and therefore also of personal growth.

It has been said that where there is no change, no growth, there is stagnation; but where there is action, then the potential of the world is realised. Then it grows and blossoms. Man is built to conquer the environment, solve problems and achieve goals. They cannot find any real satisfaction or happiness in life without obstacles to conquer and goals to achieve. "Be not the slave of your own past," Ralph Waldo Emerson said, "Plunge into the sublime seas, dive deep, and swim far, so you shall come back with self-respect, with new power, with an advanced experience, that shall explain and overlook the old". This research could therefore provide the opportunity to create a greater awareness and understanding of the

potential contribution of PPLIF. It could enhance the quality of people's lives and lead to inner success and happiness.

The information in this research could also contribute to theory building and better individual facilitation processes in the field of PPL. It could also provide PPLIF practitioners with the necessary skills and knowledge and PPLIF model with processes to facilitate people effectively. Workshops could also be developed to train PPLIF practitioners and therefore new study fields could be identified from insights gained from this research.

1.4 PARADIGMATIC PERSPECTIVE

The paradigmatic perspective that will be applied in this research is the Personal and Professional Leadership (PPL) perspective, which will contribute greatly to the uniqueness of this research. (In Chapter Three a more in-depth research explanation and understanding of PPL will be given.)



1.4.1 Context and background

Traditionally the concept term "leadership" is understood as referring to the qualities displayed by a charismatic person who leads of other people. In the PPL perspective, leadership does not mean the leading of people, things or ideas. Leadership refers to being in control of oneself (Cashman, 2000:19-20). The emphasis is therefore not simply on something a person does but on being a leader by example and of your own life. It is an expression of who a person is, whereby he will lead (Cashman, 2000:8). This PPL perspective thus differs from the traditional view on leadership. PPL offers a more boutique approach to leadership and in the process it will influence other people, whether they want to be influenced or not.

Smith developed this PPL concept in the late 1990s as a result of the heightened awareness of the “spiritual wave”. Smith, who is a professor at the Johannesburg University in South Africa, was especially intrigued by an increased interest in the concepts of leadership, personal growth and the influential work of authors such as Covey (7 Habits of highly effective people). Academically Smith has a very broad dimension of qualifications (BSc Hons, BEd, MSc, MEd, DEd) ranging from science to education. This has enabled Smith to develop a holistic and unique perspective on leadership. Smith developed a master’s degree course and in 1997 the first MPhil PPL students were enrolled. The PPL concept is therefore a relatively new one that continues to evolve, but there is no doubt that it can be acknowledged as the intellectual brain child and property of Smith. The focus in PPL is on self-mastery, spiritual and emotional leadership, interpersonal leadership and professional leadership, as well as health and well-being and PPL-facilitation.

1.4.2 Concept clarification of PPL components

The PPL perspective takes as its core focus the development and constructive progression of the concept of leadership from a personal, interpersonal and professional leadership perspective, thus including all the dimensions of a person’s life e.g. spiritual (at its core), physical, social, emotional, intellectual and work/finance. PPL is therefore consequently an integrated holistic approach to addressing and contributing to people’s lives and the problems they experience.

1.4.3 Relevance to the research

McGregor Burns (1978) described leadership as “one of the most observed and least understood phenomena on earth”. He adds “the secret of leadership is the capacity of leaders to have their goals clearly and

firmly in mind, to fashion new institution, to stand back from immediate events and day-to day routines, and to understand the potential and consequences of change”. Personal and Professional Leadership (PPL) can be described not just as something we do, but also as an expression of who we are (Cashman, 2000:18). It involves a principled-centred, character-based, “inside-out”, philosophical approach to personal and interpersonal effectiveness (Covey, 1992:42). This particular field of study is anchored in the natural laws that govern the human growth process (Covey, 1992:43; Ninow, 2000:5). It is therefore a process of continuously pursuing your vision (Robbins, 1992:82), and thus the process of Constant And Never-ending Improvement – CANI (Robbins, 1992:96-97). It begins when an individual becomes aware of who he/she is and where he/she stands in life, which could lead to a realisation of where he/she is heading. This process helps the individual to distinguish between his/her needs, wants and dreams (Meyer, 1993:3).

The process of PPL can be defined as a holistic leadership guide that helps an individual to grow in order to achieve his full potential. PPLIF is a component of PPL that needs to be defined. It consists of processes that design and develop personal, interpersonal and professional growth strategies, which will lead to progressively higher forms of responsible independence and effective interdependence (Covey, 1992:42-43). It is from this PPL perspective that the research will be conducted.

1.5 CONCEPT CLARIFICATION

Central concepts that will be used in this research will be defined and explained for the reader’s convenience.

1.5.1 Personal leadership (self-mastery)

Personal leadership is a process of continuous growth. It begins with discovering and understanding who you are and can be seen as an internal power that inspires a person to want to make the necessary changes in his life that will enable him to attain a specific goal and improve the quality of his life. Covey (1989:42-43) defines personal leadership as a principle-centred, character-based, "inside-out" approach to personal and interpersonal effectiveness.

Leadership is an expression of who we are (Cashman, 2000:19). If people do not know themselves, learn to control themselves and therefore have mastery over themselves, they are not a personal leader, according to Covey (1995: 59-60). PPLIF therefore requires direction, purpose, a burning desire, commitment and action to achieve one's goals and to realise one's potential (Meyer, 1993:2). Cashman (2000:20) concurs by stating that the essence of leadership is the ability to demonstrate authentic self-expression (inner identity), which will result in creating value. Personal leadership thus forms the foundation for interpersonal and professional leadership.

1.5.2 Interpersonal leadership (relationship mastery)

Interpersonal leadership focuses on connecting with others, which is the potential realisation within and of relationships. It consists of self-expression which will make a difference and which could enrich the lives of others. It involves the exercise of each of the unique human endowments, for example, self-awareness, imagination, conscience and independent will, in our relationships with others and therefore shows the qualities of a serving attitude and being "human" in relationships. It also involves mutual learning, mutual influence, and mutual benefits. According

to Cashman (2000:121) authenticity is at the core of relationships, around which synergy and trust grows.

Effective interpersonal leadership requires the vision, the proactive initiative and the security, guidance, wisdom and power that come from principle-centred personal leadership (Covey, 1989:216).

1.5.3 Professional leadership

Professional leadership focuses on a person's behaviour at work, for example integrity, character, positive attitude, adeptness, skill and effectiveness, in a professional and work-related environment. It involves making decisions with input from other people; listening and creating an atmosphere of growth. It means criticising constructively, addressing problems and sharing missions and goals with co-workers (Smith, 2003a:5). The professional leadership perspective also investigates spiritual fulfilment and finding balance, for example between self, principle values, relationships and effectiveness, in the workplace.

1.5.4 Facilitation

The facilitative approach to individual problem solving presents a radically new method for obtaining information, developing new perspectives and resolving problems that are deep-rooted in a person. Facilitating involves the improvement of an individual (or a group's) process functioning; interaction and behaviour, which will ensure that their effectiveness will be enhanced to determine the way in which they will need to move. Facilitation also involves support and encouragement of an individual or group (Van Maurik, 1997:169; Hart, 1996:17; Schwarz, 1994:5; Bentley, 1994:28). Leadership and facilitation both aim to align a person with

attaining his goals (Dempsey, 1999:2). In Chapter Two (specifically 2.3) an in-depth analysis of facilitation is done.

1.6 RESEARCH METHODOLOGY

1.6.1 Research strategy

Smith (1995:19) defines a research strategy as a broad methodological approach to the research, or as the “broad, overarching plan of action dealing with the how of research”. In other words, it is the general strategic overall plan, which directs the methods and techniques to be followed in order to achieve a goal. According to Mouton (1996:175), a research design is an exposition or plan of how the researcher plans to execute the research problem that has been formulated. The objective of the research design is to plan, structure and execute the relevant project in such a way that the validity of the findings is maximised. Therefore the aim of the research undertaken, the nature of the problem and the available alternatives for solving the problem, given the circumstances, determine the choice of a research strategy.

The research strategy of this research can be characterised as being general, hermeneutic and descriptive:

- **General**: According to Mouton (1996:133), two general types of research strategy have been identified and he suggests the use of the terms “general strategy” and “contextual strategy” to refer to these two broad types of research:
 - On the one hand, there are broad strategies for searching for general regularities in human behaviour. In this general/generalising strategy, social objects or phenomena are

studied for their interest as representative examples of a larger population of similar objects or phenomena.

- On the other hand, the attention is focused on a single event or case and its structural coherence. In a contextual strategy, we study phenomena because of their intrinsic and immediate contextual significance.

- Hermeneutic: According to Smith (1993:28), the hermeneutic strategy involves an accurate interpretation and understanding of the actions of people, against the backdrop of subjective contextual motives, as well as insight and understanding of subjective meaningfulness. Hermeneutics may be a complementary approach to the analysis of language, meaning and cultural symbolism (Phenomenological Hermeneutics, 2004).

- Descriptive: A descriptive research strategy will also be used where factual information gleaned from various authors dealing with the subject of individual facilitation and leadership is accumulated and described systematically (Isaacs & Michael, 1989:46). The aim would be to provide an accurate description of PPLIF and other related concepts, for example the PPLIF client and PPLIF practitioner (Psychological Science, 2004). This will therefore give better insight and understanding into the subject of PPLIF. This research strategy is therefore also an in-depth descriptive study in nature, because it systematically describes factual and accurate information from relevant literature.

In this research, the general, hermeneutic and descriptive strategies will be used to illustrate and highlight the way in which PPLIF can be used to develop, influence and enhance an individual successfully.

1.6.2 Research methods

Research methods are more specific means of investigating the problem within the broader research strategy (Smith, 1993:20). Various research methods will be used to convey the literature selected in a logical and systematic fashion. The following research methods will be used:

1.6.2.1 Word analysis

According to Smith (1993:42-43), a word analysis is useful when certain words in a statement or in the title of the investigation require clarification. It focuses on the original meanings of words and their synonyms, and not on the meaning of a word in context (Methods of Conceptual Analysis, 2004). This is often one of the very first steps in research, but has limitations. For this reasons other research methods will also be utilised.

1.6.2.2 Concept analysis

Concepts can be defined as the most basic linguistic constructions by which people order and categorise reality (Mouton & Marais, 1988:58). A concept is an abstract idea (Powell & Wevell, 1996:205), a thought, opinion or general notion that is formed by generalising from particular examples (Webster's Dictionary, 1988:202). Concept analysis is also known as a philosophical, comprehensive or language analysis.

According to Smith (1993:43-44), concept analysis is used as a method when

- the meaning of a concept needs to be clarified
- various approaches and theories of the specific concept are analysed

- the use of the concept can be clarified through a number of users' contexts. This offers the researcher a better understanding of the various meanings, characteristics and connotations of a concept.

Concept analysis can be either connotative or denotative, which means that it can either be subjective or objective (Smith, 1993:43-44). Concept analysis will be used to clarify the central concepts that appear in this research.

1.6.2.3 Literature study

A literature study can be defined as a sharp, precise, systematic study of and correctly ordered notes on existing literature concerning a specific problem (Smith, 1993:47). The process of a literature study involves discovering previous work done on a specific topic from a range of sources such as textbooks, scientific journals, theses, dissertations, magazines and newspapers (Melville & Goddard, 1996:18). This method helps the researcher to gain direction in his/her study and to become more knowledgeable about his/her research topic. The method also helps to provide adequate coverage of the background to the research (Marshall, 1997:95).

A literature study should be relevant, comprehensive, logical and technically correct (Huysamen, 1994:219). The value of a proper literature study is that it prevents the researcher from “re-inventing the wheel” (Smith, 1993:47), or prevents the researcher from failing to benefit from others' mistakes and experiences (Rubin & Babbie, 1993:104). Smith (1993:47) concurs that this method can be used to establish what has already been published about a subject and this is done mainly by reading what appears relevant to the

research topic (Bless & Higson-Smith, 1995:22). Relevant literature will therefore be explored in order to gain insight and knowledge of existing theories on leadership and individual facilitation.

1.6.2.4 Problem defining

Problem defining entails identifying and formulating the correct questions so that the research is prompted in the right direction (Smith, 1993:52). Problem defining has already been used in this research (see 1.2 The research problem and objectives) as a method in defining relevant researchable questions that arise as a result of the central concept and background statements.

1.6.2.5 Critical analysis

Critical analysis is an evaluating thought process (Smith, 1993:53) with the focus on enhancing the current situation, empowering of the individual, and falsifying invalid remarks. Critical analysis is used to identify the possible influence of PPL on the individual facilitation process (Research Methodology, 2004).

1.6.2.6 Case study

The case study method can be defined as the direct or indirect observation of one or more cases to get a better understanding or explanation of the situation (Smith, 1993:62). The case study method is described in more detail in 6.2.2.

1.7 THE COURSE OF THE RESEARCH

Chapter One is an introduction to the research. It has primarily an *orientation* function. This helps the reader to focus on the background, context and problem objectives. The research strategy, methodology and design are also defined. This chapter also presents an overview of the progress of the research.

In **Chapter Two** the concepts, *therapy, counselling, training, mentoring, consulting, coaching, life coaching, group facilitation* and *individual facilitation* are analysed, described and distinguished between to give the reader a clearer understanding of the field in which PPLIF is conducted. This chapter thus gives a clear explanation of the concepts *facilitation* and *facilitator*.

Chapter Three defines *PPL* in order to gain an understanding of its foundations, nature and processes. The *six life dimensions*, the *PPL* model and the *PPL potential realisation process* are also described. This clearly indicates to the reader the potential contribution of *PPL* to the *PPLIF* model and processes.

Chapter Four discusses the foundations of *PPLIF* and the theoretical background of *PPLIF*. The *PPLIF model* and *processes* are described and illustrated to give the reader an understanding of the *practicality* of *PPLIF*.

The *PPLIF client* and *PPLIF practitioner* are described to the reader in **Chapter Five**. This chapter could empower the *PPLIF* practitioner to understand him/herself and/or his/her clients better.

Chapter Six consists of a *case study* in which the PPLIF model is used practically to give the reader a understanding of its potential contribution and practical use. The qualitative research methodology and case study method that was used will also be described in this chapter.

In **Chapter Seven**, the research questions are answered by means of a *summary* of the research. Possible future fields of study and thus recommendations are also identified based on this research. This chapter therefore concludes this study.



CHAPTER TWO

THEORETICAL UNDERSTANDING OF THE CONCEPT OF INDIVIDUAL FACILITATION

We want meaning in our lives.

*When we raise our sights, strive for excellence,
dedicate ourselves to the highest goals of our society,
We are enrolling in an ancient and meaningful cause –
The age-long struggle of a man to realize the best that is in him
- John W. Gardner -*

2.1 PROBLEM AND AIM OF CHAPTER TWO

Facilitation has become an important skill because the rules of business have changed dramatically over the past decade. The forces of change are not about to go away: global competition, electronic commerce and other Internet-based activities, advances in technology, changing rules of competition etc. Solve one problem today, and another will crop up tomorrow. But learn how to continually address the changes that are occurring in organisations, and you will have created a paradigm that will give you a competitive edge. It is at least as important as knowing how to manufacture your product or provide customer service (Jeary & Gerold, 1999:1). The need to manage continual change has made facilitation a core competency, not only in organisations, but also as a tool in helping people focus their lives.

The aim of Chapter Two is therefore to have a clear and defined understanding of what is meant by the concepts of facilitating and the

facilitation process, and an understanding of what it means to be a facilitator. This goal will be researched when a distinction is made in terms of the concepts *therapy*, *counselling*, *training*, *mentoring*, consulting, *coaching* and *life coaching*, which could also give a clearer understanding of the field in which Personal and Professional Leadership Individual Facilitation (PPLIF) could operate.

2.2 CLARIFYING THE FIELD OF PPLIF

To understand the boundaries in which PPLIF could operate, some consideration needs to be given to different ways of looking at goals (remedial, developmental and growth) for PPLIF (The nature of developmental counselling, 2004).

- Remedial goals focus on helping clients overcome deficiencies in normal functioning. Such clients, who form a minority of the population, may be anything from severely to moderately disturbed in their ability to function effectively (Nelson-Jones, 2002:5).
- Developmental goals focus on the needs of ordinary people rather than those of the disturbed minority. Such goals may focus on preventing negative outcomes and on promoting positive changes associated with developmental tasks at various stages over a life time, for instance, making friends at school, leaving home, finding a partner, establishing a career, raising children and adjusting to old age (Nelson-Jones, 2002:5).
- Growth goals focus on helping clients attain higher levels of functioning than the average (Nelson-Jones, 2002:5).

In relation to this remedial, developmental and growth distinction, it is possible to look at human functioning in three broad categories – subnormal, normal and supra-normal – with, at any given moment,

individuals being placed somewhere along this continuum (Nelson-Jones, 2002:115-119).

- Subnormal functioning occurs when individuals are psychologically distressed and have problems that are more severe than the normal run of the population. Some such clients might suffer from the mental disorders.
- Normal functioning occurs when people are capable of conventional adaptation to the societies in which they live. Such individuals may still experience problems for which counselling and therapy are appropriate, for instance relationship problems, stress problems and study problems (Nelson-Jones, 2002:6).
- Some clients who are functioning well may want to function even better. Supra-normal functioning refers to going above, beyond or transcending normal human functioning. Drawing on Eastern and Western traditions, qualities of supra-normal functioning include equanimity, autonomy, mental purification, human sympathy, honesty both with oneself and others, inner strength, heightened concentration and compassionate or selfless service (examples here include the Dalai Lama, Maslow and Walsh).

To date, therapy and counselling have their origins more in dealing with the problems of the subnormal and normal than in trying to assist well-functioning people to develop their full human potential. All the major counselling and therapy approaches have been developed by psychiatrists and clinical psychologists (Brown & Lent, 1984). There has yet to be a major therapeutic approach developed by professionals, such as counselling psychologists or counsellors, who deal predominantly with normal client populations, let alone superior functioning ones (Nelson-Jones, 2002:6). PPLIF is a new, unique approach that will focus on the

developmental and especially the *growth* goals in the normal to supra-normal categories.

In order to gain a more in-depth understanding of the boundaries within which PPLIF will operate, some clarification to the concepts of *therapy*, *counselling*, *training*, *mentoring*, *consulting*, *coaching* and *life coaching* will now be given.

2.2.1 Therapy

The word *therapy* is derived from the Greek word *therapeia* meaning healing (Nelson-Jones, 2002:4), service, waiting on (Corsini, 1999:996). According to Corsini, therapy is a system of treatment designed to cure a pathological mental or physical condition or relieve the symptoms of the condition.

Attempts to distinguish counselling from therapy include observations that therapy deals more with mental disorders than counselling, that therapy is longer term and deeper, and that therapy is predominantly associated with medical settings. However, matters are not this clear-cut. Many counsellors work in medical settings, have clients with recognised mental disorders and do longer term work that is sometimes of a psychodynamic nature. Syme (in Nelson-Jones, 2002:5) suggests that there is a huge overlap between counselling and therapy. Both counselling and therapy are psychological processes that use the same theoretical models. Each stresses the need to value the client as a person, to listen carefully and sympathetically to what they have to say, and to foster the capacity for self-help and personal responsibility.

2.2.2 Counselling

According to Johnson (2000:3), counselling is a structured conversation aimed at facilitating a client's quality of life in the face of adversity. Corsini (1999:230) defines counselling as a process of defining, understanding and addressing a specific problem, as well as advice and suggestions given by a person acknowledged as being an expert in one or more areas, such as marriage, dependency on substances (drugs), vocations or child rearing. It entails professional assistance in coping with emotional, vocational, marital, educational, rehabilitation, retirement and other personal problems. The counsellor makes use of such techniques as guidance, advice, discussion and the administration and interpretation of tests.

When referred to counselling as a structured conversation, it means that it is not a social conversation. Conversation implies a dialogue and interaction between two people; conversation does not imply a monologue (the kind of situation in which the counsellor drones on and tells the client what to do). Counselling is also facilitative rather than prescriptive. The intention of counselling is not to "solve" everything by "prescribing" treatment, but to help or assist clients to review their problems and the options or choices they have for dealing with these problems (Egan, 1998).

Crisis counselling is probably the most commonly recognised form of counselling. Helping someone through a traumatic change, for example the loss of a loved one, divorce, redundancy, illness or accident, is an activity undertaken, with varying degrees of success, by most people at some time of their lives. If the problem is acute enough, it will be recognised and counselling activities will occur (Harrison, 1994:11-14).

2.2.3 Training

As explained in Verrier (2004), employees sometimes resist a leader's performance expectations because they are totally unfamiliar or unskilled in a key process that would accomplish a goal. Training becomes necessary in these situations (O'Neill, 2000:194). For an employee to be productive, trainers need to offer them all the classic stages of training: demonstrate the task; explain how to do it; observe the employee doing it; and give feedback on her performance, repeating the steps if necessary.

Kinlaw (1997:7) suggests that no organisation will ever acquire and keep customers for life, unless every person in the organisation has the knowledge and skill required to assess customer satisfaction, to consult with customers, and translate customer discontent into specific improvements. To build this kind of knowledge and skill in people requires a good deal of *formal* training. Often times *informal* training is also needed to be able to apply directly what has been learned in a formal training session.

Nowadays many organisations refer to Just-in-Time (JIT) training, the essence of which is that training needs to be presented on a just-in-time basis, to help people take the next step in the project, not by sending people off to abstract training programmes such as quality or empowerment, that do not lead to concrete results (Hargrove, 1995:265). Training thus has to do with the transfer of knowledge and not personal qualities (competencies). It is not focused on particular personal needs, for example, there is almost a wholesale transfer of new skills that takes place.

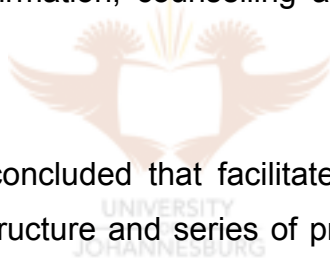
2.2.4 Mentoring

Murray (2001:xiii) defines mentoring as a deliberate pairing of a more skilled or more experience person, with a less skilled or less experienced one, with the mutually agreed goal of having the less skilled person grow and develop specific competencies. According to Corsini (1999:587) mentoring is the advising of novices by those with experience. Johnson, Geroy and Griego (1999:384-391) concur that mentoring can occur in any aspect of our daily life, not just in a formal work or educational environment.

As a concept, mentoring is being institutionalised in today's educational and organisational environments. From an organisational perspective, the definition of mentoring involves a relationship between a junior colleague and a senior colleague that contributes to career development (Kram, 1985). In the educational environment mentoring is defined as a relationship that develops between older and younger students or by matching students to adult volunteers. But mentoring goes beyond the business and educational environments into other environments in which social interaction occurs.

In a traditional sense, an apprentice relationship is a "formal, contractual relationship between an employee and employer during which time the apprentice learns a trade" (Gray & Herr, 1997:210). A mentoring relationship is superordinate e.g. achieved by the work of two people in the relationship, whereas individual effort alone will not result in a mentoring relationship. Murray (2001) reminds us that a mentoring relationship can develop either in a structured environment or can be the result of a spontaneous relationship.

Booth (1996:31-36) says that mentors use their experience and knowledge to further their protégé's career and psychosocial development. Career development helps the protégé prepare for advancement within the organisation while psychosocial development, helps the protégé establish a role-identity and improve his/her interpersonal competence in the workplace (Kram, 1985). A mentor is usually identified as an influential senior member of an organisation "who has advance experience and knowledge and who is committed to providing upward mobility and support to careers" (Ragins & Scandura, 1994:962). Mentoring activities that improve career development include providing sponsorship, exposure and visibility, coaching, protection and challenging assignments for the protégé. Similarly, activities that enhance the protégé's psychosocial development, include offering role modelling, acceptance and confirmation, counselling and friendship to the protégé (Kram, 1985).

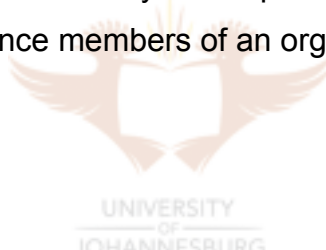


Murray (2001:xiii,5) concluded that facilitated mentoring is an elegantly simple and flexible structure and series of processes, designed to create effective mentoring relationships; guide the desired behaviour change of those involved; and evaluate the results for the protégés, the mentors, and the organisation. A facilitated mentoring process typically includes the following components:

- a design that supports the assessed goals and perceived needs of the organisation
- criteria and a process for selecting priority groups of protégés
- strategies and tools for diagnosing the developmental needs of protégés
- criteria and a process for qualifying mentors
- strategies for matching mentors and protégés on the basis of skills to be developed and compatibility

- orientation on the responsibilities of the role for both mentors and protégés
- preparation of the participants for a healthy, productive relationship
- A negotiated agreement between mentor, protégé, and (if appropriate) the boss
- a coordination team responsible for maintaining the process and supporting the relationship
- formative evaluation to continuously improve the process
- summarised evaluation to determine outcomes for the organisation, the mentors, and the protégés

Murray (2001:xiv) implies that the primary purpose of facilitated mentoring is to systematically develop the skills and leadership abilities of the less experience members of an organisation.



2.2.5 Consulting

According to Verrier (2004), Price (2003:4) defines consulting as having a more strategic role in which a broad range of change programmes is instigated, and expert advice and specific solutions are offered for the benefit of the company as a whole. According to Rogers (2001:2), consulting is about helping a company realise where they want to go.

Consultants, according to Palmer (2003:2), survey a situation, ask questions, carry out research and, using their experience and professional opinion, report back with a set of strategies to solve the problem. Schein (2000:72) emphasises the three fundamentally different roles that a consultant must play in any client relationship:

- i. the provider of *expert* information
- ii. the *diagnostician* and *prescriber* of remedies

- iii. the *process* consultant, whose focus is on helping the client to help himself

In all these roles, the overarching goal is to be *helpful* to the immediate client and to be mindful of the impact of interventions on the larger client system and on the community (Green, 2002).

The consultant needs to

- begin in the *process mode* in order to find out in what way expertise or diagnosis and prescription are relevant to the client's needs
- establish a "helping relationship" with the client, in which the client can safely reveal the real problem, such that the consultant and client take joint responsibility for the outcomes.

How a coaching/consulting relationship evolves, varies according to the following factors:

- who initiated the process (boss or individual)
- the status differential between the coach and client
- whether the client is working on an individual or organisational problem
- whether the content of the coaching concerns organisational mission and goals or organisational process and means

This can be hugely beneficial to an organisation – a fresh set of eyes can be invaluable. However, what is often lacking is the buy-in as a result of not being totally committed to a goal, and the application of this process on a one-on-one situation.

2.2.6 Coaching

Coaching is a critical part of the organisational development process. Without coaching, the executive, for example, may wander aimlessly

giving the appearance that he/she is focused on objectives, but may very well be only “treading water” (Giglio, Diamante, & Urban, 1998:93-105). A coach is an outside individual who can take a fresh perspective and approach when analysing organisational processes and one who has nothing to gain by taking a position. When defining coaching, Hughes Grinnett and Curphy (1999:279) provide a sound definition that describes coaching as a “process of equipping people with the tools, knowledge, and opportunities they need to develop themselves and become successful”. Corsini (1999:175) defines coaching as specialised instruction, training and practice for a variety of purposes such as to pass a test or to improve or master a skill. According to Hudson (1999:6), the word *coach* is widely applied to a person who facilitates experiential learning that results in future-oriented abilities. But as he applies the term, it relates to a trusted role model, adviser, wise person, friend, mensch, steward, or guide – a person who works with emerging human and organisational forces, to tap new energy and purpose, to shape new visions and plans, and to generate desired results. He adds that a coach is someone trained and devoted to guiding others into increased competence, commitment and confidence.

The coach is capable of deciphering the abundance of information available and of making psychological and business decisions in order to get the organisation team, and the individual, back on track. Therefore, according to Giglio et al (1998:93-105), the primary task facing the coach is to gather data from the client and from those with whom he/she interacts in order to view the various “realities” (i.e. models of perceptions and expectations held) and to assist the client in planning strategies for imposing congruence, as well as building skills, that foster continual monitoring and maintenance of congruent cognitive models.

2.2.7 Life coaching

Verrier (2004) explains that a life coach (also known as a personal coach or life strategist) focuses mostly on personal development and mastery and can give guidance and support in certain situations, for example, how to cope with change, set goals, develop action plans, progress in one's career, enhance self-esteem, and restore holistic life balance. A life coach can focus either inside, or external to, an organisation (Wolmarans & Dix, 2001). Life coaches also usually specialise in one particular area, such as relationships, finances or spirituality.

An differentiation is also made by between “*coaching for being*”, and “*coaching for performance*”, with neither being more or less important; the two are necessary parts of every human being and every coaching task (Hudson, 1999:20):

- *Coaching for being* has to do with resilience, beliefs, values, self-esteem, courage, purpose, and centring. This “inner work” is often called *spiritual coaching*.
- *Performance coaching*, or “outer work”, has to do with reaching goals, performing well, choosing the right actions, and executing those actions effectively.

Inner and outer coaching need each other for the long haul of life because when one changes, the other one is also affected.

2.3 UNDERSTANDING THE CONCEPT OF FACILITATION

Facilitation is allied to therapy, counselling, training, mentoring, consulting, coaching and life coaching, but is also different. Facilitation is a mixture of skill, technique and art and is not simply confined to the lecture room (Jeary & Gerold, 1999:1). Although vital to successful outcomes in

management development, it is an equally vital tool in general consultancy and in creating success in meetings without authority (Van Maurik, 1994:30-34).

2.3.1 The concept *facilitation*

To facilitate is to ensure the process of something, to deliver a positive outcome (Van Maurik, 1994:30-34). Facilitation skills can be used in almost any setting. At a formal meeting a facilitator might be the leader who resolves a conflict or a client who wants to refocus the discussion. At lunch, facilitation skills might help a colleague solve a problem. At home, facilitation skills could be used to help children think through their dilemmas (Jeary & Gerold, 1999:1). What distinguishes it thus is that it is most often done where participants are encouraged to take responsibility for their own learning or own outcomes.

The quality of the facilitation is evident in the way that the “facilitator” chooses to work with the group and/or individual. According to Van Maurik (1994:30-34) this could involve all or more of the following activities:

- Asking questions that help the group reach the right answer.
- Providing answers that unlock understanding, having made the group think along the way.
- Listening to the group’s needs, concerns and mood – then reacting appropriately.
- Adapting to the group but having the authority to make it adapt to you when necessary.

According to Corsini (1999:362), there are two types of facilitation:

- In *environmental psychology*, a person benefits effectively from an environmental design such as physical facilitation, as measured by how well a design can help a person by making use of space and

materials to accomplish a performance task (behavioural facilitation).

- In social psychology, the adequacy of an environmental setting in providing personal space that permits communication with others without threats of crowding (social facilitation).

One may distinguish between formal and informal facilitation (Jeary & Gerold, 1999:5; Chaplin, 1988:19):

- Formal facilitation includes those aspects of the session where the facilitator facilitates the discussion so that participants are responsible for discovering the answers themselves through a process of sharing, interaction, group exercises and role plays, and case studies.
- Informal facilitation occurs when one help others achieve their goals without being the designated leader. For example, you are at a meeting that is getting off track, so you ask a question that redirects attention to the agenda. You might use informal facilitation to get people focused on the objectives at hand, clarify a misunderstanding, or help a colleague solve a problem. In each instance, your intervention is subtle. Instead of calling attention to your facilitation, you focus on helping others achieve their goals (Jeary & Gerold, 1999:4).

Recently, the term *facilitation* has been used to describe a formal process in which a trained professional conducts a group or meeting with a specific purpose. The group might be a team meeting to address quality problems, a task force working to resolve a crisis or a board of directors developing a vision statement. Whatever the setting, the professional facilitator remains neutral and allows the group to be the problem-solving force in making decisions for the group as a whole. The facilitator is a catalyst for meaningful change (Jeary & Gerold, 1999:3).

PPLIF makes use of social facilitation where clients are provided with an environment that encourages communication with the PPLIF practitioner, without clients feeling overwhelmed. Formal facilitation is used in such a way that clients are able to discover themselves through a process of sharing, interaction with the PPLIF practitioner, and answering questions for themselves that will clarify their problem.

2.3.2 Basic principles of facilitation

Facilitation has a single purpose, that is, to help the group/individual achieve its goal (McNamara, 2004). However, the effective facilitator must deal with many paradoxes. A paradox is any statement or situation in which two opposing sides appear to be in direct contradiction when in fact both are true. According to Jeary and Gerold (1999:5) there are six facilitation paradoxes:

2.3.2.1 Planned spontaneity

The facilitator needs to be specifically prepared to be flexible. Plan the timing of the exercises and discussions but be open to the flow of the group. Balance time spent focussing on the specifics with going with the flow. Something might happen that the facilitator has not thought of. He therefore needs to expect the unexpected and remember that the facilitation process requires planned spontaneity.

2.3.2.2 Fulfil group objectives

People operate with a “what’s in it for me” attitude. They want everything we do to benefit them. If clients see no benefit in being there, they will not be motivated to participate. The facilitator

therefore needs to fulfil their objectives by appealing to the client's self-interest.

2.3.2.3 Respect the participants

The facilitator needs to respect and work with all the clients, which includes the ones the facilitator may not like and the clients who are loud and obnoxious. If the facilitator respects them, these clients grow into being worthy of that respect; for example, if facilitators treat them with dignity, they become dignified. Treat the clients as equals and partners in the facilitation process.

2.3.2.4 Maintaining a balance

The facilitator's role is to remain unbiased and neutral. As an individual, the facilitator has opinions, wants, needs, expectations and personal preferences. When facilitating though, the facilitator has to be able to balance neutrality on the one hand with involvement in the facilitation process on the other.

2.3.2.5 Rules vs. creativeness

One aim of the facilitation process is to teach clients to specifically follow instructions or rules, but also to think for themselves at the same time. Within the parameters that the facilitator has set, he wants clients to be able to make their own decisions.

2.3.2.6 Acknowledge weaknesses

A facilitator can only become a stronger facilitator if he acknowledges his weaknesses. This is actually true in every aspect of life. One can only improve if one is willing to look at and acknowledge what needs improving in one's own life.

2.3.3 Adult learning and facilitation

Adults learn differently to younger people. Young people tend to rely on the leader to determine what is important. Adults, on the other hand, have to decide for themselves what is relevant. They need to verify material against their own knowledge and experience. This is why it is so important that facilitation provides the opportunity for adults to be actively involved (Jeary & Gerold, 1999:8). Younger people may be learning about something for the first time. They have little or no knowledge base and are open to new ideas. Adults, on the other hand, have vast experience and a fixed viewpoint.

In a facilitation session, the clients are clearly the experts. The role of the facilitator is to make it possible to share that expertise. Adults typically

- prefer to learn at their own speed
- learn faster when there is something in it for them
- prefer training that is applicable to the “real world” problems and situations
- like to be part of the learning experience through discussion or through group interaction
- judge the usefulness of training by past experiences
- learn effectively from peers and recognised experts
- learn more efficiently when their unique learning style is predominant
- favour different sensory modes for learning (visual, auditory, kinaesthetic)
- learn pragmatically through hands-on exercises and involvement
- monitor their own learning and discover their own answers.

From the very beginning, facilitators needs to show the clients that they respect their time, comfort and intelligence. To show respect, the facilitator

needs to be prepared and see that the materials and everything is set up before they arrive and to start on time. The room temperature needs to be set appropriately and enough seating should be available. The clients need to be part of the process and therefore the facilitator needs to greet as many people as possible before the session begins and to be aware not to talk down to clients (Jeary & Gerold, 1999:9).

2.3.4 Facilitation styles

Effective facilitation makes its demands on the facilitator and it is all too easy for the facilitator to become over-reliant on one simple style. The challenge to all facilitators is to develop a range of styles, thus enabling themselves to develop other people more effectively. In looking at what has worked in generating excellent results from programmes and groups, Van Maurik (1994:30-34) has formalised the activities open to the facilitator into a series of approaches, which he has termed ICIS. This mnemonic stems from taking the first letters of each of the four facilitation styles identified, Intellectual command, Creative group catalyst, Incentives approach and Supportive coach. These ICIS approaches are applicable to either the more formal training situation, post-event feedback sessions or the “facilitation” of team meetings, whether they be at project or board level.

2.3.4.1 Intellectual command

This approach is characterised by a high degree of input of data, opinion and information into the group but a comparatively low level of intervention into the way that the group participants interact with each other, that is, the process. The facilitator’s behaviour should involve guiding by having clear opinions, provoking and answering questions, setting challenges for the participants and inputting facts and knowledge where deemed necessary.

Intellectual command is appropriate where the team (or individual) has clear, task-related objectives yet may lack specialist knowledge or information. This lack may be hindering progress and clients may be hungry for knowledge or direction. In the past, the clients may have become used to being told the “right way” by a guru style leader, yet at the same time clients may be intellectually arrogant and prone to over intellectualisation. It may have a lot of potential energy but needs the challenge of informed and structured questions to release this energy.

This approach makes a number of demands on the facilitator who must be able to display an authoritative understanding of the subject matter or the objectives that the clients are addressing. Those working in this mode must retain a clear mind and objectivity at all times, have clear opinions and the confidence to state them, as well as the flexibility to address the problem from a number of different angles. This will enable them to phrase demanding questions and to “wow” the clients with their demonstrable insight.

Although this is primarily an up-front, knowledge-input, leading-from-the-front role, those adopting it must retain the commonsense to know when to step back and when to stop dominating, and allow the team to start working out solutions for itself.

2.3.4.2 Incentives approach

This approach is characterised by a high level of input into the knowledge base of the team as well as a high level of intervention in the process of the group. Clients requiring this approach to motivate them, may be characterised by an overall lack of energy or commitment, observable cynicism from some clients and possible open conflict with the task and the objectives of the group.

There may be a number of “Why are we here?” and “What are we doing this for?” questions.

It is the responsibility of facilitators to assess the situation and then drive the clients to a more productive state and atmosphere. They must be able to focus the clients, to handle any overt conflict and to draw out both the negative as well as the positive emotions existing within the group. Fact and opinion are stated but equally important, as the process of the group is actively influenced by strong and possibly courageous behaviour. If it is necessary to use the stick and carrot to stress the implications of failure, this is the time.

This approach makes different demands on facilitators – a firm knowledge base is helpful but not enough. High energy, assertiveness and ability to both give and receive criticism are all requirements here. It is the energy and firmness illustrated in this approach that will kick-start the group. The motivation may not be immediate but later, when motivation is higher, clients may look back on that intervention as a turning point.

2.3.4.3 The creative group catalyst

This approach is illustrated by less intervention in group process and low input of facts and opinions. Teams or training groups benefiting from this approach may have a desire to solve their own problems and have a high opinion of their own ability. They may, however, need some steering towards achieving their objectives and may need to be challenged in order to release further energy.

The facilitator’s role here is hard for many people as it involves the stimulation of the group although not in an overt way. Actions may involve helping clients to set the agenda giving occasional feedback

on process and helping the group to explore new tasks or issues. The main task of the facilitator will be to allow the clients to be more creative or productive and this may involve the phrasing of thought-provoking questions, giving the occasional steer, but above all knowing when not to dominate. Then, having given a small steer, having the self-control to step back and let the clients take control. The motivational effect of this form of behaviour lies in the fact that the clients will think that they have achieved everything themselves and will therefore be spurred on to attempt even greater feats.

This is usually the ideal approach to use when facilitating meetings without authority. It does, however make demands on the facilitator who must constantly be making judgments as well as using intuition to ensure the right level and type of intervention.

2.3.4.4

The supportive coach

This is a different style where the approach involves a comparatively low level of knowledge input but a higher level of intervention in the process of the team or group. Clients benefiting will be characterised by a general lack of confidence; they may be finding the task difficult or may not have a clear idea as to what to do next. Individuals within the team may be operating at different levels of confidence or ability.

Facilitators in these situations will need to do a great deal of looking and listening; they will need to know when to give encouragement, when to be helpful and when to single out those in particular difficulty. They must be able to inspire trust and be willing to listen and empathise with the client's feelings. They must also have the responsibility and understanding in a non-challenging way. While other approaches will motivate the clients through challenge or

stimulation, this approach will achieve motivation through a process of building and growing both the team, group and/or individual's confidence.

Excellent and successful facilitators react flexibly and accurately to the team or group with which they are working. Most will already be using the styles described here but at a subconscious rather than a cognisant level. Outstanding facilitation is about achieving change, enabling excellence or empowering individuals to achieve results for themselves.

2.3.5 The process of facilitation

According to McFadzean (2002), the process of facilitation consists of three stages, namely pre-session planning, running the group session and producing a post-session report.

2.3.5.1 The pre-planning stage

The pre-planning stage is arguably the most important stage in the process (Ackermann, 1996). This is because “without sufficient careful pre-planning with the client, the chances of overall success will be greatly diminished” (McFadzean, 2002). Pre-session planning consists of the following: contracting with the client, diagnosing and understanding the problem, identifying the behaviours that may enhance or diminish group interaction, developing the meeting structure and process and organising the appropriate resources needed for the meeting (Schwarz, 1994; McFadzean, 2002).

- Contracting: According to Schwarz (1994:46), contracting with the client is very important. Contracting has several related purposes. First and most obvious, contracting ensures that the

facilitator and client understand and are committed to the conditions that will govern their working relationship. This involves clarifying the expectations that each party has of the other. The expectations include the objectives and boundaries of the facilitation, the ground rules the clients will use, issues of confidentiality, the roles of the facilitator and clients, how decisions are made and when the facilitation will end. Ineffective contracting invariably results in problems later in the facilitation process.

Schwarz (1994:46) also believes that contracting is essential because it “provides the group members and facilitator with an opportunity to observe how each other works”. In addition, it also helps each party choose whether they want to work with one another. Moreover, contracting is important because the facilitator gets the opportunity to talk to the appropriate members of staff regarding the problems and the solutions that they have tried and those that have failed. This information exchange can help to develop empathy and trust between the facilitator and clients (Schwarz, 1994; McFadzean, 2002).

- Diagnosing and understanding the problem: During the contracting stage, the facilitator must discuss and develop the meeting structure and process with the client group. According to McFadzean (2002) it is essential to develop process congruence. If a member of the group does not want to participate using a particular technique then the process will be less effective. Indeed, it may be totally ineffective and a waste of valuable time. Thus, it is always important to discuss, develop and agree on the meeting agenda and process with the clients.

- Identifying the behaviours: In addition, facilitators need to identify behaviours that may influence the group's effectiveness. Schwarz (1994) suggests that there are three categories of behaviour:
 - i. Functional behaviour: Functional behaviour maintains or enhances clients behaviour. Certain aspects of the meeting process improve outcomes (process gains) while others impair outcomes (process losses) relative to the efforts of the same individuals working by themselves or those of groups that do not experience them. The productivity of the team therefore depends on the balance between group process losses and process gains. Thus, a group that can enhance its process gains and reduce its process losses will be more effective than a group that does not actively change its dysfunctional behaviour. Process gains include more precise communication, learning, synergy, creativity, objective evaluation and so on (Schwarz, 1994; Frey, 1995). Process losses can include information overload, socialising, free riding, co-ordination problems, personnel problems and so on (Diehl & Stroebe, 1987).
 - ii. Dysfunctional behaviour: Dysfunctional behaviour reduces group effectiveness by enhancing the group's process losses. For example, free riding is a common problem in groups. Albanese and Van Fleet (1985:244) describe a free rider as "a member of a group who obtains benefits from group membership but does not bear a proportional share of the cost of providing the benefits". In other words, an individual within the group who fails to make an effort to help achieve the task.

- iii. Counteractive behaviours enhance group effectiveness by reducing or negating dysfunctional behaviour. These behaviours encourage the group to get back on course.

2.3.5.2 Running the session

After pre-session planning has been completed, the facilitator's next job is to support the actual meeting. The facilitator's role is to ensure that the group's behaviour and processes are as effective as possible. This is achieved by undertaking interventions. Deciding when or even whether to intervene can be quite difficult. Schwarz (1994:89-90) suggests that the facilitator intervenes when a member of the group acts inconsistently with ground rules that the group has agreed to follow or when the facilitator identifies some element of the group's process, structure or organisational context that hinders its effectiveness. However, following this approach could lead the facilitator to intervene every minute, if only because following ground rules consistently requires much practice by groups. For groups that have average to poor effectiveness, almost every participant's comments may be dysfunctional in some way. Theoretically, the facilitator could intervene every time a participant speaks, which obviously would prevent the group from ever accomplishing its task. In deciding whether to intervene, the facilitator must balance the group's need to get the job done with its need to learn how to work more effectively as a group.

McFadzean (2002) therefore suggests that the interventions will be dependent on the level of group development. For example, level-one groups – the least developed – are only attentive to the task. Thus, the interventions should also be only related to the task because the participants will not be interested in learning about higher levels of work. A second-level group is attentive to the

meeting structure as well as the task. The facilitator should therefore make interventions for both the task and the meeting structure. A third-level group is attentive to the task, the meeting structure and the roles and responsibilities that each member undertakes within the group. Thus, the facilitator must intervene when dysfunctional behaviour endangers the fulfilment of these particular tasks. The more developed groups are able to reach the fourth and fifth levels. A fourth-level group is attentive to the task, the meeting structure, roles and responsibilities and the team's dynamics and relationships. The interventions that the facilitator must make therefore should also be at that level. Perhaps the most difficult group to facilitate is this top-level group (level five). In addition to the previous tasks, the participants are also attentive to the thoughts, feelings and emotions of all the other participants. The members are geared toward the success of the group as a whole as well as each of the separate participants. Moreover, a level-five group has empowerment and high levels of trust. This is important because it encourages the participants to talk about contentious issues openly and honestly. In addition, it allows group members to utilise paradigm-breaking, creative problem-solving techniques which could encourage participants to produce highly creative ideas but can prove to be uncomfortable for less developed groups McFadzean (2002). Facilitation therefore, differs with each level of group.

2.3.5.3 Producing a post-session report

According to McFadzean (2002), the facilitator should always review the session after the meeting has been completed. In addition, the facilitator should also produce a post-session report which should include the following:

- A summary of the meeting stating the objectives, goals, comments, ideas and discussions.
- The output from the session. This will depend on the objective(s) agreed with the client during the planning session. It may include possible alternative solutions to a problem, problem issues, plans for implementation, new objectives or a list of ideas. In general, however, the report should represent the decisions that were made and how these should be implemented (or the next step(s) forward).
- The people involved in the meeting and who will be responsible for, and involved in, the implementation or the next step(s).

2.4 UNDERSTANDING A FACILITATOR

To understand facilitation, we need to look at who the facilitator is. A facilitator (Jeary & Gerold, 1999:1) is an objective guide who keeps a meeting or presentation moving in an appropriate direction. Instead of working toward a personal agenda, a facilitator helps a group define and achieve its goals. According to Wheeler (1996:431), a facilitator devotes his or her full mental resources to constructively aiding the group's decision process, while the group members focus on the content of the decision. In order to aid the team's processes and to facilitate meetings effectively, however, facilitators must develop certain skills (Berry, 1993; McFadzean, 2002).

2.4.1 The role of the facilitator

In the recent past, business hired a consultant to tell them what to do. Now consultants facilitate a process that allows client to figure out what to do (Jeary & Gerold, 1999:2). The client knows the answer already. The

trick is to draw it out from them. The bonus is that after they create the solution, they will be better motivated and will have ownership of the results.

This collaborative approach requires new forms of interaction – group work, team exercises, and more – under the guidance of a skilled, objective facilitator. Some of these interactions might be part of a formal process. Others might occur during an informal conversation.

According to Jeary and Gerold (1999:2), whatever the setting, the facilitator:

<ul style="list-style-type: none"> • Creates atmosphere for 	<ul style="list-style-type: none"> • creativity • learning and experimenting • brainstorming • effective problem solving
<ul style="list-style-type: none"> • Provides 	<ul style="list-style-type: none"> • a climate for success • advice on the process involved • guidance and coaching
<ul style="list-style-type: none"> • Assists the team to 	<ul style="list-style-type: none"> • think creatively • open up new opportunities • tap into existing knowledge
<ul style="list-style-type: none"> • Works with a group to 	<ul style="list-style-type: none"> • discover its own solutions • give feedback on group process • be a catalyst for change

2.4.2 The responsibilities of the facilitator

A good facilitator can use the skills of facilitation with a group of executives from a petrochemical plant, the workers on a process team in a manufacturing company, or the board of directors of a church. The focus

is on the process of facilitation and not so much on the specific content that is being facilitated (Jeary & Gerold, 1999:3). The executives, employees or board members are the experts in their environment; the facilitator knows how to access that expertise, keeping the meeting focused, resolving conflict and guiding the group in a problem-solving process.

According to Jeary and Gerold (1999:3), in formal facilitation, the facilitator is responsible for the following:

- keeping the group focused
- helping the team discover the real issues and hidden conflicts
- remaining neutral and objective
- acting in the best interest of the group
- helping the team establish ground rules and agreements
- establishing objectives and criteria for measuring progress and success
- handling difficult people and redirecting their energies in a constructive manner
- ensuring that decisions are team decisions
- helping the team in the process of problem identification and problem solving
- intervening in non-productive activities and behaviours
- defusing conflict

2.5 CONCLUSION

The goal of Chapter Two was to have a clear understanding of what is meant by the concept *facilitation*, and the facilitation process, and an understanding of what it means to be a facilitator. This goal was accomplished by defining facilitation in the context of other processes in

this field, such as therapy, counselling, training, mentoring, consulting, coaching and life coaching. This gave a clearer understanding of the field in which Personal and Professional Leadership Individual Facilitation (PPLIF) could operate.

To summarise:

- Therapy can be defined as a system of treatment designed to cure a pathological mental or physical condition, or to relieve the symptoms of the condition, predominantly associated with a medical setting, and it is a long-term process. Therapy therefore focuses more on mental disorders than counselling.
- Counselling is a structured conversation. It is a process of defining, understanding and addressing a specific problem. The counsellor is acknowledged as being an expert in one or more areas, and will give advice on and suggestions for coping with emotional, vocational, marital, educational, rehabilitation, retirement and other personal problems.
- Training builds the kind of knowledge and skill people require. Training has to do with the transfer of knowledge and not personal qualities (competencies), as it is not focused on particular personal needs for example, in that there is almost a wholesale transfer of new skills that takes place.
- Mentoring is a deliberate pairing of a more skilled or more experience person, with a less skilled or less experienced one, with the mutually agreed goal of having the less skilled person grow and develop specific competencies. A mentoring relationship may develop either in a structured environment or may be the result of a spontaneous relationship that occurs in any aspect of our daily life, not just in a formal work or educational environment.
- Consulting is about helping a company realise where it wants to go. Consultants have a more strategic role to play in a company, which

includes instigating a broad range of change programmes, and offering expert advice and specific solutions for the benefit of the company as a whole.

- Coaching is the fresh perspective and approach that an outside person can give after he has gathered data, because he has nothing to gain by taking such an advisory position. The coaching process can be described as the equipping of people with the tools, the knowledge and the opportunities they need to develop themselves and become successful and/or to pass a test and/or to improve or master a skill.
- Life coaching focuses mostly on personal development and mastery and can give guidance and support in the one particular area they specialise in to an individual or an organisation.
- Facilitation is a mixture of skill, technique and art in delivering a positive outcome. This unique skill of interacting with an audience, drawing out their ideas and leading them to new ideas or understandings can be used in almost any setting.



A facilitator is a catalyst for meaningful change. A good facilitator can use the skills of facilitation with a group of executives from a petrochemical plant, the workers on a process team in a manufacturing company, or the board of directors of a church. A facilitator is not only engaging an audience but also using them as a resource. Clients are integrally involved in arriving at a solution, so buy-in is a natural result. The facilitator's role is to direct the process and encourage interaction. While facilitation is a great deal of fun, it requires real courage. Successful facilitators trust their audiences and have faith in the process.

The focus is on the process of facilitation and not so much on the specific content that is being facilitated. From executives, employees or board members who are the experts in their environment, the facilitator knows

how to access their expertise, keeping the meeting focused, resolving conflict and guiding the group in a problem-solving process. The facilitation process consists of thorough pre-planning, running the session effectively and producing a post-session report.

Therapy, counselling, training, mentoring, consulting, coaching and life coaching and facilitation all have one common goal, that is, to help people, to the best of their ability and knowledge. We discover many things on this long, sometimes strange journey we see as life, but who we really are is what matters most. Very often it is from the peaks and valleys that we learn what life really is.

The Dubno Magid said, "There are certain momentous occasions in our lives where we fail to appreciate the magnificence of the occasion because we are perhaps, too nervous and tense, or at times, too caught up in trivial arrangements and petty concerns". Somehow we must find the courage to push through our anger, tears and fears, and as the saying goes, "Everything that happens to you is your teacher. The secret is to learn to sit at the feet of your own life and be taught by it". PPLIF could help a person to facilitate these experiences in their lives. Chapter three, will create awareness of the contribution of Personal and Professional Leadership to the improvement and/or development of PPLIF.

CHAPTER THREE

THE CONCEPT OF PERSONAL AND PROFESSIONAL LEADERSHIP (PPL)

Set your hopes high, reach for the stars;

dare to discover the person you are!

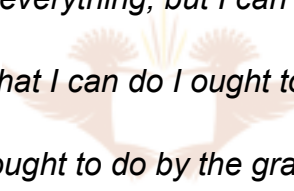
Focus your vision beyond what you see;

be the best you can be!

I cannot do everything, but I can do something;

And what I can do I ought to do, and

what I ought to do by the grace of God,

UNIVERSITY
JOHANNESBURG
I will do!

- Marian Colt –

3.1 PROBLEM AND AIM OF CHAPTER THREE

The aim of Chapter Three is to have a clear and defined understanding of what is meant by the Personal and Professional Leadership (PPL) model. It is essential that the presuppositions and points of departure of this PPL model be discussed so as to understand how this model has evolved. The PPL paradigm and the outline will be expanded upon in this chapter to also give a clearer understanding of the field in which Personal and

Professional Leadership Individual Facilitation (PPLIF) could operate. The PPL framework presented here will form the foundation PPLIF model that will be developed in Chapter four.

The author of the majority of information in this chapter, unless otherwise stated, is DPJ Smith (1993; 1995; 2001; 2002a; 2002b; 2003a; 2003b; 2004), the founding father of PPL.

3.2 FOUNDATIONS OF PPL

Presuppositions (the assumptions which form the basis of an argument) can generally not be proven empirically, and thus differ from “starting points” in that certain starting points can be tested and confirmed scientifically. The following presuppositions form the preconditions for practising PPL:

- The PPL body of knowledge is based on a combination of scientific research, personal experience, and specific insights and practical examples from people in various roles and contexts, for example family members, professionals, leaders, friends, members of society.
- PPL believes strongly in the depth and wisdom of what people feel, and in how the heart holds an image, as opposed to a purely analysed, scientific expression of the factual state of affairs; that is, there is more to human life than rigid, time-worn theories alone (Pearsall, 1998).
- Knowledge is in the mind of the knower. As Alfred Korzybski points out, “the map is not the territory”. Our mental maps of the world are not the real world, and problems arise because people respond to their mental maps rather than to the actual world. Our mental maps serve as filters for what we see and how we interpret what we see. Mental maps, especially feelings and interpretations, can be updated

or changed more easily than the world can be changed. This is why, according to Covey (1994:42), an inside-out approach to leadership is more practical and meaningful than the traditional outside-in view.

- Experience has a structure. Our thoughts and memories have a pattern to them. When we change that pattern or structure, our experience will automatically change. We can therefore neutralise unpleasant memories and enrich memories that serve us well (Smith, 2003b).
- The mind and body are parts of the same system. Our thoughts instantly affect our muscle tension, breathing, feelings and more, and these in turn affect our thoughts. When we learn to change either one, we have learned to change the other (Greenberger & Padesky, 1996).
- We cannot not communicate. We are always communicating, at least nonverbally, and words are often the least important part, for example, a sigh, a smile and a look are all communications. Even our thoughts are communications with ourselves, and they are revealed to others through our eyes, voice tones, postures and body movements (Smith, 2003b).
- The perceived meaning of our communication determines the response we get. Others receive what we say and do through their own mental map of the world. When someone hears something different from what we meant, it is a chance for us to notice that communication means what is received. Noticing how our communication is received allows us to adjust it, so that next time it may be clearer (Smith, 2002a).
- While traditional psychology is concerned, *inter alia*, with describing behavioural difficulties, categorising them and searching for historical causes, PPL practitioners focus more on the present and the future. In the context of the present, PPL is interested in how our feelings, thoughts and actions are linked to produce our experience. In the context of the future, PPL is a meaning- and purpose-centred

discipline. PPL believes that a person's search for meaning in life is a primary motivation in his life and not just a "secondary rationalisation of instinctual drives" (Frankl, 1984:121).

- As human beings we are blessed with a subtle form of energy called vital force, L (Life)-force or L-Energy (Pearsall, 1998). This L-Force could possibly carry the Heart's Code. Those who persist in the search for a nonmaterial vital life force are called "vitalists". Vitalism has fallen out of favour with most scientists who are more proud to be called "mechanists" who deny the existence of any other form of energy in the human body than that emanating from known physiochemical processes. PPL does not deny the mechanistic qualities of the human system. Every day, scientists are exposing more of the mysteries of the biochemical properties of life. However, PPL believes that to be so sceptical as to deny even the possibility of a vital energy force like an L-Energy is to lack the necessary scepticism of our own scepticism that is essential to learning. Peck (1978:241) likens this to "scientific tunnel vision" in which people do not want to see more than immediately meets the eye, more than what they choose to focus their attention upon.
- Our thoughts are something that we control and they originate with us (Smith, 2003b).
- Our life has a purpose. As such it is necessary to detect our unique life purpose, and to ensure that we live on that purposeful path (Cashman, 2000).
- We overcome weaknesses by leaving them behind. We cannot out-think our weaknesses and limitations. What we can learn to do is leave that stage of our life behind us and walk through the gate into a new way of being (Glasser, 1998).
- When we examine what we believe, we can then change our beliefs. When we create openness to other possibilities of beliefs, it is possible

to create distance from potentially harmful beliefs. This will enable us to consider and accept other more empowering beliefs.

- PPL practitioners believe in the power of intuition. Although we cannot touch or smell this sixth sense, we know it exists within us. There are some who will never believe it unless they see it. Others will see it because they believe it.
- Because love and belonging, like all human needs, can only be satisfied in the present and the future, PPL practitioners focus almost exclusively on the here and now and on the future (Glasser, 1998).
- Although many of us have been traumatised in the past, we are not the victims of our past unless we choose to be. The pain or the symptoms that a person chooses are not important in the PPL process. We may never find out why one lonely person may choose to depress, another to obsess, a third to go crazy, and a fourth to drink. In fact, if we focus on the symptom, we enable the person to avoid the real problems, which is improving present relationships (Glasser, 1998).
- According to Glasser (1998), problems with relationships or belief systems are usually the root cause of psycho-emotional disturbances.
- The majority of people, especially in the Western world and in big cities, have become disconnected from their spiritual core, and hence experience a pervasive sense of emptiness and meaninglessness (Zohar & Marshall, 2000:152).
- If it is true that other people are responsible for our emotional pain, then you and I can never be free and can never experience peace or happiness, unless those people change their attitude and behaviour. Because they seldom do, we will always be dependent on their moods and behaviour, unless we choose to take responsibility for our emotions (Covey, 1989:71).
- Love (or authentic caring) is the greatest motivating force in the world. It gives purpose to everything, from working and supporting a family,

to overcoming addictive behaviours. It is a powerful force – in short a need (Buscaglia, 1978; Peck, 1978).

- People are not determined by their genes, education or environment. Mankind has the freedom to choose how our circumstances or social environment are going to affect us. Between a stimulus and the potential effect of the stimulus, a person has the response-ability to choose how he wants to respond or behave (Covey, 1989:71).
- We live in a world of abundance, with opportunity around every corner (Smith, 2003b).
- We are liberally endowed with talents and abilities, many of which we never use (Smith, 2003b).

It is as a result of these presuppositions, which form the underpinnings of PPL, that PPL is able to make contributions to assist people in their search for meaning in life. The aim and value of PPL thus lies in:

- personal development and self-knowledge
- maintaining a sense of self in the midst of everyday life and its problems
- developing and maintaining total health and well-being
- building good relationships
- living authentically, and expressing oneself authentically
- living a principle-centred and value-centred existence

3.2.1 The phenomenological presuppositions of PPL

PPL has a very solid grounding in phenomenology, that is, it investigates and attempts to solve various phenomena that are characteristic of contemporary man and society. These problems fall into the personal, the relationship or the professional context but in many instances they impact on all of these domains as a result of their highly interrelated and

interdependent nature. The following table sets out the phenomenology, by no means exhaustive, that PPL concerns itself with:

CONTEXT	PROBLEMS
Personal/self	Negative attitudes/thoughts; spiritual crises, for example lack of meaning, emptiness/purposelessness; feelings of imbalance; struggling to find solutions to personal problems; inhibiting effects of negative conditioning on self-esteem and potential realisation; emotional illiteracy and the inability to handle emotions; not thinking much about life anymore; lack of love/loneliness; lack of self-control; no quiet time; depression; anger; anxiety/fear; insomnia; dependency on drugs or alcohol; self-indulgence; not taking responsibility (ill discipline); intolerance; living reactively and blaming others; instant solutions; materialism; false emphasis of the personality ethic.
Relationship/interpersonal	Lack of empathy; superficial relationships; lack of trust; lack of “commitment”; envy; lack of forgiveness; generation gap is now generation chaos; people are mediums to my own benefit; racism/sexism; prejudices; broken families; undesirable peer group; disrespect; jealousy; we don’t listen; neglect; criticism/slander; lack of morality/collapse in normative frameworks.
Professional	Work has become meaningless; lack of vision; direction and time management; burnout and rust-out; lack of empowerment; lack of acknowledgement and appreciation; stress; suppression of creativity; lack of commitment; gossip/reputation damage; anger outbursts; favouritism; lack of fairness; paying lip service to values; poor client service; unethical business strategies; theft (time, money); unreasonable expectations; “clicks”; secrecy; grapevine miscommunication; incompetence; over-emphasis of status; workaholism; lack of principles.

3.2.2 The ontological dimensions of PPL

The term “ontology” refers to the study of being, or reality. Therefore, when we refer to the ontological dimension of research, we have in mind the reality that is being investigated. This reality is referred to as the research domain of the social sciences (Mouton & Marais, 1988:11). It is thus necessary at this point to identify the field or research domain of PPL.

There are many perspectives and paradigms concerned with human development. Leading proponents of these paradigms are psychology, sociology, education and other fields of study. One shortcoming of all these fields of study is their specialised focus on one or maybe two or three dimensions of a person’s life. This is where PPL makes a contribution by taking the integrated total well-being of a person as its focus. It is within this integrated and consequently holistic approach to the human condition, in the context of existential problems, that the PPL perspective seeks to make a scientific contribution.



The PPL perspective is a new leadership paradigm which acknowledges the interdependent, synergistic nature of human beings. PPL does not focus on the outer manifestations of leadership (charisma and personality), but strives to discover the essence of leadership.

PPL confirms the ability and potential of all human beings, irrespective of race, colour, gender or creed. Humans can excel and succeed, in all dimensions of life, be it spiritually, physically, emotionally, intellectually, or in their relationships with people. The freedom of choice which differentiates us from the animal kingdom, along with willpower, can unlock all these possibilities. Awareness is also created of issues which inhibit and serve as hindrances to the unleashing of potential. The source and the utilisation of one’s potential can be viewed from a theocentric or a

humanistic perspective. Whichever one chooses is a personal choice. PPL operates from generic anthropological and universal life principles, which are true for all people, irrespective of their beliefs or religious views.

3.2.2.1 Personal leadership

The personal leadership study field, or ontology, embodies:

- reality awareness (problems of a personal nature in our daily existence)
- the importance of adapting to different circumstances (change mastery)
- the anthropological foundations of PPL
- personality types and their implications for coping in life
- the identification and description of the philosophies, thoughts and contributions of well-known practitioners in a personal leadership context
- the characteristics and mastery functions of a personal leader
- critical choices in one's life and their influence on one's life
- the problem of conditioning, beliefs, self-image and self-fulfilling prophecies
- a person's attitude to life and success in life
- potential awareness and potential realisation
- man and his life dimensions and personal leadership
- life purpose awareness and realisation (purpose mastery)
- balance awareness and realisation (balance mastery)
- self-renewal
- life values and time management
- health and total well-being
- strategies for potential and life goal realisation

3.2.2.2 Interpersonal leadership

The ontology of PPL with respect to interpersonal leadership, includes:

- problems related to relationships
- the importance of relationships
- brain versus heart energy
- the essence of relationships
- trustworthiness
- communication
- types of relationship

3.2.2.3 Professional leadership

The research domain of professional leadership is the following:

- the concept *professionalism*
- problems, frustrations and joys in the workplace
- management versus leadership
- why do people work? for example, the meaning of work
- burnout
- the leadership pyramid
- leadership styles
- leadership for change
- motivation and empowerment
- emotional and spiritual leadership in the workplace
- professional leadership in the 21st century

3.2.3 The teleological dimensions of PPL

The practice of science is invariably goal directed. This characteristic of the practice of science is referred to as the teleological (*telos* is the Greek word for goal or aim) dimension.

It is thus necessary at this point to identify the goal of PPL. The PPL perspective undertakes to comprehensively examine and illuminate the dynamics involved in creating a fulfilled and effective life. The greatest problems facing individuals and society are not technological, for these are handled fairly well by existing practices. The problems of mankind are not even economic or political, because the difficulties in these areas, disturbing as they are, are largely derivative. The PPL perspective promotes the idea that the greatest problems have to do with the state or essence of our existence, which are our spiritual, physical, emotional, mental and career (financial) realms. The apparent turmoil and imbalances in these human dimensions are transferred to our relationships with other people, either personally or professionally.

The PPL perspective reiterates the truth that there are universal laws and principles, which govern our natural and social existence. These principles are an integral part of every individual and include honesty, fairness, dignity, service and excellence.

3.2.3.1 Personal leadership domain

The personal leadership domain of PPL focuses on authentic self-expression that creates value (Cashman, 2000). It proposes a principle-centred, character-based, inside-out approach to change and leadership (Covey, 1994:42). Personal leadership and change starts with the individual and is based on the philosophy that "you" are the only person that "you" have total control over or can exert control over. So, if change is inevitable, start with yourself, your own attitude and your own (dis)comfort zone.

Personal leadership in the context of PPL serves as a foundation for interaction with people. Enduring and happy interpersonal and professional relationships and ultimately leadership and influence,

depend on the degree of personal leadership or personal mastery attained. Covey (1994:42) says “It is futile to put personality ahead of character, to try to improve relationships with others before improving ourselves”.

3.2.3.2 Interpersonal leadership domain

For decades sociologists and psychologists and even mainstream society aligned themselves with the notion that self-actualisation was the ultimate in human achievement. PPL, via its interpersonal and professional wings, embraces the notion of self-transcendence as the pinnacle of optimal fulfilment and achievement. Service, caring and altruism constitute the ultimate virtue in our social reality. In interpersonal leadership the emphasis is on adding value to others, to self-expression that makes a difference, which enriches the lives of others (Cashman, 2000).

3.2.3.3 Professional leadership domain

Professional leadership in the context of PPL combines integrity, character and positive attitudes with professional competencies. Professional leadership therefore represents a departure from the traditional view of professional effectiveness. Traditionally, professional leadership was synonymous with status, power and output (production at all cost). Professional leadership in a PPL context is based on the precepts of spiritual fulfilment at work, relationship building, teamwork, mutual respect, appreciation, empathic listening, commitment towards a common vision, win-win, synergy, conflict resolution, professional effectiveness and other related principles and values.

Hence, a PPL perspective entails a study of the awareness (awakening) of the fundamental problems facing mankind in the

context of our personal realm, our relationships with people, and our professional environment.

3.2.4 The anthropological perspective of PPL

The anthropological presuppositions of PPL form the basis and point of departure for PPL's view of man. They are the fundamental and radical presuppositions that are characteristic of all people. *Anthropos* (man) + *logos* (word, evaluation, thinking about, distinguishing, discussion) = anthropology. Thus, anthropology is the scientific study of man, and forms the foundation for a total and inclusive view of man in his personal experience of being-in-the-world. Anthropology facilitates our asking and answering the question: "Who am I (as a human being)?" This helps us understand our personal thoughts, feelings and behaviour better.

According to Smith (2003a), PPL concerns itself with anthropology because it is foundational; all people have an "anthropology", that is, a perspective of how they see human beings (including themselves). These presuppositions are demonstrated and expressed in the way that we relate to ourselves and others. We behave in reference to how we "see" man. In this sense, it is the foundation of our behaviour. Thus, anthropology explicates our "man-view" and "unpacks" it into a clearly identifiable paradigm. We need to become explicitly aware of our paradigms and constantly question the accuracy of them if we want to understand ourselves and others. Anthropological presuppositions help us to understand the human condition better and offer solutions that will improve man's lot in this world.

PPL also has "eclectic roots" in various perspectives on the existence of man, which serve to enrich the anthropological presuppositions of PPL (described under 3.2.3). These schools of thought are concerned with

questions involving the nature of human beings, of God, and of society. In the end, they are concerned with four fundamental questions: (a) What is real?; (b) What is the nature of the universe?; (c) Is man free?; (d) What is good and what is evil? The essence of these three schools of thought, or perspectives, namely: *Spiritual and religious perspectives* of man, *Traditional philosophical perspectives* of man, and *Twentieth century perspectives* of man are described below (Barnard, 2003:27). Barnard's (2003:26) comment is worth noting, "because of the proliferation and variety of perspectives, choosing a framework of anthropological perspectives within which to work proved to be a daunting task". The limited scope of his study prevented him from considering certain valuable perspectives, but his study nonetheless indicates that PPL has roots that go beyond the superficial and the mundane. As Barnard (2003:58) says, "... the study of man is indeed far-reaching and inexhaustible".

3.2.4.1 Spiritual and religious perspectives of man

A discussion now follows on certain selected monotheistic religious anthropological characteristics that are relevant to PPL, namely, the *Judaeo-Christian* perspective, the *Islamic* perspective and the Eastern spiritual (*Buddhist*) perspective. Together, these three major world religions and philosophies comprise roughly half of the world's population and hence the value of these perspectives is self-evident.

3.2.4.1.1 Judaeo-Christian perspective

- *Man is a religious and spiritual being.* Man is understood in terms of his relationship with God, which is the *primary objective*, as well as in terms of his relationship with *himself* and with his *fellow man*, which is a *secondary objective* (Matthew 22:34-40). Thus, man is because of his relationship with God.

PPL acknowledges that man is a spiritual being in need of connectedness with the transcendental (Smith, 2001:6).

- *The spiritual dimension is primary and it is the core of human existence.* Man, therefore, finds his fullest possible fulfilment and meaning in being rooted in God or the transcendental. Hence the spiritual dimension is rooted in God but transcends the rest of a person's life in the quest for personal meaning and purpose. However, as Van der Walt (1995:21) points out, man is a multidimensional being where Biblical concepts such as *heart, spirit, body, flesh soul* and *mind* are not technically exact concepts, but rather concepts with multilayered meanings. He goes further by saying that, "Soul or spirit are thus not something in or about man. Man does not *have* a soul or spirit, but he *is* a soul and he *is* also spirit". PPL also emphasises the essential integratedness of man and the priority of the spiritual dimension as foundational.
- *Man is a relational person-unto-himself* (Smith, 2001:6) and finds personal rootedness in relatedness to God, and this, in turn, enables connectedness with others (Smith, 2002b:61). Thus, man is also a relational being: Man has need for social relatedness, belonging, acceptance and love from others, because he is, by definition, a social being. Van der Walt (1995:37) describes the link between the "I-God" relationship and the "I-you" relationship: "Just as you cannot exist apart from your relationship with God, the Bible also teaches explicitly that you can never as human function apart from your neighbour." In essence, the Judaeo-Christian anthropology answers the age-old existential question: "Why am I? What is the purpose of my existence?" by answering: "I am loved, therefore I am. We exist because God loves us!" (Van der Walt, 1995:38). And this is the

quality of relationship that is expressed towards God, towards self and, finally, towards others and towards the world.

3.2.4.1.2 Islamic perspective

- Man is not free from God, and hence man can only authentically know himself in his relationship with God. Man realises his essential human nature in terms of his voluntary submission to God. God-directedness, in other words, is an indispensable prerequisite for living a meaningful and purposeful life and for understanding man. A God-directed, meaningful life experience opens the potential for morality. In other words, God-directedness is the catalyst to awakening and enabling the moral potential that is dormant and resident in man. This lays the foundation for a discussion of the link between morality and volition, the possibility of distinguishing between right and wrong, and the possibility of choosing either.
- Man has innate knowledge of the attributes of God, and hence man is potentially “free” and also potentially capable of living a meaningful and purposeful life. But this requires *volition* and *choice*, which turns potential into capability. Man can choose not to submit to God voluntarily and hence also choose not to be *free for God*, since distance from God implies the lack of freedom and moral discernment. Thus man has the potential for morality which is enabled and activated by personal volition as part of a God-directed life and hence for moral discernment (Smith, 2001:6). It is in the practice of submission to the will of God, and man’s acceptance of his worldly fate as God’s purpose, that he surrenders to the “wisdom and mercy of God” (Murata & Chittick, 1996:107) and thus experiences closeness with God as his own ultimate purpose.

3.2.4.1.3 Buddhist perspective

- Man is a social being and he is interconnected to all other human beings and to the Transcendent. Man is not free to choose his interrelatedness and interdependence – it is “given”. As Smith (2002a:81) remarks, “Human beings are social beings. Association with others is a fundamental human need. Our happiness, our self-esteem, our moods, our capacity to flourish, all are influenced enormously by our relationships”. This leaves man with the responsibility and accountability, at both individual and societal levels, to harness the forces of “good” and to create a society in which man is able to be authentic and real.
- Man realises his true humanness when he transcends self and chooses the quality of his interdependence with others. This is only accomplished by self-discipline and forming relationships from the spiritual dimension. Thus the vertical and horizontal dimensions meet in this perspective. “A fundamental characteristic of every human being and part of their nature is spirituality ... although we are reliant on our fellow man, these relationships don’t come as naturally as one would expect ...” (Smith, 2002a:87). Thus, the inherent need for relatedness to others is also often the source that prevents man from becoming all that he can be and the value that people can bring to each other.
- Man chooses his own lot. Despite the “givens” of existence, man has the freedom to choose his response and to cause his own effects. Choices have consequences, and man is capable of choosing his consequences by his intentions. Smith (2002a:41) likewise emphasises that, “... each of us determines our own well-being, irrespective of our circumstances ... our behaviour is the result of our decisions or choices, not our conditions and circumstances”.

3.2.4.2 Philosophical perspectives of man

In the philosophical perspectives that follow, it will be demonstrated that the anthropology of PPL, besides being rooted in a monotheistic perspective, is also rooted in philosophical perspectives that have gained much prominence since the Renaissance in an eclectic manner. In this regard, the essential anthropological characteristics of the following three perspectives that are relevant to PPL will be discussed: naturalism, idealism, and pragmatism. For a richer description of the essence of the three perspectives themselves, refer to Barnard (2003).

3.2.4.2.1 The naturalist perspective

- *Man is a genetic being and a complex unity of physical and metabolic processes.* This perspective emphasises the “nature” component of the “nature versus nurture” debate. A PPL perspective takes account, for example, of the possible dynamic interaction between genetic predisposing factors and socio-cultural conditions such as major depressive disorders, or the combination of environmental and genetic factors in phenomena such as drug abuse and delinquency.

Of particular relevance to PPL is the extent to which man has responsibility for his personal choices if they were conditioned by external factors in the external environment. PPL accepts the influence of genetic factors and the conditioned environment on human behaviour, but it questions the automatic stimulus-response mode of classical conditioning. Whereas a naturalist perspective suggests that man is *reactive* in the sense that he cannot will things to happen (Jones, 1998:1), a PPL perspective suggests that man is *proactive* and that he has the ability to choose his response in any given situation (Smith, 2001:7).

3.2.4.2.2 The idealist perspective

- In this perspective the physical, lower “self” is contrasted with the reasonable, higher “self”, but the link between the body and the soul is fundamental. Although reason and body are distinguished, they are not separated, and hence the idealist perspective, like the PPL perspective, views man in holistic terms and stresses the interrelatedness of mind and body as mutually influencing dimensions of human existence. In addition to the physical and mental dimensions, PPL adds four other dimensions: the spiritual (core), the emotional, the social, and the work and financial dimension (Smith, 2002a:59).
- Another interface between the idealist perspective and the PPL perspective is the importance that is given to the mental dimension.
- Man is a principle-centred being. Although man, as self-conscious reasonableness, is free in his actions and self-determining, he is nevertheless subjected to the objective, divine principles that he shares, in part within, in his reasonable self. Similarly, Covey (1989:34-35) acknowledges universal principles (such as fairness, integrity, honesty, human dignity, service, potential, growth, patience, nurturance and encouragement):

Principles are guidelines for human conduct that are proven to have enduring, permanent value. They're fundamental. They're essentially unarguable because they are self-evident. One way to quickly grasp the self-evident nature of principles is to simply consider the absurdity of attempting to live an effective life based on their opposites.

- Man is a cultural being who imprints, through cultural creation, his reason onto nature, and thus he actualises his potential. The world of culture is the medium through which reasonable selves

interact in order for the individual to become a person, that is, the internal a priori. It is in this cultural interaction that man becomes what he ought to be: reasonable-moral, responsible, free and self-determining. It is essentially by means of social relations that man actualises his a priori potential. *The task and duty of man is to become himself.* Self-actualisation is the development of his inborn potential under the control of his reasonable, higher self. It is, therefore, man's task to develop from a *natural* to a *cultural* being.

3.2.4.2.3 The pragmatist perspective

- Whereas the idealist perspective emphasises *thinking* based on a priori presuppositions, the pragmatist perspective emphasises *activity*. *Man's will is fundamental and his action is primary.* Thus the pragmatist emphasises the connection between thinking and doing. In this perspective, thinking is the instrument of doing. In other words, man does not think for the sake of "truth", but for the sake of action. Contrary to the idealist's perspective, thinking is seen as a process of taking action, and it is only one, secondary aspect of experience. *Action, experience and thinking cannot be separated.* PPL likewise emphasises the importance of thinking in behaving.
- Man is not merely a physical organism who interacts with his environment according to physical and natural principles, but *he is an active and dynamic, thinking and behaving being.* In the pragmatist perspective, thinking is the result and a part of man's struggle to exist and to make a better physical, external existence. Thinking is therefore aimed at problem solving in this process. Thus thinking is aimed at the future. Man is free, therefore, insofar as he has the potential to grow, and he has this potential because he is capable of learning from

experience. Freedom is the ability to choose among experiences and to solve problems and thus to remove obstacles in the way of personal growth. However, PPL would place problem solving and rational thinking, essentially, against the backdrop of the “bigger picture”, that is, “being”, the power and affect of which is described by Cashman (2000:135) as, “having the power to transform yourself physically and emotionally when you are feeling tired and stressed ... problems turning to opportunities, irritation to compassion, alienation to connection”. And thus, *man is seen as more than merely an adapting-being-in-the-world, in search of more suitable existentially physical conditions*. “... [F]eeling, thinking, and action all have one non-changing “thing” in common – Being. To feel, to think, to act, we must first be. The pure state of Being underlies all areas of life” (Smith, 2002a:114).

3.2.4.3 Twentieth century perspectives of man

In this section, only the *existential-phenomenological* and the *Marxist* perspectives are discussed as examples of contemporary anthropological thinking, as far as the essential anthropological characteristics relevant to PPL are concerned. As with the other perspectives described above, refer to Barnard (2003) for a comprehensive discussion of each of these perspectives.

3.2.4.3.1 The existential-phenomenological perspective

This perspective is so very central to the PPL way of thinking that it warrants specific discussion and explanation. Smith (2001) explains that it exists on the one hand as a reaction to the certainty of the metaphysical systems and scientific rationalism described above, and on the other hand as an expression of the disillusionment and disagreement brought about by two world wars. For the

existentialist, objective universal values do not exist because of the meaninglessness (even absurdity) of the cosmos. Existentialism is thus not concerned with objective, philosophical problems, but with understanding man from the point of view of his individual existence. Socrates' words, "know thyself" are therefore central to this way of thinking. Existentialism is a philosophical movement that is primarily interested in the nature of existence or being, by which exponents usually mean human existence. It grew out of the work of Søren Kierkegaard, a Danish philosopher, and Friedrich Nietzsche, a German philosopher. The existentialists reject the methods and ideals of science as being inappropriate for philosophy. The existentialists stress the fact that every individual, even the philosopher or scientist seeking absolute knowledge, is a limited human being who must face important and difficult decisions with only limited knowledge and time in which to decide. The central tenets in existential anthropology, all of which are foundational to PPL, are the following:

- Every person must be aware of his own existence – and thereafter determine their personal identity or essence. Existence does not mean simply to exist: it includes choices, possibilities and interactions. Man is thus in process.
- Man is seen as an incomplete being that must come to completion in an uncertain world. Man has the freedom to make choices, but this means he has the burden of responsibility.
- For the existentialist everything revolves around the total person, in his total unity, and he must exercise choices and must discover his "ultimate me". This totality embodies man in all his temporality (past, present and future) in communication with his total situation. Man must come to self-realisation within a given reality, called the situation.

- It is particularly in boundary situations, such as great change and uncertainty that man must get to know himself, to develop and to make choices. It is believed that people learn about themselves best by examining the most extreme forms of human experience.
- Existence also means co-existence: living together with others. Man alone is unthinkable; it is in his togetherness with other people that man transcends himself, and through which he gets to know himself.

Barnard (2003:53) mentions six essential anthropological characteristics of this perspective that are relevant to PPL:

- Man is a complex being, and essentially indescribable.
- Man is incomplete and open-ended: man continually “becomes”.
- Man is a temporal being-unto-death.
- Man is a whole and integrated being, centred on the spiritual dimension.
- Man is truly man in his directedness towards others.
- Man is essentially free to choose his response, especially towards the things that cannot be changed or chosen (e.g. race, age, gender, history).

3.2.4.3.2 The Marxist perspective

- There is no fixed, static human nature: man constantly changes and adapts to his environment.
- Man has the right to individual development.
- People have a joint social responsibility for the satisfaction of individual wants and needs.
- Man is essentially a *social* being who is tasked with active production that adds value to society at large.

3.2.4.3.3 Postmodernism

The postmodernist worldview, along with existentialism, forms the prime underpinnings to the PPL way of thinking. Postmodernism can be divided into two camps: those that see it as a reaction to *modernism*, and those for whom it is an outgrowth, or differentiation, of modernism. It is self-evident that there cannot be postmodernism without modernism. Postmodernism is a reaction to the modernist view of man as a community: man as an individual is again central. The postmodern man is free from the bindings, prescriptions, and generalisations of modernistic life and worldviews, for example any encompassing, global worldviews or metanarratives are questioned. "Anything goes" for example, any standpoint is acceptable. Furthermore, the relevance of emotions, feelings, intuition, reflection, personal experience, religious sentiment and mystical experience are emphasised.

The main belief of postmodernist anthropology that is relevant to PPL is that the wider and all-encompassing perspective of mankind has led to an acknowledgement that man is more than simple reasoning (cognitions): the emotional and especially the spiritual domains of mankind are emphasised. Consistent with a holistic approach, man is seen in totality, with all his functions in interdependent, synergistic relation.

3.2.4.4 Anthropological presupposition

According to Barnard (2003), the characteristic PPL anthropological presuppositions in terms of each of the six life dimensions of man (spiritual, physical, social, emotional, intellectual, and career and financial) are as follows:

3.2.4.4.1 Spiritual

- Man is a spiritual being. The spiritual dimension is the core dimension. As a result, man has a need for God or a Higher Being.
- Man has the potential to become “spiritually intelligent”. People can learn how to optimise this dimension in their lives and live spiritually centred, meaningful and fulfilling “inside-out” lives.
- Man continually searches for meaning and purpose in life. As “seeker” who wants to “be someone”, man is a seeker of meaning: the meaning of personal existence, the meaning of people and things that come across his path in life. In fact, man’s total scouting of the world is a search for meaning.
- Man is a principle-centred being. These principles are “universal laws”. Man’s life is governed by values derived from these principles.
- Man wants to “be someone”: unique, special and unrepeatable. People have the need to be successful in life, to express themselves in a personal and unique way and to find fulfilment in life.
- Man has the potential for morality. People have the potential to distinguish between “right” and “wrong”, “good” and “bad”.
- Man is a creative and imaginative being. People can reframe and recreate their world and their options in life.
- Man has the ability to reflect on his life and know himself. People have the capacity for self-awareness and as such they have the capacity to understand and solve their problems.
- Man has the inborn need to learn and to develop self. People need to grow, develop and “become”.
- Man is personally responsible for the quality of his life. With choices come consequences.

3.2.4.4.2 Physical

- *Man is in need of safety and security.* The need for safety and security is parallel to the level of helplessness. The experience of safety and security increases when people feel at home in a familiar environment and when they know that they can “fall back on” their caregivers. This need is also experienced in the other dimensions.
- *Man has the potential to become “physically intelligent”.* People can learn how to optimise this dimension in their lives, and live lives that are characterised by health and well-being.
- *Man is a bordered and limited being.* People do not choose to be born with the genetic-physical limitations that they have. Man, as physical being, is bound by time and space. Man is a being-unto-death. However, man is “response-able” and is not totally “delivered” into situations and circumstances.

3.2.4.4.3 Social

- *Man is a social being.* People need to belong, to be loved, and to be accepted in meaningful and fulfilling interpersonal relationships.
- *Man has the potential to become “socially intelligent”.* People can learn how to optimise this dimension in their lives, and experience meaningful and fulfilling relationships with others.
- *Man is a cultural being.* He actualises his personal potential in community, in his interrelatedness with others. Man is dependent on others for his growth and development.

3.2.4.4.4 Emotional

- *Man is an emotional being.* Man experiences his world in a uniquely personal way.

- Man has the potential to become “emotionally intelligent”. People can learn how to optimise this dimension in their lives, and have the potential for managing and regulating emotions in themselves and in others.

3.2.4.4.5 Intellectual

- Man is “response-able”. People are active and proactive beings, and not mere instinctual or reactive. People have the potential to reflect before they respond and to redirect themselves.
- Man has the freedom to choose his response in life. People are not determined by circumstances and need not be victims of the vicissitudes of life. Because man is “response-able”, he can make choices.
- Man has the potential to become “mentally intelligent”. People can learn how to optimise this dimension in their lives, and make conscious, constructive choices to improve the quality.

3.2.4.4.6 Career/financial

- Man has the need to work and to leave a meaningful and value-adding legacy in life. As a being that needs to “be someone” and express himself in a way that adds value to others, man has the need for (the 4Ls) live, love, learn, leave a legacy. This expresses man’s need for private and collective ownership, and for self-regard and self-expression.
- Man has the potential to become “professionally intelligent”. People can learn how to optimise this dimension in their lives, and have meaningful, fulfilling and successful careers.

Note: The career/financial dimension takes up an enormous part of man’s life and is the dimension in which success is experienced when the person is centred on the spiritual

dimension, and when there is balance and harmony among the dimensions.

In addition to the anthropological presuppositions that are listed above, man is also characterised by certain physical and psychological needs.

3.2.4.4.7 The physical needs

The physical needs are known as survival needs, and include the need for food, clothing, shelter, safety and security.

3.2.4.4.8 The psychological needs

The psychological needs are not always visible, and therefore do not always enjoy the attention they deserve. These needs include freedom of choice, responsibility, acceptance, self-worth, and competence as expressions of self-regard, punishment, equal worth, a hierarchy in life, freedom of speech, risk, private ownership, collective ownership and obedience.

3.2.5 The psychological foundation of PPL

This section is aimed at demonstrating the psychological grounding of PPL in terms of the concept *personality*, where personality is the characteristic structure, combination and organisation of behavioural patterns (including thoughts and feelings) that make a person unique. The concept also contains elements of constancy and predictability, as well as elements of the dynamic, ever-changing and growing person. According to Smith (2003a), the study of personality is important to PPL, for the following reasons:

- *Studying personality in PPL allows us to become acquainted with ourselves.* When we study personality we are studying ourselves, and

we are trying to come to some understanding of who, what, and why we are. PPL is concerned with personality theory because it wants to understand man better and be able to make significant, value-adding contributions to improving man's existence in this world. Thus, PPL's concern with personality is a very personal and intimate knowing of self.

- People can change and grow: studying personality equips us with know-how. Personality can change. The quality of people's lives can change and improve. People who have experienced for themselves a reconnection with the spiritual dimension, with character, testify to a fundamental and deep-rooted change in their personalities. Sometimes change is initiated at the level of thinking, sometimes at the level of feeling, sometimes at the level of a radical re-evaluation of one's self-concept. Studying personality, therefore, is to equip ourselves with the know-how that we need to understand why people think, feel and behave in the characteristic ways that they do, and it is also to empower and enable ourselves to facilitate growth and development, both in ourselves and in other people.
- Studying personality offers understanding and solutions. PPL studies personality psychology since it is engaged in
 - i. better understanding man
 - ii. offering effective solutions that improve man's everyday existence.

It is PPL's business and task to be involved in the lives of people and to aid in their growth and development. It wants to understand how people function, because it wants to help them to change and make optimal use of their potential in life. If we did not believe that personality could change, then our PPL case for change, growth and development would be unimpressive and unconvincing.

- Understanding people holistically. To study personality is to study the "mechanics" and functioning of the human being. PPL studies various

personality theories (cognitive psychology, humanistic and existentialist psychology, logotherapy, behaviourist psychology, and depth psychology) but it looks at the big picture in colouring in our understanding of ourselves. Studying personality therefore allows us to understand the dynamics and nature of the multidimensional personality of human beings (Van Niekerk, 1996).

PPL already has a view of man in its anthropology and in its view of how man functions in the world (phenomenology). It is from this already-existing frame of reference that we proceed to investigate the psychological grounding of PPL. The perspectives we shall examine are “personality” in constitutional psychology; “personality” in depth psychology; “personality” in behavioural psychology; “personality” in humanistic psychology; and “personality” in cognitive psychology.

3.2.5.1 “Personality” in constitutional psychology

Reasons have been sought for why people differ from each other. In fact, personality psychology (also known as *personology*) is a study of that which makes people different from each other. The point of departure of personality typology that is based on constitutional differences is to illustrate that personality is determined by genetic, anatomical and physiological characteristics. In other words, “personality” is seated in the body and its processes.

According to Hippocrates (c. 400BC) body fluids determine personality, and he identified four different fluids (humours) that determine a person’s personality type:

- People with excessive blood are *sanguine* types: they have fiery and optimistic personalities.

- People with excessive black gall are *melancholic* types. They have depressive, negative personalities.
- People with excessive ordinary gall are *choleric* types. They have impulsive and aggressive personality types.
- People with excessive phlegm are *phlegmatic* types. They have cold and unemotional personality types.

Ernst Kretschmer (1888-1964) theorised that the shape of the body determines personality. Kretschmer identified three body types that were linked to three distinct personality types:

- *Picnic* type (round, soft, tendency to obesity): cyclothymic personality, which refers to bouts of ups and downs of low intensity, but long duration. Such people are also characterised by openness and comfort in showing their emotions.
- *Athletic* type (strong skeleton and muscles, broad shoulders, and small hips): closeness, anxiety, tension, and if psychologically deviant, schizophrenic.
- *Aesthenic* type (scrawny and puny): as for the athletic type above.

Although the above theories hold little if any scientific value, they do nevertheless emphasise that the physical dimension of man is indeed a significant component of personality. The problem with the constitutional perspective is that it takes no account of the multidimensionality and integratedness of man, and it overemphasises one dimension at the cost of the others.

3.2.5.2 Depth psychology (psychoanalysis)

The point of departure of theories (Sachs, 1934) within this perspective of personality is that “personality” is the result of the influence of unconscious forces (drives, instincts, anxiety,

pressures, memories, perceptions, etc.) that work in man. These forces have a greater influence on man's behaviour than his conscious life, including the stimuli in the external world. Thus, people are not aware, for the greatest part, of why they do what they do or why they are the way they are. "Personality", in other words, is largely unconscious so that what we can know about a person only represents a small fraction of that total person. The "forces" within a person are, by definition, in conflict with what society expects of the individual.

3.2.5.2.1 Freud's view on personality

According to Sigmund Freud (1856-1939), the structure of the personality has three parts:

- i. The animal-in-me (*id*) is that with which each person is born, purely physiological. This part contains all the personality energy that a person has (in the form of drives, instincts, and impulses, like animals). It seeks immediate pleasurable gratification.
- ii. The "I"-in-me (*ego*) is necessary for personality since no human being could exist purely on the animal-in-me. Therefore, the ego develops early in life and is the only part of the personality that has contact with reality, by means of rational thinking. The ego is also the "executive officer" that referees between the animal-in-me and society-in-me (*superego*).
- iii. The society-in-me (*superego*) is man's conscience that rules by punishment and guilt when the rules of society are transgressed.

Personality change is possible to the extent that the territory and occupied space of ego in the total personality increases and

enlarges. However, Freud believed that the largest part of personality is impenetrable to understanding and investigating, since it functions unconsciously. The animal-in-me is almost exclusively unconscious. The I-in-me and the society-in-me function at the unconscious, preconscious (easily recalled memories and information) and the conscious levels (that of which a person is currently aware). To psychoanalysts, well-adapted growth and fulfilment in life happens when the “unconscious becomes conscious” (Freud, 1949). The focus then is on the unconscious and the process of growth is historical; that is, growing people have to be enabled to “go back to the past and into the unconscious” (Freud, 1949) and work through heavily defended thoughts, emotions, experiences and memories, and somehow allow them to become a part of consciousness. The image of psychoanalytic growth and development is one of entering a dark closet, without the benefit of seeing in the light, and trying to remember what light looks like and what it can do, and then trying to navigate through the nebulous and treacherous terrain of the unconscious.

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Freud’s view is multidimensional and suggests that personality is a combination of the physical-biological dimension, the individual-rational dimension and the social-moral dimension. PPL adds of course the spiritual, emotional and work-career dimensions. Whereas psychoanalysis presumes that the unconscious dimension of the id is the primary motivator of behaviour in personality, PPL suggests that the primary motivator is seated in the spiritual dimension. Psychoanalysis is holistic and easily understands that unresolved conflicts, anxiety and stress can “somatise” and make the person physically ill. PPL, likewise, holds that imbalance in one life dimension changes the distribution of energy in the other dimensions, and this, in turn may lead to all

sorts of dis-ease, discomfort and a lack of health and well-being. PPL also emphasises the importance of the rational-intellectual dimension (ego) in the lives of people. Aspects of personality can be changed by the intervention of rational thinking. PPL also accepts that there is, indeed, anxiety and conflict experienced between a person's "wanting to be someone himself" (Verrier, 2004) and the demands and expectations of others, and society at large. However, there is a radical division of opinion between PPL and psychoanalysis: PPL does not hold that the unconscious aspects of personality are more influential than the conscious aspects. In fact, PPL assumes anthropologically that man is "response able" and that he can consciously choose the quality and direction of his life. However, PPL does accept the prodigious influence that is asserted on a person by the unconscious.

Another important value for PPL is the idea of "defence mechanisms" (growth blockers) in psychoanalysis. These mechanisms are a person's strategies for coping with the demands of life and the anxieties and tension that are concomitant. In all cases, the use of these defensive strategies aims at decreasing tension in a person, and restoring a semblance of harmony. In this sense, anxiety and stress-invoking circumstances may lead to the use of defence mechanisms such as repression, projection or rationalisation.

3.2.5.3 Behavioural psychology

The point of departure of theories (Nye, 1995) in this perspective of personality is that "personality" is that which is visible in overt behaviour. And so emotions and thoughts are valid constructs of "personality" only in so far as they can be seen and measured in observable behaviour. And that which can be seen and observed in

behaviour has been learned rationally, through repetition and conditioning. *Behaviourists* generally reject the concept “self”, since, to them, it is vague and unscientific. Personality is, therefore, a result of learning. Personality can change, since people can learn new habits through new patterns of conditioning.

People are different in personality because they have learned different habits. A habit = stimulus + response + repetition. For example, one learns the habits of suspiciousness, hostility, empathy, aggression and anxiety. Personality is also “driven” from behind, that is, man behaves in certain ways because he has certain primary (food, shelter, sex) and secondary (to be self-sufficient, to be accepted socially) needs. The sequence of learning is made up of the stimulus and response. Neo-behaviourists have placed organism between stimulus and response in order to emphasise that there are certain conditions within a person (previous experience, emotions etc) that mediate between a stimulus and a response. So what distinguishes one person from another is the characteristic manner in which one person has learned certain habits, that become “traits”, and another person has learned other habits that are characteristic of him.

Behaviourism emphasises that personality is observable and that there are certain learning and conditioning processes at work in each person’s life that characterise them this way or the other. Clusters of learning form habits that are ingrained and conditioned. These habits could be emotional or intellectual, or they could be attitudes and overt behaviour. PPL accepts that personality is partly formed by rational learning and conditioning and it also suggests that man has the ability to choose his response. Man, therefore, is not eternally victim to conditioned situations and responses: he can

change the way he responds if he chooses to. PPL, like behaviourism, places much emphasis on the learning of successful and effective life behaviours and attitudes. PPL benefits from a behaviourist view in terms of the contribution that it makes to enriching our understanding of the intellectual dimension and its role and place in “personality”. Furthermore, it is accepted in PPL that man’s behaviour is significantly motivated and influenced by his needs. PPL assumes anthropologically that man is a needy being, and that he depends on others for the fulfilment of his basic needs.

3.2.5.4 Humanistic psychology

The point of departure for theories (Friedman, 1992; Combs, 1976; Rychlak, 1988) of personality in this perspective is the focus on the experiential, subjective, phenomenological aspects of personality: feelings, choices, planning for the future, and directedness towards values. Choices, feelings, behaviour and experience are all described and understood in holistic terms. Personality is, therefore, integrated and multidimensional. Of particular importance in this perspective is the assumption that all people have a natural tendency to develop themselves fully, and that “personality” is the expression of the success, or lack thereof, of actualising this tendency. Although a large part of personality is consistent and predictable (the “self”), personality can and does change for a variety of reasons. When people learn positive self-concepts with self-regard to match, the change in personality is fundamental.

3.2.5.4.1 Rogers's self-theory view on personality

Carl Rogers’s self-theory makes a distinction between three fundamental concepts in his theory of “personality”:

- i. Man is an organism: this refers to the fact that personality is a psychophysical whole. In this sense, Rogers's view of personality is holistic.
- ii. The phenomenal field: the totality of a person's experiences (physiological, interpretation of sensory input, behaviour, etc.), conscious or unconscious, is contained in a personal "field" of phenomena, the "phenomenal field". This is the "frame of reference" of personality, and determines how a person will respond. In other words, people behave in certain characteristic ways (that express their "personality") because of their frame of reference in the phenomenal field. It is, therefore, not the stimuli and activating events in the external world that determine how we behave, but our interpretation and experience of those stimuli and activating events.
- iii. "Self", the central concept in Rogers's personality theory: "Self" comes into being from the phenomenal field and is an expression of a person's interaction with his environment, and especially as a result of his being evaluated by others. Thus, a part of a person's total perceptual and experiential field condenses into a pattern of "I", "me" and "my" experiences. This is consciousness of a "personal me", together with a value connotation (happy, sad, good, bad, capable, incapable, etc.). In other words, "self" to Rogers is a construct that indicates how a person sees himself, how he feels about himself, and the foundation from which he judges himself and new experiences. People behave in agreement with their self-concept, which is, in turn, value based. People, who have self-confident self-concepts will behave accordingly. Put another way, a person's behaviour reveals what he thinks of himself. "I act as I am."

Another key personality concept is the tendency in people toward *self-actualisation* (self-assertiveness, self-strengthening, self-growth). This requires favourable existential conditions (respect, empathy, unconditional acceptance) although it is not essentially the conditions themselves that are favourable, but the perception and interpretation of those conditions. For example, a person may self-actualise despite “unfavourable conditions”, because the person is resilient enough not to inject the negative and destructive feedback he receives from his environment. Thus he retains a positive self-concept with much self-regard, despite external conditions. The journey toward self-actualisation is not one of reduction in anxiety. In fact, the journey of self-actualisation is fraught with difficulties, anxieties, discomfort and pain. Not only does Rogers talk about “self-actualisation”, but also about “self-maintenance”, which refers to maintaining what has been accomplished on the journey and in the process of self-actualisation. The unfolding of potential is always in the now as personality is certainly historical, but it exists in the now. “Self” is now and immediate. Personality change takes place in the now.

This perspective, like PPL, works with the directly experienced phenomenology of people. It works with how people experience themselves, others and the world. It is more interested in the interpretation a person gives to something than in the something itself. It is experience based. There is no separation between feelings, thoughts, behaviours and the experienced world. The core “personality” problem, to Rogers, is the problem of how a person evaluates and regards himself. It is asserted that people see as they are, and if the seeing needs to change, the being needs to change. This idea is also fundamental in PPL thinking,

which assumes in addition that a person enters into relationships with others, carrying the baggage of self-problems. PPL would state, for example, that “the problem of ‘we’, is the problem of ‘I’” (Verrier, 2004).

3.2.5.5 Cognitive psychology

The point of departure for theories (Eysenck & Keane, 2000; Kellogg, 2003; Anderson, 2000) of personality in this perspective is the intellectual, rational dimension of man. Personality is not only that which is observable overtly, but also that which is internal (covert) and that affects that which is external (overt). Observable behaviour is the result of certain ways of conceptualising and thinking. In this perspective, therefore, “personality” is viewed from the intellectual, rational and volitional angle. Personality is founded in the way we think, and it is expressed in the ways we behave as a result. Personality can change since people can dispute the way they think and choose new, more rational and constructive thoughts.



3.2.5.5.1 Ellis’s view on personality

Albert Ellis’s Rational Emotive Therapy (RET) model holds the following to be true:

- *Personality is holistic*: thinking leads to feeling and behaving. Feeling can also lead to thinking and behaving.
- *Personality is multidimensional*: in his ABC theory of behaviour, the A (activating event) refers to a situation in the environment, the B (belief system) refers to a person’s thoughts, values, attitudes or life philosophy, and C (consequences) refers to overt, observable behaviour.
- *Personality is proactive*: people can choose to change self-defeating behaviour by examining their belief systems.

- *Personality is reflective*: people can dispute their irrational beliefs and attitudes by examining them and by adjusting and changing them.
- *Personality can have either an internal or an external locus of control*: it is possible to decide “from within” how a person will behave. Personality is not determined by external events, but by internal appraisal and evaluation of such events.
- *Personality is “response-able”*: because a person has the potential to choose how to respond in situations, he is fully responsible for the consequences of his decisions.
- A well-adapted personality is characterised by self-concern (not selfishness), self-responsibility, tolerance, acceptance of ambiguity, flexibility, scientific thinking, involvement in personal and social life, taking risks and self-acceptance.

This perspective emphasises the importance of the intellectual dimension in the structure of personality. The interrelatedness of the life dimensions is also emphasised, making this perspective a holistic one. People can choose their responses and therefore carry full responsibility for the quality of their own lives. PPL similarly views man from an integrated and holistic perspective, and it also places much value on the role that is played by rational thinking in the formation and functioning of personality. People have the potential to discern “right” from “wrong” and “good” from “bad”. PPL assumes anthropologically that man is a principle-centred being, capable of morality, and free to choose his responses. This perspective, like PPL, emphasises the interface between thinking, feeling and behaviour. Thus, a cognitive psychology perspective of personality is loathe to identify “personality structures” (such as in psychoanalysis), but rather underlines the importance of that which

precedes overt behaviour. It is a perspective that looks on the “inside” for understanding of the “outside”.

3.3 THE SIX LIFE DIMENSIONS

There are six dimensions (referred to by some as domains) of life and total wellness that are very central to the PPL way of thinking. These dimensions make us unique, and they help us define and understand who we are. The spiritual dimension is at the centre of a person’s life and totality. This suggests that we are spiritual beings having a human experience, and not human beings having a spiritual experience. The quality of our lives depends on our ability to balance these dimensions of our life with our external *environmental, career and financial* dimension. Let us consider each dimension separately in order to understand their significance in our lives, although it must be pointed out that these dimensions are not separate compartments of life, but form part of a highly interrelated whole. This should be considered in conjunction with 3.2.4.4 above, which was a discussion of the anthropological presuppositions of PPL per dimension.

3.3.1 The spiritual dimension

Verrier (2002:17) defines the spiritual dimension (or spirituality) as “a search for

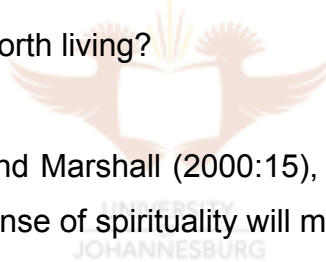
- direction
- meaning
- inner wholeness
- connectedness to oneself
- connectedness to others
- connectedness to non-human creation (i.e. tangible things)

- connectedness to a transcendent God (i.e. an intangible)”

Our spiritual dimension is also considered to be our ultimate, or core dimension, and refers to (1) our vitality, or life energy (spirit); (2) our value system and priorities; (3) peace and harmony; and (4) the “fire within” us, which transforms all our other dimensions into capacities for contribution (Smith, 2003b).

According to Zohar and Marshall (2000:20), we are operating in this dimension when we ask fundamental or ultimate questions, such as:

- Why am I here?
- Why was I born?
- What is the meaning (purpose) of my life?
- What makes life worth living?



According to Zohar and Marshall (2000:15), indications that a person has a highly developed sense of spirituality will manifest itself in these ways:

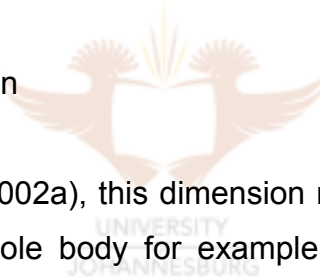
- the capacity to be flexible (actively and spontaneously adaptive)
- a high degree of self-awareness
- a capacity to face and use suffering
- a capacity to face and transcend pain
- the quality of being inspired by vision and values
- a reluctance to cause unnecessary harm
- a tendency to see the connections between diverse things (being “holistic”)
- a marked tendency to ask “why?” or “what if?” questions, and to seek fundamental answers
- being what psychologists call “field-independent” e.g. possessing a facility for working against convention

- being a servant leader, e.g. someone who is responsible for bringing higher vision and value to others and showing them how to use it, in other words a person who inspires others

We nurture our spiritual dimension in a number of ways, including (Smith, 2003b):

- watching, listening and observing the world of nature
- studying great literature illustrating timeless themes
- reading biographies
- appreciating music and art
- building integrity
- practising religious worship that uplifts and edifies
- cultivating a rich private life

3.3.2 The physical dimension



According to Smith (2002a), this dimension refers to the optimal wellness and health of the whole body for example, all the organs, body parts, anatomically and physiologically, as well as how they function as an integrated whole. It refers to

- physical health
- vitality and energy
- physical fitness and wellness such as cardiovascular fitness, muscle strength, endurance and flexibility

We maintain our physical dimension by

- regular exercise
- proper nutrition through a balanced diet
- avoiding harmful habits like smoking, heavy drinking, and inadequate sleep
- effective time management

3.3.3 The social dimension

We are social beings. It is a fundamental need to be with and to have meaningful relationships with other people. A person's happiness, moods and self-esteem are all influenced to a large degree by the relationships they have with others. Smith (2002a) mentions certain key elements of relationship mastery, or what we could also call interpersonal leadership, which include

- influencing others
- trust and trustworthiness
- communication
- doing to others as you would have done to yourself (the Golden Rule)
- the Emotional Bank Account: a metaphor for the amount of trust that exists in a relationship. It suggests that every interaction with another human being may be classified as a deposit or withdrawal. Deposits build and repair trust in relationships. Withdrawals lessen trust in relationships.
- listening and empathy

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3.3.4 The emotional dimension

This dimension refers to our own and other people's feelings. We have positive emotions, which are joy, calmness, pleasure and love, and we have negative emotions, which are anger, sadness, fear and anxiety. Emotional control in terms of anger (emotional intelligence) as defined by Aristotle would be "Anyone can be angry – that is easy. But to be angry with the right person, to the right degree, at the right time, for the right purpose, and in the right way – this is not easy" (Goleman, 1996:ix). The emotional and social dimensions are frequently considered to be one dimension as they both relate to relationships.

Smith (2002a) explains that negative emotions such as anger, stress and worrying can influence one's health. These negative emotions create adrenalin, which affects the immune system and stimulates the sympathetic nerves, which results in

- muscles contracting
- blood is extracted from the internal organs
- increased heartbeat
- blood vessels contracting
- blood pressure increases
- decrease in blood from the heart
- inhibited liver, kidney and digestive functioning
- blocked flow of energy
- slower recovery after illness

Smith (2002a) adds that the process of becoming more emotionally intelligent involves eight steps: (1) become aware of your emotions; (2) deal with stressors and worries; (3) take ownership of your emotions; (4) participate in physical exercise, as it releases the build up of toxins; (5) breathe deeply and relax; (6) learn the robot technique (stop, calm down, think – think about the problem, your feelings, goals, solutions, and consequences – try and do the best thing); (7) take control of your thoughts; (8) laugh a lot.

3.3.4 The mental dimension

According to Howard Gardner (as quoted by Goleman, 1996:38), a psychologist at the Harvard School of Education, there are *multiple* intelligences, and not just the standard concept of IQ as a single, immutable factor that will determine one's success in life. The intelligences he has identified are:

- Rational intelligence: the ability to reason logically and sequentially, to connect cause and effect.
- Associative intelligence: the ability to link or associate things, and to give meaning to your life.
- Spatial/visual intelligence: the ability to judge distance between two or three dimensions and the ability to visualise.
- Verbal intelligence: the ability to express yourself through language.
- Technical-practical intelligence (non-verbal): natural hand skills and technical abilities.
- Artistic and musical intelligence: natural artistic and musical ability.
- Sporting intelligence: natural sporting ability.

Zohar and Marshall (2000:3-4) define *spiritual* intelligence as: "... the intelligence with which we address and solve problems of meaning and value, the intelligence with which we can place our actions and our lives in a wider, richer, meaning-giving context, the intelligence with which we can assess that one course of action or one life-path is more meaningful than another." Dulewicz (2000:2) describes *emotional* intelligence as the ability to : "... manage one's own feelings and emotions, to be sensitive to and influence other key people, and to balance one's motive and drives with conscious and ethical behaviour."

Gardner has also given nutshell summaries of the personal intelligences: "*Interpersonal* intelligence is the ability to understand people: what motivates them, how they work, how to work cooperatively with them. Successful salespeople, politicians, teachers, clinicians, and religious leaders are all likely to be individuals with high degrees of interpersonal intelligence. *Intrapersonal* intelligence is a correlative ability, turned inward. It is a capacity to form an accurate, veridical model of oneself and to be able to use that model to operate effectively in life" (Goleman, 1996:39).

Our brains consist of 1 000 billion neurons and each neuron can communicate simultaneously with about 100 000 other neurons. Approximately 500 000 chemical reactions take place in the brain every minute and a single neuron can process 50 000 messages per minute. We use only 0,5–5% of our brain capacity – the non-dominant brain “switches off” during excessive stress. A right-brain dominant person listens to *what* people say; a left-brain dominant person listens to *how* a person communicates (Smith, 2002a).

The mind grows stronger when we challenge it. When daily activities become mundane and lack challenge, we become mentally dull. Stimulating the mind by learning new things makes us more alert and responsive. By continually challenging the mind, we will find ourselves better able to solve problems and meet challenges. Mental renewal includes such activities as reading books; keeping a journal; writing creatively; solving puzzles; having a hobby; writing poetry; collecting quotations; studying independently; listening to uplifting music; and continuing one’s education (Covey, 1989).

3.3.5 The lifestyle, finance and career dimension

Smith (2002a) states that *lifestyle* refers to one’s daily patterns of behaviour or ways one typically lives in terms of

- one’s ability to cope with daily circumstances
- one’s control over one’s life and feelings
- who one associates with
- how and where one lives
- what one reads
- what one normally does every day

Career is a person's work life and how it influences his daily living. Bennis and Nanus's (1985) view on management and leadership, as part of a career, is that "leading" they say "is influencing, guiding in direction, course, action, opinion. Managers are people who do things right and leaders are people who do the right thing, with the difference being vision and judgement".

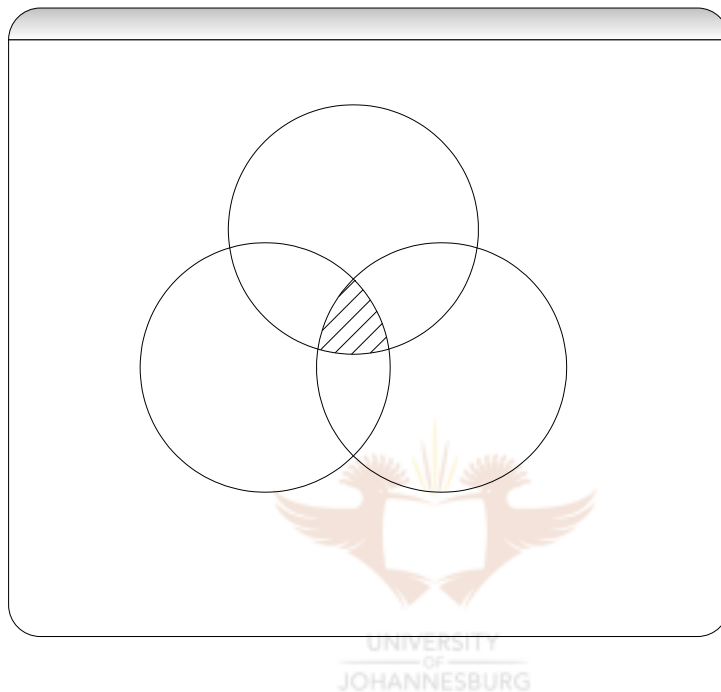
Finance is the ability to balance income and expenses, and in the process maintain a respectable meaningful life.

3.4 THE PPL MODEL

To most people leadership mastery implies mastery of something: mastery of the skill to be a dynamic public speaker, mastery of strategic planning or envisioning, mastery of consistent achievements, etc., and is thus usually seen as mastery of something external to ourselves (Cashman, 2000:19). Our training, development and educational systems focus on learning about *things*. Our success is measured by the degree to which we have mastered our external environment. Thus, most descriptions of leadership focus on the outer manifestations of leadership (influence, vision, judgment, creativity, charisma, drive etc.), instead of getting to the essence of leadership itself.

So what is the essence of leadership? According to Cashman (2000:20), leadership is "authentic self-expression that creates value". Leadership from the inside out is about our ongoing journey to unfold and to express our purposeful inner life to make more positive impact on the world around us.

In light of this “new” description of leadership, we can now define the three domains of leadership that form the PPL perspective (Smith, 2003b). The interrelatedness and interdependence of these three PPL perspectives can be visually represented by means of the following integrated PPL model (Smith, 2003b):



3.4.1 Personal leadership (self-mastery)

Personal leadership begins with knowing who we are and what we stand for. It is directed at the discovery of where we want to go. Covey (1994:41) says that to be a personal leader means to be principle centred and character based, and to live an inside-out life. He says, “If you do not know yourself, if you do not learn to control yourself, if you do not have mastery over yourself, you are not a personal leader. If your motives, words and actions do not come from your inner core, you simply will not be able to create and sustain effective relationships”. According to Meyer (1993:2), personal leadership also requires direction and purpose; a burning desire and commitment to achieve one’s goals; and determined action to realise one’s potential.

Leider (2000:83) agrees that character comes from the inside out. And it can be summed up in the words of an Anglican bishop found inscribed on his tomb in Westminster Abbey:

When I was young and free and my imagination had no limits, I dreamed of changing the world. As I grew older and wiser, I discovered the world would not change, so I shortened my sights somewhat and decided to change only my country. But, it too seemed immovable. As I grew into my twilight years, in one last desperate attempt, I settled for changing only family, those closest to me, but alas, they would have none of it. And now as I lie on my deathbed, I suddenly realize, if I had only changed myself first, then by example I would have changed my family. From their inspiration and encouragement I would then have been able to better my country and, who knows, I may have even changed the world.

3.4.2 Interpersonal leadership (relationship mastery)

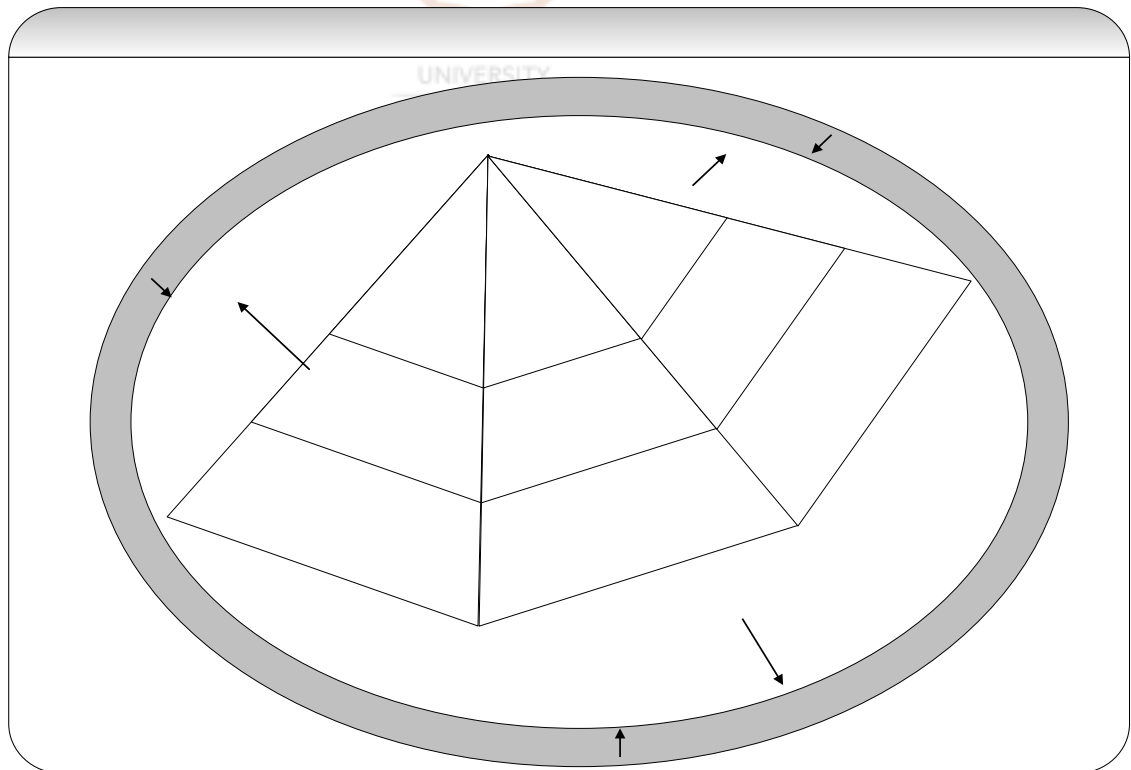
Goleman (1996:39) defines interpersonal intelligence as the ability to understand other people, what motivates them, and to work cooperatively with them. Gardner (in Goleman, 1996:39) notes that the core of interpersonal intelligence includes the “capacities to discern and respond appropriately to the moods, temperaments, motivations, and desires of other people”. From a PPL perspective, interpersonal leadership is defined from an inside-out perspective. PPL supports the views of authors such as Covey and Cashman, who say that it is futile to improve relationships with others before improving ourselves. If we want to be more effective with others, we first need to become more effective with ourselves. Instead of focusing on finding the right partner (in business or friendship), seek to be the right partner. Commit to getting to know your total self authentically through personal mastery. Practise being what you wish others to become (Cashman, 2000:121).

Interpersonal leadership is about self-expression that makes a difference, and that enriches the lives of others. But the core of effective relationships, according to Cashman (2000:121), is *authenticity*, around which synergy and trust grow.

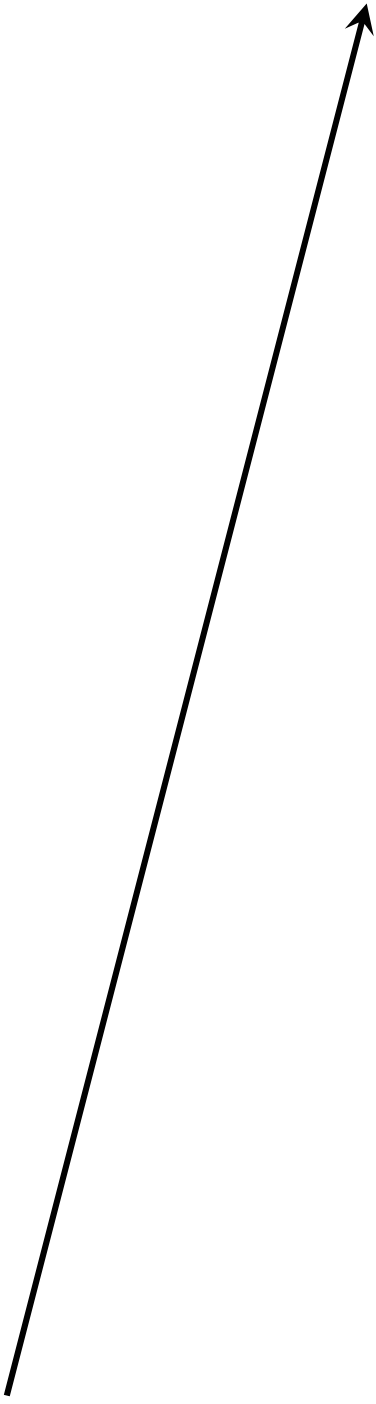
3.4.3 Professional leadership

Although one can distinguish different professions, such as teaching, nursing, medicine, or law, to be professional does not refer to the type of job, but rather to one's behaviour in one's job. To be professional refers primarily to an attitude, to being someone who cares. "Professional" is not a label you give yourself – it is a description you hope others will apply to you. If you want to be trusted and respected, you have to earn it.

PPL describes professional leadership according to the Pyramid of Leadership and Influence, shown below.



This pyramid will regard or label a “professional” person according to competencies, skills and attitudes on three levels, as follows:

	<p>Professional leadership qualities:</p> <ul style="list-style-type: none"> ▪ being competent and skilled in their work ▪ making decisions with input from others ▪ listening to feedback and asking questions ▪ creating an atmosphere of growth ▪ criticising constructively and addressing problems ▪ sharing their mission and goals ▪ developing a culture of intrinsic motivation
	<p>Interpersonal leadership qualities:</p> <ul style="list-style-type: none"> ▪ giving praise and recognition ▪ displaying tolerance and flexibility ▪ treating colleagues with respect ▪ getting involved, and not just sticking to one’s assigned role ▪ always looking for ways to make things easier for those they serve ▪ really listening to the needs of those who are served
	<p>Intrapersonal leadership qualities:</p> <ul style="list-style-type: none"> ▪ acting consistently – walking the talk ▪ showing loyalty to the company, team and co-workers ▪ personal commitment to quality ▪ being prepared to be held accountable ▪ showing initiative – not waiting to be told what to do ▪ eagerness to learn about their work ▪ being honest and trusted ▪ being open to constructive critique on how to improve

3.5 THE PPL POTENTIAL REALISATION PROCESS

PPL believes that a clear distinction needs to be made between the foundations of personal, interpersonal and professional growth, and the actual growth process itself. It does this because there is a very obvious difference between theory and practice, between knowing something intellectually and actually doing it (making it a part of your daily life experience), and so somehow the gap between the two needs to be bridged in some manner. PPL understands that there are many theoretical, or “principle-type” books and tools on the market, giving models for effective growth and living, but these books are often unable to lead to meaningful change and growth because they lack certain elements – with the result that they fail to achieve what they set out to do. Hence, this section will attempt to briefly address the actual “potential realization” process that has been developed by Professor DPJ Smith (2002a) and is used by PPL facilitators in a Personal and Interpersonal Leadership Development Workshop, aimed at moving people on an upward spiral of growth, change and continuous improvement. This process involves seven distinct phases, as follows (note that any second person reference refers to a workshop delegate):

3.5.1 Phase 1: Reality awareness and mastery

To become aware of and master (or take control of)

- your external and internal reality
- your past and present reality and its impact on your life
- the reality of change
- the impact of critical choices in your past
- restraining forces in your life due to negative conditioning, which created wrong beliefs, negative attitudes, and underutilisation of your potential

- your existing quality-of-life profile

3.5.2 Phase 2: Potential awareness and mastery

The aim of this phase is to become aware of your external and internal resources (or potential), and to master the ability to make effective use of these resources. This in particular includes awareness of, and the ability to develop, your unique abilities and the spiritual, physical, emotional, mental, social, career and financial dimensions of your life.

3.5.3 Phase 3: Relationship awareness and mastery

The aim here is, firstly, to develop insight and awareness of your relationship profile; secondly, to become aware of, and to overcome, roadblocks to healthy relationships, and thirdly, to become aware of the need for relationships, of connecting with the self and others, of your relationship roles and pivotal people in your life, and to master the relationship success formula.



3.5.4 Phase 4: Change awareness and mastery

Firstly, to become aware of how change affects your life, and more specifically each dimension of your life. Secondly, to learn how to reengineer each of these life dimensions in order to adapt to changes, and how to reconnect with your own life dimensions.

3.5.5 Phase 5: Being and purpose awareness and mastery

Firstly, to become aware of, and to reconnect with your deeper being, to discover your authenticity, your true north and what matters most in your life. Secondly, to become aware of the power and importance of direction,

focus and a higher purpose in life and to develop a personal five-year blueprint for success.

3.5.6 Phase 6: Balance awareness and mastery

To become aware of, and to master the ability to synchronise your life dimensions and life roles with your authentic self and your being and higher purpose in life. This also refers to the principle of effectiveness that is in harmony with a natural law, a principle called “P/PC Balance”. P stands for *production* of desired results, and PC for *production capability*, the ability, asset or resources to produce or perform.

3.5.7 Phase 7: Action and continuous growth awareness and mastery

To identify realistic and measurable goals, target dates and action plans for fulfilling your purpose in life and to learn how to “sharpen the saw” and thereby maintain continuous personal growth. The aim is also to see the importance of visualisation and affirmation in this process of constant and never-ending improvement.

To achieve these ends, PPL practitioners make use of a vast array of tried and tested leadership theories and models, as well as hands-on practical exercises to demonstrate specific points, questionnaires promoting self-reflection thereby increasing one’s self-awareness, feedback from other people (360°), and other audiovisual aids to convey various ideas. Just a few of the better known leadership development gurus that PPL would make use of might include Stephen Covey, John Maxwell, Anthony Robbins, Kevin Cashman, Phil McGraw, Wayne Dyer, Leo Buscaglia, William Knaus, Viktor Frankl, Daniel Goleman, Deepak Chopra, Paul Meyer, Bernard Bass, Manfred Kets de Vries, Tom Peters, Andrew Dubrin, James Kouzes and Barry Posner.

3.6 CONCLUSION

The aim of Chapter Three was to have a clear and defined understanding of what is meant by the personal and professional leadership (PPL) model. The presuppositions and points of departure of this PPL model were discussed to give an understanding of how this model has evolved. The expansion of the PPL paradigm also gives a clearer understanding of the field in which personal and professional leadership individual facilitation (PPLIF) could operate. The PPL framework presented here will form the foundation PPLIF model that will be developed in Chapter Four.

Mother Teresa once said that her most important work was with the dying, because she considered life so precious.

A life is an achievement and dying is the end of that achievement. It's when we are pushed to the edge of life that we see life most clearly. In sharing their lessons, the dying teach us much about the preciousness of life itself. In them we discover the hero, that part that transcends all we have been through and delivers us to all we are capable of doing and being. Not just being alive, but feeling alive.

In the lives we lead we can easily lose focus on what is important. PPL can help a person to focus his/her life. PPL is thus a way of living and therefore of leaving a precious legacy.

CHAPTER FOUR

UNDERSTANDING OF PERSONAL AND PROFESSIONAL LEADERSHIP INDIVIDUAL FACILITATION (PPLIF)

*Once a man has made a commitment to a way of life,
He puts the greatest strength in the world behind him.*

It's something we call heart power.

Once a man has made this commitment, nothing will stop him short of success.

- Vince Lombardi -

4.1 PROBLEM AND AIM OF CHAPTER FOUR

“Deep inside all of us, we know there is someone we were meant to be. And we can feel when we’re becoming that person,” says Elizabeth Kubler Ross. “The reverse is also true. We know when something doesn’t feel quite right and we’re not the person we were meant to be.”

Consciously or not, we are on a quest for answers, trying to learn the lessons of life. We grapple with fear and guilt. We search for meaning, love and success. Sometimes we look for these things in the faces of our loved ones, in religion or other places where they reside. Too often, however, we search for them in money, status, or the “perfect” job, only to find that these things lack the meaning we had hoped to find, or worse, even bring us heartache. Following these false trails without a deeper understanding of their meaning, we are inevitably left feeling empty, believing that there is little or no meaning to life, that love and happiness are simply illusions. We see that not all of life’s lessons are enjoyable to learn, but somehow they enrich the texture of life.

These are some of the issues that a PPLIF practitioner would like to address in a person's life. According to Nelson-Jones (2003:21), statements of counselling and helping approaches can be both based on research and stimulate research, for example, cognitive-behavioural therapy is based on research into how people think and how both people and animals behave. Furthermore, cognitive-behavioural approaches, such as rational emotive behaviour therapy and cognitive therapy, have stimulated research into their processes and outcomes.

There is a growing trend in counselling and psychotherapy to (Nelson-Jones, 2003:21):

- try and identify empirically supported treatments for different client problems
- a growing interest in the extent to which helpers (PPLIF practitioners) can provide competent services for particular problems more cheaply than accredited counsellors and psychotherapists because of the mounting pressures to control the cost of providing counselling and helping services

The PPLIF model would therefore like to give a positive, cost-effective and practical alternative to helping people (clients) find meaning in their lives and thus contribute to enhancing their legacy. In Chapter Four the following questions will be focused on:

- What does PPLIF mean?
- What does PPLIF model entail?
- What processes does the PPLIF model consist of?

4.2 FOUNDATIONS OF PPLIF

Everyone has the potential to make a special contribution to the world, a contribution that only they can make. They might say “But I have weakness too, doesn’t this diminish my value?” Everyone has weakness and room for growth. People need to have compassion for themselves. PPLIF will help people to think of their ultimate goal and to begin each day anew, as if they were just born. Today is what really counts. Begin anew. Start afresh. Acknowledge the good that you do. This may involve saying a prayer, giving to some charity or saying a kind word to someone. We all do something worthwhile each day, some days more, some days less. It is essential to realise that the past has gone, the future hasn’t happened and the present is essentially all we have to work with (Brammer, 1979). This is where PPLIF wants to make a contribution.



4.2.1 The aim of PPLIF

The aim of PPLIF is to help clients, based on their unique needs

- to manage their problems more effectively and develop unused or underused opportunities by setting goals to form balance and ultimately generate purpose in their lives (Van Dyk, 2001:201), by increasing their self-awareness and attentiveness to their values and making them aware of the significance of healthy relationships with others.
- to help and empower clients to become more effective self-helpers in the future (Egan, 1998). PPLIF helping is about constructive change and choices that will make a positive sustainable difference to the life of the client.
- to embrace the present with a positive belief from within

“The most appropriate leader is one who can lead others to lead themselves” (Manz & Sims, 1991:18). With this view, leadership exists within each individual, and is not confined to the limits of formally appointed leaders. PPLIF suggests that each individual needs to be facilitated in the process of leading himself or herself. This self-leadership is described as a set of strategies for leading oneself to higher work performance and effectiveness, taking on increasing amounts of responsibility internally (Horner, 1997).

The aim of PPLIF is therefore to focus on life beyond the client’s current problem and not to dwell unnecessarily on the constraints of the current situation. The PPLIF practitioner’s role is to facilitate the client’s quality of life by helping him or her to manage problems, to enhance life-enhancing changes and to cope with the kinds of problems that will arise in the future. PPLIF is thus an integrated approach.

4.2.2 The philosophy of PPLIF

According to Tyler (Smith, 2004:22) the following is a philosophical basis for counselling: A person is born with innumerable possibilities for development in many different directions. Because his time to live is an infinite quantity, only a small fraction of these potentialities can ever be actualised. The imposition of one kind of organising structure upon his flux of activity precludes the growth of others. Because time flows only in one direction, not back and forth, new or more complex structures for channelling development must always be based on previous ones. The child of three cannot be returned to the psychological status of the newborn infant. The man of 21 must build his plans for the future on what his past experience has accomplished. But because of the inconceivable complexity of the human organism, at any stage many possibilities for subsequent development remain open.

These may not be immediately apparent to the person or to those who know him, and the possibilities may be much more numerous for one person than for another, but they can always be found. To be alive is to be undergoing developmental change. And in the human species, the direction such change takes can be influenced by what an individual thinks and chooses.

These philosophical principles should be seen in conjunction with the anthropological characteristics of mankind as discussed in Chapter Three.

4.2.3 Principles of PPLIF

PPLIF is not a fixed set of prescribed steps. It is more a collection of principles and techniques, as will be described according to Smith (2004:36-37):

4.2.3.1 Principle 1

All problems have a point from which they *began, started or originated*, or are as *consequence* of something that has happened. The problem is therefore not always in the present time. Glasser believes that problems stem from relationship problems (Smith, 2004:36-37). Ellis and Hyrum Smith believe that problems derive from wrong belief systems and Frankl holds the lack of life purpose liable for problems that people experience (Smith, 2004:36-37).

4.2.3.2 Principle 2

Enquire about the right *help for the appropriate situation*. For example, rather give people information about choice of therapy in a non-traumatic situation than prescribe medicine for them.

4.2.3.3 Principle 3

Respect the client's right to ask for assistance. The client needs to request and choose to want support. The PPLIF practitioner can therefore only give his service when the clients choose to be helped.

4.2.3.4 Principle 4

The client needs to *dispute and investigate his/her belief system* with the help of the PPLIF practitioner. He needs to work through the emotion that caused his/her problem to gain control over obsessive or overreacting behaviour.

4.2.3.5 Principle 5

If the client is prepared to question the origin of his/her problem, and to experience the emotions that goes with it, he/she will eventually *experience emotional liberation and relief.*

4.2.3.6 Principle 6

The PPLIF practitioner needs to help the client to focus on the *acceptance of responsibility* for the situation, currently and in the future, and for the *choices* he/she can make as a response to the situation. The activating event cannot be held responsible for the client's choice to react to the situation.

4.2.3.7 Principle 7

A client needs the *support and guidance* of a PPLIF practitioner in coping with his/her problem and in choosing how he/she will handle the problem in the future.

4.2.3.8 Principle 8

In light of Maxwell's idea of "falling forward", making the right choices and taking responsibility is a *lifelong commitment.* The client can make

mistakes, but he stays in charge of taking responsibility and learning from them as a prerequisite for his personal growth.

4.3 THEORETIC FOUNDATIONS OF PPLIF

There are different integrated theoretical approaches that underpin PPLIF. Understanding theory can be relevant and to the advantage of PPLIF practitioners who, while not conducting formal counselling, nevertheless seek reasoned explanations for their clients' and their own behaviour. In Chapter Three the theoretical approaches that underpin PPL and perspectives on personality were described. The three main schools that influence contemporary counselling and psychotherapy practice, and therefore also PPLIF, are

- the *psychodynamic school*
- the *humanistic school* (sometimes this incorporates existential therapeutic approaches and then gets the broader title of being the humanistic-existential school)
- the *cognitive-behavioural school*

Nelson-Jones (2003:17) warns that it is important not to exaggerate the differences between counselling and therapy schools, since there are similarities as well as differences between them. Some distinguishing features of the psychodynamic, humanistic and cognitive-behavioural schools and the two main theoretical approaches from each school will be discussed, so that a sense of the history of the development of ideas within counselling and helping can be obtained. This will also lay the foundations of the PPLIF model that will be discussed later.

4.3.1 Psychodynamic school

According to Nelson-Jones (2003:17), the term *psychodynamic* refers to the transfer of psychic or mental energy between the different structures and levels of consciousness within people's minds. Psychodynamic approaches emphasise the importance of unconscious influences on how people function and are primarily concerned with making the unconscious become conscious. PPLIF aims to increase clients' abilities to exercise greater conscious control over their lives. The PPLIF model and PPLIF practitioner skills are, to a large extent, drawn from the humanistic (4.3.2) and cognitive behavioural (4.3.3) schools and approaches.

4.3.1.1 Classical psychoanalysis approach

The originator of classical psychoanalysis was Sigmund Freud (1856-1939). He paid great attention to unconscious factors related to infantile sexuality in the development of neurosis. Psychoanalysis, which may last for many years, emphasises working through transference, during which clients perceive their therapist as reincarnations of important figures from their childhoods, and the interpretation of dreams (Freud, 1949). (Also ref 3.2.5.2.1 for Freud's view on personality.)

4.3.1.2 Analytical therapy approach

The originator of this approach was Carl Jung (1875–1961). He divided the unconscious into the personal unconscious and the collective unconscious, the latter being a storehouse of universal archetypes and primordial images (Jung, 1968). Therapy includes analysis of transference, active imagination and dreams. Jung was particularly interested in working with clients in the second half of life.

4.3.2 Humanistic school

The humanistic school is based on humanism; a system of values and beliefs that emphasises the better qualities of humankind, and people's ability to develop their human potential (Nelson-Jones, 2003:17). The proponents of this approach have an optimistic belief in the self-determination of a person and the emphasis is on the present and future. Humanistic counsellors emphasise enhancing clients' abilities to experience their feelings; trusting, hope, potential and human growth are essential. They also focus on the reality/environment as perceived and reported by the individual. Individuals are encouraged to think and act in harmony with their underlying tendencies to actualise themselves as unique individuals. The specific theories of counselling we will address from a PPLIF perspective are: person-centred counselling (Rogers, 1980; Carkhuff, 1987) and the gestalt therapy approach (Perls, 1973).

4.3.2.1 Person-centred therapy approach

Carl Rogers (1902-87) was the originator of this approach. He laid great stress on the primacy of subjective experience such as interactions with others and evaluations. Counselling emphasises a relationship characterised by accurate empathy, respect and non-possessive warmth (Mearns & Thorne, 1999). (Also ref 3.2.5.4.1 for Rogers's view on personality.)

4.3.2.1.1 Rogers's approach

The central hypothesis of Rogers's approach to counselling is that the growth potential of any individual will be realised in a relationship in which the helping person communicates acceptance, genuineness, and understanding (Rogers, 2001). Rogers suggests that environmental conditions will tend to facilitate the release of growth potential in the client and therefore positively benefit them, if

- i. the client and the counsellor are in psychological contact with one another
- ii. the client is in a state of incongruence, being vulnerable or anxious
- iii. the counsellor is congruent in the relationship
- iv. the counsellor experiences unconditional positive regard toward the client (unconditional positive regard means that the counsellor is able to accept the client in spite of the clients unpleasant characteristics)
- v. the counsellor experiences empathic understanding of the client's internal frame of reference
- vi. the client perceives, at least to a minimal degree, the counsellor's unconditional positive regard and the counsellors empathic understanding of his or her internal frame of reference

According to Rogers (1961), in this supportive, non-punitive situation the client becomes freer in exploring and expressing thoughts and feelings. Because of the reduced threat resulting from the counsellor's acceptance, the client is able to become more aware of experiences that have been denied or distorted. The client becomes aware of the incongruence between certain experiences and his or her picture of self. During the counselling process the client's self-concept changes gradually to include experiences that were previously distorted in awareness. The client again begins to develop self-esteem (positive self-regard). Rogers's desired outcome is that the client will be more congruent, more open to the experience and less defensive. Theoretically, according to Rogers, the client-centred approach may be used in any relationship where people want to understand each other (Mearns & Thorne, 1999).

4.3.2.1.2 Carkhuff's extended person-centred approach

Robert Carkhuff has developed an extension of Rogers's person-centred theory. This basic notion of Carkhuff's eclectic approach is that individuals have the greatest opportunity for personal movement and growth at crisis points – times of physical or psychological life and death urgency.

The basic assumption of Carkhuff's theory of counselling is that helping relationships may be either facilitative or retarding, depending on the counsellor's own level of functioning (Carkhuff, 1987). Carkhuff, in a way similar to Rogers, proposes the existence of certain core conditions that facilitate client growth and development and contribute to positive client benefit. Carkhuff suggests that a counsellor's effectiveness during crisis periods will depend upon the counsellor's level of functioning on the core conditions. The demonstrated core conditions suggested by Carkhuff (1987) may be defined as follows:

- Empathy (understanding) involves a striving to understand another's feelings while suspending one's own judgements.
- Respect (acceptance) may be defined as positive regard for the other person and for oneself.
- Concreteness (specificity) is defined as the direct and complete expression of content personally relevant to the client.
- Genuineness (honesty) *is defined as openness and honesty with oneself and others.*
- Self-disclosure (risk taking) involves the counsellor freely volunteering personal ideas, attitudes and experiences that reveal him or her to the client as a unique individual.
- Confrontation (intervention) occurs when the counsellor communicates to the client his or her experiences of a discrepancy in the client's communication or behaviour.

- Immediacy (here and now) involves the counsellor responding to discrepant client thoughts or behaviours in the immediate situation.

Empathy is the key ingredient of the helping relationship. According to Carkuff, nothing useful in counselling can happen without counsellor empathy. Empathy and the three qualities that follow (respect, concreteness and genuineness) are basically the postulates that Rogers originally observed and identified in his client-centred approach. Carkuff (1987) labels empathy and respect as facilitative core conditions, concreteness, genuineness and self-disclosure as action-orientated conditions; and confrontation and immediacy as both facilitative and action-orientated conditions. The facilitative conditions are primarily used to support client self-exploration. Facilitative conditions are seen to be necessary and the most important conditions in counselling, but they are not sufficient, taken alone, for client growth. The action-orientated conditions tend to be behaviourally orientated and lead to constructive behaviours.

4.3.2.2 Gestalt therapy approach

Fritz Perls (1893-1970), originally a neuropsychiatrist, together with his wife Laura and others, devised gestalt therapy (Gestalt is German for “whole”) (Perls, 1973). This approach operates from the belief that individuals become neurotic by losing touch with their senses and this interferes with their capacity to make strong contact with their environments. Gestalt therapy suggests looking at all aspects of being and behaviour partly as a reaction to psychoanalysis and intellectualising systems, placing much more emphasis on non-verbal and body language, here-and-now behaviour and potential and the client’s conscious responsibility for his or her actions, decisions,

thoughts, feelings and awareness (Palmer, 2003: 12). This approach emphasises increasing the client's awareness and vitality through awareness techniques, experiments, sympathy and frustration and dream work.

4.3.3 Cognitive-behavioural school

According to Nelson-Jones (2003:18), traditional behavioural counselling focuses mainly on changing observable behaviours by means of providing different or rewarding consequences. It assesses and treats identified symptoms and concerns in a rational here-and-now manner, focusing on realities, choices of behaviour and on taking responsibility for one's actions. The cognitive-behavioural school broadens behaviour counselling to incorporate the contribution of how people think in creating, sustaining and changing their problems. The rational and cognitive behavioural approach reflects an intellectual approach to client problem solving and is primarily concerned with replacing "unreason" with reason. In cognitive-behavioural approaches, counsellors assess clients and then intervene to help them to change specific ways of thinking and behaving that sustain their problems. The approach is represented by rational emotive behaviour therapy (Ellis), the reality counselling approach (Glasser), life counselling (Richard Nelson-Jones) and the cognitive therapy approach (Beck).

4.3.3.1 Rational emotive behaviour therapy approach

Albert Ellis (1913–), a clinical psychologist, created REBT (originally called rational therapy, then Rational Emotive Therapy) in the 1950s as an attempt to provide a more efficient approach than the psychoanalytic methods he had been trained in (Ellis & Dryden, 1997). He emphasised clients re-indoctrinating themselves with irrational beliefs that led to unwanted feelings and self-defeating actions. REBT

is an active-directive, here-and-now, cognitively affiliated therapy (i.e. based primarily on thinking), drawing from stoical philosophy and arguing that we are not upset directly by events in our lives but by the irrational beliefs we hold about ourselves and about life. REBT aims to help overcome situational problems (e.g. exam anxiety) and self-rating problems (e.g. self-esteem) among others, using a range of educational, confrontational and other techniques (Dryden, 1999). It therefore involves disputing clients' irrational beliefs and replacing them with more rational beliefs. Elegant or profound counselling with REBT entails changing clients' philosophies of life.

Ellis also created an ABCDE model: positive or negative influences called Activating events, are being screened and interpreted by one's Belief window (how one sees or perceives the world), which determines one's expectations and attitudes and how one thinks (thoughts), which determines one's behaviour (what one does – choices of response to activating events), which determines Consequences (the results one gets). In order to change a cycle of negative thought one should learn to Dispute or challenge one's negative belief window and perceived needs. One should remind oneself of the fact that one suppresses one's authentic self, denying who one really is. By disputing one's negative belief window and one's choice of negative behaviour, one could bring about a more realistic perspective, a change of behaviour towards one's authentic self, which should lead towards a positive Effective outcome. In this way a new cycle of positive and constructive self-fulfilling prophecy evolves (Verrier, 2004).

4.3.3.2 Reality counselling approach

Reality therapy was introduced by the clinical psychologist, Glasser, in the 1960s, but is not necessarily always considered cognitive-

behavioural. It can however be placed here because it has an emphasis on people gaining self-respect through a somewhat no-nonsense, commonsense therapeutic process involving direct behavioural change (Palmer, 2003:11). This approach is highly focused and interactive, and one that has been successfully applied in a wide variety of settings. Owing to its focus on the current life issues perceived by the client (their "current reality") and the use of skilful questioning techniques on the part of the reality therapist, reality therapy has proved itself to be very effective in shorter term therapy, although it is most certainly not limited to such (Palmer, 2003:292).

Reality therapy is based on Glasser's choice theory, which rests on the principle that all of our motivation and behaviour is an attempt to satisfy one or more of our five universal human "needs", and that we are responsible for the behaviours we generate or choose. The core idea is that regardless of what may have happened to a person, or what they may have done, or how their needs may have been violated in the past, they can re-evaluate their current reality and choose behaviours that will help them to satisfy their needs more effectively now and in the future (Palmer, 2003:292).

What has been found time and again is that when a person learns to meet his or her needs more effectively in the present, any impact or influence of past events begins to dissolve and the person can move from strength to strength. To be happy and effective a person must live and plan in the present (Palmer, 2003:292). In this approach clients are therefore helped to become morally responsible for their own actions by identifying their needs, their actual behaviour and discrepancies between these, and making the desired changes. Reality therapy has had considerable successes with offenders,

troubled young people and those involved in drug and alcohol misuse (Palmer, 2003:11).

4.3.3.3 Life counselling

Associated with Richard Nelson-Jones and others, this essentially psycho-educational approach focuses on identifying and coaching people in the acquisition, refinement and maintenance of skills they need to learn to overcome problems in everyday living and to establish more successful coping styles (Palmer, 2003:12). Life skills counselling, otherwise known as life skills therapy or life skills helping, is an educational approach that has as its starting point the problems of living of ordinary people rather than those who have been seriously emotionally deprived or possess a psychiatric disorder. To live effectively and affirm their existence everyone requires life skills (Palmer, 2003:126). The philosophical basis of life skills counselling is humanistic-existential:

- Humanistic in terms of the value placed on the individual, in a sense of a leap of faith about the improvability of humans.
- Existential in terms of its emphasis on choice and on creating one's existence within the challenges presented by death, suffering, change, meaning, isolation and freedom.

On top of this, life skills counselling also uses insights from "cognitive-behavioural" approaches to counselling; those focussing on altering thoughts and actions, sharpening the humanistic-existential message and providing clients with the skills they require to be more effective both now and in the future (Palmer, 2003:126). Most problematic areas of functioning, for example those including intimate relationships and job seeking, can be broken down into units amenable to concrete improvement and can be addressed successfully by such an approach (Palmer, 2003:12).

4.3.3.4 Cognitive therapy approach

Aaron Beck (1921–), a psychiatrist and psychotherapist, developed cognitive therapy in the 1950s in an attempt to improve upon psychoanalytic methods (Palmer, 2003:11). The cognitive therapy approach believes clients become distressed because they are faulty processors of information with a tendency to jump to unwarranted conclusions. Beck successfully applied his findings initially to depression (Padesky & Greenberger, 1995). Cognitive therapy is based on collaboratively helping clients to understand how their own cogitations (thinking) affect their moods and behaviour, and how certain common lifelong belief patterns can be overthrown methodically (Beck, Rush, Shaw & Emery, 1979). Cognitive therapy thus consists of educating clients in how to test the reality of their thinking by interventions such as Socratic questioning and conducting real-life experiments.



4.3.4 Other approaches

Some elements of these approaches are also relevant in this study of PPLIF.

4.3.4.1 Behaviour modification approach

The aim with this is to help people to either acquire adaptive behavioural responses or to eliminate maladaptive responses so that either more effective or less self-defeating behaviour, or both, will result.

4.3.4.1.1 Neurolinguistic programming

According to Palmer (2003:159), neurolinguistic programming (NLP) is a systemic way of working. This means proponents see people as a system of interactions (e.g. physical, mental, emotional

and spiritual) and also see the system within a system within a system (e.g. a child within a family, living in a village, living in a country etc). NLP arose from studying the structure of an individual's everyday experience in detail, focusing particularly on people who were considered exceptional in their field. From this NLP developed

- a set of presuppositions (guiding principles and attitudes)
- a methodology for modelling (what to observe and how to "frame" that)
- a system of coding (the how to – a detailed description)
- a series of models (different ways of understanding)
- a trail of techniques (things to do)

An NLP therapist will encourage people to interact trustingly with their unconscious, and help them learn how to do so by using movements, sensations, sounds, language and visualisations. The words we use will be taken seriously and literally. By paying close attention to language, and sharing and understanding the deeper implications of using certain words, phrases and tenses, the therapist will help clients to explore and experience different ways of thinking, and to consider alternative meanings behind their hopes, behaviours and experiences. When coming for help a person will probably have explored most of the conscious solutions (that they are aware of) (Palmer, 2003:159). The NLP process is designed to help people become more aware and use all the possibilities, including the unconscious ones, that have been out of our awareness, lying dormant and unknown. (Also refer to 3.2.5.3.)

4.3.4.2 Social psychological approach

The social psychological approach aims at helping the person to reduce perceptual distortion of events or people, to associate

behaviour to a cause that is more controllable, and to motivate the person to action, to trying out new behaviour, for example, problem-focused counselling.

The different schools and theoretical approaches may seem to be separate from one another. In reality, many counsellors regard themselves as working in either eclectic or integrative ways (Nelson-Jones, 2003:19):

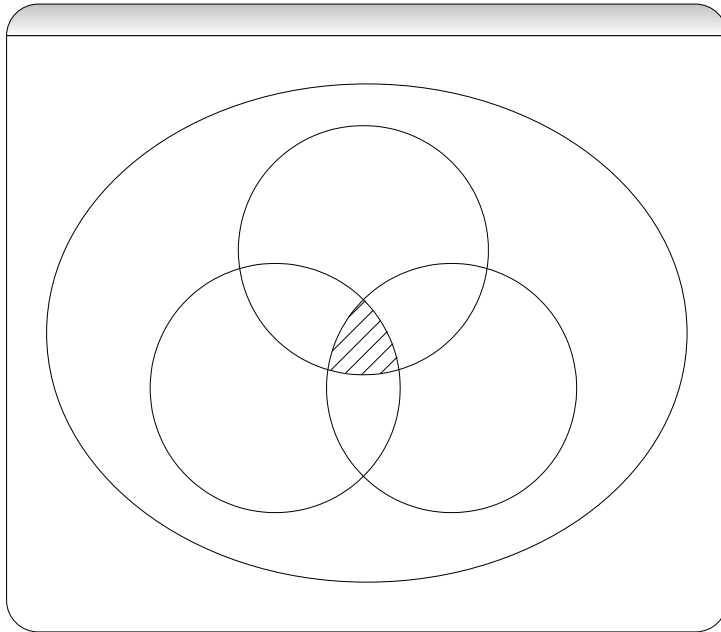
- Eclecticism is the practice of drawing from different counselling schools in formulating client problems and implementing treatment interventions.
- Integration refers to attempting to blend together theoretical concepts and/or practical interventions drawn from different counselling approaches into coherent and integrated wholes.

PPLIF is an integrated approach and therefore is based on the need for theory. This consequently forms the solid grounding for the PPLIF model and processes that will now be described.



4.4 THE PPLIF THEORETICAL MODEL

The PPLIF model and processes were developed on the basis of the theory that has been presented throughout this study. The PPLIF model is intended to be a simple, practical and results-driven helping process. It is a four stage connecting → understanding → deciding → executing helping process. The PPLIF model is flexible and has at its starting point the problems of living of ordinary people rather than those who have been seriously emotionally deprived or possess a psychiatric disorder. The interrelatedness and interdependence of these four stages can be visually represented by means of the following integrated PPLIF model:



The PPLIF model and processes aim to help give the client the ability to be the leader of their own lives. They can thus give the client direction, and purpose, and a burning desire and commitment to take action in their own lives to achieve their goals and realise their potential. An overview of each stage of the PPLIF model, the theoretical background and explanations of key concepts will now be presented.

4.4.1 Stage 1: Connecting

The main goal of the connecting stage is for the PPLIF practitioner and the client to start establishing a good collaborative working relationship. According to Rogers, the right environmental conditions need to be created where the PPLIF practitioner and client can be in contact with each other in such a way that the practitioner can recognise the client's state of mind.

Rogers emphasises that the practitioner needs to communicate with the client in such a way that he communicates acceptance (respect), genuineness (honesty) and understanding (empathy). Carkhuff (1987) adds concreteness (specificity), self-disclosure (risk taking), confrontation (intervention) and immediacy (here and now) to the core conditions of a practitioner's effectiveness.

Throughout the PPLIF model the relationship style is facilitative. This consists of skilful questioning to empower the client to be morally responsible for his own development of successful coping skills (Glasser). The PPLIF model therefore also has an educational approach (life counselling, cognitive therapy approach), where the client is helped to live and plan in the present (Glasser, 1998).

4.4.1.1 The person

Whereas anthropological assumptions in PPL and therefore PPLIF describe that which is generic and common to all people, "personality" is a concept that describes how people are different (refer 3.2.5 The psychological foundations of PPL). Maddi (1989:9) describes personality as "a stable set of tendencies and characteristics that determine those commonalities and differences in people's psychological behaviour (thoughts, feelings, and actions) that have continuity in time and that may not be easily understood as the sole result of the social and biological pressures of the moment".

Proponents of PPLIF further believe that it is a combination of personality and life situations that determines how someone will behave (think, feel, do). It is also characteristic of PPLIF to make a distinction between "personality" and "character". Echoing the sentiments of Zohar and Marshall (2000:6), PPLIF proposes that

“Western psychology effectively places a hole at the centre of the self” since it does not take account of the deeper, fundamental dimension of man that fills the “hole at the centre of the self”. In fact, a distinction is made between two types of people:

- those who live predominantly from character and depth
- those who live predominantly from personality and superficiality

PPLIF holds that man is a being with a character and a personality, but that man’s developmental task is to allow character to become predominant; that is, character primary, and persona secondary (Cashman, 2000:43). We need to learn to live our lives according to what Covey (1989:18) calls the “character ethic”, which places an emphasis on centring one’s life on principles such as integrity, humility, temperance, courage, justice, patience, industry and modesty (as opposed to the personality ethic which emphasises ways of lubricating the processes of human interaction, such as the human- and public-relations techniques and developing a positive mental attitude).

4.4.1.2 Relationships

Our civilisation offers many alternatives that help people to be consciously unaware of the loneliness of the strict routine of bureaucratised, mechanical work, which helps people to remain unaware of their most fundamental human desires: the longing for transcendence and unity (Fromm, 1962:74). Relationships form part of the central concepts of PPLIF, because people (clients) have a need for relationships with other people and with God.

PPLIF can contribute to improving relationships by changing a client’s attitude towards them, making them more service orientated

with an abundance mentality. PPLIF can help a client to find a balance in his relationships with other people. It can also help a client to define the legacy, in terms of relationships, that he is leaving behind.

Nair says that trust is an important factor in relationships. According to him, leaders who are not trusted find it difficult to challenge others to greatness (Nair, 1997:15). PPLIF can enhance trust in the client's relationships with others, which could lead to a general increase in people's hopes. Lee (1997:108) describes integrity as a universal prerequisite for long-term relationships with others.

The client (person) and his relationships with others are an essential part of PPLIF. PPLIF practitioners can help clients with their relationships with other people and their God. This may give clients a sense of meaning and purpose in their lives.

4.4.2 Stage 2: Understanding



The main goal of the understanding stage is for the PPLIF practitioner to understand the activating event(s) (Ellis, 2001) or stimulus (Covey, 1992) or needs (Glasser, 1998), for example a problem in the spiritual dimension. This will create a reality or self-awareness in the client (PPL potential realisation process: ref 3.5).

This stage investigates the clients belief window (Ellis) or actual behaviour (Glasser). The PPLIF practitioner will help the client to reset their faulty reality processor (cognitive therapy approach). This will lead to the client's potential and relationship awareness (PPL potential realisation process: ref 3.5).

The clients' personal and interpersonal leadership capabilities will be designed and developed into continuous growth strategies. Therefore the discovering and understanding of who the client is, and what his internal powers are, is very important before going on to the next stage. This stage will create an understanding of what inspires a person to want to make changes in his life and to attain goals and improve the quality of his life. PPLIF will thus help the client to get to understand themselves in order for them to control themselves and therefore to have personal mastery over themselves. Self-awareness, values and belief windows are all concepts that will help with the understanding of the client and will therefore now be discussed.

4.4.2.1 Self-awareness

Self-awareness is a key concept central to PPLIF. According to Knaus (1994:6), change is successful when people are aware of their thoughts, their behaviour and their emotions. Only if this self-awareness is created, can people change.

Huxley in Pitman (1991:96) describes self-awareness as “an essential preliminary to self-change”. Smith (1994:157) is of the opinion that self-awareness is the first step to changing faulty convictions. Schultz maintains that increased self-awareness is created when a person commits to look inside himself (Allenbaugh, 1998:53). A person needs to be self-aware in order to be able to change that in his life which inhibits him from reaching his full potential. Self-awareness can therefore have an impact on the level of success that a client may experience in the PPLIF process.

PPLIF can help a client to become more self-aware, because being a leader of one's own life seems to be a never-ending path of continued self-discovery (Miles, 1997:9). Johnson (1993:34-36,

337) asserts that self-awareness, which he defines as “focused self-attention”, arises from experiences and interactions with other people. Awareness of the self and others develops concurrently. An increase in self-awareness may be achieved by self-perception, the expression of feelings, perceptions, reactions and experiences in words, social comparison and also by requesting feedback from others. In describing objective self-awareness, Johnson (1993:376-377) identifies two different kinds of self-awareness by

- becoming aware of some aspect of yourself and evaluating it by considering how it measures up to some internal rule or standard
- reflected self-awareness, which includes conclusions about the self on the basis of other people’s opinions

Covey (1995:67) believes that although social paradigms (formed by perceptions, opinions and paradigms) can have an impact on self-awareness, this does not mean that a person has no control over that influence. PPLIF enables a person to identify the constraints in his life and encourages him to reverse their negative effects into positive influences.

The exercises that a PPLIF practitioner may use to deal with self-awareness are communication skills, personal perceptions, strengths and weaknesses, and thinking creatively. According to Witz (1998:103), it is almost impossible for people to change if they are not inwardly aware (spiritual dimension) of the need to change. Ferguson (1980:60-61) concludes that no one can persuade another to change. Each of us guards a gate to change that can only be opened from the inside. We cannot open the gate of another, either by argument or by emotional appeal. Covey

(1992:66) describes self-awareness as the human ability to think about and evaluate thoughts, behaviour and attitude.

It can be concluded that PPLIF can play an important role in making a client aware of who he is and where he stands in life, which could lead to a realisation of where he is heading. This process helps the person to distinguish between his needs, wants and dreams (Meyer, 1993:3). PPLIF can therefore enhance self-awareness.

4.4.2.2 Values

Milton Rokeach defines values as an enduring belief that a specific mode of conduct, or end-state of existence, is personally or socially preferable to an opposite, or converse, mode of conduct, or end-state of existence (Kouzes & Posner, 1993:60-63). Values enable people to know in their own minds what to do and what not to do. When values are clear, a person does not have to rely upon direction from someone in authority.

Values can change. Every time a value is born, existence takes on a new meaning; every time one dies, some part of that meaning passes away (Robbins, 1992:344). Values therefore have a direct impact on the meaning of a person's life, and therefore also on PPLIF. They become real when one demonstrates them in the way in which one acts.

Values are lived and are the rocks in a person's life on which he can count (Blanchard, 1999:117). According to Nair (1997:19), to grow as human beings and to guide their conduct, people need to be clear about their values. People are then more in control of their

own lives than if their values were unclear and hidden. Values in this sense are empowering and will endure over time.

Today people are finding that there are no longer fixed moral compasses by which they can measure their behaviour (Mulholland, 1998). People's "true north" values are distorted, which causes them to have feelings of worthlessness, and this in turn creates a scarcity mentality, as they tend to focus on themselves. Other people and their needs are seen as a threat, while they try to restore balance in their own lives. Time management and relationships become issues, as each person strives to be "successful" in the eyes of the world. Somewhere along the line, however, they lose their sense of being.

Value clarification can help PPLIF clients to address their problems by setting clear goals. This forms a strong link with the PPLIF processes, as the clients move from gaining knowledge of where they are currently, to where they would like to go, and what is needed to get there. Value clarification can create the balance in people's lives that will give them a sense of meaning.

PPLIF makes people aware of values and value systems that also serve as plans for resolving conflicts and making decisions. They can also serve a motivational function. Values can keep people focused and, through them, they can answer the question: "Was it worth it?" (Kouzes & Posner, 1993:60-63).

PPLIF can help clients to clarify their values. This may help PPLIF clients to act in accordance with their own values and will, in return, create a sense of meaning for them. PPLIF can thus also influence

the clients' sense of self-transcendence when enhancing their awareness of their values.

4.4.2.3 Belief window

According to Smith (1994:141-143), a belief window is a name describing a mindset. A mindset serves as a filter through which we interpret the world around us. It influences one's behaviour, thoughts, choices, judgments, self-concept and values. A person's belief window is, among other things, a product of past experiences, conditioning, education, relationships, personality traits, needs, achievements and failures. Sometimes our beliefs accurately reflect reality; some times they do not.

Some beliefs in our belief windows may be strongly backed by scientific evidence, while others may be completely subjective. The important thing is that because we believe them all to be true, we will act as if they are true. There will be certain empowering, and certain disempowering beliefs in our belief windows. Our conditioned belief window can also become a self-fulfilling prophecy – a cycle of thought that confirms and strengthens itself. The potential power of creating awareness in clients' lives, of the ability to be able to change certain of their beliefs through PPLIF, is enormous.

4.4.3 Stage 3: Deciding

In this stage the focus is on altering thoughts and actions (life counselling) through making choices to change (Glasser, 1998; Covey, 1992). To enable the client to experience an "AHA" moment (Robbins) the consequences and disputing (Ellis, 2001) of the different choice options to achieve balance and goals need to be refined (life counselling). Therefore

this stage could also result in the clients becoming more knowledgeable about their change, being and purpose, and balance awareness (PPL potential realisation process: ref 3.5).

4.4.3.1 Conditioning

According to Verrier (2004), at its simplest conditioning means to imbue (permeate or saturate) with a doctrine or belief system. This can take the form of egoistic, aggressive indoctrination, resulting in blind acceptance of a particular belief system or set of views without questioning or evaluation; or in its caring, altruistic sense, indoctrination has in mind the introduction of the young into practices, values, beliefs and norms of a cultural group for the good of the child (i.e. to become a worthy accepted member of a particular society). This is important to PPLIF because conditioning often forms a restraining force in people's lives, which prevent people from moving from their current conditioned achievement ceiling to their potential ceiling. As John Maxwell says, "We never move further than the boundaries of our self-imposed limitations".

Covey (1989:67) refers to the "social mirror", being the current social paradigm, and the opinions, perceptions, and paradigms of the people around us, and that when our only vision we have of ourselves comes from the social mirror then our view of ourselves is like the reflection in the crazy mirror at the carnival. The reflection of the current social paradigm tells us we are largely determined by conditioning and conditions. Although PPLIF acknowledges the tremendous power of conditioning in our lives, it does not believe that we are determined by it, that we have no control over that influence as theories of genetic, psychic, and environmental determinism hold.

PPLIF address this conditioning phenomenon by means of the Proactive Stimulus Response model of Covey (1989:71). The model holds that “the last of the human freedoms” is our proactive choice of attitude, that is, between what happens to a person, the stimulus, and his response to it lies their freedom or power to choose their response. Within this freedom to choose are those endowments that make us uniquely human – self-awareness, imagination, conscience and independent will. These endowments allow us to write new programs for ourselves totally apart from our instincts and training. These endowments lift us above the animal world, and the extent to which we exercise and develop these endowments empowers us to fulfil our uniquely human potential. Integral to this model is the need for people to become proactive, which means accepting that they are responsible for their lives, and that their behaviour is a function of their decisions, not their conditions. They have the initiative and the responsibility for making things happen. The word “responsibility” implies the ability to choose one’s response. Highly proactive people recognise this, and they do not blame circumstances, conditions or conditioning for their behaviour. Their behaviour is a product of their own conscious choice, based on values, rather than a product of their conditions, based on feeling.

PPLIF can make the clients aware of certain conditioned thought process in their lives. This could empower clients to rethink their own impression of themselves, which could lead to life-changing decisions that could contribute positively to their legacy.

4.4.3.2 Choices to change

Choices will lead people to choose changes in their lives, to enable them to grow. Changes are needed to create new possibilities of

thinking, feeling and acting for people and those they love (Andreas & Faulkner, 1997:17). To attain continuous growth and success in a person's life, a person has to understand how deeply embedded his perceptions are (Covey, 1989:17), and undergo an "AHA!" experience where everything (both problems and solutions) simply falls into place. The so called "AHA!" experience will help a person to come to the realisation that the way he sees the world influences how he feels and how he deals with problems that might come his way (Robbins, 1992:23). Believing that changes will only be temporary embeds feelings of fear to even attempt change. Therefore, change needs to be lasting and consistent to have true value.

Choice is a pertinent concept of PPLIF, because if clients exercise their power of choice, they will be empowered to make decisions to live and not simply to exist. They will then be able to redefine their purpose and ruthlessly pursue their destiny and legacy. Nothing will be allowed to sidetrack them from their purpose in life, which in turn will add meaning to their life and legacy.

Choices are an important part of the PPLIF process, because they are the last of the human freedoms. Frankl states that people have the freedom to make choices between the stimulus and response of their reactions, independent of their circumstances or previous experiences (Covey, 1994:69-75; Miles, 1997:3). According to Covey, people who are leaders of their own lives, can exercise choices because they have imagination (the ability to create in their thoughts), conscience (the inner knowledge of wrong and right), independent will (the ability to act independently) and self-knowledge (knowledge about the self). It can therefore be

concluded that what happens to a person (PPLIF client) is not as important as how the person chooses to respond to it.

Turner (1994:13) says that the power of choice is a unique characteristic of people and that it is a privilege. People have the choice of selecting their own physical, emotional and spiritual environment. Because they have the ability to make choices, they can choose to be proactive when making choices. A proactive person is somebody who is “response-able”, and who does not allow external circumstances, events or conditioning to influence his attitude to life. The “social climate”, physical environment and other people’s life attitudes influence reactive people (Covey, 1994:72; Miles, 1997:3).

Ellis (1996:557) is of the opinion that a person’s thoughts about a certain situation can have an influence on his feelings and attitude. According to him, people can choose to change their lives by changing their thoughts. Attitude and perception can influence a person’s experience of change (Chang, 1992:90). Therefore, when a person wants to avoid change, it creates obstacles that inhibit him from achieving success.

Covey says that real change comes from an “inside-out” approach (Covey, 1994:317). Making a “quick fix” cannot change a person’s attitude to life. A person’s deepest, innermost thoughts, paradigms, character and motives need to be investigated. Positive thoughts lead to a positive attitude towards life. According to Emerson: “that which we persist in doing becomes easier – not that the nature of the task has changed, but our ability to do that has increased” (Covey, 1994:318).

According to Culp (1991:29) a person's attitude is the most important element of change. He says that the difference between the impossible and the possible is determined by a person's sense of determination. An attitude of choice can therefore be the will to change (Pitman, 1991:97).

To sum up, it can be concluded that PPLIF can enable clients to make choices and changes in their lives. This can have a direct impact on the clients' quality of life.

4.4.4 Stage 4: Executing

We shall not cease from exploration

And the end of all our exploring

Will be to arrive where we started

And to know it for the first time (T.S. Eliot, 'Little Gidding').

The objective of this stage of executing is to have an effective outcome (Ellis, 2001) or response (Covey, 1992). The acquisition of self-help skills (life counselling) or a plan of action, which the clients can use to get to where they want to go, needs to be established (Egan, 1998), and maintained (life counselling). This stage therefore creates action and continuous growth awareness in the client's life (PPL potential realisation process: ref 3.5).

4.4.4.1 Self-fulfilling prophecy

PPLIF is based on the truth that "your greatest asset in life is the person facing you in the mirror. You can either make yourself or

break yourself". The self-fulfilling prophecy is based on the idea that:

How I SEE and think (+/-), determines therefore

How I FEEL (+/-), which determines,

How I ACT (+/-), which determine therefore

How people EXPERIENCE me (+/-), which determines

What results I will GET (+/-), which in turn strengthens

How I SEE and think (+/-).

Understanding the power of the self-fulfilling prophecy is a key concept of PPLIF. It emphasises that clients are unique, but also that their thoughts are very powerful. PPLIF will thus aim to focus this power on optimising the clients' potential.

4.4.4.2

Self-actualisation

Self-actualisation is the level at which a person tries to become all he is capable of becoming, by maximising the use of his abilities, skills and potential (refer 2.3.3). It includes the choices, decisions, actions and accomplishments that a person needs to make in order to reach the goals that he, as a the PPLIF client, has set for himself to achieve his full potential.

Self-actualisation enhances a person's potential, adds meaning to it and therefore also contributes to the person's legacy. Turner (1994:28) and Maxwell (1993:79) agree that a person's potential is influenced from the moment that he is born by external influences such as conditioning, his environment, family and friends. Comparisons, labelling and conditioning play a subconscious role in forming an unconscious potential platform for each person (Maxwell, 1993:80). This, and the limitations people put on their own potential, could inhibit a person's true potential (Robbins,

1992:81). Because of failed experiences in their past, people tend to believe that they will therefore also not succeed in the future. As Maxwell puts it: people "... never move further than the boundaries of self-imposed limitations" (Maxwell, 1993:81).

Self-actualisation refers to an intrinsic rather than extrinsic need, which relates to humanity's tendency to aspire, grow and develop. PPLIF contributes to self-actualisation by making people aware of their potential and the potential platforms that they create for themselves. If a person does not change his attitude about his life, he is imposing self-restrictions on his potential platform – because everyone can choose the level of his potential platform. When a client realises the value of applying PPLIF in his life, continuous growth comes naturally, which leads to both inner and outer success.

It may be concluded that self-actualisation leads to enhancing a client's legacy. PPLIF can therefore positively contribute to the growth of a PPLIF client towards self-actualisation and can therefore also enhance his self-transcendence.

4.5 THE PPLIF PROCESSES

Based on the PPLIF model, the PPLIF processes were developed along with facilitation, which plays an essential part in the handling of processes, and PPL, which fills the crucial content part of this model. The PPLIF processes provide clarity and structure for PPLIF practitioners, but often the stages and phases may overlap as a result of the client's unique situation. PPLIF practitioners should always be sensitive to the client's degree of suffering and capacity for insight. In addition, they should

remember to look for the client's strengths and to acknowledge a shared humanity.

An overview of each stage and phase of the PPLIF model will now be presented, and this will be followed by an illustration. A practical PPLIF guidance sheet (Appendix B) has also been developed for the PPLIF practitioner.

4.5.1 Stage 1: Connecting

The main goal of the connecting stage is for the PPLIF practitioner and the client to start establishing a good collaborative working relationship. Other goals are to find out why clients have come for PPLIF and to gain an initial understanding of their problem or problems.

4.5.1.1 Phase 1: Pre-design contact

PPLIF really begins from the moment the client first hears about the PPLIF practitioner. PPLIF practitioners therefore need to be very professional, for example, the quality of information they offer about their service, the kind of messages they leave on the answer phone and how friendly they sound over the phone. Warmth, tact and quiet efficiency all convey positive messages to clients, some of whom might feel very vulnerable or reluctant because they have been made to attend a session. Clients' pre-session expectations are also shaped by factors like culture, social class, financial status, age and gender. When the PPLIF practitioner and client agree to go through with the PPLIF process, the PPLIF practitioner is expected to clarify what they do.

4.5.1.2 Phase 2: First contact in session

Starting the initial session, the PPLIF practitioner can give clients a warm and friendly, but not effusive, welcome. Clients who come to these sessions bring varying degrees of wounds and unfinished business from past relationships. It may take them some time to view the PPLIF practitioner as an individual in his own right who differs from people who have inflicted past hurts and rejections on them. The PPLIF practitioner should therefore try to create an emotional climate of warmth, respect and interest in which clients can feel reasonably safe in sharing their inner worlds and wounds.

In this phase, the PPLIF practitioner lays the foundation for working with this particular client. The PPLIF practitioner can therefore make a statement that describes to the client the structure of the initial session and how he works. The practitioner should be prepared to answer questions, but avoid long-winded replies. Some questions are really seeking reassurance and a PPLIF practitioner's manner of responding can help calm clients' unnecessary fears.

At some time in this phase, the PPLIF practitioner needs to make sure he understands the reason the client wants to go through with the PPLIF process. Questions the PPLIF practitioner may ask include (Jeary & Gerold, 1999:29):

- *“What are your expectations for this process?”*
- *“What pitfalls do you think might we encounter?”*
- *“What level of experience/pre-existing work have you been involved with” i.e. other therapy's etc.*

The PPLIF practitioner wants to understand the frustrations of the client and whether the client is optimistic or pessimistic about the outcome of the process. He could therefore ask the client:

- *What do you think the outcome will be?*
- *What would you like to see happen?*
- *What is your level of experience and background?*
- *What problems will we be addressing?*
- *What else would you like to discuss?*
- *What didn't we consider?*

One mistake PPLIF practitioners make is failing to agree upon a reasonable level of expectations early in the process. Ask clients to share their expectations for the process and write them down. This starts the session in facilitation mode and also puts the client in charge. The PPLIF practitioner could then share his own expectations and address any input that may not be reasonable to expect from the scope of the process. This establishes a contract between the PPLIF practitioner and the client. Everyone will be clearer about the expectations because they are mutually defined.

The PPLIF practitioner needs to avoid promising too much. Make sure the client's accepted expectations are within the scope of the process.

- Do not promise changes that cannot be delivered.
- Avoid making promises about things that cannot be controlled.
- Be conservative in time estimates.

With this information the PPLIF practitioner can consider how to structure the meetings/sessions.

4.5.1.3 Phase 3: Laying the ground rules

During this phase the PPLIF practitioner is also setting expectations and ground rules that he will have to live with for the rest of the session. Treat this stage with respect and special care. Communicate ground rules clearly and get the client's acceptance when you begin. If the PPLIF practitioner does not do this, it will be much harder to reach agreement later.

Ask for a sign of agreement from the client. The ground rules should cover times and length of sessions, smoking policy, food and drink in the session, punctuality, attention to the practitioner, respect for other opinions and any other specific things that apply to the situation. The PPLIF practitioner needs to present the ground rules and ask whether the client accepts them, for example:

➤ *Do these rules make sense to you and are you willing to abide by them?*

4.5.1.4 Phase 4: Initial disclosure

A decision each PPLIF practitioner will have to make is when it is crucial to give clients space to share their internal worlds on their terms and to change to being more active in collecting information. Nelson-Jones (2002:31) prefers encouraging clients to keep talking for the first 10 to 15 minutes rather than assume much direction near the beginning of the session. As the main focus of this first stage of the process is to connect with the client, letting them talk helps the clients to feel accurately understood as they share their inner worlds and it is therefore also a good way of achieving this objective.

Clients disclosing information about themselves also get used to the idea of participating actively in the sessions and not to just responding to the practitioner. The PPLIF practitioner can use this phase to listen

actively, summarise and ask questions sparingly, for example encouraging clients to elaborate.

It is advisable for PPLIF practitioners to make notes discreetly, especially in the initial session(s). The PPLIF practitioner needs to explain tactfully to the client that the notes are confidential and making them will help the practitioner to remember relevant information for later when he may want to suggest ways of viewing the problems differently.

To help build trust in the initial connecting stage, the PPLIF practitioner might also disclose some personal information about himself to the client that includes:

- length of time in PPLIF
- educational background
- family life e.g. spouse, children
- experience and background
- hobbies and interests



4.5.2 Stage 2: Understanding

The main goal of the understanding stage is for the PPLIF practitioner to collaborate with clients to clarify and assess their problem(s) so that they can agree on shared initial definitions of how clients might change. PPLIF practitioners, with the assistance of the client, move in this stage from describing and clarifying problems in everyday terms, to assessing and analysing how clients sustain their difficulties. The PPLIF practitioner can create an overall definition of the problem. The way Ellis manages to detect irrational beliefs and Becks's ability to identify inadequately reality-tested perceptions can be tested in each unique case. Throughout this stage the PPLIF practitioner should respect the clients as intelligent co-

workers who are by the end of this stage entitled to a reasoned initial analysis of their problem(s).

Depending on the complexity of problems and sometimes the verbosity of the client, the understanding stage may take place over more than one session (Nelson-Jones, 2002:33). The understanding of the problem may vary in length and depth according to what seems to be appropriate for each individual client and therefore the system in which the client functions will be taken into account. Furthermore, this stage can include activities that clients undertake between sessions.

4.5.2.1 Phase 1: Identifying the problem

The PPLIF practitioner needs to build rapport with the client. According to Nelson-Jones (2003:105), when improving communications/actions and thoughts, helpers are more active in working with clients to specify the behaviours requiring improvement and in helping them to achieve this end. The PPLIF practitioner needs to stay close to clients' internal frames of reference and mainly draw upon their suggestions for change.

To elicit the current scenario, the PPLIF practitioner must help the client to tell his "story" in such a way that the PPLIF practitioner (as well as the client) gets a clearer picture of the problem situation. The PPLIF practitioner must also help clients to break through "blind spots" that prevent them from seeing themselves and their problem situations as they really are. Because clients often present with a whole range of problems and issues, it is up to the PPLIF practitioner to help them to identify and work on those issues that will make a difference in their lives. Working with the six life dimensions of PPL (ref 3.3) and identifying problems in terms of the different dimensions could give clarity as to the place and proportion of the problem in the client's life.

The PPLIF practitioner can write down the client's agreed definition of the problem to get a shared understanding and point of departure.

According to Jeary and Gerold (1999:33-34), to improve processes and deal with issues PPLIF practitioners need to be clear on what the problems are. But in this early stage of the PPLIF process, do not press for too many specifics. Present general questions that frame the difficulties of life, for example:

- *What keeps you up at night?*
- *What is your biggest headache?*
- *If you could change your life in one specific way, what would you change?*
- *When you have a complaint about something, what do you do?*
- *What is your positive vision for the rest of your life?*
- *What needs to be changed in your life?*
- *How would you measure success?*
- *If these sessions go well, what will be changed in your life?*
- *What would you like to see happen during these sessions?*
- *If you could define the perfect outcome of these sessions, what would it be?*
- *What problems will we be addressing?*
- *Do you feel that you have the support of your family/friends that you need in order to be effective?*
- *What do you perceive to be the pitfalls that we might encounter?*
- *If you had a magic wand and could change any one thing, what would it be?*
- *If you could stand up and get everyone's attention, what would you say?*
- *What else would you like to discuss?*
- *What else didn't we consider?*

The PPLIF practitioner needs to spend some time preparing the client for the conflicts and difficulties that will inevitably arise during this process. This might be a good time to remind clients that people see things from differing perspectives, and that this will be challenged in sessions, for example, effective vs. right, issues vs. problems, facts vs. options.

4.5.2.2 Phase 2: Purpose clarification

By helping the client to understand the problem better, the client gets a better understanding of himself, which could help them to understand their own purpose better. The preferred scenario spells out possibilities for a better future and culminates in an agenda for change. The PPLIF practitioner must help clients to discover and commit themselves to what they need and want for a better future. Gelatt (1989:255) has said that "the future does not exist and cannot be predicted. It must be imagined and invented".

The PPLIF practitioner must help clients to imagine (envision) a better future. Brainstorming possibilities for a better future often helps clients to understand their problems more clearly. By understanding their problems more clearly, they begin to acquire real hope for the first time. Helping clients to choose realistic and challenging goals so that they can manage their key problems is one of the functions of the PPLIF practitioner. Realistic and reachable goals focus the client's attention and actions, they mobilise energy and effort, they motivate clients to search for strategies to accomplish the goals and they increase a client's determination to grasp what he or she wants. When goals are realistic, clients can make a realistic commitment to work towards them, and will then also experience purpose in their lives.

Egan (1998:28) warns that the counsellor (PPLIF practitioner) should never move from "What is wrong?" to "What do I do about it?" without exploring the question "What do I need and want?" Helping clients to discover what they really want has a profound impact on the entire PPLIF helping process.

At this point it is also important to define what a successful outcome will be for the client:

➤ *How will the PPL practitioner know whether he is successful or not?*

This is a good question to ask the client. At this stage, this is a process-based question that does not address specific issues.

Answers might include:

- The client will have addressed the significant issues and put a plan in place to resolve them.
- The client will feel satisfied by the work he has done.

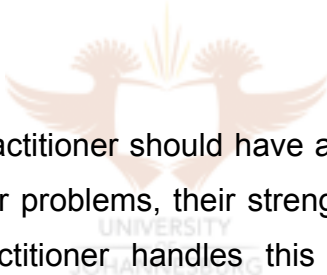
The PPLIF practitioner needs to write down the answers, and needs to remember that the focus here is generally on the success of the process and not on specific problems.

When the clients, with the assistance of the PPLIF practitioner, have clarified their understanding of the key dimensions of their problems and problem situations of their own accord they can clarify goals and proceed to attain them. Nelson-Jones (2003:105) suggests that practitioners use good active listening skills to facilitate these clients to tap into their own resources and act appropriately in problem situations. The main thrust of Carl Rogers's person-centred approach to counselling and helping is that practitioners should provide the emotional climate and facilitative conditions that enable the participant/client to get in touch with what they truly feel as a basis for taking effective action in their lives. PPLIF practitioners should be

sensitive to the extent that clients just want them to be there as skilled listeners while they do their own work.

On other occasions, PPLIF practitioners can follow up summaries that pull together the main dimensions of problem situations with questions that assist clients to clarify their goals in dealing with them. When first meeting the PPLIF practitioner, some clients are so overwhelmed that they lose sight of what they really want to achieve. As time goes by, and the relationship of trust has settled, many clients will have calmed down sufficiently so that they can think fairly rationally about their goals. However, these clients may still require assistance from the practitioner in articulating these goals (Nelson-Jones, 2003:106).

4.5.3 Stage 3: Deciding



By now the PPLIF practitioner should have assembled a number of ideas about the clients, their problems, their strengths and potential poor skills. How the PPLIF practitioner handles this stage can depend on the complexity of the clients' problems.

4.5.3.1 Phase 1: Goal setting to change

Clients now need to discover ways to bridge the gap between their current scenario (what they have) and their preferred scenario (what they need and want). They have to ask themselves what they have to do to get what they need or want, and therefore the PPLIF practitioner could ask them a question like:

- *What do you have to do to get what you need and want?*

If the PPLIF practitioner is to help the client to answer fundamental questions about the current scenario, the preferred scenario, strategies and action, he should structure the conversation in such a way that the

clients telling of their own story will enable them to identify problems and constructive changes.

PPLIF practitioners might also start assisting clients/participants to address issues of change with a structuring statement along the lines of

- *Now we have clarified and summarised many of the main dimensions of your problem situation, perhaps we can try to clarify your goals. Do you think this would be helpful?*

Many clients will answer "yes" right away. Some might answer, "What do you mean?" If so, practitioners can tactfully explain to clients that clarifying where they want to go makes it easier to decide how to get there (Nelson-Jones, 2003:106).

PPLIF practitioners can distinguish between

- outcome goals e.g. "Where do I want to go?"
- process goals e.g. "What are my sub-goals or steps in getting where I want to go?"

Clients often start by being insufficiently creative when thinking about goals for specific situations. Nelson-Jones (2003:106) suggests that rather than latch on to the first goal that comes to mind, practitioners can assist clients to generate and consider a range of goals by asking "What are your options in setting goals?" Such goals can be both be positive "What do you want to achieve?" and negative, "What do I want to avoid?" and are often a mixture of both. Here is a list of some questions that PPLIF practitioners could use to assist clients in clarifying their goals in problem situations:

- *What are your goals for the situation?*
- *What would you consider a successful outcome?*
- *What are your options in setting goals?*

- *What do you want to achieve in the situation*
 - *for yourself*
 - *for one or more others*
 - *for your relationship, if appropriate?*
- *What do you want to avoid in the situation*
 - *for yourself*
 - *for one or more others*
 - *for your relationship, if appropriate?*

PPLIF practitioners should avoid bombarding clients with questions about goals. In most instances, small is beautiful. A few well-chosen questions that get to the heart of what clients want to achieve and avoid are all that is necessary (also see 5.3.3.6 for more detail on probing questions). However, sometimes PPLIF practitioners may need to facilitate clients in exploring deeper goals and the values that underpin them rather than surface goals. In all instances, PPLIF practitioners should respect clients' rights to set their own goals and also intersperse active listening with their questions to clarify goals.

4.5.3.2 Phase 2: Choices and balance

The PPLIF practitioner must intervene but be very user-friendly in helping the clients to see that there are many different ways of achieving their goals. They should think (and brainstorm) about these different ways and choose the action strategies that best fit their talents, style, personality, resources and timetable.

Once clients have generated and clarified options, they need to choose those that they are prepared to implement and which will result in the reinstatement of balance in their lives. Plans can range from the simple to the detailed, but they must be tailored to the client to enable "self-helping". PPLIF practitioner skills for facilitating planning include

- assisting clients to choose options for attaining their goals
- encouraging them to be specific about how they can implement the options
- where appropriate, sequencing them into a step-by-step plan which has a time frame

4.5.4 Stage 4: Executing

This stage of executing is focused on encouraging the transfer and maintenance of skills by means as developing clients self-instructional abilities, working with real-life situations during a session and using between-session time productively to perform homework assignments and to rehearse and practise skills. In addition, PPLIF practitioners work with clients to anticipate difficulties and setbacks to implementing and maintaining their skills once the session ends. Then together they develop and rehearse coping strategies for preventing and managing lapses and relapses. Sometimes clients require help identifying people to support their efforts to maintain skills. PPLIF practitioners can also provide information about further skills-building opportunities.

4.5.4.1 Phase 1: Practical implementation

The PPLIF practitioner should help the clients to organise their actions into a coherent, simple, achievable plan for accomplishing their goals. According to Egan (1998:30), a plan of action is a map the client uses to get to where he wants to go. The PPLIF practitioner can therefore ask client

➤ *How do you make all this happen?*

The learning in PPLIF sets in motion changes that PPLIF practitioners have little final control over. A PPLIF practitioner can and should

explore with the client the potential consequences of various courses of action. The decision to proceed in a particular direction lies ultimately with the client and not the PPLIF practitioner.

The client must now thus move from the planning mode to the action mode. Action should, however, not be the "last stage" of change. The client needs to act from the very first PPLIF session, that is, he or she needs to begin to make the transition from the current to the preferred scenario. The PPLIF practitioner should therefore encourage clients to act – even if it is in small ways – from the very beginning of the PPLIF process. Helping is ultimately about getting the client to work towards constructive change. As Egan (1998:31) puts it: "There is nothing magic about change; it is hard work. If clients do not act in their own behalf, nothing happens."

4.5.4.2 Phase 2: Next steps/closure

When plans have been formulated, PPLIF practitioners can explore clients' commitments to implementing them, including how to deal with any anticipated difficulties and setbacks (Nelson-Jones, 2003:107). Furthermore, PPLIF practitioners can encourage clients to write down plans to make them easier to remember. If clients are returning for subsequent sessions or helping contracts, PPLIF practitioners can assist them in monitoring progress and in adjusting plans, if necessary.

Most often either the PPLIF practitioner or the client bring up the topic of ending before the final sessions. This allows both parties to work through the various task and relationship issues connected with ending the contact (Nelson-Jones, 2002:41). A useful option with some clients is to fade contact by spacing out the final few sessions. Certain clients may appreciate the opportunity for a booster session, say one, two, three or even six months later. It should be made clear that the client is

responsible for continuing the relationship, and using the skills learned in this process. It is at this point therefore also the client's prerogative to end the helping process.

4.6 CONCLUSION

PPLIF is a process that involves practising effective personal leadership in the life of the client. It is also a process that could transform the clients' behaviour and thinking so that they become more constructive, and the clients are able to find direction in their lives. Subsequently, this will lead to the PPLIF practitioner helping the clients to set personal goals in their lives. If the clients are dedicated to the PPLIF process of becoming the leaders of their lives, they will be committed to the goals they and the PPLIF practitioner set and will therefore act in order to achieve them. This may influence the clients' lives and add meaning to them and to their legacies. The consequences of empowerment at this individual level are developing a person's capacity to know, weigh, choose and act (Day, 1988:124). This involves being aware of the following:

- We are decision-making beings and are ultimately responsible for the decisions we make.
- Our participation in a learning activity, such as PPLIF, cannot be viewed in isolation from the wholeness of our lives, that is, what we learn affects what we feel and what we do.
- The idea of increased choices and options may indeed serve as a powerful motivator for participation in learning activities.
- The results of our learning experiences are as likely to lead to discontent as to a state of well-being.
- Generally speaking, learning produces consequences.

Chapter Four thus gave the theoretical background and understanding of the PPLIF model and also a practical guidance sheet to help the PPLIF practitioner with the PPLIF process. The effectiveness of the PPLIF model and the guidance sheet will be put into practice in Chapter Six.

Very little is needed to make a happy life; it is all within yourself, in your way of thinking – (Aurelius).



CHAPTER FIVE

UNDERSTANDING THE PPLIF CLIENT AND PPLIF PRACTITIONER

*Out of the night that covers me, black as the pit from pole to pole,
I thank whatever gods may be, for my unconquerable soul.
In the fell clutch of circumstance I have not winced nor cried aloud.
Under the bludgeoning of chance, my head is bloody but unbowed.
Beyond this place of wrath and tears, looms but the horror of the shade,
And yet the menace of the years finds and shall find me unafraid.
It matters not how strait the gate, how charged with punishments the scroll.
I am the master of my fate: I am the captain of my soul.*

–William Henley–

5.1 PROBLEM AND AIM OF CHAPTER FIVE

Most people put more time and effort into planning their annual holiday than they spend on planning their life. If we look back at traditional society, everyone had access to the social elders of their tribe if they needed advice, inspiration or a bit of a boost. They valued the wisdom these people had to impart, but today these elders and traditional institutions like the church have been marginalised and society's view has changed – they are more of a burden than a source of inspiration. And because change happens so fast, we have lost perspective on who we really are. This is where PPLIF has an important role to play.

The aim of this chapter is therefore to establish

- who this client is, that the PPLIF model wants to reach
- what the characteristics of a PPLIF practitioner are
- could practical PPLIF guidelines be established/developed

5.2 THE PPLIF CLIENT

A wealth of hidden talent lies within each and every person. Within us is the energy of hand, heart and mind, yearning for release and action. The PPLIF clients have a wellspring of talents, abilities and strength waiting to be uncovered, but they often suppress their potential by giving their lack of confidence centre stage.

According to Corsini (1999:171), *client* is the term frequently used by social workers, counsellors and counselling psychologists to refer to individuals receiving treatment or services. Gladding (2001:25) defines a client as a person, group, family or community receiving help from the counsellor. Analogous words for clients are helpee or counselee. In the medical model, a client is known as a patient.

A *participant* is a person who knowingly and willingly participates in an experiment, test or survey (Corsini, 1999:696).

Clients are also practitioner-researchers who make predictions about how best to lead their lives. If valid theories of counselling and helping are transmitted to clients, they may increase the accuracy with which clients can predict the consequences of their behaviours and, hence, gain more control over their lives (Nelson-Jones, 2003:21).

Therefore the PPLIF client can be described as a unique individual participant, who on a one-on-one basis has interactions with a PPLIF practitioner and who therefore experiences the PPLIF helping process/model.

5.2.1 Areas of diversity

PPLIF practitioners and clients bring numerous personal characteristics to their contacts with one another for example, both practitioner and participant have life histories of varying degrees of happiness and suffering. In addition both also have differing levels of poor and good mind skills and communication acting/skills for coping with the problems and opportunities of their lives. According to Nelson-Jones (2003:22), there is no such thing perfect helper-client matching, though there may be important and often desirable similarities, for example:

- culture: ancestral origins in either the mainstream or in a minority group culture and, if the latter, one's degree of acculturation
- race: *possessing distinctive physical characteristics according to a racial sub-grouping or being of mixed race*
- social class: *differences attached to such matters as income, educational attainment and occupational status*
- biological sex: *male or female*
- gender-role identity: *differences in feelings, thoughts and behaviour according to the social classification of attributes as "feminine" or "masculine"*
- marital status: *single, cohabiting, married, separated, divorced, remarried or widowed*
- sexual and affectionate orientation: *heterosexual, lesbian, gay or bisexual*
- physical disability: *a deficiency in the structure of functioning of some part of the body*
- age: *childhood, adolescence, young adulthood, middle age, late middle age or old age*
- religion or philosophy: *Christian, Hindu, Muslim, Buddhist or some other religious or secular belief system*

No helping relationship exists in a vacuum. "Culture is change, not so much by careful planned dramatic and visible events, as by focusing on our own actions in the small, barely noticed, day to day activities ... it is change from the inside out" (Douglas, 2002). PPLIF practitioners require sensitivity to the effect that their own and their clients' personal characteristics have on how they communicate and on how they can best develop their helping relationship. PPLIF practitioners also need to be realistic about their limitations and be prepared to refer clients to other practitioners who might understand their special circumstances better.

5.2.2 Clients from other cultures

In a certain way, the same word can mean different things to different people. When a PPLIF practitioner is talking to a person (PPLIF client) who is speaking in a language that is not their mother tongue, there is much room for miscommunication. However, even when two people speak the same language, there can be misunderstandings that lead to false conclusions and ill will (Nelson-Jones, 2002:292). Each person that a PPLIF practitioner encounters is like opening a book at its second or third chapter. When interacting with someone, PPLIF practitioners are entering the middle of their lives. PPLIF practitioners are opening up a new chapter of a complicated but fascinating story. It is possible to understand what is going on without having "read" the prior chapters.

Culture can be defined as "a patterned system of tradition-derived norms influencing behaviour" (Spindler, 1963:7). PPLIF practitioners may have difficulty with the home language and/or understanding of their client's culture. This means the communications bridge is more difficult to cross. Smith (2004:67-68) suggestions for dealing with this are the following:

- Slow down the counselling process. Use the same principles and techniques that you use with those fluent in English and already fully

adjusted to our culture, but be satisfied with moving at a more leisurely pace. Perhaps schedule two or three sessions instead of one.

- Encourage the use of English. Most immigrants can speak more English than they at first demonstrate because they fear they might say the wrong thing. Give them the confidence to speak up as much as possible and compliment them when they do.
- Inject more laughter. To give yourself more patience and help the individual relax, laugh at your attempts to understand each other. If you know a few words in their language, use them.
- Use illustrations. Often it is possible to sketch and explain what you are trying to say through symbols.
- Wait longer for answers. It will be natural for the individual from a foreign culture to take more time in answering a question or asking one. Give them the time to struggle without restating the question.
- Explain our jargon and idioms. When you see a blank stare in their eyes, smile and do your best to explain through gestures what your odd expression really means.
- Be generous in giving compliments. Use hand gestures, your smile of approval and the laughter in your eyes to indicate progress – no matter how slowly the process is moving.
- If a translator is available, call for help! Communication through an interpreter can and should be a lively and enjoyable treat for any counsellor. If circumstances permit, do not pass up this opportunity. Do not be tempted to give advice or make decisions for the person. It is very common in most other cultures to look to authority figures (PPLIF practitioner) for the “right” advice.

5.2.3 Understanding behavioural patterns

An effective facilitator also understands common behaviour patterns. Some natural tendencies are so much a part of us that we do not notice

them. They are like gravity – always present, but rarely noticed. According to Jeary and Gerold (1999:6-8), you can use these five axioms to predict how people will react when facilitating them:

- *Axiom 1* – Human beings have a natural tendency to be critical and judgmental. People tend to ignore the overwhelming number of things that are positive and working and to concentrate on the things that are not going well. When facilitating, the facilitator needs to know ahead of time that he himself and the person he is facilitating will have a natural tendency to notice what is not working and not what is.
- *Axiom 2* – People tend to follow the path of least resistance. The desire to follow the path of least resistance will be present in the facilitation room. The facilitator needs to be conscious of this tendency not only in the people, but in himself as well.
- *Axiom 3* – Most people have a normal immediate resistance to change. Change is threatening. Even if things are bad, we fear that change will make them worse. In Edgar Allen Poe's *The Pit and the Pendulum*, the protagonist is terrified of the pit primarily because he does not know what awaits him there. People are the same way. Some people are so resistant to change that they will sabotage any attempt to do things differently. The facilitator can help others overcome this natural tendency, but has to be gentle in dealing with this resistance to change.
- *Axiom 4* – The facilitator have to constantly be the one who is “up”. No matter how he feels, he have to bring energy and enthusiasm to the session and not allow himself to get caught up in the other person's lack of energy.

Axiom 5 – All people have an emotional flinch response. If the facilitator says something that they perceive as an attack, they will have an emotional flinch. The mind reacts to protect our beliefs, ideals or values from outside threats. This emotional flinch response is not always obvious or visible, but it is real. The facilitator needs to be aware of this as it could inhibit change in a person.

5.3 THE PPLIF PRACTITIONER

But the wisdom from above is pure first of all; it is also peaceful, gentle, and friendly; it is full of compassion and produces a harvest of good deeds; it is free from prejudice and hypocrisy. And goodness is the harvest that is produced from the seeds the peacemakers plant in peace (James 3:17-18).

A PPLIF practitioner is a peacemaker who excels in the field of helping others. Anyone can learn about facilitation and acquire some skills, but those who eventually excel, begin with some of the following qualities and work to improve their weaknesses. This section could also serve as a guideline for building a good relationship between the PPLIF practitioner and the client.

While the focus of PPLIF is primarily on individual work, the basic PPLIF skills covered in this thesis are relevant to other modes of working with clients. According to Nelson-Jones (2003:20), modes of using these skills

and theoretical approaches to counselling and helping (ref 4.2) interact in at least two important ways:

- i. Most leading theoretical approaches to counselling and helping can be adapted from working in the individual mode to working in couples, family or group modes, for example, person-centred practitioners can work in individual, couples, family and group models.
- ii. There may be special theoretical underpinnings that apply to the different modes, for example, there are many different theoretical approaches to family counselling and helping.

PPLIF practitioners who work in other modes to working with individuals must recognise that they will almost certainly require further skills to be maximally effective in each additional mode.

PPLIF practitioners are facilitators. According to Gladding (2001:47), a facilitator is a helping professional who serves as a catalyst, especially in a group situation, by aiding members in choosing and accomplishing goals. Corsini (1999:362) defines a facilitator as a group member, usually professionally trained, who fulfils some of the functions of a group leader, for example a psychotherapist in training who co-leads a therapy group. He adds that a facilitator is a person who helps a group to function better, come to agreements and settle differences. *For the purpose of this thesis, however, PPLIF practitioners will be seen as professionally trained facilitators, in a one-on-one situation with a client, helping this client to function better by facilitating him to choose and attain his personal goals, and therefore contributing to the client's legacy.*

Whether acknowledged or not, PPLIF practitioners are also researchers, because they make predictive hypotheses based on theory frameworks every time they decide how to work with a specific client and how to

respond to a single or a series of client utterances (Nelson-Jones, 2003:21).

5.3.1 PPLIF practitioner's characteristics, values and attitudes

The PPLIF practitioner's values and attitudes play a critical role in the helping process and therefore they also contribute to the effectiveness of the PPLIF process. Combs (1969) used the term "self as instrument" to indicate that the principal helping tool is the practitioner acting spontaneously in response to the rapidly changing interpersonal demands of the helping relationship. The way practitioners see themselves, their clients, the helping process, and the world around them will affect the way in which they facilitate the session effectively. PPLIF practitioners should enter the helping process with a sincere respect for their clients, an open and genuine attitude and the intention of helping their clients to empower themselves and take responsibility for their own lives. The relationship will depend largely on the personal traits of successful PPLIF practitioners. There has been a vast amount written on the general qualities needed for effective facilitation, and some of the most basic characteristics, values and attitudes that PPLIF practitioners need as conditions for an effective PPLIF relationship, will now be addressed.

5.3.1.1 Respect

Respect is an attitude which portrays the belief that every person is a worthy being, who is competent to decide what he or she really wants, has the potential for growth, and has the abilities to achieve what he or she really wants from life (Van Dyk, 2001:211). Respect is fundamental to the helping relationship.

Without the attitude and belief that every person is worthy of our respect and esteem, the counsellor cannot communicate

empathetically or facilitate growth because he or she will not be able to create an atmosphere of acceptance and freedom in which the client can reveal his or her deepest, darkest and most painful experiences without fear of rejection (Du Toit, Grobler & Schenck, 1998:77).

A counsellor (PPLIF practitioner) can show his or her respect to clients in the following ways (Du Toit et al, 1998; Egan, 1998; Long, 1996):

- Accept the client by showing unconditional positive regard. This means that you as the PPLIF practitioner accept the client as he is, irrespective of the client's values or behaviour and whether you as PPLIF practitioner approve of those values and behaviour or not. This does not mean that the PPLIF practitioner has no values or aims of his or her own. It only means that the client's values come first during the PPLIF process. A judgemental PPLIF practitioner who condemns clients will not be able to facilitate healing.
- Respect the client's rights. Individuals have the right to be who they are – a right to their own feelings, beliefs, opinions and choices.
- Respect the uniqueness of each client. The PPLIF practitioner should not apply generalised actions. He or she should rather work with the specific characteristics, behaviour and needs that each client manifests in the facilitation situation.
- Refrain from judgement. PPLIF practitioners are there to help their clients, not to judge or to blame them. Non-judgemental attitudes on the part of the PPLIF practitioner will facilitate understanding and growth.
- Remain serene and imperturbable and never react with embarrassment, shock or disapproval when clients discuss painful situations.
- Realise that respect is always both considerate and tough-minded. Although the PPLIF practitioner should "be for the client", this does

not mean that the PPLIF practitioner will always take the client's side or act as the client's advocate. "Being for" means taking the client's point of view seriously – even when it needs to be challenged.

- Inherent respect is acknowledgement and honouring of individual diversity in culture, ethnicity, spirituality, sexual orientation, family, educational and socio-economic status. Avoid stereotyping while respecting clients' traditions and customs.
- A PPLIF practitioner shows respect by carefully listening, understanding and accepting what the clients are saying within their context or frame of reference.

A good PPLIF practitioner lives by a set of personal values but can accept other people's views and opinions about a situation. After listening and reflecting, an effective PPLIF practitioner can evaluate the appropriateness of those views for the situation at hand. The PPLIF practitioner can be trusted to help the client set reasonable goals and to respect personal differences. An objective facilitator (PPLIF practitioner) will not impose a personal agenda but will respect the decision-making process of the individual (Jeary & Gerold, 1999:10).

5.3.1.2 Genuineness or congruence

Genuineness or congruence refers to a set of attitudes and behaviour that underlies the way in which PPLIF practitioners relate to clients (Brammer, 1979:35). A congruent person is honest and transparent in the counselling relationship because he surrenders all roles and facades (Rogers, 1980). According to Jeary and Gerold (1999:10), awareness of personal wants and needs allows the facilitator to evaluate motives. A PPLIF practitioner therefore has to have a realistic

understanding of his personal strengths and weaknesses to be genuine or congruent.

A genuine or congruent practitioner demonstrates the following values or behaviour when he has dealings with his clients (Egan, 1998; Gladding, 2001; Okun, 1997):

- *Be yourself.* Be real and sincere, honest and clear. Speak and act congruently in the helping relationship or (in other words) practise what you preach.
- *Be honest with yourself and your clients.*
- *Do not overemphasise the helping role* and do not take refuge in the role of PPLIF practitioner. Helping other people should be an integral part of your lifestyle. It is not a role that you should play only when you need to.
- *Do not be patronising or condescending.*
- *Keep the client's agenda in focus.* Do not pursue your own agenda or inflict yourself on others.
- *Do not be defensive.* Know your own strengths and weaknesses.
- *Strive towards achieving openness and self-acceptance* because these qualities will enable you to accept people whose behaviours conflict with your own personal values. Remember that it is impossible to hide negative feelings from clients. No matter how hard you try to conceal them, clients will sense your incongruence.
- When a client reacts negatively to you or criticises you, *examine the behaviour* that might have caused the client to think negatively. Try to understand the client's point of view and continue to work with him. Since genuine helpers (PPLIF practitioners) are at ease with themselves, they should also be able to examine negative criticism calmly, objectively and dispassionately.

5.3.1.3 Empowerment and self-responsibility

One of the values underlying PPLIF should be the desire to empower clients to take responsibility for themselves and to identify, develop and use resources that will make them more effective agents of change in the facilitation session as well as in their everyday lives (Smith & Sharma, 2002). The empowerment of clients should be based on the following values (Egan, 1998:52-53):

- *Belief in your client's pursuit of growth, self-actualisation and self-determination.* View this pursuit in terms of the client's frame of reference and what would be best for him. Accept the principle that the client knows himself better than anyone else, and that he is therefore in the best position to explore, expose and understand the self.
- *Believe in the client's ability to change if they choose to do so.* Clients have more resources for managing problems than they, or sometimes their helpers (PPLIF practitioner), assume. The PPLIF practitioner's basic attitude should be that clients have the resources both to participate in the facilitating process and to manage their lives more effectively. Since these resources may be blocked or disabled in a variety of ways, it is the task of the PPLIF practitioner to help clients to identify, free and utilise these resources.
- *Refrain from rescuing the client.* Rescuing refers to the voluntary, unnecessary assumption of responsibility for another person's feelings, choices or actions. Rescuing is implicitly disrespectful of the other person's ability to take responsibility for himself. Rescuing reflects the rescuer's needs. It is typically motivated by needs such as lack of confidence in the capability of the person being rescued or a need to feel important, or a need to be needed (Long, 1996).
- *Share the helping process with clients.* Clients have the right to know what they are getting into. Explain to them exactly what the

helping process entails, what they can expect from you and vice versa.

- Helping clients to see PPLIF sessions as work sessions. Only the client can make change happen. The PPLIF practitioner can merely make suggestions about how the client might change.
- Help clients to become better problem solvers in their daily lives. Help them to apply problem-solving techniques to their current problem situation and help them to adopt more effective approaches to future problems that they will encounter in their lives.

5.3.1.4 Confidentiality

Confidentiality in the PPLIF context is non-negotiable. A PPLIF practitioner may under no circumstances disclose any information to anybody without the express permission of the client. Confidentiality is an expression of the PPLIF practitioner's respect for the client. It is not the task or responsibility of the PPLIF practitioner alone to solve moral dilemmas. PPLIF is a partnership and a relationship of shared responsibility between the PPLIF practitioner and client (Du Toit et al, 1998).

Whenever the PPLIF practitioner feels overwhelmed by moral demands, or by his own sense or responsibility, he should fall back on this partnership and decide on a course of action together with the client (Nelson-Jones, 2002:322). If a PPLIF practitioner feels that it is necessary to disclose information to a third party, the reasons for the disclosure must be explained to the client. The PPLIF practitioner must convince the client that the disclosure will be in everybody's best interest. However, the information may only be disclosed with the express permission of the client. If the client still refuses, the PPLIF practitioner has to respect this decision.

5.3.1.5 Professional standards

Almost every profession has certain standards of behaviour which contribute to the credibility of the practitioners (Brammer, 1979:12). Teachers, supervisors, nurses, law officers and others have ethical practices to which they try to conform (Nelson-Jones, 2002:321). Anyone who practice PPLIF or counsels/advises others should conform to accepted practices of honesty, integrity and good human relation skills. According to Jeary and Gerold (1999:10-11) the following characteristics contribute to credibility:

- Credentials: Credentials establish that the practitioner is a knowledgeable person. But credentials alone do not make one credible. The PPLIF practitioner has to convince clients that his knowledge will help them solve their problems.
- Expertise and depth of knowledge: It helps the practitioner to have some knowledge of the subject the client is dealing with. However, a PPLIF practitioner does not have to be an expert. A good rugby coach does not have to be able to play every position on the team, but he does need to know how to get the positions working together. A PPLIF practitioner does not need to be a subject-matter expert, but does need to be able to tap the expertise of the client.
- Personal experiences: Some personal experiences with the subject matter is helpful. If the PPLIF practitioner has no direct experience, he may relate some parallel experience to the topic.
- Level of preparedness: Nothing will destroy a practitioner's credibility faster than not being prepared. A PPLIF practitioner needs to prepare the information that he is going to present, the way he is going to present it, and the place in which he presents it.
- Appearance: The practitioner needs to be clean, neat, and dressed in a way that is appropriate to the session.
- Language (verbal and nonverbal): The practitioner will be judged on language patterns and how he presents himself. The PPLIF

practitioner needs to adapt his language and attitude to the client he is addressing.

- Level of confidence: The practitioner's level of confidence will affect how he is perceived. He should be positive and not apologise for anything. If the PPLIF practitioner does not know something, he should admit it and tell the clients how he plans to find out.
- Ability to relate: The practitioner can use his expertise and experience to relate to his clients and build credibility.

5.3.1.6 Openness

Openness to experience assumes in the PPLIF practitioner an awareness and affirmation of the reality of the clients orientation to life (Brammer, 1979:39). PPLIF practitioners often ignore problem areas expressed by their clients simply because they themselves may have similar problems.

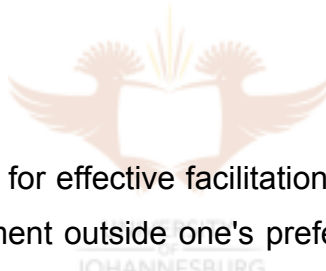
PPLIF practitioner characteristics such as attractiveness, trustworthiness and expertise influence PPLIF outcomes, as do those of empathy, openness and acceptance. However, these attitudes are by no means sufficient conditions for desirable PPLIF outcomes.

Ivey, Rathman and Colbert (2001) propose that practitioners need effective attending and influencing skills. These skills are essential for effective relationship development. Attending skills involve proper eye contact, appropriate body language and relevant verbal behaviour. According to Ivey et al (2001), attending skills consist of closed and open-ended questions, encouragement, paraphrasing, reflection of feeling and summarisation. Influencing skills consist mainly of interpretation, self-disclosure, directives and expression of feelings.

The PPLIF practitioner needs to demonstrate his enthusiasm through voice, body language and speech. Openness means that the PPLIF practitioner should not try to fake expertise. If he does not know something the facilitator should admit it.

The PPLIF approach thus requires flexibility from the practitioner, as well as an ability to judge the appropriate intervention to release the client's energy at an individual level. The PPLIF practitioner may first address the client's essential needs and then select the most appropriate approach to making learning and development happen (Van Maurik, 1994:30-34). The more clients are facilitated the more they will become accustomed to drawing their own conclusions and making their own decisions.

5.3.2 Facilitation styles



General prerequisites for effective facilitation are a level of courage and a willingness to experiment outside one's preferred facilitation style. A level of sensitivity will also be necessary as the ability to observe a client and to judge accurately the right approach to stimulate the best results from it will be crucial. Van Maurik (1994:30-34) has identified four different facilitation styles, which PPLIF practitioners need to be aware of (ref. 2.3.4.). Each style will, however, pose different development challenges for the potential PPLIF practitioner and the challenge will be for the practitioner not to act in a unidirectional manner but to be able to facilitate in at least three out of the four styles.

5.3.2.1 Developing command

This style has the closest links to presentation or lecturing but is more than either. In using it the PPLIF practitioner has to seize the high ground and be able to claim in-depth knowledge of the subject under

discussion. In other words the PPLIF practitioner must be able to demonstrate that he has something unique by way of knowledge or insight to bring to the party. It will also be clearly necessary to demonstrate that this knowledge can unlock problems for the client or be able to jolt members onto a higher level of consciousness about the subject in question (Van Maurik, 1994:30-34).

To develop the credibility to be able to operate, the PPLIF practitioner, must have developed in-depth understanding of the subject through reading, high level networking or through attendance at conferences. The credibility will be improved if the PPLIF practitioner can claim sharp-end experience in the subject or has published on it. Thought leadership – being in the vanguard of thinking on the subject – can be demonstrated but is not something that necessarily is achieved easily. To add to the power of this style, PPLIF practitioner should think out challenging questions that both demonstrate their own level of understanding and also stimulate further thought and deeper understanding among the group.

The “command” element can be strengthened if the PPLIF practitioner can develop drama and this may be done via voice power training. If, at the same time, the PPLIF practitioner learns the technique of packaging wisdom through the pithy, insightful comment – then the “sound bite” will add impact to this approach (Van Maurik, 1994).

5.3.2.2 Operating an incentive approach

To be successful here the PPLIF practitioner has to develop a certain toughness but this in turn must be coupled with sensitivity. It is necessary to be able to read and judge the mood of the client accurately. Skills of assertiveness and of conflict management are needed here and the wise practitioner will experiment with clients in

certain safe situations to see how effective they are at “driving” the process. Voice power training can also be useful here but another skill that must not be overlooked is that of handling clients (Van Maurik, 1994:30-34).

5.3.2.3 Being a successful catalyst

This style, which at times can appear so low key, can make considerable demands on the PPLIF practitioner. For a start leadership is rarely from the front yet a good knowledge base is required, both of the subject as well as of the client process. As this style can stimulate development through the occasional well-placed question, the ability to phrase the right question must be developed as well as the timing to pose it at just the right moment (Van Maurik, 1994:30-34). Some elements of counselling training can give the PPLIF practitioner the right armoury of skills to stimulate clients and to help them recognise their strengths and weaknesses, and also to assess their own rate of progress.

Occasionally the PPLIF practitioner must give direct feedback and here the parallel continues between the practitioner giving feedback and acting as the catalyst. Skills in this area and a sense of timing must be well developed to ensure that the questions are asked or feedback given at just the right time (Van Maurik, 1994). Practice in the safe environment supplied by in-house training in PPLIF can help here.

5.3.2.4 Acting as a supportive coach

To be effective here, the PPLIF practitioner needs to develop not only the skills involved in coaching but also acute powers of observation. It is vital not only to be able to discriminate between those who are struggling and those who are not but also to be able to judge when to use this style. Like all styles it is ineffective when applied to a learning

group or client that is not ready for it and, as the temptation to be overly helpful is strong in many facilitators within the "helping-world", the temptation will be to overuse it.

The other great virtue that PPLIF practitioners will have to develop is patience. To be really effective they must learn to inspire trust and this may take time and there may also be rejections along the way (Van Maurik, 1994:30-34).

Dysfunctional behaviour reduces client effectiveness by enhancing the client's process losses. For example, free riding is a common problem in groups. Albanese and Van Fleet (1985:244) describe a free rider as "a member of a group who obtains benefits from group membership but does not bear a proportional share of the cost of providing the benefits".



5.3.3 Communication skills for PPLIF

According to Stewart (1986:7), the quality of your life is directly linked to the quality of your communication. A good facilitator is a clear communicator who helps others clarify their thoughts and feelings (Jeary & Gerold, 1999:10). This section addresses the communication skills in the PPLIF practitioner's professional, and therefore also personal, life (Purdy & Borisoff, 1997). A PPLIF practitioner thus tunes in to body language, unspoken messages and underlying emotions. Awareness of these nuances helps the PPLIF practitioner to keep the individual focused on the issues at hand, to phrase things positively and not critically, and to present ideas assertively.

Since PPLIF is a conversation or dialogue between the PPLIF practitioner and the client, the PPLIF practitioner needs certain communication skills in

order to facilitate change. PPLIF is not restricted to beginner facilitators/helpers – experienced helpers also need to be very skilled in combining active listening skills with probes designed to clarify goals, explore options for attaining them and develop plans for implementing a chosen option (Nelson-Jones, 2003:105).

Communication skills such as attending, listening, empathy and summarising are essential tools for both relationship building and constructive change (Egan, 1998). Also, successful PPLIF depends on good communication, and therefore skilled PPLIF practitioners should structure their language carefully. This will be discussed in a following section.

5.3.3.1 Attending

Attending refers to the ways in which PPLIF practitioners can be "with" their clients, both physically and psychologically (Egan, 1998:62). Effective attending (the way you orient yourself physically and psychologically to clients) tells clients that you are with them and that they can share their world with you (Brammer, 1979:38). Effective attending also puts you in a position to listen carefully to what your clients are saying.

There are certain micro skills that PPLIF practitioners can use when attending to their clients. Egan (1998:63-64) summarises these skills under the acronym SOLER. The PPLIF practitioner should, however, be sensitive to individual and cultural differences that manifest in the way clients show and react to attentiveness (Nelson-Jones, 2002:289). These micro skills are just external guidelines that may help the practitioner to show his or her inner attitudes and values of respect and genuineness. There are also other ways to show respect and genuineness. It is important for both the PPLIF practitioner and the

client to feel comfortable with the way in which attentiveness is expressed.

- **S:** Face the client squarely: Adopt a posture that indicates involvement. The word squarely may be taken literally or metaphorically to mean that the bodily orientation you adopt should convey the message that you are involved with the client. If facing a person squarely is threatening to that person, a more angled position may be preferable – as long as you pay attention to the client. A desk between you and your client may, for instance, create a psychological barrier between you.
- **O:** Adopt an open posture: Ask yourself to what degree your posture communicates openness and availability to the client. Crossed legs and crossed arms may be interpreted as diminished involvement with the client or even unavailability or remoteness, while an open posture can be a sign that you are open to the client and to what he has to say. The word open can also be taken literally or metaphorically. This means that you can still be attentive – even if you cross your legs.
- **L:** Lean towards the client (when appropriate) to show your involvement. A slight inclination towards the client might be a way of signalling that you agree (or are at least sympathetic), while leaning back may convey the opposite message. Egan (1998) warns that leaning too far forward, or doing it too soon after meeting a client for the first time, may frighten the client because the client may interpret it as a demand for some kind of (premature) closeness or intimacy. If you read the client's body language, you can prevent yourself from making mistakes.
- **E:** Maintain good eye contact, but do not stare. Eye contact with a client conveys the message that you are interested in what the client has to say. If you catch yourself looking away frequently, ask

yourself why you are reluctant to get involved with this person or why you feel so uncomfortable in his presence. Be aware of the fact that direct eye contact is not regarded as acceptable in all cultures.

- **R:** Try to be relaxed or natural with the client. Do not fidget nervously or engage in distracting facial expressions. The client may begin to wonder what it is in himself or herself that makes you so nervous. Being relaxed means that you are comfortable with using your body as a vehicle for personal contact and expression and for putting the client at ease.

Effective attending puts PPLIF practitioners in a position to listen carefully to what their clients are saying or not saying.

5.3.3.2 Listening

Hunter, Bailey and Taylor (1995) suggest that a facilitator's most important asset is his or her awareness. This includes listening, looking and sensing. An effective facilitator must listen well and have a genuine interest in how others think and feel. The process of listening is often contrasted with hearing. Lundsteen (1979:xv) considers hearing a physical act and listening a mental act. Hearing she said has to do with our physiological capacity to receive and process sounds. Listening has to do with assigning meaning to the stimuli received by the brain, therefore to attach meaning to the aural symbols perceived (Nichols & Lewis, 1954:1). Listening can therefore be defined as the active and dynamic process of attending, perceiving, interpreting, remembering and responding to the expressed (verbal and nonverbal) needs, concerns and information offered by other human beings (Purdy & Borisoff, 1997:8).

Listening therefore refers to the ability of PPLIF practitioners to capture and understand the messages clients communicate as they tell their

stories, whether those messages are transmitted verbally or non-verbally, clearly or vaguely (Egan, 1998:62). As Paul Tourienier, the Swiss psychiatrist and author has said: "It is impossible to overemphasise the immense need humans have to be really listened to, to be taken seriously, to be understood. Listen to all the conversations of our world, between nations as well as those between couples. They are for the most part dialogues of the deaf" (Powell, 1969:5). Clients want more than the physical presence of the PPLIF practitioner: they want the practitioner to be present psychologically, socially and emotionally. An effective PPLIF practitioner must therefore listen well and have a genuine interest in how others think and feel. Listening is therefore not only a valuable skill, but also conducive to good health. Studies have shown that when we talk our blood pressure goes up; when we listen it goes down (Lynch, 1985:160).

Lee Iacocca cannot say enough about the value of good speaking. However, he also says: "I only wish I could find an institute that teaches people how to listen. After all, a good manager needs to listen at least as much as he needs to talk. Too many people fail to realise that good communication goes in both directions" (Iacocca, 1984:54). Active listening includes skills such as clarifying, questioning, summarising, observing and giving feedback (McFadzean, 2002). According to Egan (1998), active listening involves the following four skills:

i. *Listening to and understanding the client's verbal messages.*

When a client tells the practitioner his story, it usually comprises a mixture of experiences (what happened to him), behaviours (what the client did or failed to do) and affect (the feelings or emotions associated with the experiences and behaviour). The exact words, phrases and nonverbal behaviours that individuals select are highly personal (Purdy & Borisoff, 1997:280). The

PPLIF practitioner's first task is to listen carefully to what the client has to say. Listen to the mix of experiences, behaviour and feelings the client uses to describe his problem situation. Also "hear" what the client is not saying.

- ii. *Listening to and interpreting the client's non-verbal messages.*
PPLIF practitioners should learn how to listen to and read non-verbal messages such as physical behaviour (posture, body movement and gestures), facial expressions (smiles, frowns, raised eyebrows, twisted lips), voice-related behaviour (tone, pitch, voice level, intensity, inflection, spacing of words, emphases, pauses, silences and fluency), observable physiological responses (quicken breathing, a temporary rash, blushing, paleness, pupil dilation), general appearance (grooming and dress) and physical appearance (fitness, height, weight, complexion). PPLIF practitioners need to learn how to "read" these messages without distorting or over-interpreting them. The PPLIF practitioner must attend not only to *what* the client says, but also to *how* he says it and to the *context* in which the message is delivered (Birdwhistell, 1970). They also need to learn to listen to the whole context of the helping conversation – to verbal and non-verbal messages – without becoming fixated on specific details.
- iii. *Listening to and understanding the client in context.* "People are more than the sum of their verbal and non-verbal messages" (Egan, 1998:72). The PPLIF practitioner should listen to the whole person in the context of his or her social settings.
- iv. *Listening with empathy.* Empathic listening involves attending, observing and listening ("being with" the client) in such a way that the PPLIF practitioner develops an understanding of the clients and his words. Empathic facilitation is selfless because it requires practitioners to put their own concerns aside to be fully

"with" their clients (Purdy & Borisoff, 1997:276). Skilled PPLIF practitioners also listen to any "slant" or "spin" that clients may give their story. While client's feelings about themselves, others and the world are real, their perceptions are often distorted. "Tough-minded" listening is needed to detect the gaps and distortions that are part of the client's experienced reality (so that it can be challenged at a later, more appropriate stage, if necessary). According to Egan (1998:75), "to be client-centred, helpers must first be reality centred".

Active listening is unfortunately not an easy skill to acquire. According to Rogers and Farson (1986:149), the listener has a very definite responsibility. He does not passively absorb the words which are spoken, but he actively tries to grasp the facts and feelings in what he hears, to help the speaker work out his own problems. PPLIF practitioners should be aware of the following hindrances to active listening (Egan, 1998:75-78):

- Inadequate listening: It is easy to be distracted from what other people are saying if one allows oneself to get lost in one's own thoughts or if one begins to think about what one intends to say in reply. PPLIF practitioners are also often distracted because they have problems of their own, feel ill, or because they become distracted by social and cultural differences between themselves and their clients. All these factors make it difficult to listen to and understand their clients.
- Evaluative listening: Most people listen evaluatively to others. This means that they are judging and labelling what the other person is saying as either right/wrong, good/bad, acceptable/unacceptable, relevant/irrelevant, etc. They then tend to respond evaluatively as well.

- Filtered listening: We tend to listen to ourselves, other people and the world around us through biased (often prejudiced) filters. Filtered listening distorts our understanding of our clients.
- Labels as filters: Diagnostic labels can prevent you from really listening to your client. If you see a client as "that women with AIDS", your ability to listen empathetically to her problems will severely distorted and diminished.
- Fact-centred rather than person-centred listening: asking only informational or factual questions will not solve the client's problems. Listen to the client's whole context and focus on themes and core messages.
- Rehearsing: If you mentally rehearse your answers, you are also not listening attentively. PPLIF practitioners who listen carefully to the themes and core messages in a client's story always know how to respond. The response may not be a fluent, eloquent or "practiced" one, but it will at least be sincere and appropriate.
- Sympathetic listening: Although sympathy has its place in human transactions, Egan (1998) warns that the use of sympathy is limited in the helping relationship because it can distort the practitioner's listening to the client's story. To sympathise with someone is to become that person's "accomplice". Sympathy conveys pity and even complicity, and pity for the client can diminish the extent to which you can help the client.

Too many people see communication as an active, speaking model. They hear but do not listen. The PPLIF practitioner needs to ask himself: "Am I really listening or am I just waiting for my turn to talk?" The question will allow the PPLIF practitioner to catch himself when he starts thinking about whether he agrees or what advice he wants to give. If he is putting together a response in his head even before the client is finished, then he is not listening. Here are some ways to

improve listening skills (Jeary & Gerold, 1999:26; Purdy & Borisoff, 1997:9; Brammer, 1979:36):

- i. *Be attentive*: As simplistic as it sounds, a PPLIF practitioner needs to actually pay attention to what the client is saying. If he finds his mind wandering, he should simply bring himself back to the conversation and ask for clarification if needed, for example “I’m sorry, I wandered off. Will you repeat what you just said?” Most clients will be impressed by the practitioner's effort to truly understand them.
- ii. *Quietly observe*: Be silent. The PPLIF practitioner needs to maintain eye contact with the client or look at something that does not break his concentration. Do not be distracted by other things, such as the window.
- iii. *Acknowledge*: The PPLIF practitioner could periodically respond to the client with phrases like “I see”, or “OK, I’m following you”. Do not be patronising or preoccupied. Make an effort to follow the client’s words and acknowledge them.
- iv. *Summarise*: Occasionally the PPLIF practitioner needs to give his interpretation of or rephrase what the client is saying.
- v. *Give feedback*: The PPLIF practitioner needs to report his summary to the client. Practitioners do not often do this because it feels awkward or faked. However, the practitioner does not need to feed back the clients exact words. Instead, he could summarise his understanding of clients words, for example “So what I understand you are saying is ...” or “Let me see if I get this. What I think you said is ...” Arnold and Johnson (1992) found that best friends, counsellors and even strangers were perceived as more empathic when their messages sounded competent and comforting. The PPLIF practitioner should therefore also give attention to their tone of voice.

5.3.3.3 Empathy

Empathy refers to one's ability to be able to understand another's thoughts, feelings and behaviour in a way that is accurately communicated to the other person (Rogers, 1961). The word empathy derives from the German word *Einführung* meaning "feeling into" (Brammer, 1979:36). An empathic response is not merely a mirror reflection of the content of what another is saying. The PPLIF practitioner needs to "feel into" the feelings the client experiences as they talk. It is more of an accurate appraisal or inference about the underlying meaning of the words or non-verbal gestures derived from careful observation of the client's behaviour. According to Egan (1998:81), basic empathy involves *listening* to clients, *understanding* them and their concerns as best as one can, and *communicating* this understanding to them in such a way that they might *understand themselves* more fully and *act* on their understanding.

In order to do this, the PPLIF practitioner must temporarily forget about his own frame of reference and try to see the client's world and the way the client sees himself as though he were seeing it through the client's eyes. Empathy is thus the ability to *recognise* and *acknowledge* the feelings of another person without *experiencing* those same emotions – it is an attempt to understand the word of the client by temporarily "stepping into his shoes" (Eisenberg & Strayer, 1987). This understanding of the client's world must then be shared with the client in either a verbal or non-verbal way.

The PPLIF practitioner must be able to recognise and respect the differences in clients, addressing clients fears and positively confronting difficult issues. Egan (1998:84-95) helps to understand the fundamentals of empathy when he dissects the concept in order to identify and describe its key components:

- Formula for basic empathy: Basic empathy can be expressed in the following "formula":
 - “*You feel* ... [name the relevant emotion expressed by the client] *because (or when)* ... [indicate the relevant experiences and behaviours that gave rise to the feelings]
 - For example, “*You feel* furious *because* he didn’t tell you that he would be late”. While the PPLIF practitioner does not "solve" the clients problem with this response, he demonstrates an understanding of the client's problem that will prompt the client to share more of her feelings or experiences.
- Experiences, behaviours and feelings as elements of empathy: An empathetic response has the same key elements as the client's story, namely experiences, behaviour and feelings. The PPLIF practitioner should respond to the client's feelings by referring to the correct family of emotions and the correct intensity of emotions. Egan (1998) names four main families of emotions, namely sad, mad, bad, and glad. Fear can also be included. These feelings can be experienced in different degrees of intensity. Thus, for example, the client may feel sad, very sad or extremely sad. Keep the following in mind about the expression of feelings or emotions:
 - Clients do not always name their feelings and emotions verbally. While they often express feelings non-verbally, these non-verbal expressions still convey a vital part of the message, and the PPLIF practitioner should try to understand what is being conveyed.
 - Be cautious. Some clients feel threatened if the PPLIF practitioner names and discusses their feelings. If this is the case, concentrate on experiences and behaviours and then gradually introduce actual named feelings into the discussions.

- Some clients can talk about some feelings (e.g. anger), while avoiding others (e.g. hurt). The empathic PPLIF practitioner will be able to pick this up and deal with it accordingly.
- Do not either overemphasise or underemphasise feelings or emotions. Remember that emotions go hand in hand with experiences and behaviours.
- Use your own words, phrases or statements to express empathy. Be true to yourself. Egan (1998) warns that your responses to your clients should come from you. They should not be canned responses from a textbook (Egan, 1998:87).
- *Principles to guide the use of basic empathy:* The PPLIF practitioner should use the following principles to guide him in the use of basic empathy:
 - Empathy should be used in all the phases of the PPLIF process. Empathy offers support, builds trust, paves the way to more effective participation from the client and creates the atmosphere for stronger interventions on the part of the PPLIF practitioner.
 - Respond to the core messages in the client's conversation. Because it is impossible to respond with empathy to everything a client says, it is necessary to identify and respond to the core messages.
 - Respond to the context of what is said, and not just to the words or non-verbal behaviour of the client. The context of what is said includes everything that surrounds the client's words, such as his socio-economic background.
 - Use empathy to stimulate movement in the helping process. For example, a client moves forward when empathy helps him to explore a problem situation in more detail or to investigate possible interventions or actions. Empathetic

statements that accurately reflect how a client feels put pressure on the client to move forward.

- Empathy is also a tool to check if you understood the client correctly. Allow the client to correct you. Remember that the client understands his world far better than you do. If your response is correct, the client will usually acknowledge it verbally or non-verbally, for example, by nodding, by using an affirmative word or phrase, or by moving forward in the PPLIF process. If your response to your client's story is wrong, he or she will either say so, fumble, stop dead, or change the conversation. Be alert to the client's cues and get back on track.
- Do not pretend to understand. Admit if you have "lost" the client, and work to get back on track. PPLIF practitioners sometimes lose their clients, either because the client is too confused and emotional to express himself clearly, or because the practitioner gets distracted.
- *Hints for communicating empathy*: Egan (1998:97) suggests the following ways for the novice practitioner to improve his empathic responses:
 - Give yourself time to think. Assimilate and reflect on what the client has said in order to identify the core message that the client is communicating.
 - Use short responses. Do not make speeches. Keep your responses short, concrete and accurate and base them on the core messages that the client has been giving you.
 - Gear your responses to the client, but remain yourself. Part of being empathic is to share in your client's emotional tone (e.g. tone of voice). If a client speaks excitedly about his or her successes, it would not very empathic for the PPLIF practitioner to respond in a dull flat tone of voice. It is,

however, important for the practitioner to be true to his, own nature. A PPLIF practitioner who says and does a thing just to be on the client's wavelength will not come over as emphatic, but as "phoney".

- Advanced empathy: Advanced empathy is the process whereby a PPLIF practitioner helps the client to explore themes, issues and emotions that are new to his or her awareness (Johnson, 2000). Advanced empathy involves the "message behind the message" or "the story behind the story". Although advanced empathy is still empathy, it challenges the client to explore deeper feelings. The following questions can help practitioners to probe a bit deeper as they listen to their clients (Egan, 1998:170):

- What is the client only half-saying?
- What is the client saying in a confused way?
- What is the client hinting at?
- What covert message is hiding behind the explicit message?

Egan (1998:171) warns that advanced empathic listening deals with what the client is actually trying to say, and not with the practitioner's interpretation of what the client is saying. Advanced empathy can be used in the following ways (Du Toit et al, 1998:169-185; Egan, 1998:172-175):

- Help clients to make the implied explicit: There is usually more than one intended message encoded in the explicit message. The PPLIF practitioner must search for those deeper messages embedded in something the client said earlier, or in non-verbal behaviour such as tone of voice or facial expression.
- Help clients to identify themes in their stories: Stories usually consist of many themes, which might refer to feelings (such as themes of anxiety or depression), behaviour (such as

themes of avoiding intimacy) or experience (such as themes of being a victim). These themes are usually implicit in the client's story, and the PPLIF practitioner has to listen very carefully to identify the themes. Clients are often unaware of these themes. If they are pointed out to them, the client may begin to understand his story in a completely new light. Egan (1998:173) warns practitioners however, "to make sure that the themes they discover are based on the client story and are not just the artefacts of some psychological theory. Advanced empathy works because clients recognise themselves in what you say".

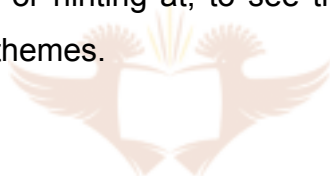
- *Avoid negativity and blaming*: Themes should be pointed out to clients without blaming anyone and without making value judgements about anyone's behaviour. The way in which the theme is communicated to the client is very important. Du Toit et al. (1998:175) give the following example:
 - Counsellor: "Correct me if I misheard, but what I seem to be hearing is that you've been experiencing a need for closeness." Don't say: "What I hear is your need for closeness, but I sense that your husband maintains his distance."

Du Toit et al. go further to say that "such a statement implies a reproach against the husband. If the theme of closeness is identified, the client will make the connection herself."

- *Help the client to make connections*: Clients often tell various stories without seeing the connections between them. Egan (1998) calls these various stories "islands" and PPLIF practitioners should try to see how these "islands" (stories, statements, experiences, problems and contexts) can be connected. The practitioner should try to determine which of the things that occur on island A might also be on islands B,

C and D. It is the task of the practitioner to give feedback to the client and to help him to build a bridge between these islands. This bridge is built with empathy, and it is not merely an interpretation by the PPLIF practitioner.

- Share hunches with clients: Advanced empathy means sharing educated guesses or hunches about clients and their overt and covert experiences, behaviour and feelings with them in the hope that this will help them to see their problems more clearly. The PPLIF practitioner can, of course, only form hunches if he or she uses the communication skills of active listening, understanding, empathy and probing effectively. Hunches can help clients to see the bigger picture, to see what they were merely implying or hinting at, to see things they overlooked and to identify themes.



5.3.3.4 Summarising

It is sometimes useful for the PPLIF practitioner to summarise what was said in a session so as to provide a focus for what was previously discussed, and to challenge the client to move forward (Brammer, 1979:81). Summaries are particularly helpful under the following circumstances:

- At the beginning of a new session. A summary at this point can give direction to clients who do not know where to start; it can prevent clients from merely repeating what they have already said; and it can pressure a client to move forward.
- When a session seems to be going nowhere. In such circumstances, a summary may help to focus the client.
- When a client gets stuck. In such a situation, a summary may help to move the client forward so that he can investigate other parts of his story.

The PPLIF practitioner can also help the client to summarise the major points of what has already been said. This helps the client to "own" the process and to move on (Egan, 1998).

5.3.3.5 Talking straight

Honest, proactive speech is one of the pillars of PPLIF. It would seem that everyone would want to use nothing but straight talk, when in fact there is not much straight talk in the world (Brammer, 1979:76). Too often we tell people not what we think, but what they want to hear. According to Jeary and Gerold (1999:19-21) straight talk is characterised by:

- Talking for yourself and not for anyone else: This includes not gossiping or reporting for someone else, particularly if that person is not present. You could, however say: "I think she would agree, but I'm not positive".

Other examples of straight talk include statements like these:

- *I'm not sure I understand your answer. Tell me again what you mean by that.*
- *It has been my experience in this type of situation that ...*
- Reporting your observations objectively and accurately: You report only what you observe, without allowing your observations to be coloured or filtered by your opinions or feelings, for example:
 - *I'm not sure what's happening, but I see that you're frowning.*
 - *Let's analyse what just happened. First ...*
- Distinguishing between what you are thinking and what you are feeling, for example:
 - *That seems logical, but it just doesn't feel right to me.*
 - *I don't like the idea, but that doesn't mean we shouldn't consider it.*
- Making honest, straightforward requests: Most requests in our culture are not straightforward. We do not really ask for what we

want. “*I wish someone would go get the Miller report*” is an indirect request. “*Please get the Miller report*” is straightforward. Examples of straightforward request include:

- *I would like you to tell me again what you mean by that.*
- *Would you do the recording for us?*
- **Committing directly to future actions:** Vague promises to try are not straight talk. Examples of specific commitments are:
 - *By Friday of this week, I will have researched that question.*
 - *I'll have the report to you on Tuesday.*
- **Staying in the present tense:** Holding grudges for something that happened in the past and covertly operating from that grudge is not straight. Telling someone that you will do something when you are planning to do something else is not talking straight. Keep the focus on what you are feeling now, even when you talk about the past and future for example:
 - *I am angry at you for doing that, but I think I'll get over it.*
 - *Right now, going to the movies sounds good to me. Give me the option of changing my mind by the weekend.*
- **Distinguishing between fact and perspective:** Most people report their point of view as if it were a fact. “*That's too much to pay.*” If enough people agree with us, we are sure that our perspective is a fact. “*Don't you think that is too expensive? No one would pay that price.*” This is called creating a fact by agreement. It is a fact that you have a perspective. For instance, you might say, “*I think that is too expensive*”. This is a more accurate way of communicating.
- **Acknowledging without agreeing:** You can acknowledge clients' contributions without agreeing with their opinions. Do not tell clients they are right if you do not believe they are. You can support clients without agreeing with them by using statements like:
 - *I think you're on the right track, and will you consider the following ...?*

- *I'm not sure I agree, but it is a possibility ...*
- *Well, good, we're making progress.*
- *That's a good thought. How did you account for these specifics ...?*

5.3.3.6 Probing and/or questioning

Probing involves statements and questions from the PPLIF practitioner that enable clients to explore more fully any relevant issues in their lives (Egan, 1998:81; Holcomb, 1996). Probes can take the form of statements, questions, requests, single words or phrases and non-verbal prompts. Egan (1998:112) gives the following advice about probes:

- *Probes serve the following purposes:*
 - to encourage non-assertive or reluctant clients to tell their stories
 - to help clients to remain focused on relevant and important issues
 - to help clients to identify experiences, behaviours and feelings that give a fuller picture to their story, in other words, to fill in the missing pieces of the picture
 - to help clients to move forward in the helping process
 - to help clients understand themselves and their problem situations more fully
- *Use a mixture of probing statements, questions and interjections.*
- *Use questions with caution.* Do not ask too many questions. They make clients feel "grilled", and they often serve as fillers when PPLIF practitioner does not really want to know the answer.
- *Avoid close-ended questions* that begin with "does", "did", or "is". Ask open-ended questions – that is, questions that require more than a simple yes or no answer. Start sentences with "how", "tell me

about" or "what". Open-ended questions are unthreatening and they encourage description.

- If a probe helps a client to reveal relevant information, follow it up with basic empathy rather than another probe.
- Use a mixture of empathy and probing to help clients to clarify problems, identify blind spots, develop new scenarios, search for action strategies, formulate plans and review outcomes of action.

Questioning has several purposes. It is not just for information gathering. Questions that clarify goals are about ends (Nelson-Jones, 2003:107). Questions for generating and exploring options are about the means to achieve the client's ends (Brammer, 1979:77). Just as clients can latch on to the first goal that comes into mind, so they can latch on to the first method to achieve a goal that comes into their heads. Often asking a question is far more powerful than trying to come up with an answer.

Asking questions can have the following purposes (Jeary & Gerald, 1999:21):

- i. Gathering information, for example:
 - *Is that the way you have always done that?*
 - *Tell me about how you handle compliments?*
- ii. Imparting information (this is sometimes called a leading question and can be condescending) for example:
 - *Don't you think it would be better if you tried it this way?*
 - *You knew you were wrong, didn't you?*
- iii. Subtly putting the conversational responsibility back on the other person, for example:
 - *What would you do?*
 - *How would you handle that?*
- iv. Encouraging thought or providing focus, for example:

- *What do you think about that?*
- *Why is that so?*
- v. Opening a discussion, for example:
 - *What do you think about this concept?*
 - *Are you willing to do that?*
- vi. Closing a discussion, for example:
 - *Is there anything else?*
 - *Does anyone have anything to add?*

Often, once the clients set goals, they feel stuck and do not know how to proceed. Skilled questioning to help clients to generate and explore options assists them to put on their thinking caps and use their minds creatively (Holcomb, 1996). Many clients are wiser than they know, but have insufficient confidence and skills to get their wisdom out into the open (Nelson-Jones, 2003:109).

Questions and comments for generating and exploring options include: "*Given your goal of _____ (specify goal), what way might you attain it?*" "Just let the ideas flow without editing them too much, "*Are there any other ways that you might approach the situation?*" and "*What might be the consequences of doing that?*" Notice that all of these questions and comments put the onus of coming up with ideas on the client (Nelson-Jones, 2003:109). PPLIF practitioners should resist the temptation to take over and own clients' problem situations.

suggest some types of question, with examples, that could assist the PPLIF practitioner (Jeary & Gerold, 1999:22-24, Holcomb, 1996):

- Closed questions: A closed question is a question that requires a specific answer. This could be a *yes* or *no* answer or the correct response to a test question, for example:

➤ PPLIF Practitioner: *How are you doing?*

Client: *Fine.*

PPLIF Practitioner: *Is there anything that is bothering you?*

Client: *No!*

PPLIF Practitioner: *So everything is OK, then?*

Client: *Yes!*

Notice that the PPLIF practitioner did not get much information using closed questions.

- Open-ended questions: Another type of question is the open-ended question. Open-ended questions call for a thoughtful response, where a simple answer (particularly a *yes* or *no*) is not appropriate. Sometimes an open-ended question is not a question at all, but a request for information. Using the same example with open-ended questions could look as follows:

➤ PPLIF Practitioner: *How are you doing?*

Client: *Fine.*

PPLIF Practitioner: *Tell me about your job.*

Client: (Must respond – *yes* or *no* is not appropriate)

PPLIF Practitioner: *What things do you like and dislike about your job?*

Client: (Again, a thoughtful response is called for.)

Even though the client may not offer much information no matter what kind of questions the PPLIF practitioner asks, an open-ended questions calls for the client to think and encourages response.

- General overview questions: A general overview question can be used to initiate a discussion or set up a thoughtful exercise. Such questions might be open-ended or closed, for example:

- *How do you think time in traffic could be spent more usefully?*
- *Do you think time in traffic could be spent more usefully?*
- **Direct questions:** A direct question allows the PPLIF practitioner to exert control over a situation. He can capture the client's attention or involve the client more if he has not been cooperative. The practitioner needs to be very careful though about embarrassing the client, for example:
 - *What is your opinion, Rose?*
- **Return questions:** A return question puts the question back to the client. Returning a question establishes the client's expertise, for example:
 - *What do you think?*
- **Pseudo questions:** When a PPLIF practitioner is questioning to get information, questioning has to be combined with attentive listening to the answers. False information gathering occurs when for example a practitioner asks a question and is not interested in the response. This may also be in the form of a pseudo question, which is an opinion disguised as a question. this is a false question because the PPLIF practitioner is not interested in the answer, for example:
 - *What's so wrong with doing that?*
 - *What makes you the expert?*
- **Evaluating answers:** The PPLIF practitioner needs to be alert to indirect responses. Often you will ask a question and receive a response that does not actually apply to the question. This indirect response is sometimes calculated to get out of answering directly, for example:
 - PPLIF Practitioner: *Were you drinking?*
Client: *I don't condone dinking.*

PPLIF Practitioner: *I did not ask if you condone drinking, I asked if you were drinking?*

On the other hand, the client giving the answer sometimes assumes the PPLIF practitioner will understand its implications. In this case, the indirect answer is not manipulative but naïve:

➤ PPLIF Practitioner: *Would you like to go to a gym to exercise?*

Client: *I take my dogs for a walk every day.*

PPLIF Practitioner: *Does that mean you don't want to go to a gym to exercise?*

Client: *That's correct. I don't want to go to gym.*

Carefully analyse the responses to your questions to determine whether they have been answered. Sometimes the lack of a direct answer is manipulative. Most of the time it is not. Simply continue to ask questions until you get a direct answer.

- *Non-threatening questions:* One of the purposes of PPLIF is to draw out information from the clients without creating an *emotional flinch response*. If the questions create tension, you will not be effective. Jeary and Gerold (1999:24-26) suggest how to ask questions that are non-threatening:
 - Present a general question.
 - Give the client time to consider the question.
 - Acknowledge any response and continue to probe for additional comments.
 - If no response, consider asking the question in different ways to provide clarification, or pose a new question.
 - Use active feedback to clarify and deepen the question.
 - Avoid biased questions.
 - Avoid closed questions.
 - Avoid questions that will create an emotional flinch response.

- Do not use questions for punishment – this will cause resentment.

When facilitating, be careful not to provoke emotional flinches. Avoid language that blames clients or puts them in the wrong (Holcomb, 1996). Use respectful language that directly addresses and resolves the issues.

5.3.3.7 Directing and controlling

Control talk becomes problematic when there is a conflict over who is in charge. When people get into a power struggle, the message is obscured by the battle for superiority (Brammer, 1979:76). According to Jeary and Gerold (1999:28), in a facilitation session directing and controlling language is appropriate when used to

- persuade
- direct
- seek (but not force) agreement
- use legitimate authority



Talking to direct and control has the following characteristics:

- *It instructs*, for example: *Today we will talk about communication skills.*
- *It cautions*, for example: *It is necessary for us to follow our guidelines and agreements.”*
- *It establishes expectations*, for example: *We will go on till 3 o'clock.*
- *It directs*, for example: *It is now time that you responded.*
- *It signals rising tensions*, for example: *Will you keep your agreement concerning your homework?*
- *It praises*, for example: *You should do that more often.*
- *It advises*, for example: *If I were you, I would ...*

On the negative side, control talk can be used to force control or bully the client. When you facilitate, you will encounter resistance if you are too forceful in telling someone what he ought to be doing, for example: *“You should do it that way”, “You ought to stop that”*

Another negative aspect of control talk is “make wrong” statements. These blaming statements indicate that you are right and that the client is stupid for disagreeing with you, for example: *“How could you possibly think that?” “That’s ridiculous.”*

Dishonesty is another negative aspect of control talk. Some dishonest statements are outright lies. Others are defensive manoeuvres that disown a client’s real thoughts or feelings. As a PPLIF practitioner, you need to be confident in your views and opinions. Apologising or modifying your opinion if clients do not agree with you is a negative way of trying to control the situation, for example: *“I really didn’t mean that.”* (when you really did), *“That’s not true”* (when you know it is).

5.3.3.8 Immediacy

Immediacy is a skill used by the PPLIF practitioner to communicate what is happening between him and the client in the PPLIF relationship while it is happening (Van Dyk, 2001:225). Immediacy improves the working alliance in PPLIF, and it will also influence the parallel process or relationships occurring in the client's life outside the PPLIF relationship (Thorson, 2003). For example, some of the difficulties clients experience in their day-to-day relationships may also be reflected in their relationship with the PPLIF practitioner. If a client tends to be dependent and indecisive in his relationship with other people, he will also be dependent and indecisive in the PPLIF relationship. By using immediacy, the PPLIF practitioner can help the

client to move beyond this problem – in the PPLIF sessions as well as in his everyday life.

According to Du Toit et al. (1998:190), there is one golden rule of immediacy that the PPLIF practitioner should never forget: The "I rule". The PPLIF practitioner must always comment in the first person, such as:

- *"I sense that ..."*,
- *"I'm wondering whether ..."*
- *"I'm a bit confused ..."*

When using the "I rule", the PPLIF practitioner includes himself or herself in the situation, and it is therefore more difficult to blame the client. Never start a sentence with "You are ..." when using immediacy.

According to Egan (1998:183), the skill of immediacy can be useful in the following situations:

- When a session is directionless and no progress is being made, for example:
 - *I feel that we are stuck here. Perhaps we should stop for a moment and take a look at what we are doing.*
- When there is tension between client and PPLIF practitioner, for example:
 - *I have the feeling that we seem to be getting on each other's nerves. It might be helpful to stop for a moment and clear the air.*
- When trust seems to be a problem, for example:
 - *I see your hesitancy to talk to me ...*
- When diversity or some kind of social distance between the client and PPLIF practitioner gets in the way, for example:
 - *I get the feeling that the fact that I am white and you are black ...*

- When dependency interferes with the PPLIF helping process, for example:
 - *I feel as if I must give my permission every time before you are willing to ...*
- When counter dependency blocks the relationship, for example:
 - *It seems that we are letting this session turn into a struggle between you and me ...*
- When attraction between the PPLIF practitioner and client is sidetracking the PPLIF helping relationship, for example:
 - *I think we like each other ... This might be getting in the way of the work we are doing.*

Immediacy is a complex skill because it demands competence in a variety of skills such as empathy, self-awareness and advance empathy. It should be used with care by more experienced practitioners.

5.3.3.9 Integrating communication skills

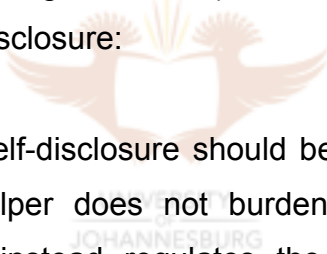
Communication skills should be integrated in a natural way in the PPLIF process. Skilled PPLIF practitioners attend and listen constantly, and use a mix of empathy and probes to help the client to come to grips with their problems. Which communication skill will be used and how they will be used depend on the client, the needs of the client, the problem situation, the phase of PPLIF and the questions the client needs to ask himself (e.g. current scenario, preferred scenario, strategies and action).

5.3.3.10 PPLIF practitioner self-disclosure

Self-disclosure literally means "to disclose yourself to another person" (Van Dyk, 2001:226). A certain amount of indirect self-disclosure automatically happens in PPLIF when a client experiences some of the

characteristics of the PPLIF practitioner (such as warmth and congruence). Direct self-disclosure is the purposeful sharing of information about yourself that the client would not otherwise know (Long, 1996). Self-disclosure therefore involves the ability of the PPLIF practitioner to share information about his own feelings, experiences or behaviour with the client in an appropriate and constructive manner. If used correctly, self-disclosure can enhance the PPLIF helping relationship and aid in problem solving. In a sense, the PPLIF practitioner becomes a positive role model who indirectly challenges the client with "If I could do it, you can do it too".

However, self-disclosure is a controversial issue and it should only be used by experienced PPLIF practitioners, and only if it will help a client to reach a treatment goal. Okun (1997:274) sets the following guiding principle for self-disclosure:



The helper's self-disclosure should be for the client's benefit. This means the helper does not burden the client with his or her problems but instead regulates the quality and timing of self-disclosure to help the client focus more on his or her concerns and to encourage exploration and understanding.

Clients are not interested in rambling stories about the counsellor's life, and these can make them very uncomfortable (Brammer, 1979:85). They may start wondering who the client is!

5.3.3.11 Information sharing, suggestions and recommendations

Sometimes clients are unable to explore their problems fully and take action because of a lack of information (Egan, 1998). It is therefore often necessary for PPLIF practitioners to provide their clients with the necessary information or to help them search for it in order to move

forward in the PPLIF helping relationship. Although information often does not "solve" the clients' problems it can give them new perspectives on how to handle their problems. Information sharing includes both giving information and correcting misinformation. Egan (1998:177) warns that PPLIF practitioners should be cautious when giving information:

- When information is challenging or shocking, be tactful and know how to help the client handle the news.
- Do not overwhelm the client with information.
- Make sure that the information you give is clear and relevant to the client's problem situation.
- Do not let the client go away with a misunderstanding of the information.
- Be sure not to confuse giving information with giving advice. Giving advice is seldom useful.
- Be supportive and help the client to process the information.

Do not tell client what to do and do not try to take over their lives. The values of respect and empowerment should always be kept in mind, and clients should be supported to make their own decisions. Suggestions and recommendations do, however, have a place in PPLIF because they identify ways in which clients can more effectively manage their problems. Suggestions and recommendations should be given in such a way that they do not rob clients of their autonomy.

5.3.4 Potential obstacles for the PPLIF practitioner

Effective PPLIF is like a flute through whose heart the whispering of the hours turns to music. The PPLIF practitioner has immense power to inspire and motivate his clients simply by the words he chooses and the way he speaks. Words can heal. Words can empower. With kind and

compassionate words a PPLIF practitioner can comfort and console. He can help heal stress-related health problems, can decrease or eliminate emotional pain. A PPLIF practitioner can help someone overcome defeat and to begin again when the client has given up trying.

5.3.4.1 Empathy stumbling blocks

- No response: Although clients differ in how they deal with silence, they may think what they have just said does not deserve a response from the PPLIF practitioner. A brief response is better than silence most of the time (Chaplin, 1988:77). Even a somewhat inaccurate, tentative response is better than no response, questions or clichés.
- Distracting questions: PPLIF practitioners often ask questions to get more information from the client in order to pursue their own agendas. They do this at the expense of the client, that is, they ignore the feelings that the client has expressed about his experiences
- Clichés: Avoid using clichés. Clichés are hollow and they communicate the message to the client that his problems are not serious. Avoid saying "I know how you feel" because you don't.
- Interpretations: Empathy is not interpreting (Sherri & McMillan, 2004). The PPLIF practitioner should respond to the client's feelings and should not distort the content of what the client is telling him.
- Advice: Although giving advice has its place in PPLIF, it should be used sparingly to honour the value of self-responsibility.
- Parroting: To merely repeat what the client has said is not empathy but parroting. PPLIF practitioners who "parrot" what the client said do not understand the client, are not "with" the client and show no respect for the client. Empathy should always add something to the conversation.

- Sympathy and agreement: Empathy is not the same as sympathy. According to Du Toit et al. (1998), sympathy stems from the facilitator's own experiential world rather than that of the client. To sympathise with a client is to show pity, condolence and compassion – all well-intentioned traits but not very helpful in counselling. According to Egan (1998:97), "sympathy denotes agreement, whereas empathy denotes understanding and acceptance of the person of the client".
- Confrontation and arguments: Avoid confrontation and arguments with the client. PPLIF practitioners who argue with their clients are not showing empathy, they are approaching the client from their own (i.e. PPLIF) frame of reference. This may cause the client to become defensive (Du Toit et al., 1998).

5.3.4.2 Six unforgivable mistakes

According to Smith (2004:65) there are mistakes that PPLIF practitioners can make:

- i. Over talking and under listening. You may never learn the real problem.
- ii. Acting like a psychologist or clinical counsellor when you are not. The client might expect therapy, which you are not qualified to deliver.
- iii. Prying into the personal life of the client you are attempting to help. This might destroy the PPLIF relationship.
- iv. Using a PPLIF relationship to your own advantage. This violates your primary role as a helper.
- v. Failure to keep information obtained from a PPLIF relationship confidential. You will be labelled as a PPLIF practitioner who cannot be trusted.

- vi. Making decisions for the client being facilitated. They will not learn how to make quality decisions. Also, if things do not work out, they can blame you.

5.3.5 Practical information for sessions

PPLIF practitioners may need to assist clients to think about the consequences of options. Often it is best to generate options first and assess consequences afterwards. Prematurely assessing the consequences of options can interfere with the creative process of generating them (Nelson-Jones, 2003:109; Chaplin, 1988:26).

We work on an one-on-one basis so that the PPLIF practitioner can address the client's needs individually. The sessions last on average three months, and consist of one hour – 90 minutes per session per week (or every second week). The real work happens outside that time when the client is implementing the strategies and goals we have set down.

PPLIF is a very successful programme if the client is willing to be honest with himself and implement what has been agreed on in his life.

5.3.5.1 Logistics

Although the logistics of a PPLIF helping session are very important, they are often overlooked (Facilitation resources, 2004). According to Jeary and Gerold (1999:97) the logistics include:

- Location: Is the location accessible to the client? Is there enough safe parking available?
- Flexibility: Are there other rooms to wait in? Bathrooms?
- Room size: Make sure the room is the right size. A room that is far too large will create a hollow and unused feeling. If the room is too small, everything will feel cramped.

- Room shape and seating: You should be able to see one another comfortably. Try to avoid rooms with columns or other structural blockages.
- Windows: Windows are at best a distraction. Even though natural lighting is nice, close the drapes on windows. Not only will clients tend to look out, but the sun's movement during the day can create unpredictable glare. Artificial lighting is easier to control.
- Lighting: Know where the light controls are. Play around with the lights to get the best combination. If possible, adjust the lights so as not to wash out overheads or monitors.
- Conveniences: Locate restrooms, telephones and eating places.
- Temperature: Can you control the temperature?
- Sound systems: Know where the controls are. Check everything ahead of time.
- Noise: Will there be excessive noise or other disturbances?



5.3.5.2 Facilitation session checklist

<u>Room</u>	<input type="checkbox"/> Check to see where the lights are controlled. <input type="checkbox"/> Ensure that the climate is appropriate to the season. <input type="checkbox"/> See that the room appears neat. <input type="checkbox"/> Ensure that phone is on voice mail.
<u>Facilitation aids</u>	<input type="checkbox"/> Make sure you have enough paper and/or flipchart paper. <input type="checkbox"/> Try out pens and markers and see that they work. <input type="checkbox"/> Check whether your computer is operating properly.

<u>Materials</u>	<input type="checkbox"/> Confirm that all paperwork has been done. <input type="checkbox"/> Check handouts and lay them out where they will be easily accessible. <input type="checkbox"/> See that you have note paper to write on. <input type="checkbox"/> Ensure that CDs are in place.
<u>Breaks</u>	<input type="checkbox"/> Ensure that you have water and tissues available. <input type="checkbox"/> Make sure the bathroom is accessible.

5.3.5.3 Facilitation aids and media

When working with clients, PPLIF practitioners should start by keeping matters simple. For instance, they might focus on exploring options to attain one goal and then only assist the client to generate a few options. If necessary, practitioners should consider using either notepads or whiteboard (Nelson-Jones, 2003:109).

Several different facilitation aids can be used during sessions. A facilitation aid is something that can assist you in the facilitation process. This could be anything from a flipchart to a video.

Good reasons for making use of these facilitation aids and media are to

- i. focus client's attention
- ii. reinforce the message
- iii. simplify a complex process
- iv. get the client more involved
- v. give clear instructions

If one pays attention to these details, clients will find it easier to pay attention throughout the session. Getting the logistics under control will help the entire session go more smoothly.

5.4 CONCLUSION

To a great extent we create the world we live in. Our thoughts, attitudes, beliefs, focus, perceptions, self-talk, mindsets, memories of the past, thoughts and visions of the future, all work together to create our inner world.

The PPLIF practitioner's role is to help the client look for their inner strengths and power. These inner resources are the positive qualities and states within a person that helps him accomplish his dreams and cope well with life's challenges. This can be explained with the following analogy: There is a law that states that if you own a piece of property, such as an empty lot, and people cut through it, you must post a sign otherwise after so many years the land will become public. Our lives are like that property. From time to time we must reassess ourselves, saying "No" or "That hurts" or "I will not let you walk over me". Otherwise we give our power to those who intentionally or unintentionally walk over us. It is our responsibility to take back our power.

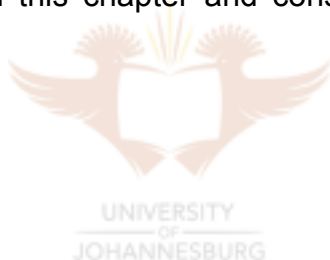
In remembering your worth, in remembering just how precious and valuable you are, you are increasing your self-image. That is the beginning of true wealth. Some of us treat objects as valuable; that is fine, as long as we remember that we are more precious than any object we can acquire.

The PPLIF client therefore can be described as a unique individual, who is experiencing a problem or situation and who needs the PPLIF practitioner to guide him towards a "solution". This client could be anyone in terms of age, gender, race, background and culture. The PPLIF client is a "normal" person, who has so much power inside but so little knowledge of how to use it. Real power comes from knowing who we are and our place in the

world. When just focusing on accumulating, people often forget all that they are. True power comes from knowing that everything is all right and everything is unfolding exactly as it is supposed to.

PPLIF practitioners are professionally trained facilitators, who work on a one-on-one basis situation with a client. The PPLIF practitioner's goal is to help this client to function better, for example, to facilitate the client in the problem or situation they are facing. By facilitating him to make choices and take responsibility for them, the client is attaining his personal goals, and therefore contributing to his legacy.

Anyone can learn more about facilitation and acquire some skills, but those PPLIF practitioners who eventually excel begin with some of the qualities discussed in this chapter and constantly work on and improve their weaknesses.



CHAPTER SIX

PPLIF MODEL IN PRACTICE

When a moment is properly used, its potential is fully realized;

It is adorned and crowned with a glorious splendour.

And the person who has made the moment,

Who has justified its creation, will bask in its wondrous light.

- Schwartz -

6.1 PROBLEM AND AIM OF CHAPTER SIX

People are the creators and designers of their own lives. It is up to them to determine the shape of their dreams and their accomplishments. People have been given *threads* (i.e. their hands have been endowed with energy, their minds with power to reason, their hearts with the power to feel) and they are placed in a world where nature is abounding in the raw materials with which they can build their heart's desire.

How are people using the *threads* that have been given to them? PPLIF could assist them to weave with skill and fashion, a life into a pattern of harmony and goodness. This may result in their days becoming permeated with inspiration, serenity and peace. They could enjoy the passing days and years, for they have been given time in exchange for achievement.

The aim of Chapter Six is to assess practically whether the PPLIF model can influence the *threads* of a person's life. To facilitate this research a qualitative research approach with case studies will be used. This will give an understanding of the practicality of the PPLIF model.

6.2 RESEARCH METHODOLOGY

Vulliamy, Lewin and Stephens (1990) believe that no single approach (quantitative or qualitative) is correct. The researcher should rather use data collection and analysis techniques to provide insight into what is being researched. The qualitative research strategy will be used for this study.

6.2.1 Qualitative research

The key to understanding qualitative research lies with the idea that meaning is socially constructed by individuals in interaction with their world (Merriam & Associates, 2002:3). There are multiple constructions and interpretations of reality that are in flux and change over time. Qualitative researchers are interested in understanding what those interpretations are at a particular point in time and in a particular context. Qualitative, phenomenological, hermeneutic and alternative approaches focus on meaning, cultural understanding and natural settings. Hypotheses and theories are generated from the ongoing collection of data. A qualitative approach leads to an understanding of the causes and consequences affecting human behaviour and not necessarily by manipulating variables (Crossley & Vulliamy, 1997).

To learn how individuals experience and interact with their social world and how they perceive it is considered an *interpretive qualitative approach*. Merriam and Associates (2002:4-5) identified key characteristics for interpretive qualitative research:

- The researcher strives to *understand the meaning people have constructed* about their world and their experiences. As Patton (1990:1) explains, qualitative research is an analysis that strives for depth of understanding.

- The *researcher is the primary instrument for data collection and data analysis*. Since understanding is the goal of this research, the human instrument (which is able to be immediately responsive and adaptive) would seem to be the ideal means of collecting and analysing data. Other advantages are that
 - the researcher can expand his understanding through non-verbal as well as verbal communication
 - information (data) is processed immediately
 - material is clarified and summarised
 - accuracy of interpretation is checked with respondents
 - unusual or unanticipated responses are explored

- The human instrument however has shortcomings and is biased, which may impact on the study. Rather than trying to eliminate these biases or "subjectivists" it is important to identify them and monitor them as to how they may be shaping the collection and interpretation of data. Peshkin (1988:18) states that one's subjectivities can be seen as virtuous, for they are the basis of researchers making a distinctive contribution, one that results from the unique configuration of their personal qualities joined to the data they have collected.

- The process *usually involves fieldwork*. This data gathering requires the researcher to physically visit the respondent's setting, site or institution in order to observe behaviour in its natural state.

- The research primary employs an *inductive research strategy*. The researcher must gather data to build concepts, hypotheses or theories rather than test existing theory.

- The product of a qualitative enquiry is *richly descriptive*. Words and pictures rather than numbers are used to convey what the researcher has learned about a phenomenon.

Qualitative research is an umbrella concept covering several forms of inquiry that help to understand and explain the meaning of social phenomena with as little description of the natural setting as possible. The case study method of data gathering will be used in this research.

6.2.2 Case study method

The case study is an intensive description and analysis of a phenomenon such as an individual, group, institution or community. The case is a bounded, integrated system (Stake, 1995; Merriam, 1998). By concentrating on a single phenomenon or entity (the case), this approach seeks to describe the phenomenon in depth. The unit of analysis (not the topic of investigation) characterises a case study.

A case study design is employed to gain an in-depth understanding of the situation and its meaning for those involved. According to Merriam (1998:29) qualitative case studies can be characterised as being:

- Particularistic – the case studies focus on a particular situation, event, programme or phenomenon. The case itself is important for what it reveals about the phenomenon and for what it might represent. Case studies "concentrate attention on the way particular groups of people confront specific problems, taking a holistic view of the situation. They are problem-centered, small-scale, entrepreneurial endeavours" (Shaw, 1978:2).
- Descriptive – the end product of a case study is a rich description of the phenomenon under study.
- Heuristic – the case study illuminates the reader's understanding of the phenomenon under study. It brings about the discovery of new meaning, extends the reader's experience or confirms what is known.

Insights gleaned from case studies can directly influence policy, practice and future research (Merriam, 1998:19).

6.3 RESEARCH PROCEDURE

The primary goal of this study was to use the PPLIF model practically to try and help people from different age groups and ethnic backgrounds, with problems they are experiencing. To accomplish this goal a case study method was selected.

6.3.1 Data collection

Qualitative research (and therefore also a case study) is not a linear, step-by-step process. A case study is an interactive process throughout, which allows the investigator to produce believable and trustworthy findings. Unlike experimental designs in which validity and reliability are accounted for before the investigation, rigor in a qualitative research derives from the researcher's presence, the nature of the interaction between researcher and participant, the triangulation of data, the interpretation of perceptions and rich description (Merriam, 1998:151).

The data collection process is important for gaining an in-depth understanding of the participants. Data conveyed through words may be labelled qualitative and consist of direct quotations from participants about their experiences, opinions, feelings and knowledge. Data is obtained through interviews, actions and observations of behaviours, as well as excerpts, quotations or entire passages extracted from various types of document (Patton, 1990:10).

Analysis may begin with either the first interview, the first observation or the first document read. Emerging insights, hunches and tentative hypotheses direct the next phase of data collection. This in turn leads to the refinement or reformulation of questions (Merriam, 1998:151).

6.3.1.1 Research material

The research materials required for the actual data collection in this study included the PPLIF Life History Questionnaire, PPLIF guidance sheet, a tape recorder, a large notebook for notes and a feedback form for each participant:

- The PPLIF Life History Questionnaire (Appendix A) was given to the participants before the PPLIF sessions started to get some background information on the participants and the problems they are experiencing. The participants had the option to choose what information they wanted to reveal about themselves. This document is confidential.
- The PPLIF sessions were structured in line with the PPLIF guidance sheet (Appendix B). This was used as a framework for guiding purposes and also for recording field notes (*observations*). Field notes track what happens in the research environment. It is helpful to have such notes and observations recorded for report writing purposes.
- The sessions were recorded. Verbatim transcriptions of recorded interviews were used for analysis.
- Notebook. The researcher's observations were noted down immediately following the interview. This allowed the researcher to monitor the process of data collection as well as to begin analysing the information. Each session was documented in the notebook. It was also used as a diary to

reflect personal reactions to information or situations. This served as a reminder to be constantly aware of inner personal processes that could contaminate the transcript interpretations (Rubin & Rubin, 1995). The notebook acknowledged references made to diaries, letters, photo albums and home videos that the participants may have used to explain their problems better.

- The participants were given PPLIF feedback forms (Appendix C) to complete. Envelopes addressed to PPLIF practitioner were given to the participants in which to mail the feedback form to ensure anonymous feedback for quality-checking purposes.

6.3.1.2 Research environment

A comfortable, private venue was agreed upon and session times were scheduled. The participants were met prior to each session so that time was available during which they could be put at ease with general discussion, be given procedural explanations and also be assured that they could withdraw from the study at any time during the research process.

The participants had to choose names so as to protect the confidentiality of the transcripts. Participants were informed that they would be required to discuss a problem in their lives, which would be recorded on a tape recorder and then the recordings would be transcribed.

The research in this study was conducted using one-on-one, face-to-face PPLIF sessions. These sessions took up to two hours each and were scheduled on separate days.

6.3.2 Research case study selection

Abramson (1992:109) underscores the value of unique or atypical cases:

First, since such data are rare, they can help elucidate the upper and lower boundaries of experiences. Second, such data can facilitate ... prediction by documentations infrequent, non-obvious or counterintuitive occurrences that may be missed by standard statistical (or empirical) approaches. And finally, atypical cases ... are essential for understanding the range or variety of human experience, which is essential for understanding and appreciating the human condition.

The value of the research case studies for PPLIF was thus of vital importance.



6.3.2.1 The "case" criteria

The selection of the criteria for the case study depended upon what the researcher wanted to learn and the significance that this knowledge might have for extending theory or improving practice (PPLIF). The selected criteria for this research case study selection were:

- participants of different ages and ethnic origins
- a predicament or difficult situation that the participant is experiencing

6.3.2.2 The "case" selection

The process of conducting a case study begins with the selection of the case, based on the selected criteria. The selection is done purposefully, not randomly (Merriam & Ass, 2002:197):

- a particular individual (Participants: A, B, C, D, E)
- a particular process (PPLIF)
- a unique problem the person is experiencing

Research participants were recruited by word of mouth, from the suburbs of Pretoria, Gauteng. Potential participants were contacted and the study purpose explained. The potential participants were asked if they indeed wanted to take part in the study and they all agreed. The PPLIF Life History Questionnaire was given to each participant in an envelope and they were asked to complete it in their own time.

The development of rich and dense descriptions of experience is determined by the saturation of the sample. Saturation is the point at which themes reveal a high degree of repetition (Morse, 1994). In this study the sample was well saturated by the fifth transcript. Eleven people had agreed to participate. Having extra numbers of potential participants on hand proved to be valuable because some participants could not present themselves as a result of illness and other unforeseen circumstances.

6.4 CASE ANALYSIS

A background description will be given of each participant. The analysis of the PPLIF session data will be done and then the findings of this field research will be discussed.

6.4.1 Description of participants

The aim of describing the participant is for the reader to understand the background perspective from which the participant experiences PPLIF.

6.4.1.1 Participant A

Participant A is a 12 year old, African female. She grew up in the Gauteng area. Her mother died of a heart attack one evening two years ago in their home. Participant A was the first family member to find her diseased mother.

A year before this tragic incident she also lost her younger sibling who drowned in their swimming pool at the age of three. Participant A's family now consists of her retired father and two older brothers aged 15 and 17. She is supported by family aunts and family friends who help her with some activities such as clothes shopping, where her dad is in her opinion not able to give "advice". Participant A is responsible for washing and ironing her own clothes and cleaning her room. She and her brothers take turns to do the dishes and other household activities. She generally gets along with her family members, although she describes them as sometimes being "stubborn", upsetting her a lot.

Participant A is currently an exemplary student at her primary school where she is a leader, a choir member and a lively debater. Owing to the fact that she spends most afternoons alone at home, she is enrolled to go to a boarding school next year where she will complete her high school education. Participant A is looking forward to this challenge, especially since one of her close primary school friends is intending to join her.

6.4.1.2

Participant B

Participant B is a 20-year-old, white female. She lives with her parents, two brothers (18 years and 10 years – adopted) and sister (17 years). She also has an older brother (25 years) who lives in Cape Town and a sister (21 years) who is married. Participant B enjoys her big family and the “buzz” it creates. She has an especially good relationship with her father. She is a very considerate family member and will phone if she is coming in late.

Participant B is in a relationship with a male student who is studying to be a chiropractor. They have been dating for the last five years.

Participant B is currently in her second year B Com at a university in South Africa. Her ultimate study goal is to be a chartered accountant. She has her own car and that gives her a sense of independence. She enjoys sport and gym as part of her relaxation routine.

Participant B also has a part-time job in a clothing store in a local mall. This enables her to be financially self-sufficient

6.4.1.3

Participant C

Participant C is a 32-year-old, African male. He was born in Gauteng, but when he had completed Grade 7, his parents took him and his seven brothers and three sisters back to Zimbabwe to further their education there. He was a very bright student and wanted to become a doctor. Participant C had the required grades but not the financial backing and therefore decided to study to become a teacher. His studies were subsidised by the Zimbabwean government. He completed his studies as a teacher successfully and worked for two years to save money to study to become a doctor. When he then applied, the requirements had changed and

he no longer qualified to enrol in the programme. This is the key part of his life the Participant C would have liked to change. Participant C came to South Africa and is currently in a temporary position in a primary school in Gauteng. As an African male teacher he is very much loved and respected in the school. As an African teacher he feels that he understands African children better than most and knows the need for structure and discipline. He feels very frustrated by the ever-changing rules of the Department of Education.

Participant C has a little son of 3 who lives in Zimbabwe. Currently Participant C is sharing a house with his older brother who is a senior officer in the South African police force. Participant C sees to all the household duties such as cooking food and cleaning, and enjoys it. He is in a relationship. Participant C is also an active member of his church and a cell group leader.

6.4.1.4

Participant D

Participant D is a 42 year old, Indian female. She grew up near the East Coast in a happy family and has a number of brothers and sisters. Participant D fell in love and married her late husband with whom she had two daughters (now age 17 and 20). As a result of her late husband's work, they moved up to Gauteng to further his career. Unfortunately he contracted cancer and was bedridden as a result of a damaged spinal cord. Participant D had made a commitment to nurse and look after him till he died, and did so diligently and with love. Participant D's husband died in 2000 after a long illness.

Participant D does some secretarial typing work when an agency needs her, but mostly stays at home to look after her daughters.

Her eldest daughter is studying for a BComm at a university in South Africa which is quite a distance from their home. As a result she uses their only car to drive to and from classes, resulting in Participant D being very housebound.

Most of Participant D's family lives in the Natal region, and she feels that she cannot confide in them about the teenage problems she is experiencing with her daughters. She has a neighbour whom she talks to, but she also does not feel comfortable burdening this person with too many of her problems and concerns.

6.4.1.5

Participant E

Participant E is a very active 78-year-old, white male. His mother was one of two adopted children from England, who came to live with an South African family in the North West Province at the end of the previous century. Participant E has two older brothers who are still alive today. When Participant E was 18 months old, his mother died in a fire and he with his brothers were sent to live with an uncle since it was in the time of depression and his father (a railway worker) was unable to take care of them. His father remarried when Participant E was 18 years old and he therefore has two younger half siblings (a brother and sister) who are also still alive today.

Participant E left school in Grade 9 to do an apprenticeship and to start earning money in those difficult “depression” years. Career wise Participant E worked very hard and studied part time to obtain a BSc and MBA degrees. When he retired at the age of 61 as a result of health problems, he had travelled the world owing to the senior management position he held at one of the country's biggest steel manufactures. Participant E is also very interested in shares

or the investment of money and today still works as a financial consultant (two days a week). He has a great passion for helping older people make the right financial investments to enable them to be financially independent in their old age.

Participant E has been married for 55 years. He and his wife seem to have a happy marriage and laugh a lot together. They have three children and six grandchildren who are all still alive. Participant E enjoys his family. They all live in relatively close proximity to one another. His older brother (80 years) however lives in Oxford in the United Kingdom, and his grandson (25 years) works in Maputo, Mozambique. He keeps in contact with them by phone, e-mail and regular visits.

Participant E enjoyed excellent health until he was diagnosed with prostate cancer. He has received treatment and it seems to be in remission. This has however led to complications to which Participant E refers as “plumbing problems that can be a nuisance”. He has also had problems with his back which have resulted in an unsuccessful operation. He experiences a great deal of back pain.

Participant E has moved into a security village with his wife (77 years) and Jack Russell, Whisky. They live a very independent and active life although living in this complex has prevented him from making a fire to do his iron casting (a hobby). Participant E takes Whisky for a one kilometre walk every morning and evening. He actively participates in clubs and socials and enjoy the interaction with others. He and his wife also go on at least four holidays per year. They used to go caravanning, but due to his health (the “plumbing problem”) they have now joined a holiday club with a

points system and are looking forward to this new phase of their lives. Participant E has also started writing his autobiography.

6.4.2 Analysis of PPLIF session data

The stages of the PPLIF model and experiences of participants will now be described to enable the reader to get a more practical understanding of the PPLIF model.

6.4.2.1 Stage 1: Connecting

The main goal of the connecting stage is for the PPLIF practitioner and the participant to start establishing a good collaborative working relationship. Other goals are to find out why clients have come for PPLIF and to gain an initial understanding of their problem or problems. The connecting stage between the participants and PPLIF practitioner can be described as follows:

To break the ice with Participant A, the conversation at first was about her day at school. I showed her the tape recorder and she was very interested about the mechanics of it. It was therefore easy to move over to the next phase of the PPLIF model.

Getting connected with Participant B was very difficult at first. Her whole body language was tense, and her sentence responses were very short. I therefore offered her something to drink to give her time to calm down and familiarise herself with me and the environment: The following is a transcribed extract from this part of the session:

PPLIF Practitioner: *I want you to be really comfortable and you can just sit back and relax and have some cold drink. This is just*

really a very informal discussion about some things that are on your mind. Do you have any expectations for this session?

Participant B: *No.*

P: *Are there any problems that you can think of that you want to be addressed in particular?*

B: *No.*

P: *Is there anything that you think I should be aware of? Maybe, for instance that you studied till 3 o'clock this morning and because you just wrote your exam you're quite tired?*

B: *Yes. I studied till about half past one and then I couldn't sleep.*

P: *So you wrote your exam. How did that go? Was it just a test?*

B: *Yes, it was just a class test.*

P: *How do you feel now? Do you feel relieved?*

B: *No. Because I'm writing a test on Thursday again, and it's going to be difficult so I'm going to start studying again today. It's a never-ending story.*

P: *So you're all ready for the new one.*

B: *Yes.*

P: *Just before we go any further, I just want to confirm the time of the sessions and I just want to say that they will be about an hour or 45 minutes. I also want to tell you that I really appreciate the fact that you are sharing a bit of your life, of your experiences with me. I respect your privacy and everything that you are going to say here is very confidential and that I will use it for my studies. I really appreciate the fact that we can have this session.*

Participant C was very relaxed and open. He is someone you can talk to and spontaneously started talking about his life and the problems he was experiencing.

The most difficult connecting phase for me as a researcher was the first session with Participant D. She was extremely nervous and could not seem to calm down and sit still for a moment. To put her at ease I started asking her questions about her dogs, which triggered her talking and she talked for 15 minutes before I could see she was calm and comfortable enough to start the session.

The session with Participant E started off very formally. Taking into account the background perspective from which this participant approached this session, I guided the process respectfully, in such a way that the participant felt comfortable to share his inner thoughts with me.

6.4.2.2 Stage 2: Understanding

The main goal of the understanding stage is for the PPLIF practitioner to collaborate with the participants to clarify and assess their problem(s). The problems the participants experience were as follows:

Participant A's main problem is that she misses her mother a lot. Her mother was a stay-at-home mom, and now the afternoons alone seem endless. This is one of the reasons she is looking forward to going to boarding school. She believes she will be kept actively busy and will excel in her academic work. In the PPLIF sessions we therefore discussed her mother's actual death. Owing to the circumstances, she was the first one to find her mother and it had a very traumatic effect on her life (her school work "took a loop") and she even went to speak to the school's social worker (one session). We also discussed what she could remember about her mother and sister. The following is an extract from the session:

Participant A: *It is quite difficult for me being without a mother and a sister at the same time. I have to go shopping because nobody else will do it for me. You have to go whether you like it or not because my mom's not there. You have to try to be a mother and a sister at the same time. It is quite difficult.*

For ***Participant B*** the main problem in her life currently is how to advise her friends on sensitive issues in their lives. She felt that she is sometimes confronted with situations that her friends are experiencing to which she cannot relate, based on her own experience. Her friends then demand that she must give her opinion and she feels that most of the time her opinion is not the one her friends were hoping to hear. Participant B thus experiences conflict between what she truly believes and supporting a friend with answers that they want to hear. The following is an extract from the session:

Participant B: *My best friend, she's got a very difficult family. I won't say it's difficult for me but it's not the same. I don't always know what to tell her; how to sympathise with her because I don't know the feeling. Every weekend there is something else – or their car gets stolen or her mom's got a new boyfriend or she's just not feeling well.*

Participant B is also under pressure in terms of her studies. She sometimes struggles to concentrate and focus on her work.

The main problem in ***Participant C***'s life is that he is very unhappy with his current work. He feels that he is missing his life's purpose. The PPLIF value clarification that was done made him feel very comfortable in setting new goals. The following is an extract from the session:

Participant C: *I may enjoy but I am preparing to go out. Right now I am desperate. I am teaching under desperate conditions, very desperate. Have you ever seen someone imagining that if I can just wake up tomorrow and have a lot of money so that I can leave this profession? I don't want a big farewell, I just want to leave. But if you see someone bidding farewell, that means that person has been enjoying that. But if you see someone just disappearing instantly like that, that means that person hasn't been enjoying his job.*

PPLIF Practitioner: *And that's how you feel currently?*

C: *Yes, I'm not enjoying my job. If anything better can be offered to me I will take it immediately.*

The burden of being a widow with two young daughters is really getting to Participant D. She is experiencing enormous communication problems with her eldest daughter in particular. This has led to what Participant D describes as a lack of respect and trust. She feels that this relationship is also damaging the whole atmosphere in their household.

PPLIF Practitioner: *Is there any specific problem that you would like to address?*

Participant D: *I am alone, my husband passed away about four years ago and being a single mom is also hard and with teenagers the situation is difficult. I don't know how other people experience it. What you hear is different stories and how they cope with it. It is not easy with teenagers.*

Participant E's health problems, specifically his "plumbing" problem causes him a lot of frustration and embarrassment, but he embraces it and does not let it keep him from his social obligations.

Participant E became very emotional when he talked about his older brother (80 years old), who lives in Oxford, England. His brother's health is deteriorating and Participant E is very worried about him. Participant E is planning to visit his brother next year, despite the fact that it is more difficult for older people to travel overseas (e.g. insurance, car hire). He is also doing his travel research and arrangements over the Internet, which is a great example of his positive attitude towards life and change. Participant E is also very concerned about the future of our country and the economy.

6.4.2.3 Stage 3: Deciding

The PPLIF practitioner and participant together decide what the participants can do to help themselves with their problems or the difficult situation they are facing. The results of their decision should be purposeful and practical. The PPLIF practitioner and participants decided to do the following:

To help Participant A, to set goals for herself and based on the legacy she had in mind, she had to write in a diary:

"What I can remember most about my mother"

"What I think my mother's dreams are for me"

"What I can remember most about my sister"

To help Participant B understand the different perspectives from which people approach life and to try and be an objective friend, she had to have a conversation with a friend of hers, and she had to try and be as open-minded as possible. Some of the discussion at this stage of the process was as follows:

Participant B: Yes. I think telling the truth is a must in a good relationship.

PPLIF Practitioner: And what if maybe your friend won't like it?

B: She may not like hearing it at that point but it's better to tell it like it is. If she asks me something I think I must tell it like it is. You can't do anything else to make it feel better.

P: Except maybe to listen to her. Would you like to go and try that out? When the two of you go to the gym she might say something to you and then you can try that out and see how it goes and then you can give me feedback on that?

B: Yes, I can do that.

Some brain gym techniques were also demonstrated to her, and she was asked to practise them to help her concentrate better on her work.

Participant C was asked to write a short story of his 80th birthday party and what he would like people to say about him then. This was done with the purpose of helping him to clarify his career path. This session really helped the participant and some of his comments were as follow:

PPLIF Practitioner. I didn't press on too many buttons? Are you okay? Do you feel a little bit better than before?

Participant C: Yes. When you talk about something that is already in someone's mind, it's very easy to go about that because it is already there. I don't have to struggle to think of what I want to say to you but it is something that is in there and it is exploding. So if I take it out like this it's better because I didn't want to see myself ... I haven't got where I want to be. I want to see myself somewhere. The only way to see myself somewhere is being in that profession. I wanted to be a doctor but I can't be a doctor anymore because time

has run out, but my conscience now lies upon these things of my material position in line with human resources management specifically.

To help Participant D communicate with her eldest daughter without her losing her temper, she was asked to write a letter to her daughter and to explain her feelings and reasons for getting so upset. It was very difficult for her to put her thoughts down in words and therefore she did a rough version first. She asked the PPLIF practitioner to read it and to suggest some changes to make what she wanted to say clearer.

For an assignment, Participant E wrote a letter of advice and predictions to his grandson. Participant E has a lot of ideas and advice based on his experience, and writing some of it down helped him to structure his thoughts.

6.4.2.4

Stage 4: Executing

The participants are responsible for executing the tasks agreed upon to the best of their abilities. The aim of the tasks is to enlighten, empower and enable the participants to make the necessary changes in their lives. The participants carried out the following tasks:

Participant A wrote in her diary as requested, but also established that this is something that she will need to do on an ongoing basis. She treasured the value of this exercise as it made her remember things about her mother she thought she had forgotten.

Participant B enjoyed the empowerment she felt in her conversation with her friend. She did the brain gym and could repeat the

exercises. She has not experienced any significant changes as a result of them, but will definitely keep practising them. The following was mentioned at the end of the second session:

PPLIF Practitioner. *Did you find that our previous discussion helped a little bit?*

Participant B: *Yes, definitely!*

Participant C did not write his short story, but thought about it, and he said that the PPLIF process really added value to his life. In his words:

Participant C: *Yes. The kind of things that we did was an eye-opener. It brings some flexibility on your mind.*

Participant D felt very unsure of herself. She wrote the letter on rough paper first, and then the PPLIF practitioner facilitated and helped her to make a few changes, using her own words. She finally wrote the letter herself and felt extremely proud of this accomplishment. As she said:

Participant D: *It was very nice writing the letter to my eldest daughter and the little one also thought it was a good idea and asked why don't I write to her as well. I just added a little bit more to what you helped me with. I said in the letter: you go and come late and we do worry if you are not here. I just want you to explain a little bit why you come late or whatever, so that I as a mother don't have to worry so much. Writing this letter was a very good idea.*

This process also triggered a lot of other thoughts and feelings in the participant.

Participant D: *Yes, it feels better now that it came out. It's all the anger. It's not only one thing: I can't get a job; the one is her (oldest daughter); the one is to run the house; the financial matters. It's a*

lot of stress. I try not to worry and put myself down. I try to get somewhere. When there was a money problem I try to solve it. It's not easy. Some days I just get depressed.

The participant wanted to have other sessions with the PPLIF practitioner and her two daughters outside the scope of this research, because she found the PPLIF process really valuable.

Participant E was very professional and typed and e-mailed his letter to his grandson. He also gave me copy of the letter.

6.4.3 Findings

Since qualitative research is fundamentally different from quantitative research, it follows that verification of the results will demand a different strategy. The PPLIF process and the comments of the participants in the different stages have been analysed and discussed. This study was carried out systematically and the PPLIF stages were found to be very logical, practical and valuable. The overview of the findings will now be discussed:

6.4.3.1 Biographical data

The following table gives an overview of the biographical data of the participants:

Participant	Age	Gender	Ethnic origin	English is ...	Number of sessions
Participant A	12 years	Female	African	1 st language	3
Participant B	20 years	Female	White	2 nd language	3
Participant C	32 years	Male	African	1 st language	2
Participant D	42 years	Female	Indian	1 st language	3
Participant E	78 years	Male	White	2 nd language	2

6.4.3.2 Material

The following table gives an overview of the reactions of the participants to the material that was used:

Material	Comments
PPLIF Life History Questionnaire	The PPLIF Life History Questionnaire sparked a lot of debate, not only with the PPLIF practitioner, but also with the participants' family members. It seems to have elicited positive comments (specifically those made by Participant D and E). There were, however, also comments on the relevance of some of the questions and it is therefore suggested that this questionnaire could be further researched and developed.
Tape recording	Tape recording the PPLIF sessions ensured that everything said was preserved for analysis. The PPLIF practitioner also used this to listen for ways to improve her questioning technique. Malfunctioning equipment, participants speaking too softly and feeling uneasy about being recorded were however some of the drawbacks of using a tape recorder. The PPLIF practitioner found that, despite some initial wariness in participants, they tended to forget that they were being recorded and reacted spontaneously to the session.
PPLIF guidance sheet and notebook	The PPLIF guidance sheet was used by the PPLIF practitioner and was found to be a helpful structured tool. It was used to make key notes during the session and was filed with the PPLIF Life History Questionnaire and noted comments, for reporting purposes. The PPLIF guidance sheet could however be graphically redesigned to be more user-friendly.
PPLIF Feedback form	The participants were asked to complete the PPLIF feedback form honestly and to post it back to the PPLIF practitioner. Three feedback forms were received from the five participants, although all five participants confirmed that they had posted back the forms. The following remarks were received:

	<p>1) <u>What were your impressions of the PPLIF facilitator?</u></p> <ul style="list-style-type: none"> ▪ <i>Kind and ready to discuss. Very motivating.</i> ▪ <i>She is a person who I could open up to and who understood me.</i> ▪ <i>Very professional and thorough</i> <p>2) <u>What did you like most about the PPLIF process?</u></p> <ul style="list-style-type: none"> ▪ <i>It was an eye-opener and mind-refreshing.</i> ▪ <i>You learnt more about yourself and the type of person you are.</i> ▪ <i>Was able to talk without interruptions and she listened attentively.</i> <p>3) <u>What did you like least about the PPLIF process?</u></p> <ul style="list-style-type: none"> ▪ <i>Nothing</i> <p>4) <u>Did the process have an impact on your life?</u></p> <ul style="list-style-type: none"> ▪ <i>Yes, It helped me set goals seriously</i> ▪ <i>It helps to ways of communication.</i> ▪ <i>Motivated me to maintain a positive and constructive outlook on my life and to convey the same to my children.</i> <p>5) <u>Any other comments?</u></p> <ul style="list-style-type: none"> ▪ <i>I thoroughly enjoyed the time spent with the PPLIF practitioner.</i> ▪ <i>The facilitator is in my opinion efficient, mature and well versed in her study area. Our discussion was indeed stimulating.</i>
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6.4.3.3 Participants reactions

The following table gives an overview of some of the reactions of the participants during the PPLIF process:

Participants	Reaction to PPLIF process
Participant A	<p>She <i>cried</i> when she tried to express her current feelings of missing her mother. She also <i>sighed with relief</i> when we designed the dairy exercise as though this was something her soul needed.</p> <p>When she showed me some of the notes she had made in her diary consequently, she was very <i>proud</i> of her work (she showed it also to all her friends at school) and I could see she was at a better place in her life.</p>
Participant B	<p>She was very shy and quiet at the beginning of her first session, but just did not seem able to end her last session. She did not want to leave. She was extremely <i>bubbly and happy</i>, but sad that the sessions were over.</p>
Participant C	<p>His reaction to the process was <i>extremely grateful</i>. He really enjoyed getting focus and setting goals in his life. He <i>laughed</i> a lot during the sessions, using humour to express himself.</p>
Participant D	<p>She was terribly anxious during the first session, but could not stop <i>smiling</i> during the following sessions. She also <i>cried</i> but <i>tried to restrain herself</i> – something she had learned to do during her husband’s illness. These sessions had a ripple effect in her household: They have provoked very positive conversations between her and her youngest daughter and they definitely positively empowered her as a mother.</p>
Participant E	<p>The process was a very healthy input in his life. Although it may not have been life changing, it did add a lot of value e.g. he <i>cried</i> and could talk about issues that were on his mind which he could not discuss with others.</p>

6.4.3.4 Researcher's experience of PPLIF

As a researcher the PPLIF practitioner was surprised by the effect the participants and the PPLIF process had on her. The researcher is *convinced that PPLIF is a very powerful process* that can change peoples lives, but it is up to the participants themselves to make and sustain the necessary changes. The PPLIF practitioner only has the power to facilitate and support the participants and therefore has no power over the actual results in the participant's life. The PPLIF practitioner also realised that she had the *choice* to help people and therefore also a *responsibility* to embrace their trust and not to hurt them in the process.

6.5 REFLECTION ON CASE STUDY

Perhaps because a case study focuses on a single unit, a single instance, the issue of generalisation looms larger here than with other types of qualitative research (Merriam, 2002:197). However, as several writers point out, much can be learned from a particular case (Merriam, 1998). Readers can learn from an encounter with the case through the researcher's narrative description (Stake, 2000). Furthermore, Erickson (1986) argues that since the general lies in the particular, what we learn in a particular case can be transferred to similar situations. It is the reader, not the researcher, who determines what can apply to his context. Stake (2000:442) explains how this knowledge transfer works:

Case researchers, like others, pass along to readers some of their personal meanings of events and relationships – and fail to pass along others. They know that the reader too, will add and subtract, invent and shape – reconstructing the knowledge in ways that live it ... more likely to be personally useful.

6.5.1 Internal validity

Internal validity deals with the questions of how research findings match reality and thus hinges on the meaning of reality. Ratcliffe (1983:150) offers an interesting perspective on addressing validity in every kind of research. It should be remembered, he suggests, that:

- "data do not speak for themselves, there is always an interpreter or a translator
- one cannot observe or measure a phenomenon/event without changing it, even in physics where reality is no longer considered to be single-faceted
- numbers, equations and words are all abstract symbolic representations of reality, but not reality itself."

Validity then must be assessed in terms of something other than reality itself. Reality, according to Lincoln and Guba (1985:295), is "a multiple set of mental constrictions ... made by humans, their constructions are on their minds, and they are, in the main, accessible to the humans who make them". And because human beings are the primary instruments of data collection and analysis in qualitative research, interpretations of reality are accessed directly through their observations and interviews. We are thus "closer" to reality than if a data collection instrument had been interjected between the participants and us. Most agree that when reality is viewed in this manner, internal validity is a definite strength of qualitative research. Internal validity was definitely obtained in this research.

6.5.2 External validity

External validity is concerned with the extent to which the findings of one study can be applied to other situations. Patton's (1990:491) practical view on generalisation is that qualitative research should "provide perspective

rather than truth, empirical assessment of local decision maker's theories of action rather than generalisation and verification of universal theories and context-bound extrapolations rather than generalisations”.

To enhance the possibility of the results of this qualitative study being generalised, a rich description strategy was used that provided enough description to enable readers to determine how closely their situations match the research situation and hence whether findings could be transferred. External validity was therefore also reached in this research.

6.5.3 Reliability

Reliability refers to the extent to which research findings can be replicated. In other words, if the study is repeated will it yield the same results? Reliability is problematic in the social sciences simply because human behaviour is never static (Merriam, 1998:205). Reliability in a research design is based on the assumption that there is a single reality and that studying it repeatedly will yield the same results. Qualitative research is not conducted so that the laws of human behaviour can be isolated. Rather, researchers seek to describe and explain the world as those in the world experience it. Since there are many interpretations of what is happening there is no benchmark by which to take repeated measures and establish reliability in the traditional sense.

If the researchers self is the prime instrument of inquiry, and the self-in-the-world is the best source of knowledge about the social world, and social reality is held to be an emergent property of interacting selves and the meanings people live by are malleable as a basic feature of social life, then concern over reliability is fanciful (Bednarz, 1985:303).

The connection between reliability and internal validity from a traditional perspective rest for some on the assumption that a study is more valid if repeated observations in the same study or replications of the entire study have produced the same results. This logic relies on repetition for the establishment of truth but, as everyone knows, measurements, observation and people can be repeatedly wrong.

The participants definitely felt that the PPLIF process had a positive effect on their lives, and therefore the saturation point was reached after five participants went through the process. This may however vary, because the effectiveness of PPLIF lies in the choice that everyone has to make for themselves – whether they will apply it in their own lives.

6.5.4 Ethics

Although researchers can turn to guidelines and regulations for help in dealing with some of the ethical concerns likely to emerge in qualitative research, the burden of producing a study that has been conducted and disseminated in an ethical manner lies with the individual investigator. The best the researcher can do is to be conscious of the ethical issues that pervade the research process and to examine his own orientation vis-à-vis these issues.

We are grateful to the participants of this investigation who kindly shared their life experiences. Anonymity was ensured in that the name and personal details were changed in the transcript. The confidentiality of the participants was thus assured.

Steps were taken to ensure that the participants were not exploited:

- An interpersonal relationship was established with the participant before the session started.
- The procedure was clearly explained and the participant put at ease.
- The participant was informed that he/she could terminate the session at any time.
- Time was spent with the participant after the session to ensure nothing immediately traumatising had surfaced during the session.

Establishment of mutual respect and confidence between researcher and participant was vital for the participant as well as for the collection of rich primary data. The purpose of the research was disclosed to each of the participants. The participants also had the right to terminate their involvement with the study at any time.



The research was done with the participants rather than on or against them. There was respect for the individual in terms of his individuality and right to speak. The participants were sincerely acknowledged for the role they played in contributing to the study. Moreover, the participants were contacted the following week in appreciation of the time and effort they had put in and to ensure that there were no immediate problems following the session.

6.5.5 Implications for future research

It can be concluded that the research was very successful. The PPLIF model should be continually re-examined to improve quality and effectiveness and to incorporate new research.

This study could also be replicated in a certain population or could be compared to studies from other culturally diverse populations living in other countries.

In addition, the life history questionnaire and PPLIF guidance sheet could be examined and improved to improve the quality of the helping process. This could add to the understanding of the PPLIF concept.

6.6 CONCLUSION

Anchored in real-life situations, the case studies resulted in a rich holistic account of a phenomenon. They offer insights and illuminate meanings that expand their readers' experiences. These insights can be constructed as tentative hypotheses that help structure future research; hence case studies play an important role in advancing the field's knowledge base. These case studies created an understanding of PPLIF that in turn could affect and perhaps even improve PPLIF practice.

Some limitations of the case study method involve the issues of reliability, validity and generalisability. As Hamel (1993:23) observes: "the case study has basically been faulted for its lack of representatives ... and its lack of rigor in the collection, construction and analysis of the empirical materials that give rise to this study. This lack of rigor is linked to the problem of bias ... introduced by the subjectivity of the researcher" and others involved in the case study. The researcher did try to overcome this problem to a certain extent by selecting diverse participants for this research process.

The PPLIF practitioner cannot create happiness for a client. Happiness or satisfaction in life does not depend on external circumstances, on things outside our minds, or on other people.

Our happiness does not depend on treasures that pass and escape us. It is in each person's heart ... The tunes of truth, beauty, and good, play through our being - (Rambam).



CHAPTER SEVEN

CONCLUSION AND SUMMARY

*Life is based on growth and finding new challenges to face and overcome,
New contributions to make to society,
And constantly coming to a better understanding of yourself and the universe in
which you live.
–Denis Waitley–*

7.1 AIM OF CHAPTER SEVEN

What are the lessons life asks people to master? It is clear that most people are challenged by the same lessons: The lesson of fear, the lesson of guilt, the lesson of anger, the lesson of forgiveness, the lesson of surrender, the lesson of time, the lesson of patience, the lesson of love, the lesson of relationships, the lesson of play, the lesson of loss, the lesson of power, the lesson of authenticity and the lesson of happiness.

Learning lessons is a little like reaching maturity. People are not suddenly happier, wealthier or more powerful, but they understand the world around them better and are at peace with themselves. PPLIF is about helping people to learn life's lessons. It is not about making a person's life perfect, but about helping that person to see his life as it was meant to be. As one man happily shared, "I now delight in the imperfections of my life".

Everyone has been given everything they need to make life work and thus to find happiness. Not perfect lives, not fairytales, but authentic lives that can make their hearts swell with meaning. When people live

multidimensionally and explore all possibilities, never shrinking from any challenge, then life blossoms and becomes an eternal flame, and PPLIF could help in this process.

In **Chapter Seven**, the research questions will be answered by means of a summary of the findings. Possible future fields of study will also be identified, based on the findings of this research. This chapter will therefore conclude the research.

7.2 SUMMARY OF THE STUDY

The main aim and objective of this research was to describe the nature, importance and possible contribution of PPLIF, as a new concept in the PPL field. This aim was made clearer by answering the following questions:

7.2.1 What is the field of PPLIF?

Therapy, counselling, training, mentoring, consulting, coaching, life coaching and facilitation all are processes that aim to help people but from different view points. PPLIF is a new approach which aims to help clients to bring about an improved and changed philosophy in their life's. PPLIF focuses on the field of assisting clients to manage their problems more effectively and also supporting those clients who wish to attain supra-normal functioning. PPLIF does not focus on clients with severe mental disorders. PPLIF seeks a positive outcome and works within the here and now time frame, to change the future of their clients for the better. PPLIF thus aims to help clients with their unique needs by increasing their self-awareness, attentiveness to their values and to empower them to embrace the present with a positive belief from within.

7.2.2 What does the PPLIF model entail?

The theories of counselling, therapy and PPL underpin the model and practice of PPLIF. The PPLIF model is intended to be practical, flexible and results driven. It endeavours to develop and grow the life strategies for the client in terms of personal, interpersonal and professional leadership. The PPLIF model thus entail giving the client direction and purpose, and a burning desire and commitment to take action in their own lives, to achieve their goals and realise their potential.

7.2.3 What processes does the PPLIF model consist of?

PPLIF suggests that each individual needs to be facilitated in the process of leading himself, which will ultimately lead to higher levels of problem solving, performance and effectiveness. This will result in the client taking on increasing amounts of responsibility internally. PPLIF takes the form of a structured conversation, which is more facilitative than prescriptive. PPLIF does not “solve” but tries to help to review options or choices. It uses informal facilitation to keep clients focused on the objectives of the sessions in order to clarify misunderstandings and support them in solving the problems by achieving their goals. PPLIF consists of four main stages:

- connecting
- understanding
- deciding
- executing

Practitioners who use the PPLIF model, within the context of accepting, affirming and collaborative working relationships with clients, assist clients to improve specific mind skills and communication/action skills in order to manage current and future problems more effectively and thus to lead happier and more fulfilled lives.

7.2.4 Who is the PPLIF client?

The PPLIF client can be described as a unique individual, who is experiencing a problem or situation and who needs the PPLIF practitioner to guide him towards a “solution”. This client could be anyone in terms of age, gender, race, background and culture. The PPLIF client is a “normal” person, who has so much power inside but so little knowledge of how to use it. PPLIF encourage the client to take responsibility for their own learning outcomes. PPLIF focuses on personal development and mastery and could guide and support a client in situations to, for example, cope with change, set goals, develop action plans, progress in careers, enhance self–esteem and restore balance in life.

7.2.5 Who is the PPLIF practitioner?

PPLIF practitioners are professionally trained facilitators, who work on a one-on-one basis situation with a client. The PPLIF practitioner's goal is to help this client to function better, for example, to facilitate the client in the problem or situation they are facing. By facilitating him to make choices and take responsibility for them, the client is attaining his personal goals, and therefore contributing to his legacy.

The PPLIF practitioner needs to develop his own essential communication skills, in order to develop collaborative working relationships with clients, identify problems, clarify and expand understanding of these problems and assist clients to develop and implement strategies for changing how they think, communicate/act and feel so that they can attain more of their human potential. PPLIF practitioners should become their own best counsellors to enable them personally to grow, gain empathic understanding of the client’s position, extending their experiences and gaining a deeper understanding of how to apply PPLIF.

7.3 CONCLUSION

The story is told of a man of modest means who owned a farm. He worked diligently until he heard that diamonds were being discovered all over the country. He yearned to become rich quickly, so he sold his farm, left his family and went prospecting for diamonds. One day, the man who bought his farm crossed a stream on the property and found a large black stone in the water. Not knowing what type of stone it was, but fascinated by the shape of it, he took it home and placed it above his fireplace. Some time later, a guest noticed the stone and inspected it. He informed the owner that the stone was an extremely valuable diamond. Hearing this news, the owner rushed out to the stream in search of more stones. He soon began to mine his property, and it became one of the richest diamond fields in the area. But the first owner, who had gone prospecting, never found his riches. Even worse, he had made a mistake for which he never forgave himself: Instead of looking right under his own two feet, he had gone elsewhere to look for wealth. He had had his own field of diamonds but had never developed it; instead he lost everything!

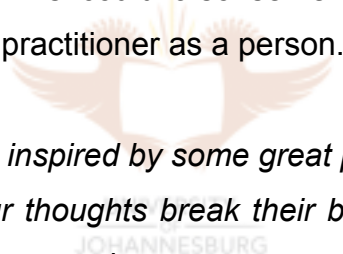
The moral to this story explains the key concepts of PPLIF. PPLIF helps people to explore their inner wealth by helping them to take a look inside themselves to discover their own intrinsic worth. Even when people are faced with a challenge, PPLIF helps them to turn inwards and to determine the enormous resources they were born with. PPLIF helps people not to give up on themselves and assists them to *dig deep and mine their hidden treasure from their own fields of riches*. PPLIF helps a person to identify with their highest aspirations and to be inspired by their own talents to become all that they have ever dreamed they could be.

7.4 RECOMMENDATIONS

This research laid the foundations for theory building to improve the PPLIF model processes. The PPLIF model should therefore be constantly re-examined to improve quality and effectiveness and to incorporate new research. This could add to the understanding of the PPLIF concept.

In addition, the PPLIF guidance sheet and Life History Questionnaire could be further developed and graphically redesigned to be more user-friendly.

Workshops could also be designed to provide PPLIF practitioners with the skills, knowledge and practical guidance needed to enhance their PPLIF skills and practices. This could also serve as a proactive platform for supporting the PPLIF practitioner as a person.



When you are inspired by some great purpose, some extraordinary project, all your thoughts break their bonds, your mind transcends limitations, your consciousness expands in every direction and you find yourself in a new, great and wonderful world. Dormant forces, faculties and talents become alive, and you discover yourself to be a greater person by far than you ever dreamed yourself to be – (Patanjali).

APPENDIX A: PPLIF Life History Questionnaire

PPLIF LIFE HISTORY QUESTIONNAIRE



PURPOSE OF THIS QUESTIONNAIRE

The purpose of this PPLIF questionnaire is to obtain a comprehensive picture of your background. In scientific work, records are necessary since they permit a more thorough dealing with one's problems. By completing these questions as fully and accurately as you can, you will facilitate your PPLIF programme.

The information is highly confidential and will be used for the purpose of the research study done by CSM Du Toit.

Please answer these questions in your own time. If you do not desire to answer any questions, merely write: DO NOT CARE TO ANSWER.

DATE: _____

GENERAL		
Name:		
Address:		
Telephone Numbers:	Day -	Evenings -
Age:	Occupation:	
Who referred you		
PERSONAL DATA		
Date of Birth:	Place of Birth:	
Mother's condition during pregnancy (as far as you know):		
<input type="checkbox"/> Did any of the following apply during your childhood:		
Night Terrors, Bed Wetting, Sleep Walking, Thumb Sucking, Nail Biting, Stammering Fears, Happy Childhood, Unhappy Childhood		
Any other?		
Health during childhood? List illnesses:		
What is your height?	What is your weight?	
Any surgical procedures? (Please list them and give age at the time):		
Were you involved in any accidents?		
What is highest grade of school completed?		
Scholastic abilities, strengths and weaknesses:		
Were you ever bullied, or severely teased?		

Do you make friends easily?						
Do you keep them?						
Present interests, hobbies and activities:						
How do you spend most of your timer?						
Who are you living with at the moment ? (List People):						
Do you live in a House, Hotel, Room, Flat, Etc.?						
Religious activity in childhood:						
Religious activity as an adult:						
MARITAL HISTORY						
Marital Status (<input type="checkbox"/> Your Answer):						
Single	Engaged	Married	Remarried	Separated	Divorced	Widowed
Spouse's Name, Age And Occupation (If applicable):						
How long did you know your marriage partner before engagement?						
How long have you been married for?						
Spouse's age:		Occupation of spouse:				
Personality of spouse (in your own words):						
In what areas is there compatibility?						
In what areas is there incompatibility?						

How do you get along with your in-laws? (This includes brothers and sisters-in-laws):
How many children do you have?
Please list gender and age(s):
Does any of your children present special problems:
Please provide any relevant details regarding miscarriages, or abortions?
Please comment about any previous relationships that impacted on your being.
OCCUPATIONAL DATA
What type of work are you doing now?
Please provide details on the type of jobs held in the past?
Does your present job satisfy you? (If not, in what ways are you dissatisfied?)
Ambitions Past:
Ambitions Present:
FAMILY DATA
FATHER: living, or deceased?
If deceased, your age at the time of his death:
Cause of death:
If alive, father's present age:

Occupation:	
Health:	
MOTHER: living, or deceased?	
If deceased, your age at the time of his death:	
Cause of death:	
If alive, mother's present age:	
Occupation:	
Health:	
SIBLINGS	
Number of brothers:	Brothers' ages:
Number of sisters:	Sisters' ages:
RELATIONSHIPS WITH SIBLINGS:	
Past:	
Present:	
Give a description of your father's personality and his attitude towards you (past and present):	
Give a description of your mother's personality and her attitude towards you (past and present):	
In what ways did your parents punish you as a child?	
Give an impression of your home atmosphere (i.e. the home in which you grew up). Mention state of compatibility between parents, and between parents and children.	
Were you able to confide in your parents?	
Did your parents understand you?	
Did you feel loved and respected by your parents?	

If you have a stepparent, give your age when parent remarried:
If you were not brought up by your parents, who did bring you up, and between what years?
Has anyone (parents, friends, etc.) ever interfered in your marriage, occupation, etc.:
Who are the most important people in your life?
Does any member of your family suffer from alcoholism, epilepsy, or anything that may be considered a mental disorder?
Please add any information not tapped by this questionnaire that may aid your PPLIF practitioner in understanding and helping you:
SELF DESCRIPTION - Please complete the following sentences
I am a person who ...
All my life ...
Ever since I was a child ...
One of the things I feel proud of is ...
It's hard for me to admit ...
One of the things I can't forgive is ...
One of the things I feel guilty about is ...
If I didn't have to worry about my image ...
One of the ways people hurt me is ...
What I needed from my mother and didn't get was ...
My father was always ...
What I wanted from my father and didn't get was ...
If I weren't afraid to be myself, I might ...
One of the things I'm angry about is ...
What I need and have never received from a women/man is ...
The bad thing about growing up is ...
One of the ways I could help myself, but don't, is ...

What is there about your present behaviour that you would like to change?
What feelings do you wish to alter (e.g. increase, or decrease)?
PROBLEM
State in your own words the nature of your main problems, and their duration:
Give a brief account of the history and development of your complaints (from onset to present):
On the scale below, please estimate the severity of your problem(s):
Mildly Upsetting:
Moderately Severe:
Very Severe:
Extremely Severe:
Totally Incapacitating:
Who have you previously consulted about your present problem(s)?
Are you taking any medication? If YES – Please provide details pertaining to the name, dosage and effects thereof.
List your 3 main fears:
1.
2.
3.

<input type="checkbox"/> Does any of the following that apply to you:
Headaches, Palpitations, Dizziness, Stomach Trouble, Fainting Spells, Anxiety, No Appetite, Insomnia, Bowel Disturbances, Fatigue, Anger, Nightmares, Take Sedatives, Feel Panicky, Alcoholism, Feel Tense, Conflict, Tremors, Depressed, Suicidal Ideas, Take Drugs, Allergies, Unable To Relax, Over Ambitious, Sexual Problems, Dislike Weekends/Vacations, Shy With People, Home Conditions Bad, Can't Keep A Job, Memory Problems, Financial Problems, Excessive Sweating, Can't Make Decisions, Lonely, Inferiority, Feelings, Unable To Have A Good Time, Often Use Aspirin/Painkillers, Can't Make Friends
Others: Please list additional problems, or difficulties here:
Underline any of the following words which apply to you:
Worthless, Useless, A Nobody, Life Is Empty, Inadequate, Stupid, Incompetent, Naive, Can't Do Anything Right, Guilty, Evil, Morally Wrong, Horrible Thoughts, Hostile, Full Of Hate, Anxious, Agitated, Cowardly, Unassertive, Panicky, Aggressive, Ugly, Deformed, Unattractive, Repulsive, Depressed, Lonely, Unloved, Misunderstood, Bored, Restless, Confused, Unconfident, In Conflict, Full Of Regrets, Worthwhile, Sympathetic, Intelligent, Attractive, Confident, Considerate
Others:
What sensations are especially:
PLEASANT?
UNPLEASANT?
Describe any interpersonal relationship that give you:
JOY:
GRIEF:
With the blank sides of these pages, give a word-picture of yourself, as would be described:
1. BY YOURSELF
2. BY YOUR SPOUSE (IF MARRIED)
3. BY YOUR BEST FRIEND
4. BY SOMEONE WHO DISLIKES YOU

APPENDIX B: PPLIF Guidance sheet

PPLIF Model	PPLIF Practitioner Guidance sheet																								
STAGE 1: CONNECTING																									
Phase 1: Pre-design contact	Name: _____ Contact details: _____ Date: _____																								
Phase 2: First contact	What are your expectations for this session? _____ What problems will we be addressing? _____ Any other problems? _____ What do you perceive to be pitfalls in this session? _____ Have you had any other help before? _____																								
Phase 3: Laying the ground rules	Are you willing to abide by these ground rules? Time Attention Confidentiality Length Respect Lateness Trust																								
Phase 4: Initial disclosure																									
STAGE 2: UNDERSTANDING																									
Phase 1: Identifying problem	Agreed shared definition of problem: _____ >Identify blind spots																								
Phase 2: Purpose clarification	What do you need and what do you want? <table border="1" style="width: 100%; border-collapse: collapse;"> <thead> <tr> <th style="width: 33%;">Dimension</th> <th style="width: 33%;">Need</th> <th style="width: 33%;">Want</th> </tr> </thead> <tbody> <tr><td>Spiritual</td><td></td><td></td></tr> <tr><td>Physical</td><td></td><td></td></tr> <tr><td>Social</td><td></td><td></td></tr> <tr><td>Mental</td><td></td><td></td></tr> <tr><td>Lifestyle</td><td></td><td></td></tr> <tr><td>Finance</td><td></td><td></td></tr> <tr><td>Career</td><td></td><td></td></tr> </tbody> </table> >Self-awareness >Values >Belief window	Dimension	Need	Want	Spiritual			Physical			Social			Mental			Lifestyle			Finance			Career		
Dimension	Need	Want																							
Spiritual																									
Physical																									
Social																									
Mental																									
Lifestyle																									
Finance																									
Career																									
STAGE 3: DECIDING																									
Phase 1: Goal setting to Change	What do you have to do to get what you want? _____ What is important to you about this? _____ Why do you believe is that important to you? _____ >Conditioning >Choices to change																								
Phase 2: Choices and Balance	What is the alternative/options? _____																								
STAGE 4: EXECUTING																									
Phase 1: Practical implementation	How do you make all this happen? >Self-fulfilling Prophecy >Self-actualisation Implementation steps with time frame: Step 1 _____ Step 2 _____ Step 3 _____																								
Phase 2: Next steps/closure	How do you see this PPLIF process going on?																								

APPENDIX C: PPLIF Evaluation form

PPLIF EVALUATION FORM

Please be so kind as to complete the following form, based on your experience of the sessions

What were your impressions of the PPLIF Practitioner?

What did you like most about the PPLIF process?



What did you like least about the PPLIF process?

Did the process have an impact on your life?

Any other comments?

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