TOWARDS A SYSTEM PSYCHODYNAMIC MODEL OF

PSYCHOLOGICAL WELLNESS

by

SANCHEN HENNING

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Whatever our achievements, they are unquestioningly the product of affectionate people who hold us in high esteem, who encourage us in moments of confusion and despair, who support our self-confidence by sharing our dreams and who urge us into the future by their expressed faith in our capacities. They are surely the agents of our unfolding.

- Harry Levinson*,* Dedication*,* 1972

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SUMMARY

The aim of this study was to construct a system psychodynamic model of psychological wellness that is applicable at individual, group and organisational levels. This aim was successfully accomplished by studying all the relevant theory and conducting qualitative research. The research paradigm was the system psychodynamic theory, which is a fusion of both psychodynamic thinking and systems thinking.

The System Psychodynamic (SPD) Wellness Triangle is constructed with three main themes namely Identity, Hope and Love. In total, 39 themes were identified and they are all embedded in the Sierpinski fractal, which forms the graphical design of the model.

The model may assist consulting psychologists to gain insight regarding psychological wellness on individual, group and organisational level.

"All their life in this world and all their adventures had only been the cover and the title page. Now at last they were beginning Chapter One of the Great Story which no one on earth has read, which goes on forever and in which every chapter is better than the one before."

'The Last Battle: The Chronicles of Narnia'
- C.S. Lewis

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CHAPTER 1: ORIENTATION TO THE RESEARCH

The aim of this chapter is to provide an orientation to the research.

1.1 INTRODUCTION

The purpose of Chapter 1 is to offer a glimpse to the reader of what the rest of the thesis will deliver. The background to and motivation for the research, leading to the research problem, are discussed. Next, the aims of the research are stated and the different research paradigms are discussed.   The research design is presented followed by a discussion using the self as an instrument. The research methodology, structured around four different phases, is formulated.   A chapter division is presented and the chapter concludes with a summary.

1.2 BACKGROUND TO AND MOTIVATION FOR THE RESEARCH

This section presents a brief background of the evolving perspectives that define psychology. The movement from a 'parts' and 'mechanistic' perspective toward a 'wholes' or 'system' approach introduced a new approach in studying human behaviour.   In addition, the traditional psychological concern with 'disease' and 'patient' evolved towards a focus on wellness where an emerging positive psychology includes both weaknesses and strengths.

1.2.1 From 'robot man' to 'system man'

In classical science the epistemology of logical positivism was determined by the ideas of physicalisms, atomism and the camera-theory of knowledge.   It was characterized by an analytical procedure with resolution into component elements and one-way linear causality as basic category (Butz, 1997).

Atomism and determinism, in view of present day knowledge, are obsolete (Von Bertalanffy, 1973). Today the world is looked at as an 'organisation' and this trend is marked by the emergence of a bundle of new disciplines such as cybernetics, information theory, general system theory, complexity and chaos theory. They differ

in their basic assumptions and are sometimes contradictory. However, they are all concerned with 'systems' and 'wholes' or 'organisation' and in their totality they heralded a new approach. From this perspective, life is not a comfortable settling down in pre-ordained grooves of being; at its best, it is 'élan vital', inexorably driven towards higher form of existence (Von Bertalanffy, 1973). He went on to say that it is along these lines of systemic thoughts that a new model or image of man as an 'active personality system' seems to be emerging.

This movement from a 'robot man' to a 'system man' implies a holistic orientation in psychology (Haines, 1998). The general trend of psychology was to view man as a robot, that is, to reduce mental happenings and behaviour into a bundle of sensations, drives, innate and learned reactions. In contrast, the system concept takes man in context into consideration. The psycho-physiological organism as a whole became the focus of psychological scientific endeavour. Man is inextricably linked to the greater web of life and cannot be studied in isolation. This new model of man is slowly emerging in trends of humanistic psychology and positive psychology (Lopez, 2008). The emphasis is on the creative side of human beings and on the importance of individual differences. This implies an active organism that is constantly adapting to the environment to ensure wellness and survival.

1.2.2 From 'disease' model to 'wellness' model

The study of psychology was traditionally concerned with pathology and words such as victim, patient, disease, complex and remedial, illustrate this negative focus. Mental disease is essentially a disturbance of system functions of the psychophysical organism (Von Bertalanffy, 1973). Seligman (2005) remarked that after World War II psychology became a science largely devoted to healing. It concentrated on repairing damage using a disease model of human functioning. This focus on pathology of the human psyche neglected the possibility that building strength is the most potent weapon in the arsenal of therapy (Seligman, 2005). Psychologists disregarded the possibility that one of the best ways to undo someone's weakness is by encouraging his or her strengths while they exclusively focussed on what is wrong with people (Lopez, 2008).

Psychological fatalists are infatuated by the power of history and neglect the potential strength of the living person. They are stuck, unwittingly or not, with one of several observations made by Freud, whose worldview alternated between the poles of pessimism and optimism (Lopez, 2008).

The growing popularity of psychoanalytic theory led many psychologists to regard anything positive about people as suspect, the results of unconscious defences that disguised our real motives and needs, which is sex and aggression (Peterson & Seligman, 2004). Positive constructs such as character strengths and virtues were off the radar screen of psychology. Hope and optimism were dismissed as wishful thinking if not outright delusions, altruistic behaviour was viewed as just another personal strategy for personal gain and courage was reinterpreted as deficiencies in those parts of the nervous system responsible for fear (Peterson & Seligman, 2004).

The same focus on pathology is true in the psychology of organisations. Organisational literature is stuffed with theories about 'sick' organisations and 'toxic' working environments. According to Czander (1996) there are many characteristics of an unhealthy organisation, namely unprofitability; interpersonal conflict; high turnover; low morale; high absenteeism; poor labour-management relations and work sabotage. Evaluating the wellness of any system requires a comprehensive understanding of all the complexities involved.

Not all psychoanalytic theory is completely negative in its portrayal of human motivation. Freud (1947) highlighted the abilities to work and to love as hallmarks of well-being and neo-Freudians like Horney, Sullivan and Fromm took the ethical underpinnings of the good life seriously. According to Fried (1980) Freud's pessimistic statement that man is the victim of his reminiscence was counterbalanced by the optimistic idea that the fatal and seemingly closed circle of repetition to which unconscious motivations subject man, can be broken by therapeutic interventions. The seeds of hope for a more positive psychology could be found buried in the traditional, pessimistic approach.

There seems to be a growing trend among organisations to realise the importance of the so-called human factor as various disciplines highlight the importance of a 'good

life' and attend to the total wellness of people (Els & De la Rey, 2006). The authors continued and remarked that complex philosophical; theoretical and empirical analysis is essential to the study of wellness.

1.3   THE RESEARCH PROBLEM

The research problem can be described as follows: a psychological wellness model based on the principles of system psychodynamics and which is applicable on the individual, group and organisational levels of consultation, does not exist. In addition, wellness models are not researched from a positive psychology perspective. Wissing and Van Eeden (1997) agreed that wellness is not researched in a positive, holistic, systemic and integrated manner and that is a cause for concern. Researchers in the health and social sciences traditionally used a pathogenic paradigm as a point of departure for their investigations and interventions (Peterson & Seligman, 2006). As a result, the knowledge generated in the past was used to develop ways to treat and prevent maladjusted behaviour. This one-sided approach verifies the idea that attention should also be given to wellness research – an approach implied by the opposite side of the illness-health-wellness continuum (Wissing & Van Eeden, 1997).

Existing wellness models are mostly from humanistic and existential paradigms and focus on the individual and not on the group and/or organisation. Even more recent wellness models as described by Snyder and Lopez (2005); Csikszentmihalyi (2004); Peterson and Seligman (2004) do not apply to groups and organisations, which makes them insufficient.

In addition, existing conceptual foundations, models and theories of wellness had a limited impact on wellness research (Els & De la Rey, 2006). The authors went on to say that current wellness concepts, models and theories seldom lead to the phrasing of vital research questions or to the directing of programme contents, their design and development in a meaningful way.

Psychology as a profession acknowledges the importance of a holistic understanding of the strengths, coping patterns, adaptive abilities and growth potential of individuals

(Wissing & Van Eeden, 1997). According to Dunn (1994) it is crucial for psychologists to assist people to achieve higher levels of psychological well-being and wellness. In this regard, Maslow (1970) was of the opinion that only 1 percent of the population achieve self-actualization.

It is therefore clear that a psychological wellness model that is relevant on individual, group and organisational levels within the system psychodynamic paradigm is needed. Such a model would assist consulting psychologists and their clients to develop towards optimal wellness in their personal life and working environment.

The envisaged outcome is therefore a psychological wellness model that integrates concepts from the system psychodynamic paradigm as well as positive psychology into one model. The model needs to be applicable on individual, group and organisational levels of consultation. This leads to the research question which can be formulated as follows: Would the theoretically constructed model create insight and understanding of psychological wellness for an individual, group or organisation?

1.4 AIMS

The study is structured around a general aim as well as specific aims.

The general aim of the research is to construct a theoretical model explaining psychological wellness at individual, group and organisational levels of functioning.

The specific aims of the research can be demarcated as follows:
- To conceptualize psychological wellness.
- To describe systems thinking as a theoretical container for psychological wellness.
- To describe psychodynamic thinking as a theoretical container for psychological wellness.
- To construct the preliminary wellness model.
- To assess the trustworthiness of the preliminary wellness model.
- To construct the system psychodynamic wellness triangle.

- To formulate recommendations from the research which will make a contribution to the understanding of psychological wellness.

Sperling (cited in Solso, 1997, p.17) sees a scientific contribution as "placing a stone in the Great Wall of China" (signifying science itself). The best 'stones' or contributions are those which "find the correct balance between accuracy and generality at a given level of complexity". Psychological wellness is a complex construct and the researcher aims to make a scientific contribution by presenting a wellness model that is general enough to be applicable at individual, group and organisational levels while also being theoretically accurate.

1.5 THE RESEARCH PARADIGMS

The research paradigm describes the epistemological assumption of a study. It can be described as a kind of 'containing device' keeping the philosophical content of the research together (Mouton & Marais, 1992). The research paradigm for this study is systems psychodynamics, an approach rooted in psychoanalysis and borrowing from both the object relations paradigm and the systems paradigm (Cilliers & Koortzen, 1996).

In addition, positive psychology will form part of the paradigm perspective as 'a transitional object' (Winnicot, 1951) in an attempt to progress from the traditional disease perspective toward a system psychodynamic model of psychological wellness.

1.5.1 Positive psychology

Positive psychology has its roots mostly in humanistic psychology (e.g. self-actualization), behaviouristic psychology (e.g. self-efficacy) and psychodynamic thinking (e.g. hope and wisdom). It can be defined as the study of optimal human functioning with the aim of changing the focus of theory and practices in some fields of psychology from preoccupation with disease and healing to well-being and the enhancement or fostering of strengths and virtues (Peterson & Seligman, 2006).

Positive psychology focuses on the study of positive subjective experiences and the study of individual traits, character strengths and virtues (Peterson & Seligman, 2006). The authors went on to say that after the hedonism of the 1960's, the narcissism of the 1970's, the materialism of the 1980's, and the apathy of the 1990's, it is clear that character strengths and virtues are after all important.

Modern psychologies and therapies offer models of wellness that often contain an unspoken but clear salvational tone. If you could only learn to be assertive, communicate better, be more loving, angry, expressive, contemplative or thin, they imply, your troubles would be over (Moore, 1992). In contrast, philosophers from the Middle Ages and Renaissance produced self-help books that didn't promise the sky, but gave recipes for good living and offered suggestions for a practical, down-to-earth philosophy of life (Moore, 1992). There is a need for an approach that gravitates towards a humbler approach of the earlier philosophers of the human psyche, without the idealistic striving for perfection or salvation.

Research applications in the field of positive organisational behaviour as part of the paradigm of 'psychofortology' are rapidly increasing (Els & De la Rey, 2006). Existing approaches to wellness focus on pathology or maladjustment and none of them implies a continuum of wellness, where there is constant movement between both the polarities of wellness/adjustment and (un)wellness/maladjustment while also acknowledging the interdependency of and reciprocal relationships between all relevant systems within the specific context.

In sum, the paradigm of positive psychology provides a bridging framework for studying wellness in individuals and organisations. It can therefore be described as the 'transitional object' between the old disease paradigm and the system psychodynamic wellness model.

1.5.2   General systems paradigm

System psychodynamics is in essence a fusion of concepts from both general systems paradigm and psychoanalysis. Von Bertalanffy (1973) described the systems philosophy as the reorientation of thought from a mechanistic, one-way

causal world view to a new scientific paradigm of 'wholes' and 'wholeness' in the 1920's. Up to then, these concepts were considered to be metaphysical notions transcending the boundaries of science. The original systems science was predominantly a development in engineering science, necessitated by the complexity of systems in modern technology and man-machine relations.

A system is understood as a differentiated sub-whole within a systemic hierarchy, comprised of unified patterns where linearity is not possible because all the parts of the system are interconnected and interdependent (Keeney, 1983).

The environment in which a system exists is also a whole system, a meta-system. Whether ecosystem, animal, organ or cell, systems consist of subsystems that operate within a hierarchy of progressively inclusive meta-systems (Bateson, 1979). Living systems both envelop and are enveloped by other living systems with which they are in steady communication, thus forming a natural hierarchical order. An individual, group or organisation displays all the properties of a living system and therefore also a systemic hierarchy.

Well-known concepts in the systems thinking paradigm are open systems, context, complex interrelated hierarchies, chaos theory, dynamic equilibrium, positive and negative feedback loops and will be discussed in detail in Chapter 3.

1.5.3 Systems psychodynamics

The systems psychodynamic paradigm evolved at the Tavistock Institute in the United Kingdom in the 1950's and 1960's (Miller, 1993). Group relations training and working conferences are consulted to from this paradigm. According to Miller and Rice (1967) the primary task of the paradigm is formulated as pushing the boundaries to better understand the conscious and unconscious dynamic behaviours in organisations. The systems psychodynamic paradigm can be understood as a combination of a 'working outside in' (systems) perspective as well as a 'working inside out' (psychodynamic) perspective (Czander, 1996). It draws on the two strands of systems theory and of psychoanalysis and highlights the unconscious processes in individuals and groups and therefore also organisations (Neumann et

al., 1997). The two different perspectives are coupled to provide a unique framework from which to view organisational behaviour and how it influences various systems namely the individual, the group and the organisation. It integrates various theories, including the concepts of systems thinking, Freudian psychoanalysis and the work of Klein on object relations (Huffington et al., 2004).

The systems psychodynamic paradigm came into being with the 1967 publication of Miller and Rice's book 'Systems of organisation' (Fraher, 2004), although the term 'systems psychodynamics' was used in formal print for the first time in 1992. The conceptual origins of the systems psychodynamic perspective stems from the classic psychoanalytic theory of personality, psychoanalytic object relations theory, psychoanalytic theory of regressive group processes and open systems theory (De Board, 1978).

From a psychoanalytic perspective, the work of Klein (1975) and Winnicot (1951) is expressed in object relations theory. Czander (1996) summarized the psychoanalytical theory of object relations as the need to be attached, related and connected to other objects. From infancy the individual develops over a period of time the psychological capacity to relate to external (real) and internal (fantasy) objects. The term 'objects' is used because the object of the relation is not always a person but can also refer to an organisation, a group, an idea, a symbol or parts of the body (Czander 1996).

Klein (1975) developed through her work with children a conceptualisation of an unconscious inner world consisting of different parts of the self and present in all humans. Klein (1975) discovered that when children experienced pain or frustration, they predominantly cope by using two defences namely 'splitting' and 'projection' and can be described as follows:

- 'Splitting' or dividing feelings into differentiated elements, e.g. the conflict between the love and hate for the mother is relieved by developing two mother images, a good one ('good breast') and a bad one ('bad breast').
- 'Projection' or locating bad feelings in others rather than in oneself.

The combination of these two defences are named 'paranoid-schizoid position' where the term paranoid refers to the experience of badness coming from outside oneself, and the term schizoid refers to splitting (Klein, 1975). If all goes well in a person's development a person goes through normal experiences of ego maturation where the two separated opposite feelings such as love and hate, hope and despair are eventually brought together into a more integrated whole. Klein (1975) named this stage the 'depressive position' where a person is able to deal with ambiguity more successfully.

These two stages are referred to as positions because through a person's lifetime there is a continuous changeover from the one to the other, depending on the context and level of ego maturity.

Object relations make an important contribution to a psychoanalytic theory of work and organisation because in the process of 'object seeking' positive relationships lead to an idealised image of a united parent which leads to elements in the capacity to work: attachment, competence-mastery and curiosity (Czander 1996). Klein (1975) made concepts such as 'gratitude' and 'envy' popular in the psychoanalytic vernacular, which will be discussed in more detail in Chapter 4.

Wilfred Bion, a psychoanalyst from the Tavistock Clinic in London, largely developed this paradigm while he experimented with groups by taking up the classic psychoanalyst role previously reserved for individual therapy. Bion studied the group as a whole and analysed the irrational features of unconscious group life. His work resulted in the evolution of psychodynamic theory (Stokes, 1994; Thelen, 1998).

Systems psychodynamics does not focus on individual behaviour per se but on group behaviour. It supposes that a group has a mind or an unconscious made up by its members (Armstrong, 2005). The group has a life of its own as a consequence of the fantasies and projections of group members. Huffington et al. (2004) stated that the behaviour of a group member is the expression of individual needs, history and behavioural patterns or the needs, history, and behavioural patterns of the group.

Regarding the organisational context, Czander (1996) was of the opinion that the worker enters the work situation with unfulfilled unconscious family needs and fantasies which a person seeks to fulfil in the organisation. The organisation is viewed as a symbolic recreation of aspects of the early parent-child relation. However, the work is not the family and does not react the way in which a family does. This causes the individual to experience conflict and frustration (Czander, 1996) in the working environment.

1.6 RESEARCH DESIGN

The purpose of research design is to provide a plan and structure to a given research project in a manner that will result in the maximisation of the eventual validity of the research findings (Leong & Austin, 2006). Research design is defined as: "… the arrangement of conditions for collection and analysis of data in a manner that aims to combine relevance to the research purpose with economy in procedure" (Mouton & Marais, 1992, p.35). A research design is the plan or blueprint on how one intends to conduct the research.

Denzin and Lincoln (2005) approached research design from an artistic and metaphoric perspective and described it as a process with phases connected to different forms of experience, and their interpretation and representation. Qualitative research design decisions parallel the warm-up, exercise and cool-down periods of a dance. Just as a dance becomes a choreographed production with different phases that mirrors and creates life, so too do research designs adapt, change and mould the very phenomena they are intended to examine (Denzin & Lincoln, 2005).

1.6.1 Qualitative research approach

The research will be based on a literature review in phase 1 and an empirical study in phase 2. Qualitative research is defined by Babbie (2007) as the nonnumeric examination and interpretation of observations for the purpose of discovering underlying meanings and patterns of relationships. Fisher (2006, p.2) stated that "qualitative research is a reflective, interpretive and descriptive effort to describe and understand actual instances of human action and experience from the perspective of the participants who are living through a particular situation".

Qualitative research can be summarised as a multi-disciplinary field that encompasses a number of traditions and practices (Bogdan & Bilken, 1998). It uses a number of methods to collect data that are sensitive to both the natural social context under study and the perspectives of people and aims at producing a holistic understanding of some social reality (Denzin & Lincoln, 2005).

Qualitative research results should provide 'thick descriptions' so as not to remove context and meaning: "A thick description does more than record what a person is doing. It goes beyond mere fact and surface appearances. It presents detail, context, emotion and the webs of social relationships that join persons to one another. Thick description evokes emotionality and self-feelings. Voices, feelings, actions and meaning of interacting individuals are heard" (Denzin & Lincoln, 2005, p105).

Marais and Mouton (1990, p.160) was of the opinion that for the qualitative researcher concepts and constructs are meaningful words that can be analyzed in their own right to gain a greater depth of understanding of a given concept: "It is a frequent occurrence that qualitative researchers will conduct an etymological analysis of a concept as part of their description of a phenomenon. Such researchers will then interpret the phenomenon on the basis of the wealth of meaning of the concept".

Due to the dual purpose of the qualitative study the research is described accordingly:

- An exploratory literature review on 'psychological wellness' serves as the theoretical basis to facilitate an understanding of the problem. An additional exploratory literature review focussing on positive psychology, systems thinking and psychodynamic thinking is conducted, adding to the theoretical basis from which the wellness model is conceptualized.
- Two audio recorded listening groups, similar to focus groups, are conducted and transcribed. The listening group methodology is congruent with the system psychodynamic stance, which will be the main research paradigm. The purpose of the qualitative research phase is to assess the trustworthiness of the theoretical model. The transcribed data is analysed through discourse analysis

from a system psychodynamic rationale. From these results, recommended changes are made to the wellness model to enhance its credibility.

1.6.2 Validity and reliability

In this section, the validity and reliability of qualitative research in general is explored first, after which the validity and reliability of this research study is discussed.

The credibility of qualitative research is anchored on a trinity named 'validity', 'reliability' and 'generalisability'. Fisher (2006) was of the opinion that the validity and reliability of qualitative data depend to a great extent on the methodological skill, sensitivity and integrity of the researcher. He went on to say that a credible qualitative study addresses two questions:

- What techniques and methods were used to ensure the integrity, validity and accuracy of the findings, and
- What does the researcher bring to the study in terms of experience and qualifications?

Systematic and rigorous observation involves far more than just being present and looking around. Skilful interviewing involves much more than just asking questions. Discourse analysis requires considerably more than just reading to see what is there. Generating useful and credible qualitative findings through observation and interviewing requires discipline, knowledge, training, practice, creativity and hard work (Babbie, 2007).

Denzin and Lincoln (2005) were of the opinion that validity; reliability and generalisability are psychometrical constructs and argued for the understanding of the absurdity of validity by developing a case for no single 'correct' interpretation. Validity in qualitative research has to do with description and explanation, and whether or not a given explanation fits a given description. In other words is the explanation credible? Qualitative research is orientated to the production of reconstructed understandings where the traditional positivist criteria of internal and

external validity and reliability are replaced by the terms 'trustworthiness' and 'authenticity' (Denzin & Lincoln, 2005).

- Validity

The validity of a qualitative research results is referred to as 'trustworthiness' by Marshall and Rossman (1989). The term validity is used in qualitative research to assess whether or not information of a kind necessary for answering key research question(s) has been obtained as well as the extent to which qualitative data accurately reflect what participants in the study feel; think or behave (Denzin & Lincoln, 2005). Validity is the alternative to credibility which aims to demonstrate that the subject was accurately identified and described.

- Reliability

Closely related to validity is the notion of reliability, or the repeatability of findings. Validity focuses on meaning and meaningfulness of data while reliability focuses on the consistency of results (Patton, 1990). Reliability is the alternative to dependability and refers to the certainty that the findings would be replicated if the study were conducted with the same participants in the same context. Instead of the positivist assumption of an unchanging universe, the researcher attempts to account for changing conditions in the phenomenon. The qualitative/interpretive assumption is that the social world is always being constructed and therefore the concept of replication is itself problematic (Lincoln & Guba, 1985).

The researcher recognises that with a qualitative research design the researcher is the instrument (McCormick & White, 2000) and may therefore have an influence on the research.

In qualitative research, the researcher and the object of investigation are assumed to be interactively linked so that the findings are literally created as the research proceeds (Denzin & Lincoln, 2005). The credibility of qualitative interpretations is enhanced if the researcher is knowledgeable, experienced and sensitive about the topic under scrutiny (McCormick & White, 2000).

The reliability of observations is influenced by four variables namely the researcher, the participants, the measuring instruments and the research context or the circumstances under which the research is conducted (Fisher, 2006). The researcher took all four variables into consideration in the execution of the research to maximise the reliability of the study.

1.6.3 Trustworthiness of the research study

According to Lincoln and Guba, (1985) the traditional constructs of the conventional positivist research paradigm, such as internal validity; external validity; reliability and objectivity are inappropriate for naturalistic or qualitative inquiry. In support of this opinion, Marshall and Rossman (1989) referred to the validity of a qualitative research project as its 'trustworthiness'. The 'truth value' of a study includes four constructs namely credibility, transferability, dependability and conformability (Lincoln & Guba, 1985) and will be discussed next.

1.6.3.1 Credibility

Credibility is perceived as an alternative to internal validity which is to demonstrate that the subject was accurately identified and described. Lincoln and Guba (1985) was of the opinion that an in-depth description will be so embedded with data that it cannot help but be valid with the setting, population and theoretical framework.

The researcher or consultant is using the self as an instrument in the interpretation of data, which could enhance or diminish the credibility of the study, depending on the researcher's skill; qualification and experience.

1.6.3.2 Transferability

Transferability refers to the applicability of the findings to another setting or group of people (Marshall & Rossman, 1989). It is the alternative to external validity or generalisability, which in the case of a qualitative study may be problematic and is often seen as a weakness in qualitative approaches. The researcher may refer back to the original theoretical framework to show how data collection and analysis were

guided by concepts and models, clearly stating the theoretical parameters of the research. In addition, multiple sources of data can also be used to enhance transferability (Lincoln & Guba, 1985). Making use of a particular analytical model, such as discourse analysis in this study, may also enhance transferability of findings (Silverman, 2000).

1.6.3.3   Dependability

Dependability is the alternative to reliability as it reflects the surety that the findings will be replicated if the study were conducted with the same participants in the same context (Marshall & Rossman, 1989). Instead of the positivist assumption of an unchanging universe, the researcher attempts to account for changing conditions in the phenomenon studied since the qualitative/interpretive assumption is that the social world is always being constructed and therefore the concept of replication is itself problematic (Lincoln & Guba, 1985).

1.6.3.4   Confirmability

Confirmability relates to the traditional concept of objectivity (Lincoln & Guba, 1985). The question to be asked is, how can we be sure that the findings are reflective of the subjects and the inquiry itself, rather than a creation of the researcher's biases or prejudices? (Marshall & Rossman, 1989). There is a need to ask whether the findings of the study could be confirmed by another, therefore asking the question whether the data help to confirm the findings of the research (Lincoln & Guba, 1985). When researchers share their interpretations with a colleague or a 'third ear' who listens; reflects and hypothesises on the consultant's experiences from an objective space, confirmability is enhanced.

Table 1.1 below provides a description of how the credibility, transferability, dependability and confirmability of the study were considered to enhance trustworthiness of the research.

Table 1.1: Trustworthiness of the study (adapted from Lincon & Guba, 1985)

CHARACTERISTIC	DESCRIPTION	APPLICATION IN THIS STUDY
Credibility	Careful selection of the setting, population and theoretical framework. In-depth description embedded with data. Consultant credibility.	The paradigm perspective taken for this study needs to be clearly described and referred to in the findings which need to be embedded in the data from the listening groups. The experience and qualification of the researcher need to be considered.
Transferability	The clarity of the theoretical parameters of the research is relevant.	The research questions and research aims need to be clear. Discourse analysis as an analytical model enhance transferability of findings.
Dependability	The researcher attempts to account for changing conditions in the phenomenon studied. Consideration is given to the researcher, the participants, the context and the instrument used for measurement.	The background for this study and the description of theory in the field of psychological wellness need to account for changing conditions in the phenomenon studied.
Confirmability	Objectivity in the sense that the findings will be confirmed by another person, i.e. making use of a 'third ear'.	Findings of the literature review and data of the listening groups needed to be shared and confirmed by another person.

1.6.4 Ethics

In essence, ethical considerations revolve around issues of harm, consent, deception, privacy and confidentiality of the data. These issues have raised fundamental debates about the very nature of the academic enterprise and about the relationship among social science and research ethics, bureaucratic protection and secrecy, political control and individual rights and obligations (Denzin & Lincoln, 2005). What is public and what is private and when can research be said to be harming people?

Ethical consideration was given to the study to make sure that no harm could come to any person as a result of the research. The anonymity of the participants is the primary ethical consideration in this study. Participation in the listening groups need to be voluntary and with informed consent of all the participants. Although the

phenomenon of psychological wellbeing is not a sensitive issue, confidentiality needs to be ensured by the researcher.

Another ethical consideration in this study is confidentiality. The anonymity of the participants is ensured in the data analysis and the reporting of findings.

1.6.5 Unit of analysis

The unit of analysis is 'psychological wellness'.

1.6.6 Using the self as an instrument

In this study, the researcher 'maps the territory' (Bateson, 2000) of psychological wellness by reading and identifying relevant themes; co-facilitating the listening groups; interpreting data and drawing distinctions in order to construct a wellness model. As such, the researcher is a constructer of a reality that is always a subjective reality. Bateson (2000, p.38) stated that all experience is subjective: "…our brains make the images that we think we 'perceive". The researcher was aware of this subjective reality and self-reflection occurred through continuous discussion with others and diarising of experiences and significant events throughout the study. Bogdan and Biklen (2003) referred to self-reflection as a strategy to enhance researcher credibility.

In a sense one can speak of an 'observing system' which is created by the observer and that which is observed. Such an observing system is self-referential as the observer (self) and the observed (topic under scrutiny) interact and influence one another. This implies that the focus and outcome of research are determined to a great extent by the perspective, culture and background of the researcher. The researcher is recursively part of the researching system; the questions and hypotheses create the reality of the phenomenon being studied (Keeney, 1983). The self, with all its preferences, mental models, values and beliefs is the lens through which all impressions and information are filtered like particles of light. These innate elements of the self are reflected in the choice of the research phenomena, the method of data collection and analysis as well as the final outcome of the research.

The self-referential nature of such an observing system in the current study can be described through what the researcher experienced in retrospect. After the construction of the System Psychodynamic Wellness Triangle in Chapter 7, the researcher became aware of the idea that the three main themes of the model namely Love, Identity and Hope (which is derived from literature on systems thinking; psychodynamic thinking and positive psychology) corresponds with her own spiritual belief system, i.e. the theological evolution of the Holy Trinity. The first level theme **Love** represents God the Father (1 John 4:10, Amplified Bible), the next first level theme **Identity** represents the God the Son through the renewal of **Identity** (Gal 4: 3-7, Amplified Bible) and the last first level theme **Hope** represents the God the Holy Ghost in the role of Comforter, Counsellor, Strengthener and Advocate (John 14:26, Amplified Bible). This occurrence is explained by what Jung (1964) referred to as an unconscious acknowledgement of one's own psyche.

The researcher has an appreciation for fractal geometry and fractal art and finds the magic of the endless variety of patterns; shapes and colours of fractals fascinating and intriguing. It reflects the organic nature of living systems as they continue to grow and develop, change shape and size, thereby highlighting the potential for creativity and offering **hope** through chance and free choice. For the researcher to discover that fractal geometry is also evident in human **identity** and behaviour was an enlightening experience. It added substance to Bateson's idea (2000) that there is a pattern that connects everything in the universe. Humans are connected to each other and through **love** psychological wellness is attainable for all (Janov, 1993). For this reason, the researcher chose a fractal design, namely the Sierpinski triangle, as the graphical framework to contain the theoretical content of the wellness model.

Using the self as an instrument for measurement and interpretation is therefore self-referential and part of the total observing system.

1.7 RESEARCH METHODOLOGY

The research methodology is presented in four phases namely phase 1, the literature study, phase 2, the development of the preliminary model, phase 3, the empirical research phase of the study and finally phase 4 which is the conclusions, limitations

and recommendations. The phases consist of different steps and will be described next.

1.7.1 Phase 1: Literature review

Phase 1 comprises the literature review. The most relevant theory, literature and models are presented in an integrated way to serve as a background to the problem statement. The following 3 steps are undertaken in phase 1:

Step 1

Literature review to conceptualise psychological wellness and positive psychology.

Step 2

Literature review of systems thinking as a theoretical container for psychological wellness.

Step 3

Literature review of psychodynamic thinking as a theoretical container for psychological wellness.

The systems psychodynamic paradigm is also included here and together these paradigms provide a basis for the development of a theoretical model capable of being used to explore the wellness of individuals, groups and organisations.

1.7.2 Phase 2: Construction of the preliminary wellness model

Phase 2 comprises the following 2 steps:

Step 1

The description of the graphic design of the model to contain the identified themes.

Step 2

Categorisation of literature into themes.

1.7.3 Phase 3: Empirical phase

Phase 3 comprises the following 5 steps:

Step 1

The sampling of participants to take part in the empirical research phase.

Step 2

The data collection procedures by means of two listening groups during which the theoretical model was presented and reflections of the participants were used to assess the model. In addition, a creative interview was conducted after the initial model was revised to evaluate the new integrated model.

Step 3

The transcription of the audio tapes of the listening groups.

Step 4

The data analysis in the form of a discourse analysis to determine the rational and unconscious impact of the theoretical model on the participants.

Step 5

Presentation of the final system psychodynamic model of psychological wellness.

1.7.4 Phase 4: Conclusions, limitations and recommendations

Phase 4 comprises 3 steps:

Step 1

Reporting on how the findings satisfy the set aims.

Step 2

Reporting on the limitations of the research.

Step 3

Making recommendations about the use of the theoretical model, as well as the future research opportunities.

1.8 CHAPTER DIVISION

The rest of the study includes the following chapters:

Chapter 2: Psychological wellness

Chapter 3: Systems thinking as a theoretical container for psychological wellness

Chapter 4: Psychodynamic thinking as a theoretical container for psychological wellness

Chapter 5: Constructing the preliminary wellness model

Chapter 6: Research methodology

Chapter 7: Research findings and the construction of the System Psychodynamic (SPD) Wellness Triangle

Chapter 8: Conclusions, limitations and recommendations

1.9 CHAPTER SUMMARY

In this chapter the background of and the motivation for the research were presented. The research problem was stated and the motivation for the research was discussed. The aims of the research were demarcated as they are addressed in each chapter. The paradigm perspectives were discussed and central concepts were outlined. The research design was presented and the self as an instrument for research was explained. The research methodology was described and in conclusion a chapter division was presented.

In Chapter 2 'psychological wellness' will be discussed.

CHAPTER 2: PSYCHOLOGICAL WELLNESS

The aim of this chapter is to conceptualize psychological wellness.

2.1 INTRODUCTION

The difference between the old paradigm of 'disease' and 'pathology' as opposed to the new more optimistic approach of positive psychology is highlighted. Positive psychology serves as a 'transitional object' (Winnicot, 1951) from the disease paradigm towards the system psychodynamic wellness model. The origins and application areas of positive psychology are referred to in preparation for designing the psychological wellness model. Character strengths and virtues as early roots of positive psychology are discussed. Reference to maladjusted and well-adjusted behaviour as it manifests at work is made.

Landes (1988, p.56) concluded his book 'The wealth and poverty of nations' with the following quote:

"The people who live to work are a small and fortunate elite. But it is an elite open to newcomers, selected, the kind of people who accentuate the positive. In this world, the optimists have it, not because they are always right, but because they are positive. Even when wrong, they are positive, and that is the way of achievement, correction, improvement and success. Educated, eyes-open optimism pays; pessimism can only offer the empty consolation of being right".

In 1947 the World Health Organisation (WHO) defined optimal health as a state of complete physical, mental and social well-being and not merely the absence of disease or infirmity (McMartin, 1995). Wellness predominantly emphasises the positive aspects of human functioning (Lopez, 2008). Dunn, (cited in Bergh & Theron, 2006, p.43) is widely credited as the architect of the contemporary wellness movement and defined wellness as "an integrated method of functioning which is oriented toward maximizing the potential of which an individual is capable".

Bookshelves are stacked with books on how to become well, you as an individual, your family or your company. Online searches indicate an overabundance of references to wellness centres, wellness councils, wellness foundations and wellness institutes. Kets de Vries (2007) remarked that wellness seems to be typical of the 'Zeitgeist' of our age and can be described as a preoccupation with fitness, health, beauty, mental stability, happiness, goodness and hygiene. The English Dictionary (1999) describes any activity or object that is regarded with excessive devotion as a fetish. Fetishisms such as 'Work that body', 'Tell me about your childhood', 'Crunch those abs', 'Flex those pecs', 'Lose a dress size', 'Discover your inner Goddess', 'Get buffed', 'Get ripped', 'Get a six pack', 'Get some therapy' and 'Get a life' reflect society's obsession to be well and not sick, overweight, unhealthy, unfit, unstable, unhappy, unattractive or unclean. All these confusing exhortations lead to the question: What is wellness and how can it be defined in a clear and concise way?

Wellness is a collective noun for a multitude of different dimensions and researchers seem to be unable to reach consensus on a singular definition (Lopez, 2008). Some of the dimensions within the wellness construct as it is applied on individual level can include psychological, physical, emotional and spiritual dimensions. Cowen (1994) remarked that overt and covert expressions of values are built into any definition of wellness. What is perceived as 'well' and 'good' and 'healthy' in one culture or subgroup, might not be the same in a different culture. This implies that there cannot be a definition of wellness that is consistent and valid across different cultures.

From the literature it is clear that wellness is a very broad an encompassing construct. It describes a person's experience of life within all spheres of daily activity; specifically the person's self-reported happiness and perceived life satisfaction, based on own criteria (Dolan, 2007). The same author explained further that wellness refers to the impact that societal factors have on physical, mental, psychological and emotional health of individuals.

As stated in Chapter 1, the researcher intends to introduce a system psychodynamic model of psychological wellness. It is therefore important to give some thought to

the origins of the disease perspective as opposed to the human strength perspective where psychological behaviour can be understood as two opposites on one continuum.

2.2 ASKLEPIOS AND HYGIEA

"Every disease is a musical problem. Its cure, a musical solution. The more rapid and complete the solution, the greater the musical talent of the doctor".

- Novalis

Traditionally, the emphasis in psychology was placed on illness and maladjustment, and as such became a science of 'what went wrong' with an individual, mostly referred to as a 'patient' suffering from a certain 'sickness' because of certain abnormal or unhealthy behaviour (Strümpfer, 2003). This way of thinking can be dehumanizing to an individual, as defined according to a psychological illness 'bible', the DSM IV. It is not uncommon to hear psychologists talking to one another in the halls of psychiatric institutes about an interesting 'schizo' (schizophrenia) or 'bipolar' (bipolar mood disorder) in Ward 23, in the same way that oncologists talk about an interesting 'cancer' or 'liver' in Bed 11. Intervention strategies in clinical psychology and counselling are based on a disease model and focus on repairing damage and restoring psychological health and not on building the strengths and virtues within a person.

The discussion around the origins of the disease model and the strengths paradigm goes back to the time of the ancient Greeks, when the God of Medicine, 'Asklepios', focused on the treatment of disease, while his daughter, the goddess Hygiea, was the Guardian of Wellness (Strümpfer, 2003) who proclaimed that people will remain well if they lead a life balanced by reason. 'Asklepios' and 'Hygiea' exists in one mythological family as two opposites in terms of gender (male and female), in terms of generation (father and daughter) and also in terms of their roles, that is what they represent within the family (illness and health).

The two opposing poles of the illness/wellness continuum at the extreme ends of the continuum symbolize the two drivers of the psyche as defined by Freud (1947)

namely the life instinct (Libido/Eros) and the death instinct (Thanatos/Morbidus). Taking a 'Hygieanic' view (life instinct) on the psyche, an individual wants to live and love successfully, while the 'Asklepion' view (death instinct) is driven towards destruction and death and the darker sides of the soul. Both opposing poles are necessary to create wellness as they interdependently complement each other (Lopez, 2008). Without life, there won't be death and vice versa.

2.2.1 Asklepios/Disease

According to Moore (1992, p.166) illness is to a large extent rooted in eternal causes: "The Christian doctrine of original sin teaches that human life is wounded in its essence and suffering is in the nature of things. We are wounded simply by participating in human life, by being children of Adam and Eve. In our heroic struggle to be 'someone', to make life work and to find happiness, things we do may inflict wounds on something much deeper than 'me'. The very foundations of existence can be affected …."

Deviations from hygieanic expectations are characterized by society as disorders (Moore, 1992) and leave little room for the darker side of the soul (death instinct). In this sense we don't cure diseases, they cure us by restoring our participation in life. Without sickness a person cannot be cured, physically and psychologically. Respect for both opposites or paradoxes are necessary in order to find meaning.

However, it is an essential part of human existence. Depression, sadness and melancholy are necessary mood states and offer much needed rest for a soul to travel to far off and remote places where renewed and unique insights, creativity and happiness can be found. Traditionally, psychology adopted without any evidence, the premise that negative motivations are authentic and positive emotions are derative (Snyder & Lopez, 2005).

2.2.2 Hygiea/Ease

The word 'ease' originated from the Latin word 'ansatus' which means 'having handles' or 'elbows akimbo' – a relaxed posture, or at least not at work (Moore, 1992). Dis-ease means therefore no elbows, no elbow room. 'Ease' is a form of

pleasure, disease a loss of pleasure. 'Ease' or health is not only the absence of disease but can be extended to happiness and pleasure, apathy as opposed to zest for life, 'anhedonia' as opposed to 'hedonia'.

The ancient Greeks proposed that hedonism or pleasure – the gratification of sensual desires – is the highest good. According to Kets de Vries (2001, p.46) the inability to experience pleasure is called anhedonia and is a serious psychiatric disorder. Such individuals are withdrawn and unwilling to seek out new sensations and have a diminished attentional function and a general loss of interest in life. He went on to say that executives suffering from anhedonia can devastate an organisation because leadership takes a lot of energy: "...a dead fish lacks the oomph to lead troops to success".

Sandor Ferenczi, Freud's Hungarian colleague went so far to describe body parts as having their own 'organ eroticism' (cited in Moore, 1992). He meant that each organ has its own private life and personality that takes pleasure in its activities. Bodily organs not only function but they also take pleasure in what they do if they are healthy. That would mean that a colon could be unhappy and that one could attend to its complaints to understand what is making it un-easy or 'dis-easy'. Mere functioning in survival mode of living systems is a far cry away from optimal functioning.

The history of philosophy demonstrates that when pleasure is tied to the soul, it is never separated from restraint. Epicurus taught a philosophy of pleasure while living a simple life. His disciple Ficino also gave a high place to pleasure, yet he was vegetarian, ate sparsely and never travelled. He treasured friends and books over all other possessions. The motto of his Florentine Academy was displayed on a banner that read 'Pleasure in the present'. In one of his letters he gave the advice: "Let your meditation walk no further than pleasure, and even a little behind" (cited in Moore, 1992, p.34).

2.2.3 Asklepios plus Hygiea

Wissing and Van Eeden (1997), agreed with Freud (1947), that wellness is a dynamic construct on a continuum of extremes where optimal wellness anchors on the one pole of the continuum and illness on the other pole. It is at this point where the researcher challenges the idea of a linear wellness continuum in favour of a systems approach, where psychological wellness is described through concepts such as circularity, interdependency and interrelationship. In this thesis, the emphasis shifts from a deterministic understanding of linear causality towards a holistic understanding of context, complexities and paradox.

The two seemingly opposing states (Asklepios/maladjustment and Hygieanic/well-adjustment) are necessary for optimal functioning. This paradoxical statement can be explained through the following: the concept stress contains some ambivalence. Stress is not only a danger to wellness and life, something to be avoided and controlled and neutralized by adaptive mechanisms, it can also create higher and more complex life. If life, after disturbance from outside, had simply returned to homeostatic equilibrium, it would never have progressed beyond the amoeba, which after all, is the best adapted creature in the world – it has survived billions of years from the primeval ocean to the present day (Von Bertalanffy, 1973).

Another example is the mysterious paradox of happiness. A perpetual state of happiness would be monotonous and is likely to be diagnosed by psychiatrists as being hypomanic or in denial. The fact that happiness is never complete or constant is one of its virtues (Kets de Vries, 2000). Both positive and negative emotions cover the range of emotions in the same way that dark is needed to highlight light and vice versa. Emotional polarities and contrasts give depth, colour and texture to a life. Dante said in 'The Divine Comedy' (The Inferno): "No sorrow is deeper than the remembrance of happiness when in misery" (cited in Kets de Vries, 2007, p.7).

It is important to warn against the possibility that popular positive psychology (Seligman & Csikszentmihalyi, 2000) referred to by Kets de Vries (2007) as the 'happiness equation' can possibly blind us for the deeper truths that the system psychodynamic paradigm offers. It is easy to be seduced by the scholars of positive

psychology into a shallow understanding of wellness, in a time when the pursuit of happiness seems to be the ultimate goal of existence.

The main focus in this study will be on 'what went right' and not on 'what went wrong' which is the essence of the field of positive psychology (Peterson & Seligman, 2002). The pathogenic orientation of existing psychological theories will not be ignored in this study. An understanding of optimal health is only possible when there is an understanding of illness. Therefore, reference to etiological factors and manifestations of maladjustment in the workplace will also be made where appropriate. It is from this paradoxical stance that the researcher strives towards a system psychodynamic model of psychological wellness.

One of the conceptual cornerstones of positive psychology is the concept of good character or virtues, which on an individual level refers to concepts such as courage, temperance and wisdom. On a group level the focus is on civic virtues and the organisations that encourage individuals to display virtues such as citizenship, responsibility, tolerance and work ethic (Bergh & Theron, 2006).

2.3 VIRTUES AND CHARACTER STRENGHTS

"In the various enumerations of the moral virtues I had met with in my reading, I found the catalogue more or less numerous, as different writers included more or fewer ideas under the same name".

- Benjamin Franklin

According to Peterson and Seligman (2006) virtues and character strengths were widely valued in ancient cultures and traditions. Confucianism and Taoism in China, Buddhism and Hinduism in South Asia, and ancient Greece, Judeo-Christianity and Islam in the West are spiritual and philosophical traditions that attempted to list virtues crucial to human thriving. The opening lines of the first book of Proverbs (The Amplified Bible, 1997) distinguished those virtues that Judaism esteems:

"That men may know wisdom and instruction,
Understand the words of insight,

Receive instruction in wise dealing, righteousness, justice, and equity;

That prudence may be given to the simple,

knowledge and discretion to the youth.

The wise man also may hear and increase in learning'

And the man of understanding acquire skill,

To understand a proverb and a figure,

The words of the wise and their riddles. (1:2-6)

It is the opinion of the researcher that virtue and character strength catalogues can be perceived as the early roots of the field of positive psychology. The reality of positive character strengths led to a greater focus on 'being well' than the traditional focus on 'disease' or pathology.

In keeping with the broad premise of positive psychology, character strengths and virtues allow the individual to achieve more than the mere absence of distress and disorder (Lopez, 2008). They break through the zero point of psychology's traditional concern with disease, disorder and failure to address quality of life (Peterson & Seligman, 2006). The authors went on to ask the question what the contributory relationship of character strengths to fulfilment is. The Aristotelian notion of 'eudaimonia' explains that well-being is not a consequence of virtuous action but rather an inherent aspect of such action.

A description of the various virtues and strengths serves the purpose of a foundation on which a model of psychological wellness can be build. As the early roots of positive psychology they are the first point of reference in an attempt to comment on the problem statement of this study.

2.3.1 Virtues

The Homeric poems (Grayling, 2003) told of a splendid era of mighty men, who walked and talked with the gods and performed feats of incomparable valour. They fought wars, went on perilous adventures full of supernatural intervention and encounter, slew monsters, descended into and returned from the underworld, faced appalling horrors, temptations and sufferings and enjoyed triumphs beyond the

dreams of mere mortals (Grayling, 2003). Everything that conduced to the realisation of the heroic life was therefore counted a virtue. Fitness and strength of the body, a quick, alert mind, endurance, fortitude, courage and boldness were the make-up of a warrior, hunter or a sailor on the treacherous seas. The idea of heroic qualities was distinctive of true manhood and the word 'virtue' comes from the Latin word 'virtus', meaning 'manliness' or 'strength' (Grayling, 2003).

There are plentiful recommendations for virtuous behaviour across religions and traditions that deal with the health of the soul and nourish the individual in its quest for perfection. Virtues are the core characteristics valued by moral philosophers and religious thinkers. These include the universal virtues of Wisdom, Courage, Humanity, Justice, Temperance and Transcendence. According to Peterson & Seligman (2006) these six broad categories of virtue emerged consistently from historical surveys. They can be viewed as universal and perhaps grounded in biology through an evolutionary process that selected for these aspects of excellence as means of solving the important tasks necessary for survival of species (McCloskey, 2005). The author continued and speculated that all these virtues have to be present at above-threshold values for an individual to be deemed of good character.

St Paul described Hope, Faith and Love as Christian virtues to aspire to (Amplified Bible, 1993). Philosophers referred to virtues as corrective because they counteract some difficulty thought to be inherent in the human condition (McCloskey, 2005). This means that temptation needs to be resisted or some motivation that needs to be rechanneled into something good.

The economist McCloskey (2005) wrote the book 'The Bourgeois Virtues: Ethics for an age of capitalism' as an apology for capitalism in which she argued that capitalism is not inconsistent with an ethical life. That is, in the theological sense a defence of capitalism directed at people who do not think it is good. She argued that when you scrutinize modern capitalism with the seven classical virtues in mind – Prudence, Temperance, Justice, Courage, Faith, Hope and Love – you can see that a good life is possible in capitalism and that capitalism depends on virtues. McCloskey's (2005, p.5) argument is that human flourishing depends on having all the virtues in play: "I

do not mean that you need to be perfect in all. But to entirely lack any one of them is a human disaster. Imagine someone entirely lacking in Prudence, say, or in Courage: such a person would be a failure as a human – thus the psychopaths without Love of Justice who do well in the financial market game".

2.3.2 Character strengths

Moral philosophers, theologians, educators, legislators, sports writers and parents all have ideas on what character means. Character strengths are psychological ingredients, that is the processes or mechanisms that define the virtues (McCloskey, 2005). They are the distinguishable routes for displaying one or another of the virtues. The virtue of Wisdom can, for example, be achieved through strengths such as Creativity, Curiosity, Love of learning, Open-mindedness and what Peterson and Seligman (2006) called having a 'big picture' on life. These strengths are similar in the sense that they all involve the acquisition and use of knowledge.

Strengths differ in terms of being 'tonic' (constant) versus 'phasic' (waxing and waning depending on their use). This distinction has important measurement implications as a tonic characteristic such as kindness or humour shows itself steadily in a variety of settings, which means that it can be assessed by deliberately general questions posed to an individual and/or informant such as 'Do you like to tease others?'. A 'phasic' characteristic comes and goes because it is relevant to a specific context, such as bravery (Peterson & Seligman, 2006). They conducted cross-cultural and cross-natural research and identified several universal character strengths. These were mapped against previous classifications of character strengths such as Maslow's (1970) characteristics of the self-actualized person, The Big Five (Norman, 1993) and Valliant's (1971) mature defence mechanisms.

Maslow's (1970, p.150) well-known hierarchy of needs explain the motivations of humans where self-actualization is near the top of the hierarchy: "self-actualization is the full use and exploitation of talents, capacities and potentialities". Biological needs (food and safety) and the need for attachment (social interaction and esteem), followed by aesthetic needs (order and beauty) are the foundations for a self-actualized individual (Maslow, 1970). Finally, at the top of the hierarchy is the need

for transcendence, which refers to spiritual and religious needs. Peterson and Seligman (2006) mapped 9 of the 15 of Maslow's characteristics of a self-actualizing individual to corresponding character strengths.

In terms of the research problem, the descriptions on character strengths further elaborate on and define concepts from positive psychology. These classifications are described in the tables below to supplement the available literature from which the wellness model will be constructed.

Table 2.1: Maslow's characteristics of self-actualized individuals (Peterson & Seligman, 2006, p. 63)

MASLOW's CHARACTERISTICS OF SELF-ACTUALIZING PEOPLE	CORRESPONDING CHARACTER STRENGTH/s
1. Accurate perception of reality	**OPEN-MINDEDNESS**
2. Acceptance of oneself	**SOCIAL INTELLIGENCE/SPIRITUALITY**
3. Freshness of appreciation	**APPRECIATION OF BEAUTY AND EXCELLENCE**
4. Peak experiences	**VITALITY**
5. Humility and respect for others	**HUMILITY AND MODESTY**
6. Deep interpersonal relationship with a select few people	**LOVE**
7. Creativity	**CREATIVITY**
8. Non-hostile sense of humour	**HUMOR**
9. Resistance to enculturation	**INTEGRITY, OPEN-MINDEDNESS**

The particular order of Maslow's hierarchy has frequently been criticized. Peterson and Seligman (2006) disagreed with Maslow's specific hierarchy and argued that strengths do not belong just to the 'haves' of the world, they are also found among the 'have-not's'. Transcendent needs can be placed above attachment needs as in the case of an individual that experiences spirituality in the absence of social interaction or an individual that may be creative while his or her biological needs are not satisfied.

'The Big Five' was proposed by Norman (1963) and reflects five basic personality traits under which all others can be subsumed. Peterson and Seligman (2006) remarked that four of the five basic traits have clear counterparts in the virtue domain as described in Table 2.3 below:

Table 2.2: The Big Five (Norman, cited in Peterson & Seligman, 2006, p. 69)

TRAIT	CORRESPONDING CHARACTER STRENGTH/s
1. Neuroticism (worried, nervous, emotional)	**NONE**
2. Extraversion (sociable, fun-loving, active)	**VITALITY** **HUMOUR** **PLAYFULNESS**
3. Openness (imaginative, creative, artistic)	**APPRECIATION OF BEAUTY** **CREATIVITY** **CURIOSITY**
4. Agreeableness (good-natured, soft-hearted, empathetic	**GRATITUDE** **KINDNESS**
5. Conscientiousness (reliable, hardworking)	**PERSISTENCE** **SELF-REGULATION**

It is only the trait Neuroticism that does not have corresponding character strengths for obvious reasons. Criticism against 'The Big Five' is that the five traits are very broad and unlikely to capture the meaning of a more nuanced individual difference (Peterson & Seligman, 2006).

Valliant (1971) hypothesized that the various defences can be ranked from relatively immature defences to relatively mature defences. The mature defences identified by Valliant have been inked to both psychological and physical wellness, and when habitual, they can be construed as character strengths. Valliant's empirical documentation of the benefits of mature defence mechanisms was one of the important triggers of the positive psychology movement (Valliant, 1971).

Table 2.3: Valliant's mature defence mechanisms
(Valliant, cited in Peterson & Seligman, 2006, p.73)

DEFENCE	CORRESPONDING CHARACTER STRENGTH
1. Altruism	KINDNESS
2. Anticipation	HOPE
3. Humour	HUMOR
4. Sublimation	PERSISTANCE
5. Suppression	SELF-REGULATION

2.4 PSYCHOLOGICAL WELLNESS

Psychological wellness is often referred to as 'subjective wellbeing' and is associated with various aspects of a person's subjective experience and evaluation of the quality of life and quality of emotional, psychological and social well-being (Keyes & Haidt, 2003). Definitions for well-functioning individuals are numerous and vary widely. Overt and covert expressions of values are built into any definition of wellness (Cowen, 1994). The researcher stipulated that one should keep in mind that values

differ across cultures as well as among subgroups and concluded that a uniformly acceptable definition of psychological wellness is an illusion (Cowen, 1994).

In this study, the researcher aims to describe psychological wellness from a system psychodynamic paradigm which is different from the traditional; mechanistic and linear views on the topic.

Psychological wellness seems to fall within a broad field of study that examines quality of life issues. Any investigator who is curious about the parameters of psychological wellness will "find a confusing array of theoretical perspectives, conclusions and methodologies that all claim some authority in the literature" (Compton, 2001, p.486). The following section presents various definitions to illustrate the multidimensionality of psychological wellness.

2.4.1 Definitions of psychological wellness

Scholars from different psychological paradigms attempted to define psychological wellness, thereby contributing to several theories regarding the topic.

Freud (1947, p.31) was of the opinion that unconscious material must be made conscious before a person will experience wellness: "Where Id is there Ego shall be". Freud (1964) also proposed that having a work to do and someone to love is necessary for a person to be well-adjusted. For Jung (1960) individual wellness is attained through individuation and self-realization. For Klein (1975) and the object relation theorists, wellness was a relational concept and they postulated that the times of loving care must exceed the times of frustration and deprivation during childhood. If all goes relatively well and the child experiences a budding faith in primary caretakers, the child eventually develops the ability and courage to integrate opposing feelings of love and hate (Klein, 1975).

Erikson (1959, p.52) remarked that to understand how an individual grow towards wellness, it is necessary to remember the epigenetic principle which is derived from the growth of organisms in vitero: "…this principle states that anything that grows has a ground plan, and that out of this ground plan the part arise, each part having its time of special ascendancy, until all parts have arisen to form a functioning whole".

At birth the baby leaves the chemical exchange of the womb for the social exchange system of his society, where gradually increasing capacities meet the opportunities and limitations of his environment (Erikson, 1959). Erikson's psychosocial development theory, where basic trust is the cornerstone of a well-adjusted adult personality, will be discussed in more detail in Chapter 4.

Janov (1991, p.316) stated that the hallmark of psychological wellness is an individual's ability to be satisfied with life: "The neurotic is often dissatisfied with almost everything. Such an individual is missing something, so there is never enough money, security, love, sex, power, prestige or fame. Just feeling satisfied with one's life is an enormous achievement". Too often, what is known as ambition is simply transformed tension: "High energy levels based on pain activation has been diverted into the goal-seeking conduct we call ambition" (Janov, 1991, p.317). 'Getting ahead' may be an analogue to get ahead in the birth canal, the origin of all neurosis, according to Janov's primal therapy theory (Janov, 1991). A person that is psychologically well is authentic and naturally cares, because such a person has access to feelings and can truly emphasize and sympathize with others.

According to Kets de Vries (2001, p.296) one possible way to define a mentally well individual is to understand what psychotherapists do with their clients to help them operate at full capacity: "They encourage people to gain insights into their goals and motivations, help them better understand their strengths and weaknesses, and prevent them from engaging in self-destructive activities. They encourage them to learn and to grow, to increase their tolerance for ambiguous situations, to become more emotionally responsive and to develop the range, flexibility and effectiveness of their behavioural repertoire".

Antonovsky (1987), the founder of the 'salutogenesis' paradigm, described wellness in terms of an 'ease-disease' continuum. Any individual or organisation, at a given time, can oscillate between the two extremes on the continuum. It is only possible to speak of behaviour that is closer to either one of the two polarities because behaviour is never static and moves like a pendulum from side to side on the continuum. The researcher suggests that constant functioning on the well-adjustment side of the continuum implies individual or organisation rigidity and

maladjustment. Czander (1996, p.74) defined a well-adjusted person as "a person with a firm or secure self system, motivated by a striving for power, a realization of basic idealised goals and an ability to tap basic skills that are consistent and capable of forming an arc between the person's ambitions and ideals".

Jahoda (1958) defined the well-adjusted person as someone who actively masters his environment, shows a certain unity of personality and perceives the world and himself correctly.

Cowen (1994) remarked that psychological wellness and the goal of wellness enhancement need to pertain to all people and not just to a select few of the population. The author defined psychological wellness as a potentially fruitful orienting concept that directs attention to a family of genotypically unified phenomena: "…psychological wellness is not seen as an absolute, but rather as an anchor point at the positive end of an adjustment continuum, as an ideal that we should strive concertedly to approach" (Cowen, 1994, p.171).

Van Eeden (1996, p.88) compared various models of psychological functioning and concluded that the models focused on the holistic functioning of an individual, evolving from interactions of different factors and systems: "Psychological wellness is a relatively continual state of mind that is identified by continuous adaptability, general wellness and the realisation of personal potential in all dimensions of subsystems in the human system". She confirmed that further research needs to be conducted to understand the relationship between the theoretical conceptualisations and the empirical denotations of constructs related to psychological wellness.

Benjafield (1996) conceptualised psychological wellness as constituting six major dimensions, namely, physical, emotional, mental, social, occupational and spiritual dimensions. These authors were of the opinion that optimum wellness can only be attained when there is spiritual and balance in each of the six interconnected dimensions of wellbeing.

Compton (2001, p.497) stated that psychological wellness can be conceptualised by "a tripartite model that contains factors for subjective wellness, personal growth and

a style of religiosity that is characterized by other centeredness". Snyder and Lopez (2002) believed that positive functioning comprises the following six dimensions of psychological well-being: self-acceptance, positive relationships with others, personal growth, purpose in life, environmental mastery and autonomy.

For the purpose of this study, psychological wellness is to be expected where opposites are embraced in conditions of bounded instability. Behaviour that typifies a constant interplay between maladjustment and well-adjustment implies variability and flexibility, where systems operate 'far from equilibrium' in unpredictable ways (Stacey, 1992). Many wellness models were developed in the field of clinical psychology (Els & De la Rey, 2006). However, these models are seldom appropriate for the working environment and mostly focus on the individual.

These models are explored to support the conceptualization of psychological wellness and because they provide existing theories that can be considered for inclusion in the wellness model.

2.4.2 Models of psychological wellness

From the literature the researcher identified five different wellness models that describe psychological wellness. These models were selected because they provide a solid theoretical foundation from which the author can develop a new model. The 5 models contain some of the building blocks of systems and psychodynamic thinking as well as positive psychology. These models will consequently be discussed.

2.4.2.1   Seeman's model: The Human-System Wellness Structure

Seeman's model (1989) is based on a systems as well as a developmental view. The model is inclusive of all human behavioural subsystems and focus on the positive side of a wellness continuum to strengthen the conceptualisation of effective human functioning.

The manifestation of psychological wellness is described by the concept of 'organismic integration' which refers to the pervasive process that comprehends all

of the person's behavioural subsystems such as biochemical, physiological, perceptual, cognitive and interpersonal dimensions of behaviour in interaction with one another (Seeman, 1989). The transactions between these subsystems take place over a time-span, emphasising the developmental aspect of the model.

The model has a hierarchical structure, starting from the bottom moving upwards to arrange the subsystems. The reciprocal relationships are indicated by the bi-directional arrows and the longitudinal aspect of the entire system is indicated by the horizontal arrows. This horizontal dimension highlights wellness as an ongoing process and not a static place to arrive at (Seeman, 1989). Each of the subsystems will be discussed briefly.

a) The biochemical subsystem

This subsystem features human-system performance that involves biochemical processes (Seeman, 1989). The model illustrates the role of the immune system in strategic wellness maintenance with reference to research done in the functioning of T-lymphocytes and natural killer cells as well as the impact of naturally occurring stressors on the immunocompetence: "There is a tenable foothold for the argument that variables in the biochemical subsystem are embedded in the larger matrix of organismic behaviour characterising positive wellness" (Seeman, 1989, p.1103).

b) The physiological subsystem

According to this model, increased physical activity is associated with a number of physiological benefits. Physiological behaviour is closely related to other human subsystems in the model. There are qualitative differences in the effectiveness of the information flow and feedback between well-functioning persons and those who are not so well-endowed (Seeman, 1989).

c) The perceptual subsystem

Seeman (1989) was op the opinion that by studying the perceptual subsystem, one discovers the interconnections between behavioural subsystems and the notable

linkage of perception and cognition. This statement is supported by Harber (1969, p.1) who remarked that "sensation, perception, memory and thought must be considered as a continuum of cognitive activity".

A highly functional person has a relatively differentiated personality organisation, a characteristic found to be applicable to a person who tends towards a field-independent personal organisation, enabling this individual to maximize the available information (Foxman, cited in Seeman, 1989).

d) The cognitive subsystem

Seeman (1989, p.1105) emphasised the importance of this subsystem and remarked that "it is so powerful in its impact on health that it would be difficult to overstate its centrality". Other associations between cognition and wellness derive from information-processing models, cognitive-behavioural theory and phenomenological theory. Two themes emerge from these models and theories: one relates to an affirmative self-definition and the other to a sense of personal mastery and control over significant components of one's life (Seeman, 1989).

e) The interpersonal-ecological subsystem

The interpersonal-ecological subsystem consists of:

Person-person relationships: Seeman (1989) stated that from a developmental perspective, it is best to start with positive styles person-environment interchange. A dominant theme in the developmental literature is that of individuation. Valliant (1978) identified a correlation between interpersonal relations and physical examinations where marital harmony, interpersonal warmth and openness, continued contact with family of origin and relationship with own children were the indexes relating to interpersonal relations.

Person-environment matrix: Psychological wellness is perceived in this subsystem as the result of person-environment transactions (Seeman, 1989).

It is the opinion of the researcher that this model with its systems perspective adds particular value to the conceptualising of psychological wellness when taking the research problem as stated in Chapter 1 into consideration. It highlights the interdependency or 'organismic integration' between systems and subsystems, an important criterion for the proposed system psychodynamic wellness model.

2.4.2.2   Witmer and Sweeney's model: The Wheel of Wellness

Witmer and Sweeney (1992) described 'The Wheel of Wellness' as a theoretical, interdisciplinary and holistic model that explores both wellness and the prevention of illness over a life-span. The authors presented the model for the purpose of theory building, research, clinical application, education, advocacy and consciousness building.

'The Wheel of Wellness' reflects the concept of systems thinking as it attempts to explain the interconnectedness of the characteristics of a psychologically well person. It incorporates psychology, anthropology, sociology, religion, education as well as medical research (Witmer & Sweeney, 1992). It proposes that wellness consists of five primary functions and one super ordinate function, namely wellness. Five life tasks, depicted in a wheel shape are interrelated and interconnected and relate to characteristics of healthy, optimal human functioning. In addition, life forces and global events interact with life tasks.

i)   Life Tasks

Life tasks can be defined as tasks that an individual focuses on during his or her life span (Witmer & Sweeney, 1992). Each life task can be further subdivided into specific subtasks which interact dynamically.

- Life Task 1: Spirituality

According to Witmer and Sweeney (1992) every civilisation, culture or nation has indicated and engaged in some form of religious belief that outlines values reflecting what is considered sacred and essential for maintenance of life. Spirituality is what one could call the search for an inner or higher awareness that is in harmony with

cosmos. The authors define spirituality as "certain life-enhancing beliefs about human dignity, human rights and reverence for life" (Witmer & Sweeney, 1992, p.141). Spirituality consists of the following characteristics:

- *One-ness and the inner life*

   Eastern and Western religions tend to acknowledge the one-ness of the person and the desire to attain an inner peace and sense of wholeness, free from inner friction and fragmentation.

- *Purposiveness, optimism and values*

   These aspects refer to meaning in life, hope in anticipation of future events as well as values for guiding a person in human relationships and decision-making.

- Life Task 2: Self-regulation

Self-regulation is the process that coordinates long-term patterns of goal-orientated behaviour of an individual in accordance with social norms (Witmer & Sweeney, 1992). This life task includes some characteristics of a healthy person and as well as the following:

- *Sense of worth*

   Self-worth is the major single factor that affects personal growth and behaviour (Witmer & Sweeney, 1992).

- *Sense of control*

   Beliefs with regard to a sense of control have to do with feelings about comprehension and confidence (Witmer & Sweeney, 1992). People who perceive life as manageable have less anxiety and fewer physical symptoms.

- *Realistic beliefs*

Individuals with a perception of reality, in other words what is rational and logical as well as what is distorted, are in a position to perceive the truth, come to conclusions and to be logical and cognitively efficient (Witmer & Sweeney, 1992).

- *Spontaneity and emotional responsiveness*

Healthy individuals have a childlike simplicity and authenticity in their response to events and confirm that their relationships are free of defensiveness and deceptiveness (Witmer & Sweeney, 1992). In addition, healthy people also tend to be sensitive to the dilemmas of others.

- *Intellectual stimulation, problem solving and creativity*

A healthy person has the need to know, the need to learn, the need to organise, is curious and has a sense of wonder. These characteristics enable a person to master his or her environment and to resolve problems (Van Eeden, 1996).

- *Sense of humour*

According to Witmer and Sweeney (1992) humour, and especially laughter, support physiological, psychological and social change. It was found that well-adjusted people would use humour more than maladjusted people.

- *Physical fitness and health habits*

There is a significant relationship between health habits, health and life expectancy (Witmer & Sweeney, 1992).

- Life Task 3: Work

Work consists of:

- *Work as a life-span task*

  Witmer and Sweeney (1992) were of the opinion that work is a fundamental life task that provides economic, psychological and social advantages to the well-being of the individual. People who cannot engage in work activities struggle for survival both economically and psychologically.

- *Psychological, social and economic benefits*

  Work fosters self-worth, self-efficacy, identity, a feeling of mastery and commitment (Witmer & Sweeney, 1992). Social benefits include encountering people, a feeling of being valued or needed by others, social status and potential friendships while the economic benefits include the resources to purchase goods and services, evidence of success and assets to purchase leisure or free time.

- Life Task 4: Friendship

Friendship consists of:
- *Social interest and connectedness*

  This life task is used to describe all those social relationships that involve connections with others, either individually or in community, but with no marital, sexual or family commitment (Witmer & Sweeney, 1992). Cooperation between people indicates the capacity for interdependent participation (Van Eeden, 1996).

- *Social support, interpersonal relations and health*

Social support consists of three functions: (1) emotional support – attachment, reassurance, being able to rely upon and confide in a person; (2) tangible support – involving direct aid such as loans, gifts and services; and (3) informational support – providing information of advice and feedback (Witmer & Sweeney, 1992).

- Life Task 5: Love

The life task of love suggests that a person can be intimate, trusting, self-disclosing, and cooperative, has the ability to commit in the long term and is comfortable with the intimacy of sexual relationships (Witmer & Sweeney, 1992).   The authors continued and support the above with research that found that the top three contributors to overall satisfaction with life for women and men are spouse, children and friends.

ii) Life forces

Life forces refer to the internal and external forces affecting life tasks as they dynamically interact (Witmer & Sweeney, 1992). The way that societal institutions function in achieving their purposes will affect the advancement and achievement of the five life tasks and can be identified as family, religion, education, community, media, government and business or industry.

iii) Global events

Global events go beyond life forces and include wars, hunger, disease, poverty, overpopulation, environmental pollution, etc. These events have an influence on an individual's living and quality of life (Witmer & Sweeney, 1992).

In sum, Witmer and Sweeney's model confirms two important factors in systems thinking, namely the interconnectedness and complexity of the life tasks and life forces. The model also affirms the multi-dimensions of wellness and reflects the complexity of psychological wellness.

2.4.2.3 Keys and Lopez's model

Keys and Lopez (2002) classified psychological well-being into two broad factors:

- Emotional or affective well-being

Emotional well-being is an individual's evaluation of happiness and life-satisfaction, as well as the higher ratio of the number of positive affect over that of negative affect. Several studies suggest that psychological well-being consists of six facets namely self-acceptance, personal growth, purpose in life, environmental mastery, autonomy and positive relations with other (Keys & Lopez, 2002).

- Positive psychological and social functioning

Social well-being consists of five facets namely social acceptance, social actualization, social contribution, social coherence and social integration (Keys & Lopez, 2002). Table 2.4 describes these psychological (individual) and social well-being (group) concepts and give an operational definition for each.

Table 2.4: Operational definitions for concepts of psychological and social well-being (Keys & Lopez, 2002)

PSYCHOLOGICAL WELL-BEING	SOCIAL WELL-BEING
1. SELF-ACCEPTANCE: Positive attitude towards the self; acknowledge and accept multiple aspects of self; feel positive about past life. *When I look at the story of my life, I am pleased with how things have turned out so far.*	**1. SOCIAL ACCEPTANCE:** Positive attitude towards people, despite others' sometime complex and perplexing behaviour. *I believe people are kind.*
2. PERSONAL GROWTH: Feelings of continued development and potential and are open to new experiences, feel increasingly knowledgeable and effective. *For me, life has been a continuous process of learning, changing and growth.*	**2. SOCIAL ACTUALIZATION:** Care about and believe society has potential to grow positively; think society is realizing that potential. *The world is becoming a better place for everyone*

3. PURPOSE IN LIFE: Have goals and a sense of direction in life; present and past lives are meaningful; hold beliefs that give purpose to life. *Some people wander aimlessly through life; I am not one of them.*	**3. SOCIAL CONTRIBUTION:** Feel they have something valuable to give to society; think their daily activities are valued by their community. *I have something valuable to give to the world.*
4. ENVIRONMENTAL MASTERY: Feel competent and able to manage a complex environment; choose or create personally suitable contexts. *I am good at managing the responsibilities of daily life.*	**4. SOCIAL COHERENCE:** See a social world that is intelligible, logical and predictable; care about and are interested in society and community. *I find it easy to predict what will happen next in society.*
	5. SOCIAL INTEGRATION: Feel part of community; think they belong, feel supported and share commonalities with community. *My community is a source of comfort.*

In Keys and Lopez's model, psychological wellness is understood as a person's approach towards improving quality of life, health and psychological strengths in proactive and positive ways.

The proposed wellness model in this study aims to describe wellness on individual, group and organisational levels. Individual, group and organisational wellness can never be completely separated because any organisation (system) consists of groups (subsystems) and individuals (subsystems).

2.4.2.4   Jahoda's model

Jahoda (1958) was of the opinion that the absence of mental disease is not an adequate description of psychological wellness. Jahoda's model can be regarded as the original thinking about psychological wellness and is reflected in six concept categories, indicating 'positive mental wellness'.   Table 2.5 presents the six categories and their criteria.

Table 2.5:   Jahoda's concept categories and criteria for positive mental wellness (Jahoda, 1958, p.23)

	CONCEPT CATEGORY	DESCRIPTION OF THE CATEGORY
1.	Attitude of an individual toward his own self.	Accessibility of the self to consciousness Correctness of the self-concept Feelings about the self-concept Sense of identity
2.	An individual's style and degree of growth, development or self-actualization	Motivational processes Investment in living
3.	Integration	Balance of psychic forces A unifying outlook on life Resistance to stress
4.	Autonomy	Regulation of behaviour from within Independent behaviour
5.	Perception of reality	Perception free from need-distortion Empathy or social sensitivity
6.	Environmental mastery	The ability to love Adequacy in love, work and play Adequacy in interpersonal relations Meeting of situational requirements Adaptation and adjustment Problem-solving.

It is the opinion of the researcher that the above-mentioned categories are the minimum requirements for an individual to experience psychological wellness.

2.4.2.5   The 5 Factor Wellness Model

Myers and Sweeney (2005) designed the 5 Factor Wellness Model to describe the characteristics of wellness and to help individuals in making choices toward healthier living. The 5 Factor Wellness Model is based on confirmation of a single higher-order wellness factor, five second-order factors as well as 17 third-order factors representing the original hypothesised areas of wellness (Myers & Sweeney 2005). The seventeen areas are grouped as follows within the main five second-order factors:

i)   Creative Self – thinking, emotions, control, work, positive humour

ii)   Coping Self – leisure, stress management, self-worth, realistic beliefs

iii)   Essential Self – spirituality, gender identity, cultural identity, self-care

iv)   Physical Self – nutrition, exercise

2.4.3 In conclusion

Although the above-mentioned models are comprehensive and contain some of the building blocks of systems and psychodynamic thinking as well as positive psychology, they are insufficient from a systems psychodynamic paradigm. All 5 models focus on the individual level only and do not address the psychological wellness of the group and organisation. In dealing with the research problem from a systems psychodynamic paradigm, individuals, groups and organisations are important. In the next section positive psychology is introduced.

2.5 POSITIVE PSYCHOLOGY

There is much ongoing psychological research that fits under the positive psychology umbrella such as Aspinwall & Staudinger, 2003; Cameron, Dutton & Quinn, 2003; Lerner, Jacobs & Quinn, 2003; Chang, 2001; Gilham, 2000; Snyder & Lopez, 2002 (cited in Peterson & Seligman, 2004). However, this new field lacks a common vocabulary that agrees on the positive traits. Just as the DSM and ICD have shaped psychiatry, clinical psychology and social work by providing a way to speak about the negative, positive psychology needs a common language that could shape and transform positive psychology as a whole (Peterson & Seligman, 2003).

Seligman (2002) a contemporary leader in the field of positive psychology, defined 'pleasure' (closely akin to instant gratification), 'engagement' (involvement with one's work, life partners, friends, family and interests) and 'meaning' (living out one's purpose or using one's personal strengths to serve some larger end) as the three building blocks of happiness.

Aristotle (cited in Grayling, 2003) was of the opinion that 'persons of low tastes (always the majority)' hold that the greatest good is pleasure, while the business man thinks it is wealth, 'the gentleman' holds that it is honour and that by common consent the highest good is happiness. He identified the good with happiness and had a particular concept of happiness which he named 'eudaimonia', meaning a

flourishing state of the soul (Grayling, 2003). He went on to say that the good life for Aristotle is a life of practical wisdom and describes such a life as one lived 'in accordance with virtue'. In other words, the person who lives according to practical wisdom attains 'eudaimonia', and is accounted virtuous, where the virtues are such traits of character as courage, temperance, liberality, justice and honesty (Grayling, 2003).

Positive psychology in this study can be compared to Winnicot's (1951) 'transitional object'. Winnicot (1951) described a transitional object as a symbolic object that enables an infant to relate to different people or situations through, for example, the possession of a favourite toy such as a teddy bear. The teddy bear provides security for the infant who can, with this sense of constancy, make transitions in relationships from the primary care taker to others or being alone. The transitional object enables an infant to move securely between different environments (Winnicot, 1951). In the same way, positive psychology as a theoretical transitional object, assists scholars in the transition from the traditional disease approach to a more positive focus on character strengths and finally towards the integration of both approaches within the system psychodynamic model of psychological wellness. The next section is a short introduction to positive psychology as it will pertain to this study.

2.5.1 Definition

Positive psychology can be defined as a sub-discipline of psychology that scientifically studies the nature, manifestations and ways of enhancing positive subjective experiences linked to strengths and virtues (Snyder & Lopez, 2005). It aims to change the focus of theory and practices in some fields of psychology from a preoccupation with disease and healing to well-being and the enhancement or fostering of strengths and virtues (Cilliers & Coetzee, 2001). The focus of positive psychology is not on endurance and survival, but on enhancement of strengths and virtues (Lopez, 2008).

According to Snyder and Lopez (2005) the message of the positive psychology movement is to remind the field that it has been deformed. They continued and say

that it is not just the study of strength or virtue. Treatment is not just fixing what is wrong; it is also the building of what is right. Psychology is not just about illness or health; it also is about work, education, insight, love, growth and play.

The next section will focus on the origin and development of the more optimistic approaches in psychology.

2.5.2 Origins

The roots of a positive orientation towards human well-being can be traced back to the ancient Greeks (Keys & Haidt, 2003). Plato's great pupil and successor Aristotle was interested in what constitutes a good society that would provide opportunities for its citizens to live the good life. Other central concepts in positive psychology such as 'cultivation', 'complexity', 'optimal functioning' and 'the good life', have been derived from Aristotelian assumptions via Gestalt psychology. Humanism and Gestalt psychology both contributed to the field of positive psychology (Keys & Haidt, 2003).

Humanism and Gestalt psychology share commonalities which is a person's drive to transcend or move above or outside themselves, to become someone by being open to all experiences and to rise above the harsh realities of life (Carson, et al., 1988). According to these approaches people can only be studied as 'being in the world' and not out of context. Reality is what and how a person lives through own subjective experiences, which are subjective interpretations of events and phenomena.

2.5.2.1   Humanistic psychology

The Humanistic perspective was influenced by William James, Gordon Allport, Abraham Maslow, Carl Rogers and Fritz Perls (Carson, et al., 1988). They went on to say that it emerged as a major perspective in psychology in the 1950's and 1960's when many middle-class Americans realized their simultaneous material affluence and spiritual emptiness. Humanism developed as a 'third force' in reaction to the more deterministic view of human behaviour by classic psychoanalysts and the behaviourists. It recognizes the importance of learning and it optimistically focuses

on the individual's future rather on the past. This perspective is also concerned with processes which we have as yet little scientific information, such as love, hope, creativity, values, meaning, personal growth, self-fulfilment and building strengths (Carson, et al., 1988). A more hopeful and positive approach was needed in the study of human behaviour.

The theorists of humanistic psychology can be regarded as the founders of positive psychology (Rothmann, 2002). Maslow (1970) first used the term 'positive psychology' in his book "Motivation and personality" in the last chapter titled "Toward a Positive Psychology". He is famous for his motivational hierarchy and concepts such as 'self-actualization' and 'peak experiences'. Frankl (1962) contributed to this more optimistic paradigm by stating that the primary force in life is an individual's striving to find 'meaning' and 'purpose in life'. In addition, Rogers (1961) referred to the 'fully functioning person' as well as his/her actualizing tendencies. Adler (1973) provided the idea of striving for superiority and Allport (1961) introduced a description of the 'mature personality', characterized by the principle of 'mastery' and 'competence'. Strümpfer (2005) was of the opinion that positive psychology has more or less the same meaning as concepts such as 'salutogenesis' and 'psychofortology'. Cognitive theorists stressed 'self-regulation' as a mechanism through which people can control and influence their own behaviour as well as the environment (Strümpfer, 2005).

2.5.2.2   Gestalt psychology

Close to systems thinking, the Gestalt psychologists made a contribution to positive human functioning. The roots of Gestalt psychology are described in the literature as originating as a reaction to the behaviourism of Watson and the introspectionism of Titchener (Benjafield, 1996) and to the moleculuralism or reductionism of Wundt (Boeree, 2000). The term 'Gestalt' was originally used by Von Ehrenfels, who viewed a Gestalt as a physical whole formed by the structuring of the perceptual field. Human consciousness was considered to form units of wholes (cited in Wulf, 1996). Therefore, Gestalt theory includes concepts such as holism and inter-related systems (Werner, 2003).

The Gestalt approach proposes that an individual continuously strives to structure, to improve or be challenged and as a cognitive, affective and social being, go through common developmental processes of growing towards what is better, more distinct, precise or perfect (Werner, 2003). He continued and remarked that the orthogenetic principle of development describes growth and change from a diffuse state towards more differentiated, progressively hierarchical integration. Therefore, the good life, as part of wellness and health is characterized by the development from simple to more complex or optimal functioning. The theory is relevant to a positive psychology approach as Perls, Hefferline and Goodman (1951) described the Gestalt approach as one concerned with excitement and growth.

Wellness, from a Gestalt approach can be described as the 'sum of the whole is greater than the parts', meaning when opposite elements in a personality integrates, it results in balance, connectedness and healing (Werner, 2003).

2.5.3 Positive psychotherapy (PPT)

Positive psychology is an effective ingredient in clinical psychotherapy. Snyder and Lopez (2005) referred to positive psychotherapy to describe the common strategy of building buffering strengths in suffering individuals. Individuals are assisted to build a variety of strengths instead of just delivering specific damage-healing techniques: "Positive psychotherapy explicitly builds positive emotions, strengths and meaning in a client's life to undo psychopathology and promote happiness" (Snyder, 2008, p.187). The underlying assumption of positive psychotherapy is that people have an inherent capacity for happiness as well as a susceptibility to psychopathology. Strengths are as real as weaknesses and misery, as old as time and valued in every culture (Snyder, 2008). Buffering strengths such as honesty, cooperation, gratitude, compassion, contentment and serenity are valued without discounting the adaptive value of negative behaviour. These buffering strengths are depicted in Table 2.6 below.

Table 2.6: Buffering strengths in positive therapy (Snyder & Lopez, 2005, p. 36)

1. COURAGE	5. FUTURE- MINDEDNESS	9. OPTIMISM
2. INTERPERSONAL SKILL	6 INSIGHT	10. PUTTING TROUBLES INTO PERSPECTIVE
3. PERSEVERANCE	7. RATIONALITY	11. HONESTY
4. REALISM	8. FINDING PURPOSE	12. CAPACITY FOR PLEASURE

Paradox is evident in the strength/weakness relationship as adversity and trauma not only builds strengths but also reveal them: "…for example, when one is depressed, having and using such strengths as perspective, integrity, fairness and loyalty may become more urgent than in good times to counteract the negative states" (Snyder, 2008, p.195).

2.6 WELLNESS AT WORK

Life is work (Haines, 1998). Humans are intrinsically part of all that is and since work is one of our major forms of engagement with all that is, work is one of the most fundamental activities of life and the primal enactment of its essence (Werner, 2003). In contemporary literature as in practice it seems that the promotion of occupational health is receiving progressively more attention, focussing on health-promotional initiatives such as Employee Assistance Programmes. Stress management, unemployment and career counselling are all geared to enhance employee wellness.

Work in some form will always be part of human existence and is defined as purposeful and meaningful activities which people execute in order to meet and fulfil various physical and psychosocial needs (Werner, 2003). The author went on to say that a person's self concept and psychological adjustment are mostly related to

quality of work involvement and productive accomplishments. Therefore, it can be said that work has psychological, social, ethical, moral, religious, economic and political meanings, while at the same time providing for many human needs. People give work its social and emotional nature and therefore, the most work-related problems have emotional causes and symptoms in areas such as feeling, cognition, behaviour and psychophysical systems. The direct and indirect costs of occupational maladjustment are immense and are worrying factors for both organisations and countries (Wissing & Van Eeden, 1997).

Kets de Vries (2001) was of the opinion that to understand organisational wellness and be able to identify the factors that make it a satisfying place to work it is necessary to start looking at what makes for a well-functioning individual. These three interdependent systems are defined as follows:

- Individual

The term 'individual' means a single human being, in direct or indirect contrast with members of a larger group or with society at large (Babbie, 2007). Individual human beings are studied by social researchers in terms of various characteristics. A number of individual descriptions may be aggregated to provide a description of population that the individuals comprise.

- Group

Babbie (2007) described a 'group' as two or more individuals. In this research, the term refers to two or more people working together (in a team, in common action, working to fulfil specific functions).

- Organisation

The term 'organisation' describes any organised body or system (Senge, 1994). Organisations are made up of individuals, groups or of more than one organisation. Lowman (2000) described an organisation as having legal framework, an

organisational structure, operating systems, staff and resources constituted to fulfil a set of related functions valued by a client or constituent group.

The research problem as stated in Chapter 1 indicated that existing wellness models are not applicable on all three the aforementioned contexts. In contrast, the context of this study encompasses all three levels as they are intricately connected and reciprocally influence each other. A basic concept in systems theory is 'hierarchy' and will be discussed in more detail in Chapter 3. A system is composed of subsystems of lower orders (O'Connor & Lubin, 1990). There exists a hierarchical relationship between systems as groups or business units, which again are made up of individuals, make up the organisation. Therefore, well-adjusted individuals develop into well-adjusted teams, which create well-adjusted organisations.

The researcher is of the opinion that psychological wellness as it pertains to individuals, groups and organisations is ever-changing, moving along a wellness continuum, where opposing forces such as stability and instability on any of the three levels, regulates the system to ensure flexibility and variety, characterising wellness.

2.6.1 Archetypal roles at work

Hiebert (2005, p.22) defined five archetypal roles that all humans collectively embody and that come alive in work, regardless of the kind of work. These can be described as follows:

- 'The Provider': this is the oldest role humans play as workers as the one who brings the resources home for the survival of the group. This role stretches back to our earliest forebears and can be found among many animals. It is often referred to amongst modern workers as 'earning a living'. This role is highly egalitarian as both men and women, old and young can assist in providing the needed resources. Life is not possible if the physical resources to live it are not available.

- 'The Bringer of Wealth': this role is closely related to 'The Provider', but they differ in how they are perceived in society. Wealth is what you have when you have more than enough and is a psychological state based on having many things as humans want is to feel secure for today with a surplus for tomorrow. In nature, the weak receive what was left after 'The Bringers of Wealth' had more than their share. Wealth becomes part of a structure of power and can create destructive divisions within society.

- 'Person of Excellence': humans strive for excellence to experience feelings of personal satisfaction. In our world, the role of person of excellence has been primarily captured by the professional. Professional status entitles a person to esteem and respect.

- 'Pilgrim': the role of pilgrim speaks to our potential as 'growing persons'. Throughout our lives we are on a journey toward wisdom and peace. It is often in the course of our work that we meet the many challenges through which we mature as individuals. The sense of competence we learn, the graciousness we learn, the emotions we deal with and the skills we pick up, almost always influence every aspect of our lives, including our inner spiritual journey. Being challenged to learn new management methods can allow us to learn new ways to resolve other life issues, contributing to our overall identity.

- 'Entrepreneur – Artist': work is not random scattered activities but is driven by human imagination and risk taking. Work is the interface between 'what is' and 'what could be' and it always leads to 'what will be'. Based only on our imagination, we risk what is in order to create what will be. This ability to transform is what gives us hope and joy. Transformation of our world through imagination and risk is the essence of the human journey. Until we act to transform, the future exists as a vast range of possibilities.

Organisations, like individuals, have to take the wellness continuum that depicts maladjusted behaviour and well-adjusted behaviour on the opposing ends into account. Conditions of maladjustment that occur on the left of the continuum and

states of well-adjustment illustrate different options to consider in approaching organisational development.

Els and De la Rey (2006) are of the opinion that South African organisations mainly apply a negative approach to human resource management by focussing only on the promotion of health, creation of wealth and peak performance as the key indicators of business success. They operate in a negative domain and rely on a medical-remedial paradigm. These organisations are characterized by greed, selfishness, manipulation, secrecy and single-minded focus on winning (Carr & Gabriel, 2001).

2.6.2 Maladjustment at work

Work maladjustment refers both to psychological maladjustment at work, such as behaviours, emotions, attitudes and thoughts, which impairs the effective functioning of the employee within the work context and to inefficiencies in personality functioning in the work context (Czander, 1996).

The majority of complaints about work revolve around factors such as constant supervision, control and constraint, lack of diversity and variety, lack of autonomy and decision-making, unchallenging and boring work, repetitive tasks, meaningless work, isolation in the workplace, lack of participation and own decision-making, lack of the necessary support to execute tasks and unnecessary change such as automation, leading to deskilling, boredom and unemployment (Carr & Gabriel, 2001). The etiological factors of work disorders may include factors in the individual, organisation or management. Physical and social work design may also contribute to work disorders such as lack of privacy.

Work disorders include disturbances in the capacity for work, various patterns of undercommitment (not achieving according to expectations), patterns of overcommitment, work related anxiety and depression, personality dysfunctions and transient or situational stress (events causing temporary stress). From a systems theory perspective man is not a passive receiver of stimuli coming from an external world, but in every concrete sense 'creates' his universe (Von Bertalanffy, 1973). On

an individual level, there are certain wellness intervention strategies, such as executive coaching, which could assist a person to create a better personal world.

On a group level, the team spirit and group performance can be enhanced through team performance incentives, team building intervention, and healthy competition.

On an organisational level, wellness intervention strategies could include organisational development, climate studies/culture change; leadership programmes, health promoting programmes: proactive/preventative, Employee Assistance programmes: reactive/curative

2.6.3 Adjustment at work

Work adjustment refers to the psychological adjustment of an individual at work that is important for effective functioning within the work context (Kets de Vries, 2001). Three areas for wellness in employees in the work context can be identified:

- Intrapersonal*:* the person is physically healthy; uses cognitive abilities and skills as applicable to the work context; is open and sensitive to his or her own and other peoples' emotions and needs.
- Interpersonal: acceptance of self and others in a positive and unconditional manner.
- Work characteristics: employees can be optimally and fully involved in their work.

Things that employees wish to experience (not necessarily in order of preference) are interesting work, significant work, having an impact on others, adequate help and equipment to do the work, task identity, opportunities for interpersonal and social contact and recognition of personal value and position (Carr & Gabriel, 2001).

Kets de Vries (2001, p.305) referred to well-adjusted organisations as 'authentizotic'. The word is derived from two Greek words: 'authenteekos' and 'zoteekos'. The first part of the word means authentic, which describes something that conforms to fact and is therefore worthy of trust and reliance. Applied to an

organisation, it describes a place where leadership walks the talk and has a connective quality for its employees through its vision, mission, culture and structure. The 'how' as well as the 'why' of the business is communicated clearly by the leadership, revealing meaning in each employer's task. The second part of the word 'zoteekos' means 'vital to life'. In an organisation, it describes the way in which the employees are invigorated by their work. People in organisations to which the 'zoteekos' label can be applied feel a sense of balance and completeness (Kets de Vries, 2001) as the organisation serves as a safe holding environment that fosters creativity and imagination.

Authentizotic organisations meet the human needs of employees through a sense of purpose, a sense of belonging, a sense of self-determinism, a sense of shared values and meaning and a sense of competence (Kets de Vries, 2001). They are characterized by collaboration, teamwork and mutual trust as they seek to build high levels of trust and diversity.

With the information presented in Chapter 2, the researcher could paint a picture regarding psychological wellness. This image illustrates the limitations and boundaries of the bulk of wellness models, but at the same time provides a solid foundation that may potentially serve to solve the research problem.

2.7 CHAPTER SUMMARY

The aim of this chapter was to conceptualise the term psychological wellness. Firstly, the opposite extremes of the disease/wellness continuum were introduced as two mythological characters in the Greek mythology where in one family, the god of medicine Asklepios represents 'disease' and his daughter Hygiea represents 'wellness'. Secondly, virtues and character strengths were described and their relatedness to positive psychology explored.

Definitions of psychological wellness and five existing wellness models were presented. The origins of positive psychology were presented and lastly, the chapter concluded with a brief description of work maladjustment and work adjustment. With

reference to the specific aims of the literature review stated in Chapter 1, namely the conceptualisation of psychological wellness, this aim has been attained in Chapter 2.

In the next chapter, systems thinking as a theoretical container for psychological wellness will be described.

CHAPTER 3: SYSTEMS THINKING AS A THEORETICAL CONTAINER FOR PSYCHOLOGICAL WELLNESS

The aim of this chapter is to present systems thinking as a theoretical container for psychological wellness.

3.1 INTRODUCTION

The research problem as stated in Chapter 1 described the insuffiency of current models in terms of holistic integration. To address this problem, the current chapter proposes a systems perspective of psychological wellness. According to Haines (1998) the major premise of systems theory is that the common laws governing systems provide a conceptual framework for understanding the relationships within a system and thus for handling any problems or changes encompassed by that system, or as depicted in this study, the psychological wellness of a system. This highlights the value of viewing a system (individual, group or organisation) as a whole and of gaining a perspective of the whole and how the parts of a system play their role in the light of the purpose for which the system exists.

The background of the historical development of systems thinking and the relevant systemic concepts will be presented. In addition, the relevance of chaos theory and fractal geometry as important branches of systems theory will receive attention.

3.2 SYSTEMS THINKING

"Nearly all of humanity shares your predicament." "And what predicament is that?" "If you don't get what you want, you suffer; if you get what you don't want, you suffer; even if you get exactly what you want, you still suffer because you can't hold onto it forever. Your mind is your predicament. It wants to be free of change, free of pain, free of obligations of life and death. But change is a law, and no amount of pretending will alter that reality".

- Millman (1980, p.61)

Throughout the centuries it seems that there has always been a basic tension between parts and wholes. The ancient dichotomy between substance (matter, structure, quantity) and form (pattern, order, quality) has always been part of science.

Capra (1989) remarked that the emphasis on the parts has been called mechanistic, reductionistic or atomistic and the emphasis on the whole, holistic, organismic or ecological. These changes were never steady and were characterized by scientific revolutions, almost like pendulum swings from the whole to the parts and again from the parts to the whole.

New systems sciences, what Capra (1996) referred to as 'The web of life' are sciences of wholeness and connectedness. The notion of development or evolution – the idea that wholes grow and evolve – is the essence of modern systems sciences (Wilber, 2000). Laszlo (1987, p.9) was of the opinion that a new paradigm is on the rise which is scientific in origin and philosophic in depth and scope, it encompasses the great realms of the material universe, of the world of the living and the world of history: "The old adage 'everything is connected with everything else' describes a true state of affairs. The results achieved by the evolutionary sciences furnish adequate proof that the physical, the biological and the social realms in which evolution unfolds are by no means disconnected".

In addition to this, Wilber (2000) stated that from the time of Plato and Aristotle until around the end of the nineteenth century, it has been maintained that the great domains or 'realms' – physiosphere, biosphere, noosphere – were one continuous and interrelated manifestation of Spirit, one Great Chain of Being that reached in a perfectly unbroken or uninterrupted fashion from matter to life, to mind, to soul and to spirit. Each link in this interconnected chain or system has intrinsic value for if any of the precious strands of the drape is destroyed, the whole fabric will become unravelled.

3.3 HOLON

Koestler (1964) coined the term 'holon' to refer to that which, being a whole in one context, is simultaneously a part in another. That means a subsystem of a greater system is also a whole system on its own within another system within another system, ad infinitum. In this sense, individuals can be viewed as holons of groups, and groups can be viewed as holons of organisations and organisations are holons of society, all ranked in a hierarchical order. Theoretically, as stated by O'Connor

and Lubin (1990) system levels can be identified from the smallest subatomic particles to the interaction of galaxies.

The universe is understood as a hierarchy of systems, where each higher level of a system is composed of systems at lower levels. An increasingly inclusive line of systemic integration implies an unlimited potential for a theoretical holism. In reality, interaction does not occur in such a hierarchic line, but can occur directly between an individual and an organisational system. Keeney (1983, p.10) described the interconnectedness and recursiveness of subsystems as follows: "It is like a set of self-organising Chinese boxes, each one neatly fashioned to fit inside the other, ad infinitum. Each system level is delineated by a boundary separating the functional interaction of one set of system from the next higher level of organisation".

Rice (1969) introduced a systems theory of organisations, in which the individual, the group and the organisation are seen as a continuum of open systems. Each subsystem is a 'holon' of a bigger system or' hierarchy' where tasks are carry out in exchange with the environment. The psychological wellness of any individual, group or organisation can be seen as an open system, consisting of numerous subsystems that interact across different system boundaries. In this study, the proposed wellness model reflects an open system hierarchy with different 'holons'. The model consists of three different levels of abstraction, where third level themes, second level themes and first level themes all interact interdependently to enhance or impair psychological wellness.

3.4 HIERARCHY

'Hiero' means sacred or holy, and 'arch' means governance or rule (Wilber, 2000). Introduced by the great sixth-century Christian mystic Saint Dionysius, the 'Hierarchies' referred to nine celestial orders, with Seraphim and Cherubim at the top and archangels and angels at the bottom. Among other things, these celestial orders represented higher knowledge, virtue and illuminations that were made more accessible in contemplative awareness. Wilber (2000) continued his argument and stated that these orders were ranked because each successive order was more inclusive and more encompassing and in that sense 'higher'. In this sense,

'hierarchy' in the final analysis means 'sacred governance' or 'governing one's life by spiritual powers' In the history of the Catholic Church, these celestial orders of contemplative awareness were translated into political orders of power, hierarchically represented by the Pope, archbishops, bishops, priests and then the deacons.

Hierarchy is central to systems theory as you cannot have wholeness without hierarchy. Unless the parts are organized into a larger whole, where the principle of synergism (the sum is greater than the whole) applies, there will only be heaps and not wholes (Wilber, 2000). Notions of 'higher' and 'lower' were part of the old paradigm but in wholeness thinking and in the new paradigm it is not about domination and exploitation but rather a network or web-of-life thinking (Capra, 1997).

For the purpose of this study the discussion on systems thinking are organized in 3 broad categories namely 'The Whole', 'The Goal' and 'The Internal workings'. This framework will be used to discuss the following systemic concepts: holism, non-summativity, open systems, system boundaries, feedback, multifinality, equifinality, stable equilibrium, explosive instability and bounded instability.

In addition, an important domain of system thinking, namely chaos theory and fractal geometry, is discussed with the purpose of exploring its potential value to provide a visual framework for the psychological wellness model.

3.5 THE WHOLE

"What pattern connects the crab to the lobster and the orchid to the primrose and all four of them to me? And you?"

- Bateson, 2000

Holism refers to the theory that the parts of any whole cannot exist and cannot be understood except in relation to the whole. The implication is that phenomena cannot be explained in isolation. Smuts (1987) considered a holistic organism to contain its past and much of its future in the present. This is a very attractive principle in the context of psychological wellbeing. What happened in the past

impacts on the present as well as the future of any living system and is therefore relevant for the organisational consultant to understand the bigger context of a specific system.

In the twentieth century the holistic perspective has become known as 'systemic' and the way of thinking it implies as 'systems thinking' (Capra, 1997). Non-linear dynamic systems theory emphasizes patterns, complexity, flux and flow, the interplay of ambiguity and order, stability and instability and the natural value of uncertainty and generative chaos (Stacey, 2003). The whole is not the sum of its parts and can only be understood as a totality. Individual parts of a living system are important but it is the relationship between the parts and how they fit into the whole that characterizes systems theory. A reductionistic approach where independent parts are analysed is incompatible with a systems theory approach.

Systemic concepts such as holism, open systems, system boundaries, feedback and non-summativity will be discussed next.

3.5.1 Holism: from the whole to the parts

The medieval worldview was based on the Aristotelian philosophy and Christian theology of an organic, living and spiritual universe. Aristotle, the first biologist in Western tradition, introduced the idea that the whole is greater than the sum of its parts (Glass & Mackey, 1988). His 'wholeness' philosophy and science became the doctrine of the church and dominated Western thought for two thousand years after his death.

The idea of the Earth as a living, spiritual being continued to flourish throughout the Middle Ages and the Renaissance until the 16th century. At this time the Aristotelian philosophy of wholeness was replaced by that of the world as a machine, which became the dominant metaphor of the modern era (Glass & Mackey, 1988). This radical change was brought about by the Scientific Revolution which was characterized by new discoveries in physics, astronomy and mathematics. The Scientific Revolution was associated with names such as Copernicus, Galileo, Newton and Decartes (Capra, 1997). Decartes created a method of analytic thinking, which consists in breaking up complex phenomena into pieces to understand the

behaviour of the whole from the properties of its parts. To Decartes, living organisms were machines which could only be completely understood by analysing its smallest parts. Newton completed this conceptual framework with his Newtonian mechanics which was the greatest scientific achievement of the 17th century. Galileo banned quality from science, restricting it to the study of phenomena that could be measured and quantified. In this regard, the psychiatrist Laing (in Capra, 1996, p.19) remarked:

"Galileo's program offers us a dead world: Out go sight, sound, taste, touch and smell, and along with them have since gone aesthetic and ethical sensibility, values, quality, soul, consciousness, spirit. Experience as such is cast out the realm of scientific discourse. Hardly anything has changed our world more during the past four hundred years than Galileo's audacious program. We had to destroy the world in theory before we could destroy it in practice."

Within the Cartesian paradigm the emerging patterns were predictable and constant and novelties never occurred. The new linear, universal laws of gravity and motion were believed to drive the behaviour of all living systems in a predictable way to a state of equilibrium. Then came the eighteenth century, and the pendulum started swinging back again from the parts to the wholes (Glass & Mackey, 1988).

3.5.2 Holism: from the parts back to the whole

The first strong opposition to the mechanistic Cartesian paradigm came from the Romantic Movement in art, literature, and philosophy in the late eighteenth and nineteenth centuries. The poet and painter Blake was a passionate critic of Newton and summarized his thoughts in the following lines: "May God keep us from single vision and Newton's sleep" (cited in Glass & Mackey, 1988, p.74).

The German Romantic poet, Goethe used the term 'morphology' for the study of biological form from a dynamic, developmental point of view (Capra, 1996). Goethe admired nature's 'moving order' (bewegliche Ordnung) and described form as a pattern of relationships within an organized whole – the central idea of systems thinking. Furthermore, Goethe wrote that each creature is but a patterned gradation (Shattierung) of one great whole.

Regarding development of the self and wholeness Erikson (1980, p.53) stated: "Whenever we try to understand growth, it is well to remember the epigenetic principle which is derived from the growth of organisms in utero…this principle states that anything that grows has a ground plan and that out of this ground plan the parts arise each having its time of special ascendancy, until all parts have arisen to form a functioning whole".

The Romantic artists were mainly concerned with a qualitative understanding of patterns, and therefore they placed great emphasis on the basic properties of life in terms of visualized forms. The philosopher Immanuel Kant wrote 'Critique of Judgment' to explain the nature of living things and argued that organisms unlike machines are self-organizing wholes. Kant remarked (in Capra, 1996) that in a machine, the parts only exist for each other in the sense of supporting each other within a functional whole. In an organism, the parts also exist by means of each other, but in the sense of producing one another. By making this statement, Kant became the first to define the term 'self-organisation', another concept central to contemporary systems thinking.

Systems thinking emerged simultaneously in several disciplines during the first half of the 20th century (Glass & Mackey, 1988). An explosion of new complexity ideas shattered the Newtonian/Cartesian view of living systems as machines, constructed from separate parts: "The old view of a rational and mechanistic universe, ordered by rigid laws of cause and effect, collapsed into oblivion, to be replaced by a mystical world of paradox and surrealism" (Davies, 1993, p.103). In support of the new way of thinking, Smuts (1987, p.263) was of the opinion that a holistic organism is self-regulating and that "personality is new whole, the highest and most complete of all wholes and the most recent conspicuous mutation in the evolution of holism". He went on to say that this whole (the personality) is an inner creative, recreative and transformative activity, the centre of orientation in all experience and reality.

In the 1920's, von Bertalanffy and other biologists proposed The General Systems theory as an epistemology that would embrace all levels of science (Stacey, 2003). Von Bertalanffy and his colleagues were primarily biologists and therefore they did

not look to artificial constructs or paradigms to understand the world, but to life itself, acknowledging that living systems are the natural order of life.

The ideas generated through a wholes or general systems theory approach can be applied to any discipline where there are two or more interrelated parts. Therefore, its principles transcend disciplinary boundaries and it can be applied in all fields such as biology, computer science, engineering, economics, family therapy, medicine, psychology as well as business management (Stacey, 2003). The principles of systems theory are valuable in consulting psychology as it provides a framework for not only understanding, but also for exploring interactions between subsystems (holons) within bigger systems (hierarchies). Some of the relevant concepts of systems thinking will be described next.

3.5.3 Non-summativity

The principle of non-summativity is the point of departure when starting to think of wholes (Hanson, 1995). Aristotle's statement 'The whole is more that the sum of its parts' implies that any living system can only be described as a totality (Capra, 1996). The synergism between the different parts of a system co-creates an emerging whole. Uncertainty and ambiguity are valued in the new way of thinking where the network of relationships, connectedness and context are important. The universe was no longer seen as a machine with fragmented parts where certainty and predictability was valued, but as a harmonious indivisible whole which stresses the relationships and the connections between the parts. Carrol (cited in Hanson, 1995, p.25) wrote a children's poem which depicts the principle of non-summativity:

"Humpty Dumpty sat on a wall:
Humpty Dumpty had a great fall.
All the King's Horses and all the King's men
Couldn't put Humpty together again".

Non-summativity implies that there are things that emerge only together or in interaction with other things and therefore cannot be taken apart and put back together (Hanson, 1995). One cannot sum parts to find the whole; it would almost be like trying to unscramble scrambled eggs. Living systems are integrated wholes

whose properties cannot be reduced to those of smaller parts. In this regard Capra (1996, p.36) stated: "Systemic properties are properties of the whole, which none of the parts have. They arise from the ordered relationships that are characteristic of that particular class of organisms, or systems. Systemic properties are destroyed when a system is dissected into isolated elements".

The 'Humpty-Dumpty' poem illustrates that the hierarchies in a system are asymmetrical and the growth or development process in a system does not occur in the reverse. Acorns grow into oaks, but not vice versa (Wilber, 2000). There are first letters, then words, then sentences, then paragraphs, but not vice versa. Increasing holism means atoms join into molecules to cells, to organs, to organ systems, to organisms, to societies or organisms, but never the reverse.

Organisations are viewed as living systems interacting with each other in a nonlinear fashion, forming larger ecosystems such as industries and economies, characterized by irregular patterns of behaviour that cannot be reduced in any simple way to the parts of which any of them are composed (Stacey, Griffin & Shaw, 2000). However, in everyday life and in organisations holistic thinking is not always practically applied. Units as individual elements do not capture the relational whole and limits our understanding of the function of organisations, groups and individuals to mere mechanistic clockwork in which the whole is simply the sum of the parts (Haines, 1989).

3.5.4 Open systems

The old Newtonian scientists had an image of the world which can be compared to a big clock (Wilber, 2000). Knowledge about how the clock worked would enable you to predict what could happen at any point in time. They believed in certainties and not probabilities. Science assumed that everything could be known and eventually predicted because the world is ruled by a detailed system of unchanging laws. The presence of a Divine Being was only necessary to make the clock and wind it up (Wilber, 2000).

After He created the Universe, all God had to do was to sit back and watch the clock wind down (Glass & Mackey, 1988). The inevitable outcome of such an ordered machine view was the complete winding down of the clock, the end of time in complete entropy, where everything tends to breakdown and dissipates (Glass & Mackey, 1988). The tendency toward entropy is a movement to disorder, complete lack of resource transformation and death. This big picture of science naturally generated the 'God is dead' philosophies such as Nietzsche's nihilism (Glass & Mackey, 1988) and the life nausea of existentialism. There was no room for unpredictability or 'chaos'.

The cosmic clock image of Newtonian science finally crumbled with an important scientific finding at the turn of the century (Glass & Mackey, 1988). Physicists discovered that the behaviour of the atom and the individual electron could not be predicted. The belief in a predictable cosmos was now on shaky ground because it lacked a subatomic foundation (Glass & Mackey, 1988).

The reality of open systems and its unpredictable results could not be denied further. Von Bertalanffy (1973) recognized that all living systems are open because they constantly interact with the environment to survive. The continuous influx of matter and energy ensures that living systems are always relatively open or relatively closed. Biological and social systems exchange information with the environment while mechanical systems may be open or closed. The survival of any system depends on its ability to interact with its environment and the degree to which it is connected to that environment (Bateson, 1979).

The creation of open systems is an ongoing process, not just an event at the beginning. Over time all systems – from molecules to galactic clusters and from individuals to organisations – are continually creating new patterns from out of seemingly formlessness, featurelessness and chaos. Therefore, an open system is also referred to as a complex adaptive system (Stacey in Gould, Stapley & Stein, 2006). A complex adaptive system is a network consisting of a large number of parts interacting with each other. These complex systems can function coherently and continually produce new orderly patterns of behaviour. Examples of complex adaptive systems are to be found everywhere around us. The human genome

consists of 100,000 genes that interact with each other; the human brain consists of 10 billion interactive neurons; colonies of ants and other ecologies of species seem to evolve in a sustainable manner according to their own principles without any blueprint or a controlling agent (Gould et al., 2006).

Open systems are self-organizing because from chaos a higher order always appears spontaneously and in an unpredictable manner. The chemist Prigogine (in Capra, 1989) was concerned with the self-organising capacity of systems. He coined the term 'dissipative structures' from his chemical experiments and showed how new order can emerge spontaneously from fluctuations through a process of self-organisation, how order emerge out of chaos. Self-organising systems have the creative potential of disorder and the emergent change that accompanies it*: "*The striking emergence of new structures and new forms of behaviour, which is the hallmark of self-organisation, occurs when the system operates in a state far-from - equilibrium (Capra, 1989, p.85).

An understanding of open systems can be enhanced by an understanding of system boundaries.

3.5.5   System boundaries

Systems are separated from their environment by boundaries. Boundaries which are either too rigid or too permeable will lead to the death of the system as it destroys itself (Bateson, 2000). The closed system has rigid, impenetrable boundaries whereas the open system has permeable boundaries between itself and the environment. The flexible boundaries of a system are penetrable and allow for greater integration and collaboration with its environment, which ensures constant change and growth for a system. The boundary of an organisation or individual can be likened to a cell membrane as it is easy to tell what is inside and what is outside the boundary (Lowman, 2002).

Developments in systems thinking such as the mathematical modelling of dynamical systems explain the nature of system boundaries further. Three different possibilities of system boundary 'states' can be identified (Gould et al., 2006). Firstly, when

energy or information flows through open or complex adaptive systems at a low level, the system produces stable patterns of boundary behaviour. Secondly, when energy or information flows at very high levels, the system displays unstable patterns of boundary behaviour and can lead to the disintegration of the system. Thirdly, between the two possibilities of boundary stability and boundary instability there is a critical point of energy or information flow that displays both stable and unstable boundaries at the same time (Gould et al., 2006).

This third 'state' is a paradoxical boundary and is mathematically chaotic or fractal. It is a fractal boundary in which self-similar patterns of combined stability and instability are found no matter how finely one looks for a dividing line or region between them (Gould et al., 2006). Metaphorically speaking, in this third 'state' the membrane boundary can be replaced by a fractal boundary. A fractal boundary is irregular and displays repetitive patterns which make it difficult to identify what is inside or outside the boundary (Mandelbrot, 2005).

Boundaries are easy to define in physical and biological systems, but they are more difficult to delineate in social systems such as an organisation (Stacey, 2003). In society today, where instantaneous communication is possible through the worldwide web and other communication technologies, our social boundaries are increasingly more open (Haines, 1998). To remain healthy and innovative, a living system needs permeable boundaries. Individual, group or organisational systems with rigid boundaries will be inaccessible and prone to repetitive behaviour or perceptions (Lowman, 2002). An organisation with rigid boundaries may not be able too adjust to the changing needs of customers and by providing the same products and services year in and year out, will become redundant and fail in business (Stacey et al., 2000). Through intervention an individual can be assisted to develop ego boundaries with heightened flexibility or vice-versa and learn to tighten boundaries that are too permeable in order to live a more fulfilled life (Fried, 1984).

A well-adjusted and healthy system operates in the third boundary 'state' which is characterized by the fractal or paradoxical boundary (Stacey et al., 2000). This is the state where an individual, group or organisation fluctuates between being stable and being unstable, that is, having boundaries that adjust efficiently between being open

and being closed to certain degrees at certain times without becoming stuck in either rigidity or flexibility (Stacey et al., 2000). Fractal boundaries enable a system to adjust to environmental conditions through feedback processes (Mandelbrot, 2005).

3.5.6 Feedback (input-transformation-output)

In essence, system thinking is about transformation (Haines, 1989). A living system has a dynamic relationship with its environment and has a cyclical character. It receives various inputs, depending on the permeability of its boundaries, transforms these inputs in some way and then exports outputs. On a biological level, a living system eat food and drink water (input) and through physiological processes transforms it into vital nutrients (output) in order to grow and stay alive and not perish. Negative and positive feedback regulates the system's stability (Keeney, 1983).

3.6 THE GOAL

"When acting on a system, you can get the same result from a variety of stimuli (equifinality) of a variety of results from the same stimuli (multifinality)"

- Hanson, 1995

Goal seeking is part of the overall pattern of events in any system (Haines, 1989). Feedback, positive or negative, causes patterns of change in identity thereby ensuring ongoing processes in a system. In the wholes approach it is important to attend to the overall pattern in time to figure out what the ultimate result or results from specific stimulus or stimuli are. It becomes crucial to have a frame for beginning the process of intervention by giving form to the popular notion of side effects (Hanson, 1995). From a consultancy psychology perspective the goal is the solution to a specific organisational problem and change can be described in terms of two systemic concepts namely 'multifinality' and 'equifinality'.

3.6.1 Multifinality

Multifinality points out that the intended result of an action may have many unintended offshoots and may cause more new problems than the original problem. There can be a number of different results from the same stimuli. 'Multi' plus 'final' means 'same end' (Hanson, 1995).

Systems may have multiple goals because its subsystems have different objectives or values. In a country like South Africa goal achievement is especially difficult because it is multi-cultural and so diverse. Members of a community bring an assortment of goals to it and individual and group goals may clash and cause conflict.

This implies that a single intervention strategy may have many unforeseen effects in an individual, a group or organisation.

3.6.2 Equifinality

Equifinality captures the idea that when you act on a system a number of different stimuli can lead to the same result (Hanson, 1995). 'Equi' plus 'final' means 'same end'. It points out that the ultimate effects of an action may in fact not change the targeted situations where interventions or attempts to change are the goal. According to Lowman (2002) this is not only of great theoretical importance but also of great potential practical importance. According to Lowman (2002, p.90) a consultant working in an organisation often do not have adequate data to determine unequivocally which solution is likely to work best: "In the context of human systems and their complex, highly interactive nature, many different paths can lead to the same result". This implies that multidimensional strategies or interventions can be applied simultaneously at different points in an organisational system while they all will lead to the same solution (Haines, 1998).

Both multifinality and equifinality operate in a complex system to restore equilibrium. All systems have a tendency to become settled into a state of balance or equilibrium and in a human system such as an organisation, it is to a large extent due to the

basic psychological need people have for continuity and control in their environment: "Systemic change can be a very stressful process that can interfere with individuals' basic security needs" (Lowman, 2002, p.92).

3.7 THE INTERNAL WORKINGS

"At any given moment, life is completely senseless. But viewed over a period, it seems to reveal itself as an organism existing in time, having a purpose, trending in a certain direction"

- Haines, 1998

All living systems exist in a certain time frame and tend to move in a certain direction which produces long term results. The continuity of open systems is served by both negative and positive feedback (Keeney, 1983). Stability (never changing) and instability (always changing) are potentially equally destructive to any system. By focussing on the feedback processes it is possible to understand how adjustment and maladjustment manifests in a system. A third state namely 'bounded instability' will consequently be introduced as another endpoint of open system behaviour (Stacey et al., 2000).

3.7.1 Stable equilibrium (Se)

Firstly, a state of stable equilibrium is characterized by negative or damping feedback and resists change (Keeney, 1983). Open systems may attain a state whereby the system remains in a steady state of equilibrium through continuous negative feedback loops. Constant negative feedback in a system leads to balance, stability and adaptation. Without positive feedback flowing into the system, this uninterrupted state of adaptation may result in resistance to change, where the system displays habitual behaviour (Keeney, 1983). Stable equilibrium states are characterized by predictable repetition that by definition exclude creativity and innovation. Repetitiveness and mechanization become the status quo of a system and represents maladjustment as opposed to variation and innovation, which characterizes the healthy system (Fried, 1984).

On an individual level, a person in a stable equilibrium (Se) state is characterized by low level functioning. Such an individual has personal boundaries that are closed to commerce with the world. Extreme dependence on the environment makes vitally important exchanges with the outer reality one-sided. The environment not only neglects participation in the formation of the self, but it also stays indifferent to the individual's needs (Fried, 1980). As a result the individual stops being and becoming an evolving creature, but stands still in life's tracks, detached, withdrawn and isolated. The person cannot function autonomously and may have a perpetual desire to assemble goods and treasures to compensate for the deprived opportunities for interchange. A false enjoyment is derived from 'having' rather than 'becoming' (Fried, 1980).

Individuals, groups and organisations often exhaust themselves by running through the same old marketing strategies, behavioural and emotional mazes again and again, getting nowhere. Innovation is very difficult for a system in a state of stable equilibrium. Doing new things requires altering stable relationships between people, work patterns, attitudes, perceptions and cultures (Stacey et al., 2000).

3.7.2 Explosive instability (Ei)

Secondly, a state of explosive instability acts in the opposite way and is driven by positive feedback loops. The behaviour of a system driven by amplifying feedback will always move into a self-reinforcing vicious or virtuous cycle. Unless it is limited in some way (negative feedback) it will become explosive and ends up in a 'runaway' state. In this state the system is operating with no control and with total freedom. A tiny increase/change in a system can have an enormous effect on the system as a whole. In short, positive feedback escalates small changes.

Post modern theories of complexity such as chaos theory refers to such a runaway state as the 'the butterfly effect' because of the assertion that a butterfly stirring the air today in Beijing can cause a storm in New York next month (Haines,1989). It therefore becomes impossible to predict the long-term effects and the future of an open system remains unknowable.

3.7.3 Bounded instability (Bi)

To remain creative a system needs constant oscillation between stability and instability. Stacey et al. (2000, p.11) remarked that "open systems operate in a state far from equilibrium where a system generates behaviour that is unstable, but because it is unstable within limits that behaviour is called bounded instability". When a system operates far-from-equilibrium, its behaviour can be changed much more easily. Bounded instability is created by the tension generated within a system while being pulled by two contradictory forces, stability and instability. According to Stacey et al. (2000) 'bounded instability' is the keyword to strategic success in organisations and teams.

Psychologically, bounded instability can describe the homeostatic element that is evident in long-term relationships such as marriage, friendship or between colleagues. Both closeness and distance describe the well-adjusted relationship. The tension between opposing needs for intimacy versus isolation is metaphorically described by Schopenhauer. Freud (1947, p.45) in a Dutch translation, described Schopenhauer's parable of the bunch of porcupines on a cold winter night that moves closer and further away from each other, until they found the right distance that suit the needs of all of them: "Een troep stekelvarkens drong op een kouden winterdag dicht opeen, om zich door wederzijdsche warmte tegen bevriezen te beschermen. Spoedig echter voelden zij elkaars stekels, die hen dan wer uiteendreven. Telkens wanneer nu de behoefte aan warmte hen opnieuw bijeen bracht, herhaalde zich dit tweede euvel, zoodat zij tusschen twee kwaden heen en weer geslingerd werden, totdat zij een matigen afstand hadden gevonden, waarin zij het beste konden uithouden".

It is the opinion of the researcher that psychological wellness is to be expected where opposites are embraced in conditions of bounded instability. Behaviour that typifies a constant interplay between maladjustment and well-adjustment implies variability and flexibility (Stacey et al., 2000). Psychological wellness 'far-from-equilibrium' can be described as a system always at work, never settling in a state of balance or equilibrium. Heisenberg's 'uncertainty principal' relates to bounded instability as it implies that there are some things, no matter how accurate our apparatus or

calibration, we can never know for certain because of the far-from-equilibrium state of constant movement (Neumann et al., 1997).

3.7.4   The Three-state Triangle

In contrast to closed systems where movement is towards entropy, open systems tend to move towards greater differentiation, detail and complexity (Keeney, 1983). The result is a higher level of organisational sophistication in a system. Neither complete closeness nor complete openness is the ideal state for living systems. The internal elaboration into complexity needs to be continuously resisted to prevent the system escalating into rigidity and ultimate death (Hanson, 1995). An example of such escalating differentiation into complexity is a company who got stuck in rigid bureaucracy and cannot adapt its strategies to a changing competitive landscape. Business process reengineering would be a positive initiative to counteract or reverse a company's run-away spiral and restores its flexibility (Stacey et al., 2000).

The researcher constructed the 'Three-state Triangle' from Stacey et al. (2000) description of the three states of a system as described above. Figure 3.1 is a graphical presentation of the three different states a system can operate in.

Figure 3.1: The Three-state triangle

Se = Stable Equilibrium	Bi = Bounded Instability	Ei = Explosive instability
▪ **Negative feedback loops (SuperEgo)**	▪ **Non-linear feedback loops (Ego)**	▪ **Positive feedback loops (Id)**
▪ Stability	▪ Unstable within limits	▪ Instability
▪ Predictability	▪ 'Far from equilibrium'	▪ 'Run-away' behaviour
▪ Repetition	▪ Chaos	▪ Escalations
▪ Rigidity	▪ Randomness	▪ Self-amplifying
▪ Invariant behaviour	▪ Chance	▪ Burn-out
▪ Regularity	▪ Rapid change	▪ Self-reinforcing cycles
▪ Stereotype	▪ Anomaly	▪ No control
▪ Imitation	▪ Paradox	▪ Activity
▪ Stuckness	▪ Combination of :	▪ Total freedom
▪ Habits	Control and freedom	▪ Maladjustment
▪ Bondage	Virtuous and vicious	
▪ Strict control	cycles	**DEATH**
▪ Discipline	Regularity and irregularity	
▪ Harmony	▪ Continuous creativity	
▪ Adaptation	▪ Innovation	
▪ Excess	▪ Both/And thinking	
▪ Passivity	▪ Endless variety	
▪ Cohesion	▪ Vitality	
▪ Atomised	▪ Hopefulness	
▪ Preservation	▪ Fruitfulness	
▪ Monotony	▪ Wellness	
▪ Either/or/Black or White		
▪ Stability as a defence	**LIFE**	
against anxiety		
▪ Maladjustment		
DEATH		

Figure 3.1 depicts a triangle where both ends of the continuum resemble the two extreme states in which a system can operate. The triangle depicts both ends of a continuum as well as a midpoint which resembles a balance between the two extreme states. Both stable equilibrium (Se) and explosive instability (Ei) will result in the maladjustment or illness and finally the death of a system (Stacey et al., 2000).

The midpoint of the continuum 'bounded instability' (Bi), resembles a paradoxical balance between the extreme states. It is only in a state far-from-equilibrium, in a system characterized by paradoxes such as stability and instability, control and freedom, regularity and irregularity, that wellness is found. Bounded instability resembles instability within limits, variety, chance and rapid change. Continuous creativity requires continuous destruction. It is from bounded instability that fruitful chaos emerges and where life is maintained (Stacey et al., 2000).

Wilber (2000) described that whenever material processes become very chaotic and far-from-equilibrium they tend to, under their own power, escape chaos by transforming it into a higher and more structured order. This commonly known process of 'order out of chaos' can be described by the following metaphor. It is like bath water running down a drain and then suddenly ceases to be chaotic and forms a perfect funnel or whirlpool.

In sum, the system dynamics of any organisation or individual are characterized by three states namely, 'stable equilibrium', 'explosive instability' or 'bounded stability' (Stacey et al., 2000). During 'stable equilibrium', the system is dominated by rules, fears or force, in which case it will atrophy and die. Reaching equilibrium therefore means death and consequent decay. Psychologically, this means that behaviour not only tends to release tensions but also builds up tensions. If this stops, then an individual is a decaying mental corpse in the same way a living organism becomes a body in decay when tensions and forces keeping it from equilibrium have stopped (Von Bertalanffy, 1973).

The dynamics can also be described as 'explosive unstable', where an 'everything goes' culture is prominent and will also lead to burnout and death.

Wellness has to do with managing boundaries to create 'bounded instability', that is, an emotional atmosphere where freedom and rules are applied simultaneously, thereby enabling people to overcome defences and test reality rather than to indulge in fantasy (Stacey et al., 2000). Selye (cited in von Bertalanffy, 1973, p.203) wrote: "The secret of health and happiness lies in successful adaptation to the ever-

changing conditions of the globe; the penalties for failure in this great process of adaptation are disease and unhappiness".

The researcher identified an interesting parallel between the three states a system can operate in as described above and the three mental structures that Freud (1964) defined, namely the superego, the ego and the id. Stable equilibrium (Se) reflects the characteristics of Freud's superego, which function it is to control and discipline the psychic energy, acting as the 'conscious' of the system. Explosive instability (Ei) reflects the id, which functions impulsively and fights for total freedom. In the middle, the ego functions as the mediator between the superego and the id, representing the third state of bounded instability (Bi). Whether the context is an individual, group or organisation, these mental structures and system states are present in all systems.

3.8 PERSPECTIVES OF BALANCE ON WELLNESS

The term 'system' is defined in the American Heritage Talking Dictionary (cited in Lowman, 2002, p.76) as "a group of interacting, interrelated, or interdependent elements forming a complex whole". Many of the concepts of systems theory was borrowed from the early work of Von Bertalanffy (1968) which is closely related to general systems theory. While it is not the objective of this chapter to provide a complete description of theoretical constructs, certain systemic concepts will be depicted as they contribute to the understanding of the well-adjustment and maladjustment of living systems. Three perspectives describing wellness as an 'act of balance' (Bateson, 2000) will be discussed next.

3.8.1 Wellness as boundary management

From a systems theory perspective, individuals, groups and organisations are characterized by boundaries (Lowman, 2002). The boundaries of living systems can be likened to the ego boundaries of man in the sense that the ego boundary is thought of as a psychological condition or delineation that controls the amount of stimulation that is admitted into a system (O'Connor & Lubin, 1990). Open systems have boundaries that are permeable and flexible, allowing free flow of information and the potentiality to adapt to changes in the environment . Rigid boundaries are less permeable and create closed systems with limited potential for adaptation and

change. Systems that are considered 'well' can be described as open systems with the necessary flexibility to adapt to sudden changes in the environment (O'Connor & Lubin, 1990).

Boundaries need a certain degree of permeability to allow a variety of information, thereby expanding on the repertoire of possible adaptive behaviours (Bateson, 1972). In order to preserve their own organisation, that is their own health, living systems must remain in states of flux so that new information and new energy can penetrate the system. The secret for living systems is to gauge what the proper degree of permeability should be for harmonic change and exchange to occur (O'Connor & Lubin, 1990). To survive and live well, living systems such as individuals, groups and organisations need to stay in motion and take some risks (O'Connor & Lubin, 1990).

Too rigid boundaries can cause a system to get stuck and end up in entropic disorganisation and chaos (Bateson, 2000). A simple example to explain the relevancy of these concepts to all living systems is the human body. To remain fit and healthy, a certain amount of motion and exercise is necessary. Without physical exercise an individual won't necessarily die, but he or she won't experience the benefits of optimal health. In the same way individuals, groups and organisations can get stuck and function in survival mode only, instead of becoming a high performing entity. Senge (1994) referred to the 'gridlock' that organisations can get stuck in when boundaries are too rigid.

Another systemic concept that describes well-adjustment and maladjustment is 'feedback loops'. Positive and negative feedback loops regulate the functioning of a system and originated from Cybernetics, which is the science that studies mechanisms of self-regulation in machines and living organisms (Keeney, 1983). According to Capra (1996) Norbert Wiener invented the word, which is derived from the Greek word 'kybernetes' which means 'steersman'. It was during the Second World War that Wiener recognised the profound similarity between mechanical feedback loops and the dynamics of many biological and psychological processes (Capra, 1996).

Although human behaviour, thoughts and feelings are much too complex to be reduced to the laws of mechanics, it is possible to identify two varieties of feedback loops, i.e. circular chains of cause-and-effect in human behaviour. Both positive and negative feedback loops are necessary to keep a system in a state of homeostasis, far-from-equilibrium or 'bounded instability'. Non-homeostatic functions decline in mental patients. Von Bertalanffy (1973) described the progress of mental disease as a series of defence mechanisms, settling down at ever lower homeostatic levels until mere preservation of physiological life is left. In other words, well-adjusted behaviour or wellness is fostered through the presence of both positive and negative feedback loops in the personality system where the release of tension and the build up of tension occurs randomly and spontaneously.

Negative feedback loops (also referred to as homeostatic feedback loops) operate to maintain the stability of a system (Keeney, 1983). They correct deviations from the preferred state by instigating some contrary or compensatory action and therefore manifest themselves as oscillating variables. Certain variables in a system must vary to counteract the effects of unpredictable changes in the environment, thereby keeping critical variables within their limits of tolerance. An example of a negative feedback loop in the working environment is the isolation a mentally exhausted executive seeks after spending a great amount of energy and time on the coaching of his or her direct reports. After some time of peace and quiet the executive can resume the task of coaching staff, as the balance between working hard and resting has been restored.

Positive feedback loops facilitate exponential change in a system by reinforcing deviations instead of compensating for them (Keeney, 1983). A positive feedback loop is established when external fluctuations from the preferred state are amplified. An example of such a self-amplifying feedback loop in the working environment would be the relationship between the performance of a customer-facing employee and letters of appreciation from customers. Hard working employees receive letters of appreciation from customers which increase their motivation, causing them to render even better customer service. The same positive feedback loop can also have a 'snow ball effect' in the opposite direction: underperforming employees

rendering poor customer service receive complaints from angry customers, causing them to react more aggressively towards dissatisfied customers (Henning, 2001).

A positive feedback loop is not always 'positive' in the sense of 'being good'. Both positive and negative feedback loops can be constructive or destructive (Perold, 2000). The difference between living systems and mechanical systems is that most living systems are governed by multiple contradicting feedback loops (Perold, 2000). The unique interplay of negative and positive feedback loops, of stability and change, characterise maladjusted or healthy adaptation to changing environments in individual, group and organisational systems. According to Neumann et al. (1979) it has become necessary for organisations to become comfortable with contradiction and paradox, and to reward employees for 'believing six impossible things before breakfast' as the Red Queen said in 'Alice in Wonderland.

For any system to be well-adjusted, whether it is the individual, group or organisational system, the wise expenditure of 'flexibility' is a necessity. A budget of flexibility in any system can be compared to a financial budget (Bateson, 1972). There is only a limited amount of money available that needs to be budgeted carefully to cover the necessary expenditures. Bateson (1972) used the phrase 'an uncommitted potentiality for change' to define flexibility. In systems thinking, illness and maladjusted behaviour are the result of the loss of flexibility in a system (O'Connor & Lubin, 1990). On the healthier side of the continuum, flexibility or the 'uncommitted potentiality for change' ensures that the system has the freedom to cope with and adapt to unpredictable changes in the environment.

3.8.2   Wellness as variety

Wellness in a system refers to a vital balance of diverse forms of experience and behaviour (O'Connor & Lubin, 1990). Stability arises in the way these experiences or behaviour sequences are patterned. Bateson (1979) compared a well-adjusted system to that of an acrobat on a tightrope. The acrobat has to have the flexibility to be able to move his arms freely, to keep a more basic variable (his position on the rope) constant. The angle that the acrobat's body makes with the vertical line of the floor is the critical variable that needs to stay within certain limits of tolerance. Within

these limits, the acrobat moves to achieve balance or adaptation. If the acrobat moves too far to either side of the rope and this corner become too large, the limits of tolerance will be exceeded and the acrobat will fall. The moment the acrobat's arms are fixed or paralysed; flexibility is lost and the slightest vibration of the rope will throw the acrobat off balance. Additional variables such as a sudden gust will disturb the acrobat's equilibrium (Bateson, 1979).

Consider for example 'social relatedness' as the critical variable - that is, the awareness of being connected to other individuals. A system needs the proper functioning of a negative feedback loop to keep the critical variable with safe limits of tolerance (Perold, 2000). The critical variable can exceed either its lower limit (social isolation) or upper limit (social suffocation) of tolerance. If an employee experience feelings of intense loneliness at work (the critical variable moves too close to the lower limit of tolerance) such a person might look for the company of other people. Social interaction will heighten the critical variable to more comfortable levels of tolerance (Perold, 2000). If an employee experience feelings of social suffocation (the critical variable moves too close to the upper level of tolerance), the employee might withdraw from people to gain some personal space and privacy. Withdrawal will lower the critical variable 'social relatedness' to more comfortable levels of tolerance.

Psychological maladjustment and disease is typically associated with extremities such as isolation versus suffocation, intensity versus distance and scarcity of behaviour settings versus over stimulation (O'Connor & Lubin, 1990). Any extreme behaviour at either end of 'the tightrope' (closed systems) is unhealthy as it is characterized by rigidity and a complete loss of flexibility.

3.8.3   Wellness as integration of opposites

Normality or wellness implies having a little bit of everything (Steenkamp, 2002). He continued and gave an example of the following opposites that need to be in balance for optimum healthy functioning:

- Uncontrolled / controlled

- Fantasy orientated / black and white rigidity

- Enmeshed / aloof

- Overexposure / denial (of self)

- Eros (life) / Thanatos (death)

- Manic / depressive

- Compulsivity / boundaryless

- Id (Dionysus) / Superego (Apollo)

- Hyperactive / lethargic

Opposites indicate that the too-muchness is part of the individual's everyday existence. The moment there is a tendency towards too-muchness, it indicates an issue, projections, chains and therefore disconnected pain (Steenkamp, 2002). Spontaneity is inhibited because of the too-muchness and the individual lives his/her life by compensating through symbolic action of some sort for the lack of the opposite in the connected self. These symbolic actions can take the form of anything readily characterised by too-muchness, namely substance abuse, mystical experience, competitive sports and over or undercommitment at work.

Organisations, as individuals can be viewed as living systems, that is, complex adaptive systems. Neumann et al. (1997) are concerned with the individual's soul being allowed to be present in the workplace as well as the emergence of the collective soul of the organisation. They displayed 'both/and' thinking as opposed to either/or thinking as they view individuals as both agents in complex adaptive systems, where the simple rules governing their interactions have to do with ensuring 'caring' relationships, and have 'souls', implying they are autonomous individuals responsible for their actions in a way that is independent of the self-organisation of the complex adaptive system (Neumann et al., 1997).

Jung (1966, p.467) remarked that wellness or wholeness, like a swinging pendulum, is contained in the tension of opposites and is not to be found in a static condition: "When the opposites unite, all energy ceases: there is no more flow. The waterfall has plunged to its full depth in that torrent of nuptial joy and longing; now only a

stagnant pool remains, without wave or current". Bradshaw (1992) was of the opinion that all life is a marriage of opposites and that true wellness is a form of wholeness.

In the words of Cortright (1997, p.60) all psychologies "…strive for an integrated, cohesive self. Such a self is paradoxically both strong and stable and at the same time more fluid, flexible, and capable of navigating inner spaces, such as are encountered in spiritual practice. A poorly integrated, fragmentation-prone self is tied in to more rigid, inflexible defences and unconscious avoidances…" and "…what prevent people from being in the now are the endless fantasies which arise from old wounds and the defensive compensations for the wounds". We are living in a world of opposites, of disintegration, a perfect medium for opposites to be and to come into being (Steenkamp, 2002).

Holistic thinking is central to a systems perspective. Changes in one part lead to changes among all parts and the system itself. The system as a whole cannot be understood by analysis of separate parts: "The essential properties of a system are lost when it is taken apart; for example a disassembled automobile does not transport and a disassembled person does not live" (Patton, 1990, p.79).

According to Butz (1997) the majority of human experiences are made up of perturbations, bifurcations, complexity and chaos and stated that psychological wellness can be described as having the characteristics of nonlinear dynamics. The section on systems thinking aimed to provide an understanding of the interdependence and interconnectedness of individuals, groups and organisations. It is a discipline for seeing wholes and a framework for seeing interrelationships and patterns of change, rather than static snapshots (Senge, 1994). As such, it supplies valuable information with which to construct the psychological wellness model.

The next section gives an introduction of chaos theory as it pertains to the adaptive complexity of all living systems. The purpose for the inclusion of chaos theory is to explore the potential of fractal geometry as a graphic design, or 'container' for the content of the psychological wellness model in order to ensure congruence with systems thinking.

3.9 CHAOS THEORY: THE CHALLENGE OF COMPLEXITY

"In the beginning God created the heavens and the earth. The earth was without form and an empty waste and darkness was upon the face of the very great deep. The Spirit of God was moving over the face of the waters. And God said 'Let there be light'. And there was light. God was pleased with the light that he saw, and he separated the light from the darkness".

Genesis 1:1, 2 Amplified Bible

Chaos concerns the pattern within randomness as an aspect of complexity (Neumann et al. 1997, p.166): "The first Chaos theorists had an eye for pattern, especially pattern that appeared on different scales at the same time. They had a taste for randomness and complexity". Chaos has often been used as a negative word and is associated with incompetence. Chaos theory offers the late twentieth-century organisation a new meaning and a new way of looking at options for responding to chaotic conditions. The new understanding is not with an expectation of disintegration and panic at the lack of structure, but with openness to the emergence of novel and more creative outputs (Neumann et al., 1997).

Chaos seems to be the creative force behind the emergence of new life forms and evident in texts from Asian and Egyptian mythology (Butz, 1997). Chaos was discovered in the Pyramid Texts written by Heliopolitan priests in 2500BC. These texts describe the first creative process as the results of 'chaotic waste', referring to the flood waters of the ocean called Nun that miraculously subsided, leaving pools behind which soon swarmed with animal life (Butz, 1997).

The modern science of chaos was born in the last part of this century to show that causality did not apply everywhere (Glass & Mackey, 1988). Close measurements revealed that the unpredictable appeared in what was previously believed to be the most ordered and predictable of systems. According to the authors, it seemed that scientists had been fooling themselves for centuries by ignoring tiny deviations in their data and experiments. If a number was slightly off what the causal laws predicted, the pre-chaos scientists simply assumed there was an error in measurement in order to uphold the sanctity of the law itself. Newtonian scientists

limited their investigation to closed and artificial systems, avoiding the turbulence of open systems and thereby created a blind spot of enormous proportions (Glass & Mackey, 1988).

In systems thinking, the world is not a gigantic, mechanical clock but a game of chance and choice (Glass & Mackey, 1988). It allows room for free will, individuality and unpredictable creativity through self-organizing properties. Chaos theory is introduced in the study because orderly chaos sustains life in all forms through constant change and variety. According to O'Connor and Lubin (1990) psychological wellness is the result of constant interpersonal and intrapersonal change and variety. Chaos scientists have discovered that predictability and regularity can be a sign of illness: "The only time that the heartbeat is completely regular, is shortly before a coronary. The healthy organism, and therefore the healthy organisation, is always out of balance" (Neumann et al., 1997, p.167). The process of flux is an intrinsic part of natural processes and necessary for flexibility, innovation and the capacity for finding new solutions in rapidly changing and unpredictable conditions.

3.9.1 Fractal geometry

"The art of systems thinking lies in being able to recognize increasingly complex and subtle structures …amid the wealth of details, pressures and cross currents. The essence of mastering systems thinking lies in seeing patterns where others see only events and forces to react to."

- Senge, 1994

Fractal geometry describes the tracks and marks left by the passage of dynamical activity (Neumann et al., 1997). In the same way that the galaxy pulsates does nerve tissue pulsates, so too does the human heart and also organisations. In the late fifties, a French mathematician, Mandelbrot (2005) began to study the geometry of a wide variety of irregular natural phenomena and during the sixties he realized that all these geometric forms had some very striking common features (Capra, 1997). Mandelbrot (2005) coined term 'fractal geometry' from the Latin 'fractua' which means 'irregular'. A fractal is a way of showing how things often display the same structure when you look at the same things on bigger and bigger or smaller and

smaller scale (Neumann et al., 1997). The whole is also always within each part and each part is also the whole.

The most striking property of these 'fractal' shapes is that their characteristic patterns are found repeatedly at descending scales, so that their parts, at any scale, are similar in shape to the whole. You can blow it up, shrink it, cut it up and it will still demonstrate a constant degree of irregularity (Butz, 1997). Self-similarity means exactly what the term implies as objects or organisms grow and develop in a self-similar manner. Mandelbrot (2005) illustrated this property of 'self-similarity' by breaking a piece out of a cauliflower and pointed out that by itself, the piece looks just like small cauliflower. Thus every part looks like the whole vegetable. The shape of the whole is similar to itself at all levels of scale. Self-similarity provides an awe-inspiring scope for these concept's applications (Butz, 1997).

Fractality appears to be part of nature's basic toolkit (Mandelbrot, 2005) and there are many examples of such self-similarity in nature. Rocks on mountains look like small mountains; branches of lightning, or borders of clouds repeat the same pattern again and again; coastlines divide into smaller portions, each showing similar arrangements of beaches and headlands. The repeated branching of blood vessels show patterns of similarity. A fractal has a special kind of invariance or symmetry that relates a whole to its parts: lungs are made of a number of smaller lungs and the branches of a tree are themselves complete smaller trees (Mandelbrot, 2005). The invariance or roughness is in the edges of each unique snowflake or coastline; it's in the patterns of Gothic arches in European cathedrals and in the use of leitmotifs in Wagner's operas. Fractal geometry is a very visual way to understand natural sciences and has helped model the weather, study river flows, analyze brainwaves and seismic tremors and understand the distribution of galaxies (Glass & Mackey, 1988).

Mandelbrot's key contribution was to found a new branch of mathematics within systems theory, a 'pattern which connects' and which perceives the hidden order in the seemingly disordered, the plan in the unplanned and the regular pattern in the irregularity and roughness of nature. Mandelbrot (2005, p.125) remarked: "My contribution was to recognize that in turbulence and much else in the real world,

roughness is no mere imperfection from some ideal, not just a detail from a gross plan. It is of the very essence of many natural objects." Chaos theory was rediscovered through the capabilities and advances of computer technologies (Butz, 1997). By giving a computer a new set of initial conditions it can create an endless variety of fractals. To describe this phenomenon where elements of the whole are repeated in every fragment and spiral off each other towards creative evolution as wholes, a fractal gallery with pictures of typical fractals are presented.

3.9.2   A fractal gallery

Fractals, complex as they are, seem to represent a ready visual tool to package complex theoretical constructs (Butz, 1997). In an attempt by the author to describe the complexity of psychological wellness, either in an individual, group or organisation, chaos theory may have some value as a metaphor. For the purpose of this study certain principles of chaos theory and fractal geometry, such as self-similarity, will be used as metaphors for the different levels of qualitative analysis as well as to construct the graphic design of the psychological wellness model. A selection of fractals is presented in Figure 3.2 below.

Figure 3.2: A fractal gallery
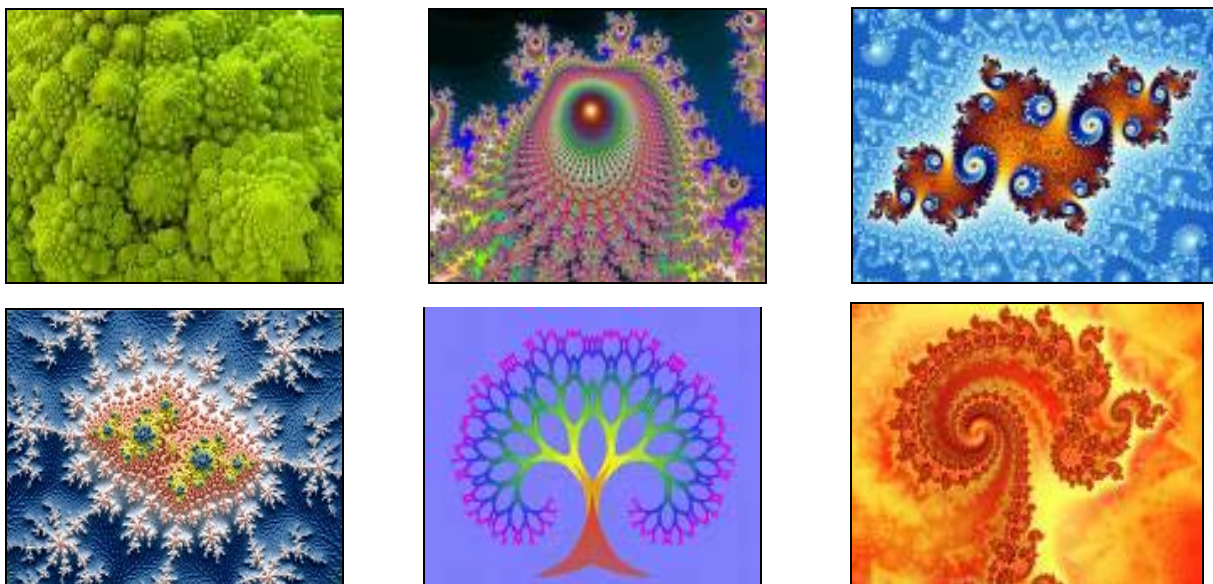
3.9.3   The fractal geometry of human behaviour

At the heart of psychology is the process of change (Butz, 1997). Change is that process that ferries individuals, group and organisations from one stable period to the next. During these occasions, it may seem perplexing, if not impossible to attain self-knowledge or to identify the direction the organisation is taking. Change has come to be portrayed by the word 'chaos' (Butz, 1997).

Bateson (1979, p.16) asked the question: "What pattern connects the crab to the lobster and the orchid to the primrose and all four of them to me? And to you?" The pattern which is so evident in the natural sciences also accurately describes some fundamentals of social sciences i.e. how individuals, groups and organisations behave.

The concepts of systems thinking are applied to a broad range of fields, including psychology (Keeney, 1983). Chaos theory and the theory of fractals are important branches of systems theory and is an umbrella term for various approaches to and explorations of nonlinear interdependent systems. It implies various methods and models such as fractal geometry (Glass & Mackey, 1988). Chaos theory is being embraced by psychologists of radically different and even traditionally opposing schools of thought (Gilgen, 1995). The author went on and argued that this new science supports a renewal of Freudian psychology, behaviourism, Jungian psychology and cognitive psychology.

The basic principles of chaos theory can be applied to certain psychological concepts. The systemic concepts of stability and change, certainty and uncertainty are evident in all systems. Self-similarity is another relevant concept. Individuals, groups and organisations can be seen as living fractals as their behaviour are characterized by the same patterns that are evident in any other fractal.   The similarities are in terms of the physical structures as well as in the dynamic processes (Stacey, 2003). For example, anxiety levels in an individual fluctuate between high and low and if it could be graphed, it would form an irregular, fractal line much like that of an electrocardiogram of a healthy beating heart. In a similar

way, groups and organisations have changing structures, strategies and experiences times of prosperity and challenges (Stacey et al., 2000).

Self similarity, as described above, is evident in organisations where unresolved conflicts between two team leaders, for example, can be mirrored in conflicts between their teams (Czander, 1996, Hirchhorn, 1993, Miller, 1993). A nation without a strong leader will be mirrored in the organisations of that nation, where complete absence or lack of strong leadership will also be evident.

The old linear, predictable, deterministic Newtonian world view changed into a non-linear and unpredictable view where chance and choice are central (Glass & Mackey, 1988). Three main characteristics of fractal geometry and their similarities to human behaviour will be discussed next.

Firstly, chaos theory offers an organic view on human life and a philosophy of **hope** (Patton, 1990) because of the underlying assumptions of continuous creativity, chance, endless variety and rapid change. As such, chaos theory displays an important parallel with the field of positive psychology, where the adaptive potential of humans and their psychological adjustment, positive growth and concepts such as hope, creativity and variety of experiences are central (Snyder & Lopez, 2005). In this regard, Gilgen (1995, p.182) remarked that hope is the understanding that since flux underlies all that is, nothing is unchangeable or fixed: "…the will to happiness is the ultimate strange attractor in human experience", "…the universe in its unfolding will never stop at any one informational level" and   "…complexity is the product of the creative accumulation and structuring of information". The authors went on to say that happiness is the potential to be totally consonant with what is as it unfolds, implicating that individuals have the freedom to choose, creatively weaving themselves and their universe.

'Hope' is therefore inherent in chaos theory as individuals, groups and organisations graph their own existence from point to point randomly and unpredictably through chance and choice.

A second characteristic of fractals is the uniqueness of the pattern of each individual fractal as it presents an ever evolving **Identity** (Mandelbrot, 2005). The development of human identity is central to most psychological theories. According to Butz (1997, p.52) the mind as a dynamic system or an evolving entity is apparent in Freud's psychosexual stages, in Jung's psychic energy stages of individuation and Erikson's psychosocial developmental stages: "Erikson, for instance, described the development of the individual in eight stages, the first five of which are analogous to Freud's stages of libidinal development, and the three other ones seem to have been inspired by Jung's concept of individuation".

Individuals, groups and organisations all have their own individual developmental trajectory that gives rise to a special and unique identity. A group and/or organisation have a unique culture that is influenced by its structure, its employees and its processes over a period of time (Lowman, 2002). May and Barnard (2002) suggested that identity construction and the joining or avoidance of a group satisfies the individual's unconscious needs and anxieties carried forward from childhood experiences. Membership of a group or organisation may be based on the need of the individual to establish his/her own identity and the comfort zone of a place to belong (Cilliers & May, 2002). Turquet's (1985) basic assumption of 'one-ness' describes how members identify with the cause of their group and undergo depersonalisation in order to feel a sense of belonging. On the positive side, a strong group identity can support the group/organisation and ensure its survival in times of turbulence.

Thirdly, fractals are characterized by evolving 'patterns that connect' (Bateson, 1979), implying relatedness or some form of relationship between numerous subsystems within a bigger system. Fractals are patterns within patterns within patterns that develop over a period of time, ad infinitum (Keeney, 1979). Individuals are parts of groups which form parts of organisations which again form parts of a greater society, a continuous process of increasing complexity. In terms of human relatedness or relationships, the 'pattern that connects' may translates into what Klein (1975) referred to as object relations, where feelings of **Love** ('good breast') and hate ('bad breast') towards 'objects' are central. It is the opinion of the author

that humans, as living fractals, are co-creating and co-effecting each other through their relationships and relatedness to each other.

In agreement with Klein, Kohut (1977) was of the opinion that the self develops out of the child's relationship with parents and he referred to these relationships as self-object relationships. Positive, empathic responses from primary caretakers confirm a child's sense of self and influence all future relationships of the child. When the idealised image of the parent is merged with the child's self, the child is capable of developing a sense of ideals, values and the need to identify with admired others he or she will meet later in life (Czander, 1997). The individual develops the psychological capacity to relate to external (real) and internal (fantasy) objects including people, organisations, groups, ideas, symbols, or parts of the body (Cashdan 1988).

The need to be attached, related and connected to other objects forms an integral part of object relations theory (Czander, 1997) as well as Bowlby's attachment theory. Attachment theory was developed by Bowlby (1973) who studied the different attachment styles such as the secure, the anxious and the avoidant style, that infants form with their caregivers. These early relationships are causally related to all subsequent relationships, connecting early interpersonal relationship styles to a wider network of relationships throughout a person's life. Based on this foundation of caring relationships children will, over a period of time, exhibit a sense of self as a valuable and competent person in the world, who can express love towards him/herself and towards others.

According to Shapiro and Carr (1999) the Tavistock approach to team development is based on the study and understanding of human relationships. This implies any interaction that takes place in the here-and-now and that the group or organisation is always in the mind of the individual, and will influence behaviour. Existing relationships might be the result of perceptions that groups have about themselves, other groups and the organisation, which, if ineffective, can influence the cooperation and performance of the group (Lowman, 2002). This is called the relatedness or the 'organisation in the mind' by Shapiro and Carr (1999).

Chaos theory is part of a much bigger and more important revolution in human understanding than can be explained with technical terms like nonlinear and interdependent. Ecology (interconnection/interdependence) and evolution (rapid, unpredictable, structure shaking change) have become the metaphors of our time (Gilgen, 1995). Chaos theory and fractal geometry are presented in this study as metaphors to describe the complexity of psychological wellness and to provide a graphic design to the proposed model.

From a chaos theory or fractal geometry perspective, psychological wellness can be described as complex and evolving, always in process and not a static state to be attained by a fortunate few people. The freedom to choose and the will to happiness is central to psychological wellness as described by Gilgen (1995, p. 183): "Living and choosing is an aesthetic process; so a beautiful life is a truthful life lived out of one's happiness, one's open-ended consonance with the implicit order's subtle promptings…".

To conclude, the three main themes of the system psychodynamic model of psychological wellness are alluded to in the above description of fractal geometry of human behaviour, namely, **Love, Hope** and **Identity.**

3.10   CRITICISM AGAINST SYSTEMS THINKING

Systems theory does not present an identified patient, as in the case of the traditional disease models. Disease from a systemic perspective is not an entity but rather a pattern of action in which all connected subsystems interact and reciprocally influence each other. There cannot be blame, because the system as a whole creates the condition it is in (Bateson, 2000). Criticism against systems theory includes the fact that it has too often become an excuse for personal failures, giving the impression that people are simply products of their environments.

According to Lowman (2002, p.79) the opposite conclusion applies as the greatest potential of systems theory is to "empower individuals to singularly and collectively take responsibility for the systems in which they work and live". More critique is the notion that systems theory has remained largely theoretical and that the constructs and interventions have not operationalized systems theory in a clear and practical

way. Despite the criticism, it is difficult to find organisational interventions or strategies that do not incorporate some aspects of systems theory.

Lowman (2002) remarked that sustainable change and development at any level will be more likely when systemic factors are actively considered and integrated into the change effort.

The system psychodynamic paradigm is a fusion of systems thinking and psychodynamic concepts. The next chapter explores psychodynamic concepts that are relevant in addressing the research problem as stated in Chapter 1 where it was remarked that current wellness models are applicable on individual level only and do not incorporate groups and organisations. The rationale for studying group and organisational behaviour (in addition to individual behaviour) is that groups and organisations as systems have their own life, which is both conscious and unconscious, with subsystems relating to and mirroring one another, as is evident in the Tavistock model (Miller, 1993; Hirschhorn, 1993; Obholzer & Roberts, 1994. This rationale forms the basis for the belief that the study of unconscious behaviour and dynamics leads to an understanding of psychological wellness on individual, group and organisational level. This is done in preparation for the constructing phase of the psychological wellness model.

3.11 CHAPTER SUMMARY

The aim of this chapter was to present systems thinking as a theoretical container for psychological wellness. Relevant systems theory concepts were described in detail. These concepts were categorized under the headings 'The Whole', 'The Goal', 'The Internal workings' and 'The Three-state triangle'. In addition, an introduction to chaos theory was presented and the fractal geometry of human behaviour was explained. Lastly, a brief overview of the criticism against systems thinking was presented.

In the following chapter psychodynamic thinking will be explored.

CHAPTER 4: PSYCHODYNAMIC THINKING AS A THEORETICAL CONTAINER FOR PSYCHOLOGICAL WELLNESS

The aim of this chapter is to present psychodynamic thinking as a theoretical container for psychological wellness.

4.1 INTRODUCTION

In the Chapter 3 systems thinking as the one strand of the systems psychodynamic paradigm was described. The second strand comprises psychodynamic thinking and the unconscious (Neumann et al., 1979). Carr and Gabriel (2001) remarked that some authors view the terminology 'psychoanalysis' and 'psychodynamics' as synonyms. Plug et al. (1988, p.292) defined psychodynamic as "the study of psychological processes (instincts and feelings) and their influence on observable behaviour". Fried (1980) defined psychoanalysis as attempts to identify the factors that influence human growth and development. Furthermore, it also seeks to identify the events that liberate and strengthen the psyche and those which cause distortion and pathology (Fried, 1980).

According to Gomez (1998), Freud, the father of psychoanalysis was a dualist and his concepts typically come in pairs: ego and id; conscious and unconscious, and the life and death instincts. Only later in his life, Freud divided mental life in three entities namely the id, the ego and super-ego (Freud, 1947). The id resembles man's instinctual drives that demands gratification (pleasure-driven) and the superego acts to keep the instincts under control. The ego is tasked to maintain harmony between the opposing forces of the id and the superego (Freud, 1947).

Classical psychoanalysis is concerned with hysteria, obsessive-compulsive disorders and neuroses. Symptoms include unwanted compulsions such as washing hands, counting, bizarre fears, and sudden inabilities to walk, talk and act. Such eye-catching eccentricities are the focus of attention and cure (Gomez, 1998).

According to the Freudian paradigm of psychoanalysis, psychological wellness is possible when unconscious thoughts and feelings are brought to the surface and are made conscious (Freud, 1947). The curative process seems simple and miraculous: study the unconscious and make the unconscious conscious: "The object is to

strengthen the ego, to make it more independent of the superego, to widen its field of vision and so to extend its organisation that it can take over new portions of the id" (Freud, 1947, p.106). An individuals' unacceptable wish that is hidden and responsible for debilitating symptoms will cease to exist when laid bare. Therapeutic interventions aim to expose the repressed psychic material and are based on free association and dream interpretation. Therefore, Freud (1947, p.106) defined psychological wellness as "Where id was, there ego shall be" and admitted that this task is "reclaiming work, like the draining of the Zuyder Zee". This metaphor describes the therapeutic task of a psychologist to bring all the hidden, unconscious material to the surface and integrate it with the conscious, thereby removing all the unwanted defences, replacing it with new thoughts and fresh behaviour patterns (Menzies, 1988).

Freud's psycho-analytical movement contributed enormously to the understanding of human nature but his theories offers a limited view when applied to organisations and work. According to Czander (1997, p.36) a major debate within the academic work of psychoanalysis beginning in the 1960's "centred around the value of Freud's instinct and biologically based motivational theory as a determinant of human behaviour". The classic psychoanalytical view of intrapsychic life cannot be applied to organisational life. Czander (1997) rightfully asked the question that if all motivation is tied to instincts and biology, why should the organisation matter at all?

Guntrip (1995, p.33) proposed that psychoanalysis developed into a psychodynamic personality theory which can be applied to human relations and manifestations of group life: "…today it is developing into the science of personality and of object-relationships, which means basically human relationships, and which shows how impulse and object, ego and environment, mutually condition each other and interpenetrate in their development and structure".

The intention of psychodynamic theory is according to Guntrip (1995) to explain how the nature and functioning of an individual was influenced by early personal relationships while psychopathology intends to understand the disturbed individual. If a consultant uses a psychodynamic lens to study maladjusted behaviour such as criminal acts, sexual perversions, obsessions, compulsions and other neurotic

symptoms, valuable information can emerge to explain group life. In short, one can almost speak of old goals versus new goals in explaining the evolution of psychoanalysis into a psychodynamic theory: "Psycho-analysis, beginning as a psychopathology pure and simple, has grown into a complete psychodynamic theory of human personality" (Guntrip, 1995, p.33).

4.2   PSYCHODYNAMIC THINKING

The application of psychodynamic concepts to groups and organisations does not, as in the case of psychoanalysis, aim to change personalities, but provides a framework to gain insight into relational patterns in the working environment (Lowman, 2002). As such, the group or organisation has an unconscious life of its own with certain dynamics that contribute to either organisational wellness or maladjustment.

For the purpose of this study, the use of the term 'psychodynamic' is preferable because while it describes the dynamics of unconscious processes, it does not imply pathology. From this view, an individual can be studied in the context of relevant interpersonal relationships as well as how it contributed to his or her nature and functioning. Certain psychodynamic personality theories such as ego psychology and especially object relations theory provide relevant concepts to study organisational wellness.

4.3 EGO FUNCTIONING

Czander (1997, p.37) remarked that the ego psychologists reacted against the determinism of instinct by lessening its importance. They countered Freud's view of the ego as a 'servant of the id and superego' and made it autonomous with more powers than it was previously given. According to Loewald (in Czander, 1997, p.37) "the essence of the ego is to maintain increasingly complex levels of differentiation and objectivation of reality". In contrast, Freud's concept of ego was tasked to act defensively and never autonomously. The ego psychologist's view permits a fuller, conflict-free understanding of how a person adapts to an ever-changing environment. Such an adapting ego is analogous to a traveller taking a detour to get around obstacles and hindrances on a road which has become too dangerous or difficult to travel on. The detour road provides the traveller with a different option when the

current road is blocked. It liberates the traveller to progress safely on his or her journey towards the destination.

Ego psychology is mostly associated with the work of Hartman (1939; 1964) according to which psychic functioning is seen as relatively autonomous from instinctual drives. The primary function of the ego is to balance the drives of the id and resembles the most rational and controlled function in the human psyche. Following Hartman, the ego psychologists saw the ego not as a separate entity responding defensively to external reality but as mediator, unifier and integrator (Czander, 1997).

While the ego must adapt to external demands of the environment and other people, anxiety can result due to lack of control and uncertainty. Ego defences will surface to control the anxiety and maintain balance in the individual. There seems to be over 101 defence mechanisms identified in the literature that often overlap and operate synergistically to reinforce each other (Blackman, 2004).

4.4 OBJECT RELATIONS

It seems that Freud's instinct model is inadequate as a theoretical framework from which to understand the complete range of possible relationships formed in an organisation. Object relations originated in Freud's conceptualization of transference, when he realized that not every memory of childhood abuse is factual (Harris, 1996). The concept of a 'lost love object', which cannot be properly mourned and let go of, but remains inside a person's own psyche and goes on relating to it there, is central (Klein, 1975). This entity is an introjected object, although 'objects' mostly refers to people, and not physical objects. The focus on relations provides an interpersonal basis for understanding wellness in individuals, groups and organisations that is not instinct driven. Klein (1975) developed Freud's idea further, claiming that internal objects are representations of instincts, modified by experience of the real object.

Klein's work with children led her to develop theories and concepts of behaviour that split the psychoanalytic society in England and led to the development of the object relations school (Czander, 1997). Klein did not reject the instinct theories, in

particular the aggression instinct, but she moved psychoanalysis into the interpersonal world. The main differences between classical psychoanalysis and object relations theory are summarised in Table 4.1:

Table 4.1: Comparison between classical psychoanalysis and Object Relations Theory

CLASSICAL PSYCHOANALYSIS	OBJECT RELATIONS THEORY
Pleasure seeking	Object seeking
Instinctual gratification gives pleasure	Relationships gives pleasure
Adaptation lies within the conflict between Id, Ego and Superego	Adaptation to external environment is a learned process
Oedipal	Pre-Oedipal
Intra-personal	Inter-personal
Work is a battle: defensive activity designed to satisfy sexual and aggressive impulses	Work is play: Work is viewed as an attempt to master internal conflicts and their resulting anxieties through creativity.

The main focus of object relation theory is its emphasis on the different objects and people in the life of an individual. From birth, a person progressively acquires the psychological capacity to relate to objects and other people (Klein, 1975). This view opposes the classical psychoanalytic view that a person is born related to an object. Object relations theory assumes that maladjusted behaviour is the result of interferences by the prime caretakers of the past, especially the mother, with the progressive development of the ego (Kets de Vries, 2001). For instance, many damaged people did not get enough opportunities to develop the kind of intimate relationship with their mothers, which they demanded from the moment of conception. The course of the developmental seasons was not observed, not encouraged and not facilitated (Fried, 1984). Instead, gaps and deficits became woven into the fabric of a person's personality.

These developmental arrests become part of who a person is as an adult and how the individual relates to others, also in the working environment. To cope with these incapacities (Fried, 1984) the psyche learned to use tricks, make-believe and clumsy,

primitive modes of contact and interpersonal relating. Maladjustment and defective functioning became part and parcel of a person's encounters with other people.

Winnicott (1951) suggested that the relationship between an individual and the environment should ideally lead to a more gratifying self, the true self, a greater degree of spontaneity, creativity and the experience of being alive, and lastly the capacity for empathy for others. In a working environment these outcomes are rare, and many object relations theorists suggest that employees will experience rejection, disappointments and psychic injuries (Czander, 1997).

Object relations theory emphasizes primarily a person's relations with actual (external) and fantasized (internal) objects. The term 'object' is used rather than 'person' because the object of relation is not always a person. It can be an organisation, a group, an idea or symbol and particularly in infancy, parts of the body (Miller, 2004).

Object relations makes an important contribution to a psychodynamic theory of work and organisation because in the process of 'object seeking' positive relationships lead to an idealised image of a united parent which lead to elements in the capacity to work: attachment, competence-mastery and curiosity (Czander, 1997). The mastery of anxieties through satisfactory creations is a principle of child's play that is also true for work in adulthood. For Klein (1975) engaging in work serves an important psychic function by allowing the person greater control and mastery of anxiety. An employee can actively project or displace internal conflicts onto work activities or objects instead of passively enduring them, thereby bringing those internal conflicts to a happy ending. This function creates a system where the interaction between the subsystems namely the individual, the fantasy object and the external world are reciprocal.

Object relations theorists postulate that from birth onward, people seek relationships, not merely instinctual satisfaction. Maladjustment results from a failure to establish relationships and not from inhibited or undeveloped sex drives (Kets de Vries, 2001).

4.5 SENSE OF SELF

Plato's Greek Academy in Athens had the words 'Know thyself' written in the stone arch of its entrance gates (Davis, 1990). All human beings have an unconscious need to be real, authentic and to truly be oneself. With a stable sense of self it is possible to realize oneself spontaneously and experience a sense of worth. Narcissism is a common element in human functioning and also a necessary phase during childhood development (Kets de Vries, 2001). Its dynamics are significant for the understanding of human potential and the sense of self.

A secure sense of self is developed when an infants' primary caretaker provides 'object constancy' by empathizing with his or her emotional and physical needs (Klein, 1975). In an environment where the primary caretaker is absent to the infant, narcissistic injuries develop. With no reliable person who can contain emotions such as frustration, the child is forced to stay in his or her cocoon with no one to relate to. Symbiosis is denied when it is sorely needed or else encouraged well beyond necessary bounds. In such a restraining environment, object constancy is not aided and independency and individuation are steadily opposed (Almaas, 2001).

An insecure sense of self descends like a dark cloud and a person begins to feel self-centred and self-conscious; anxious and filled with egotistically concerns. A vulnerable self-esteem is extremely fragile and feels hurt and insulted over the slightest lack of understanding or empathy (Fried, 1984). Instead of experiencing a strong sense of self from within, a person becomes dependent upon feedback from others with a need for unusual amounts of admiration, approval and recognition. A narcissistically injured person reacts defensively, false and inauthentic: "Without a free sense of who we are, we can only feel empty and unimportant, our lives will lack meaning. We will find ourselves feeling worthless and ashamed. Rather than enjoying activities and interactions, we are beset by bitterness, anger, rage and envy. Instead of being generous, we slide towards exploiting and devaluing others" (Almaas, 2001, p.4).

Narcissism captivates a person from being a free, spontaneous and real self. The slogan of Plato's Academy of 'knowing oneself' can be a powerful path of liberation

from the cave of illusion where a person struggles to relate to the self as well as to other people.

In a group or organisation, narcissism is reflected in the organisational ego ideal, which represents power (Hirschhorn & Barnett, 1993). The authors continued and remarked that the organisational ego ideal also serves as a defence that represses the anxiety-provoking idea of an individual's finitude, vulnerability and mortality. The working environment offers the possibility to return to centrality in a loving world that the family provided during childhood. The organisation becomes the vehicle through which an individual strives for self-fulfilment in relationships with colleagues and job satisfaction. According to Hirschhorn et al. (1993) love and centrality are possible in this scenario, because employees assume that all have the same interest.

Kets de Vries (2001) referred to narcissistic injuries at work because the reality is that the working environment can never be the perfect all-loving world that an employee yearns for. Reprimands from superiors may trigger feelings of worthlessness, rage, incompetence and embarrassment. According to Kernberg (1998) among different types of pathological character traits found in leaders, narcissism is the most troubling of all and remarked that they will be surrounded by people similar to them, people suffering from serious behaviour disorders. A narcissistic leader may use employees to regulate an unstable sense of self and much is done in the organisation with the leader's self-esteem and wishes for grandiosity in mind (Czander, 1997). The pathological narcissistic leader has aspirations that centre on primitive power over others, the desire for admiration and the wish to be admired for personal attractiveness, charm, brilliance rather than for mature human qualities such as moral integrity or creative leadership (Kernberg 1998).

Normal narcissistic gratification has mature qualities; for example, normal self-love is enlightened and deep in contrast to childlike and shallow self-aggrandisement and goes hand in hand with commitments to ideals and values and the capacity to love oneself and others (Kets de Vries, 2001).

4.6   ANXIETY

Anxiety is central to all psychodynamic theory (De Board, 1978) and is also relevant in the Tavistock model where group and organisational dynamics are central. It stems from the conflict between the id's forbidden drives and the superego's moral codes (Meyer et al., 1997). Anxiety serves as a danger signal to the ego warning the individual that similar thought and behaviour means danger (McMartin, 1995). The individual has a basic motivation to keep anxiety levels to a minimum. In order to accomplish this task the individual needs to satisfy unconscious desires to keep anxiety levels low, while at the same time remain unconscious of the these desires (Lester, 1995). Unresolved conflicts and anxieties in groups and organisations are at times repressed and denied, but continue to influence relations in both. (Kets de Vries, 2001; Menzies, 1993).

In agreement, Janov (1991) provided evidence that anxiety is a survival mechanism that warns and mobilizes the system into action against a perceived threat. The terror that is at the base of anxiety originated in the womb and during birth and is always there (Janov, 1991). He continued and stated that anxiety is primarily a visceral reaction involving the heart, lungs, colon, stomach and urinary tract. These organs are the first to mature during development in the womb and events in the womb and during birth are registered in the nervous system that controls these visceral organs. The typical anxiety reactions are therefore visceral reactions such as 'butterflies' in the stomach, diarrhoea and difficulty in breathing. Anxiety occurs when something in the present resonates strongly with an original feeling of terror that was imprinted during infancy: "…anxiety is an appropriate fear wedded to a memory. When that memory comes to near to awareness so does anxiety, and primitive visceral defence mechanisms are mobilized" (Janov, 1991, p.221).

Freud (1947) distinguished three types of anxiety namely reality anxiety, neurotic anxiety and moral anxiety, which are all relevant to system psychodynamics.

4.6.1 Reality anxiety

Freud (1947) referred to this kind of anxiety as objective anxiety as it seems and intelligible reaction to external danger. Reality anxiety refers to an emotional response to perceived and/or real external threats (Hjelle & Ziegler, 1992). Reality anxiety is the easiest type of anxiety to reduce although it can be very intense. An individual can do something about the cause of the fear and the anxiety abates as the threat subsides (Meyer et al., 1995). This type of anxiety can cause intra-psychic and interpersonal conflict (Moller, 1995).

4.6.2 Neurotic anxiety

Freud (1947) described neurotic anxiety in three forms. Firstly, it can be observed as free-floating anxiety, ready to attach itself for the time being to any new possibility that may arise in the form of a dread. Secondly, it can be firmly attached to certain ideas, which is known as 'phobias' and in which there is still a connection with external danger, although enormously exaggerated. Thirdly, anxiety can occur in hysteria and in other severe symptoms, such as an attack or condition which persists for some time, always without having any visible justification in an external danger (Freud, 1947).

Neurotic anxiety is firstly conscious and then it becomes unconscious. According to Hjelle and Ziegler (1992) neurotic anxiety refers to an emotional response to the threat that unacceptable id impulses will become conscious and the ego will be unable to control these raging instinctual urges such as those of a sexual or aggressive nature. If the id overwhelms the ego the individual might do something punishable which causes the fear.

4.6.3 Moral anxiety

Moral anxiety is the fear that an individual does something contrary to the superego and thus experience guilt (Hergenhahn, 1994). The superego warns the ego that it is doing something unacceptable and moral anxiety is the emotional response of the ego being threatened by punishment (Hjelle & Ziegler, 1992).

4.7 DEFENCE MECHANISMS

According to Freud (1947) defence mechanisms are strategies that the ego uses to defend itself against the conflict between the id (forbidden drives) and the superego (moral codes) which cause neurotic and moral anxiety. Anxiety in individuals is caused by external objective sources as well as internal dangers, referred to by De Board (1978, p.115) as "those subjective, frequently unconscious feelings and memories that can cause intense feelings of anxiety in a person, but which arise entirely from within the psyche". Anxiety forces the individual to undertake corrective action. The ego can cope with anxiety by rational measures but if these do not suffice the ego resorts to irrational protective measures that are referred to as ego defence mechanisms (De Board, 1978).

The phrase 'defence against anxiety' implies that a mental mechanism is being used to contain anxiety arising from the nature of the task, the patterning of the environment, or the gradient of change (Janov, 1991). These defence mechanisms alleviate the painful anxiety by driving painful ideas out of consciousness, thereby distorting reality. The real problem is not dealt with directly.

Menzies (1988) described social systems as a defence against anxiety. According to her, a social organisation is influenced by a number of integrating factors – above all, for the support of the task of dealing with anxiety. Social defence systems help the individual avoid the experience of anxiety, guilt, doubt and uncertainty. According to Meyer et al. (1997) these mechanisms are attempts to cope with unconscious psychic contents, individuals are generally not conscious of using defence mechanisms, and are not aware of the deep-seated reasons for their defensive behaviour.

Jaques (1955) explored the ideal of how organisations are used by individual members to reinforce individual mechanisms of defence against anxiety and in particular against recurrence of the early paranoid and depressive anxieties as described by Klein (1975). Defence against anxiety is one of the primary elements that keep individuals together (De Board, 1978). Individuals may be thought of as externalising those impulses and internal objects that would otherwise give rise to

psychotic anxiety by transferring them in the life of the social institution with which they are associated (De Board, 1978).

Defence mechanisms develop over time and are hard to dislodge from a personality structure. Kets de Vries (2001) ranked some defence mechanisms from the most primitive to the more sophisticated: splitting, projection, denial, displacement, regression, repression, isolation, reaction formation, suppression, rationalisation, altruism and humour.

The three defences that seem to have the greatest impact in a working environment are projection, introjection and projective identification (Kets de Vries, 2001) and will be discussed. Both projection and introjection arise from the same capacities as splitting, while projective identification has an unparalleled value in psychotherapeutic work as the client may directly transmit the actual experience to the therapist that cannot be managed (Gomez, 1998).

4.7.1 Projection

Projection is an attempt to keep unconscious psychic material unconscious by subjectively changing the focus to the drives or wished of other people (Meyer et al., 1997). Through projection it is possible that a person can blame other people or objects for own shortcomings thereby repressing any anxiety provoking truths about the self and instead, seeing it in others. It is a defence mechanism that allows an individual to repress anxiety-provoking truths about themselves and see them in others instead (Janov, 1991).

This may have debilitating effects for the superior-subordinate relationship, where strong negative feelings towards authority figures are projected onto a manager, which represents a dominating parent (Kets de Vries, 2001).

On the positive side, the projection of super-ego functions onto a leader leads to submission to authority (Kernberg, 1998) thereby enhancing the quality of the superior-subordinate relationship, also referred to as the managerial couple.

4.7.2 Introjection

In object relations theory, the focus is neither on the nature of the id nor on the ego, but rather on the objects towards which the individual has directed those impulses and which the individual introjected into the personality. 'Object' refers to the symbolic representation of another person in the individual's environment. Introjection refers to an internalisation process where the individual symbolically incorporates, through images and memories, some person viewed with strong emotion (Gomez, 1988).

The interplay between the internal and external reality can be explained from the perspective, on the one side, of projection into the other of innate and acquitted feelings and images and on the other side, the introjection (the taking in of external reality into the inner world of the self. Inappropriate introjections can create false identity and an unstable sense of self.

4.7.3 Projective identification

The concept projective identification was coined by Klein (1946) to describe the development of infants. It was confirmed by Knapp (1989, p.56) as "an interactive process where the projector and projectee both consciously attempt to delegate or induce a particular role, or set of feelings in another for the purpose of reducing his /her own anxiety". Klein (1975) suggested that parts of the self are split of and projected onto an external object. Next, the projector tries to enter into the object in order to control the object's reaction and behaviour. This defensive process is important in organisational analysis because it helps to explain an array of emotional reactions that arise when people work together (Czander, 1997).

In the interpersonal world of the managerial couple (superior-subordinate relationship) the two people must tolerate the irrational responses from each other. They must confront inner conflicts associated with issues of independence and dependence, rivalry, giving and getting, controlling and being controlled, competing and cooperating, success, failure, evaluation, trust and accountability, sharing and mutual recognition of differences (Gould et al., 2006).

Painful emotions can lead one or both of the managerial couple to disavow some troubling aspect of themselves and project it onto the other. The recipient, also more susceptible under stressful conditions, identify with and actually enacts this projected part, absorbing feelings and behaviours associated with the rejected parts (Hirschhorn & Barnett, 1993). Consequently, each party relates to some troublesome part which has been split off and projected into the other, as if it were actually a trait of the other, who then begins to enact that behaviour. One or both of the parties may despise or even love some part of oneself that has been lodged in another, as if it actually were an attribute of the other (Hirschhorn & Barnett, 1993). When this entanglement shapes the relationship with intensity and rigidity, a stable but dysfunctional relationship is established. The subordinate will become helpless and submissive and it will leave the superior depleted as the person's aggressiveness is disowned, making it difficult to act decisively in managerial situations.

Projective identification in a mild form may enhance organisational wellness. It can promote sensitivity, empathy and understanding as partners are able to put themselves 'into the others' shoes' (Hirschhorn & Barnett, 1993).

Regarding projective identification, Klein (1975) identified two types of anxieties that are linked to developmental phases during infancy that evolve into two psychic constellations namely the paranoid schizoid position and the depressive position. From the moment of birth, according to Klein, an infant can experience anxiety of persecutory nature, uses defence mechanisms and forms primitive object relations.

These two states or positions, together with other concepts relevant to the object relations theory are important in the study of wellness psychology and will consequently be discussed. Klein referred to 'positions' instead of 'phases' because they are never completely resolved successfully and repeat itself in interpersonal relationships later in life.

4.8 PARANOID- SCHIZOID POSITION

The first position of development is the paranoid schizoid position. Klein (1946) postulated that for development to proceed along healthy lines, the infant has to initially split its external world and itself into two categories, namely good (i.e. gratifying, loved, the good enough environment) and bad (frustrating, hated, persecutory, 'the not good enough environment') and to introject and identify with the good. Klein (1946) refers to this splitting as 'schizoid'. The introjection of the 'the good enough environment' would sustain the infant against the onslaught of the bad. Later, when the ego had sufficiently developed, the bad could be integrated and ambivalence and conflict could be tolerated. At this early age, the infant cannot discern between his/her internal world and the external world and the consequences of his/her impulses. Because the mother or primary caretaker represents the whole external world of the infant, she also represents both the good and the bad ('good breast' and 'bad breast') which results in feelings of both love and hate towards her. The destructive feelings cause guilt and results in paranoid anxiety. The survival and self-preservation of the infant depends on trust in a good mother. The capacity to discern between the 'good object' and 'the bad object' enables the infant to retain a belief in the good object and his ability to love it. Without the capacity to trust the good object, the foundation for a lifetime of mistrust in a hostile world that can destroy a person, is laid.

The extended family seems to be disappearing while more single parent families are noticeable. The formation of lasting, clearly defined and unselfish loyalty in the form of object constancy has become difficult, because caretaking figures have become a changing repertory that disperses not only with each new season but every few weeks (Fried, 1980). Because of the neglects that are the result of this age of gadgetry and undefined people passing through revolving doors, the representations of other people are blurred. Love and hate, as prime emotions, became blurred because the targets change to quickly for the infants' feelings to become solidified.

The paranoid-schizoid defence mechanism prevents true insight into the nature of problems and the realistic appreciation of their seriousness (Menzies, 1988).

For employees in an organisation it is often necessary to align and work with people who are potential opponents or competition. Being relatively mature will prevent feelings of persecution and enables an individual to establish a well-adjusted working relationship (Hirschhorn & Barnett, 1993).

On the positive side, the paranoid-schizoid mode can be a source of power, aggressive energy and vitality (Cytrynbaum, 1993) in the working environment. Organisations with a paranoid-schizoid style, often has well developed competitive intelligence sections which are well-informed about the nature of the competitive landscape (Kets de Vries, 2001).

4.9 DEPRESSIVE POSITION

The depressive position is the second developmental position and the main characteristic is the underlying fear that one's destructive impulses will destroy the loved and dependent object. The word 'loss' is the central theme of the depressive position (Klein, 1975). The infant realizes that it is the same mother or object that sometimes satisfies as well as frustrates. The ego function that discerns between the external world and projections from inside is still not fully developed and cannot discern between wishes and their consequences. Anger and rage directed at the good object on which one is dependant, leads to feelings of guilt and mourning and fears exist that destructive wishes can harm or destroy the good object or mother (Cytrynbaum, 1993).

The infant mourns and experiences the loss of the 'good object' through destructive behaviour. Furthermore, the infant experiences the impulse to reserve the good object and repair the damage done (Klein, 1946).

In this regard, it is interesting to note how many Greek tragedies have the same line of thought of this perspective where characters confuse good and bad, love and hate, and so destroy all that they really love. An example is the Greek myth of Oedipus who unknowingly killed his father in a fight, after he fell in love with a women, who he later realized was his own mother (Hamilton, 1982).

Klein (1975) remarked that if early experiences in the depressive position are mostly positive, the person will be able to engage in relations with good objects, both internally and externally. The experience of mourning later in life will not be as debilitating as the person will be more resilient to experiences of loss. If the depressive affects are not successfully dealt with, a person will later in life, when confronted with rage, guilt and loss, use the defence of splitting.

Career disappointments represent Klein's depressive position, where employees or an organisation has to deal with experiences of loss of an ideal world and the damage they have done in their pursuit of their omnipotent fantasies (Hirschhorn & Barnett, 1993). For example, the Titanic was described by its constructors as 'unsinkable', representing an omnipotent organisational ego ideal. The crew and passengers collectively bought into this organisational ego ideal. When the ship sank on her maiden journey, this ego ideal tragically sank together with the crew and passengers.

4.10 'CONTAINER' AND 'CONTAINED'

According to Cytrynbaum (1993), when it is said that a person acts as a 'container' for the group's emotions it is meant that he or she is holding, bounding, confining, and fencing in the affect of that system. The emotions will be contained for as long as the boundary holds, or the state of what is contained is not altered. The terms 'container' and 'contained' is mostly associated with the Kleinian concept of projective identification and her followers such as Bion. Cytrenbaum (1993) elaborated on the concept of projective identification and the concept of a person as a 'container.' He went further to formulate the concept of 'container-contained' to enhance the understanding of the individual and the group.

Bion (1993) linked the concepts 'container' and 'contained' to the function of the mother whose ability to receive and understand the emotional states of her baby makes them more tolerable. The theory is that an object is placed into a container in such a way that either the container or the contained object is destroyed. Bion (1993) described three patterns of relationships between the container and the contained namely commensal, symbiotic or parasitic. In a commensal relationship

both objects share a third to the advantage of all three. In a symbiotic relationship both depends on each other for mutual advantage. In a parasitic relationship one object depends on another to produce a third, which is the most destructive of all three (Bion, 1993).

4.11 ENVY

Klein (1975, p.181) identified envy as one of the most primitive emotions. She distinguished between jealousy and envy and postulated that jealousy is the pain related to loss of love in a three-person relationship (triadic envy) and envy is the pain related to inequality in capacity and possessions in a two-person relationship: "Envy is the angry feeling that another person possesses and enjoys something desirable – the envious impulse being to take it away or to spoil it. Moreover, envy implies the subject's relation to one person and goes back to the earliest exclusive relationship with the mother. Jealousy is based on envy, but involves a relation to at least two people; it is mainly concerned with love that the subject feels it is due and has been taken away, or is in danger of being taken away from him by his rival".

Regarding the origin of envy, Klein (1975) emphasized the developmental view where the infant becomes aware that the mother's breast is the source of all gratification and good experiences. Envious feelings start when infants become aware that they do not have the power to give the pleasures they themselves enjoy. In older children, the arrival of a new baby in the family stirs up envious feelings. The original envious feelings are intensified and transformed into jealousy when the child watches the mother taking care of a sibling and as a result, a sense of competition is born (Almaas, 2001).

When the infant experiences hunger or neglect, this frustration leads to the fantasy that the mother or caretaker withholds the milk or attention intentionally for her own benefit. Intense feelings of envy is an indication of abnormal paranoid and schizoid experiences which can lead to a distorted relationship with the mother and adult relationships later in life (Klein, 1975). It also implies the inability to experience pleasure because the desired object is already tainted with envy: "Envy spoils the capacity for enjoyment for it is enjoyment and gratitude to which it gives rise that

mitigate destructive impulses, envy and greed" (Klein, 1975, p.186). She was of the opinion that personality and relations with other humans later in life are greatly influenced by the ability to accept and enjoy 'goodness' received as well as the experience of gratitude towards the giver. Envy becomes the matrix that determines the child's future relationships (Almaas, 2001), which makes the study thereof important for understanding relationships in the work place.

Although Freud (1947) recognized the pre-oedipal antecedents of envy, he maintained that envy is a basically universal phenomenon that is related to the oedipus complex. For Freud, the awareness of anatomical differences between the sexes is the origin of envy. This led him to postulate the concept of penis envy, the female's conscious or unconscious envy of the penis and the feeling that she is handicapped or ill treated because of the lack of it. In response, other followers of psychodynamic theories emphasised man's envy of woman's procreative abilities, which can lead to similar envious feelings (Almaas, 2001).

Envy is evident in groups and organisations when they have to deal with diversity issues. Individuals and groups are most comfortable with other individuals who are like them (Cross, 2000). The attachment to a racial or ethnic identity group often leads to ethnocentrism, stereotyping and envy. Cross (2000) reported an example of stereotyping in her diversity workshops where African Americans were often described, both by themselves and White people, as lower class, uneducated and unsuccessful. White people were often described, both by themselves and African Americans, as upper class, educated and successful.

Envy plays a major role as a motivator in society but as a construct in management books it seems to be non-existent (Czander, 1997). Despite the basic difference between envy and jealousy, the behaviour and emotions associated with both are not different, as both constructs result in anxiety and conflict. Self-protection against envy can be dealt with through both maladjusted as well as healthy behaviours as is often perceived in organisations. Maladjusted behaviours are destructive for the self and positive relations (Kets De Vries, 2000) and envy can by dealt with through the following behaviour in a group or organisation:

4.11.1 Idealisation

People who unconsciously use this defence have a need to create a super person or a 'hero' to manage their envy. By idealizing individuals, groups, organisations or any other objects, one puts them out of reach and beyond the range of common mortals (Kets de Vries, 2000). Idealisation indicates that an individual resorts to 'splitting' which means that the self is too weak to tolerate the ambivalence of the same object having both good and bad qualities ('good breast' and 'bad breast'). Instead, good and bad feelings, experiences and perceptions are polarized, kept apart to prevent the world from being polluted by spoiled objects and bad feelings (Miller & Rice, 1975). All good aspects are ascribed to a person or object. The person is dispossessed of any negative qualities, which are directed towards a scapegoat. However, the 'hero' cannot live up to excessive expectations for too long and soon turns out to have feet of clay.

4.11.2 Withdrawal

Withdrawal from competition is a strategy to avoid envy through the desire to be inconspicuous. It often leads to feelings of helplessness and dependency, thereby transforming good workers into unpromotable problem employees. These employees, also referred to by Kets de Vries (2000) as organisational 'hobos' suffer from the fear-of-success syndrome, continually get themselves in the same kind of trouble such as procrastination, unethical practices and fights with superiors.

4.11.3 Vindictiveness

Vindictiveness is characterized by the individual's credo of 'an eye for an eye'. The deflation of one's self-image (narcissistic injury) must be vindicated by deflating another's self-image. This urge for vindictive triumph is a need for the satisfaction that comes with restoring injured pride and in Horney's words seems to be "the flame sustaining their lives" (Horney, 1950, p.12).

4.11.4 Denial and reaction formation

The conscious experience of envy can be too hurtful for a person to experience and therefore the person denies the existence of such envious feelings. The excessive

use of compliments and flattery cover up envious feelings and is known as reaction formation.

4.11.5 Devaluation

Devaluation is seen as not only the most destructive way of dealing with envy, but also the most complex and most common way (Shapiro & Carr, 1991). Idealisation, withdrawal, denial and reaction formation ends up in devaluation's abyss. According to Kets de Vries (2000, p.170) the logic behind this strategy is that a spoiled object will not arouse envy. Backbiting destructive criticism and humiliation as well as stirring up envy in others are common of these individuals. Ritualistic behaviour such as excessive documentation of activities and scapegoating practices in organisations are often perceived as defences against the fear of losing control. On closer scrutiny, intense feelings of envy often underlie these maladjusted behaviours (Kets de Vries, 2000).

All of the described defence strategies are maladjusted forms of self-deception which do not provide stable solutions for dealing with feelings of envy (Janov, 1991). Intense feelings eventually breaks through all defences, exposing the envious individual through character defamation, malicious gossip, rumour spreading or the cold shoulder (Janov, 1991).

Envy can also be dealt with through positive behaviours and this will be discussed in the psychological wellness model in Chapter 7.

4.12   TRANSFERENCE

Transference means that no relationship a person has is a new relationship (Freud, 1946). In other words, all relationships are in some way coloured by previous relationships. Transference can erase the psychological boundary between past and present causing a person to replay the responses lived in the past. Early relationships with caretakers have the most lasting potency and colours every subsequent encounter. Transference is the recreation of projections from childhood relationships in present relationships and counter-transference is the feelings experienced by those who receive these projections (Shapiro & Carr, 1991). This

means a false connection is created between the past and the present and therefore relationships get confused.

There are always two active forces in transference, namely 'attraction' and 'repulsion' and involves powerful feelings of love and hate (Harris, 1996). Their balance can determine the physical distance at which one person sits or stands relative to one another.

Kets de Vries (1984) identified three major patterns of transference, namely idealizing transference, mirror transference and persecutory transference:

4.12.1 Idealizing transference

An individual attempts to recapture an original state of bliss by fostering a sense of union with one who is 'omnipotent and perfect'. All satisfaction is derived from this idealised person, so that one feels empty and powerless without that person. The idealised figure may be admired for power, intelligence or beauty. The person's weaker features are ignored and the good ones exaggerated (Klein, 1975). The idealizing person can become extremely dependent on the idealised figure, so that this individual is prone to be very flattered by a few words of praise and devastated by the mildest of demands. Subordinates in this transference trap will hesitate to use their authority or to innovate and mostly echo the opinions of the idealised, as their own judgement are greatly impaired (Hirschhorn & Barnett, 1993).

4.12.2 Mirror transference

In this type of transference, a person attempts to restore an original state of bliss by a perfect and all-powerful self-image (Hirschhorn & Barnett, 1993). People trapped in the mirror transference create a grandiose sense of self and need others who can nourish them through admiring and confirming responses (Kets de Vries, 1984). They need to display themselves to evoke the positive attention of others, as a way of counteracting a sense of worthlessness and a lack of self-esteem. They are narcissistic; have a grandiose sense of self-importance and uniqueness and are desperately in search of praise. As such, they are in constant search for mirroring parents and crave constant attention and admiration. Because of their overwhelming

needs, they have difficulty to empathise with other people and always feel 'it is their turn now' (Kets de Vries, 1984).

Mirroring transferences are complementary to idealizing transferences. The former being the desire to be applauded, admired and the latter being the propensity to comply with such a desire. Mirroring superiors seek out idealizing subordinates, thereby creating a symbiotic relationship where both parties depend on the other for self-confirmation (Hirschhorn & Barnett, 1993).

4.12.3 Persecutory transference

This type of transference is characterized by 'splitting' as a defence against conflict and a way of managing anxiety. This is the tendency to view the world as either ideal (all good) or persecutory (all bad) (Czander, 1997). Splitting preserves the sense that one is good. If the good and bad parts of a person are experienced as separate individuals, guilt about one's hostility against the person will be reduced. The hostility is directed toward the 'bad' person, who deserves it. Feelings of guilt about one's rage are then avoided by ascribing all unwanted thoughts and feelings onto others (Kets de Vries, 1984). All experiences, perceptions and emotions will thus be allotted to unambiguously good and bad categories.

On meeting Jung for the first time in 1907, Freud asked him his opinion about transference. Jung replied "It is the alpha and omega of treatment", to which Freud responded "You have understood" (Freud, 1947, p.15), thereby implying that transference is a major concept in attempts to understand human behaviour.

4.13   PARADOX

"There is, at the bottom of every neurosis, a moral problem of opposites. But there is no energy unless there is a tension of opposites; hence it is necessary to discover the opposite to the attitude of the unconscious mind".

- Jung

Paradox is central to a psychoanalytic perspective (Stacey, 2003). The proposed model can be described as a conflict model where paradox is also fundamental to

wellness. Paradox does not mean absolute contradiction or inconsistency, but includes ambiguity, a puzzle or dilemma, a tension between opposite poles of an issue, even incongruity between elements of a larger whole (Harris, 1996). Paradox implies that sameness and difference must be held in the mind at the same time (Watzlawick, Beavin & Jackson, 1967).

In attaining wholeness a person must not only tolerate but actively seek out the painful and maddening opposites in life, to arrive at creative new solutions to old problems. Jung (1933) emphasised the role of the 'tension of opposites'. Energy for change and transformation arises from the tension of opposites.

Psychic events occur in pairs of opposites (Harris, 1996). The Jungian paradox of opposites describes how any action or trait taken to an extreme will become its antithesis. When a person is concerned with one pole, the other is by definition also involved. Switching poles is called 'enantiodromia' for example, a mother who is so 'good', so devoted to her child, that she becomes a 'devouring' mother and gobbles up the child's individuality. If a person can maintain the tension between opposites without either fleeing the field or flipping into enantiodriomia, it is possible to become aware of some new solution, transcending the opposites. Paradox can rescue a person from polarizing conflicts, and heightened conflict between elements can lead to a creative transcendence of a seemingly insurmountable difficulty. Jung (1996) perceived a well-adjusted personality as one where the integration of opposites took place.

This sequence parallels the philosopher Hegel's system of 'thesis-antithesis-synthesis' (cited in Harris, 1996). The one concept (thesis) inevitably produces its opposite (antithesis); their interaction yields a new concept (synthesis), which then becomes the new thesis in a new process. This hope for transformation leads to a persistent optimism, since it is never too late for a transformative experience.

Furthermore, Jung (1996, p.56) described both positive and negative polarities in archetypes such as the hero vs. the shadow and the wise old man or woman vs. the witch: "The archetype is perceived as containing an inherent and opposed duality on a spectrum. In ordinary life, most individuals occupy one end of the spectrum or

continuum on which our various polarities fall, which tends to inhibit consciousness of the other ends". To consciously recognize and experience all aspects of ourselves, leads to transcendence, which is the uniting of opposing qualities of any spectrum and characterize mature individuation (Harris, 1996).

Paradox is also evident in psychotherapy as in Janov's (1991) primal therapy where suffering and healing occur simultaneously: "The reason why we did not heal in the first place is because we did not feel the totality of an early series of traumas. If one could have felt one's early traumas originally, there would be no biological motive to re-experience them in therapy" (Janov, 1991, p.336). When psychological pain is not overwhelming, information is then sent to the hypothalamus which initiates a variety of responses, including crying, that make up the healing process. The same author also referred to the paradox of neurosis as the 'behaviour of hope': "The hopelessness of a maladjusted person unconsciously gives rise to the behaviour of hope, also known as neurosis" (Janov, 1991, p.123). Paradoxically, neurosis is the symbolic means people use in order to heal.

Paradox in communication has therapeutic value (Watzlawick, Beavin & Jackson, 1967) and is used in psychoanalytic practice to heal and promote wellness. Family therapists in the systems thinking paradigm perceive paradox in communication as both the cause as well as the treatment for dysfunctional families and schizophrenia. An individual can spent his whole life in a double bind relationship (Bateson, 1972), constantly being exposed to two contradicting levels of communication, so that the person can neither obey nor disobey the double messages, causing confusing and maladjustment.

Watzlawick, Beavin and Jackson (1967) proposed the paradoxical technique of a therapeutic double bind. This entails the 'prescribing of the symptom' in such a way that the client can neither obey nor disobey the injunction without relinquishing the symptom. The following clinical example provides an illustration: "A clinical demonstration to psychiatric residents was to show techniques of establishing rapport with withdrawn schizophrenics. One of the patients was a tall, bearded young man who considered himself to be God and who kept completely aloof from other patients and the staff. Upon entering the lecture room, he deliberately placed

his chair some twenty feet from the therapist and ignored any questions or remarks. The interviewer then took the ward key from his pocket, knelt in front of the patient and offered the key to him, stating that since the patient was God, he did not need the key, but if he were God, he would be more deserving of the key than the doctor. No sooner had the interviewer returned to his desk than the patient grabbed his chair and pulled it to within two feet of the interviewer. Leaning forward, he said earnestly and with genuine concern, 'Man, one of the two of us is certainly crazy'" (Watzlawick, Beavin & Jackson (1967, p.243).

In this example, the patient could neither accept nor reject the therapist's offer of the key without in some way conveying the message: 'I am not God'. The paradoxical message had a therapeutic value for the patient.

Paradox is also clear in Klein's (1975) explanation of the paranoid-schizoid and depressive position. The infant who develops normally works through the paranoid-schizoid position, characterised by persecutory fears. The infant realizes that it loves and hates the same person ('good breast' and 'bad breast') and is filled with anxiety because of the feelings of anger and hatred previously projected on to the mother (Stacey, 2003). If development proceeds relatively normal, strong feelings of love and dependence develop towards the mother, while the infant attempts to make amends for previous bad feelings.

Once the infant can hold the depressive position, that is, hold in the mind the paradox of simultaneously loving and hating then that child can go on to make reparative acts and have reparative feelings (Stacey, 2003). If the reparative acts of the infant are responded to with love, a lifelong cycle of experiencing guilt, making reparation and receiving forgiveness are put into place. Klein (1975) saw this as the basis of all later creative and hopeful behaviour. It is then when people are in the depressive position, when they can hold in their minds the paradoxes and ambiguities of life that they are able to be creative, to learn and grow.

Paradox is also evident in Erikson's psychosocial theory which is characterized by eight phases of opposing developmental forces, which if overcome, creates a stepping stone for conquering the next phase. Winnicott (1951) made a unique

contribution to the object relations theory as the central themes of his arguments are presented in the form of evocative paradoxes. He identified child development as a process of separation from the carer and he stressed the vital importance of 'good enough holding' by the carer in this process (Stacey et al., 2000). The 'good enough carer' is defined as someone with a fine judgement of just how much to gratify the child to sustain a sufficient degree of security and just how much to frustrate the child to provoke exploration of the environment. This balance comes from the instinctive empathy the carer has with the child and enables the child to cross the boundary of their own minds and relate to the world (Stacey et al., 2000).

The child must eventually develop its own holding mechanisms and Winnicott (1951) proposed the transitional objects as a holding mechanism that maturing children use to compensate for short absences of their carer. They develop a powerful relationship with special objects such as a blanket or teddy bear which Winnicott (1951) suggested stands for the carer as it provides enough security for the child to continue exploring the environment in the absence of the carer. The child discover how to control and manipulate objects outside the mind, first by manipulating the transitional object then by controlling real objects. Here the child must deal with a paradox: the transitional object is one thing (teddy bear) but stand for something else (carer). The child must be able to deal with both fantasy and reality at the same time (Stacey, 2003).

Organisations are essentially processes of human behaviour and can be seen as a holding environment (Stapley, 1996). In the organisational holding environment, there is a reciprocal relationship between the employees and the organisation, both influencing each other, common to the maternal holding environment. Unlike the maternal holding environment, there is no 'mother' in the organisation setting. However, employees identify with the organisation 'as if' it were real, what Stapley (1996) referred to as the 'organisation held in the mind'.

In this sense, Winnicott's 'transitional space' (1951) can be equated to Klein's depressive position (1975) as a source of learning and creativity throughout life. In both states an individual are able to play, manipulate symbols and according to

Winnicott (1951) the transitional space continues throughout life and enables people to develop cultures, myths, art and religion.

Winnicott's (1951, p.115) depiction of wellness rests upon one of his many paradoxes: "Through separation nothing is lost, but rather something is gained and preserved, this is the place that I have set out to examine". Lack of contact with others as well as total accessibility to others pose grave dangers to the survival of the self (Winnicott, 1951).

In Freud's theory, paradox is evident in the struggle between ego, id and superego, which is never resolved. Blake (cited in Erikson, 1988) referred to polar opposites as 'contraries' whereas modern physics has coined such polarities 'complementarities'. Opposing elements pull away from one another, causing tension; yet neither is strong or independent enough without the counter pull of the other. Bateson (1979, p.17) mentioned the paradox that "all change can be understood as the effort to maintain some constancy and all constancy is maintained through change".

Another paradox in Freud's theory is the life instinct as opposed to the death instinct as the drivers of all mental life. Freud (1964) referred to these two opposing instincts or impulses that operate as constant motivational forces, contributing to a person's identity. The basic drive or the 'life instinct' is sexual and is also referred to as libido or eros. The opposite drive is 'the death instinct', often referred to as thanatos or morbidos and manifests in aggressive behaviour (Freud, 1964). Both drives have its foundation in the biology of the individual and each has its own form of psychic energy and manifests in many ways such as narcissism, love and aggression.

Throughout a lifetime, life and death instincts are in a constant struggle against one another for taking the lead in a persons' identity, while at the same time both instincts must bow to the reality principle, which represents the claims of the outer world. Freud (1964) was of the opinion that these demands of the real world prevent a direct unopposed fulfilment of either sex or aggression, creating conflict and anxiety in an individual who then relegate many unfulfilled desires into the unconscious. Repressed wishes and unfulfilled desires becomes the foundation of an individual's sense of identity (Freud, 1964).

Klein and the object relations theorists did not reject the instinct theories, but moved psychoanalysis into the interpersonal world (Klein, 1975) and were of the opinion that an individual gain a sense of identity based on the experiences of love and hate during infancy. Klein (1975) was of the opinion that identity are greatly influenced by the ability to accept and enjoy 'goodness' received as well as the experience of gratitude towards the giver and suggested that the psychosexual stages of Freud are not sequential, but that the various stages overlap and merge into each other. She replaced the term 'stages' with 'positions', suggesting patterns and groupings of anxieties and defences. Throughout a lifetime, a person's sense of identity can be described as a paradox, an interchange of these two positions as well as the transference of early relations with primary caretakers, acted out in adult relations.

Regarding individual and organisational wellness, Dolan (2007, p.12) described the great paradox of the 21st century as "better physical conditions in the workplace, but worse psychological conditions and more work-related stress". It is the opinion of the author that despite the progressively technologically advanced age we live in, the world is deteriorating emotionally and morally. Various opinions exist with regards to whether or not organisations should be concerned about the emotions of their employees (Dolan, 2007). In the field of occupational health and safety, on an international level and especially at a European level, there has been an emergence of studies and analysis of what are known as 'new risks', and within these, risks considered to be psycho-social in nature (Dolan, 2007).

The dynamic of mathematical chaos is a paradox (Stacey et al., 2000). It is stable and unstable, predictable and unpredictable at the same time. It is not simply a combination of stability and instability, a unity in which the meaning of stability and instability remain the same as before, but instead represents a transformation of stability and instability, inseparably intertwined so that, in a sense, their meaning have changed. "This is a powerful insight from chaos theory: in certain circumstances, iterative, recursive, nonlinear systems operate in a paradoxical dynamic characterised by uncertainty" (Stacey et al., 2000, p.221).

It is the opinion of the author that paradox is central to the wellness concept and that the embracing of opposites, that is, working through the apparent conflict, can lead to the emergence of new insight or knowledge.

4.14 CHAPTER SUMMARY

To conclude this section, the rationale for studying group and organisational behaviour from a psychodynamic approach is the same rationale for studying individual behaviour, as all three systems have both conscious and unconscious lives where self-similarity is evident, as in fractal geometry. It can therefore be concluded that the study of unconscious behaviour and dynamics leads to an understanding of organisational and team behaviour. With this knowledge, the system psychodynamic consultant can facilitate psychological wellness in individuals, groups and organisations. The aim to present psychodynamic thinking as a theoretical container for psychological wellness was attained in this chapter.

The next chapter will describe the construction of the preliminary system psychodynamic wellness model.

CHAPTER 5: CONSTRUCTING THE PRELIMINARY SYSTEM PSYCHODYNAMIC WELLNESS MODEL

The aim of this chapter is to explain the construction of the preliminary system psychodynamic wellness model.

5.1 INTRODUCTION

The construction of the preliminary wellness model refers to the development of the content as well as the graphical design to contain the content. System psychodynamic concepts will be explained, the triangle as a universal symbol will be referred to and a fractal named the Sierpinski triangle will be presented as the graphical design of choice for the wellness model. The Sierpinski triangle consists of 40 triangles, thereby being the ideal 'container' for the 39 identified qualitative themes describing psychological wellness on an individual, group and organisational level. The content is categorized into three main themes, each with three more themes; of which each again consist of three more themes. The 40th triangle holds the name of the model.

5.2 SYSTEM PSYCHODYNAMIC CONCEPTS

System psychodynamics is the application of a combination of the systems thinking theories and psychodynamic concepts to the organisational context. The Kleinian concepts as well as the basic assumptions of Bion are the cornerstones on which many group and organisational professionals base their practises. The system psychodynamic concepts will be described in the next section.

5.2.1 The basic assumption group

Bion studied group dynamics and his theory became the foundation of the systems psychodynamic consultancy stance. Bion (1961, p.63) viewed the group as a separate, yet collective entity and stated that "people come together as a group for the purposes of preserving the group". Groups come together to achieve a common goal but there are often unconscious hidden agendas that hinder the completion of the groups' primary task. These hidden agendas that individuals are unaware of

collectively make up the latent aspects of group behaviour and create the groups' culture.

Bion (1961) identified two groups at play namely the sophisticated working group and the basic assumption group. It is actually two different modes of group dynamics and both occur simultaneously during one event. The working group contributes to its purpose and forms a sophisticated working group which is task-orientated and get things done and is mostly only an ideal. This group is outwardly focussed and keep a reality orientation to their task. The basic assumptions group is inwardly focussed and can develop feelings and attitudes (basic assumptions) towards each other that prevent the completion of the group's primary task. This group is characterized by powerful emotional drives and act 'as if'. Basic assumptions are a substitute for thinking and a way to avoid the pain of reality. These emotional forces can, according to Bion (1961), be understood as coming from a single underlying unconscious assumption shared by the group members.

Individuals influence and are influenced by all group members, affected by not only the rational, but more often the emotional and non-rational elements present in the group (Czander, 1997). The development of a variety of defence mechanisms employed by individuals and groups are often the result of anxiety. Clarifying these anxieties is best achieved through a psychodynamic approach, especially the work of Klein, to which Bion (1961) attributed much of his understanding of group dynamics.

Bion (1961) perceived three basic assumption groups namely dependency (baD), pairing (baP) and fight or flight (baF) and went on to say that these assumptions can displace each other over the life-span of the group. Two more basic assumptions were added later namely 'One-ness' by Turquet (1975) and 'Me-ness' (Lawrence, Bain & Gould, 1996). Turquet (1974) has emphasised that basic assumption group behaviour is mobilised for defensive purposes having to do with difficulties of the work task and disturbances in relation to the work leader. The work of the group, its functioning and task performance is impaired with deterioration of the ego-functioning of the members.

The working group mode and basic assumption mode operate at the same time. When the basic assumption mode takes the form of a background emotional atmosphere it may support the work of the group (Gould et al., 2006) and can be described in the opinion of the author, as being in a state of stable equilibrium (Se).

However, when the basic assumption group floods the system it will prevent the group from performing its primary task and will be in the explosive instability (Ei) state. Once a group of people are dominated by one of the basic assumptions, they enter into volatile dynamics in which they can switch from one basic assumption to another. According to Gould et al (2006) such a group are incapable of performing the primary task and they act on untested rumours, cannot remember what they have just discussed, they talk in circles, put unsuitable people into leadership positions, create scapegoats, build fantasies and lose touch with reality.

5.2.1.1   Dependency (baD)

The basic assumption is that the dependency group exists to be supported by a leader which will provide the group members with material and spiritual nurture and protection (Bion, 1961). Unfulfilled dependency needs of the group are projected on a leader to provide in their needs. Koortzen and Cilliers (2002) described this basic assumption of the 'worker' as the unconscious dependence on an imaginary parental figure or system and that when these needs are not fulfilled, the worker experiences frustration. In this regard, Czander (1997, p.101) remarked that "…every social organisation produces those character structures which it needs to exist".

In this basic assumption group, the group has no drive to carry on with their tasks because it is associated with too high levels of anxiety. The group is incapacitated by their dependency needs and does nothing but wait for the leader to act on their behalf. The leader must live up to excessive expectations and is confronted with different acts of hostility and disappointment by group members should the person not deliver the unrealistic expectations.

Bion (1961) stated that charismatic leaders with strong personalities are often attracted to the unconscious needs of dependency groups. The leader of

dependency groups is not necessarily a person, but can be an idea or even the history of a group. Dependence on an all-powerful leader is often accompanied by feelings of depression, helplessness and powerlessness (Gould et al., 2006). Such groups essentially present a picture of hierarchical leader-follower relations, a levelling of peers and an idealised view of the leader's greatness and powers. The performance of tasks is facilitated by appropriate submission to authority, the ability to learn from others, the capacity for dependent relationships without losing self-esteem, the ability to collaborate (Gould et al., 2006).

5.2.1.2   Pairing (baP)

The aim of the group is pairing because its survival is dependent on reproduction (Bion, 1961). The group unconsciously wishes for a parental couple to produce a 'saviour' that can lead them out of their difficulties and perform the task for them. The pair is often idealised and made the repository for hope. The couple provides such reciprocal support that group members become completely inactive. The concept of a leader is also central in this group, but remains the unborn child of the parental couple in the unconscious of the group. This hope can never be fulfilled as the leader's task to save the group can never be attained.

Stokes (1994) remarked that this group is preoccupied with hope but it is without substance. This kind of culture fosters the avoidance of truth to preserve hope in the group's future. This group has a clear goal, but the ways in which to reach it are vague.

5.2.1.3   Fight or flight (baF)

The third assumption states that a group is acting as if its survival depends on fighting or fleeing. As Bion (1961, p.64) described it: "From the basic assumption about groups there springs a number of subsidiary assumptions, some of immediate importance. The individual feels that in a group the welfare of the individual is a matter of secondary consideration – the groups comes first. In flight mode for example the individual is abandoned; the paramount need is for the group to survive, not the individual".

Fight can take the form of active aggression, scapegoating or physical attack, while flight can manifest in behaviours such as withdrawal, passivity, avoidance or contemplation of the past. Leadership of the group is handed over to anybody who is willing to mobilize aggressive forces in the group. Stokes (1994) stated that the leader of this group will experience aggression and suspicion while also pre-occupied with details of rules and regulations. Leadership turnover is high because of the high levels of hostility and competition between group members.

According to Stokes (1994) the culture in this group fosters paranoia and aggressive competition so that the enemy is not only experienced as outside, but also within the group. Rules and regulations control enemies ('bad objects'). In this group, the ways to reach the goal is explicit, while the goal itself is vague.

5.2.1.4 One-ness

This basic assumption group was identified by Turquet (1975) and added to the three original groups of Bion (1961) and is also referred to as 'we-ness'. This group has a need to merge with an omnipotent being, to surrender and experience wellbeing and complete unity (Turquet, 1975; 1974). The group is committed to a movement greater than itself which is the main survival skill. Leaders who pursue life philosophies or methods to gain higher consciousness are attracted by this group (Turquet, 1975).

5.2.1.5 Me-ness

Me-ness groups were identified by Lawrence et al. (1999) and described the unconscious assumption that the group is not a group. This basic assumption is about retreating into individualism and an attempt to find solace in the inner world. The group is experienced as an undifferentiated mass and relations are with individuals only. The group symbolizes all that is negative and has a culture of selfishness, where the needs of the individual are priority. Members act as if the group does not exist. Me-ness is a defence against both the experience of a working group as well as the basic assumption group. The fear of being engulfed by the group create anxiety and in the effort to avoid being part of a group, members act

together in a basic assumption group, exactly what they trying to avoid (Lawrence et al. (1999).

5.2.2 The CIBART model

The CIBART model was developed by Cilliers and Koortzen (2005) and provides a group with a structure to attend to their manifesting conscious and unconscious conflicts. All groups experience conflict, uncertainty and anxiety at some time (defined as fear of the future). CIBART is an acronym for conflict, identity, boundaries, authority, roles and task and can be used as a workable framework for the understanding, qualitative assessment and resolving of the causes of conflict. The model provides a workable framework for a consultant and the team to understand, assess and resolve of the causes of conflict. The six constructs can be worked through systematically to explore how behaviour manifest, what it represents, whether it needs to be addressed, why it originated and what can be done about it (Cilliers & Koortzen, 2005).

5.2.2.1   Conflict

Carson et al. (1988) define conflict as the choice individuals have to make of one or more incompatible needs or motives, where the requirements of the one preclude satisfaction of the other. According to Cilliers and Koortzen (2005) conflict can manifest as follows: intra-personally (in the individual between ideas and feelings), interpersonally (the experience of differences between two or more team members), intra-group (between factions or subgroups) and inter-group (between one team or department and others in the larger system).

Conflict can serve as a powerful driving force for a group's performance, creativity and innovativeness as it is a natural human condition (Cilliers & Koortzen, 2005).

5.2.2.2   Identity

Identity is defined (Plug, Meyer, Louw & Gouws, 1986) as a feeling an individual has that there is a constant of 'self hood' which remains stable in the face of change. Cilliers and Koortzen (2005) see identity as the fingerprint of a group. Identity refers

to the characteristics that make the group, its members, their task, climate and culture unique and different from other groups. Group identity is directly influenced by leadership and the degree to which group members identify with the leader. High levels of anxiety in a group can be the result of a lack of identification with the group's nature and performance and unclear identity boundaries.

Wheatley (1999) defines a clear sense of identity as the lens of values, traditions, history, dreams, experience, competencies and culture that inform self-reference. The sense of self-identity are influenced by significant others and by the individual's status in the group. Wheatly (1999) went on to say that a living system always changes in such a way that it maintains consistent with itself, it's self-reference or identity.

Group members need to be integrated into the group dynamics and have clear roles and tasks. According to Cytrynbaum (1993) the group's shared history, members' sense of belonging, 'group-self' and collective identity help the group to become known by its libidinal ties and group-focussed identifications. Discrepancies between the identities of the individual and the group can lead to feelings of hopelessness and not belonging (Cilliers & Koortzen, 2005).

5.2.2.3   Boundaries

According to Cilliers and Koortzen (2005) boundaries refer to the space around or between parts of the system. Boundaries can be seen as the safety blanket of a group. A fair amount of structure contains anxiety for and gives safety to the group, whereas unclear time, space and task boundaries can create high anxiety.

Czander (1997, p.205) described the definition of a boundary as follows: "The boundaries of a system are logically defined by listing all the components of the system; any elements not listed are construed as falling outside the system. For some systems, or real models of them a boundary line or surface may be so located that all elements of a specific sort within it are components and all outside are not. Whether elements not in the system should be ignored or be listed as part of the environment depends on whether they are relevant".

According to Hirschhorn (1993) organisations can function only when their managers draw and maintain appropriate boundaries between the organisation and its environment. Appropriate boundaries are perceived as permeable and flexible, sometimes closed and sometimes open to allow the right amount of information through (Czander, 1997).

5.2.2.4   Authority

Authority refers to the formal and official power that the team experience to perform their tasks as they are given (Cilliers & Koortzen, 2005). Obholzer and Roberts (1994) explain that authority can be formal and 'given from above' by a manager or from below by subordinates and from within by the team to themselves. They went on to say that authority is the right to make and ultimate decision, and in an organisation it refers to the right to make decisions that are binding to others. Lawrence et al. (1999) distinguished between organisational and personal authority. They defined organisational authority as the authority that is delegated to roles, and therefore gives the role occupant the 'right to work' within the boundaries of the role. Personal authority is the counterpart of organisational authority. It is the central aspect of an individual's enduring sense of self irrespective of what role he or she may occupy.

According to Czander (1997) authority is the right given as a result of rank or office occupancy. It is a right to issue commands and to punish violations. When a group member is unable to move close to the person occupying the authority role, the group member will demonstrate a greater tendency to project or transfer into the authority figure, feelings, fantasies and wishes that are often experiences of earlier relationships with authority.

5.2.2.5   Role

A defined role forms the boundary around work (Cilliers & Koortzen, 2005). Roles refer to the description of what needs to be done in order to perform. Taking up a specific role implies being authorised to do so and knowing the boundaries of what will be rewarded and what not. Huffington et al. (2004) defined role as a mode of

adaptation to authority, structure, culture, duties and responsibilities. Role defines behaviour (actual, implied or potential) subsumed under a formalised title, which is recognised and more or less valued by others. Role is the centre of individual activity that is distinguished from the activities of others in a system by a series of boundaries that delineate which person is responsible for which activity (Cytrynbaum, 1993).

Role relationships are never static, but are in continual flux in relation to each other. Besides formal roles, members and consultants take up informal roles that generally are the effect of both what one brings to the role and what other members implicitly want.

5.2.2.6   Task

Czander (1997) explains that an organisation is designed to perform a task. Each task requires a technical or operating system and a system of functions to control, coordinate and service its technology. These systems are delineated by boundaries. Dysfunctions are a function of the ambiguity found in these boundaries. Task in the context of systems psychodynamic consultation is, according to Cytrynbaum (1993) the end towards which work is directed.

Clarity about the primary task boundary facilitates task performance, while confusion leads to anti-task behaviour. Ascertaining the team's readiness, wisdom and resilience to cope with task complexity towards further training, development, and mentoring, coaching and career development follows this (Cilliers & Koortzen, 2005). According to Czander (1997) a systems psychodynamic consultant is concerned with factors that constrain or make working on the task difficult.

5.3 THE CONSTRUCTION OF THE PRELIMINARY WELLNESS MODEL

The construction of the preliminary model involved an extensive literature review, followed by the search for a graphical structure to contain theoretical constructs, while at the same time remain congruent to the systems psychodynamic paradigm.

5.3.1 Trinities in system psychodynamics

The number three and triangulated relationships are evident in the system psychodynamic paradigm, the levels of organisational consultation, the different states that a system can operate in as depicted in Figure 5.1, namely the Three-state Triangle as well as in descriptive statistics. These trinities are explained in the tables below.

5.3.1.1 Bion's three basic assumptions

The first trinity in system psychodynamics is Bion's three basic assumptions (1975). As described above Bion (1975) identified three basic assumption groups and a group operating in any of these three modes acts as if it came together to be dependent, to pair or to fight or take flight, using its energy to defend itself against it anxiety (see Table 5.1 below).

Table 5.1: Bion's three basic assumptions

BION'S THREE BASIC ASSUMPTIONS		
1. Dependency (baD)	2. Pairing (baP)	3. Fight of Flight (baF)

The three basic assumptions were later extended to five basic assumptions. According to Huffington et al. (2004) Turquet identified the fourth assumption which he termed 'one-ness' and Lawrence, Bain and Gould identified the fifth basic, 'me-ness'.

5.3.1.2 Trinities in the theories of Freud

Trinities are evident in Freud's psychoanalytic theories such as the three mental structures namely id, ego and superego. There are three levels of consciousness identified by Freud as the unconscious, the preconscious and the conscious. Triangulated relationships such as described in the Oedipus complex where the relationships between father, mother and son reflects relationships and roles in groups and organisations (Czander, 1997).

Table 5.2: Trinities in the theories of Freud

A. STRUCTURES OF MENTAL ANATOMY		B. LEVELS OF CONSCIOUSNESS	C. TRIANGULATED RELATIONSHIPS *(Oedipus complex)*
1. Id	Impulsive	1. Unconscious	1. Father
2. Ego	Spontaneous	2. Preconscious	2. Mother
3. Superego	Controlled	3. Conscious	3. Son

5.3.1.3   Three levels of organisational consultation

Organisational consulting psychologists work at three different levels: directly with individuals, as with executive coaching, with dysfunctional or functional groups, or with the organisational system as a whole (Lowman, 2002). The author went on to say that consulting psychologists-whatever their expertise at the group and organisational level-are wise to understand people at the individual level if they wish to be effective their various roles.

Table 5.3: Levels of organisational consultation

LEVELS OF ORGANISATIONAL CONSULTATION		
1. Individual	2. Group	3. Organisation

The three different levels of consultation can also be presented as a triangle where the individual level forms the basis of the triangle, group level the middle section and organisational level the top section. Armstrong (2005) referred to the 'organisation in the mind'. It refers to the way the individual conceptualizes and emotionally registers the organisation. From a psychological point of view it can be stated that the organisation is the sum total of the many 'organisations-in-the-mind' of all the individuals belonging to an organisation. Consultation on an individual level may have an impact on group level which may also have an impact on an organisational level (Campell & Huffington, 2008).

5.3.1.4   The three states of a system

The author depicted the 'Three-state triangle' in Figure 3.1 to illustrate the three dynamic states (Stacey et al., 2000) that a system can operate in namely, stable equilibrium, bounded instability and explosive instability. Together these three states describe the modus operandi of a system, whether in an individual, group or organisation.

Table 5.4: Three states of a system

DYNAMIC STATES OF A SYSTEM		
1. Stable equilibrium (Se)	2. Bounded instability (Bi)	3. Explosive instability (Ei)

It seems that the number three and the resulting triangles are of significance in the psychodynamic paradigm as well as in the systems paradigm. A short discussion of the triangle as a universal symbol will be presented next.

5.3.2 The triangle as a universal symbol

Symbols are universal and pervade all cultures Jung (1950). From childhood humans are confronted with symbols in the form of nursery rhymes, fairy tales, myths and legends.

Natural science has to do with physical entities in time and space, particles, atoms and molecules and living systems at various levels (Von Bertalanffy, 1973). Social science has to do with human beings in their self-created universe of culture. The cultural universe is essentially a symbolic universe. Animals are surrounded by a physical universe with which they have to cope. He went on to say that man in contrast, is surrounded by a universe of symbols. Starting with language, which is the prerequisite of culture, to symbolic relationships with his fellows, social status, laws, science, art, morals, religion and innumerable other things, human behaviour except for the basic need biological needs of hunger, safety and sex, is governed by symbolic entities (Von Bertalanffy, 1973).

Jung (1950) was of the opinion that the psychological mechanism that transforms energy is the symbol. He went on to say that an examination of symbols is in effect, an examination of man's relationship to his own unconscious. The continual process of symbol-formation led to culture. What we call a symbol is a term, a name or a picture that may be familiar in daily life, yet that possesses specific connotations in addition to its obvious and immediate meaning. In view of the close connection between mythological symbols and dream-symbols it is more than probable that most of historical symbols derive directly from dreams or are at leas influenced by them (Jung, 1950).

Symbols resonate with fundamental aspects of our own nature, speaking of shared wisdom whose truths we recognize but can never quite put into words. The triangle is the simplest geometric shape and to the ancient Pythagoreans, the triangle was the first complete polygon and the essence of stability (Tresidder, 2003). Pythagoras used the triangle as a sign for wisdom and associated it with the Greek goddess of this virtue, Athene (Tresidder, 2003). The author continued and stated that in China, the triangle symbolizes femininity.

Triple-structured architecture, including arches, is fundamental to natural and human designs (Schneider, 1994). Life forms in general have a three-part structure and every whole event is inherently comprised of a trinity of two opposites and an outside third element that brings about a new whole (Schneider, 1994). Religion, myth, folk tales, science and art tenaciously reiterate the importance of trinities due to their deep roots within every part of us: "They have powerful psychological effects on us because the tripartite universe connects us with its archetypal root within us" (Schneider, 1994, p.144).

The triangle is the universal symbol of change and transformation. It is most commonly associated with the Christian Trinity of the Father, Son and Holy Ghost. It is also associated with Freemasonry and when two triangles are combined on top of each other in opposite positions it forms a hexagram, which is the symbol of balance and divine union. In Hebrew tradition, the hexagram is a sign of resurrection and completeness and is called perfect.

In statistics, the normal distribution or Bell curve has a triangulated shape. A normal distribution has three main points on its horizontal line indicating a midpoint and two points on each end (Babbie, 2007). Data is mainly distributed around the midpoint, pushing the vertical line up and tapering down to both ends as data incidence diminishes. This distribution is referred to as 'normal' and most parametric statistical analysis can be done on data under the assumption of normal distribution is, that is only when the clear shape of a bell is visible.

According to Babbie (2007) a Belgian statistician, Quetelet, was the first to apply the distribution to social and biological data. He collected chest measurements of Scottish soldiers and heights of French soldiers, and he found that both sets of measurements were approximately normally distributed. Quetelet interpreted the data to indicate that the mean of this distribution was the ideal at which nature was aiming, and observations to either side of the mean represented error or a deviation from nature's ideal.

Graph 5.1: Normal distribution
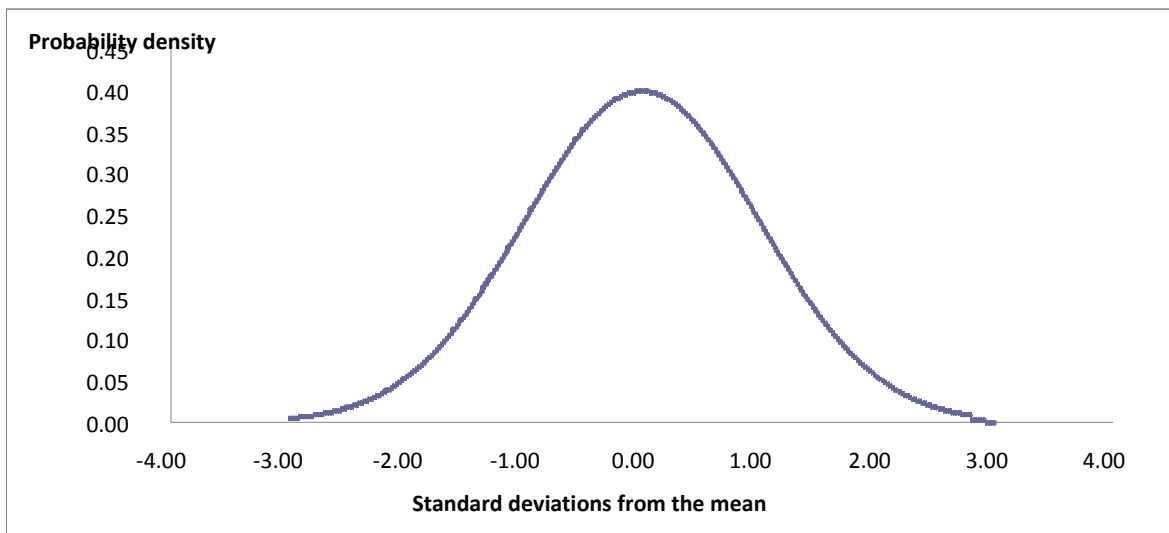
All the theory described up to this point can be compared to the accumulation of building material before a builder starts constructing a house. The gathering of enough relevant information is necessary to address the research problem as stated in Chapter 1. So far, theory on psychological wellness, positive psychology, systems thinking, psychodynamics as well as systems psychodynamics were addressed to assemble building blocks that can be used to construct the wellness model.

The next section describes the construction of the initial model in terms of its content as well as the graphic design.

5.3.3 Analysis of literature review

From a systems paradigm, language is used to make distinctions in order to describe and know the word. Bateson (2000) referred to this process as the 'mapping of territory', that is, how an individual constructs his/her own reality or assigns meaning to the lived world. Fiedeldey (1995, p.114) summarised this view as follows: "It is through this drawing of distinctions that we order our world, and the most important way in which we can order our world for another person is through language…we create our world in and through language".

The author experienced the development of the model through the constant 'drawing of distinctions' between themes as the mapping of the territory of psychological wellness as it is relevant to individuals, groups and organisations. Pirsig (1987, p.75) described sand-sorting as a metaphor for the way in which humans draw distinctions or gain knowledge in their lived world: "We take a handful of sand from the endless landscape of awareness around us and call that handful of sand the world. Once we have the handful of sand, the world of which we are conscious, a process of discrimination goes to work on it. The handful of sand looks uniform at first, but the longer we look at it the more diverse we find it to be. We form the sand into separate piles on the basis of this similarity and dissimilarity. Shades of colour in different piles – sizes in different piles – subtypes of colours in different piles, and so on, and on, and on. You'd think the process of subdivision and classification would come to end somewhere, but it doesn't. It just goes on and on."

This metaphor appropriately describes what the author experienced when analysing the relevant literature. At first, the available literature was like a hand full of sand, it all appeared to be the same. However, under close study, unexpected themes emerged in great diversity. Differentiation of themes became an enjoyable task as different patterns presented themselves. Certain themes could be subdivided into smaller categories, while there were similarities that 'connected' systems thinking,

psychodynamics and positive psychology at the same time. For the purpose of this study, it was decided to stop subdividing and categorising at the third 'pile' of sand.

The literature review focussed on psychological wellness, systems thinking psychodynamic thinking and positive psychology. From the overall literature study, 39 preliminary themes emerged and were integrated into three different levels of abstraction.

Each of the three first level themes consists of three second level themes, which again consists of three third level themes. In total, the 39 themes created patterns (first level themes) within patterns (second level themes) within patterns (third level themes).

An hierarchical approach was followed to construct the psychological wellness model, where themes on the third level are not disjointed fragments of higher level themes, but forms a network of mutual interactive themes, each valid in its own right. One level of analysis or theme is not more important or dominant as each contributes more or less equally to the overall impact, which is to the overall psychological wellness of the relevant context, be it the individual, group or organisation. The three levels can be described as follows:

- First level analysis (3 themes)

The first level theme is the most encompassing theme on the highest level of abstraction. It denotes the highest form of complexity and consists of three main themes. The three first level themes again have three deeper embedded, less abstract themes at a second and third level.

- Second level analysis (9 themes)

The second level analysis themes each consists of three more themes, less complex and less abstract than the first level themes. According to Jung (1950, p.297) the number 9 has been a magic number for centuries: "According to the traditional symbolism of numbers, it represents the perfect form of the perfected Trinity in its threefold elevation".

- Third level analysis (27 themes)

The third level analysis themes are the least complex and most concrete and can be described by behavioural manifestations. All the themes on the third level analysis feed into the more abstract second analysis themes which again feeds into the most abstract first analysis themes.

From the literature on fractal geometry (see Section 3.2.7.1) the researcher identified a fractal named the 'Sierpinski triangle' that provides the framework to contain all 39 themes in one structure, while at the same time, illustrates the hierarchical set of the three different levels of analysis.

5.3.4 The Sierpinski triangle

The Sierpinski triangle (see Figure 5.1) is a fractal that is named after Sierpinski who described it in 1915 (Mandelbrot, 2005). It is one of the most basic examples of self-similar sets, i.e. it is a mathematical generated pattern that can be reproduced at any magnification or reduction.

For the purpose of this study, the Sierpinski fractal symbolizes hierarchical complexity and will therefore be applied as a graphic design for the proposed psychological wellness model. The geometric simplicity of the triangle makes it an appropriate symbol with which to construct a complex theoretical model. The original triangle consists of a hierarchical set of triangles, which again consists of another set of triangles. Mathematically, the process can keep on generating triangles at deeper and deeper levels, ad infinitum.

Figure 5.1: The Sierpinski triangle

Sierpinski (Mandelbrot, 2005) referred to the original, white triangle as the 'generator triangle' because it repetitively generates, according to fractal geometry, more similar shapes or in this case, more triangles. In a similar way, the qualitative theme 'psychological wellness' may potentially generate more qualitative themes within themes within themes, all describing certain aspects of the main theme.

The complete structure comprises 40 triangles. Jung (1950) remarked that the number 40 symbolizes 'totality' and 'completeness'. The emergent themes are 39 in total while the 40th triangle may potentially display the name of the psychological wellness model, to complete the model. Mathematically, the number of themes can be calculated as follows: (3 x 1) + (3 x 3) + (3 x 3 x 3) = 39. In addition, the Sierpinski triangle illustrates the value of paradox and opposites in terms of the contrast between dark and light. The triangles are only visible and only make sense through the contrast between the black and white triangles. Without these opposites, there would have been no differentiation and no Sierpinski triangle.

Initially, two separate models were designed namely an individual wellness model and a group/organisational model. Apart from the three first level themes that remained constant each model has its' own themes as they emerged from the data. These two models were prepared for the qualitative research phase of the study.

The first model was named the Individual Wellness Triangle and is depicted in Figure 5.2.

Figure 5.2: The individual wellness triangle
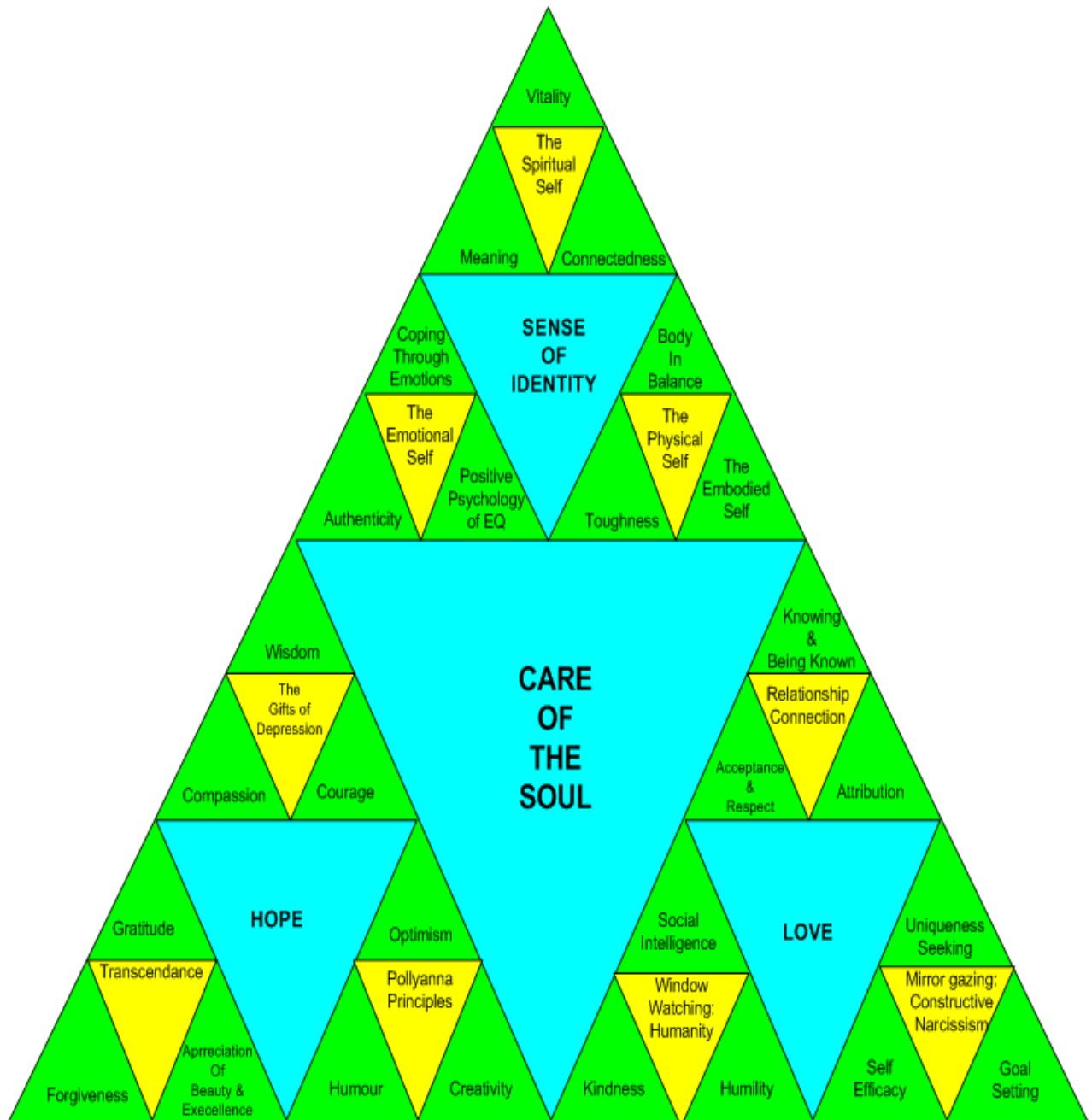
The name of both the individual and group/organisational preliminary model is 'Care of the Soul'. It refers to the soul of an individual and also to the soul of a group or organisation. All 39 themes within Figure 5.2 are applicable only on individual level. The second model was named the Group/Organisational triangle.

Figure 5.3: The group/organisational wellness triangle
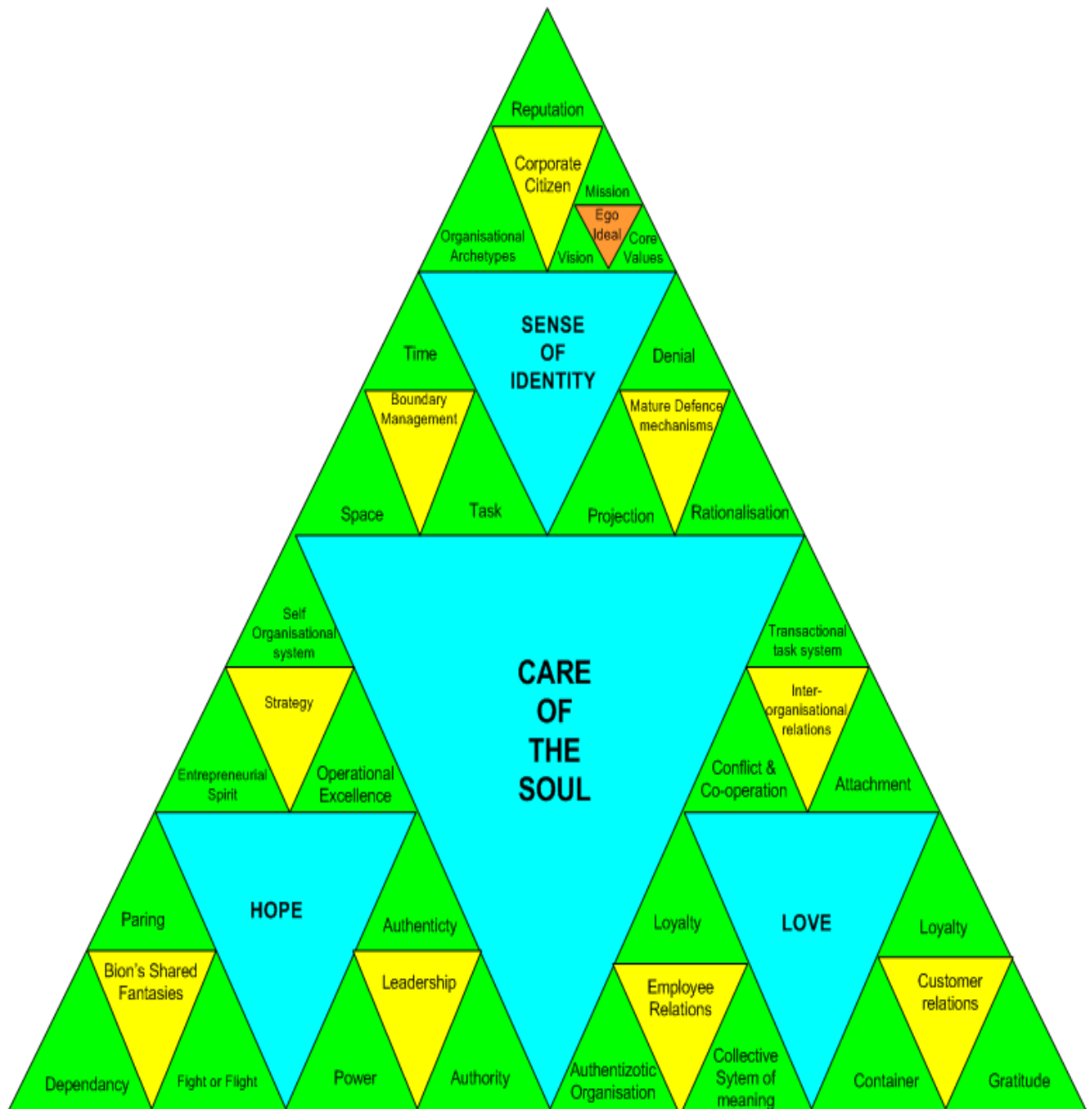
All the themes within the group/organisational triangle exclude the individual and are applicable only to groups and organisations. There are fourth and fifth level themes within this model depicting the 'fractality' of the themes. Within the Corporate Citizen triangle, The Ego ideal of a company refers to its Mission, Vision and Core values, thereby creating more triangles within triangles.

5.4 CHAPTER SUMMARY

The aim of this chapter was to describe the construction of the preliminary wellness model. The chapter gave a description of system psychodynamic concepts with reference to Bion's basic assumptions and the CIBART model. Trinities in the system psychodynamic theory were highlighted and the triangle as a universal symbol discussed. Lastly, the development of the preliminary model was described in terms of its graphical design, a fractal named the Sierpinski triangle.

With reference to the aim of this chapter as stated in Chapter 1, namely the construction of the preliminary wellness model, this aim has been attained in Chapter 5.

The next chapter will present the research methodology.

CHAPTER 6: RESEARCH METHODOLOGY

The aim of this chapter is to present the research methodology as it pertains to this study.

6.1 INTRODUCTION

In this study, a qualitative research approach is followed. Firstly, the chapter is introduced with a description of the methods that are use to collect the data. The rationale for each method is explained and the measures taken to optimise the trustworthiness of the study is reported on. The profiles of the research participants are presented and the qualitative research procedure is described. Discourse analysis as the preferred method of data analysis is explained.

6.2 DATA COLLECTION

In this section, the two methods that are used for the data collection, namely listening groups and a creative interview, are described.

6.2.1   The listening group

Firstly, the listening group as a qualitative method of inquiry is discussed.

6.2.1.1   Origin

The listening group is a research approach implemented by OPUS (Organisation for Promoting Understanding in Society) for societal research and is originally referred to as a listening post (Stapley, 2006a). In this study the method is referred to as a 'listening group'. It was first defined by OPUS as an opportunity enabling participants as individual citizens to reflect on their own relatedness to society and to try to develop an understanding of what is happening in society at that moment in time. Participants are encouraged to share their preoccupations in relation to their various societal roles, allowing the unconscious expression of characteristics of society.

The group is seen as a microcosm of society and by defining a task boundary it is possible to evoke experience and observe societal dynamics in a group (Khaleelee & Miller, 1985). The authors continued and remarked that listening groups are

intended as societal input to enrich the consulting experience which the individual OPUS consultants bring to societal research.

6.2.1.2 Rationale

The rationale of the listening group is to explore the unconscious processes of participants as they develop an understanding of the topic under scrutiny (Stapley, 2006a). The listening group as a whole functions as an open system where participants co-create knowledge and insight. The underlying assumption of a listening group is the interdependency between participants and the collective unconscious mind that emerges from the group processes as it happens in the 'here and now'. In this study, the preliminary individual and group/organisational wellness models were introduced as the phenomena to be discussed.

6.2.1.3 Method

The listening group comprises 2 one hour sessions with a 30 minute break in between. A convenor facilitates the event, participates on an equal footing with others and holds the time boundaries firmly (Stapley, 2006a).

During the first session participants are encouraged to express their own relatedness to the phenomena or topic under scrutiny. Participants are encouraged to share their preoccupations in relation to the phenomena. After the 30 minute break, session two offers the opportunity to reflect on session one. Participants are invited to reflect and analyse the themes which have emerged from session one and form hypotheses regarding the underlying conscious and unconscious dynamics as well as what these hypotheses reflect about the phenomena (Nahum, 2005).

6.2.1.4 Trustworthiness

For qualitative research, validity and reliability are not established through statistically validated instruments. Rather, the trustworthiness of qualitative results can be described through the authenticity and accuracy (Babbie, 2007) of the data. The trustworthiness of the listening group is firstly achieved through the appropriate selection of participants. In this study, the participants were trained and experienced

in systems psychodynamic consultation, thereby enhancing the authenticity of the results.

Secondly, the listening group enables participants to reflect on their own understanding of the phenomena. During the event, the participants are given the opportunity to integrate the different themes that emerged during the group discussion. The presence of a highly skilled facilitator enhances the trustworthiness of the data by managing the task, role and time boundaries of the event.

6.2.1.5 Justification for inclusion in the research

The purpose of the listening groups was to assess the trustworthiness of the model. The listening group is congruent with the system psychodynamic paradigm (Stapley, 2006a) and therefore an appropriate method to collect information for this study. The listening group generates discussion and stimulates thoughts. A variety of themes emerges as a result of the reflections and discourse amongst the participants. These themes provide guidance to the researcher as the participants co-create the wellness model, thereby enhancing its trustworthiness.

6.2.1.6 Research participants

Patton (1990, p.184) stated that there are no rules for sample size in qualitative inquiry: "Sample size depends on what you want to know, the purpose of the inquiry, what's at stake, what will be useful, what will have credibility and what can be done with available time and resources". He went on to say that the validity, meaningfulness and insights generated from qualitative inquiry have more to do with the information-richness of the cases selected and the observational/analytical capabilities of the researcher than with sample size. Freud established the field of psychoanalysis based on fewer than ten client cases over a long period of time (Babbie, 2007).

Purposeful sampling fitted the purpose and rationale of the study. The logic and power of purposeful sampling lies in selecting information-rich cases for in-depth study (Fisher, 2006). Information rich cases are those from which the researcher can

learn a great deal about issues of importance to the purpose of the research. Potential participants were identified according to the following criteria:

- Substantial experience in consulting to organisations, whether local or global.

- The participants were representative of consulting to a variety of corporate and medium sized South African organisation as well as two different universities.

- The psychological wellness model needed to be conceptualised from a system psychodynamic rationale. This led to the decision to make group relations consultation training and experience a prerequisite as it would familiarize the participants with the basic assumptions and terminology of the system psychodynamic approach. Substantial knowledge in systems psychodynamics and experience by participating in at least one Tavistock training event were important criteria.

- Availability for one of the two scheduled listening groups in Pretoria implied that all participants were from Gauteng. This is known as convenience sampling and according to Brewerton and Millward (2004) convenience sampling is acceptable for exploratory research.

Table 6.1 and Table 6.2 below describe the participants of each of the two listening groups.

Table 6.1: *Listening Group 1*

Participant no	Race	Gender	Age	Organisational role
1	White	Male	35	Group relations consultant
2	White	Male	39	Industrial psychologist
3	Black	Female	37	Industrial psychologist
4	White	Female	37	Research psychologist
5	White	Female	48	Counselling psychologist
6	White	Male	50	Industrial psychologists
7	White	Female	54	Counselling psychologist
8	White	Female	39	Research psychologist

Table 6.2: *Listening Group 2*

Participant No	Race	Gender	Age	Organisational role
1	White	Male	34	Leadership consultant
2	Black	Female	38	Clinical psychologist
3	White	Female	47	Industrial psychologist
4	White	Female	49	Counselling psychologist
5	White	Male	36	Change management consultant
6	White	Male	50	Industrial psychologist
7	White	Female	39	Research psychologist

6.2.1.7 The qualitative research procedure

The qualitative research procedure can be described as follows:

- Participants were invited to attend the listening groups through e-mail and attendance was confirmed with follow-up telephone calls. The purpose of the listening group as set out in the invitation served as an introduction: "The purpose of the listening group is to collect data which could be used to assess the trustworthiness of a newly conceptualised model of psychological wellness".

- A room that can accommodate 10 - 12 people was booked and prepared at a time and place that was convenient for all potential participants.

- Participants were welcomed to the listening group, thanked for their voluntary participation and assured of their anonymity in the research.

- The structure of the event was announced with the relevant time boundaries (session one, break, session two).

- The participants were introduced to each other and the researcher explained her role as taking responsibility for the time boundary and recording of the procedure while participating actively in the discussions of the listening group.

- The researcher presented the wellness model to the participants and opened the floor for discussion.

- The break of 30 minutes was announced on the time boundary of one hour and participants were invited to help themselves to refreshments.

- The listening group reconvened, the time boundary for session two was given and the task boundary was given, namely to identify themes from session one and formulate hypotheses about participants' collective experiences, after which participants were given space to interact spontaneously.

- At the time boundary, the participants were thanked for their presence and contributions and their participation and the listening group was closed.

The listening groups were audiotaped with the consent of the participants and descriptive field notes were taken.

6.2.2 The creative interview

Denzin and Lincoln (2005, p.374) quoted Getrude Stein, who on her deathbed, asked her lifelong companion, Alice B. Toklas, "What is the answer?" When Alice could not bring herself to speak, Getrude asked, "Then what is the question?" Asking the right question to evoke the right answer is the essence of interviewing (Babbie, 2007).

6.2.2.1   Origin

Some form or another of interviewing has been with us for a very long time, as even ancient Egyptians conducted censuses of their population (Babbie, 2007). He continued and remarked that interviewing became popular in clinical diagnosis and counselling, where the concern was on the quality of the response, and later during World War I, interviewing came to be widely employed in psychological testing, with an emphasis on measurement. The creative interview originated in consumer research where participants are given total freedom in designing the products that will meet their needs (Kvale, 1996).

6.2.2.2   Rationale

The rationale of interviewing is to obtain the intended knowledge and to find out what is in and on someone else's mind (Babbie, 2007). The researcher must design research questions that will enable the participant/s to describe their experiences and

perceptions as accurately as possible. Qualitative interviewing begins with the assumption that the perspective of others is meaningful, knowable and able to be made explicit (Fisher, 2006). The creative interview assumes that the participant owns the wisdom and must be give the opportunity to do express creative ideas in a unstructured manner (Kvale, 1996).

6.2.2.3   Method

Kvale (1996) suggested that interview research could be conceptualised in seven stages: thematising, designing, interviewing, transcribing, analysing, verifying and reporting. However, it is important to consider the fact that the relationship between the stages is recursive and that the stages do not always follow each other chronologically and in some cases, may also skip a stage completely. There are two main types of interviewing namely structured and unstructured interviews, where unstructured interviewing provides a greater breadth than the other types, given its qualitative nature (Denzin & Lincoln, 2005).

Creative interviewing has a wide variety of forms and multiple uses and the most common method is individual, face-to-face verbal interaction during consumer research and product development. It may include life histories, go beyond the length of time of conventional unstructured interviews and allow the participants to express themselves more freely, without having to stick to preset rules Kvale (1996). There is not a structured questionnaire that must be followed and after the topic is presented to the participant, the discussion follows a free flow until of a point of saturation is reached.

Forgetting the rules in creative interviewing permits the participant to co-create and have greater impact on the research process as well as the final model.

6.2.2.4   Trustworthiness

The trustworthiness refers to the soundness and quality of the instrument used to obtain qualitative research information (Babbie, 2007). According to Fisher (2006) interview validity comes to rest on the 'quality of craftsmanship' in research. Therefore, the quality of the information obtained during an interview is largely

dependent on the interviewer. Trustworthiness can be enhanced through the quality of craftsmanship of the researcher during investigation, continuous checking, questioning and theoretical interpretation of the findings (Kvale, 1996). In addition, the authenticity and accuracy of this method is enhanced through note taking and documentation.

In this study, the experience and qualifications of the researcher as well as the interview participant was critical to ensure the trustworthiness and authenticity of the interview findings.   Interviewer reliability is particularly influenced by leading questions when they are not a deliberate part of an interviewing technique, and may influence the answers (Babbie, 2007). During the creative interview the participant was not guided by structured questions.   Valuable information emerged from spontaneous and interactive discourse as the researcher debated certain themes with the participant.

6.2.2.5   Justification for inclusion in the research

The inclusion of the creative interview as an additional method of data collection served two purposes. Firstly, the creative interview results may provide additional themes that add to the richness of the data. Denzin and Lincoln (2005) referred to 'thicker descriptions' to describe rich qualitative data.

Secondly, the creative interview establishes what Fisher (2006) referred to as 'witness validity' and 'touch point validity'. Witness validity confirms that the reader of the data and findings come to similar impressions as the researcher. Miles and Huberman (1994) referred to this agreement between the researcher and a second researcher as an 'interreliability agreement'. Touch point validity confirms that the findings connect with theory and with other studies in a productive way. Previous understandings of the topic are affirmed, reconciled and expanded (Fisher, 2006, p.6).

6.2.2.6   Research participants

After the two listening groups a creative interview was conducted with a female research psychologist with 14 years experience in qualitative research to evaluate the System Psychodynamic Wellness Triangle.   The participant has substantial knowledge and experience in systems psychodynamic consultation and participated in a Group relations training event.   In addition, the participant has an in-depth theoretical knowledge of psychology and its application to a variety of contexts, including individual, group and organisational levels of consultation.

6.3   DATA ANALYSIS

Discourse analysis with a system psychodynamic rationale was the preferred method of analysis for both the two listening groups and creative interview.   The audiotapes were transcribed and prepared for the analysis phase of the study.

6.3.1   Discourse analysis

Discourse analysis is an umbrella term that describes a number of different strands of work.   However, a principle that all discourse analytic approaches have in common is that texts are regarded as the primary resource for research (Fisher, 2006).   The word text refers to a tissue of meaning on which one can place an interpretative gloss, such as words, actions, symbols and pictures (Parker, 2005).

6.3.1.1   Origin

Discourse analysis is a relatively new approach to data analysis: "…the recognition that there can be order beyond the syntax of the individual sentence or beyond the single utterance is a relatively recent one" (Denzin & Lincoln, 2005, p.828). It has its roots in older and more established theoretical perspectives such as Wittgenstein's philosophy of language where the meaning of a word is related to its context of use (Fisher, 2006).   In poststructuralism (Foucault, cited in Fisher, 2006) scientific knowledge is understood as the production of a particular kind of account or description of the world.   Ethno methodology is concerned with the everyday

descriptions people use to make sense of their social world (Fisher, 2006). The goal of all these different perspectives is to reach an understanding of the text and present it in such a way that the audience can assess the interpretation.

6.3.1.2   Rationale

Discourse analysis is social constructionist and relativistic in its epistemological stance. Human understanding is regarded as an artefact of sociocultural discourses rather than a product of direct experiences or ourselves or the world. This means that social, political, cultural and economical conditions that evolve over time create the constructs that a person describes as experiences. There is no objective truth, only plausible and useful accounts (Fisher, 2006).

6.3.1.3   Method

Fractal geometry (see Chapter 3) is a metaphor for the method of analysis that was followed in this study. In the same way that a fractal reiteratively generates more similar shapes from the original entity, discourse analysis from a system psychodynamic rationale can occur on different levels of abstraction. Theoretically, the process of generating more qualitative themes can continue ad infinitum. This process also describes how the content of the model developed from the literature studies to be contained within the fractal named the Sierpinski triangle.

The data of the listening groups as well as the creative interview were analysed together and are presented in Chapter 7. Three different steps were followed in analysing the data and can be described as follows:

- Step 1: Exploration of the data

The raw data, referred to as protocols, are read and reread until a sense of the totality of the data is obtained (Fisher, 2006). During this step it is important to keep track of themes, hunches, interpretations and ideas – "you should record any important idea that comes to you as you read through and think about your data" (Taylor & Bogdan, 1984, 131).

- Step 2: Defining and preliminary labelling of meaningful units of data

The researcher continues the analysis by creating a list of preliminary coding categories or a category system. According to Denzin and Lincoln (2005) such a system is critical; without categorisation there is chaos. Simplifying the complexity of reality into some manageable categorisation scheme is the first step of analysis. Meaningful units of data are identified as a coding category. Different themes that emerge from the data are sorted under a particular topic which represents the coding category.

- Step 3: Labelling of meaningful units of data

The preliminary labels are listed and those that can be grouped together are labelled. Initially, the data appear to be without pattern. However, under closer scrutiny, a tapestry of different patterns emerges. The task of the qualitative researcher is to look for convergence in this tapestry of patterns. This means the researcher must find out what things fit together by looking for recurring regularities in the data: "These regularities represent patterns that can be sorted into categories" (Patton, 1990, p.403). Various interrelationships may exist between the coding categories and it is there possible that a single coding category may be placed in more than one pattern category.

These three steps were followed for both the analysis of the literature with the aim to construct the model, as well as the analysis of the listening groups and creative interview data.

Analysing from a system psychodynamic rationale data analysis already starts during the data collection phase, which is during the listening group. The researcher needs to take cognisance of three analysis elements namely cognitive responses, unconscious responses and the creation of awareness through the integration of the latter two. These three steps can be described as follows:

- Cognitive responses

Cognitive responses describe the rational feedback participants give during the listening group. These are straight-forward facts about participants' impressions and understanding of the topic at hand and are usually the first spontaneous reaction.

- Unconscious responses

The unconscious responses of participants are described through the lens of the researcher. The system psychodynamic paradigm enables the researcher to analyse the unconscious life of the group, contributing to a better understanding of the impact of the model on the participants.

- Awareness /integration

This level of interpretation describes the participant's responses in retrospect and includes the process of making the unconscious responses conscious or as Freud (1964, p.21) stated: "Where Id is Ego shall be".

Following the two listening groups, the researcher integrated the two initial models into the System Psychodynamic (SPD) Wellness Triangle that is applicable on individual, group and organisational level. This was done to simplify the model and make it less complex. The researcher experienced this stage of the research process as the most challenging but also the most rewarding stage of the entire study. To identify the patterns that connect all three contexts (individual, group and organisational) in one model was an intensely satisfying exercise.

6.4 CHAPTER SUMMARY

In this chapter, the research methodology was presented. Firstly, the methods of data collection were presented. The research participants were identified and described and the qualitative research procedure described. Next, the method of data analysis was presented. Discourse analysis from a system psychodynamic rationale was introduced.

In the next chapter the findings of the listening groups will be discussed and the themes that emerged will be interpreted. Finally, the System Psychodynamic (SPD) Wellness Triangle will be presented as the themes emerged from the literature study and the qualitative research phase.

CHAPTER 7: RESEARCH FINDINGS AND THE CONSTRUCTION OF THE SYSTEM PSYCHODYNAMIC (SPD) WELLNESS TRIANGLE

The aim of this chapter is to present the findings of the qualitative research phase and the final System Psychodynamic (SPD) Wellness Triangle.

7.1 INTRODUCTION

The findings relate to the two listening groups and the creative interview. These findings culminated in a revised model which integrates the previous two separate individual and organisational triangles. As a result, one integrated wellness model that is applicable on individual, group and organisational levels was constructed and named the System Psychodynamic (SPD) Wellness Triangle. In this chapter the content of the new model will be discussed as it pertains to the 39 different themes that emerged from the literature review. The 39 themes are embedded in the 39 triangles of the Sierpinski fractal, as described in Chapter 5, Section 5.4.2.

7.2 FINDINGS

The findings of the listening groups and creative interview are presented as combined themes that reflect the essence of the qualitative research phase of the study. Responses regarding both the content as well as the structure of the model were taken into account during the analysis.

Huffington et al. (2004) remarked that there are hidden aspects of human mental life, which while remaining hidden, influence conscious processes. The interpretations of the emerging themes are made from a system psychodynamic perspective as the researcher identified 'below the surface' processes during the listening groups. These themes will consequently be discussed in detail.

7.2.1 Infinite complexity

Complexity is inherent in all open systems (Jaques, 1990). Responses that described the complexity of the model are included here. Reactions regarding the

potential endless number of themes, efforts of the participants to understand unfamiliar themes and how they relate to one another are taken into account. Expressions regarding the meaning and purpose of themes are included. In addition, responses regarding limitless hierarchy are categorized under this theme.

"As jy hierna kyk kom jy gou agter maar hier is nogal aan gewerk, so ek wonder nogal oor die proses om so 'n model te skep, hoe overwhelming en hoe kompleks dit is".

"I am amazed of the amount of complexity you put in".

The significant number of themes, as proposed in both the individual and organisational wellness model, were initially experienced as overwhelming and seemed to have caused confusion amongst some of the participants:

"Verskriklik oorweldigend as 'n mens die eerste keer daarna kyk".

"There should have been one model that is relevant on all three levels – this is too much".

"I agree, there are far too many concepts".

The following observation describes how the second listening group displayed the properties of an open system, namely stable equilibrium (Se), bounded instability (Bi) and explosive instability (Ei), as described by the 'Three state Triangle' in Chapter 3, Figure 3.1. At the start of the second listening group, it seemed that the participants contaminated each other with their perceptions regarding the model. The whole group collectively got caught up in a confused and frustrated state of mind. The basic assumption of One-ness (Turquet, 1974) was evident during this stage of the listening group. As if contagious, this state of mind was transferred from the one participant to the other, creating a run-away situation. Such an escalation of events is known in systems thinking as a negative feedback loop, a self-reinforcing cycle of One-ness (Turquet, 1974) and a system in a state of 'explosive instability'.

As the listening group progressed, one participant and the convener countered the positive feedback loop or the 'explosive instability' by behaving differently to the rest of the group, thereby introducing a negative feedback loop, or stable equilibrium into the group as a system:

"Let's just pause for a while and think about this, we are not going anywhere at the moment."

"Think about what these two models mean to you as a person?"

The introduction of stability can be a defence against anxiety, as the group collectively became more anxious. The participants experienced anxiety which was reflected in the complexity of the model (Kegan, 1994). However, the control that was brought into the discussion, contributed to the productivity of the listening group. Gould et al. (2006) were of the opinion that the dynamics displayed in a system depends upon how responsive agents are in relation to each other; how diverse and how richly they are connected to each other. Stability (stable equilibrium), disintegration or chaos (explosive instability) and a paradoxical bounded instability at the 'edge of chaos' (see Chapter 3) between them are the states in which there is evolution and continuous creativity. For this listening group it implied that learning took place as new ideas evolved and old ones died, and the group as a whole was successful:

"We can go to town with this model; I need to explore this more…".

"A good idea is to integrate these two models into one, and then I would personally use it on an individual level, especially for executive coaching".

"Die twee modelle moet geintegreer word, dan gaan dit minder kompleks wees. Dit gebeur alles binne 'n sisteem-teoretiese raamwerk".

The participants in the group were diverse in terms of gender, age, race and experience. They were also interpersonally sensitive and responsive to each other

which all contributed to a state of 'bounded instability' in the group dynamics and survival of the group.

The structure of the model as depicted by fractal geometry reflects the complexity of psychological wellness as a topic. The fusion of different paradigms in the content of the model further contributed to its multifaceted nature. Participants expressed their confusion and in this regard, Thietart and Forgues (cited in Stacey et al. 2006, p.277) stated that chaos has an underlying order: "…firstly, let chaos develop because it is the only way to find new forms of order and secondly, look for order but not too much, because it may be a source of chaos". Allowing order to 'emerge' from the events of life, rather than attempting to impose it on them from a state of mental abstraction (e.g. planning, modelling and strategizing) is described by Smith (2002) as the challenge of modern organisational life.

During both listening groups, chaos was apparent in the discussions around complexity and its impact on the development of the model. The apparent confusion amongst participants generated new ideas. As part of the evolution of the model, the listening group discussions took place in a state of 'bounded instability' far from equilibrium, thereby creating hope for a new innovation, namely a new integrated model that will be presented later in the chapter.

7.2.2 Defences

The role of unconscious group processes had an impact on the development of the model. Certain defence mechanisms were observable in the responses of the participants. The model's structure and content was perceived as complex which triggered anxiety in some of the participants. The anxiety was contained through several defence mechanisms such as dependency, fight and flight reactions, pairing, idealisation, humour and intellectualization. These behaviours and responses seemed to have also served as defences against the psychodynamic nature of the model.

7.2.2.1   Dependency (baD)

A retreat into the basic assumption dependency (baD) was evident as the majority of the participants asked for guidance and explanations from the convenor regarding the interpretation of the concepts in the proposed two models.   Participants attempted to seduce the convenor into an explanatory discussion:

"I need you to explain the model to me first".

"I thought you were going to tell us how these triangles relate?"

The dependency responses highlighted the confusion that the participants experienced as they attempted to understand the two separate models. Apart from the challenge of having to make sense of two different models, it seemed as if the multiple theoretical paradigms also created confusion and free-flowing anxiety amongst the participants of both listening groups. As a result, some participants became visibly frustrated and discouraged during both events. The atmosphere of the second group was serious and heavy while some participants resisted the task at hand and others disagreed on the meaning of the themes. Kets de Vries (2001) remarked that unresolved conflict within a person may influence the relations between the individuals in a group. Discourse was inhibited by the dependency on the researcher to sustain the participants and provide guidance. The researcher had to resist these unconscious demands of the group.

Participants from both listening groups found it difficult to cross the boundary from linear thinking to systems thinking, which also contributed to the dependency (baD) responses:

"…I have difficulty in going from linear thinking to systems thinking..."

Western thought is traditionally linear as opposed to the more holistic thinking in the East.   When participants became anxious with the difficult task at hand, linear thinking became a defence against complexity. The participants were overwhelmed by complexity and therefore used linear thinking to simplify the two models to lessen

their anxiety. The unconscious process 'below the surface' of the group's obvious responses can be described as linear thinking as a defence against non-linear thinking. In this regard, Obholzer and Roberts (1994) remarked that groups, like individuals, develop defences against difficult emotions which are too threatening to acknowledge.

7.2.2.2   Fight and flight (baF)

During listening groups, basic assumption fight and flight (baF) responses were evident. 'Fight' reactions are typically those that are actively against external stimuli while 'flight' reactions are characterised by behaviour that moves away or fleeing from the external threat.

'Flight into pathologizing':

Some participants reported that to talk about wellness and positive psychology concepts doesn't come naturally:

"Ek is meer geneig om te kyk na psigopatologie, dit kom meer natuurlik om te kyk na wat is die teenoorgestelde van al hierdie wellness konstrukte".

Unconsciously, the focus on pathology is a defence against its opposite, which is a focus on wellness. The traditional psychological view on pathology and maladjustment is a safe escape route to avoid thinking fresh about wellness and character strengths. The assumption from both listening groups seems to be that wellness is perceived as unattainable and only reserved for a privileged few individuals. This idea regarding the unattainability of wellness originated from Maslow (1970) who was of the opinion that only 1 percent of the population attains self-actualization.

Synchronicity of 'fight and flight' responses

Synchronicity was coined by Jung in 1955 to refer to the meaningful and causal or chance correlation between an inner and outer event (Jung, 1960). Such

synchronicity manifested through 'fight and flight' responses that occurred during the first listening group and were mirrored by chance during the second listening group.

In the first case, both groups had one withdrawn and quiet participant that occupied the same corner chair, not contributing to the group discussions. This response can be described as 'flight' behaviour as it is impossible not to communicate. Not communication is also communicating a message (Bateson, 2000).

In the second case, both groups had one 'fighting' participant that occupied the same chair on exactly the opposite side of the table from where the 'flight' responses came from. The 'fighting' responses during the first group were mirrored in the second group when a participant indicated that she wanted to deconstruct the model as it 'is messy'. Responses from this chair reflect forceful attempts to simplify the model. The model evoked repeated fight and flight responses that can be described as a 'repetition compulsion' to challenge the researcher who dared to present a complex model.

7.2.2.3 Humour

Humorous and witty responses that were made during the listening groups and served to alleviate anxiety describe this theme. This was especially the case during the first listening group where jokes and laughter were displayed. The complexity of the model seems to have caused anxiety in some of the respondents. Humour also facilitated the group cohesion and the eventual richness of data in the first listening group, which rendered more usable data than the second listening group, which took place in a more serious atmosphere and produced less valuable data. These responses were as follows:

"Humor help om so 'n bietjie van 'n mental break te vat, want dit is so oorweldigend."

Question: "…byvoorbeeld, as jy empatie neem na 'n meer abstrakte vlak, by watter tema sal jy eindig?
Answer: "By die sielkundige teorie van 'decency vs. non-decency'"

Humour (Blackman, 2004) functions as an alleviator of anxiety and emotional distress by creating a more positive mood. Kets de Vries (2001) was of the opinion that humour is a mature defence mechanism if it creates moments of transcendence over the limits of psychological, biological and physical realities and allows for the creation of loving relationships and the development of deep personal meanings.

7.2.2.4 Intellectualization

Intellectualization as a defence mechanism reflects rational responses on a cognitive level as participants tried to understand the model (Blackman, 2004). The model stimulated curiosity amongst the majority of the participants about the connection between themes and their meanings.

"Wat is die definisie van Pollyanna Principles, ek verstaan nie die tema nie?

"I'm trying to understand how these triangles are related?"

"Waar pas happiness in?"

Guilt and envy (Klein, 1975) were projected onto the researcher by some participants:

"You make me feel guilty, I have not written one word for my thesis".

"I wish you luck. You will need a miracle to make these triangles work for you".

The researcher had to 'metabolize' these responses and contain it to make the anxieties in the group more bearable. The researcher was aware of the possibility to get trapped into projective identification with some of the projections of the participants. This could mean that the researcher identifies with projections of the participants which could have a demotivating effect on the researcher.

7.2.2.5   Idealisation

The researcher was perceived as the 'expert' on the model, having done a lot of work to get it on the table and therefore the object of projections of idealisation (Blackman, 2004):

"The amount of reading that went into this …I can just imagine. You really worked hard to get to this".

Responses from participants that reflect images of a perfect model that will be 'their' model after the bad stuff is removed are described under this theme. The opposites of 'constructing' and 'deconstructing' describe this idealisation.   Constructing the ideal model seemed to be an ideal in the same way that wellness is perceived as an ideal only reserved for a privileged few. Participants were seduced by the model and attempted to work with the model:

"Ons moet die model uitmekaar haal en pas totdat dit reg werk".

Object relations is 'object-seeking' and pleasure is gained from relationships (Klein, 1975) as opposed to classical psychoanalysis where instinctual gratification gives pleasure. Adaptation to external objects is a learned process (Miller, 2004) and work is viewed as play as opposed to the psychoanalytic view that work is a battle, a defensive activity designed to satisfy sexual and aggressive impulses (see Chapter 4, Table 4.2).   One participant suggested engagement with the two models in a playful way, which from an object relations perspective, can be interpreted as an attempt to master internal conflicts and anxieties through creativity:

"Miskien moet ons die driehoeke uitsny, op 'n hoop gooi en dan daarmee speel en kyk of ons by die dieselfde kombinasies uitkom".

The above response reflects the frustration and aggression that participants experienced towards the model and its creator.

The realization of the opposite of idealisation, that is the insight that wellness as an ideal destination can never be reached, but can be described as the integration of opposites is expressed by the following response:

"Wellness is not about going there and staying there. Wellness is about learning while life happens. Part of it is making connections; part of it is breaking connections".

In the same way, the proposed model does not represent the absolute truth but aims to direct the reader towards a deeper understanding of the complexity of the concept of psychological wellness.

7.2.3 Aerodynamics

Responses that reflect concepts and symbols that portray the dynamics and mechanics of flying objects are included under this theme. Expressions regarding movement and speed describe experiences around the model that indicate progress, advancement and travel.

"This thing will fly outside, it will gain mileage and I want to fly it".

"I saw a sense of movement in this. From a sense of identity, to hope and then to love".

"The triangles remind me of the flaps of an aircraft, of kites and things that can fly."

"Daar is vir my 'n element van die dinamika van vlieg, beweging en spoed".

"Delta is the symbol for change, and a stable platform for a aircraft to take-off from".

"As die ding se flappe net reg beweeg gaan dit in die lug kom".

"It can take you on a journey to wellness…"

The metaphor of an aircraft and the related terminology was central. It reflects a need to fly away from the model and what it represents. The idea of a journey implicates that wellness is not an ultimate destination that is reached. Wellness is never fully attained, there is learning and unlearning involved in the non-static, continuous process of life (Lopez, 2008). These responses confirmed the essence of the wellness constructs as the model was intended to do.

7.2.4 'Three Colours Blue'

The French movie 'Three colours: Blue' ('Trois couleurs: Bleu') is themed on the three French Revolutionary ideals of Liberty, Equality and Fraternity, promising, in a certain sense, 'wellness' to a nation and its people. Similarly, during the data analysis of the listening groups, three themes namely **Hope**, **Love** and **Identity** emerged. These three themes are also represented by blue coloured triangles in the two models.

7.2.4.1   Hope

Responses that indicate a future-mindedness and the potential to market the model are included in this theme. Expressions of optimism about the symbolic meaning of three and the triangulated structure of the model are also included. Responses regarding the sustainability of the model and its potential to be used as a diagnostic tool during consulting services were described under this theme:

"I think in a coaching situation, you can help people to think more complex or to move into deeper layers of complexity. It goes from very linear to complexity, which is almost a discovery".

"The letter three is a positive symbol and always related to success in fairytales "

"In fairytales there are always three characters of three tasks to accomplish. The three tasks become progressively more complex".

Optimism about the model as it was described as 'taking flight into a hopeful future' was prominent. The sustainability of the model was commented on by the majority of the respondents:

"Ek dink die 'flight' metafoor neem die model se moontlikhede die toekoms in".

"This thing will fly outside, it will gain mileage and I want to fly it".

In sum, comments regarding hope were also reflected by its opposite hopelessness during the first part of both listening groups. Initial despair and confusion dominated the discussions as participants attempted to understand the model. Paradox (Jaques, 1990) was evident as participants seemed to be trapped in opposites. Hope became a more prominent theme as anxiety and defences fade and the participants opened up to thoughtfulness and creativity.

7.2.4.2   Love

The experience that the majority of the participants expressed regarding their own relationship with the model can be described by referring to the work of Klein and the object relations theory. Klein (1975) remarked that object relations theory primarily emphasizes a person's relations with actual (external) and fantasized (internal) objects. The behavioural manifestations of the paranoid-schizoid position and depressive position reflect the reactions of participants during the listening groups. During the paranoid-schizoid position participants had mostly ambivalent feelings towards the model in the same way that the infant split love and hate feelings towards the primary caretaker. There is a lack of integration of what participants experienced as the good aspects of the model with the bad aspects.

"Love doesn't sit nice in an organisation"

"I'm trying to understand your triangles".

After the initial feelings of dissatisfaction with the model, comments were made that depicted a sense of attachment (Klein, 1975) to the model. In the depressive

position the respondents were able to integrate ambivalent opinions about the model and recognize the positive and negative aspects of the model. Responses portraying a sense of attachment as well as regression (Blackman, 2004) to the model are expressed:

"Ek begin nou te hou van die driehoeke, ek het altyd blokkies gespeel as 'n kind, dit was baie lekker".

"…because I can see now how your triangles fit into one another, all these concepts are very important".

"We are not looking for one truth; there is no absolute truth here".

"Nou begin dit vir my sin maak, die geel en alles!"

"Dalk is dit nie heeltmaal so toevallig dat daar halfpad deur die sessie iets deurbreek nie…"

"I personally like this idea, I am amazed".

It seemed that the way respondents became attached to the model was by looking for relatedness (Bowlby, 1973). Relationships between concepts/triangles as well as the extent to which respondents could personally identify with the structure and content of the model determined the strength of their attachment. These experiences are similar to Freud's pre-oedipal and post-oedipal stages and the behaviour manifestations that are characteristic of the two developmental stages (Freud, 1946). During the pre-oedipal phase there is envy, rivalry and denial. This reflects the defences employed during the first part of the listening groups up to what can be described as aha-experiences with regards to the appreciation of the model and its complexity.

The majority of participants described a positive sense of attachment to the model towards the end of both listening groups. Through the process of reflecting on the model, the participants were psychologically filled with unconscious and conscious

'Sturm and Drang' emotions. The same emotions were experienced by the researcher from the start of the model construction and these were played out by both listening groups.

7.2.4.3   Identity

Identity represents an integration of opposites (Jung, 1960) and maturation (Erikson, 1968). Responses regarding the identity of the model were described under this theme. This includes expressions of what the model presented in terms of its structure and content. Elements of the model that respondents could connect with are included here.

The model was perceived by the majority of the respondents as having two identities, an individual identity and an organisational identity. The split identity of the model contributed to its complexity and finally led to the integration of the organisational and individual models where the themes are relevant to individual, group and organisation:

"I would have liked to see the boundary management on the individual model as well".

The graphic design of the model and the layering themes stimulated thoughts around additional potential triangles:

"The triangles in the model remind me of yet another triangle, which is the coach, the coachee and the model in the mind".

"If you look at Maslow's hierarchy, you will find all the answers in that triangle."

In addition, the number three seemed to have had a strong association with the system psychodynamic theory, confirming the model's triangulated identity of three levels of analysis, each consisting of three themes:

"I'm looking for another triangle, as if there is something missing. It's as if we cannot work with system psychodynamics if we don't have a three somewhere".

The name of a model forms a great part of its identity and the majority of the participants agreed that the name 'Care of the Soul' was congruent with the rest of the themes. One participant was of the opinion that the name is not marketable enough which eventually led to the construction of a new name for the model.

The comments around the identity of the model were twofold. Firstly, it confirmed the triangulated structure of the model and secondly it pointed towards possible changes regarding the unification of both the organisational and individual triangles into one model.

7.2.5 Triangulated structure

The structure of the model was experienced by all the respondents as appropriate to the content. As such, the graphic design gives structure and form to the vastness of all possible themes within the phenomena domain:

"I can see the relevance of a triangle within a triangle within a triangle to your theory as well as the complexity of the themes"

Regarding the graphic design of the model, the position of the triangles has significance. The respondents recognized the symbolic significance of the positioning of the triangles. Both the first and second level analysis themes are contained in upside down triangles, symbolizing themes that have a certain vulnerability and instability inherent to them. The third level analysis themes are contained in triangles that stand firmly on their bases and keep the themes of higher abstraction in position:

"These earthbound themes are green, symbolizing the fertile base from which higher abstraction themes develop".

The constructs Hope and Love are placed at the left and right side at the base of the model, while Identity is placed at the top of the model. The respondents appreciated this positioning:

"This placement symbolizes Identity as constructed from and embedded in Hope and Love".

Although the structure of the two separate models (organisational and individual) were perceived as having trustworthiness, the majority of respondents experienced the content as complex and overwhelming.

Smith (1995, p.248), a Jungian analyst, identified three central themes of the wisdom tradition from which Jung drew to describe the complexity of human life. These themes can also apply to the model as it describes the impact of the model on the participants of the listening groups:

- **Things are more integrated, more connected than they appear.** Our lives are akin to seeing a great tapestry from the back. While we see isolated threads, the beauty and harmony of the whole carpet is missed, only to be grasped when we see the interconnections.

- **Things are often much better than they seem.** Human life, rotted in nature and made in the image of perfection, is infinitely greater than everyday experience might suggest. Despite appearances and/or feelings of limitation, each human being is an ever-new, ever-unfolding, ever-beloved child of the universe. In spite of the misunderstandings, injustices, tragedies and violence that surround us, there is always possibility and hope for humanity.

- **Things are more mysterious than they appear.** A Jungian (1960) perspective suggests a profound synchronicity at work in life, which joins people, events and situations in order to bring out the greatest potential. Smith (1995, p.249) urged that we never get too comfortable with our understanding of things: "…opening ourselves to mystery, we witness surprise and find our understanding stretched to the point of bewilderment". The more we are willing to live with mystery, to give up our certainty

and our commonplace interpretation of events, the more this mystery becomes apparent.

During the discussions, conflicting comments signalled ambivalence that reflects the conflicting nature of the model. Paradoxes (Kegan, 1994) such as complexity vs. simplicity, despair vs. hope, sameness vs. difference and ideal vs. real emerged from the discussions but were not identified as themes.

The listening groups and interview were valuable and their impact on the model was significant. The qualitative research phase led to the decision to intervene and integrate the individual and organisational model into one triangle. As a consequence of the intervention, the model was renamed as the System Psychodynamic (SPD) Wellness Triangle to be more marketable outside the academic environment.

It can be concluded that although the listening groups confirmed the potential of the model, it provoked anxiety amongst the participants. The array of defensive structures it brought forth included fight and flight responses, humour, intellectualisation, dependency, regression and envy. These responses illustrate what psychological wellness represents in the unconscious mind of the psychology fraternity.

In the next section, the new integrated model will be presented and each theme discussed as it emerged from the comprehensive literature study.

7.3 THE SYSTEM PSYCHODYNAMIC (SPD) WELLNESS TRIANGLE

"Good Sir, you have seen the facts precisely
As they are seen by each and all.
We must arrange them now, more wisely."

- Mephistopheles in Goethe's 'Faust'

Based on the findings of the listening groups, the individual and organisational themes that remained intact were the three first level themes of **Identity**, **Hope** and **Love**. All other themes were rearranged or replaced by new themes to reflect one model that is applicable on individual, group and organisational levels.   Firstly, **Identity** is all about becoming and being someone and answers the question 'Who am I'? It aims to explain the development of an identity, of a unique personality and how it is maintained both in an individual and an organisation.   Secondly, **Hope** addresses the question 'Why am I'? Themes that explore the search for meaning and direction for the future for both the individual and organisation are identified. Thirdly, **Love** refers to the question 'How do I behave'? It refers to relational aspects, namely the relationship with oneself, and the relationship with others.

In terms of the visual design of the model, the three primary colours namely **blue**, **red** and **green** were chosen to represent the three different levels of analysis. The three themes of the first level of analysis were coloured blue as it symbolises the highest level of integration or abstraction of psychological wellness.   The second level was coloured red because these themes are the important or essential connections between the first and the third level analysis.   The themes of the third level analysis were coloured green as they formed the basis of all other themes and as such are the ground level themes.

The System Psychodynamic (SPD) Wellness Triangle is presented in Figure 7.1.

Figure 7.1: The System Psychodynamic (SPD) Wellness Triangle
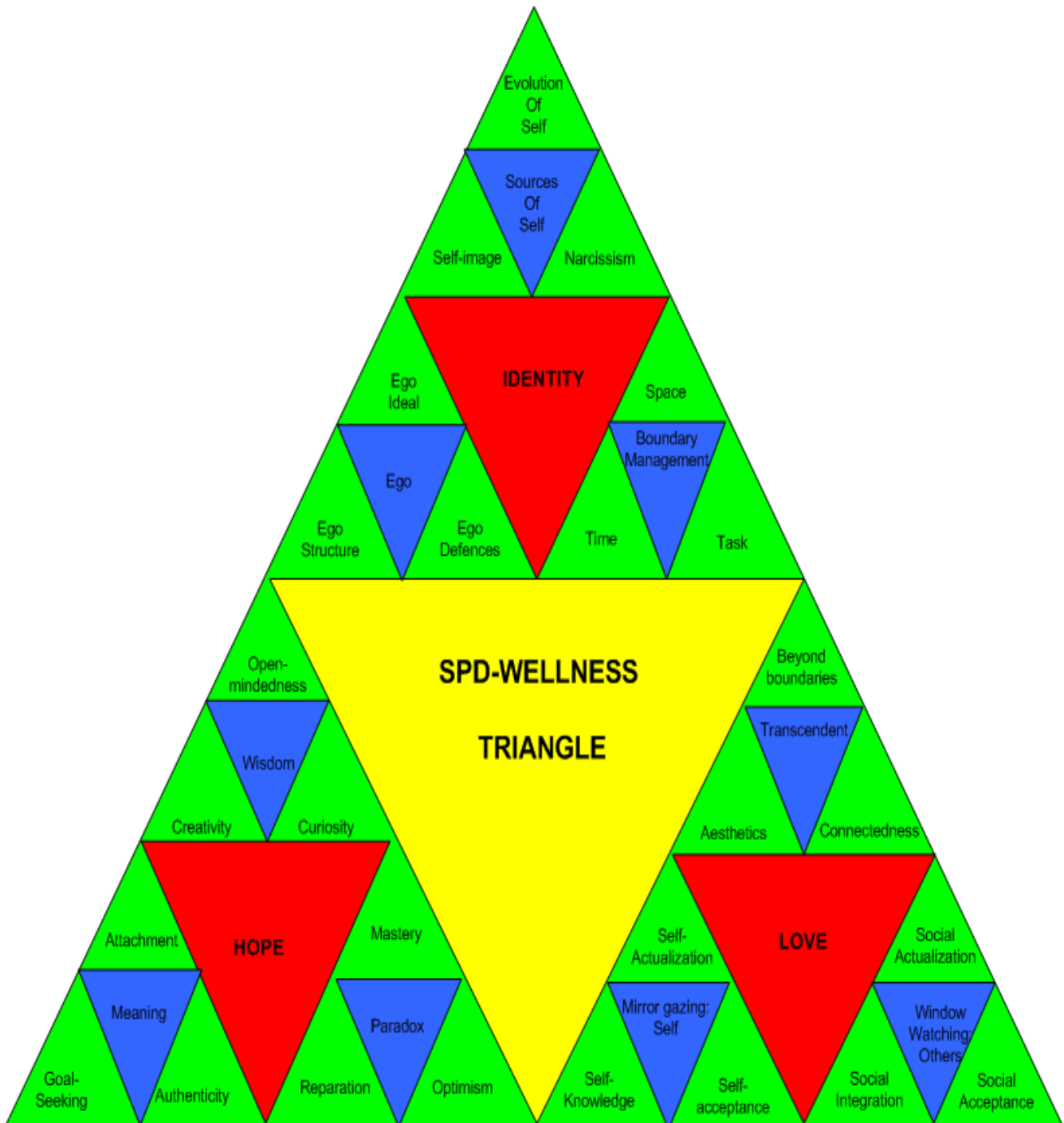
7.3.1 First level analysis, theme 1: Identity

"Every man carries within himself a world made up of all that he has seen and loved; and it is to this world that he returns, incessantly, though he may pass through and seem to inhabit, a world quite foreign to it".

- Chateaubriand

Identity is a psychic, self-recognized structure that describes the essence of being or the soul of an individual or an organisation. Almaas (2001) remarked that in every soul there is an inherent drive toward truth, an inherent desire to feel fulfilled, real and free. Although many people and organisations fail to pursue this desire effectively, the impetus toward the realization of identity is in all of us. It emerges spontaneously in consciousness and as an important task for the psychologically and spiritually maturing person (Almaas, 2001, p.16). As maturity grows into wisdom in an optimally developing person, this task gains precedence over other tasks in life. He continued and remarked that it progressively becomes the centre that orients, supports and gives meaning to one's life, ultimately encompassing all of one's experience.

The concept of identity has been explored in depth by psychoanalysts near the end of the nineteenth century. Personality theorists such as Freud, Jung, Klein and Erikson relied on clinical observations to construct their models of identities or ego psychology. They introjected their own individualized way of perceiving and arrived at different conceptions of the nature of humanity and how identity is formed (Benjafield, 1996).

Human identity has two inseparable interwoven aspects, namely individual and collective identities, or 'I' and 'we' identities (Stacey et al., 2000). From a system psychodynamic perspective, we are encouraged not to lose sight of the idea that interacting 'I' identities are simultaneously forming and being formed by 'we' identities. An organisation consists of individuals and their identities reciprocally influence each other. Individuals derive essential aspects of their identity from the

collective, i.e. the organisation that they belong to (Stacey et al., 2000). The two entities are one, but paradoxically, also separate.

Identity is most easily delineated as a specific feeling when it is temporarily lost or threatened (Almaas, 2001). According to Czander (1997, p.74) a stable sense of identity forms the cornerstone of individual wellness: "a mentally healthy person is a person with a firm or secure self system, motivated by a striving for power, a realization of basic idealised goals, and an ability to tap basic talents and skills that are consistent and capable of forming an arc between the person's ambitions and ideals" and "…it is from the matrix of the mother-infant relationship that a person's sense of identity develops that gives him or her a sense of presence in the world as being a real, alive, whole and, in a temporal sense makes him or her a continuous person".

Laing (1990) remarked that an ontologically secure person will encounter all the hazards of life from a centrally firm sense of being, clearly differentiated from the rest of the world, so that the person's identity and autonomy are never in question. He went on to say that a secure sense of identity gives a person inner consistency and genuineness and such a person usually experiences the self as having begun in or around birth and liable to extinction with death (Laing, 1990).

- <u>'The pattern that connects' – Identity and systems thinking</u>

The great systems thinker, Bateson (2000), remarked that there is 'a pattern that connects' all living systems to one another. Each transaction between individuals or between individuals and their environment forms a linkage in an intricate network of interconnections. Viewed over time, month by month, this network of transactions establishes a dynamic equilibrium as every individual strives to adapt to changing social and environmental conditions. It is not the individual action but a sequence of actions over time that creates a pattern. The same systemic principles that operate in any living system also apply in the development of an individual's sense of identity.

It is the opinion of the author that a sense of identity can be viewed through the metaphor of a strange attractor, a concept in chaos theory. All chaotic attractors are

non-linear as defined by Harris (1996, p.6): "The term 'attractor' is used in mathematics and physics to specify the pattern into which a particular motion will settle. For example, a pendulum that is subject to friction will eventually stop swinging. The point directly underneath the pendulum when it stops is called a single-point attractor, as it appears to attract the motion of the pendulum during each successive swing, bringing it to a state of rest over that point". The swinging pendulum follows a trajectory which is a to and fro motion until it halts in the centre.

This trajectory, is called an 'attractor' because that fixed point at the centre 'attracts' the trajectory. Strange attractors describe the pattern into which the graphs of chaotic events will fall (Capra, 1996). They are 'strange' because they never retrace the same path twice, even though they achieve patterns that are recognisable over time. The strange attractor is paradoxically stable and unstable, regular and irregular, predictable and unpredictable at the same time (Stacey et al., 2000). Each swing of the pendulum is unique and each cycle covers a new region of space, however, together they form a highly organized pattern called a strange attractor.

Unlike regular attractors, which settle into repetitive cycles of limited size, strange attractors contain isolated orbits that display no orbital stability (Harris, 1996). Chaotic behaviour, in the new scientific sense of the term, is very different from random, erratic motion (Capra, 1997) and through strange attractors it is possible to distinguish between mere randomness, or 'noise' and chaos. Chaotic behaviour is deterministic and patterned and the seemingly random data is transformed into distinct visible shapes.

In the same way, a person's sense of identity could develop through the principles of bounded instability, the seemingly chaotic events as described in Chapter 3. An example of a sense of identity as a strange attractor is the psychosocial developmental stages of Erikson (1968). Over a period of seemingly chaotic events, the integration of opposites create patterns that are recognisable in 8 different life stages, individually as well as collectively. Similar to the erratic motion of the swinging pendulum, each individual's identity and experiences of certain life stages are unique and no context is exactly the same as any other, but they all 'settle down'

at certain points of rest, that are the specific stages of identity as described by Erikson (1968).

In a state of deterministic chaos, or 'bounded instability' as described in Chapter 3, the concept of 'The Butterfly Effect' describes events where tiny differences in input create overwhelming differences in output and is also referred to as the 'sensitive dependence on initial conditions' (SDIC) (Harris, 1996). 'The Butterfly Effect' holds implications about how cause and effect might be applied in organisations. Tiny changes in an organisation, that could not be detected, measured or recorded, could lead to completely different, qualitatively different, behaviour (Stacey et al., 2000). The links between cause and effect are lost in the detail of what happens. It might become impossible to identify the specific cause for a specific action and it is therefore necessary to think in terms of general qualitative patterns related to the system as a whole (Stacey, 2003). In the same way, for the individual, each step in the growth process towards a unique identity opens up possibilities that could never have been anticipated.

Jung (1960) was of the opinion that a person's sense of identity is an open system which keeps on developing as it is continuously exposed to new challenges in life. Individuation is the constant development of all one's possibilities, but never to perfection.

There is no such thing as instantaneous wellness and the economic principle of 'slow is beautiful' can also be applied in the context mental and physical wellness (Harris, 1996). It is the opinion of the author that it is the many small steps over time, often a lifetime, in the process of growing towards wellness that have the cumulative effect of a stable sense of identity. It is possible then to summarize the chaos theory analogy by saying that the 'slow dynamics' of evolution, through iteration or reverberation of events over time, appear to produce ordered wholeness by way of a spiritual process of growth (Harris, 1996). Sometimes we can see why it is often useful to tolerate disorder long enough to allow its underlying pattern to become apparent, either in an individual or an organisation.

For the consulting psychologist this implies patience in diagnosing and applying an intervention in practice. This means not being too quick to intervene and not making assumptions regarding an individual or an organisation, taking decisions prematurely and proposing a simple solution to complex psychological problems and thinking in terms of patterns related to the whole organisation or individual as a system.

The first level theme Identity comprises the three second level themes namely The Sources of Self, Ego and Boundary management. Each of these themes comprises of three third level themes and will consequently be discussed. Figure 7.2 portrays the underlying themes in the Identity triangle.

Figure 7.2: The Identity triangle
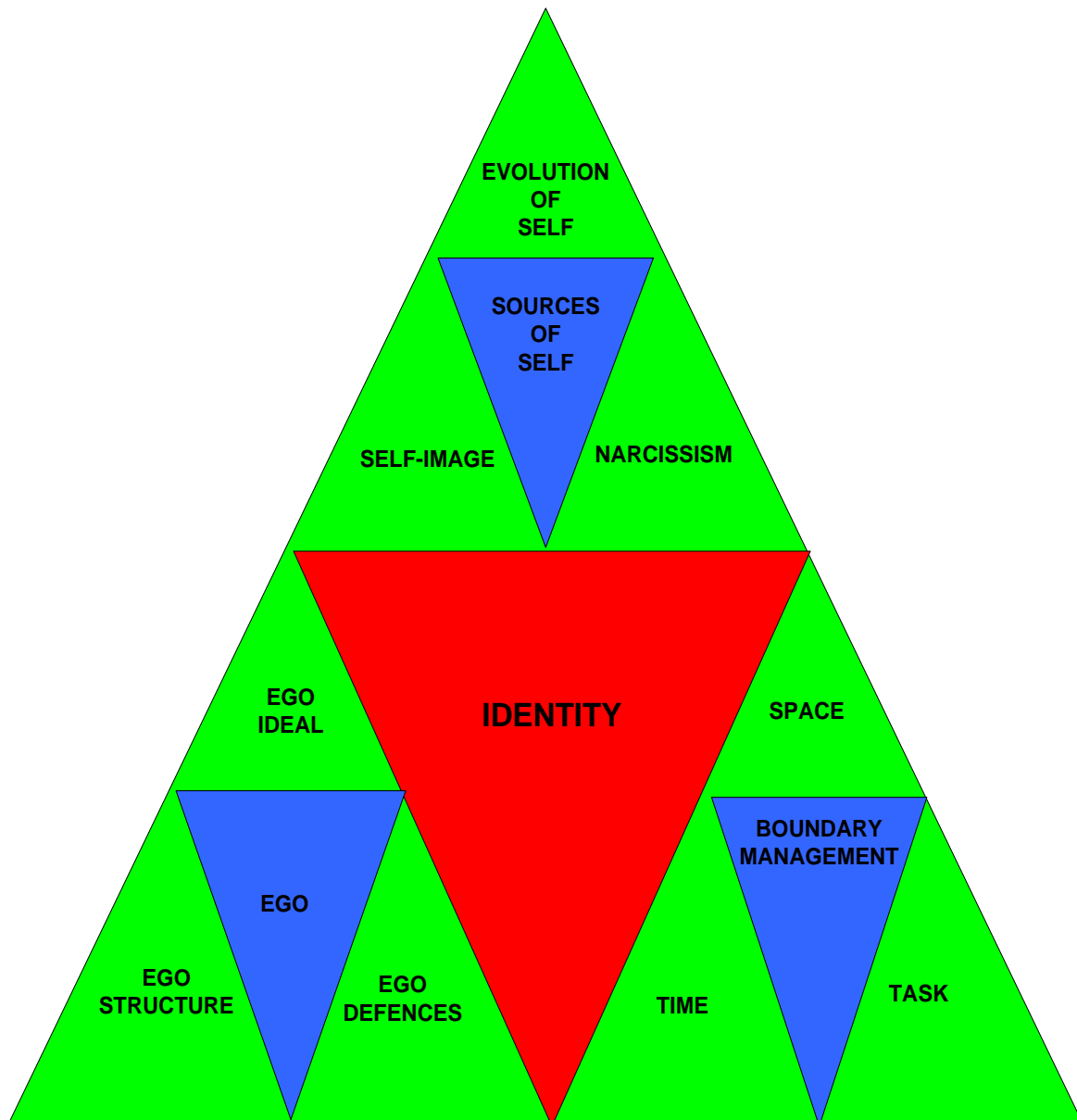
7.3.1.1   Second level analysis, theme 1: The Sources of Self

Human beings and their social structures are evolving systems since they can learn, grow and change. In chaos theory, as described in Chapter 3, systems are defined as evolving and are referred to by Stacey et al. (2000) as complex and adaptive. Chaos theory can be viewed as an inherently hopeful theory, because it describes dynamic, ever-changing systems and not closed, deterministic systems that are not able to learn and adapt. Identity, in an individual or organisation, can be viewed as

complex adaptive systems, where constant learning and change take place over a period of time.

The second level theme 'Sources of Self' refers to the process of developing an identity, either for an individual or an organisation. The concept 'Sources of Self' implies development over time and the growth or maturation of a living system towards a unique and special entity.

Freud (1964) believed the human mind was organised in three levels, namely the unconscious, the preconscious and the conscious and used the analogy of an iceberg to describe the three levels of personality. The conscious is the portion above the water and the part underneath the water occupies nine-tenths of the mind, while the preconscious forms a bridge between the conscious and unconscious mind.

Freud (1964) described the construction of identity through different psychosexual stages of development namely oral, anal, phallic, the latency period and genital stage. In addition, he identified three psychic structures, the id (the pleasure principle), the ego (the reality principle) and the superego (the idealistic principle) to describe human behaviour (Freud, 1964). He used the analogy of a rider on horseback to describe the relationship between the ego and the id. The rider (ego) is ultimately at the mercy of the stronger horse (id). The ego has no strength of its own, but must borrow energy from the id. In Freud's model, the ego is constantly attempting to balance the demands of the ego and the moralising superego. In contrast with the Freudian and Jungian concept of the self, Erikson (1963) postulated that the ego is more than a mediator between the irrational forces of the 'id' and 'superego'. To him the 'ego' is a positive force that establishes self-identity and also adapts to the various conflicts and crises of life. Many traits develop through the challenges and support that a person experience in life.

Similar to Freud, Jung (2006) also perceived human identity as the result of an internal struggle although his conception of the self reveals a more optimistic viewpoint as he did not focus on the unresolved issues from the past, but considered the future and potentialities of the individual as well. Jung (2006) stated that personality consisted of the 'ego', the 'personal unconscious' and the 'collective

unconscious'. Jung's perception of the ego is similar to Freud's perception ego which is the conscious mind in contact with reality, the personal unconscious resembles a blend of Freud's unconscious and preconscious and Jung's collective unconscious was an extension of Freud's unconscious (Jung, 1960).

A relatively well-adjusted person can change masks such as 'the persona' from one context to another, because the opposing elements have been integrated into a whole and mature sense of identity (Harris, 1996).

Greenberg (1983) was of the opinion that the human condition and the way a sense of identity develops seem to embrace a fundamental paradox. On the one hand, man lives an individual existence. Humans are born, live in their own subjective world, pursuing personal pleasures and private fantasies, and then get caught in time and die. On the other hand, the human infant cannot survive without parental care (Klein, 1975) and as an adult unavoidably lives in a community and cannot meaningfully exists apart from others. Human identity is completely realized only in relationship, interaction and participation in a social life, which in turns creates the individual life, giving it substance and meaning (Greenberg, 1983).

When identity is caught up in rigid identifications and relations with others and the world, it leads to maladjusted behaviour. According to Maslow (1970) the mature identity is characterised by self-actualization. Almaas (2001, p.16) remarked that in self-actualization a person's experience of self is a pure act of consciousness. There is no reactivity to past, present or future, no manipulation – inner or outer – involved with maintaining identity. He continued to say that in this experience there is no narcissism, no psychological artefacts, pretensions and falsehoods: "In the full experience of self-actualization, our experience of who and what we are is not dependent upon nor influenced by any image of ourselves, either from our own minds or from the minds of others".

Lastly, with a fully evolved and mature identity, a person's need for mirroring decreases as there is less and less need for recognition and reflection from other people: "The desire for mirroring becomes a habitual trace of a bygone need" (Almaas, 2001, p.427).

Jung (2006) believed the collective unconscious contained archetypes which are universal inherited predispositions to perceive, act or think in a certain way and were formed as a result of the experiences of our predecessors. Archetypes can give valuable insight to deeper metaphorical mental representations of the becoming of self. Archetypes are mental images that could possibly give access to 'below the surface' (Huffington et al., 2004), which involves exploration of covert and unconscious socio-political issues such as resistance, denial, splitting, projections and projective identifications (Cilliers & May, 2002). Only when we are aware of the transference of mental content may we appreciate the full complexity of behaviour in a group setting.

In the vernacular of chaos theory, archetypes can be described as the 'strange attractors' of the psyche. Historically, certain age old human experiences collectively 'settle down' in archetypal images such as The Self, The Hero, The Wise old man or woman or The Persona. Jung (1996) identified The Self as an archetype and also the most important archetype which holds all the others together. The Self as an archetype represents the striving to wholeness and an integrated sense of identity. The Persona is the face with which a person meets the world and the mask behind which a person hides less socially acceptable aspects, the opposite archetype which Jung (1996) named the The Shadow. In Jungian theory (Harris, 1996) The Persona is ego-syntonic (an acceptable part of your picture of yourself) and The Shadow is ego-dystonic (an aspect of yourself that makes you uncomfortable with yourself).

Jung (1994, para. 395) was of the opinion that archetypes developed in the collective unconscious of human beings in the same way that water carves a riverbed into the earth as repetitive patterns are established over time: "An archetype is like an old watercourse along which the water of life has flowed for centuries, digging a deep channel for itself. The longer it has flowed in this channel the more likely it is that sooner of later water will return to its old bed". Some archetypes oppose each other, like a positive and negative seesaw of the pendulum, such as The Persona or The Hero versus The Shadow.

The sources of self consists of three third level themes namely Evolution of Self, Self-image and Narcissism.

7.3.1.1.1 Third level analysis theme 1: Evolution of Self

As a complex adaptive system, human identity and group identity is perpetually being constructed and therefore there is continuous potential for transformation, which reflects a more hopeful theory than the deterministic approach of unresolved past influences on identity.

Regarding individuation, Fried (1980) remarked that life needs to proceed in a more or less continuous progression from 'initial narcissism' (personal isolation and inaccessibility) to dependence (one-sided connectedness and communication with a life-supporting person) to autonomy (gradual completion of the ego and self as independent systems) to 'love' (mutual connectedness and communication with others).

Individual level

The Chinese word for crisis has two concurrent meanings: 'crisis' and also 'opportunity' (Butz, 1997). Erikson's psychosocial theory of development seems to echo this translation. Erikson (1968) was of the opinion that each developmental stage is a crisis due to the radical psychosocial changes that transpire within the individual. The crisis is the uncertainty of whether or not the individual will be able to negotiate this change in a maladjusted or well-adjusted manner. In other words, at the end of each stage, one is left with two choices: healthy or unhealthy (Butz, 1997).

Erikson (1968) explored the concept of identity in depth and described personality in terms of the epigenetic principle. This means one component partly arises out of another, has its own time of ascendancy, but does not replace earlier components. Well-adjusted growth of the personality depends upon the successful resolution of eight different stages in ego development throughout the life cycle. Each stage unfolds in a biologically predetermined sequence in interaction with social forces and the requirements of the culture and represents a critical period of transition in the well-adjusted development of the ego and evolution of identity and therefore each successive step is also a potential crisis because of a radical change in perspective (Erikson, 1968).

During each stage there is an interaction of opposites, that is, a conflict between a syntonic (harmonious) element and a dystonic (disruptive) element (Erikson, 1968). For example, during infancy basic trust (a syntonic tendency) is opposed to basic mistrust. Both trust and mistrust are necessary for a well-adjusted personality. An infant who learns only to trust becomes gullible and is ill-prepared for realities encountered in later development. An infant who learns only to mistrust becomes overly suspicious and cynical (Erikson, 1968).

Similarly, during each of the other stages, a person must have both harmonious (syntonic) and disruptive (dystonic) experiences. In short, each stage becomes a crucial building block in the developmental process and ego functioning.

As an individual is able to develop psychological capacities in the turbulence of an emotional crisis felt as disorganisation, complexity or chaos, organisation and order is slowly spreading from the microscopic level to the macroscopic level. There is a new, more convoluted and possibly a more adaptive psychosocial self that self-organizes out of the felt experiences of chaos encountered at each of the stages (Butz, 1997).

Table 7.1 is a summary of the psychosocial developmental stages with the accompanying ego development, the resultant character strength and its opposing core pathology (Erikson, 1963).

Table 7.1: Erikson's psychosocial life stages

LIFE STAGE	EGO DEVELOPMENT	CHARACTER STRENGTH/S	CORE PATHOLOGY
1. Infancy: Birth - 18 months	Trust vs. Mistrust	**HOPE GRATITUDE**	Withdrawal
2. Early childhood: 18 months - 3 years	Autonomy vs. Shame	**COURAGE PERSISTENCE**	Compulsion
3. Play age: 3–5 years	Initiative vs. Guilt	**PURPOSE CURIOSITY**	Inhibition
4. School age: 6–12 years	Industry vs. Inferiority	**COMPETENCE CREATIVITY**	Inertia
5. Adolescence: 12–18 years	Identity vs. Role confusion	**DEVOTION SPIRITUALITY**	Repudiation
6. Young adulthood: 18–35 years	Intimacy vs. Isolation	**LOVE**	Exclusivity
7. Middle adulthood: 35–55 years	Generativity vs. Stagnation	**CARE KINDNESS**	Rejectivity
8. Late adulthood: 55years - death	Integrity vs. Despair	**WISDOM INTEGRITY**	Disdain

The psychosocial theory of Erikson (1963) is relevant to this study in that the resolution of each stage leads to a character strength that contributes to a stable sense of identity and overall individual wellness. The 8 virtues as they emerge from the first stage to the last stage are hope, courage, purpose, competence, devotion, love, care and finally wisdom (Erikson, 1963). Each of the character strengths has an opposing core pathology, which occurs when the syntonic and distonic elements have not successfully been integrated into the personality.

Regarding late adulthood (Erikson's 8th psychosocial stage, 55 years - death) Jung (1933, p.108) remarked:

"We cannot live the afternoon of life according to the programme of life's morning – for what was great in the morning will be little at evening, and what in the morning was true will at evening have become a lie. For a young person it is almost a sin – and certainly a danger – to be too much occupied with himself; but for the ageing person it is a duty and a necessity to give serious attention to himself."

The evolution of identity of an individual may seem chaotic and sometimes 'messy' but over time order and new forms of stability mysteriously unfold. In 'The Shack' (Young, 2007) the main character Mack and his spiritual guide, the Holy Spirit referred to as Sarayu, were working together in Mack's garden, which Mack described as a total mess. Sarayu's response was: "…and well you should, Mackenzie, because this garden is your soul. This mess is you! Together, you and I, we have been working with a purpose in your heart. And it is wild and beautiful and it is perfectly in process. To you it seems like a mess, but to me, I see a perfect pattern emerging and growing and alive – a living fractal" (Young, 2007, p.138).

In sum, individual human beings appear to go through distinct and predictable phases over the course of a life time. In the same way, groups and organisations as living fractals also develop and evolve over time.

Group/Organisational level

From a systems psychodynamic perspective, an organisation is an evolving entity. The focus is on 'we' identities or what Jung referred to as the collective unconscious. The life of a group or organisation consists of the relationships between individuals, the relationships within groups, and the relationships between groups to which individuals belong (Miller & Rice, 1975).

According to Lawrence (1979) organisations are not only rational places where managers and worker collaborate to achieve specific ends with limited means, but also the seat of irrational life because people's unconscious hopes, fears and their dreams all influence their actions. Firstly, the irrational life of organisations consists of emotions because their employees bring with them emotions such as anxiety, fear, insecurities, joy and happiness. Secondly, organisations are interpersonal places

where more complex emotional constellations such as love and hate, envy and gratitude, shame and guilt, content and pride are brought to the fore. Thirdly, organisations are also inter-group places subject to tensions and conflicts intrinsic to group life, for example the wish to belong and the need to differentiate; or the fear of the group and the fear for the group (Armstrong, 2005).

The evolution of group identity and/or the identity of an organisation can be described in terms of Bion's basic assumption group and sophisticated work group. In addition, groups may also find themselves moving from the paranoid-schizoid position towards the depressive position and back again. In both the sophisticated work group (Bion, 1961) and the depressive position of Klein (1975) basic trust is evident amongst members, which is the first outcome of Erikson's model of developmental stages for an individual.

Emotions manifested in an individual or in a group may be an unconscious signal of an organisational reality, a defence against the anxieties caused by the organisation (Armstrong, 2005). Le Bon (cited in De Board, 1978) suggested that individual behaviour acted out on behalf of the group comes from the collective mind of the organism formed by the combination of individuals to serve a common purpose.

7.3.1.1.2 Third level analysis theme 2: Self-image

Self-esteem is a feeling, an appraisal and an attitude which is usually ascribed to individuals. Hirschhorn et al. (1993) defined self-esteem as a favourable opinion or appreciation of oneself. According to Bergh & Theron (2006, p.472) self-esteem is mostly based on feelings and beliefs about the self in general, or can refer to people's feelings about different aspects of their lives, for example their physical appearance, popularity, education level, identity as a parent or occupational and social life".

Individual level

Having a high self-esteem usually goes along with self-confidence, a positive expectation about what one can do or accomplish. According to Kohut (cited in

Hirschhorn et al., 1993) self-esteem develops along two lines. Firstly, individuals feel good about themselves in connection with their abilities, talents and competencies. Even in people who are otherwise insecure, any special skill or talent serves as an anchor to self-esteem and successful adaptation. Secondly, in the 'idealising' dimension of self-esteem, individuals feel good about themselves because of the connection and relatedness to other people, groups or organisations which serve as ideals to admire as perfect and exemplary.

A solid self-esteem works as a buffering variable against chronic occupational stress (Dolan, 2007, p.78): "Positive self-esteem works like the immune system of the conscience, offering greater resistance, strength and a regenerative capacity when coping with the traumas of life". People with low self-esteem tend to feel more influenced by the desire to avoid pain than by the desire to feel happiness, and nothing they do will feel sufficient. They act like the mythological character Sisyphus, who carried out titanic efforts to senselessly achieve impossible goals with no reward. Stress, defined as the effort to adapt, (Dolan, 2007) is a normal part of living and only becomes negative when the experience becomes excessive, uncontrolled or uncontrollable. The author continued to say (2007, p.198) that an individual with a mature self-esteem exhibits, amongst others, the following characteristics:

- They know how to say 'no' with solid and coherent arguments.
- They are able to confront the demands their lives make of them.
- They are tolerant because they are able to laugh at themselves.
- They accept their own defects and limitations.
- They have lasting and rewarding personal relationships.
- They respect intercultural differences.
- They feel comfortable with themselves and do not collapse under their own emotions such as fear, envy, wrath or love.

Individuals with a strong self-esteem need less material possessions to affirm themselves in their own eyes and in the eyes of others and they will be less vulnerable to the pathogenic accumulation of uncontrolled life events, thereby benefiting their own wellness (Dolan, 2007).

Research by Guntrip (1995) indicated that employees with high self-esteem work harder in reaction to negative feedback, are less influenced by severe work stressors, are more productive in work teams and are more ambitious in their beliefs that they will succeed in their careers.

Kohlberg (1992) was of the opinion that if we want to build healthy self-esteem, we have to grant ourselves the freedom to:

(i)   Come out of the emotional closet: we have to express ourselves, be spontaneous, and show our feelings, pains and joys, as well as our principles. We have to overcome the fear of making a fool of ourselves and adopt an expressive style which is neither passive nor aggressive, which allows us to express ourselves politely and at the right time let others have the opportunity to participate and help us build our own reasoning, which forms the basic emotional rights of self-esteem.

(ii)   Achieve what we visualize by maintaining our intention over time and transferring energy where we project it.

(iii)   Accept our own body and self-image: the body manifests the ego to the world.

Collins (2001) was of the opinion that executives with massive egos are held in disrepute as arrogance in viewed as among the greatest sins in corporate life. The author went on to say that leaders of successful companies were more concerned about what they could build, create and contribute than what they could get in the form of fame, fortune and power.

Individuals with well-adjusted self-esteem aim to work with organisations that are leaders in their sector, sure of themselves, that stand out from through their leadership and their culture.

<u>Group/Organisational level</u>

According to Dolan (2007, p.192) organisational self-esteem is a new concept that brings together the self-esteem of the members of the organisation as a whole: "…in this sense, organisational self-esteem represents the dominant culture of the organisation and its people".

Individual self-esteem is linked to group membership because confirmation of oneself by others plays an essential role in the development and maintenance of self-esteem. Work related skills are a source of praise and status for individuals in the group. It forms the basis for the group's collective sense of its own competency and its ability to get a task done successfully. If there is a good fit between a person and a group or organisation, a mutual reciprocal relationship is established that contributes to motivation and job satisfaction (Hirshhorn et al., 1993).

A shared sense of pride and optimistic expectation may be related to an increased capacity to work effectively, such as in Bion's (1961) sophisticated work group. A retreat into basic assumption group behaviour attempts to maintain pride and avoid shame and guilt, which will have the opposite effect, thereby causing the group to get stuck in anti-task behaviour.

An organisation that does not take care of its self-esteem runs the risk of becoming stressed, depressed and possibly, inflicting harm on itself before ultimately disappearing (Dolan, 2007). To be able to survive in a turbulent, ever-changing and highly competitive market industry an organisation has to have a healthy self-esteem. Dolan (2007) was of the opinion that a healthy organisation that succeeds in turbulent environments has to have a good self-esteem without becoming arrogant and overconfident.

A strong organisational self-esteem cultivates a sense of purpose and sense of belonging amongst employees. The outcome of such behaviour is improved business performance and a positive feedback loop can be created where behaviour reinforces outcome in a self-amplifying manner (Stacey et al., 2000). Higher profitability, lower operating costs, a greater market share, broader geographic

coverage and a higher share price encourage more of the same behaviour. Negative feedback loops, that have a stabilizing effect on the system, are necessary to prevent the organisation from escalating to an inflated ego ideal, thereby maintaining dynamic equilibrium (Stacey et al., 2000).

From a system psychodynamic paradigm, an organisation is a living system and therefore, the economic, social and emotional values, amongst others, synergistically create the organisational self-esteem (Huffington et al., 2004). It is the opinion of the author that a balanced organisational self-esteem that is aligned with reality will encourage the implementation of values that will foster wellness and success in an organisation.

7.3.1.1.3 Third level analysis theme 3: Narcissism

The word 'narcissism' originated from Greek mythology and in everyday language has negative connotations. The young man Narcissus looked at his own image in a pond, fell in love with himself, fell into the water and drowned. A sense of uniqueness and omnipotence characterizes the narcissistic personality. Czander explained (1997) that the narcissistic character disorder is generally marked by a pervasive pattern of grandiosity either in fantasy or in behaviour. Narcissists demonstrate a lack of empathy in their relations with others and have a strong desire to be noticed and singled out as being special, often without appropriate achievements.

It is a well-known myth that in some occupations neurotic behaviour may be a prerequisite for success. Employees with narcissistic character disorders in bureaucratic organisations tend to climb the corporate ladder with a high degree of success. They are firstly able to succeed because they are better able to use the organisation and its people in a manner that will gratify their own needs for achievement. Secondly, they are able to promote idealisation as bureaucratic organisations offer an environment that is depersonalized and one in which the idealisation of others is based on the value of image, as opposed to substance (Czander, 1997).

However, narcissism is not only pathological but has a positive side to it as well, which will be discussed in the next section.

Individual level

Constructive narcissism (Kets de Vries, 2001) in limited doses is necessary for well-adjusted self-identity and self-image. He went on to say that it develops in response to 'good enough' care giving that primary caretakers offer their children. Emotional support provides a proper 'holding environment' for children's various responses and cultivate offspring who are well balanced and posses a solid sense of self. Piaget (1971), the developmental psychologist, is known for his proposed stages of intellectual development and made important contributions to the view that all life forms are fundamentally self-organising. He believed that the child organises the world by first organising the self.

For leaders, (Kets de Vries, 2001) constructive narcissism is necessary in moderated doses, because dominance, self-confidence and creativity can't exist without it.

From the positive psychology paradigm, 'uniqueness seeking' is a concept that relates to constructive narcissism. In Shakespeare's play, 'The Merchant of Venice', mans' desire to be unique is expressed as follows:

"I will not choose what many men desire,
Because I will not jump with common spirits
And rank me with the barbarous multitudes."

According to Snyder and Lopez (2005) interpersonal difference or uniqueness contributes to self-identity, attracts attention and enhances self-esteem and social status. People also have the need for similarity and the need for uniqueness and similarity oppose one another in the sense that the satisfaction of the one enhances the potency of the other. According to the uniqueness theory, the perception that the self is either highly similar or highly dissimilar to others arouses negative emotions. People should be happiest when perceiving that they are moderately different relative to others (Snyder & Lopez, 2005).

The soul loses touch with its wholeness and its true nature when narcissism develops (Almaas, 2001). On the positive side, constructive narcissism reflects a well-integrated identity. The word 'integrity' comes from the Latin 'integritas', meaning wholeness, soundness, untouched and entire (Peterson & Seligman, 2004). They suggested that the character strength of integrity can be phrased in terms of the following behavioural criteria:

- A regular pattern of behaviour that is consistent with values – practising what one preaches,
- Public justification of moral convictions, even if those convictions are not popular,
- Treatment of others with care, as evident by helping those in need; sensitivity to the needs of others.

Integrity is closely related to authenticity, which refers to emotional genuineness and psychological depth as well as honesty, which refers to factual truthfulness and interpersonal sincerity. Individuals with the character strength of integrity would strongly endorse such statements as these (Peterson & Seligman, 2002):

- It is more important to be myself that to be popular.
- "To thine own self be true, and thou can'st not then be false to any man.
- My life is guided and given meaning by my code of values.
- It is important to me to be open and honest about my feelings.
- I always follow through on my commitments, even when it costs me.
- I dislike phonies who pretend to be what they are not.
- When people keep telling the truth, things work out.

Constructive narcissism is the fertile soil which grows people that are true to themselves, that accurately presents their internal states, intentions and commitments, privately and publicly. Such persons accept responsibility for their feelings and behaviours, owning them and reaping substantial benefits by doing so (Peterson & Seligman, 2004).

<u>Group/Organisational level</u>

Constructive narcissism also contributes to the wellness of an organisation. The positive psychology concept of 'uniqueness seeking' is relevant as group identification can be a source of uniqueness. Snyder and Lopez (2005) suggested that people could find a sense of uniqueness through membership in groups that differ from the population at large. Identification with social groups serves simultaneously the need for similarity (through within-group comparisons) and uniqueness (through between-group comparisons).

Group identity is defined by Cox and Beale (1997, p.51) as "a personal affiliation with a group with which one shares certain social or cultural characteristics…" The attachment to sameness of a group is a means to reduce anxiety caused by fear of the unknown and seeking the closeness of an attachment figure, or group/organisation as an object. Cilliers and Koortzen (1996) remarked that the manner in which individuals learned to manage anxiety as children is carried forward to adult life and into organisations. Sub-group formation or the splitting of groups occurs as a defence against the anxiety which individuals feel in groups as they bring their unconscious, unresolved family needs and experience to work.

The basic assumption of 'me-ness' is seen in a negative light, but also has a positive side if it is interpreted as constructive narcissism. Sometimes withdrawal from the group is necessary for a member to gain objectivity, new perspective and to rejuvenate him/herself. Valuable contributions can be made to group life if an individual succeeds to keep his or her individuality.

Constructive narcissism enables an organisation to see itself as a viable self-object. Internal changes can estrange the organisation from its past. During times of organisational despair, the organisation may lose its former grandiose view of itself. The only way to come out of the depths of depression is when the organisation recaptures its 'glory days'. According to Czander (1997, p.231) when this occurs, all employees can obtain 'fuel' from the grandiosity associated with the institution's accomplishments: "This promotes a greater degree of cohesion within the employee's self system and promotes internal cohesion in the entire organisation".

In this sense, organisational dysfunction can be seen as a possible stimulating experience while constructive narcissism provides the drive to turn the despair around.

An organisation must strive for a good reputation amongst the public. In a competitive landscape it is imperative that an organisation has marketing strategies and unique consumer products and services that give them the competitive edge. Advertising and communications with customers and potential customers need to have a 'narcissistic' flavour to them; otherwise the business will not survive. Marketing slogans such as 'we are the best', 'only with us …', 'speak to us, we'll look after all your needs' speak directly to the need for uniqueness of consumers. These statements promise that by making use of the 'unique' product of a unique organisation, a person will also gain uniqueness.

7.3.1.2   Second level analysis, theme 2: Ego

The concept of Ego originated from the psychoanalytic theories of Freud (1964) as it describes the intrapsychic unconscious life of an individual. In addition, he was of the opinion that the human ego has predetermined vulnerabilities in its structure. Freud (1964, p.89) described the ego as a mental structure that can be compared to a crystal: "If we throw a crystal to the floor, it breaks; but not into haphazard pieces. It comes apart along its lines of cleavage into fragments whose boundaries, though they were invisible, were predetermined by the crystal's structure. Mental patients are split and broken structures of this same kind."

The psychological wellness of the ego from a positive psychology perspective would focus on those attributes that would strengthen the ego and protect and defend the ego in a well-adjusted manner, either in an individual or in a group/organisation.

The psychoanalytic study of unconscious processes in groups begins with Freud's Group Psychology and the Analysis of the Ego (1964). In this book Freud argued that the members of a group follow their leader because he or she personifies certain ideals of their own.

The theme Ego consists of three third level themes namely Ego structure, Ego ideal and Ego defences and will consequently be discussed.

7.3.1.2.1 Third level analysis theme 1: Ego structure

There exists a mutually dependent relationship between the ego structure of an individual and that of the organisation (Kets de Vries, 1984). The ego structure (intra-psychic system) of an individual and the ego structure of an organisation (organisational structure) reciprocally influence each other. It can be said that the one creates the other as both systems interact in a circular manner.

O'Connor and Lubin (1990) stated that if the individual is viewed as a system within a system, then each behavioural act is a change of state of matter or energy. Such a systemic perspective would view wellness as a relationship between person and system that maximises the functioning of both: "The mentally healthy person interacts with an environment in which the requirements and resources of that system are congruent with the needs and abilities of the person" (O'Connor & Lubin, 1990, p.3). In support of this, Kets de Vries (1984) suggested that an individual reacts to the structural characteristics of the organisation in an adaptive fashion. The individual will have the psychic structure to defend against the demands of the organisation, if they create anxiety in the individual. Alternatively, the individual will aim to alter the organisation to meet the requirements of the own psychic structure, i.e. 'suit his or her personality' (Kets de Vries, 1984).

Regarding the wellness of ego structure, there seems to be certain commonalities that are relevant for both the individual and organisational ego structure. The one significant commonality between the two structures is that both have the potential to permit opportunities to engage in harmonious interactions with objects and other structures in the person's immediate environment over time (Czander, 1997). The relevant behavioural outcomes, as they pertain to wellness in both structures, will consequently be discussed.

<u>Individual level</u>

Ego structure in this study refers to the intra-psychic structure of an individual. Freud (1964) defined intra-psychic structure as a set of laws governing processes of mental activities. According to Czander (1997) the general view on the function of intra-psychic structure is that it provides an individual with the conscious and unconscious ability to sort out and separate the self from the external world. An individual must have a strong ego structure that recognizes own boundaries which will enable the negotiating of complex social interaction (Shapiro & Carr, 1991).

Systems thinking require the recognition that all systems, whether individual or organisation, are organised through processes of change, implying positive and negative feedback loops. Therefore, the ego structure's ability to adapt to changing environments is paramount to psychological wellness.

O'Connor and Lubin (1990) was of the opinion that the ego structure of an individual can be described as a set of internal constructs such as perceptions, images, cognitions, feelings and motivations, whose interaction is seen as mediating behaviour and they stated that the well-adjusted individual is characterized by a complex set of diverse behaviours and emotions. An ecology of emotions that juxtaposes many different emotions over time characterizes a balanced emotional life. Over time, an individual may shift between feelings of hope and despair, love and hate and so forth. Such a balanced process of changing emotions leads to stability or autonomy of the ego structure (O'Connor & Lubin, 1990).

A critical aspect of psychological wellness is the fit between an individual's ego structure and the organisational structure. Psychoanalytic theorists (Czander, 1997) agreed that by the time a person enters the world of work, the intra-psychic structure, here referred to as the ego structure, is set and will alter very little. The goals facing employees are twofold:

i)   to adapt to the organisation, and
ii) to alter the organisation to meet the requirements of his/her own psychic structure, as (Kets de Vries, 1978) suggested, 'to fit his/her personality'.

In the first case, the ego structure of the employee reacts to the structural characteristics of the organisation in an adaptive fashion and defends against the demands of the organisation when they are experiences as threatening. According to Czander (1997) this view is consistent with the Freudian perspective which suggests that ideally, organisational structure is internalized by employees to serve a binding function and to help them defend against primitive anxieties.

Almaas (2001) was of the opinion that not only defences, but many kinds of structures develop in defensive ways. Some ego structures actually develop specifically for defence, for example, those which constitute the schizoid character. An individual may attempt to avoid dealing with very painful object relations by withdrawing and isolation. This defensive detachment isolates emotions and removes the individual from the essential presence (Almaas, 2001).

Bounded instability in a system implies that defence mechanisms are sometimes necessary to maintain psychological wellness. Splitting can contribute to a strong sense of identity or individualism, critical at certain stages of adaptation. Projection and denial can enable a weak ego structure to manage anxiety until a person is ready to take the unacceptable feelings back from the person or object that acted as a 'container' for a while. Sometimes withdrawal behaviour and isolation serves a good purpose as an individual needs time for revitalization. An interplay between Klein's (1975) paranoid-schizoid state and depressive state can also be included here, as both states serve a purpose to foster psychological wellness. It is only when behaviour gets stuck in repetitive patterns or 'escalating sameness' that psychological maladjustment may develop.

In the second case, the employee actively seeks to change the job domain or the entire structure of the organisation, only to gratify own needs and wishes. The systems theory concept of an individual as a self-regulating system is relevant, as the individual seeks to find the most appropriate fit for the unique personality, knowledge and skills. This reflects a basic premise of constructivism (Snyder & Lopez, 2005) which views a living system as a proactive agent that participates in its own life dynamics, instead of being a passive conduit of energies and forces. The activity of the individual is the primary means of expressing attempts to adapt to prevailing

circumstances. According to Snyder and Lopez (2005, p.747) the relevance of activity to positive psychology is readily apparent: "An active and motivated organism is one that remains engaged with the challenges of life and the developmental opportunities that those challenges present. Learned optimism, learned resourcefulness and hope are expressions of such engagement".

An ego structure in a state of 'bounded instability', operation far-from-equilibrium characterises psychological wellness. Pathology is the result of 'escalating sameness', that is, only the intensity or the extremeness of a particular emotion changes, but there is no variation or complexity of feelings or behaviour (O'Connor & Lubin, 1990).

In sum, psychological wellness is enhanced through the ego structure's ability to adapt to environmental demands through the maintenance of a 'vital balance' of diverse forms of emotions. Ego structure that is directed towards self-organisation establishes, maintains and elaborates a patterned order. An 'ordered pattern', such as the fractal geometry of chaos theory that works for an individual, becomes the person's own unique personality. Disorder, the conceptual opposite of order is a necessary element in the development of the identity of all complex systems and the two concepts interdependently define each other. Therefore, the processes of disorder are not pathologized as enemies of psychological wellness but are viewed as necessary attempts to reorganize its life (Snyder & Lopez, 2005). New identities emerge out of chaos and dysfunction that ensue when old patterns are no longer viable for an individual.

It is the 'bounded instability' of constant changing behaviour, exposure to a variety of activities and flexibility to resort to and an extended repertoire of behaviour patterns that foster psychological wellness.

Group/Organisation level

Organisational structure is created by management and ideally aims to facilitate a holding, nurturing environment for its employees (Czander, 1997). However, an organisation is by nature not a democratic system which poses a challenge to create

the ideal relational environment at work. Firstly, there is competition for scarce resources. Secondly, the hierarchical nature of the organisation leads to a difference in status, power, opportunities and ultimately gratification amongst employees.

Organisational structure (Czander, 1997) is most often thought of as it is portrayed on the organisational chart: hierarchy, reporting relationships, area of responsibility, status and area of discretion. It often reflects the things the organisation can and cannot do, how and who will accomplish the tasks. The physical design of the organisation such as qualities of space used as well as the culture of the organisation is reflected in its structure (Huffington et al., 2004).

The importance of an organisation's structure for its ability to innovate has long been discussed in the literature (King & Anderson, 1995). Organisational structure can be defined as "The formal allocation of work roles and the administrative mechanism to control and integrate work activities including those which cross organisation boundaries" (Child, as cited in King & Anderson, 1995).

King and Anderson (1995) stated that organisational structure should be related to the environment in which the organisation operates. Mechanistic structures suit an environment where there is stability and predictability, where people know what is expected of them and perform accordingly. In an unpredictable environment a mechanistic environment will lack the flexibility to cope and an organic structure is required (King & Anderson, 1995). They continued and remarked that an organic structure enables an organisation to change direction rapidly in response to market demands and take advantage of new technologies.

Table 7.2: Comparison between the characteristics of mechanistic and organic organisations

MECHANISTIC ORGANISATIONS	ORGANIC ORGANISATIONS
Hierarchical structure with stable divisions based around functions.	Flat structure with temporary work groups/teams based around specific projects.
Vertical communications dominate.	Lateral communications dominate
Rigid job specifications set by senior management.	Flexible job specifications defined by individuals through interaction with colleagues.
Power and authority is based on seniority in hierarchy.	Power and authority changes with circumstances; based on individual skills and abilities.

Kets de Vries (1984) was of the opinion that leaders create organisational structures that suit their personality, reflecting their unconscious fantasies of power, idealisation, dominance and security. A fear of loss and castration are included in the chaotic system that may underlie an orderly and rigid structure. These structures are like symbolic defences, similar to the steel gates of military fortresses, keeping the unconscious fantasies of the executive's mind captive. The term 'social system as a defence against anxiety' refers to socially structured defence mechanisms developed over time as elements in the organisation's structure, culture and mode of functioning. It is the result of often unconscious, collusive interaction and agreement between members of the organisation (Menzies Lyth, 1988). Organisations that have the greatest resistance to change have social defence systems that are dominated by Klein's paranoid-schizoid primitive psychic defence mechanisms (Menzies Lyth, 1988). It is therefore in the opposite depressive state (Klein, 1975) that organisations will make efforts for reparation and the willingness for change will be the greatest.

Organic structures (King & Anderson, 1995) seem to be relatively free of defences as organisations have greater flexibility around authority, transparency and trust through lateral communication and shifting power promote organisational wellness.

Field (as cited in Czander, 1997, p.106) recognized the similarities between classical models of organisational structures and Freud's tripartite intra-psychic structure of id, ego and superego: "…he sees the CEO as performing ego-related functions and he sees the equivalent of the superego as being embedded in the culture or value system of the collective organisation. The id contains those irrational forces that come into play as employees compete for resources to gratify their basic wishes. He went on to suggest that repression is a powerful defence used by an organisation to deny aspects of its history that are found to be intolerable or connected to unethical behaviours".

Rice (as cited in Czander,1997, p.209) supported Field's analogy between the functions of a CEO and the functions of the ego in Freud's' intra-psychic structure: "…what the ego stands for in terms of understanding individual boundary management, the CEO stands for the organisation". Both the ego and the CEO have capacities and skills and have as their primary function the mediation of relationships between the internal world of the system and its external environment. That is, they need to maintain internal harmony and order within the system. In this regard Anna Freud (1966) remarked that the function of the ego is to adapt the human system to its environment and provide gratification for unconscious impulses, i.e. to maintain a sense of adaptative peace between the internal and external world. When peace is obtained, the ego can fulfil the duties of correctly perceiving external reality and improving, as well as the systems positions in the world.

In addition, the CEO, like the ego, has a limited amount of energy that needs to be devoted to assist the system to adapt to its external environment (Czander, 1997). If most of the ego's energy is spent on controlling the organisation's internal conflict, it will become depleted and not be able to efficiently manage inputs and outputs from the external environment. Bateson (1979) referred to available energy or the potential to adapt in a system as 'a budget of flexibility' (see Chapter 3). The greater

a systems' budget of flexibility, the greater its ability to adapt to stressors, thereby promoting overall wellness of the system.

A system with a low budget of flexibility or weakened ego will allow harmful and inappropriate information into the system, such as engaging in destructive and unrewarding relationships. For example, if the system is a person, the person's capacity to function optimally will be significantly reduced. Such a person will allow the following to enter his or her system: alcohol, non-nutritional food, cigarettes and stressful or damaging relationships (Czander, 1997). Similarly, a weakened CEO will allow inappropriate resources into the organisation or will fail to introduce the necessary resources to ensure the survival of the organisation.

7.3.1.2.2 Third level analysis theme 2: Ego ideal

The ego ideal is closely related to narcissism. Freud (1947) was of the opinion that the infant starts off in the pleasant state of being at the centre of a loving world, which he referred to as a state of 'primary narcissism'. As human beings develop a self-esteem, they internalize or 'introject' images of people they love and admire, thereby creating an idealised mental representation of the self (Nitsun, 2006). To be fixated narcissistically is to be frozen in that initial state of self-love, an idealised self or ego ideal.

Eventually, as life continues, that narcissistic bubble bursts when we realize that the world is not always a loving place and that no one in it loves us quite as much as we need to be loved: "I realize that if others are to love me at all, I must love them in return and that the world can do very well without me" (Hirshhorn, 1993, p.25).

The idea that the world was not made with us in mind, that the only place we can have in it is small and temporary, underlies what Klein (1975) called the depressive position. It is then in this state or position as Klein (1975) referred to, where the seeds of positive thoughts and behaviour germinate. Reparation (Klein, 1975) integrates the good and the bad aspects of the world and aligns the ego ideal with reality. Without a paranoid-schizoid state, the depression state won't exist to repair

the damage. A constant state of flux between the two Kleinian states is necessary to keep the ego ideal in dynamic equilibrium.

The ego ideal is described as a self-protecting psychic agency (Huffington et al., 2004). It contains the longing to be the object of love in a falsified world filled with others. The ego ideal protects these fantasies, these wishes, dreams and hopes from the danger of disillusionment. According to Czander (1997) psychoanalysis has neglected the development of the ego ideal and its relationship to work.

Individual level

The holding of ideals evolves from childhood idealisation (Czander 1997). An adult with narcissistic ego structures tends to relate to significant others in his life like a child does when it is developmentally normal to need an idealised self object: "Since all bliss and power now reside in the idealised object, the child feels empty and powerless when he is separated from it and he attempts, therefore, to maintain a continuous union with it" (Kohut, 1971, p.37). Unconsciously but often consciously the significant other is believed to posses perfection and greatness. This perception is not based on reality but on a person's own narcissistic needs.

According to Kohut (1971, p.45) successful development occurs when the child is able to internalize the functions of the idealised object: "Under optimal circumstance the child experiences gradual disappointment in the idealised object, or expressed differently: the child's evaluation of the idealised object becomes increasingly realistic". Absence, loss, sudden or severe disappointment in the idealised object is too difficult for the child to deal with and precludes optimal internalization. As a result, the gradual process of integration and internalization does not happen. Almaas (2001, p.233) confirmed that "the absence of the needed internal ego structure will result in a fixation on an archaic self-object and the personality will throughout life be dependent on certain objects in what seems to be an intense form of object hunger ".

A mature internalised ego ideal may motivate an individual to attain higher aspirations and grow towards a better self. According to Czander (1997) ideal

representations allow the fantasies contained in the ego ideal to be negotiated and gratified in the world of work. He continued and remarked that, ideal representations allow an individual to engage in work while holding on to the fantasies of the idealised self in the ego ideal.

The process of gradual disappointment in the idealised object during childhood and the long last discovery of new opportunities to gratify idealisations during adulthood can, in the opinion of the author, be compared to the title of the classic 'Paradise Lost Paradise Found' by John Milton. The idealised self-object that was lost through either disappointment or mere absence are regained in a working environment, where a person can, through his knowledge and skills, resume the developmental arrest by reactivating the relationship to the idealised self-object. The gratification of integration of fantasies in a person's self image defines and confirms identity, as if the person is saying 'I've made it, this is who I am' (Huffington et al., 2004).

This metaphor can further be explained as the story of two gardens. The Garden of Eden (primary narcissism: pleasant state of being the centre of a loving world, idealised self-object) is lost through the fall of man (narcissistic bubble burst, disappointment by the idealised object during childhood), but later restored in the Garden of Gethsemane (the working environment) where salvation (restoration of the lost idealised object through work during adulthood) came through blood, sweat and tears.

Table 7.3 below summarizes opposing elements from the systems psychodynamic theory in terms of the ego ideal as positioned in either 'Paradise Lost' or 'Paradise Found':

Table 7.3: 'Paradise Lost Paradise Found' of the Ego ideal

PARADISE LOST	PARADISE FOUND
Loss of idealised self-object (Loss of identity)	1. Integrated mature ego ideal (Confirmation of identity)
2. Isolation	2. Intimacy
3. Emptiness	3. Fulfilment
4. Klein's Paranoid-schizoid state	3. Klein's Depressive state
5. Envy	5. Gratitude
6. Thanatos	6. Eros
7. Basic assumption: Fight/Flight (baF)	7. Basic assumption: Dependency (baF) (symbiotic)
8. Love / Hate conflict ("Good Breast" vs. "Bad Breast")	8. Reparation
9. Fakeness	9. Authenticity
10. Repetition of past	10. 'Here and now' experiences
11. Bondage	11. Freedom
12. Garden of Eden (Fall of man)	12. Garden of Gethsemane (Restoration of man)

Creativity and curiosity and are elements contained in the idealised self can be negotiated and gratified in the world of work. Early childhood playful imitations are reactivated and expressed in creativity. In conclusion, Almaas (2001) suggested that

a healthy ego integrates its pursuit of narcissistic perfection in a manner that is in harmony with its endowments and searches for gratifications available in reality.

Group/Organisational level

The organisational ego ideal refers to the committed employee's idea of what the organisation is supposed to be and would be, without the 'bad' aspects of the world (Hirshhorn, 1993). The development of the organisational ego ideal follows a similar course to that of the individual ego ideal. The organisational ego ideal is based on a set of identifications based on heroic stories of the organisations' achievements that start with one person and then are shared (Kets de Vries, 2006). This is often seen in extravagant marketing budgets and robust advertising. Image and branding campaigns aim to build corporate reputation while superior products and services are promised to potential customers.

The ideal image of the organisation is maintained through metaphors and symbols which become the organisations' mythology, an identity in the making. These internal and external communications create a mindset of grandiosity and employees have little choice but to subscribe to the prevailing ideology (Nitsun, 2006).

On the negative side, this image of the 'organisation ego ideal' is a fantasy of the employee that may cause feelings of importance and competence and which could lead to maladjusted behaviour. Similar to the individual ego ideal, the initial narcissistic bubble of some organisations never burst, or only gets destroyed by an unexpected disaster, such as in the case of the 'unsinkable Titanic' or NASA's Challenger disaster. Many organisational catastrophes have resulted from the inability of leaders and employees to let go of an all-powerful, idealised image that is far removed from reality.

Transference is not only limited to interactions between people. Organisational transference can happen between people and an organisation. Positive qualities originally ascribed to individuals are transferred to the organisation, investing the organisation deeply with emotional and psychological meaning (Kets de Vries, 2006). The leaders of an organisation can create idealistic and powerful images of the

organisations in which they work (Kets de Vries, 2006) thereby creating an idealised organisation in the mind. Carr (1998) described the 'psychological fingerprint' or 'psychostructure' to suggest that character selecting and moulding may occur as part of the process of trying to achieve the organisation ideal.

Huffington et al. (2004) mentioned that adult male development and self-identity in an organisation can be seen as a manifestation of the mother archetype. The subordination and identification of one's ego with the organisation results in entrapment and retarded development, expressed in excessive concern for security, lack of independence, self-emasculation, inability to assume responsibility for one's action and lack of feelings. The author continued and argued that the negative influence of the mother archetype can only be broken if:

- the expression of feelings is values and encouraged;
- the organisation relaxes the requirement for total submission and identification, through participatory decision-making processes; and
- the organisation emphasises the importance of self-identity and individual integrity.

Through an idealised ego, a vision and mission can be envisaged collectively, thereby creating a shared mindset that fosters commitment and motivation amongst all employees. This is especially important in times of change and transformation, where combined effort and unity amongst employees are important.

Paradoxically, a leader who is perceived as the ideal in terms of openness, warmth and non-defensiveness may increase expectations of disappointment (De Jager, 2003, p.62). De Jager went on to say that the perfect leader will foster primitive idealisations related to dependency assumptions of staff and such idealisations may lead to disappointment. Organisations can promote wellness through leaders who encourage an organisational ego ideal that strengthen their employees' psychological bonding to the organisation without fostering dependence.

Authentic ethical conduct only emerges out of authentic human relationships (Nutsin, 2006).

7.3.1.2.3 Third level analysis theme 3: Ego defences

Freud (1946) described defence mechanisms as strategies that the ego uses to defend itself against the conflict between forbidden drives and moral codes which cause neurotic and moral anxiety. In the same way that the body utilizes its immune system (white blood cells) to protect against foreign invaders, the ego defences protects an individual against too much pain and anxiety (Blackman, 2004). In the System Psychodynamic Wellness Triangle mature defence mechanisms typify ego defences, whether in individuals, groups or organisations.

Individual level

Mature ego defences in individuals reduce anxiety and pain in a positive manner. These include the drive to excel, reparation, humour and altruism and will be discussed next. The Kleinian concept of envy can be dealt with through mature ego defences. Constructive ways of dealing with envy include:

- The drive to excel

The rationale behind the drive to excel is that if we are successful in our own pursuits, there is no reason to be envious (Kets de Vries, 2001). As a defence against unacceptable feelings of envy, the drive to excel can be a motivator to excel beyond expectations.

- Reparation

The most constructive way of dealing with envy is the effort to work through the destructive fantasies towards the object of envy. The acceptance that certain realities in life cannot be changed can free a person out of a world of self-deception where they are consumed by anxiety and tension. Kets de Vries (2001) was of the opinion that to make this choice requires emotional maturity characterized by the capacity for honest self-evaluation, compassion, gratitude, responsibility, commitment and empathy. The willingness to engage in vicarious gratification is the

best antidote to the destructive effects of envy. Only the person freed from envy is able to see things as they really are.

<u>Group/Organisational level</u>

Just as there are individual ego defences against anxiety, there are social defences indicating an interdependent relationship between organisational structure and people (Bain, 1998). The structure of organisations and society could be used by individuals as defences against anxiety and in turn, these structures could be formed and modified by individual defence mechanisms (De Board, 1978).

Social defence systems create structure, culture and mode or functioning (Bain, 1998). Referring back to the Three-state triangle in Chapter 3, the three states of a living system are relevant. If the system is in a state of 'stable equilibrium', where for example, rigid task lists must be adhered to, it may have negative consequences. In a very autocratic organisation with a punitive culture, employees will exhibit hostility and suspicion, which is the social counterpart of the symptoms that an individual might exhibit through projection. The opposite extreme is 'explosive instability' which also results in maladjusted behaviour due to diffuse boundaries and total freedom. Social defence systems in the life of an organisation are one of the primary elements that could potentially bind individuals together (Jacques, 1955) if the system operates in a state of bounded stability.

- The basic assumption group

Bion identified three basic assumption groups. The members of the group behave 'as if' they were sharing the same tacit, unconscious assumption (Bion, 1961; Colman & Bexton, 1975; Lawrence et al., 1996; Obholzer & Roberts, 1994). They have a positive side to them that can have adaptive value to the group to perform its task. If the specific primitive fantasy is utilized in a more sophisticated way, it can support the working group in a better adjusted way. It is important to note that wellness in all concepts refers to movement between the extreme sides of a continuum. Stuckness in either side implies maladjusted behaviour. The potential strengths of Bion's (1961) three basic assumptions will be discussed accordingly.

(i) Dependency

Members in a group that have feelings of security and protection normally work from the assumption that one member provides for these needs. This leader is invested with qualities of omnipotence and he/she is idealised and made into a kind of a god. According to Lawrence et al. (1998) the group members experience that only the leader is able to solve problems because such a person is a magic with divine information.

Primitive idealisation and projected omnipotence are maladjusted fantasies in this group. However, on the positive side, for certain stages in a group's life such dependency may be necessary given the protection and security it provides against external threats. It may assist in pulling members through a time of despair until the threat is over and the members are ready to operate independently again. The dependency on the leader confirms group identity and provides hope and hope drives the emotions and well-being of people (Snyder & Lopez, 2005). This dependency can be described as symbiotic because both parties are in a win-win situation, as opposed to a parasitic kind of dependency, where only one of the role-players benefits from the relationship.

In appropriate dependency such a leader may become a healthy ego ideal, free of primitive projections, which may be beneficial to aspiring subordinates. A group with high ideals and integrity operates as a work group as idealism can be a powerful motivator for commitment and corrective action (Hirshhorn et al., 1993). In this way, an appropriate dependency can contribute positively to the emerging identity of the self at work.

(ii) Fight/flight

This basic assumption group behaves as if they have to fight or flee someone or something. The individual is less important and the preservation of the group is paramount. The ideal characteristic is that the leader is paranoid, without any hint of depressive qualities and be able to name sources of persecution, even if they do not

exist in reality. The leader is therefore expected to identify danger and to feel hatred towards them (Kernberg, 1998).

From an evolution psychology perspective, fight or flight reactions preserve life and are survival skills (Bion, 1961). It is often necessary to fight an idea that the boss suggests and defend yourself with critical thinking, as the execution of the idea might lead to the extinction of the business. It might be necessary to mark the territory or boundaries as well as protect them through assertive behaviour to keep the business intact.

Psychological flight reactions include withdrawal and avoidance of others which may be needed to create necessary space. The avoidance of threatening situations or feelings or temporarily withdrawal reflects the dynamics of the separation-individuation, a necessary step in the process of becoming an integrated self as described by Jung (1996). Appropriate flight reactions create a boundary between 'me' and 'them' through withdrawing behaviour that is within limits, or 'bounded instability'.

(iii) Pairing

The emotional experience of being in a basic assumption pairing culture is to be in a group entrusted by the idea of supporting two members who will produce a new leader-figure who will assume full responsibility for the group's security (Kernberg, 1998). The unconscious fantasy is that the pair will produce a Messiah figure, a Saviour in the form of a person or an organising idea around which they can cohere.

The positive side of this basic assumption is that the hope for a new creation or utopia can keep the team spirit of the group high during times when it is needed. Pairing also implies splitting up which may happen in organisations because of experienced anxiety in a diverse workplace (Cilliers, 2002). Splitting preserves the sense that one is good and may be a critical defence at a certain stage when belief in the groups' identity and 'goodness' is needed. Until the group does not need the defence anymore, pairing may have a sustaining function.

Kets de Vries (1984) and Cilliers (2006) identified 5 neurotic styles in a dysfunctional organisation, which he referred to as organisational archetypes, contributing to the formation of the corporate identity. These styles are referred to as archetypes because symptoms in the organisation collectively form a gestalt or a configuration of signs over time, which seem to be direct manifestations of one particular neurotic style (Cilliers, 2006). These are the paranoid organisation; the compulsive organisation; the dramatic organisation; the depressive organisation and the schizoid organisation.

The organisational styles develop over time as the personal styles of leaders are mirrored in the organisation as the dominating fantasy, which are also collectively shared by employees (Kets de Vries, 1984). Although these archetypes describe pathology in an organisation, each of these styles has its own potential strengths that may contribute to wellness.

Each style with its potential strengths is summarized in Table 7.4.

Table 7.4: Organisational archetypes (Kets de Vries, 1984)

CHARACTERISTICS OF 5 ORGANISATIONAL ARCHETYPES	POTENTIAL STRENGTHS
1. The Paranoid organisation - Suspiciousness and mistrust - Hypersensitivity and alertness - Over-concern with hidden motives - Intense attention span - Cold, rational, unemotional	**1. The Paranoid organisation** - Good competitive intelligence - Reduced market risk from diversification
2. The Compulsive organisation - Perfectionist - Preoccupation with trivial details - Relationships are described in terms of dominance and submission - Dogmatism	**2. The Compulsive organisation** - Strict internal controls and efficient operation - Well-integrated and focused market strategy
3. The Dramatic organisation - Exploitativeness - Narcissistic preoccupation - Excessive expression of emotions - Craving for excitement and activity - Alternating between idealisation and devaluation of others	**3. The Dramatic organisation** - Ability to create momentum in times of change - Good at revitalizing a tired organisation
4. The Depressive organisation - Feelings of guilt, inadequacy - Helplessness and hopelessness - Loss of interest and motivation	**4. The Depressive organisation** - Focussed strategy - Efficiency of internal processes
5. The Schizoid organisation - Detachment, lack of excitement - Sense of estrangement - Lack of enthusiasm - Unemotional, indifferent	**5. The Schizoid organisation** - Second-tier managers share in strategy formulation - A variety of points of view

Well-adjusted organisations typically manifest too broad a variety of executive personality styles for any one of them to determine strategy and structure. The system dynamics are in a state of 'bounded instability', far-from-equilibrium, because

the organisation is not stuck in 'stable equilibrium' (rigidity) or 'explosive instability' (no control). There is a combination of control and freedom, of regularity and irregularity, a culture of both/and thinking, where chance, randomness and paradox prevail.

In sum, ego defences act to reduce anxiety. Despite its effectiveness and even potential strengths, defence mechanisms such as projection only present an apparent resolution to anxiety. The source of anxiety remains in the self of the individual, group or organisation and until that is dealt with, it will keep manifesting in a variety of symptoms.

Psychological wellness depends on knowing the boundary between the self and the outside world, between what is inside the self and outside the self. In the next section, the third second level theme 'Boundary Management' explains how clear boundaries contribute to wellness.

7.3.1.3   Second level analysis, theme 3: Boundary management

"Setting boundaries is about learning to take care of ourselves, no matter what happens, where we go or who we're with"

- Melody Beattie

As described in Chapter 3, a system is a set of 'holons' or subsystems with interdependent relationships among them. All human systems have boundaries to regulate transactions between the system and its environment. Boundaries delineate what is inside and outside the system and is the point of entrance of all information and its main function is to maintain continuous interaction with the environment (Czander, 1997). A boundary indicates a difference and according to Keeney (1983, p.18) "the most basic act of epistemology is the creation of a difference. It is only by distinguishing one pattern from another that we are able to know our world ". From this it can be said that boundary management can foster wellness through "knowing the difference". Through the creation of a difference, individual and group identity are

established. A strong sense of identity, relatively free from projections, is needed for wellness of an individual, group or organisation.

According to Rice (1969) the effectiveness of the individual lies in knowing the boundary between what is inside the self and what is outside the self. Projection blurs this boundary and energy is wasted on unreality and distorted facts (De Board, 1978). The same argument is relevant for groups and organisations. De Board (1978) remarked that the effective group is one knowing the boundary between what is inside the group and what is outside the group. He continued to say that the group becomes ineffective when, through projection, it blurs the boundary and projects its own internal problems onto others.

The boundary between an individual and the organisation or group is the space where shifts take place between internalisation and projection; and learning and identification (Lawrence, 1999). Identification is a psychological mechanism for assimilating self and object. Introjective identification is when the object's characteristics are ascribed to the self, whereas projective identification is when the self's characteristics are ascribed to the object (Huffington et al., 2004). A person can identify with a group or organisation to such an extent that it becomes an important part of his/her overall identity.

Boundary permeability is a crucial property in terms of the wellness of any living system. A human being is a living system with boundaries that allow or prevent the influx of information through transactions with other systems (Capra, 1997). Living systems depend on transactions with their environments for survival and growth. Wellness through boundary management requires an optimal degree of boundary permeability for each system-environment relation. This optimal degree of boundary permeability is similar to bounded instability where there is a balance in movement in a system which is characteristic of a well adjusted system. Being stuck in either extreme of stable equilibrium or explosive instability is distinctive of maladjusted systems. Extreme behaviour patterns or 'too-muchness' (Steenkamp, 2002) is escapism from the experience of being present in the here and now, a defence against the opposite side of the behaviour.

Alderfer (1972) referred to the theory of underbounded and overbounded systems to describe maladjustment at the two extreme sides of the wellness continuum. Overbounded systems are equal to the state of 'stable equilibrium' where strict control and predictability reigns. Overbounded systems show less boundary permeability than is optimal for the system's relationship to its environment and 'underbounded' systems show more boundary permeability than is optimal for the system's relationship to its environment (Alderfer, 1972). The primary threat to overbounded systems, characterised by rigidity, is that they become closed off to their environments and lose the capacity to respond adoptively to environmental changes and to reverse the build up of entropy (Alderfer, 1972).

In contrast, underbounded systems are equal to the state of 'explosive instability' which are characterized by too much freedom and complete lack of control, resulting in run-away behaviour such as burn-out. The primary threat to underbounded systems is that they will become totally caught up in their environmental turbulence and lose a consistent sense of their own identity and coherence.

Both states of being underbounded and overbounded pose a threat to a system's survival. When a system departs form optimal boundary permeability, it begins to show a variety of 'symptoms', which may be easier to identify initially than the actual boundary condition (Alderfer, 1972). Consulting work with a variety of underbounded and overbounded systems has led Alderfer (1972) to identify 11 interdependent variables whose values differentiate underbounded or overbounded systems from optimally bounded systems. He continued to say that these indicators may be used in order to determine in which direction, if in either, a system departs from optimal boundary permeability, instead of scrutinizing the hard-to-detect boundary relations. These variables are goals, authority relations, economic conditions, role definitions, communication patterns, human energy, affect distribution, intergroup dynamics, unconscious basic assumptions, time-span and cognitive work. Where applicable, the variables were mentioned under the space, task or time boundary themes.

Bounded instability, that is the optimal degree of boundary permeability, ensures wellness and well-adjusted behaviour as the human system adapts successfully to the environment through a wide range or repertoire of behaviour patterns. According

to Czander (1997) a system will function well when boundaries are well maintained and regulated.

Within the system psychodynamic paradigm, boundary management can be described in terms of space boundaries, task boundaries and time boundaries.

7.3.1.3.1 Third level analysis theme 1: Space boundaries

Space boundaries include physical as well psychological boundaries. Physical boundaries are easy to detect, while the condition of psychological boundaries is more difficult to detect than physical boundaries (Alderfer, 1972). The identity of an individual or a group/organisation, depends entirely on where and how these boundaries are drawn by the system itself.

Individual level

The psychological space or territory of an individual is created by those boundaries which can be drawn across the whole map of the person's experience, where everything on the inside is part of the individual and everything on the outside is not part of the individual. Psychological boundaries form a necessary basis for a person to distinguish real from unreal, a kind of sense organ that differentiates what is part of the ego at a given moment and what is distanced from the ego.

Physical and psychological space boundaries define and protect an individual through physical and psychological boundaries which are strong enough to keep unwanted substances or influences outside the self and flexible enough to assimilate stimulating and nurturing information. Boundary management where system dynamics such as stability and instability are integrated ensures growth and renewal of the self, without being stuck in either rigid, habitual behaviour or completely out of control behaviour.

- Psychological space

On the wellness continuum, a person's psychological boundaries can oscillate between the two extreme poles of rigidity (stable equilibrium) and flexibility (explosive instability). They act like a cell membrane and have to be both strong enough to protect against boundary violations and flexible or permeable enough to allow new stimulation in the system, thereby preventing stagnation and maladjusted behaviour. On the explosive instability side of the continuum, where boundaries are too diffuse, a complete collapse of psychological boundaries is characteristic of schizophrenics and a temporarily collapse is apparent when a person is in love. On the stable equilibrium side of the continuum, too rigid psychological boundaries may result in maladjusted behaviour such as obsessive-compulsive behaviour.

Setting up psychological boundaries does not imply building thick, impenetrable walls, but is set up by an individual to create emotional space for him or herself. It is the opinion of the author that strong but flexible boundaries will provide a sense of self to get close to other people without the threat of losing ourselves, smothering them, trespassing or being invaded.

To be psychological well, human beings need to be connected to their emotions (Steenkamp, 2002). Emotions, as described by the classic psychoanalyst, Fried (1980) are anchored both in the body and mind and serve as bridges between both body and mind. They act as vitalizers and counteract emotional sterility through sexuality, physical motion, laughter and humorous exchanges; restoring a balance that is lost when the cognitive mind is in the lead for too long. Apart from acting as vitalizers, emotions are the antennae of the psyche and intercept signals that exist in abundance but are not picked up by the cognitive faculties (Fried, 1980). An individual needs full access to the emotional antennae to be guided towards the deeper motivations and feelings that underlie a person's own reaction to other human beings and their reaction to him or her. Without full access, it will be difficult to assess in what ways one's own self and that of others are genuine or are false and therefore untrustworthy. It is the opinion of the author that well-adjusted psychological boundaries operates in the paradoxical dynamic of being both diffuse

and rigid, allowing stimulating and refreshing information into a person's emotional space and blocking those which suffocates it.

An individual needs to gauge the unique degree of boundary permeability in order to create a tranquil and harmonic emotional space, a state where change and exchange can occur freely, thereby avoiding the danger of either entropic disorganisation or rigidity in habitual behaviour.

Constructive narcissism implies the attention to and care of psychological boundaries. An individual needs to become aware of his or her own boundaries and manage what is inside and outside the self to promote wellness. Only with well regulated psychological boundaries can a person experience closeness and intimacy, let go of him or herself and return intact to an own identity. Individual wellness is possible when emotions are present in full force, guiding the psyche to be aware what goes on in and around them, thereby creating a strong sense of identity.

- Physical space

Apart from psychological space, an individual also functions within a physical space, which includes an awareness of one's own body. How the body looks, feels, behave and perform makes up a person's body image and contributes to an overall sense of identity.

The earliest object relations of the child are relations with images of body parts which operates as 'universal mechanisms' (Klein, 1975). The body, according to Klein (1975), is the most effective means of expressing the infants' feelings of love and hate. The infant experiences profound love, overwhelming hate and desolate dread and horror in relation to those surrounding him. Yet, he cannot verbalize them, so his understanding of the workings of the world is limited essentially to his own body. The parts and functions of his body become signifiers in a primitive grammar of physical expression (Greenberg, 1983).

The life instinct uses the body's resources as gifts (Klein, 1975). Each body part and each bodily function is expressed when the child is acting lovingly, as a powerful

means for pleasing and restoring those around him and inside, or acting destructively as a means for expressing frustration and anger. Therefore, in the Kleinian system the same body parts and functions are employed both by hate and by love. Bodily impulses serve as the 'vehicle of instinct' (Greenberg, 1983) and the perceptions of 'a good breast' or 'a bad breast' becomes the model for all future interpersonal relationships.

In systems thinking, all entities of a system are interrelated. Bateson (1973) remarked that when a changed environment forces an organ system to adapt so much that the system nears the limits of its genetic potential, not only is that system strained, but other organ systems with which that system interacts are similarly strained. An example of such a cascading negative impact is how a lifetime of smoking can reduce the total effectiveness of bodily functions. By leading to reduced physical activity, respiratory insufficiency may ultimately lead to muscular weakness, and then to a higher ration of fat to lean tissues. Those changes may in turn lead to bone decalcification and perhaps to insulin insensitivity, sugar intolerance, circulatory breakdown, infection etc. The body as a subsystem of a human also have an effect on another subsystem, namely the mind.

According to Seligman (2005) three important principles underlie the body-mind relationship. Firstly, all major physiological systems within an organism interact. The state of one system (e.g. major muscles) will influence most others (e.g. the endocrine and neural systems). Secondly, in order to maintain good health, physical systems should be stimulated and used in ways that maintain them near the midpoints of their genetically determined operating potentials.

Thirdly, for optimal wellness the body must be exposed to the natural environments it was designed to experience and behave in ways that it was designed to behave. If the body stops functioning optimally, it has psychological effects such as depression, mood swings and boredom. It can be said that moving is medicine, as aerobic exercise releases endorphins that is known as the happy hormone.

A fit and healthy body results in an improved self-image and self-confidence, enhancing all over psychological wellness. Peterson and Seligman (2004) referred

to the concept Vitality. A vital person is someone whose aliveness and spirit are expressed not only in personal productivity and activity – such individuals energize those with whom they come into contact. At a psychological level, vitality reflects the integration of self at both intrapersonal and interpersonal level. Penninx et al. (in Peterson & Seligman, 2004) focused on related psychological factors in their construct of emotional vitality, which they defined as (a) having a high sense of personal mastery, (b) being happy, (c) having low depressive symptoms, and (d) having low anxiety.

Individuals with a high level of vitality would strongly endorse such statements as these (Peterson & Seligman, 2004):

- I feel alive and vital
- I have energy and spirit
- I nearly always feel awake and alert
- I rarely feel worn out.

In sum, Stacey (2003, p.223) remarked that one of the most intriguing discoveries is that healthy hearts and healthy brains display mathematical chaos: "The heart moves into a regular rhythm just before a heart attack and brain patterns during epileptic fits are also perfectly regular. It seems that chaos is the signature of health". In this regard, Moore (1992, p.6) remarked that "What is always speaking silently is the body." The body can be understood as a collection of facts, but it is also an inexhaustible source of 'signs', speaking its own unique language that needs to be heard and understood.

Group/Organisational level

- 'Container' and 'containment'

Psychological space in a group is created by boundaries that define who belongs to the group and who not. Stapley (2006) remarked that this kind of boundary is

expressed by values and added that appearance and behaviour create this boundary.

An organisation provides a space where anxiety can be contained. Bion (1961) introduced the ideal of a 'container' into which an object is projected, the object then being contained. The organisation, as a symbolic parent, must be good enough if it is to protect its employees from the dangers associated with power, authority, termination, loss, deprivation and the employees' own internal conflict (Czander, 1997). Bion (1970) refers to the container displaying patience at times, and security at other times to contain the anxiety on behalf of another and thereby allowing development to take place. The tension between a new idea and its container often allows development to take place.

Well-adjusted organisations are able to contain the anxieties of their employees through being constant, reliable, noncritical and empathetic, while at the same time show patience and set limits (Czander, 1997). However, the ideal of or experience of being part of a 'good enough' organisation is a challenge. Firstly, not all employees are gratified by the same level of being 'good enough'. Secondly, the nature of the tasks of the organisation may lead to conflicting levels of gratification with an economic imbalance due to scarcity (Czander, 1997). Thirdly, employees seek to join an organisation to obtain from it those gratifications and love that they never received in their primary family.

- Communication patterns

The psychological space in an organisation is created by its communication patterns. Open and honest communication in an organisation foster trust while communication problems are ubiquitous in organisations that are functioning suboptimally (Alderfer, 1976a). Organisations with well-adjusted communication patterns are described as displaying high levels of trust, that is the belief that the employer care and has the organisation's best interests at heart and transparency, that is, the frank and open communication that shares information and minimizes secrecy (Kets de Vries, 2002).

- Economic conditions

Changes in the territory or technology of open systems, often brought on by economic changes, may have effects on psychological wellness. If, according to (Alderfer, 1976) economic conditions worsens significantly its territory and technology will be threatened. It may be less able to attract people or it may have to eliminate people from the system in order to survive. Conversely, if the economic position of a system improves it has the potential for improving its territory and technology and for heightening its attractiveness to members and potential members (Alderfer, 1976).

Organisations with too flexible or diffuse boundaries, i.e. the state of explosive instability, are more likely to be facing economic difficulties than organisations in the state of stable equilibrium. Diffuse boundaries may cause financial problems and vice versa. These organisations are unable to organize themselves for sustained work as they are likely to miss opportunities for economic gain or waste the resources it already has (Alderfer, 1976).

- Authority relations

Miller and Rice (1967) linked boundary management with authority. The major work of organisation leaders and managers is to define and adjust key organisational boundaries in order to promote the work of the system. Under the best of conditions members of the organisation work together to clarify their abilities to offer gratification to each other so that they can use each other positively (Czander, 1997, p.280). He went on to say that ideally, organisations are about creating structures to use the talents of members to accomplish tasks in ways that are respectful and concerned about the preservation of one another's sense of self-worth and dignity.

Employees unconsciously wish to replicate the love, protection, hate and rivalry that were present or lacking in earlier relationships and are motivated by these fantasies (Huffington et al., 2004). Authority relationships in adulthood are without mother and father and leave the subordinate with frustrated needs. If the superior is reacted to as an idealised parent, an array of damaging relationships is possible. However,

positive transferences between superiors and subordinate are possible if boundaries are clear, respected and relatively free from harmful projections.

According to Alderfer (1976) authority relations in overbounded systems (stable equilibrium) are typically highly centralized and monolithic. Most resources are controlled from a single locus of authority, usually at the top of the organisation. There is unity of purpose, of direction and of control that forms the basis of the traditional pyramidal organisation. Authority is protected at the expensive of creativity; innovation and spontaneity (Huffington et al., 2004). Instead of an optimal cooperative system relationships become competitive and dogmatic.

Authority relations in underbounded systems (explosive instability) are typically fragmented and unclear. Instead of a single authority source to whom all must ultimately answer, there are multiple authorities and/or none to whom some people intermittently report. Responsibility for work may rest with several individuals and groups or with no-one (Alderfer, 1976).

In well-adjusted organisations authority relations are in a state of bounded instability. Kets de Vries, (2002) described bounded instability as the broad delegation of authority and responsibility leading to empowerment of all employees. Strengths and weaknesses of all participants are in balance and ensuring mutual gratification.

- Affect distribution

As with individuals, groups and organisations also have emotional lives. The emotions of individuals contribute to the collective affective lives of systems. Whether spoken or not, a trained consultant will pick up the signs of the feelings within a system. There is usually a detectable balance of feeling within a system and overbounded and underbounded systems differ in their respective affective balances (Alderfer, 1976).

According to his theory, Alderfer (1976) remarked that the balance of feeling within an overbounded system is typically positive. This is partly so because the short-term future of an overbounded system tends to be favourable. The system is not facing

eminent chaos and its survival is not threatened. Repressed forces within the system also partially explain the positive affective balance in the system that is in the state of stable equilibrium. Increasing boundary permeability permits the emergence of negative feelings that had been previously hidden. A greater balance between negative and positive emotions increases the available energy in a system (Alderfer, 1976). He went on to say that all open systems rely on human energy for a significant portion of their work and system boundaries provide a means for confining or releasing human energy and/or effectively channelling or ineffectually diffusing it. The process of increasing boundary permeability usually takes less energy than the process of decreasing boundary permeability.

The balance of feeling within an underbounded system is typically less favourable. Chaos and disorganisation are immediately observable (Alderfer, 1976). According to him, individuals in these organisations lack confidence in themselves and there is often a significant feeling of futility. In general, a decided lack of observable positive feeling is characteristic of underbounded systems.

In well-adjusted organisations where there is a balanced distribution of affect and where human energy is regulated through both release and confinement dynamics, Kets de Vries (2002) identified the following behavioural indicators:

- Fun: a playfulness that encourages creativity.
- An entrepreneurial attitude: openness to risk and innovation.
- Respect for the individual: a tolerance for cultural, gender and skill differences.

- Physical space

Physical space in a group or organisation refers to the territory where it meets regularly (Armstrong, 2005). It is the physical environment where the group or organisation finds itself in.

7.3.1.3.2 Third level analysis theme 2: Task boundaries

Task boundaries are those formed around the primary task of a group, that which it must do to survive (Armstrong, 2005) that which a group or an organisation must perform in order to continue to exist (Shapiro & Carr, 1991), the dynamo or driving force in the here and now keeping the group intact (Cilliers & Koortzen, 2005).

Behaviour indicators, relevant to task boundaries in group and organisations are Goals and Role definition (as identified by Alderfer, 1976).

Individual level

According to Shapiro and Carr (1991) task is a collaborative notion transcending the individual without diminishing his or her significance. Secondary tasks may exist which support the primary task of the group. Clarity about the primary task boundary may facilitate task performance, whereas confusion about the boundary may lead to anti-task behaviour (Cilliers & Koortzen, 2005).

- Role definition

For the individual, a good fit between personality and role will confirm identity and enhance psychological wellness. Czander (1997, p.304) remarked that when an employee is properly socialized into a role and has a sense of clarity concerning role expectations, duties and responsibilities, the probability of psychologically joining and maintaining a 'best-fit' between the personality and the role is increased.

According to Huffington et al. (2004) when this fit occurs, multiple functions are gradually achieved with the newly required behaviour of the role and this role will shape particular modes of gratification, defence, expression of conscience and adaptation. In terms of identity this fit is critical because a new self evolves - the self as a worker.

A positive transference is established when employees can identify the role they took up as part of a greater effort. When they are encouraged to join and identify with the

group or organisation and members construct a 'we are alike, and all in the same boat' experience, narcissistic concerns lessens and a person's vulnerability to narcissistic injuries are consequently reduced (Czander, 1997, p.257).

Humans are creatures of habit and over time an employee often finds that the role becomes increasingly comfortable. The individual as a system finds him/herself in a state of stable equilibrium, in which there is no new learnings because the individual behave in repetitive, habitual patterns. This is especially apparent where the employee's professional ego is strongly identified with the role and the activities, status, social meaning of the role becomes exceedingly gratifying. This can lead to stagnation and the end of personal growth. When a role is altered (Armstrong, 2005) the employee experiences discomfort and stress. The role change prevents stuckness and may lead to the acquisition of new knowledge and skills previously neglected. System dynamics of stability and instability is necessary for psychological wellness and flexible boundaries ensure the successful adaptation to different roles.

Group/Organisational level

Goal-seeking is a characteristic of any living system (see Chapter 3). Miller and Rice (1967) defined the primary task, i.e. the goal of an organisation as that work the organisation must do to survive in its environment. The organisational task or goal is the reason for its existence. The goal structure of an organisation refers to the clarity with which organisational goals can be stated and to the degree of organisational-wide consensus on the priority of organisational goals (Alderfer, 1976).

- Goals

Underbounded systems have neither the clarity nor the degree of consensus in their goal structure, which is characteristic of the state of explosive instability where boundaries are diffuse (Alderfer, 1976). A sense of meaningless is observable and participants may experience their group or organisation as floundering without a sense of direction. According to Alderfer (1976) the lack of direction may arise either because people genuinely do not know what they are doing or because the conflict

about goal priority is so severe that no direction among many competing orientations can be sustained long enough to bring any genuine achievement.

In contrast, overbounded systems tend to show clarity about goals and their priority. Alderfer (1976) remarked that employees in these organisations typically make remarks such as 'We are in business to make money' or 'The ultimate test is the effect on the 'bottom line'.

In well-adjusted systems individuals have a sense of direction and experience a sense of purpose as they are all directed to goals that all perceive as worthy. Kets de Vries (2002) remarked that the resulting congruence between personal and collective objectives is essential for individual health, but it also furthers organisational health through the following behaviour indicators:

- A team orientation: there is a willingness to subdue one's own personal objectives to those of the team.
- Accountability: the recognition that a result orientation is critical for the success of the company.
- Customer focus: recognition of the need to be market driven and to satisfy customers.
- Competitiveness: the desire to win and an achievement orientation that drives all employees.

- Role definitions

Role is defined by Czander (1997, p.295) as a mode of adaptation to authority, structure, culture, duties and responsibilities. From an organisational perspective, the intention of role is to promote stable patterns of behaviour by creating a structure that offers a climate of consistency and reliability. According to Cilliers (2006) a role is a set of interrelated functions that contribute to group movement and are located at the individual level, the sub-group level or group level. Role is the centre of individual activity that is distinguished from the activities of others in a system by a series of boundaries that delineate which person is responsible for which activity (Cytrynbaum & Noumair, 2004). Role relationships are never static, but are in continual flux in

relation to each other. The clarity and consistency of organisation expectations are in part a function of boundary permeability.

According to Alderfer (1976) individuals in organisations develop patterns of role behaviour based on the expectations place upon them by the organisation. Role expectations in overbounded organisations tend to be highly precise, detailed and restrictive. In a state of stable equilibrium a system experiences lots of control and discipline, predictability and habitual behaviour patterns. Employees may feel confined, restricted and constrained. They may experience a lack of stimulation and creativity, especially at lower levels in the organisation where the full force of the organisational structure affects the individual (Alderfer, 1976).

Role expectations in underbounded organisations tend to be unclear and conflicting. In a state of explosive instability a system has total freedom with no control where conflict can reach a run-away state through self-amplifying cycles.

Optimal boundary permeability allows enough flexibility in a system for people to take up different roles to meet the demands of the business in a creative and innovative way. Groups generally tend to maintain roles because they contain anxiety and contribute to structure, predictability and safety (Cilliers, 2006). Kets de Vries (2002) describes organisations with well-adjusted role definitions as having an openness to change, that is, a willingness to hear new ideas and suggestions, as well as a tendency towards continuous learning and the ongoing renewal of skills and attitudes.

7.3.1.3.3 Third level analysis theme 3: Time boundaries

Time boundaries are another dimension that describes the identity of a system. They mostly refer to the segmentation of time into hours and minutes. It can also refer to present, past and future aspects of an individual, group or organisations' life.

<u>Individual level</u>

An individual's identity is defined by the past, the present and expectations about the future. In the positive psychology paradigm, there is less focus on the past as a determining factor of behaviour. The individual is no longer seen as a passive vessel responding to 'stimuli', but rather as a decision maker, with choices, preferences and the possibility of becoming masterful and efficacious (Snyder & Lopez, 2005). Positive prevention can make individuals mentally and physically healthier through a focus on the 'here and now'. The present is important to build positive human traits and strengthen resilience to ensure a better future.

Time boundaries may relate to a person's goal setting for future life and happiness. Stacey (2000) was of the opinion that life is a process of self-sustaining and self-generated action. Maslow's (1970) hierarchy of needs explains motivation behind behaviour in terms of the fulfilment of needs, from the attainment of basic physiological needs to self-actualization. Goal directedness is a feature common to levels of life (Snyder & Lopez, 2005). According to them, to pursue long-range goals requires a continual act of focus on:

- what one wants to achieve;
- the reasons one wants to achieve it;
- the goals to be set;
- the means to achieve it;
- how to prioritize conflicting demands; and
- how to overcome obstacles and setbacks

In addition, Stapley (2006) referred to the segmentation of time in terms of social time, where an individual moves from one social status to another. This may happen in an organisation with a hierarchical structure as the employee gets promoted and enjoys more status and power.

Group/Organisational level

In a group or organisation, time boundaries may relate to the life of the group – when it emerges, and when it dies. They have a time-span over which they concern themselves. As the boundaries of a system become more secure, the time perspectives of members seem to lengthen (Alderfer, 1976).

Goal directedness is relevant to the wellness of an organisation. Clear goals that are communicated through the organisation's mission, vision and values provide structure and containment for employees.

Overbounded systems tend to have longer time perspectives. They are capable of thinking and planning ahead because they have more certain authority relations and more secure economic conditions (Alderfer, 1976). They can also have an excessive focus on the future thereby risking unsolved short-term problems.

Underbounded systems are constantly under threat of dissolution and therefore they tend to have shorter time perspectives.

In sum, the purpose of managing boundaries is to create an emotional atmosphere in which it is possible to overcome defences and to test reality rather than indulge in fantasy (Stacey, 2003). To state it differently, psychological wellness for individuals, groups and organisations can be enhanced if the context is managed in such a way that learning and growth are encouraged.

This section can be concluded by stating that boundary management of space, task and time defines, confirms and protects identity, thereby contributing to psychological wellness.

7.3.2 First level analysis, theme 2: Hope

The second theme of the first level analysis is Hope. It entails a future-mindedness and contributes to positive feelings and behaviour for current contexts as well as

future expectancies. Figure 7.3 summarizes the Hope triangle and its underlying themes.

Figure 7.3: The Hope triangle
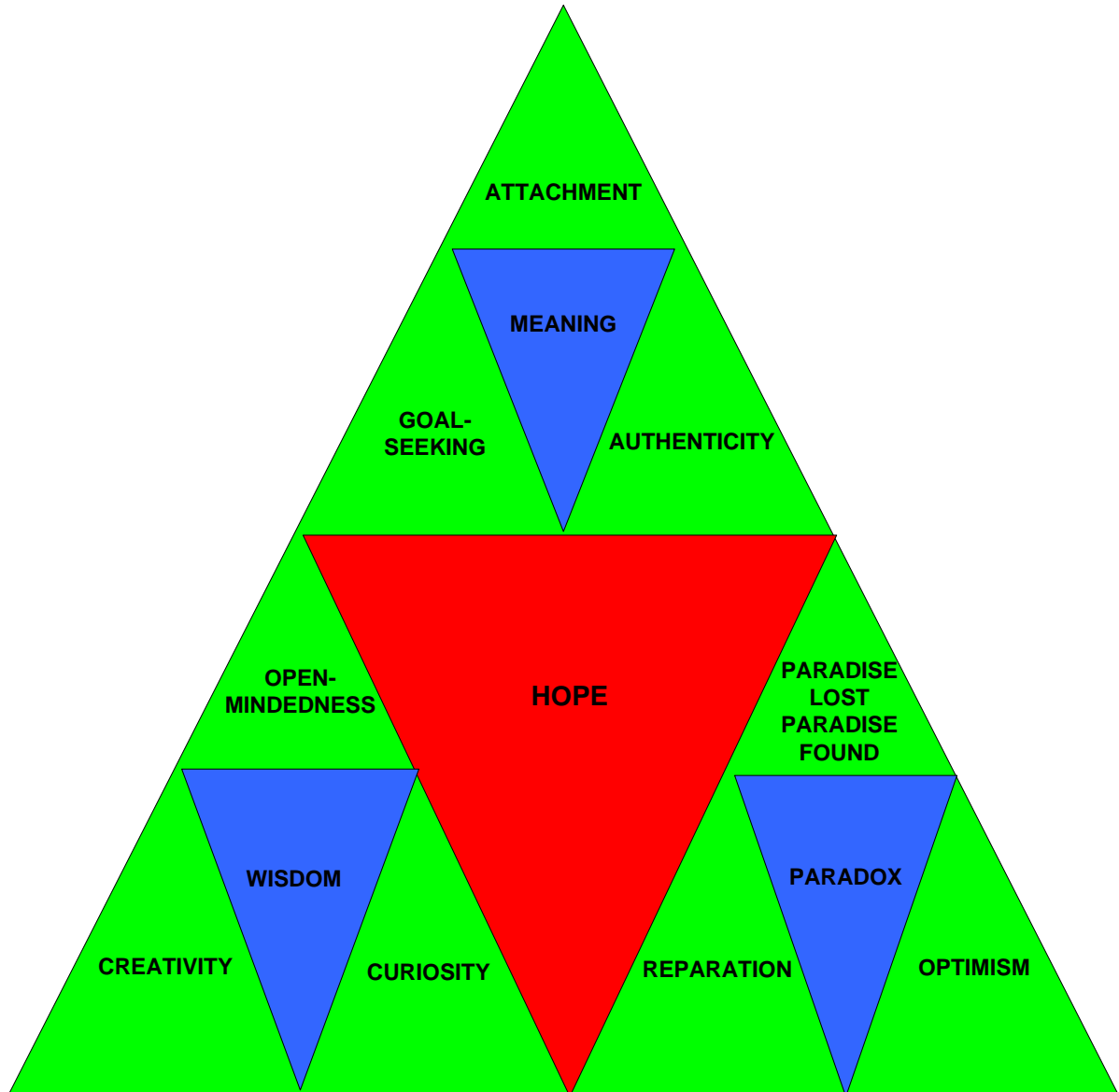
Hope is a concept that is part of the positive psychology family (Lopez, 2008). The term hope has a long history, figuring in Judeo-Christian discourse as one of the main theological virtues, along with faith and love. Systems thinking offer a theory that is hopeful because of concepts such as 'self-organisation' and 'complex adaptation', as opposed to the traditional deterministic psychological approaches. Hope as a concept is deeply embedded in systems thinking as well as in the relative new field of positive psychology. Hope as a first analysis theme in this study, is

inherent in systems thinking and positive psychology as well as in the system psychodynamic paradigm.

Snyder and Lopez (2005) talked to people about their goal-directed thoughts and during their research they came to the conclusion that participants repeatedly mentioned the pathways to reach their goals as well as their motivation to use those pathways. Hopeful thought reflects the belief that one can find pathways to desired goals and become motivated to use those goals. So defined, the authors proposed that hope serves to drive the emotions and well-being of humans.

The Hope theory that resulted from the research comprises three main concepts namely Goals, Pathways thinking and Agency thinking (Snyder & Lopez, 2005, p.258):

(i)   Goals: the targets of mental action sequences, providing the cognitive component that anchors hope theory. They may be short- or long-term, must be attainable and contain some degree of uncertainty. Hope flourishes under probabilities of intermediate goal attainment.

(ii)   Pathways thinking: in order to reach goals, people need to view themselves as being capable of generating workable routes to those goals, which are called pathways thinking. It is typified by affirming internal messages such as "I'll find a way to get this done". High-hope persons are very effective at producing alternative routes in the case of encountering obstacles.

(iii)   Agency thinking: the motivational component in hope theory is the perceived capacity to use one's pathways so as to reach the desired goals. It reflects the self-referential thoughts about starting to move along a pathway and continuing to progress along that pathway. At around 1 year of age, an infant realizes that he of she is separate from others and during this psychological birth, the child gains the insight that he/she can cause chain events to happen, i.e. a causal instigator. According to Erikson's (1968) developmental stages, Hope is the character strength that emerges during the first stage (birth – 18 months) when the task Trust vs.

Mistrust has been worked through successfully. These lessons contribute to a sense of personal agency.

Hope, optimism, future-mindedness and future-orientation represent a cognitive, emotional and motivational stance toward the future (Peterson & Seligman, 2004, p. 570). They went on to say that thinking about the future, expecting that desired events and outcomes will occur, acting in ways believed to make them more likely and feeling confident that these will ensue given appropriate efforts sustain good cheer in the here and now and galvanize goal-directed actions. Individuals with this strength would strongly endorse such statements as the following (Peterson & Seligman, 2004, p.570):

- Despite challenges, I always remain hopeful about the future.
- I always look on the bright side.
- I am confident that my way of doing this will work out for the best.
- I have a plan for what I want to be doing 5 years from now.
- I know I will succeed with the goals I set for myself.
- I never go into a game or competition expecting to lose.
- I have a clear picture in my mind about what I want to happen in the future.

In organisations, leaders have the task of being 'merchants of hope' (Kets de Vries, 2001). As described in the basic assumption group dependency (baD), the position of the leader creates expectations of magical powers that will lead the group through all reality problems towards victory. In the basic assumption group of Pairing (baP) hope is being kept alive through the unconscious fantasy that a Messiah figure will emerge through the pairing of group members. The anxiety, alienation and loneliness of group members are reduced through the hope that a new creation that will appear to secure the survival of the group.

Within the first level theme Hope the three second level themes are Wisdom, Meaning and Paradox, each consisting again of three third level themes which will consequently be discussed.

7.3.2.1   Second level analysis, theme 1: Wisdom

"In the pretentiously termed "Information Age" we lack the necessary wisdom to live in peace and harmony with other, our environment and ourselves".

- Dolan, 2007

The second level theme Wisdom is not a new concept that originated in the technologically advanced information age of today. It bears the connotations of 'ancient' and transcends time, knowledge and even cultures (Sternberg & Jordan, 2005). Humans, whether primitive or civilized have sought to pass their wisdom on to the following generations by means of myths, stories, songs and art.

Aristotle (cited in Sternberg & Jordan, 2005) distinguished five conditions or states by which truth is obtained namely art, scientific knowledge, practical wisdom (phronesis), philosophical wisdom (sophia) and intuitive reason. The Eastern traditions replaced the focus of wisdom from the physical world to an enlightened understanding of the relationship between the natural world and the Divine such as the Taoist philosophy. Clearly (cited in Sternberg & Jordan, 2005, p.9) stated that Tao literally translated means 'the way' and teaches: "Sages minimize their affairs, which are thus orderly. They seek to have little and thus are sufficed; they are benevolent without trying, trusted without speaking. They gain without seeking, succeed without striving". The authors continued and remarked that Asian concepts of wisdom, although well-developed, did little to influence the emergence of empirical science in the West and psychology as a field of study.

Wisdom emerges as final character strength in Erikson's 8 different stages of development. Erikson (1968) tied Wisdom to integrity and generativity (the desire to care for others) in the 8th stage of his model of developmental stages. He defined wisdom as: "the informed and detached concern with life itself in the face of death itself" (Erikson, 1968, p.61). A detached concern does not mean a lack of concern; it implies an active but dispassionate interest. In Erikson's schema, wisdom implies a concern for the well-being of others, an affirmation of differences, a tolerance for ambiguity and an acceptance of the uncertainties that the world brings.

Mature wisdom maintains the integrity of a lifetime of experience in spite of declining physical and mental abilities. It draws from and contributes to the traditional knowledge passed from generation to generation (Erikson, 1968).

Kets de Vries (2007) was of the opinion that wisdom implies the capacity for empathy and mood regulation, the ability to listen and understand and the capacity for judgement and advice. He continued to say that wisdom involves a degree of mastery over strategies concerning the conduct and meaning of life, a knowledge of life's obligations and goals and a degree of understanding of the human condition.

Psychologists agreed (Peterson & Seligman, 2004, p.182) that wisdom is distinct from intelligence; that it represents a superior level of knowledge, judgement and capacity to give advice; that it allows the individual to address important and difficult questions about the conduct and meaning of life and that it are used for the good or well-being of oneself and that of others. Snyder & Lopez (2005, p. 342) was of the opinion that wisdom is integrative, holistic and balanced knowledge: "…wisdom would suggest that holding and pursuing personal values oriented toward one's own development and other people's well-being is a key facet in positive development and a good life".

In group facilitation, it is possible to speak of the 'wisdom of the group' because of the collective knowledge and intelligence of individuals that forms part of the whole group. This is known as synergy in Gestalt theory, where the sum of the parts is greater than the whole (Perls, Hefferline & Goodman, 1951).

Popular images of a sage person are symbolized by Jung's archetype of the 'The Wise old Man' and are to be seen in many different cultural works for example in literature such as 'Lord of the Ring' where the character Gandolf, with his long white beard, becomes an icon of wisdom. Albus Dumbledore from Harry Potter and Charles Darwin in his later years resembles this archetype of wisdom.

Snyder and Lopez (2005) identified qualitative criteria that can be used for evaluating wisdom in any kind of material and these are summarized in Table 7.5 below:

Table 7.5: General criteria derived from an analysis of cultural-historical and philosophical accounts of wisdom

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Wisdom addresses important and difficult questions and strategies about the conduct and meaning of life.

Wisdom includes knowledge about the limits of knowledge and the uncertainties of the world.

Wisdom represents a truly superior level of knowledge, judgment and advice.

Wisdom constitutes knowledge with extraordinary scope, depth, measure and balance.

Wisdom involves a perfect synergy of mind and character, that is, an orchestration of knowledge and virtues.

Wisdom presents knowledge used for the good or well-being of oneself and that of others.

Wisdom, though difficult to achieve and to specify, is easily recognised when manifested.

It is specifically the second last criteria, namely, "Wisdom presents knowledge used for the good or well-being of oneself and that of others", that are relevant to this study.

The three third level themes that are categorized under Wisdom are Open-mindedness, Curiosity and Creativity because they share the acquisition of knowledge. From a system psychodynamic perspective, the early beginnings of wisdom can be found when the infant is experiencing Klein's (1975) depressive position, where the insight is gained that a person can both love and hate the same object and then experience the guilt and despair at previous acts of destruction. Therefore, the character traits of Open-mindedness; Curiosity and Creativity evolved through the integration of opposites as well as Winnicot's (1951) 'holding environment'.

7.3.2.1.1 Third level analysis theme 1: Open-mindedness

Open-mindedness is the willingness to search actively for evidence against one's favoured beliefs, plans or goals and to weigh such evidence fairly when it is available (Peterson & Seligman, 2004). Its opposite has been called the 'myside bias', which refers to the pervasive tendency to think in ways that favour one's current views (Greenwald in Peterson & Seligman, 2004).

From a system theory point of view, the self is seen as an open system. An open system has an exchange of input between itself and its surroundings. Knowledge has to evolve to keep the system in a state far-from-equilibrium. If the boundaries of the self as a system are flexible enough to allow new and fresh information through, whether the self is an individual, group or organisation, the change that is activated by the 'difference' as Keeney (1983) referred to it, can contribute to the attainment of wisdom, which may lead to hope in a hopeless situation. Old habits that proved inefficient can be abandoned in favour of new thought and behaviour patterns. It is the opinion of the author that the self as an open and complex adaptive system, need open-mindedness to remain evolving and able to adapt to changing external environments.

Erikson (1968) argued that the development of wisdom depends on a dynamic interplay between openness and reflection, enabling the individual to draw on the wisdom of the past to solve problems of the present. The author went on to say that openness to experience is the most common personality predictor of wisdom. It encompasses both psychological mindedness and openness to one's inner life; and a curiosity about the outer world, including openness to other perspectives or 'culture carriers' such as wise people, books, the arts and traditional belief systems.

Individual level

Following Erikson's line of thought that Wisdom is the last character strength of a life, Sternberg and Jordan (2005) stated that wisdom develops as a result of experience, implying open-mindedness. Seemingly in contrast to Erikson's theory, Meacham (cited in Erikson,1968, p.30) remarked that "all people are wise to begin with, as children, and tend to lose their critical attitude as they age". Erikson (1968) did not exclude the expression of wisdom during earlier life stages, but defined the concept in terms of developmental phases.

In addition, the authors were of the opinion that wisdom is not seen as the possessions of cognitive skills or knowledge per se but as a particular attitude toward knowledge: a critical balance between knowing and doubting.
Individuals with the strength of open-mindedness would probably endorse statements such as the following (Peterson & Seligman, 2004, p.144):

- Abandoning a previous belief is a sign of strong character.
- Beliefs should always be revised in response to new evidence.
- People should always take into consideration evidence that goes against their beliefs.

The authors went on to say that such individuals would probably disagree with statements such as these (Peterson & Seligman, 2004, p.144):

- Changing your mind is a sign of weakness.
- Intuition is the best guide in making decisions.
- It is important to persevere in your beliefs even when evidence is brought to bear against them.
- One should disregard evidence that conflicts with one's established beliefs.

It is the opinion of the author that an individual with an integrated ego ideal will be more open-minded than someone that has to cling to his/her own ideology in order to retain an insecure sense of self.

Group/Organisational level

An organisation as an open system represents a system of activities which requires performing the task of converting inputs into outputs. Most organisations are complex systems with a variety of task systems (Kernberg, 1998). The tasks of these sub-systems may at times be in conflict with one another or they may compete with one another.

If a group or organisation functions in Klein's (1975) depressive position, as opposed to the paranoid-schizoid position, every point of view is valued and a full range of emotional responses will be available to it through its members. Similar to the infant that realizes that the good and bad objects are in fact aspects of the same thing and that he/she can both love and hate the same object, so does the group realises that another idea or opinion does not have to be rejected at all costs, and can be integrated into the functioning of the group. The group will be more able to contain the emotional complexity of the work in which they all share, and no one member will be left to carry his/her fragment in isolation.

In sum, in the depressive position a group will have a tendency towards open-mindedness. As mentioned, the depressive position is never attained for once and for all and whenever survival or self-esteem is threatened, there is a tendency to return to a more paranoid-schizoid way of function. This implies a move away from open-mindedness, which makes sense in terms of bounded instability, which assumes that sometimes a system needs to allow information through being open-minded and at times it needs to tighten the boundaries to protect against information that may be threatening to the survival of the system.

The basic assumption of pairing (baP) has splitting as a behavioural outcome, which may introduce another side of a specific issue, challenging or pushing the boundaries of the group's open-mindedness. Kuhn et al. (cited in Peterson & Seligman, 2005) argued that opinions held unreflectively are as good as useless.

Peterson & Seligman (2004) recommended that groups improve their decision making by assigning group members to function as devil's advocates to make sure that the other side of an issue was heard and understood.

7.3.2.1.2 Third level analysis theme 2: Curiosity

Open-mindedness, curiosity and creativity can overlap, but they can be hierarchically arranged. According to Peterson & Seligman (2004, p.126) openness to experience is a higher order personality dimension involving receptivity to novel fantasies, feelings, ideas and values. They described curiosity, interest; novelty-seeking and openness to experience as characteristics that represent one's intrinsic desire for experience and knowledge.

Curiosity is the fundamental motivational component of all openness facets. The authors also stated that high openness entails imaginative, artistic and unconventional sensibilities neither necessary nor sufficient for curiosity per se. They continued that similarly, individuals can be high in openness, expressing a willingness to understand themselves and be open-minded, yet reluctant to challenge and expand themselves. It seems that the experience of curiosity is more of a mechanism of action (cognitively, emotionally and/or behaviourally), whereas openness is more of a psychological predisposition (Peterson & Seligman (2004).

Individual level

Winnicot (1951) stated that a 'good enough holding environment' enables children to cross the boundary of their own minds and begin to explore, relate to and manipulate the real world outside their minds. The 'good enough holding' foster curiosity as the child starts exploring and get, so to speak, 'street wise', also a form of practical wisdom. This may result in the accumulation of resources to avoid and deal with stressors.

- Learned resourcefulness

Learned resourcefulness as introduced by Rosenbaum (cited in Bergh & Theron, 2006) entails an individual's learned behaviours and skills which are used to self-regulate or control his/her behaviour. Learned resourcefulness is a personality repertoire consisting of mainly three functions (Bergh & Theron, 2006, p.399):

Regressive self-control: regulation of internal responses – emotions and cognitions – which interfere with successful completion of tasks.
Reformative self-control: changing of current behaviour through planning skills, problem-solving strategies and delay of immediate gratification in order to achieve a reward in the future.
Experiential self-control: the enjoyment of unknown and pleasurable activities to the fullest.

- Love of learning

Curiosity is reflected in the love of learning, which describes the way a person engages new information and skills. When people have love of learning as strength they are cognitively engaged. They typically experience positive feelings in the process of acquiring skills, satisfying curiosity, building on existing knowledge and/or learning something completely new (Krapp & Fink, cited in Peterson & Seligman, 2004, p.169). According to these authors, people with a love of learning are more likely to have the ability to self-regulate efforts to persevere, despite challenge and frustration; they feel autonomous, challenged, have a sense of possibility, are resourceful and have positive feelings about learning new things.

- Seeing beyond the here and the now

Armstrong (2005) referred to an individual's ability see beyond the here and now as a 'boundary crossing' that develops generative wisdom. A systemic understanding is one that takes the complexity of a situation into account. Contexts such as social environments, the history and dynamics of family and personal relationships, religious and political affiliations, physical and mental health are multiple and

overlapping. Such a vision increases an individual's sensitivity to factors that might impact on a person's wellbeing beyond the here and the now (Armstrong, 2005). An individual's tolerance of ambiguity is related to the ability to see beyond the here and now as it involves the ability to recognize and manage the uncertainties in one's own life. It is reflected in the awareness that life is full of uncontrollable and unpredictable events, including life and death (Armstrong, 2005).

The authors continued to say that the tolerance for ambiguity includes the availability of strategies to manage this uncertainty through openness to experience, basic trust and the development of flexible solutions.

Group/Organisational level

In a group or organisation that is flooded by a basic assumption mentality, the formation and continuance of the group becomes an end in itself (Stokes, cited in Oberholzer & Roberts, 1994). The author continued to say that leaders and members that operate in a basic assumption mode are likely to lose their ability to think and act effectively. This implies a lack of curiosity as in such an atmosphere there is no energy left, or what Bateson (2000) referred to a lack of flexibility to have an openness to learning.

Curiosity manifests where boundaries are crossed and openness for learning becomes evident. The crossing of group identity boundaries (Coetzee, 2006) indicates a healthy curiosity about groups that are different from one's own. These groups can be gender groups, racial groups, nationalities and/or business units in an organisation. Characteristics of groups and organisations that behaves curiously, is a lack of silos, smooth and open communication and a lack of stereotyping and prejudices, subgroups are accepted and are recognized and rewarded.

7.3.2.1.3 Third level analysis theme 3: Creativity

Growth and renewal of living systems provides hope through continuous movement and creativity Bateson (2000). Systems thinking, as part of the system psychodynamic theory describes the behaviour of living systems. Specifically, the

dynamics of chaos theory illustrates how life is continuously renewed and recreated. If a system is in a state of bounded instability it displays highly complex behaviour (Stacey, 2003). In this state of paradoxical combination of control and freedom, virtuous and vicious cycles, regularity and irregularity creativity and innovation emerges. Endless variety emerges through rapid changes, randomness, unpredictability and chance. The capacity of a system to self-organise, that is to create and recreate, depends on these fluctuations and diversities.

Creativity in the psychological wellness model refers to the adaptation skills of living systems to their changing external environments, building strengths and skills. In the man-environment system a change in one part of the system will have a ripple effect on the system as a whole (Bateson, 2000). All living systems have adaptation and evolutionary capabilities: "The universe is constitutive of itself, that is, it continually creates itself creating itself" (Auerswald, 1992, p.28).

Creativity is necessary for psychological wellness and can be compared to Kaufmann's (1993) concept of fitness landscapes. Kauffmann (cited in Stacey, 2003, p.254) described the concept of fitness landscapes to give insight into the evolutionary process, that is, the creative survival of species:

"Picture the evolution of a particular species, say leopards, as a journey across a landscape characterised by hills and mountains of various heights and shapes, and valleys of various depths and shapes. Suppose that movement up a hill or mountain is equivalent to increasing fitness and moving down into a valley is equivalent to decreasing fitness. Deep valleys would represent almost certain extinction and the high peaks of mountains would represent great fitness for the leopards. The purpose of life is then to avoid valleys and climb peaks".

In the same way, creativity or adaptive behaviour is necessary to build psychological and physical strengths (climb peaks) that will enhance wellness and to avoid harmful and destructive influences that could lead to maladjusted behaviour (moving into valleys). The humanist Rogers (1983) was of the opinion that creativity and adaptability in the face of changes is a characteristic of the fully functioning person.

New life patterns emerge out of the chaos as a complex system (individual, group or organisation) attempts to reorganize its life when old patterns are no longer viable. Such creative behaviour is referred to by Aristotle (cited in Sternberg & Jordon, 2005) as practical wisdom, i.e. wisdom necessary to live a good life.

Individual level

Creativity in an individual entails two essential components. First, a creative person must produce ideas or behaviours that are recognizable original. The individual must be capable of generating ideas or behaviours that are novel, surprising or unusual (Peterson & Seligman, 2004, p.110). They continued to say that the second component requires that these behaviours or ideas must be adaptive, meaning that the individual's originality must make a positive contribution to that person or to the lives of others.

Winnicot (1951) studied the development of the ability to learn and be creative. He identified child development with a process of separation from the carer and stressed the vital importance of 'good enough holding' by the carer in this process (Stacey, 2003, p.140): "Good enough holding enables children to cross the boundary of their own minds and begin to explore, relate to and manipulate the real world outside their minds". Positive psychology builds on people's strengths to enhance their wellness and it is from several 'good enough holding' experiences that creative survival skills develop. Problem solving appraisal, love of learning and self-regulation are strengths that enhance individual creative adaptation competencies.

- Problem solving appraisal and psychological adjustment

A critical strength or resource for coping with life's demands is a person's appraisal of his/her own problem solving skills and style (Snyder & Lopez, 2005, p.294). The authors remarked that the link between a more positive problem-solving appraisal and lower depression appears across populations and cultures. In addition, they found that the judicious use of one's environmental resources is important for coping with stressful events.

The activities of an individual are an expression to adapt to prevailing circumstances and problem solving is an expression of the being engaged in the challenges of life.

- Self-regulation

Living systems as human beings constantly respond to both internal and external stimuli. Self-regulation refers to how a person exerts control over his/her own responses so as to pursue goals and live up to standards. These responses include thoughts, emotions, impulses, performance and other behaviours (Peterson & Seligman, 2004). In addition, the authors conclude that people thoughts, emotions, impulses, performance and other behaviours (Peterson & Seligman, 2004, p.500). The most influential roots of contemporary research on self-regulation lie in studies of delay gratification which correlates with aspects of self-control.

High self-control is linked to better personal adjustment and fewer pathological symptoms, including anxiety, hostile anger, phobic anxiety, paranoid ideation and depression (Peterson & Seligman, 2004). In addition, the authors conclude that people with high self-control make better relationship partners and get along better with other people generally, as they exhibit better accommodation in the sense of adjusting their behaviour to those of others.

Group/Organisational level

Sophisticated work group

- The working group essentially mobilises sophisticated mental activity by their members that demonstrate maturity, thereby enhancing the groups' potential for complex adaptation to their primary task. Participants manage the psychic boundary between their inner and outer worlds and strive to manage themselves in their roles as members of the sophisticated work group (Bion, 1970). In the working group the participants can comprehend the psychic, political and spiritual relatedness in which they are participating and are co-creating. Creativity is expressed in this group through people who can transform experiences into insight and understanding (Bion, 1994, Lawrence et al., 1966).

- The sophisticated work group act creatively as opposed to the basic assumption group that is so flooded with defences that it disrupts the performance of its primary task. According to Stacey (2003) such a group's creative potential is further enhanced by clarity of task, clearly defined roles and the authority relationships between them; appropriate leadership at the boundary of the task system, procedures and structures that form social defences against anxiety and high levels of individual maturity and autonomy.

-       Organisation as 'container'

Organisations serve as containers for the unwanted or difficult to cope with aspects of individuals (Bion, 1993; Coleman & Bexton, 1975; Miller, 1989). For the container to have the best chance of containing and metabolizing the anxieties projected into it, it needs to be in the depressive position mode, which means it has a capacity to face both external and psychic reality (Bion, 1993; Coleman & Bexton, 1975). For organisations this requires not only agreement about the primary task of the organisation, but also remaining in touch with the nature of the anxieties projected into the container, rather than defensively blocking them out of awareness (Coleman & Bexton, 1975; Hirschorn & Barnett, 1999). It is in the depressive position that the wisdom of the group, as a trait of its collective unconscious, emerges and creates hope for all participants.

Winnicot's (1951) 'holding environment' and 'transitional space' enables individuals to be creative while they hold ambiguity and paradox. According to Miller (1993) the transitional space is similar to Klein's depressive position in the sense that it provides fertile soil for growth and development Winnicot (cited in Stacey, 2003, p.141) argued that the transitional space are the space in which people develop cultures, myths, art and religion throughout life. An organisation that is able to 'contain' the emotions of its employees and displays an empathetic mirror function will lessen anxiety and break down defences. Empathetic interpretation affirms individuals in their roles and the resulting containment establishes a holding environment (Stacey, 2003).

In conclusion, the researcher aimed to illustrate how the concepts Open-mindedness, Curiosity and Creativity contribute to Wisdom and finally feeds into the first level theme Hope.

7.3.2.2   Second level analysis, theme 2: Meaning

Camus (cited in Snyder and Lopez, 2005, p.8) asked "What are the reasons for not committing suicide?" This question introduces the theme Meaning as a second level theme, the precursor of the first level theme Hope. Without a meaning for existence, there is no hope. The existentialist Victor Frankl coined the term logotherapy which literally means 'therapy through meaning' (Frankl, 1984), thereby implicating that there is a healing force in meaning. He remarked that ever more people today have the means to live, but no meaning to live for. Becoming aware of what a person's specific role and task in life is, what contributions can be made and that life is meaningful literarily up to the last moment, up to one's last breath, promote a sense of hope. Snyder and Lopez (2005, p.608) remarked that the essence of meaning is connection: "Meaning can link two things even if they are physically separate entities. The connection between the two is not part of their physical make-up and this can only be appreciated by a human mind".

The three third level themes within Meaning are Attachment, Goal-seeking and Authenticity.

7.3.2.2.1 *Third level analysis theme 1: Attachment*

Relationship is a pervading and changing mystery…brutal or lovely, the mystery waits for people wherever they go, whatever extreme they run to.

- Eudora Welty

Freud (1973) was of the opinion that to be psychological well adjusted a person need someone to love and work to do. Social and interpersonal behaviours and personal relationships, such as attachment styles are related to psychological adjustment and health (Bowlby, 1973). Attachment is an important concept in the psychological

wellness model as it is proposed by the author that secure and quality relationships gives meaning to human existence and contributes to a good life filled with hope. Close relationships and social support by family, friends, co-workers and the community are positively related to improved performance at work, coping better with life's problems, general adjustment and physical and psychological well-being.

Bowlby (1973) defined attachment as the bond that ties the child to his or her primary caretaker and he considered attachment behaviours to be those behaviours that allow the infant to seek and maintain proximity to this primary attachment figure. Following Bowlby, Shapiro and Carr (1990) similarly defined attachment behaviours as those behaviours through which a bond first becomes formed and that later serve to mediate the relationship. Bowlby (1973) built his theory of parent-infant attachment on four major theoretical pillars: psychoanalysis, system control, ethology and information processing.

The second law of thermodynamics proposed that temperature is regulated by a thermostat which continually evaluates information regarding temperature. When the temperature falls below a certain threshold, the thermostat activates the heating system until the temperature is warmed to a point just above the set-goal, at which time the heating system is turned off (Perold, 2000).

Bowlby (1973) postulated that a similar process of continual calibration occurs in the attachment behaviours emitted by infants toward their primary caretakers. He went on to say that attachment behaviours include crying, clinging, grasping, smiling, vocalizing, reaching and crawling and has its set-goal proximity to the caretaker. The attachment system is activated by information concerning the infant's distance from the primary caretaker. When that distance exceeds a certain threshold, the attachment system is activated and attachment behaviours begin and persist until proximity is regained.

The infants' attachment history forms the basis on an internal working model of relationships which will serve the child during the subsequent social and emotional demands of life (Klein, 1975). Frustration of childhood attachment behaviours may result in adult insecure attachment behaviours, not only in personal or intimate

relationships, but also in various occupational relationships. Insecure attachment styles can be summarized as follows (Bergh & Theron, 1996, p.88):

(i) The ambivalent attachment type shows mixed feelings of acceptance and rejection, and in relationships may demand extra attention.

(ii) The avoidant attachment type is characterized by fear and rejection of close relationships and may avoid commitment in relationships.

(iii) The disorganised attachment type presents a person who is confused and contradictory and may feel secure with one person, but show insecurity with another.

Individual level

- Secure attachment styles

Secure-attachment type people have positive, unthreatened relationships with others (Bergh & Theron, 2006). Higher levels of empathy were found in adults who reported higher involvement with parents at a very young age (Koestler, 1964). Secure attachment experiences during childhood will most probably lead to well-adjusted adults for instance with regard to intimate adult relationships and mental health.

- Relationship connection

Snyder and Lopez (2005) proposed that the concept of relationship connection is a vital part of positive psychology. It refers to ways in which people can enhance their closeness with others with whom they have romantic relationships, close friendships and family relationships. Kelley et al. (cited in Snyder & Lopez, 2005, p.423) defined a close relationship as "one of strong, frequent and diverse interdependence between two people that lasts over a considerable period of time".

Minding as a positive psychology concept is an interactive combination of thought and behaviour patterns that promote stability and feelings of interpersonal closeness: "…it is a reciprocal knowing process involving non-stop, interrelated thoughts, feelings and behaviours of persons in a relationship" (Snyder & Lopez, 2005, p.424). They went on to say that wanting to know and being known is the focus of minding

theory through open communication while actively seeking the other's self-expression rather than pursuing self-expression.   Acceptance and respectful behaviours include listening respectfully to the other's opinions, working out compromises that accept the other's needs, paying attention the other during conflicts and accepting the other's responses.

The positive effects of close relations are shown in married people or people living together, who take better care of themselves and others and are involved in less risky behaviours, habits and lifestyles which may be detrimental to their health than people who live alone are (Lester, 1995).

General happiness in life is related to various types of satisfactory affiliations such as having a good marriage, having a good love life, having many friends, enjoying good social support and being happy at home and at work (Lester, 1995).

Group/Organisational level

The group or organisation as a system has its own life which is conscious and unconscious, with 'holons' or subsystems relating to and mirroring one another. An employee approaches the work situation with unfulfilled family needs which cannot be provided in, causing frustration. Secure attachment styles, relative free of maladjusted attachment behaviour have a positive effect on occupational relations (Argyle, 1992).

- Sophisticated work group

Contrary to Bion's (1970) basic assumption group, the sophisticated work group can collectively comprehend the psychic, political and spiritual relatedness in which they are participating and co-creating. Sophisticated mental activity and a focus on the primary task is mobilised by the members who understand the inner world of the group as a system in relation to the external reality of the environment and manage this psychic boundary (Bion, 1970; Lawrence et al., 1996).

Participants can hold in the mind an idea of wholeness and interconnectedness with other systems in the here and now. A group need to operate in the depressive position for this sophisticated mental activity to take place collectively.

Groups that are free of primitive defences and consistently act in this rational manner are rare and are merely an idealised construct.

- One-ness vs. Me-ness

One-ness is a fourth basic assumption that Turquet (1974, cited in Lawrence et al., 1996) added to Bion's three basic assumptions. The one-ness group is a mental activity in which members seek to join in a powerful union with an omnipotent force, an unobtainable high, to surrender self for passive participation. The member becomes lost in oceanic feelings of unity. This, in the opinion of the author, is a necessary experience under certain circumstances and periods of time to increase group cohesion as opposed to me-ness (Lawrence et al., 1996) the fifth basic assumption that emphasises separateness and hates the idea of 'we'.

Boundary management that sometimes allows for unity with others and a sense of belonging, and at other times isolation from 'we' is necessary for psychological health.

7.3.2.2.2 Third level analysis theme 2: Goal seeking

> "If you don't know where you are going, any road will take you there"
>
> > - Alice in Wonderland

The concept goal-seeking is unique in the wellness model as both are concepts in inherent in the systems theory as well as theory of positive psychology. A system tends toward dynamic equilibrium such as explained in the second law of thermodynamics, where the thermostat evaluates the external environment and seeks to regulate the temperature around a set-goal.

For the group or organisation it is about the primary task that needs to be carried out if they are to survive.

<u>Individual level</u>

Successful people tend to have lives that are goal-orientated. The authors went on to say that the motivational impact of goal-setting has been recognized for a long time.

For the individual, needs for meaning are the set goals seeking to be fulfilled in the form of values.

- Four needs for meaning

Baumeister (1991, in Snyder & Lopez, 2005, p.610) concluded that the quest for a meaningful life can be understood in terms of four main needs for meaning. People who have satisfied all four needs are likely to report finding their lives as meaningful:

(i) A need for purpose: present events draw meaning from their connection with future events, where life is orientated toward some anticipated state of future fulfilment.

(ii) A need for values: lends a sense of goodness or positivity to life, knowing the difference between wrong

(iii) A need for a sense of self-efficacy: the belief that a person can make a difference and has control over the environment and others.

(iv) A need for self-worth: most people seek reasons for believing that they are good and worthy, it can be pursued collectively from belonging to some identity group that is regarded as worthy.

Having multiple sources of meaning in life protects the individual against meaninglessness and there is less pressure for each of the sources to satisfy all four sources of meaning (Snyder & Lopez, 2005, p.611).

- Need for congruence:

Humans have a need for congruence between their subjective reality and the objective reality of life*.* A person's subjective reality refers to what Kets de Vries (2001, p.301) described as a person's inner theatre: "The script of the inner theatre of an individual is drafted in response to the motivational need systems on which choice is grounded. These need systems become operational in infancy and continue throughout the life-cycle, although they're altered by the forces of age, learning and maturation".

Kets de Vries (2001) identified 5 motivational need systems namely the need for physiological requirements, the need for sensual enjoyment, the need to respond aversively to certain situations through antagonism and withdrawal, the need for attachment and affiliation and lastly the need for exploration and assertion. These 5 motivational systems determine an individual's outlook on the world, creating a subjective reality that guides him or her through the objective reality of life.

Meaning is a positive psychology construct and is a result of the alignment of inner needs and outer realities (Kets de Vries, 2001). Activities in an individual's personal or work sphere that are congruent with their inner script are perceived as meaningful.

- Self-efficacy

Self efficacy, a concept from social-cognitive theory (Bandura, cited in Snyder & Lopez, 2005), has important motivational effects in many domains in life, including work performance, career choice, education, physical and mental wellness and sports. The authors continued to say that people with higher self-efficacy set more difficult goals for themselves and are more likely to be committed to difficult goals as well as the sustainment of their efforts after negative feedback.

Failure should be viewed as diagnostic of one's current skill and effort level rather than as proof of one's fundamental inadequacy (Snyder & Lopez, 2005). Asking for feedback on performance can help change a person's perspective from a failure frame to a learning frame.

Self-efficacy can be kept high by focusing on the things one can do, including the steps that can be taken to acquire new skills or find a new job.

Group/Organisational level

From a system theory perspective, an organisation is a living system is goal-seeking and can be likened to the human body. Stacey et al., 2000, p.641) explained the biological model of organisations in the following terms: "Approached as a natural system, the complex organisation is a set on interdependent parts which together make up a whole because each contributes something and receives something from the whole, which in turn is interdependent with some larger environment. Survival of the system is taken to be the goal and the parts and their relationships presumably are determined through evolutionary processes…" Feedback about issues such as customer satisfaction and sales figures enable an organisation to self-adjust and survive despite uncertainty and change (Stacey et al., 2000).

Groups and organisations as systems may have multiple goals because its subsystems have different objectives or values. In a country like South Africa goal achievement is especially difficult because it is multi-cultural and so diverse. Members of a community bring an assortment of goals to it and individual and group goals may clash and cause conflict.

When individuals get together in a group or organisation a common group task emerges and the group behaves as a system that in some respects is greater than the sum of its parts and the primary task of the group is survival. If the group has the characteristics of a sophisticated work group the participants might be engaged without being aware of it and the primary task are accomplished.   The content of communication within a work group is more task-related that in a basic assumption group. This is also the case in a group in a depressive mode of operation. The members all agree on the goals and each accepts his or her own role in the primary task. Conflict occurs but is managed without deviating from the primary task.

Expectations of hope should not be illusory or unrealistic, but individuals, groups and organisations need to actively contribute by making sensible plans to ensure that endeavours succeed.

7.3.2.2.3 Third level analysis theme 3: Authenticity

"When you do things from your soul,
You feel a river moving in you, a joy.
When actions come from another section,
The feeling disappears.

Don't let others lead you. They may be blind.
Or worse, vultures …"

- Rumi

Authenticity is a third level analysis theme categorized under the second level theme Meaning. Kets de Vries (2007, p.56) was of the opinion that authenticity and humankind's search for meaning are like twins: "Only when our personal activities are consistent with our values, commitments and other important elements of the concept of ourselves can meaning be attained". The author continued to say that Authenticity and Meaning are not gifts; they are earned, the culmination of learning from many hardships: "No mistakes, no experience, no experience, no wisdom".

The history of the concept can be traced back to ancient Greek philosophy as revealed in injunctions such as 'Know thyself' and 'To thine own self be true'. Snyder and Lopez (2005) remarked that there is no single, coherent body of literature on authentic self behaviour and no bedrock of knowledge. According to Kets de Vries (2001) authenticity describes something that conforms to fact and is therefore worthy of trust and reliance.

According to Hirshhorn (1993, p.51) authenticity in individuals and organisations is closely related to authority: "Organisational authority is defined as the authority that is delegated to roles, and therefore it gives the role occupant the 'right-to-work' – that is, the right-to-work within the boundaries of the role". Personal authority is the

counterpart of organisational authority and is a central aspect of one's enduring sense of self no matter what role on may occupy. It is therefore defined as the 'right –to-be', that is, the right to exist fully and to be oneself-in-the-role (Hirschhorn et al., 1993).

Authenticity is experienced when individuals feel entitled to express their interests and passions, when they feel that their vitality and creativity belong in the world, and when they readily accept the power and vitality of others as contributions to their own experience: "…they give themselves and others permission to be vital, to be authentic-in-role" (Hirschhorn et al., 1993, p.52). The 'right-to-work' or the 'right-to-be' authentic-in-role can also be perceived as existing on a continuum. At both extreme ends there are people who have serious difficulties around their sense of being authentic-in-role (Peterson & Seligman, 2006).

At one end of this continuum are individuals who have a grandiose, unrealistic and narcissistic sense of personal authenticity. This is a belief that one is permitted to do and have everything. On the other extreme there are those who believe they are permitted nothing with a weak and anxious sense of their own authenticity. They deauthorize themselves in the sense that they don't feel entitled to enjoy or accomplish anything (Hirschhorn et al., 1993).

In the middle of the continuum are the individuals with the well-developed, realistic, appropriate, confident and robust sense of authority or the 'right-to-be'. From an evolutionary point of view, an accurate or authentic self-function should be highly adaptive because a person, group or organisation because their ongoing choices and adjustment can be based on accurate and updated knowledge of their actual needs and situation (Peterson & Seligman, 2006).

Individual level

If an individual behaves authentic, such a person expresses the underlying personality and the self is experienced as the cause of behaviour. In contrast, saying that one acts 'because the situation is making me' or 'to avoid feeling guilty' represents controlled and perhaps inauthentic behaviour because the self is not

experienced as the cause of the behaviour and it does not express growth-oriented facets of the personality (Peterson & Seligman, 2006, p.260). They went on to say that authenticity refers to psychological depth, uniqueness and originality.

Authenticity involves owning one's personal experiences, be they thoughts, emotions, needs, wants, preferences or beliefs as opposed to hiding your true thoughts and feelings and saying what you think others want to hear and see. Kets de Vries (2001, p.297) stated that authentic people exhibit the following behaviour:

- They resort to mature defence mechanisms in dealing with the outside world; they manage anxiety without losing control and acting impulsively.
- They take responsibility for their actions rather than blaming others for setbacks.
- They have a stable sense of identity, a positive perception of their body image functioning.
- They experience the full range of affect, live intensely and are passionate about everything they do. They don't suffer from alexithemia – the inability to discern and feelings.
- They value intimacy and reciprocity and have the capacity to establish and maintain relationships. They actively maintain a support network for help and advice.
- They don't resort to attachment behaviour as they know how to deal positively with issues of dependency and separation and know how to establish mature relationships.
- They view themselves as part of a larger group and obtain a great sense of satisfaction from the social context in which they live. They feel connected.

According to Winnicot (1951) environmental failure, lack of attunement and impingements results in fragmentation and a split between the 'true self' and the 'false self'. The true self, the source of spontaneous needs, images and gestures, becomes detached and atrophied. The false self arises because needs and wishes are not attended to and the child adapts to become in Sullivan's terms, the parent's definition of 'good me', as if to say 'Tell me what to be and I'll be it' (Czander, 1997, p.70).

Sheldon et al., (cited in Peterson & Seligman, 2006, p.260) used the following 5 items to ask people about the authenticity of their behaviour with each of five social roles:

- I experience this aspect of myself as an authentic part of who I am.
- This aspect of myself is meaningful and valuable to me.
- I have freely chosen this way of being.
- I am only this way because I have to be (reversed)
- I feel tense and pressured in this part of my life (reversed).

Group/Organisational level

Kets de Vries (2001) stated that authentic individuals make for authentic organisations. Individuals rely on what Winnicot (1951) identified as a 'true self' and a 'false self' to take up their roles in groups and/or organisations. From a 'false self' people cannot be authentic and will lack flexibility and vitality, behave in repetitive, constricted, non-task-orientated and self-defeating ways (Hirshhorn, 1993). The authors went on to say that senior executives and managers can help to create a 'culture of authorization' that supports the individual's wish to develop as a mature, self-initiating contributor to the wellness of the group/organisation.

- Mature authority relations

Creating mature authority relations will foster authentic behaviour and create authentic organisations. Hirshhorn et al.,1993, p.60) identified norms and values that would sustain such a culture at all levels of an organisation:

- *Taking behavioural responsibility for oneself*

This involves reclaiming one's projections of difficulties onto others and forgoing using others as repositories for one's own dilemmas or lack of clarity. If this is done, scapegoating and the pervasive sense of paranoia and suspiciousness that are the consequence of such projections will markedly diminish.

Managers and executive with a mature sense of personal authority recognize that a person needs to look at his/her own behaviour first as a source of difficulty and that the best way to influence the behaviour of other is to modify one's own behaviour. This is important for those in authority positions with regard to their subordinates who are especially vulnerable to destructive projections and scapegoating.

- *Taking emotional responsibility for oneself*

A tolerance for and the capacity to contain powerful emotional states, a tolerance for complexity, uncertainty, ambiguity and anxiety are requirements for leaders that want to encourage authentic behaviour in others. A mature sense of personal authority is marked by the capacity to contain difficult, painful and distressing emotional states, rather than denying them. From this emotional perspective, a leader can use internal states as vital clues about the state of the group or organisation. This ability to contain projections such as dependency, hatred and envy without retaliation helps to create what Winnicot (1951) termed a 'holding environment'. In such an environment, a sense of psychological safety is created within which work can productively be accomplished and people can grow and develop towards authenticity.

- *Taking ethical and moral responsibility for oneself*

Leaders with a mature sense of personal authority 'metabolize' all organisational delegations of authority implying that they are all first filtered internally and necessary renegotiated with the source of delegation. They do not follow orders or abdicate responsibility simply and uncritically.

- *Fully recognizing interdependence*

Individuals can no longer effectively guide or manage complex systems independently. At all levels, those in authority positions must depend on subordinates for insight, wisdom and perspective. Leaders need to recognize,

understand and take some responsibility for how the whole organisation functions, as well as their own functional spheres.

- Leadership walks the talk

Authenticity in an organisation describes a place where the leadership walks the talk (Kets de Vries, 2001). The values of the organisation are expressed in the behaviour of persons of authority in an organisation. They act consistent with inner thoughts and feelings, truthfully and with integrity.

- Paranoid-schizoid position vs. Depressive position

The false self provides an illusion of personal existence and protects the true self by complying with environmental demands. The false self is expressed in a group or organisation that operates in the paranoid-schizoid position, where blaming, scapegoat, hostility are defences against paranoid anxiety.

If the group operates in the depressive mode, it is expressing 'true self' authentic behaviour such as valuing and acceptance of other's opinions, attentive listening during conflict and also feelings of guilt for previous destructive 'inauthentic' behaviour. This is evident in Bion's (1970) sophisticated work group, where the boundaries between 'what is me' and 'what is not me' are managed in a sophisticated, mature manner so that the group can rationally focus on the primary task.

To conclude, mature attachment behaviour, multiple sources for meaning in life and active goal-seeking behaviour and starting to behave from a true authentic self give life meaning and purpose, thereby establishing hope, the first level theme in the wellness model.

7.3.2.3   Second level analysis, theme 3: Paradox

Jung (2006) emphasised the role of the 'tension of opposites' in attaining wholeness, and that a person must not only tolerate but embrace the painful and maddening

opposites in life, to arrive at creative new solutions to old problems: "There is, at the bottom of every neurosis, a moral problem of opposites. But there is no energy unless there is a tension of opposites; hence it is necessary to discover the opposite to the attitude of the unconscious mind". Energy for change and transformation arises from the tension of opposites.

Paradox is central to a psychoanalytic perspective (Stacey et al., 2000). As described in Chapter 3, the proposed wellness model contains conflicting elements where paradox is fundamental to wellness. Paradox does not mean absolute contradiction or inconsistency, but includes ambiguity, a puzzle or dilemma, a tension between opposite poles of an issue, even incongruity between elements of a larger whole (Harris, 1996, p.4). Paradox implies that sameness and difference must be held in the mind at the same time which, in the system psychodynamic theory, is the essence of Klein's (1975) depressive position.

Paradox as a second level theme consists of three themes 'Reparation', 'Mastery' and 'Optimism'. These third level themes and how they relate to paradox and the first level theme of hope will consequently be discussed.

7.3.2.3.1 Third level analysis theme 1: Reparation

There is paradox implicit in Klein's (1975) concept of reparation and is reflected in the paranoid-schizoid position and its opposing depressive position. Reparation during the depressive position depends on the precursory destructive and hostile behaviour of the paranoid-schizoid position, without which there will be no need for reparative behaviour. Love and hate are the fundamental feelings underlying these opposing two mental states. Klein (1975) concluded that the drive towards reparation develop during infancy as the infant experiences guilt and remorse as part of the depressive position. The depressive position functions as the starting point of moral development as the child makes the connection of guilt-atonement-forgiveness (Likierman, 2001).

Children in the depressive position recognize that the love object and the hated object are now one and the same and feel guilty about their previous destructive

urges toward their mother and desire to make reparation for these attacks (Feist, 1994). They are able to feel empathy for their mother, who is now perceived as whole and also endangered, a quality that will be beneficial in their future interpersonal relations.

The tension between the paranoid-schizoid and the depressive position, drives the need for making reparation.

<u>Individual level</u>

Acts of reparation result in behaviour that is identified as positive psychology concepts. These are compassion, gratitude and humility and are discussed next.

- Compassion

Compassion and care are the core process of connection through identification with another person (Klein, 1975). Compassion is an altruistic love that is not based on an assurance of reciprocity, reputational gain or any other benefits for the self (Peterson & Seligman, 2004). It requires a person to be free from him or herself in order to create containment space for another person. If a person has worked through difficult life events, experienced mourning and loss and the accompanying depressive states, he or she can act as a container for the hurtful emotions of another.

Compassion can be associated with kindness and it is related to a network of other virtues such as generosity, nurturance, care (Peterson & Seligman, 2004). Kindness describes the tendency to be nice to other people, to be compassionate and concerned about their welfare, to do favours for them, to perform good deeds and to take care of them (Erikson, 1963). Some evidence suggests that a certain form of helping behaviour, namely volunteerism, is associated with many measures of mental and physical health for benefactors. It is conceivable that the psychological and physical benefits of volunteering eventuate in longer life and is supported by Erikson's theory of the middle adulthood stage, where care is the psychological

strength that emerges from the successful resolution of the conflict between generativity vs. stagnation.

According to Erikson (1963) care is the basic strength that emerges from the psychosocial struggle between generativity and stagnation during middle adulthood. In addition, Erikson (1982, p.67) defined care as "a widening commitment to take care of the persons, the products and the ideas one has learned to care for". As the basic strength of adulthood, care arises from each of the earlier basic strengths. A person must have hope and love in order to take care of that which one cares for. In this sense, care is not a duty or obligation but flows naturally from the conflict between generativity and stagnation or self-absorption.

- Gratitude

Gratitude is a virtue that contributes greatly to individual wellness because it may lead to other positive subjective experiences such as contentment, happiness, pride and hope (Snyder & Lopez, 2005). Cicero (in Peterson & Seligman, 2004) was of the opinion that "gratitude is not only the greatest of virtues, but the parent of the others". The word gratitude is derived from the Latin 'gratia', meaning 'grace' or 'gratefulness'. Gratitude is a sense of thankfulness and joy in response to receiving a gift, whether the gift is a tangible benefit from a specific other or a moment of peaceful bliss evoked by natural beauty.

Klein (1975) observed that gratitude underlies the appreciation of goodness in others and in oneself and went on to say that during the depressive position the infant recognizes the mother or primary caretaker as a whole person with her own vulnerabilities, thereby experiencing empathy and gratitude towards her. Acts of reparation follows destructive impulses and the child in the depressive position closes the split between the good and bad mother. They are now not only able to experience love from the mother, but are also able to display their own love for her (Feist, 1994).

Maslow (1970) regarded the ability both to experience and to express gratitude as essential for emotional health. Research done by McCullough et al., (cited in

Peterson & Seligman, 2004) indicated that at the dispositional level, grateful people reported higher levels of positive emotions, life satisfaction, vitality and optimism and lower levels of depression and stress. Gratitude also correlates with religiousness and spirituality (Peterson & Seligman, 2005).

Grateful people are more likely to acknowledge a belief in the interconnectedness of all life and a commitment to and responsibility to others (Lopez, 2008). The research further implicated that grateful people place less importance on material goods, are less envious of wealthy persons, are more open to experience and are more agreeable and less neurotic that their less grateful counterparts.

The counterpart of gratitude is envy, which is a non-awareness of the blessings that one is surrounded by. Schwartz (cited in Snyder & Lopez, 2005, p.465) wrote: "The ungrateful, envious, complaining man cripples himself. He is focused on what he has not, particularly on that which somebody else has or seems to have, and by that he tends to poison his world". Klein (1957) was of the opinion that the person experiencing gratitude is protected from the destructive impulses of envy and greed. In this context, envy can be described as a breeding ground for ingratitude.

Expressions of gratitude and appreciation are vital to successful, thriving, long-term relationships (Klein, 1975). In sum, gratitude enhances personal and relational well-being and is beneficial for society as a whole.

- Humility

Humility can be described as a black hole because it has been neglected for so long as a psychological construct. It is not equal to self-depreciation and it allows us an awareness of our incapacities and is a property of teachability for young and old and therefore a prerequisite for learning throughout life (Erikson, 1963). Templeton (cited in Snyder & Lopez, 2005) remarked that humility is the knowledge that you were created with special talents and abilities to share with the world; but it can also be an understanding that you are one of many souls created by God, and each has an important role to play in life. Humility is an increase in the valuation of other and not a decrease in the valuation of oneself.

Aspects of humility that contribute to individual wellness include an accurate assessment of one's abilities and achievements; an ability to acknowledge one's mistakes, imperfections, gaps in knowledge and limitations; openness to new ideas, contradictory information and advice. In addition, humility keeps one's abilities and accomplishments in perspective as it emphasizes one's connectedness to the larger universe. True humility can greatly free and enhance a person's appreciation of the vastness of beauty and excellence which is apparent in the work of others, in art, music and literature (Erikson, 1988).

Narcissistic people lack many of the essential components of humility but both are complex constructs that have not yet been researched extensively enough to prove any correlation.

Group/Organisational level

In the operational mode of the depressive state or sophisticated work group, a group and/or organisation is seen as an open system where mental activity is rational and not clouded by defences. Participants exhibit behaviour that characterises acts of reparation. They can deal with ambivalence by aligning and collaborating with people that has opposing opinions in a diverse setting.

The crossing of identity group boundaries is prominent in these groups because members are relatively free of prejudice and stereotyping (Lawrence, 1979). Subgroups are accepted, recognized and rewarded and behaviour is more cooperative than competitive. There is a marked lack of arrogance and destructive behaviour. Deviations from the primary task can be tolerated and conflict is managed well. There is no back-biting and hostility as there is an atmosphere of basic trust.

The group consciously pursue an agree-upon objective and work toward the completion of a task. Although individuals may have hidden agendas, they are able to rely on the internal and external controls to prevent them from interfering with the announced group task (Bion, 1970). In the depressive position participants are more

receptive for change and transformation as there is less defences preventing movement toward new and unfamiliar territories.

Members these groups or business units of such organisations display humility: "…humility is a highly recommended virtue to be upheld by organisations that seek to learn and work in an amiable and trusting atmosphere, but also their clients, their suppliers and society in general" (Dolan, 2007, p.193).

7.3.2.3.2   Third level analysis theme 2: Mastery

The paradox of mastery is that a child first has to overcome feelings of ambivalence, before it can master its world and the relationships in it. The child must relinquish its fantasy of the ideal adult and integrate good (love) and bad (hate) projections. The experience of loss, mourning and guilt are necessary emotions to work through and grow toward wholeness and integration. This emotional trajectory is rooted in childhood, but is restimulated at times of change and crisis in adult life. It is the tension created by the opposites of good and bad, hate and love that drives a person toward growth and the mastery of self and the environment.

Individual level

Mastery refers to the strength of managing oneself (personal mastery) as well as one's environment. A theme that describes the individual's experience of Mastery is 'Paradise Lost Paradise Found', a classic by John Milton.

- Paradise Lost Paradise Found

Bowlby (1973) and Winnicot (1951) conceptualized the motivation to join an organisation and engage in work in terms of attachment, competence-mastery and curiosity (Czander, 1997, p.68). 'Paradise Lost' refers to the narcissistic injuries that a person suffers from through the loss of an idealised object. 'Paradise found' refers to the opportunities that work offer to overcome those narcissistic injuries. Freud (1964) was of the opinion that a person uses work and creativity to overcome narcissistic fixations. Work provides a vehicle that allows one to move away from

self-love or the idealisation from the self, and toward others (objects). For otherwise insecure individuals, work can be an anchor for good self-esteem and adaptation.

- <u>Flow</u>

The 'Paradise Found' theme mentioned above, paradoxically describes the process of flow as a loss of ego and immersion in the experience of work. Csikszentmihalyi (2003, p.55) described the experience of 'flow' as an 'orgiastic unity' with a greater entity, in which time, space and self is temporarily suspended: "It is an exhilarating feeling to be momentarily relieved of self-consciousness, of one's ambitions and defeats, fears and desires".

The ideal condition can be expressed by the simple formula of "Flow occurs when both challenges and skills are high and equal to each other" (Csikszentmihalyi, 2003, p.56). A good life is one that is characterized by complete absorption in what one does and being 'in flow' is a subjective state in which

person experiences the following:

- Intense and focused concentration on what on is doing in the present moment.
- Merging of action and awareness.
- Loss of reflective self-consciousness.
- Distortion of temporal experience where time passes faster than normal.
- The activity is intrinsically rewarding and the end goal is just an excuse for the process.

The experience of flow is similar to what Strümpfer (2003, p.70) referred to as 'engagement' and defined as a positive, fulfilling, work-related, affective-cognitive state of mind.

Paradox is evident in the opposites of 'loss' and 'found'. A person typically forgets the self during the flow experience, but paradoxically, the self-esteem reappears in a stronger form than it was before (Csikszentmihalyi, 2003). He continued to say that

people who have more flow experiences also have higher overall self-esteem.

- Coping

Coping involves activities undertaken to master, tolerate, reduce or minimize environmental or intrapsychic demands perceived to represent threats, existing harm or losses (Strümpfer, 2003, p.73). Anticipatory and proactive coping entails the following:

- Anticipatory coping involves preparation for a stressful event that will probably occur, such as writing and exam.
- Proactive coping refers to the accumulation of resources and acquisition of skills to deal with future stressors and stressful events that one knows do occur.

Group/Organisational level

In the work group of Bion (1961) and the depressive mode of operation as Klein (1975) described it, a group or organisation is able to master its environment successfully and focus on its primary task.

7.3.2.3.3 Third level analysis theme 3: Optimism

Individual level

In the Kleinian (1975) paradigm, optimism can be observed during the depressive position, when the infant wants to make reparation and attempts to make up for the damage done through the destructive behaviour during the paranoid-schizoid position, when feelings of love and hate are kept apart and frustration is acted out. Apart from the genetically determined sunny disposition that some people possess, the environment can also influence the development of optimism. Erikson (1968) proposed that infants who experienced their world as predictable develop "basic trust" as opposed to those who experienced their world as unpredictable who develop a sense of 'basic mistrust'.

Attachment theorists believe that some infants are securely attached and others are not. Insecurity of adult attachments is related to pessimism, which suggests that optimism may derive partly from the early childhood experience of secure attachment. Aspects of a worldview that has been established early in life are the building blocks from which a person proceeds to perceive the rest of his or her life. The deeper these experiences are woven into the tapestry of a person's personality, the more enduring their influence.

In studies done by Shepperd et al. (cited in Snyder & Lopez, 2005) optimism is related to lower levels of body fat and overall coronary risk. Optimism has also been associated with higher levels of health-promoting behaviour such as exercise and healthy eating habits.

- Humour

Humour functions as an alleviator of anxiety and emotional distress creating a more positive mood. Humour creates moments of transcendence over the limits of psychological, biological and physical realities and allowing for the creation of loving relationships and the development of deep personal meanings (Maslow, 1970).

It may be easier to recognize than to define, but among its current meanings are the playful recognition, enjoyment, and/or creation of incongruity, a composed and cheerful view on adversity that allows one to see its light side and thereby sustain a good mood and the ability to make others smile or laugh (Peterson & Seligman, 2005, p.584). They went on to say that individual with this strength would strongly endorse statements as the following:

- I can usually find something to laugh or joke about even in trying situations
- I welcome the opportunity to brighten someone else's day with laughter
- I try to add some humour to whatever I do
- Whenever my friends are in a gloomy mood, I try to tease them out of it.

Wit - or humour creation - refers to the ability to perceive the incongruous, such as is evident in the words of Oscar Wilde (1996, p.23) on a sick bed: "Either that wall

paper goes, or I do". Humour has it shadow side as well, known as hostile humour such as sarcasm, which use intend to hurt (Snyder & Lopez, 2005). Maslow (1970) referred to constructive and deconstructive humour to discern between the positive and negative sides of humour.

Freud (1960) described jokes, humour and wit as unconscious productions, universal experiences, like dreams, in which processes of condensation and displacement organize and generate deep emotional meaning. In this sense, both dreams and jokes provide an understanding of the unconscious mind and the importance of irrational thoughts.

Freud, in his book 'Jokes and their relation to the unconscious' (1960) suggested the concept of joke-work as parallel to dream-work to explain the process through which perceptions, drives and affects are pull into the unconscious, resulting in the creation of jokes, of moments of disinhibition, of pleasure and of controlled as well as uncontrolled laughter:

"We speak of 'making' a joke; but we are aware that when we do so our behaviour is different from what it is when we make a judgment or make an objection. A joke has quite outstandingly characteristic of being a notion that has occurred to us 'involuntarily'. What happens is not that we know a moment beforehand what joke we are going to make, and that all it then needs is to be clothed in words. We have an indefinable feeling, a sudden release of intellectual tension and then all at once the joke is there – as a rule ready-clothed in words" (p.167).

The use of jokes and humour in analytic treatment transforms unconscious affective meanings, functioning like dreams, metaphors and poems, bringing together two people in a new relationship in which there is a loss of temporal and spatial boundaries (Freud, 1960). This relationship is characterized by experiences of intense pleasure in the transformation of and triumph over the paranoid-schizoid experiences of helplessness, powerlessness, isolation and the limits of objective reality (Freud, 1960).

In several studies mentioned in Snyder and Lopez (2005) humour was found to be associated with positive changes in immune system functioning, recovery from illness, a positive asset for dealing with mortality and coping styles in difficult life situations. Laughter is described by Freud (1960) as a release of defensive tension and that it involves the reinterpretation of failures as being of lesser importance or seriousness than had initially been believed. Laughing at ourselves is adaptive because it lessens the emotional impact of stressful events.

Freud (1960) seemed to have conceptualized humour as a potential asset and a means for the individual to triumph over the inevitable limitations of life and suffering. This view suggests a constructive view of narcissism that involves identification and a positive view of omnipotence.

Any outlook toward life needs balance. Too much optimism leads to self-delusion and self-defeating action while excessive pessimism leads to paralysis (Kets de Vries, 2007). If an individual want to engage in effective decision-making, he or she needs the ability to distinguish between the things we can control and those we cannot, a distinction according Kets de Vries (2007), that healthy optimism heightens.

Group/Organisational level

Groups and organisations that shows optimistic behaviour can deal with ambivalence and have tolerance for task-related deviances, sub-groups and coalitions, cooperation is more evident, individual commitment to group goals are high, member satisfaction is high, the group encourage innovation, voluntary conformity is high, increased expressions of positive feelings among members occur (near end of group), tasks contain variety and challenge.

Bion's theories are essentially optimistic in the sense that all psychoanalytic method involves a belief in development, change and improvement (De Board, 1978). In the basic assumption mode Pairing (baP), members of the group are future-minded as they eagerly await the creation or emergence of an offspring from the paired of members. They are optimistic that a Messiah figure will save them from their current

circumstances. This hope is not always false hope and may serve to pull the group through times of despair and difficulty.

To conclude, it is clear from the above discussion why the third level themes Reparation, Mastery and Optimism are categorized within Paradox, which eventually contributes to the first level theme of Hope. Consequently, the last first level theme will be introduced with its contributing themes.

7.3.3   First level analysis, theme 3: Love

The third first level theme that will consequently be discussed is 'Love'. It has relevance to past contexts, current contexts as well as future expectancies. It consists of the three second level themes Self, Others and Transcendent. Figure 7.4 below illustrates how the 'Love triangle 'is constructed.

Figure 7.4: The Love Triangle
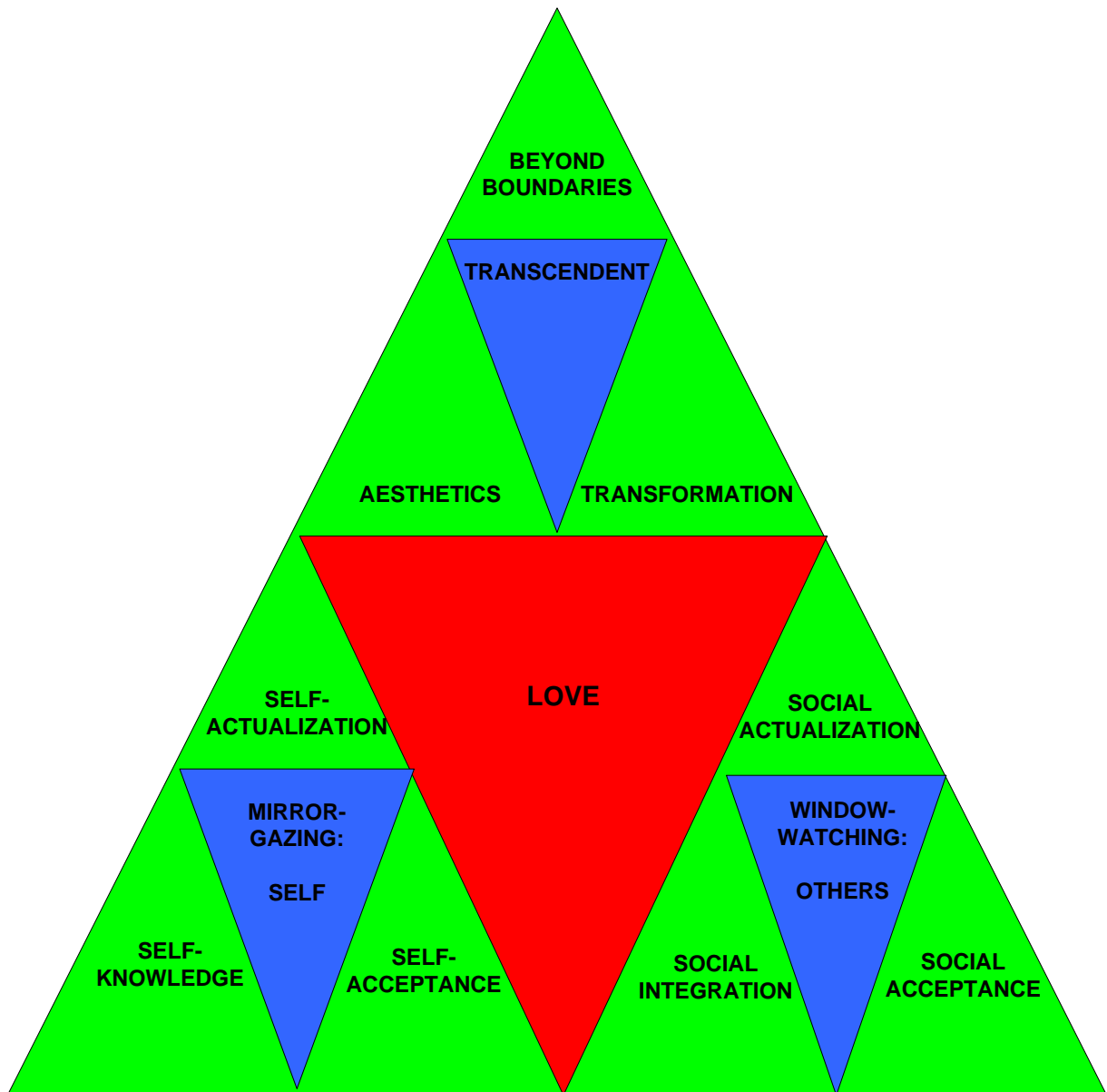
The third first level theme namely Love can be described by the metaphor of a well-known one-movement orchestral piece 'Bolero' by the composer Ravel. The gradual increase in complexity and sound reflects the essence of the third first level theme. A single melody (Love) is repeated throughout the entire piece (Life). At the beginning the melody is introduced by a single clarinet (Self) and then the melody is passed among different instruments, flute, trumpet, saxophone, horn, trombone and so on (Others). The accompaniment becomes gradually thicker and louder until the whole orchestra is playing at the very end in a variety of timbres (complexity) and in symphonic harmony (transcendent, one-ness with a greater entity).

In the same way, an individual first has to learn self love before the circle of love can widen to include more authentic relationships in terms of quantity and quality. In the psychological wellness model Love is portrayed as a connection to ever-widening, progressively more complex relations, starting with the self. From a relationship with self, there is progression to relationships with other human beings or 'objects' and ultimately to the Transcendent, which is the highest connection a human can experience. Transcendence is also defined in this model as a function of transformation or change. Mc Closkey (2006) confirmed this progression from self to others to the transcendent as starting with autonomy and progressing to connection, or from 'trekgees' to 'ubuntu'.

Love is the foundation of all relationships and one of the most important defining qualities of life. In general, psychoanalysis expresses two views on love. On the one hand it is the most sublime and gratifying feeling that human beings can have, and on the other hand it brings despair and misery (Klein, 1975). This is clear in the experiences of romantic bliss and romantic agony. Romantic agony has two aspects. The one is rejection in which the lover is simply dropped and the other is an intense longing for someone unattainable, which almost never goes away. Both of these can be traced to the Oedipus complex and the first separation from the mother (Freud, 1947). The intensity of the earliest mother-child relationship and is referred to as separation anxiety.

Love is the strength that emerges from the psychosocial crisis of intimacy vs. isolation, the 6th psychosocial developmental stage during young adulthood (Erikson, 1963). Love is described by Erikson (1963) as a mature devotion that overcomes basic differences between males and females. Although it includes intimacy, it also contains some degree of isolation because each partner is permitted to retain a separate identity. Mature love means commitment, sexual passion, cooperation, competition and friendship.

Without explicitly announcing that she is doing so, Klein (1975) changed all of Freud's basic economic principles. In Klein's theory, the energy of the drives is not finite and present. Fantasy is not merely a compensation or substitute for real gratification; it is also an accompaniment of actual satisfaction. Libidinal and

aggressive gratification is directed inwardly (toward internal objects) and outwardly (toward real others) at the same time. Love for one object does not limit, but increases love for other. In adult love, for example, the beloved is loved not instead of the original oedipal objects but in addition to them. Love, according to Klein (1975) is a life instinct.

The evolution of love was described by Mellen (cited in Snyder & Lopez, 2005) and he argued that the survival of the human species necessitated an emotional bond between breeding pairs of partners so that both partners would attend to their helpless infants. Lacking intensive care giving from both adults, pairs without such bonds lost the evolutionary race through higher infant mortality. Such primitive emotional bonding was hypothesized to be the beginning of love. Without love an individual is left with an unstable sense of identity as a result of the lack of secure attachments and the self-affirmation interactions with other people. An individual experiences the world as hostile which reinforces a lower self-esteem and a lower sense of self-efficacy. The lack of love for self and others results in a unhappy, mistrusting individual without hope, who experiences life as meaningless and without the generating power of love that fuels creative work (Snyder & Lopez, 2005).

The most general concept of love is that of companionship, with romantic love conceived as companionate love plus passion. The love between two people has a spiritual value as it nourishes the soul. It creates trust and a mutual sense of belonging in a safe environment. Aaron and Aaron (cited in Snyder & Lopez, 2005) remarked that love takes care of the soul by enhancing self-esteem and self-affirmation, produces a heightened sense of self-efficacy and positive emotional states such as happiness and a hope. It creates new meaning and value in a person's life through an enlivened sense of creativity.

Love is proposed as a centrepiece of positive psychology (Snyder & Lopez, 2005). The authors went on to say that nothing is more important for a happy human life. The evolution of love can be traced back to the survival of the human species that necessitated an emotional bond between breeding pairs of partners so that both partners would attend to their helpless infants. Lacking intensive care giving from both adults, pairs without such bonds lost the evolutionary race through higher infant

mortality (Snyder & Lopez, 2005) and psychological wellness and an optimistic outlook on life correlates positively with love.

Love is essentially non-judgmental, thereby transcending many cultural, race and relationship barriers. In this regard, Gilgen (1995, p.181) referred to the 'non-judgemental transcendence' of limited cycles in chaos theory: "To the degree that humans choose truth and happiness non-judgmentally, to that degree do they acquire the maximum openness to the chaotic matrix …and paradoxically achieve the greatest possible certainty and clarity of mind". It includes the opportunity to venture to far-from-equilibrium states with oneself and with others.

From a psychoanalytic perspective, Freud outlined a complete theory of love, probably the most comprehensive ever, and by the end of 1914 he rounded of his theory sufficiently to be able to say: "…in the last resort we must begin to love in order not to fall ill, and we are bound to fall ill if, in consequence of frustration, we are unable to love" (1947, p.85).

7.3.3.1   Second level analysis, theme 1: Mirror gazing - Self

The theme Mirror gazing – Self refers to a person's relationship with him/herself as the starting point of all other relationships. Rand (1964) remarked that to be able to say I love you; you first have to know how to say the 'I'. Self-knowledge, self-acceptance and self-actualization are the building blocks of this theme.

Almaas (2001, p.65) described part of a session with a patient as follows: "He reported his feelings about the impaired real self as, 'I'm nobody, an eggshell to be broken. My mother punched a hole in the shell and sucked out the inside. There's nothing there. I feel no direction, I'm drifting like a spaceship …I have layers of self-hate and despise myself. There's nothing inside, no essence'.

Being fully human does not connote living in an abstraction; rather, it means being open to the light and air and the constant changes within ordinary life (Smith, 2002). To Jung (1996) each individual has to endure and hold the paradoxes of awakening consciousness and the moments when there seem to be no answers. "For those

willing to go through this state of unknowing and paradox, a greater wholeness and connection with life becomes possible" (Smith, 2002, p.459). The author continued and quoted Edinger (1986, p.9): "At first, the encounter with the Self is indeed a defeat for the ego; but with perseverance, Deo Volente, light is born from darkness. One meets the 'Immortal One' who wounds and heals, who casts down and raises up, who makes small and makes large – in a word, the One who makes one whole".

7.3.3.1.1 Third level analysis theme 1: Self-knowledge

Dolan (2007, p.78) remarked that humans have been living unaware of the things around us and within us for decades, which make it difficult to build true self esteem: "Our fast-paced, tense and agitated lifestyle, overwhelmed by an excess of commitments and activities beyond our real possibilities of adaptation, control and calm, has become a source of dissatisfaction, a low sense of self-esteem and collective unhappiness".

Ortega y Gasset (as cited by Dolan, 2007) wrote an essay named 'Regarding Galileo', a precursor to the idea of stress in modern life, talking about living al estricote, meaning 'hither and thither'. It describes modern man's disconnectedness from him or herself, leading to poor self-knowledge:

"In modern times, we live hither and thither; we've lost the ability for contemplation and being self-absorbed in thought. Self-absorption in thought is the opposite of living life maltreated, when the things around us dictate what we do, push us mechanically one way or another, and take us hither and thither".

- Emotional management

Emotional management is also referred to as 'emotional regulation'. It is the ability to reflect upon and manage one's emotions (Snyder & Lopez, 2005, p.162). The authors continued that it includes the ability to be open to feelings, both pleasant and unpleasant and the ability to engage, prolong or detach from an emotional state.

Individuals may use a broad range of techniques to regulate their moods. In general, the most successful regulation methods involve expenditure of energy; active mood management techniques that combine relaxation, stress management, cognitive effort and exercise (Snyder & Lopez, 2005).

According to Kets de Vries (2007, p.61) we are not really free and alive until we break down resistances and understand ourselves: "Understanding our inner world is the key to conquering our outer world and finally to arrive at a state of wisdom. If we conquer ourselves, we conquer all".

7.3.3.1.2 Third level analysis theme 2: Self-acceptance

Enjoy yourself; it is later than you think.
> - Chinese proverb

From a systems psychodynamic stance, the depressive position enables a persons' ability to accept himself or herself fully. This idea is supported by the Jungian approach in which Smith (2002) remarked that it is only by coming to know and fully accept the shadow within the psyche that a full and rich relationship with the self is possible. Resisting the weaker or less socially accepted parts of oneself, whether psychologically or physically makes a person less responsive, less able to listen and less approachable to others because defence mechanisms are too strong.

Humour is evident in a person who accepts himself or herself fully (Snyder & Lopez, 2005, p.412). The authors continued to say that self-acceptance is also related to humility, as "…it is the ability to keep one's talents and accomplishments in perspective" and "to have a sense of self-acceptance, a good understanding of one's imperfections and to be free from arrogance and low self-esteem".

Kets de Vries (2007, p.23) was of the opinion that one of the best indicators of happiness appears to be how comfortable we are with ourselves: "People who like themselves find it easier to open up to others rather than keeping their cards close to their chests". That self-disclosure and the resulting two-way communication help in creating bonds with others. The author continued to say that people who engage in

open communication have a wider social network, have more social support and engage more in gratifying social undertakings.

7.3.3.1.3 *Third level analysis theme 3: Self-actualization*

Positive psychology, in support of humanists such as Maslow and Rogers are more concerned with joy; love; health and creativity in people's strivings to achieve self-actualization (Lopez, 2008).   Concepts such as optimality, maturity and a fully functioning person reflect the idea of facilitating human potential. Self-actualization is not necessarily coupled to achievements such as creating works of art and therefore it is not about 'what' is being done, but rather 'how' things are done (Lopez, 2008).

Self-actualization manifests in developing and maintaining the self toward greater self-dependence, autonomy, efficiency, creativity and positive psychological wellness. It includes the individual's feeling congruent and comfortable in his or her environment, fitting in and not being alienated and feeling ill at ease (Moller, 1995).

- Maslow's profile of a self-actualizing person

Maslow's (1970) profile of the self-actualizing person includes positive traits such as creativity; spontaneity; an efficient perception of reality; an appreciation of the beauty; autonomy and independence; an acceptance of self, others and nature; a focus on social and universal problems rather than the personal; an identification with and sympathy for humanity; a democratic character structure with corresponding freedom from prejudice; and even mystic or oceanic feelings (Peterson & Seligman, p.123, 2004).

This profile applies not only to creative geniuses such as Einstein, Shakespeare and Beethoven, but also to everyday self-actualizers that exhibit qualities of individual wellness. Maslow's term 'peak experiences' can be compared to Csikszentmihalyi's 'flow experiences' (2003).

- Roger's profile of a fully functioning person

According to Rogers (1961) fully functioning individuals are those who use, recognize and develop all their abilities and talents to further self-knowledge. They exhibit the following characteristics:

- Awareness of all experiences
- Existential or full qualitiy living (richness of experience)
- Confidence in own decision-making powers
- Freedom of experience through selectivity and creativity
- Creativity and adaptability in the face of changes

It is the opinion of the researcher that only when an individual has self-knowledge accepts the self and to some extent has self-actualizing experiences; it is possible to relate well to others. Following on the metaphor of Bolero described above, it is only when the solo instrument can play the introductory phrases of the melody sound and clear that the rest of the instruments can be invited to join in to co-create the music.

7.3.3.2   Second level analysis, theme 2: Window watching - Others

The theme 'Window Watching: Others' encapsulates all the thoughts, feelings and behaviours that are directed away from the individual towards other people.   A window watching perspective indicates an orientation of the self toward the other. Such altruistic love requires an attitude where human beings are perceived as worthy of attention and affirmation for no utilitarian reasons but for their own sake. This form of love is the foundation of moral and spiritual life in the major world religions. In the early days of Christianity, St Paul described love as being patient, kind, unenvious, humble and generous. Roman antiquity created the myth of Cura, the goddess of care and also developed the concept of philantropia (Peterson & Seligman, 2004). In addition, the work of Rogers (1983) has unconditional love as the basic assumption of his therapeutic approach.

Within the system psychodynamic theory, the concept of 'attachment' describes relations with others. Bowlby, a British psychoanalyst developed attachment theory

in the 1950's to account for phenomena in personality development not well explained by other psychoanalytic theories. These phenomena included observations that separation from or loss of the mother figure caused severe distress, anger and anxiety among children (Cashdan, 1988). Attachment theorists believe that some infants are securely attached and others are not. Insecurity of adult attachments is related to pessimism, which suggests that optimism may derive partly from the early childhood experience of secure attachment. Aspects of a worldview that has been established early in life are the building blocks from which a person proceeds to perceive the rest of his or her life. The deeper these experiences are woven into the tapestry of a person's personality, the more enduring their influence.

Wellness on an individual level can be defined on an attachment–detachment continuum. A necessary psychological task for the entrant into any profession that works with people is the development of adequate professional detachment. A person need to learn to control feelings, refrain from excessive involvement, avoid disturbing identifications, maintain professional independence against manipulation and demands for unprofessional behaviour. To some extent the reduction of individual distinctiveness aids detachment by minimising the mutual interaction of personalities, which might lead to attachment. It is reinforced by an implicit operational policy of detachment (Menzies, 1997).

Winnicott's (1951, p.115) depiction of wellness rests upon one of his many paradoxes: "Through separation nothing is lost, but rather something is gained and preserved, this is the place that I have set out to examine". Lack of contact with others as well as total accessibility to others pose grave dangers to the survival of the self (Winnicott, 1951).

The three third level themes that define Window watching: Others are Social acceptance, Social integration and Social actualization.

7.3.3.2.1 Third level analysis theme 1: Social acceptance

During the depressive position an infant realizes the damage done by his earlier destructive behaviour during the paranoid-schizoid position and want to make reparation (Klein, 1975). Loving relations and hateful relations are unified and the infant can relate to other humans in an empathetic manner. Individuals arduous work in the depressive position where the separated opposite feelings such as love and hate, and hope and despair are eventually brought together into a more integrated whole.

Social acceptance is illustrated the system psychodynamic concept of the 'crossing of identity group boundaries'. The crossing of identity group boundaries, often referred to as 'crossing the diversity boundary', means that a person engages and connects with people in a different identity group from one's own (Coetzee, 2007, p.179). The author continued to say that individuals who cross identity group boundaries often take back their projections and let go of stereotypes and prejudices.

7.3.3.2.2 Third level analysis theme 2: Social integration

Social integration is reflected by the positive side of the basic assumption of 'we-ness'. Subgroups are accepted, integrated into the group as a whole and are recognized and rewarded, interpersonal attraction among members is high, members are cooperative, periods of conflict are frequent but brief and the group is highly cohesive (Coetzee, 2007).

Care was described as a third level theme within the Love triangle and is the character strength that emerges following the successful resolution of the conflict between generativity and stagnation. Caring implies taking care of ones children but also of all that one is part. This maintenance involves playing and active role in the social institutions which create the coherence of a given social structure at a given historical time and this stage is referred to by the Hindus as 'the maintenance of the world' (Erikson, 1963). Commitments such as productivity in the community, procreation places heavy responsibilities on a person and unsuccessful resolution can lead to its antithesis or core pathology of rejectivity (Erikson, 1963). Not to be in

any way productive and participant in the social network in which one lives and works and loves finally result in stagnation, a sense of the end of growth, both personally and as a member of the community.

7.3.3.2.3 Third level analysis theme 3: Social actualization

The desire for reparation provides a strong basis for group development. Although people rely on social defences to contain their anxiety and consequently scapegoat clients, customers and co-workers, they also desire to restore their experience of psychological wholeness and repair the real or imagined psychological damage they have done in devaluing others (De Jager, 2003).

Group development is possible when group members stop scapegoating others, when they cease using each other or outsiders to manage the shared anxiety. In doing so, they enhance the productivity of the group and come close to confronting their primary task as is evident in Bion's sophisticated work group. According to Cilliers and Koortzen (2002) behavioural indicators of social actualization in a group can be describe as follows:

The group has effective conflict-management strategies, tasks contain variety and challenge, the content of communication is task-orientated, the likelihood of goal achievement is high, the communication structure is flexible, member satisfaction is high, individual commitment to group goals and tasks is high, role assignments match member abilities, the leader's role becomes less directive and more consultative, members agree with the group's goals, group norms encourage high performance and quality and the group expects to be successful.

7.3.3.3   Second level analysis, theme 3: Transcendent

"This being human is a guest house.
Every morning a new arrival.
A joy, a depression, a meanness,
Some momentary awareness comes
As an unexpected visitor.
Welcome and entertain them all!

Even if they're a crowd of sorrows,

Who violently sweep your house

Empty of its furniture,

Still, treat each guest honourably.

He may be clearing you out for some new delight.

- Sufi poem, by Rumi

This poem by Rumi illustrates what Klein (1975) described as the depressive position in which an individual can tolerate ambiguity and where the good and bad elements outside oneself is integrated. It describes the ability to be able to deal with paradoxes in one's personal and working life.

In the System Psychodynamic (SPD) Wellness Triangle, the meaning of Transcendent is twofold. Firstly, it describes a 'beyond the here and now' experience which is illustrated by the concepts in the field of positive psychology. According to Peterson and Seligman, (2006) the concept 'transcendence' can be described as something earthly that inspires awe, hope and even gratitude, anything that makes our everyday concerns seem trifling and the self seem small. The authors went on to say that it reminds us of how tiny we are but simultaneously lifts us out of a sense of complete insignificance. The third level theme Aesthetics describes these experiences.

Secondly, Transcendent also describes growth, change and maturation as the old way of behaving is surpassed and more sophisticated behaviour patterns emerge. Frankl (1962, p.133) described what he termed the self-transcendence of human life: "Being human always points and is directed to something, or someone other than oneself – be it meaningful to fulfil or another human being to encounter. The more one forgets himself by giving himself to a cause to serve or another person to love, the more human he is and the more he actualized himself".

According to Kets de Vries (2007) we need to transcend feelings of boredom, disconnection and alienation in this 'age of plenty and convenience. The author

continued to say that transcendence is accomplished by forming an attachment to something larger than ourselves.

The three concepts within Transcendence are Beyond Boundaries, Transformation and Aesthetics and will be discussed next.

7.3.3.3.1   Third level analysis theme 1: Beyond boundaries

The theme 'beyond boundaries' describes the disappearance of rigid barriers that prevent the development and growth of a living system. Von Bertalanffy (as cited by Wilber, 1979), suggested that ultimate reality is a unity of opposites which is translated by Wilber (1979, p.24) into "in ultimate reality there are no boundaries". According to Wilber (1979) boundary lines are never found in the real world, only in the imagination of mapmakers. Bateson (2000) reminded readers that the 'map is not the territory' and while it is fine to map out the territory, the mistake is made of confusing the map and the territory, to be so bewitched by boundaries that we no longer see the whole picture.

The change and transformation that organisations are confronted with in the new economy is characterised by the drivers of the New Economy (De Jager, 2003) which are placing increased transformation pressure on organisations to remain competitive. These drivers (as cited in De Jager, 2003, p.1) are the following: 'globalisation' and increased international competitiveness; the 'war for talent' and an international skills gap and shortage; the 'democratisation of the workplace' and information technology networks. The drivers behave according to the principles of chaos theory as they lead towards increased complexity (Stacey, 1996) in organisations that have to face continuous change which is uncontrollable and unpredictable.

Individual level

Positive psychology aims to identify human strengths that foster psychological optimisation. For the consulting psychologist the theme 'Beyond boundaries' relates to facilitation skills, which according to Cilliers (1984) overlap with the characteristics

of self development.   He went on to say that the consultant needs to be able to transcend his or her own subjective selves and enter into the other person's subjective experience to help that person to gain a better understanding of himself or herself and his or her world.

The ability to transcend the self and be 'in synch' with somebody else's feelings and thoughts, implicates the pleasure of relating meaningful to others (Almaas, 2001). An individual who constantly needs to protect an unstable sense of self is not available to others. The defence mechanisms that are employed to protect the self require effort and leave little or no energy for other people. In extreme cases, a person can confuse his or her defence mechanisms as the true self. Residuals of narcissism is probably the most tenacious form of pathology which holds human beings back from truly enjoying and using their lives (Fried, 1980).

The theme 'Beyond boundaries' implies the crossing of identity boundaries. An appreciation for diversity requires secure sense of one's own identity and a non-defensive attitude. The crossing of identity group boundaries means that one engages and connects with people in an identity group different from one's own (Coetzee, 2007). The crossing of identity group boundaries can extend to beyond an understanding of the diverse other, to surfacing and confronting one's own unconscious projections, leading to more appropriate, non-offensive behaviours towards the other group as well as enhanced self-knowledge (Coetzee, 2007).

Klein's paranoid-schizoid position resembles the situation where splitting and fragmentation of emotion do not allow for genuine interest others, because they are perceived as bad. The individual projects all bad elements on others and this result in stereotyping as members ignore intra-group differences (Coetzee, 2007). The well-adjusted individual is able to connect with other people with relatively few defences and embrace diversity.

The theme 'Beyond boundaries' also implicates 'connectedness'. Capra (1997) referred to the "web of life" to describe the living world as a network of relationships. On a macro-level, stars and planet orbits resemble the shape and movement of atoms and neurons on a micro-level. Bateson (1972, p.461) described Capra's 'web

of life' as 'Mind' where the individual 'mind' is structurally coupled to a greater whole: "The individual mind is immanent but not only in the body. It is immanent also in pathways and messages outside the body; there is a larger Mind of which the individual mind is only a subsystem. This larger Mind is comparable to God and is perhaps what some people mean by 'God', but it is still immanent in the total interconnected social system and planetary ecology".

Experiences of being 'connected' to a greater whole contribute to psychological wellness as it brings a sense of wholeness or completion to the self through identification with something or someone beyond the self (Seligman, 2005). A prominent feature of sacred or mystical experiences is the sense of union or harmony with another person, nature or any object. Self-transcendence contributes to the inner renewal of an individual and is often associated with experiences of rebirth.

An example of such renewal is the river ceremonies of the Xhosa tribe in South Africa are rituals that centre on the man-nature unity or connectedness to promote the wellness of mentally disturbed tribe members. The family members of the mentally disturbed person would throw his or her personal belongings onto the river and then that person must concentrate on it. Buhrman (1985, p.81) described the process where the mentally disturbed person, through 'connectedness' with the river, is being healed as follows:

"A gripping atmosphere is created by the absorption and intensity of their concentration combined with the wild, natural surroundings, the sounds of the early morning bird life and the rippling sound of the stream. The reverence for, and communication with nature is unmistakable. Barriers between nature and human beings are broken down, and for a while, a unity is experienced which borders on the sacred. Time and space lose their boundaries and one share in a ritual of immense antiquity".

The words 'a unity is experienced which borders on the sacred' are the essence of the theme connectedness, because of its' unique healing and renewing effects on a person.

To summarize the theme 'Beyond boundaries' on an individual level there are three central thoughts, reflecting a new fourth level triangle. Firstly, wellness is defined as the ability to cross identity boundaries to embrace diversity. Secondly wellness implies a connectedness to others and the sacred.

Group/Organisational level

In the post-industrial era continuous change in the competitive landscape is a challenge for organisations. To move beyond the boundaries of mere good performance to optimal performance can describe the theme 'Beyond Boundaries' Collins (2001) in groups and organisations.

From a system psychodynamic stance acts of reparation in the depressive mode of operation and Bion's (1970) sophisticated work group contribute to the removal of boundaries and release the flow of information between systems. Bion's sophisticated work group transcends individual differences and motives. The basic assumption of 'we-ness' is known as a maladjusted defence in an oceanic feeling of being part of a group. However, 'we-ness' also has a positive side where behaving beyond boundaries contribute to high levels of cohesion and productivity. In the work group the structure of communication is more flexible and the content of communication is task-orientated.

In a paranoid-schizoid position the splitting between good and bad elements creates boundaries between business entities. This is known as silo effects that persist because of and dysfunctional bureaucratic barriers that are rigid, inflexible and resistant to environmental demands and influences. When an organisation moves towards the depressive position, these 'boundaries' are ruptured and silos are broken down as both good and bad elements of the different sections are integrated and become connected. The collapse of defences opens up communication and enhances the internal and external flow of organisational information.

A 'boundaryless' organisation was proposed by Jack Welch, well-known CEO of General Electric (De Jager, 2003) to succeed in a global economy: "To move toward a winning culture we've got to create what we call a 'boundaryless' company. We no

longer have the time to climb over barriers between functions like engineering and marketing or between people, hourly, salaried, management, and the like. The lines between the company and its vendors and customers must be blurred into a smooth, fluid process with no other objective than satisfying the customer and winning in the marketplace". From a system psychodynamic perspective, such a winning culture is possible in a depressive mode of operation and a sophisticated work group.

7.3.3.3.2   Third level analysis theme 2: Transformation

The theme 'Transformation' refers to change and growth on individual, group and organisational level. In the System Psychodynamic (SPD) Wellness Triangle, the change envisaged is to move from maladjusted behaviour towards well-adjusted behaviour. Renewal of life in all living systems depends on the paradoxical pull of opposing forces. Words that describe the theme 'Transformation' as it is defined in the model are restoration, regeneration, revitalization and rebirth.

In a system where there is stable equilibrium, transformation is not possible as rigid boundaries prevent the influx of new information (Stacey, 2003). This can lead to the total destruction and death of a system. There may be transformative power in bounded instability, that is, in crisis, chaos and difficulty.

Jung (1996) was of the opinion that every human being possesses an inherited tendency to move toward growth, perfection. The integration of personality was described by Jung (1963, p.3) as a process of individuation and explained that by individuation he means "the psychological process that makes of a human being an individual, a unique, indivisible unit or whole man"

Jung was fascinated by the relevance of alchemy to psychology. Alchemy, with its rich symbolism, provided a metaphor for the changes that the psyche goes through during deep, long-term analysis or personal change and spiritual growth. Harris (1996, p.107) defined alchemy as "the infant stage of chemistry, its chief pursuits the transmutation of other elements into gold, and the elixir of life – transmuting potency". Jung (1994, CW 14, para. 792) mentioned that what the alchemists really discovered

was the symbolism of the individuation process: "The entire alchemical procedure could just as well represent the individuation process of a single individual".

When the alchemists failed to transform lead into gold, they put their hope in a legendary myth, The Philosophers' Stone (Coetzee, 2007). The Philosopher's Stone was believed to be a mysterious substance, supposedly capable of turning inexpensive metals into gold. The truth was that The Philosopher's Stone did not exist; there was no magic substance that could transform lead into gold (Coetzee, 2007). In the same way, there are no instant solutions for personal change and growth (Jung, 1963) and process of change is slow and an individual often experiences it as painful. The character transformation from disintegration and maladjustment (lead) into an integrated, balanced and well-adjusted individual (gold) can only occur over time.

The four stages (Harris, 1996) of the alchemical process are each associated with a colour and natural element and symbolizes a stage in the process of personal change or transformation that can be described in short as follows:

- The Nigredo: Lead-Black: Earth

The first stage is black and is associated with a formless mass of soul, spirit and body together, symbolizing a weakness of soul. The soul and spirit separate from the body and form the 'unio mentalis', or mental identity. This stage is experienced as a symbolic death; the body has lost its animating principle. The chaos or formlessness of identity that an individual or organisation experiences during this stage can manifest in confusion, depression, feelings of disconnectedness and worthlessness.

- The Albedo: Silver-White: Water

The second stage is associated with the colour white and with symbols such as mercury, the moon, ashes and salt. At the beginning this is still a deathlike state, as if the soul were waiting, imprisoned in the body. This is a state of pregnant, receptive, creative waiting, a timeless point, free of effort. Following the symbolic

death, soul and spirit recombines with the body. This can be viewed as the stage when the individual or organisation realizes its own confused state and asks for help or consultation of some sort.

- The Citrinitas: Sulphur-yellow: Air

The third stage is a transitional phase and the yellow colour symbolizes a more 'jaundiced', critical view of the world. It is ambiguous in nature, representing a stage between night and day, masculine and feminine and expectation and achievement. There is a realization of opposing elements in the presenting problem and an active involvement in attempts to resolve it.

- The Rubedo: Golden-Red: Fire

The last alchemical stage is associated with the sun, the Western culture's active masculine principle and with the metal gold. Conflicting emotions have been integrated in a transcendent whole and the earlier black lead has been transformed into gold. At this stage new perspectives and visions are gained and new energy and creativity emerge from the connected and integrated new system.

Individual level

An individual in the depressive position are more receptive for change and transformation as there are less defences preventing movement toward new and unfamiliar territories. According to Smith (2002, p.457) a well known Jungian analyst "it is not intellectual knowledge that leads us to embrace our shadow and our receptive side but it is crisis and difficulty that leads to transformation of the self". The author continued and said that it can be painful but immensely fruitful as well. Klein's depressive position is characterised by acts of reparation where the boundaries between the 'inner' and 'outer' world dissolve.

The Jungian approach supports a movement toward more freedom and expansiveness on individual, organisational and societal level through the application of deeply suffered personal lessons of humility and compassion (Smith, 2002). The

author continued and remarked that Job's concern became the welfare of creation, particularly the human beings in his life.

The story of Job illustrates the transformative power of pain (Smith, 2002, p.452). It describes the painful process of letting go of one's picture of 'reality' for one that is more comprehensive, more embracing of the totality of the psyche. God's answers on Job's questions raised Job above earthly life: "God's response is to reveal to Job the nature of the divine, the fact that it does not neatly fit our human projections and expectations. Instead of containing only that which is just, good and beautiful, it also contains the frightening, paradoxical and illogical". Job's new way of looking at life, his awareness of 'one-ness' with the Father and the joining of divine and human nature led to revival and a new life.

From the story of Job it is clear that the renewal or transformation of life demand change. In includes the removal of the sense of separation between inner and outer life. In a sense the isolated self comes to know itself as the greater, transpersonal self, connected to all of life (Smith, 2002). If an individual tolerates the ambiguity and opens up to chaotic conditions by completely letting go of all preconceived ideas and old patterns of behaviour, he or she can experience transformation to a higher level of maturity and psychological wellness.

Group/Organisational level

Transformation in groups and organisations cannot be imposed through a quality program or mere culture change seminars. Smith (2002) was of the opinion that present day consulting for 'whole-systems' transformation that does not emphasize the importance of a deep, person-by-person change is often only window-dressing, and may be called the 'transformation lie'.

The group or organisation that operates in the depressive mode and displays all the efforts of reparation is the most receptive for transformation intervention. There is transparency in decision-making processes and the absence of paranoid-schizoid behaviour patterns. There is an acceptance of the fact that old patterns are not effective anymore and consensus that change is eminent.

The greatest challenge for the New Economy organisation is to change and transform from the co-dependant culture that the Industrial Mindset created towards an autonomous culture that is demanded by the Emerging Mindset of the network organisation (De Jager, 2003). The Industrial Mindset's command and control hierarchical organisation that was characterised by autocracy, positional power, political gamesmanship, strict boundary control between business units, silo behaviour and dependency need to change to the demise of positional power and the taking up of personal authority (Hirschhorn et al., 1993), disappearing boundaries between business units in organisations and an imploding world of work toward a systemic whole (De Jager, 2003).

The New Economy network organisation integrates previous divided roles, units and divisions towards the emergence of boundary-less organisations. In this sense, silos and rigid hierarchies are transcended as employees become less competitive and more co-operative, less dependent on an autocratic leader and more empowered**.**

7.3.3.3.3 Third level analysis theme 3: Aesthetics

The third level theme 'Aesthetics' does not draw a distinction between the individual, group or organisation and falls beyond that boundary. It describes the character strength of 'Appreciation of beauty and excellence' as an individual's ability to transcend the here and now contributing to their psychological wellness.

Appreciation can be perceived as a specific emotional responsiveness, the tendency to experience self-transcendent emotions that are triggered by frequent perceptions of beauty and excellence in one's physical surroundings. Maslow (cited in Snyder & Lopez, 2005, p.460) identified the sense of wonder and appreciation for life as one of the core characteristics of self-actualizing individuals: "Self-actualizers have the capacity to appreciate again and again, freshly and naively, the basic goods of life with awe, pleasure, wonder, and even ecstasy, however stale these experiences may have become".

According to Bateson (2000) wellness in a system is characterised by high stability, diversity and richness, with multiple pathways and a maximum conservation of

energy. Positive emotional experiences, based on a holistic experience of the environment, can contribute to psychological wellness: "The distinction between the name and the thing named or the map and the territory is perhaps really made only by the dominant hemisphere of the brain. The symbolic and affective hemisphere … is probably unable to distinguish name from the thing named. It is certainly not concerned with this sort of distinction. It therefore happens that certain nonrational types of behaviour are necessarily present" (Bateson, 1979, p.38).

- Appreciation of beauty

From an environmental psychology perspective, (Groenewald, 1995, p.15) emotions enable humans to interact more selectively with the physical environment through:

(i)   changing the psychological processes thereby enabling different patterns of behaviour; and

(ii)   providing evaluative information regarding the environment, i.e. whether it is pleasant or unpleasant, and as a result

(iii) a person may exhibit certain aesthetic preferences for a certain environment through the attachment of meaning to the emotional experience thereof:

"It seems that we link feelings not only to the computations of the heart but also to computations in the external pathways of the mind. It is when we recognize the operations of creatura in the external world that we are aware of 'beauty' or 'ugliness'. The "primrose by the river's brim is beautiful because we are aware that the combination of differences which constitutes its appearance could only be achieved by information processing, i.e. by thought. We recognize another mind within our external mind" (Bateson, 1979, pp.464 - 465).

Appreciation of beauty is a strength that connects someone immediately to excellence. It refers to the ability to find, recognize and take pleasure in the existence of goodness in the physical and social worlds (Peterson & Seligman, 2004). Erikson (1988) remarked that the ancient Greeks recognized the role of wonder as the cause of knowledge, the basis of cognition and went on to say that the

sense of wonder is the mark of the philosopher: "Philosophy has no other origin" (p.29).

A person with this strength has the ability to experience awe and related emotions such as admiration, wonder and elevation. Beautiful art or music, skilled athletic performance; the majesty of nature and moral or cognitive brilliance of other people evoke an emotional reaction similar to a mystical experience in people who notices and appreciates beauty and excellence. A person feels a sense of one-ness with the universe, a sense of truth, an inability to express experience in mere words and a vividness and clarity of sensations and perceptions (Peterson & Seligman, 2004). A person without this strength goes about daily life as if wearing blinders to that which is beautiful and moving, taking little pleasure in scenes that pass by or the virtues and accomplishments of others. In this regard, Pater (cited in Grayling, 2003, p.6) remarked:

"Every moment some form grows perfect in hand or face; some tone on the hills or the sea is choicer than the rest; some mood or passion or insight or intellectual excitement is irresistibly real and attractive to us – for that moment only. Not the fruit of experience, but experience itself, is the end. A counted number of pulses only is given to us of a variegated, dramatic life. How may we see in them all that is to be seen by the finest senses? How shall we pass most swiftly from point to point, and be present always at the focus where the greatest number of vital forces unites in their purest energy? To burn always with this hard, gem-like flame, to maintain this ecstasy, is success in life. In a sense it might even be said that our failure is to form habits. Not to discriminate every moment some passionate attitude in those about us, and in the very brilliancy of their gifts some tragic dividing on their ways, is, on this short day of frost and sun, to sleep before evening".

Einstein described the moment of wonder and fascination when he recalled the moment his father gave him a compass (cited in Erikson, 1988, p.30):

"A wonder of such nature I experienced as a child of 4 or 5 years, when my father showed me a compass. That this needle behaved in such a determined way did not at all fit into the nature of events, which could find a place in the unconscious world of

concepts. I can still remember that this experience made a deep and lasting impression upon me. Something deeply hidden had to be behind things".

This ability to appreciate everyday experiences freshly and of being connected to something larger than oneself enable an individual to derive pleasure, inspiration and strength form mundane happenings, thereby transcending the ordinary. Appreciation can be compared to other psychological traits such as 'openness to experience' and the everyday term 'aesthetic sensitivity'. Peterson and Seligman (2004) agreed that appreciation is narrower than openness to experience, which includes elements of sensation seeking, intellectual broad-mindedness and curiosity.

In sum, the nature of the transaction between humans and the greater context (environment) define the meaning (pleasant or unpleasant) that a person attached to experiences. Auerswald (1992, p.27) concluded that understanding of human functioning is only possible through the "examination of the genesis, growth, stability and transformation or disintegration of its membership in a pattern and the nature and function of the connections formed".

This theme concludes Love as a first level theme. 'Love' as the progression from simplicity to complexity, from self to others and from there to higher orders of being and its relevance to psychological wellness was described.

7.4 LISTENING GROUPS AS OPEN SYSTEMS

The qualitative research phase entailed two listening groups and a creative interview, which can be perceived as open systems. The findings of the research revealed what psychological wellness represents in the unconscious of the psychology fraternity. The complexity of the preliminary model evoked anxiety which manifested in an array of defensive responses such as fight and flight, dependency, pairing Bion's (1970), one-ness and me-ness (Turquet, 1974). The anxiety that was evident can be described from a systems thinking perspective. The listening group with all the participants are viewed as a subsystem that is dynamically interacting with the preliminary model as another subsystem, creating a system on its own. For any system to be well-adjusted, the wise expenditure of flexibility is a necessity. Bateson

(1972) referred to the phrase 'an uncommitted potentiality for change' to define flexibility as a dynamic interaction between two open systems. Anxiety can be perceived as the result of the loss of flexibility between the two interacting subsystems. The preliminary model challenged the limited amount of potential for adaptation and change in the system-as-a-whole and stirred feelings of frustration and anxiety amongst the participants. In conclusion, there was excitement amongst the participants about the potential of the model and its value to psychological consultation services.

The System Psychodynamic (SPD) Wellness Triangle consists of three main themes namely Hope, Love and Identity and reflects more themes on three different levels of abstraction within each of these. All the 39 themes within the model can be applied on individual, group and organisational levels and reflects concepts from positive psychology, systems thinking and psychodynamic thinking.

7.5 CHAPTER SUMMARY

With reference to the specific aim of the chapter as stated in Chapter I, namely the conceptualisation of a system psychodynamic model that is applicable on individual, group and organisational level, this aim has been attained in Chapter 7. Firstly, the findings of the listening groups and creative interview were presented.

Secondly, the integrated System Psychodynamic (SPD) Wellness Triangle was presented and each of the 39 themes, as it pertains to the individual, group and organisation, were discussed.

Chapter 8 will present the conclusions, the limitations and provide recommendations for future research based on this study.

CHAPTER 8: CONCLUSIONS, LIMITATIONS AND RECOMMENDATIONS

The aim of this chapter is to describe the conclusion and limitations of the study. In addition, recommendations for future research will be made.

8.1 INTRODUCTION

This research has been directed at developing a system psychodynamic model of psychological wellness that can be applied on individual, group and organisational levels. The System Psychodynamic (SPD) Wellness Triangle is designed to enable a consulting psychologist and clients to perceive relevant wellness constructs in a way that would enhance insight and positive outcomes from the psychological consultation process.

This chapter presents the conclusions, drawn by the researcher, from the research as it stands. The conclusions are based on an evaluation by the researcher of the extent to which the System Psychodynamic (SPD) Wellness Triangle has met the requirements of the aims of the research as set out in Chapter 1.

The limitations of the study are discussed as a critical view is taken of the research as a whole.

Finally, recommendations are made for future research in the field of consulting psychology with specific reference to psychological wellness from a system psychodynamic perspective. The chapter concludes with a chapter summary.

8.2 CONCLUSIONS

Conclusions are drawn regarding to the general aim as well as the specific aims as set out in Chapter 1.   In addition, conclusions are also drawn about the trustworthiness of the study.

8.2.1   General research aim: To construct a system psychodynamic model for the understanding of psychological wellness that can be applied on individual, group and organisational levels

This research aim was fulfilled by the conceptualization of the System Psychodynamic (SPD) Wellness Triangle. Based on the literature available from the different research paradigms as described in Chapter 1, themes were identified that describe psychological wellness on an individual, group and organisational level.

When confronted with the overwhelming complexity and depth of the concept of psychological wellness, the reaction of the researcher was similar to that of the participants in the listening groups when confronted with the model. These responses ranged from the feeling of being overwhelmed to the anxiety of being lost in the interconnectedness of all the possible themes. The idea of a triangle such as the Sierpinski fractal as a graphic design for the model not only provided 'a holding environment' for the magnitude of themes but also 'contained' the researcher's anxiety regarding the complexity of the topic. The design of a triangle within a triangle within a triangle etc. provided the ideal structure for a qualitative analysis where themes are categorised on different levels, in this case a first, second and third level analysis. It is also congruent with the assumptions of systems thinking such as interrelatedness, where more of the same formations can be generated ad infinitum.

Between the two opposing feelings of despair and hope during the development of the model, three main themes emerged namely **Identity**, **Hope** and **Love**. The theme **Identity** is central in psychoanalytic theory while **Hope** and **Love** are central themes in positive psychology. In this sense, both system psychodynamics and positive psychology are represented in the three main themes. In terms of the visual design of the model, the three primary colours namely **blue**, **red** and **green** were chosen to represent the three different levels of analysis. The number 3 has significance in the system psychodynamic theory, thereby enhancing the trustworthiness of the model.

8.2.1.1   Identity

The three second level themes within **Identity** are **Sources of Self**, **Ego** and **Boundary Management**.

Sources of Self consists of **Evolution of Self**, **Self esteem** and **Narcissism.**

Ego consists of **Ego Ideal**, **Ego Structure** and **Ego defences.**

Boundary management consists of **Time**, **Task** and **Space.**

8.2.1.2   Hope

The three second level themes within **Hope** are **Wisdom**, **Meaning** and **Paradox**.

Wisdom consists of **Open-mindedness**, **Curiosity** and **Creativity.**

Meaning consists of **Goal-seeking**, **Authenticity** and **Attachment.**

Paradox consists of **Reparation, Paradise Lost Paradise Found** and **Optimism.**

8.2.1.3   Love

The theme Love and its second and third analysis themes display a logical flow from simple to complex. The three second level themes within **Love** are **Mirror-gazing: Self**, **Window watching: Others** and **Transcendent.**   This progression from self to others to the transcendent was confirmed by Mc Closkey (2006) as starting with autonomy and progressing to connection, or from 'trekgees' to 'ubuntu'.

Mirror-gazing: Self consists of **Self-knowledge**, **Self-acceptance** and **Self-actualization.**

Window watching: Others consists of **Social Acceptance**, **Social Integration** and **Social Actualization.**

Transcendent consists of **Beyond boundaries**, **Transformation** and **Aesthetics.**

8.2.2   Specific research aim: To conceptualise psychological wellness

This aim was attained in Chapter 2 where psychological wellness was discussed from a multi-paradigm perspective.   Positive psychology was introduced as a

'transitional object' (Winnicot, 1951) from the old disease model toward an integrated system psychodynamic model of psychological wellness. Five existing wellness models were discussed. The researcher challenged the linear wellness continuum where illness and wellness are at the opposite extremes in favour of a systems approach. Psychological wellness is described through concepts such as circularity, interdependency and interrelationship and can only be understood within a holistic context, where paradox and complexities are prevalent.

8.2.3   Specific research aim: To describe systems thinking as a theoretical container for psychological wellness

This aim was fulfilled in Chapter 3. Systems thinking provide the theoretical container for psychological wellness as it acknowledges its holistic nature. The researcher concluded that psychological wellness is to be expected where opposites are embraced in conditions of bounded instability, far from equilibrium. This is the case for individuals, groups and organisations. In addition, systems thinking imply hope, a positive psychology construct and main theme in the study, as orderly chaos sustains psychological wellness through constant change and variety.

8.2.4   Specific research aim: To describe psychodynamic thinking as a theoretical container for psychological wellness

This aim was fulfilled in Chapter 4. Psychodynamic thinking provided an additional container for understanding psychological wellness as it considers the unconscious processes on individual, group and organisational levels. Defence mechanisms were described and the positive side of these behaviours were highlighted.

8.2.5   Specific research aim: To construct the preliminary wellness model

This aim was attained in Chapter 5. System psychodynamics were introduced in this chapter. The Sierpinski fractal was presented in preparation for the construction of the preliminary wellness model. In total, 39 themes emerged and were categorized in three main levels of analysis. The different levels of analysis were embedded into the graphic design of the Sierpinski triangle. On the first level of analysis, the three

main themes namely **Identity**, **Hope** and **Love** are reflected. Identity is a concept central to system psychoanalysis while Hope and Love are inherent to positive psychology. The themes Hope and Love are significantly positioned at the left and right side of the base of the model, while Identity is placed at the top of the model, creating a triangular shape. These symbolic positions reveal **Identity** as a product of **Hope** and **Love.**

8.2.6   Specific research aim**:** To assess the trustworthiness of the preliminary wellness model

This research aim was fulfilled by the findings of the qualitative research phase of the study, as reported in Chapter 6. From the evidence explored in Chapter 7, the conclusion can be made that the model is complex and that the individual and group/organisational triangles needed to be integrated into one model to enhance its trustworthiness.

8.2.7   Specific research aim: To construct the system psychodynamic wellness triangle

This research aim was attained in Chapter 7. Based on the findings of Chapter 6, a new model, which integrates the individual and the group/organisational model, was constructed. This model was named the System Psychodynamic (SPD) Wellness Triangle. A follow-up interview was conducted with a research psychologist and the trustworthiness of the new model was enhanced. The System Psychodynamic (SPD) Wellness Triangle will enable consultants to explore psychological wellness on an individual, group and organisational level, within the system psychodynamic paradigm.

8.2**.**8   Specific research aim: To formulate conclusions and recommendations from the research which will make a contribution to the understanding of psychological wellness

The aim is addressed by the current chapter.

8.2.9   Conclusion on the trustworthiness of this study

The research approach was qualitative in nature and the trustworthiness is reported on in terms of credibility, transferability, dependability and confirmability.

Table 8.1: Trustworthiness of the study

CHARACTERISTIC	CONCLUSION FOR THIS STUDY
Credibility	The boundaries of the setting and the sample population were clearly defined. The paradigm perspective for the study was described clearly and referred to in the findings. The researcher is a research psychologist and has extensive experience in facilitating groups and substantial training in the systems psychodynamic theory. The fieldwork and analysis was conducted by the researcher, ensuring continuity between the data collection and data analysis phase.
Transferability	The research questions and research aims were clearly stated.
Dependability	The participants were carefully selected, their participation was voluntary and their confidentiality ensured. The research context as well as the listening group as a measuring instrument was clearly described to all participants in both groups.
Confirmability	The participants were invited to assess the trustworthiness of the proposed model. The results led to changes in the structure and content of the model which was followed up by one creative interview with a research psychologist who attended the first listening group.

From the discussion in Table 8.1 it is concluded that the research is trustworthy.

8.3   LIMITATIONS

The limitations of the study will be discussed next with specific reference to the literature review, the conceptualised System Psychodynamic (SPD) Wellness Triangle and the qualitative research phase.

8.3.1   Limitations of the literature review

The literature regarding the system psychodynamic paradigm is substantial, although the availability of literature exploring psychological wellness from this paradigm is extremely limited. Literature on positive psychology is also limited as the focus on human strengths instead of pathologies is a relatively new field in comparison with the traditional psychological perspectives.

8.3.2   Limitations of the System Psychodynamic (SPD) Wellness Triangle

The limitations of the System Psychodynamic (SPD) Wellness Triangle are as follows:

- Although the model reflects a significant complexity around the topic of psychological wellness its complexity can never be captured in its totality, especially on the unconscious level.

- The exploratory nature of the research lends itself to the generation of many questions that cannot be answered within the scope of this research such as its application in organisational development and measurement.

- The trustworthiness of the model is to some extent dependent on the user's understanding of the systems psychodynamic paradigm and concepts from the field of positive psychology.

- The model can be used as 'the model in the mind' that guides the consultant psychologist's discussion and generates interactive communication when working with an individual, group or organisation. It can not yet be used as a scientifically validated model that provides scores for the attributes. In short, the conceptualization of the model is done but the operationalized aspect of the model is not yet explored.

These limitations do not necessarily reduce the trustworthiness of the System Psychodynamic (SPD) Wellness Triangle, but place some limits on its present application possibilities.

8.3.3 Limitations of the qualitative research phase

The limitations of the qualitative research phase are as follows:

- It was difficult to find participants who had both the theoretical knowledge of the system psychodynamic paradigm as well as practical system psychodynamic consultation experience. External validity might be limited as a result.
- The researcher as part of 'the observing system' makes it possible that own bias and issues may be transferred onto the analysis and the interpretation of the findings. This was to some extent countered through the presence of a co-convenor during the listening groups.

Some of the limitations can be addressed in terms of the recommendations.

8.4 RECOMMENDATIONS

The following recommendations can be made:

- More research is needed in the field of psychological wellness from a systems psychodynamic stance as well as the positive psychology to expand the body of knowledge about this topic within both these theoretical frameworks. In addition, the touch points between these theories can be explored in order to enhance the 'touch point validity' (Fisher, 2006).
- Future research can include listening groups to validate the System Psychodynamic (SPD) Wellness Triangle, as the initial research phase was followed up with one interview with a participant that took part in the first listening group.
- Future researchers may want to empirically validate the System Psychodynamic (SPD) Wellness Triangle by means of a statistical method known as structural equation modelling. Through this method a measuring instrument can be developed that can be used as a diagnostic tool to measure psychological wellness in an individual, group or organisation.
- Video recordings of listening groups will ensure that non-verbal communication is captured, which will ensure that no data is lost.

- Although a follow-up creative interview was conducted regarding the new integrated model, future research to gather more data on the new model is recommended. External validity can be enhanced through the inclusion of more participants with experience in positive organisational scholarships.

To conclude, the following recommendations regarding the practical application of the System Psychodynamic (SPD) Wellness Triangle can be made:

- The number of consulting psychologists who understand the systems psychodynamic theory needs to be increased through training and focussing on wellness.
- The System Psychodynamic (SPD) Wellness Triangle should be used by organisational development consultants and psychologists. On an individual level, the model can be used for executive coaching, for a group it can facilitate teambuilding and on an organisational level it can give an indication of the psychological wellness of the employees in different business units.

8.5 CHAPTER SUMMARY

In this final chapter conclusions were drawn on the research aims, followed by the overall conclusion on the research question. The limitations of the literature study, the System Psychodynamic (SPD) Wellness Triangle and the qualitative research phase were discussed. Recommendations regarding further research and the practical application of the model were made.

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